



Bangladesh Leadership Development Program: Baseline Assessment

July 2013



USAID

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KEY TERMS

Adult	All LDP recruits enrolled in the community leadership program.
Civic values/ democratic values	Terms used interchangeably to denote constructs including tolerance for different opinions, compromise, belief in the rule of law, the importance of voting and equal rights for women and minorities.
Community development	Organized efforts to improve conditions or opportunities within a community.
Corruption	Defined here as misuse of official funds for personal gain or to unfairly benefit favored groups or individuals.
Efficacy	A person's belief that they have the ability and power to have an impact.
Female youth/young women	Used interchangeably to identify female recruits for the youth program.
Implementing Partner	Local civil society organization participating in the LDP.
Male youth/young men	Used interchangeably to identify male recruits for the youth program.
Union Parishad	The lowest level of elected government in Bangladesh.
Upazila administration	Sub-national level of government, democratically elected as of 2008.
Youth	All LDP recruits enrolled in the youth leadership program.

BANGLADESH

ACRONYMS

ICT	Information Communication Technologies
IPs	Implementing Partners
LDP	Leadership Development Program
PMEP	Performance Monitoring Evaluation Plan
PRA	Participatory Rural Appraisal
UP	Union Parishad
USAID	U.S. Agency for International Development



Assessment Introduction and Acknowledgements

This study was commissioned as the initial phase of the impact assessment of the Bangladesh Leadership Development Program (LDP), directed by Counterpart International and funded by the U.S. Agency for International Development (USAID). Results are presented from a survey of a representative sample of Bangladeshis recruited as LDP participants, measuring their attitudes, values,

knowledge and activities on topics identified in a review of the existing literature as critical to citizens' democratic orientation and participation in community development. Findings are intended to inform LDP curriculum development and to serve as a baseline for assessing program effectiveness by comparing results with subsequent, post-training survey data.



The survey was conducted via face-to-face interviews from Feb. 21 to March 14, 2013, among 1,750 Bangladeshis selected by local implementing partners (IPs) for participation in the first round of LDP training. Interviews were completed in the weeks before the first LDP training sessions began, with survey respondents selected randomly from a database of all recruits maintained by the IPs and compiled by Counterpart. To avoid bias, the survey was not specifically associated with the LDP.

Results are reported in sections on key areas. The first section provides an introduction to the program and country context, including a demographic profile of LDP recruits, their perceptions of the main development needs in their community and their assessment of local economic and education opportunities. The second section focuses on LDP participants' democratic orientation including their interest in politics and government, knowledge of how government works, endorsement of democratic values, views of the role of religion in government and views of the roles and rights of women and minorities. The third section describes LDP participants' current community and political participation, with information on their self-assessed leadership skills and personal attributes, community organizing experience and information levels. References to the literature review are included as

appropriate and the full literature review is included as Appendix A. All differences in survey results described in this report have been tested for statistical significance.

Among other elements, selected survey results have been grouped as indices and subindices, each of which maps to relevant survey-based elements of the LDP's Performance Monitoring Evaluation Plan (PMEP). While these baseline indices usefully summarize each construct, they will be most valuable as reference points against which future, post-training results can be compared. These PMEP indicators and their associated index or indices are listed below, with results among key groups provided in the PMEP Indices Table on p. 75.

- > LDP PMEP Indicator #1, "increased knowledge and understanding of democracy among LDP leaders," is measured in an overall index including a subindex of participants' self-reported information about government and political efficacy, a subindex of the importance they ascribe to various civic values and a subindex of their perceptions of the compatibility of civic and religious values.¹
- > LDP PMEP Indicator #2, "increased knowledge and understanding of community development among LDP leaders," is measured in an overall index including

one subindex of participants' self-reported information about community development and a second subindex of their understanding and perceived ability to have an impact on community development efforts.

- > LDP PMEP Indicator #3, "increased acceptance of the role of women and minorities in community development and government," is measured in an overall index including two subindices, one measuring participants' respect for and willingness to work with women and minorities and a second assessing their attitudes about women taking on non-traditional roles.
- > LDP PMEP Indicator #7, "increased use of ICT materials by youth leaders to promote democratic principles," is based on a question asking participants who indicate they have engaged in some sort of civic activity in the past year whether or not they used the "internet, social media, SMS texting or an internet-enabled cell phone" in doing any of those actions.
- > LDP PMEP Indicator #11, "increased commitment of LDP leaders to address development challenges," is measured in an overall index based on questions assessing participants' interest, commitment and extent of current involvement (including frequency and role) in community development.

> LDP PMEP Indicator #12, "increased political and community engagement among LDP leaders," is measured in an overall index based on questions assessing participants' interest and involvement in politics and government, their engagement in the community, and the number of civic activity types they've taken part in over the past 12 months.

Other LDP PMEP indicators will not be measured through surveys and are thus not within the scope of this study.

Design of this study and preparation of this report were overseen by Counterpart International's Acting Director, Technical Programs Team Anika Ayrapetyants, with Technical Specialist Abiosseh Davis, Program Manager Zahra Lutfeali, Bangladesh Chief of Party (COP) Steven LaVake, Deputy COP Rakib Ahsan and LDP Monitoring and Evaluation Manager Bilash Mitra. The research was designed, managed and analyzed by Langer Research Associates of New York, N.Y., with field work directed by Matthew Warshaw and Samantha Lee-Ming Chiu of D3 Systems, Inc., of Vienna, Va., and carried out by Org-Quest Research Ltd. of Dhaka, Bangladesh, under the guidance of its chairman, Monzurul Haque. Senior Research Analyst Julie E. Phelan of Langer Research Associates is the lead author of this report, and Research Analyst Gregory Holyk led the literature review, both assisted by Gary Langer and Damla Ergun.

¹ This survey reports baseline values. Any increases in PMEP indicators will be assessed in post-treatment surveys.



“ Participants express deep interest in community development and a broad commitment to participate in development activities. ”

Executive Summary

The Leadership Development Program (LDP) in Bangladesh is a five-year, USAID-funded program aimed at enhancing citizens' engagement in democratic processes and community development. Implemented by Counterpart International and its local civil society organization partners, the LDP provides training to individuals identified as potential adult and youth leaders, seeking to enhance their knowledge, ability and participation in identifying needs and leading development activities within their communities. Counterpart commissioned this baseline study to assess the knowledge and capacity of recruited participants, inform the design of the training curriculum and lay the groundwork for future assessments of program impacts.

The research effort was initiated with an extensive review of existing literature in the field of civic engagement in general and leadership training specifically, with a focus on such efforts in developing countries (see Appendix A). Key findings of this review include the importance of cultural context in leadership training, including sensitivity toward traditional norms of behavior for women, and the impact of these norms on women's perceptions of their ability to effect change.

The review notes that such norms reflect underlying values, including religious beliefs, that often are deeply ingrained and difficult to influence. These are best addressed through efforts to underscore compatibility between civic involvement and democratic values on one hand, and religious or traditional beliefs on the other, by emphasizing shared concepts such as tolerance, respect and community.

The literature review also highlights the strong role of information in encouraging interest and empowering individuals to take an active role in community affairs, as

well as the role of enhanced leadership skills in promoting confidence and a sense that one in fact is able to effect change. That sense of self-efficacy in turn can promote involvement, building a positive feedback loop in which the rewards of engagement build impetus for further engagement in bettering one's community through successful leadership of the sort the LDP seeks to develop.

Key Findings

Among its key findings, the baseline survey shows that recruited participants express deep interest in community development and a broad commitment to participate in development activities. Large majorities also endorse a range of democratic values, making for an ideal participant base in terms of receptivity to LDP goals. At the same time – appropriate to the country context, described in Section II – existing levels of information, skills, leadership experience and self-confidence among LDP recruits are quite limited, indicating substantial room for a well-designed curriculum and well-implemented training program to produce positive impacts.

In addition to shortfalls in self-reported knowledge of community and leadership issues and experience, the survey finds some broad disconnects with government, a challenge for the LDP because confidence in government can be a precursor to community involvement and

democratic participation. A mere 8 percent of recruited participants say government overall is doing as well as it can to provide basic services and assistance in their community, for example, while 92 percent say it can do better. And 84 percent see corruption in Bangladesh, defined as the “misuse of official funds for personal gain or to unfairly benefit favored groups or individuals,” as very or somewhat widespread.

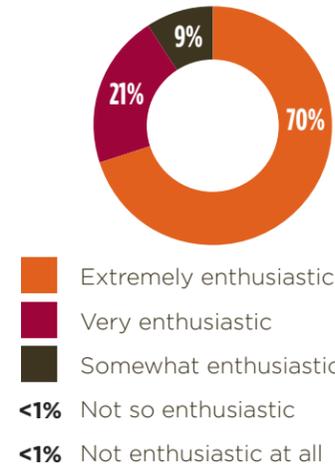
Those perceptions may, in turn, engender a sense of powerlessness to effect change, a critically important item for the LDP to address given the importance of perceived self-efficacy in community involvement. As things stand, just a quarter of recruits think they can have a strong influence on conditions in their community, a significant potential impediment to achieving LDP goals.

Interest and Enthusiasm

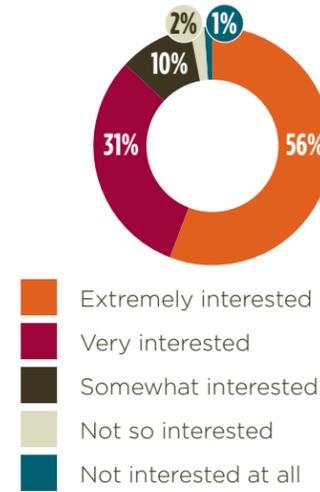
Whatever the challenges, the survey shows a willing and eager trainee population. Seventy-five percent of LDP recruits are “extremely” or “very” committed to working toward improving conditions in their community (with a plurality, 42 percent, “extremely” committed). Nearly all, 91 percent, report high levels of enthusiasm about LDP participation, including a remarkable 70 percent who are extremely enthusiastic about the program, the top level on a five-point scale.

“Differences in attitudes and experiences between men and women call out for a carefully calibrated curriculum.”

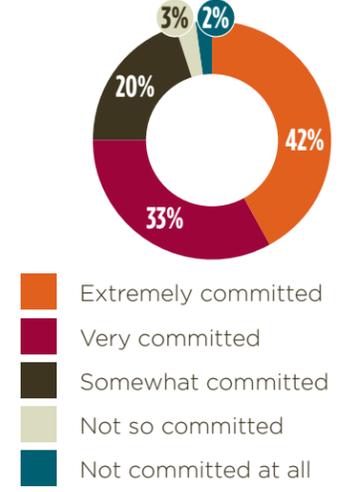
Enthusiasm about participating in the LDP (among confirmed enrollees)



Interest in organized efforts to improve your community



Commitment to community development efforts



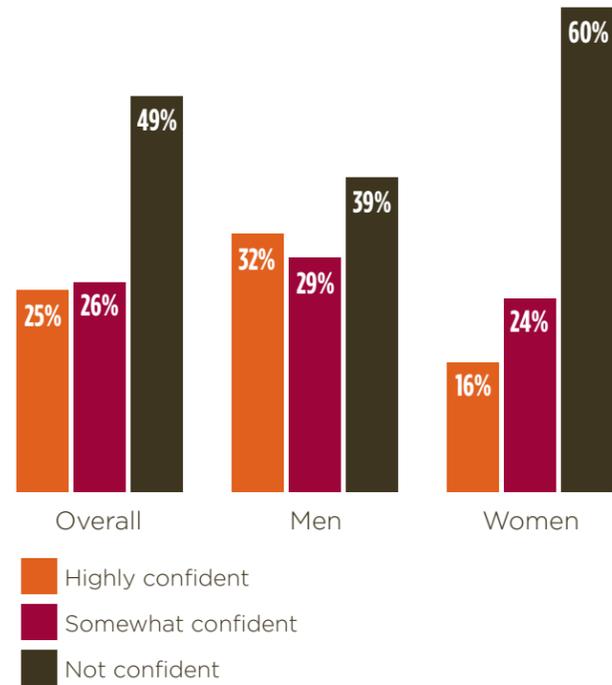
Interest – again, a strong correlate of community involvement and leadership – likewise is high. Eighty-seven to 84 percent of recruits are extremely or very interested in community development efforts, women's rights issues and the rights of youth. Strong interest in the rights of ethnic minorities is nearly as high.

Gender and Age Differences

The survey finds substantial attitudinal and experiential differences between men and women, and some, generally less pronounced differences between adults and youth, militating in each case for a curriculum that's carefully calibrated to these particular participant groups, reflecting, among other conditions, the cultural and religious norms under which they operate.

Specifically, men recruited for the LDP express greater confidence, involvement, information and commitment to community development than do women. In one example, while only about a third of men express high levels of confidence that they know how to hold the government accountable for community problems, that falls by half among women, to just 16 percent.

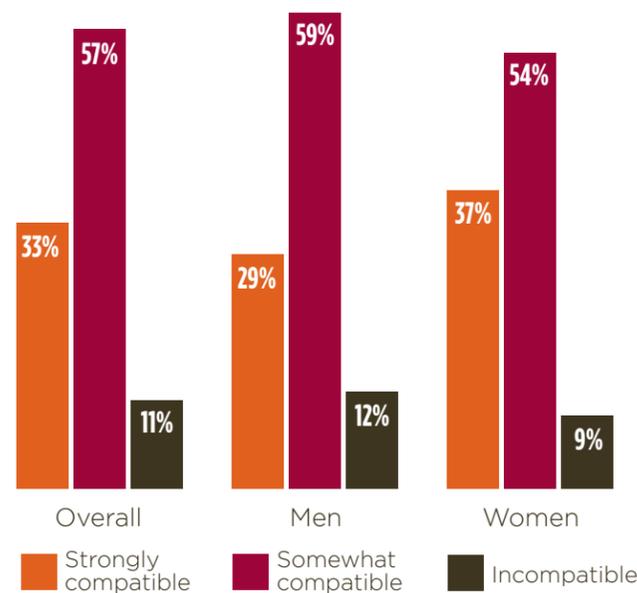
Confidence in holding government accountable



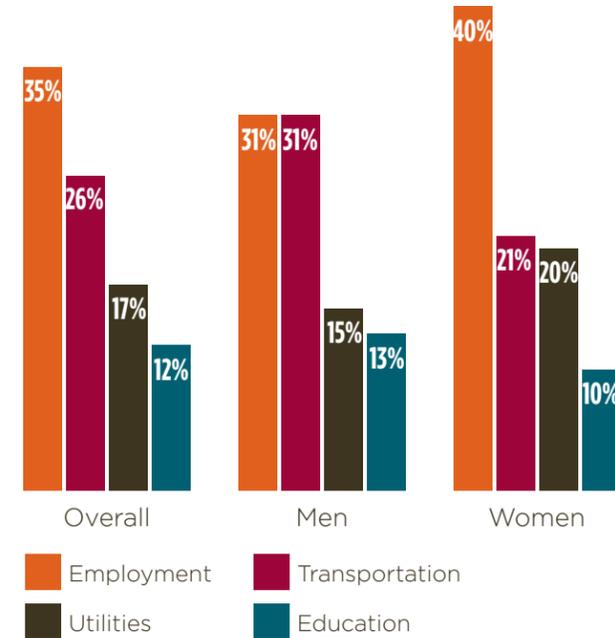
Reflecting the mores that lead to these gaps, just a third of LDP participants overall (29 percent of men, and more women, but still only 37 percent) strongly endorse the view that women taking a leadership role in community affairs is compatible with other roles traditionally taken by women in Bangladeshi society. That's one of many such views the LDP may seek to address.

Gender is associated with different perspectives in development priorities. Among recruits overall, generating employment opportunities is the most-mentioned community need, followed by improved transportation and more distantly by utility services and education.¹ But while men prioritize employment and transportation equally, women are twice as apt to mention employment rather than transportation as their community's top need, a result that likely reflects the more limited economic opportunities available to women in Bangladesh.

Relationship between community leadership and women's traditional roles



Top community need



¹ The survey was completed six weeks before the Rana Plaza factory collapse that killed more than 1,000 garment workers near Dhaka, raising the question of whether worker safety may subsequently have risen as a subject of concern.

Recruits for the LDP youth program, for their part, are less likely than adults to be involved in community development and less than half as likely to think of themselves as current leaders. Youth who do say they're leaders are less apt than adult leaders to rate themselves as highly capable or to feel greatly respected in their communities. All, again, are items the LDP should address.

Living Conditions

Development concerns reflect challenging living conditions in Bangladesh. Just three in 10 LDP participants say general living conditions in their community are excellent or very good (though most of the rest take the midpoint rating, "good," rather than a negative one). No more than one in seven gives excellent or very good ratings to the availability of locally based jobs and economic opportunities for men, and fewer do so for women. Eight in 10 report monthly household incomes less than 15,000 taka, about U.S. \$190. And 53 percent have no more than primary school educations.

ICT

Some practical challenges follow: Even among recruits who've participated in specific civic activities, just 5 percent say they've used the internet, social media, SMS texting or an internet-enabled cell phone in doing so. A key reason is that just 10 percent overall say they have convenient access to the internet, a reality to take into account in the LDP's intention to encourage the use of ICT resources (radio, video, cellphones and social media) in community development work and outreach, including the planned creation of a program website through which participants can communicate, share information and network with mentors.

Conclusions and Key Recommendations

Conclusions and recommendations are given as appropriate at the end of individual sections of this report, and explored

in greater detail in the final section. In brief summary, the survey results, in many cases echoing the literature review, strongly suggest the LDP should design a curriculum that includes the following steps:

- > Build upon the high levels of enthusiasm for the LDP, commitment to community development and endorsement of democratic values among program participants;
- > Address participants' limited knowledge, scant experience, lack of confidence and feelings of powerlessness;
- > Address the challenges of helping women and men alike to lift their understanding of the full potential of women's participation in community development and leadership;
- > Increase familiarity with the workings of government overall and with methods of presenting grievances effectively, but also develop awareness of non-government options in community development efforts;
- > Pay special attention to the disconnect between young people and government;
- > Stress the compatibility of LDP goals with traditional cultural and religious norms; and
- > Address practical solutions to relevant issues by teaching LDP participants how to advocate effectively for economic and infrastructure improvements and to hold government accountable when community needs are not met.

All these efforts will be buttressed by participants' admirable commitment to LDP goals. Informing, building upon and guiding their strong interest in the program in order to produce effective community development leaders is a task within the LDP's reach.

“A moderate Muslim country, Bangladesh has a proud history of civic activism.”



Introduction to the Program and Country Context

The Leadership Development Program is a five-year effort to enhance community-level leadership in Bangladesh, funded by USAID through the Global Civil Society Strengthening Leader with Associates award. Implemented by Counterpart International in partnership with local civil society organizations, the LDP's goal is to increase the capacity of citizens to engage effectively and actively in democratic processes and community development in Bangladesh, and to increase the level of such participation. The program aims to build and support the capacity of adult community leaders, and separately of youth leaders, to become change agents for democratic processes and development.

Bangladesh, one of the world's most densely populated countries, is a developing democracy that is characterized by a highly centralized, insular and entrenched political system. Corruption and distrust of the national government is pervasive, and the roles and responsibilities of local government structures are not clearly defined. Union Parishads (UPs), the lowest elected units of local government, lack resources, capacity and transparency.

Development needs in Bangladesh are widespread. The country is described by the World Bank as “extremely poor,” with annual gross national income per capita of U.S. \$784 (as of 2011). Again per the World Bank, 32 percent of the population lives in poverty (as of 2010); many lack access to clean water, electricity and sewage systems. Economic opportunities are limited. Gender inequities persist and continue to present obstacles to development. Women experience gender-based violence, lower socioeconomic status, limited access to resources and fewer opportunities for upward mobility.

At the same time, dramatic growth in the civil society sector has helped to bring about a remarkable decline in poverty (from 59 percent in the early 1990s), an impressive leap in economic growth (incomes have more than tripled in the past 30 years) and significant improvements in human development indicators such as maternal and child health and education.

A moderate Muslim country, Bangladesh has a proud history of civic activism. Yet many citizens lack understanding of their civic rights and responsibilities, don't actively participate in community decision making and are unaware of methods by which they may seek to hold their elected officials accountable. Moreover, development efforts at the local level traditionally have been dominated by those who align themselves with powerful leaders, chaining development efforts to the influence of political and financial gain.

The LDP seeks to help the people of Bangladesh fill the gap of independent community-level leadership in their country. Building upon a growing demand for the decentralization of government, the LDP aims to improve the capacity of Bangladeshi community and youth leaders to engage in discourse with local government officials, citizens and other civil society sector leaders to enact change and development in their communities and hold government accountable for its role in service delivery and the development process.

A. Participant Profile

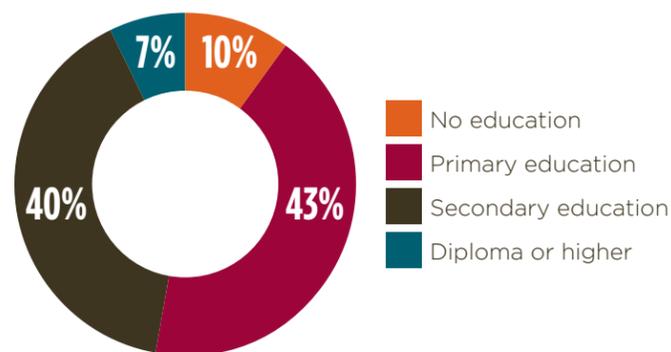
Bangladesh LDP participants reflect the program's targets for gender and age. Fifty-four percent are male, 46 percent female; 60 percent are 35 or younger, with the rest age 36

and older. Ninety-one percent of those surveyed confirmed their enrollment in the LDP, while 9 percent were unsure of their enrollment status. (None said they were not enrolled.)

In terms of program participation, 51 percent of survey respondents are enrolled in the youth training program and 49 percent in the community leader program for adults. (Those younger than 36 were given the option of participating in either program; 17 percent in this age group chose the adult program and are referred to in this report as adult participants.)²

Education levels are low; 53 percent report either a primary school education (43 percent) or no general (or religious school) education whatsoever (10 percent). Forty percent have a secondary or higher secondary school education and 7 percent report having earned a diploma or advanced degree. Women are far less likely than men, and adults are far less likely than youth, to have gone beyond a primary school education. Specifically, 67 percent of female recruits and 70 percent of all adults have no more than a primary school education, compared with 41 percent of male recruits and 37 percent of youth program recruits.

Education of LDP recruits



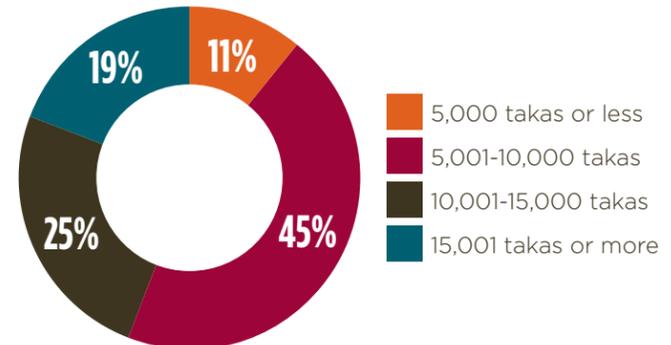
² A small number of recruits identified in the participant database as youth program enrollees gave their age as 36 or older (N = 21), although the program is intended for those age 35 and younger.

Two-thirds are married, including nine in 10 adults and 44 percent of youth recruits. More than one-third are heads of their household – 59 percent of adult recruits and 58 percent of men overall, compared with 15 percent of youth and 11 percent of all women. Local roots are deep; 92 percent have lived in their community for more than 10 years and 67 percent for more than 20 years, with an average community tenure of 36 years for adults and 21 years for youth.

Forty-six percent are employed, most of them full-time; that includes 70 percent of men vs. just 18 percent of women and 62 percent of adults vs. 30 percent of youth. Further categorized, 92 percent of adult men are employed, compared with 47 percent of male youth, 24 percent of adult women and 12 percent of female youth. Among the employed, leading job categories are farming, 35 percent; self-employed/sole proprietors, 20 percent; skilled workers or artisans, 9 percent; business owners with employees, 7 percent; and elected officials, 6 percent.

Of those not working for pay, just more than half are homemakers and nearly all the rest are students. Eight in 10 have household incomes less than 15,000 taka a month (equivalent to about U.S. \$190), including 56 percent with incomes less than 10,000 taka (about U.S. \$130).

Income of LDP recruits



Just 21 percent rate their household economic situation as excellent or very good; most of the rest, 55 percent overall, say it's "good" rather than giving it a negative rating ("not so good" or "poor"). Women rate their economic situation more negatively than men – just 15 percent describe it positively (vs. 26 percent of men) and 32 percent rate it negatively (vs. 18 percent of men).

Nine percent of recruited LDP participants report having participated in previous leadership training programs. As noted in Section IV.B.2, they exhibit far higher levels of information, confidence and community involvement than those not previously trained, suggesting the positive impacts programs such as the LDP can have.

Finally, almost all LDP enrollees are Muslim (98 percent), and the vast majority calls their religion the single most important element of their lives, a key reality to keep in mind when seeking to develop democratic values and civic engagement in this population. Notably, very few themselves are religious leaders, suggesting special efforts may be needed to lend the authority of religious endorsement to LDP goals, as recommended in the literature review (see Appendix A).

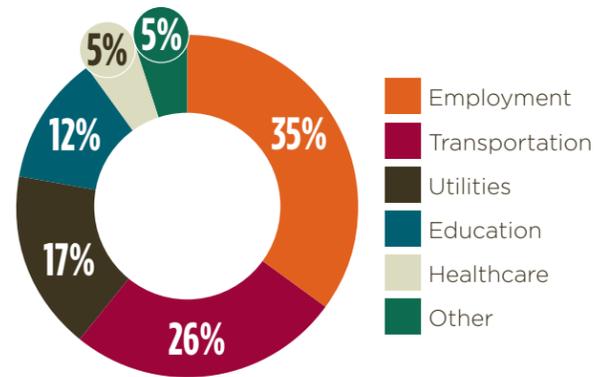
B. Main Development Needs

The LDP seeks to teach leaders how to assess pressing development needs in their community using the participatory rural appraisal (PRA) method and to identify key assets and resources available to address these needs. Initial sessions focus on PRA training and on strengthening leadership skills such as communication and decision making that can facilitate the PRA process. Participants are to conduct a comprehensive PRA in

their community and present what they've learned. The program then focuses on expanding their knowledge of the specific sectors that can help address the community needs they've identified.

In an effort to anticipate sectors of concern, surveyed LDP recruits were asked their current personal assessment of the main development needs in their area. Top first-mentioned items are employment generation (cited by 35 percent) and improved transportation (26 percent), followed by improving utility services such as gas, electricity, water and sanitation (17 percent), then education (cited by 12 percent), with other concerns in the single digits.

Top development needs



Recruits were given the option to mention up to two additional development needs beyond their single top concern. Results aggregated across all three mentions produce a similar priorities list. About six in 10 apiece say their community greatly needs improved employment generation, transportation and utilities, identifying these all as key focus areas for LDP training. Three in 10 mention the education system as an important need in their community and 22 percent mention the healthcare system. Remaining concerns, such as improvement of

irrigation, the agricultural system and places of worship also are mentioned, but by many fewer.

Some priorities differ by gender. Male recruits divide between employment and transportation as their top concern, each cited by 31 percent. Women are more likely to mention employment than to cite transportation concerns, 40 vs. 21 percent, perhaps a reflection of the fewer economic opportunities for women, discussed below and in Section III.G.7. (There's no such difference comparing youth and adult LDP recruits; they have similar development priorities.)

These results suggest that information on resources that can help improve economic opportunities, as well as training on how to create and implement projects focused on economic development, will be in highest demand, and of particular interest to women. Given the likely dominance of this issue, the LDP may wish to prepare materials that contain critical information and resources about economic development projects, including examination of successful past or current projects in rural areas; the lessons learned may help LDP recruits identify effective approaches. Additionally, training resources that help participants learn about and develop projects to improve transportation, infrastructure and education are further important areas for the LDP curriculum.

C. Economic and Educational Opportunities

Aligning with perceptions of development needs in their community, very few LDP recruits give positive ratings to the availability of locally based jobs and economic

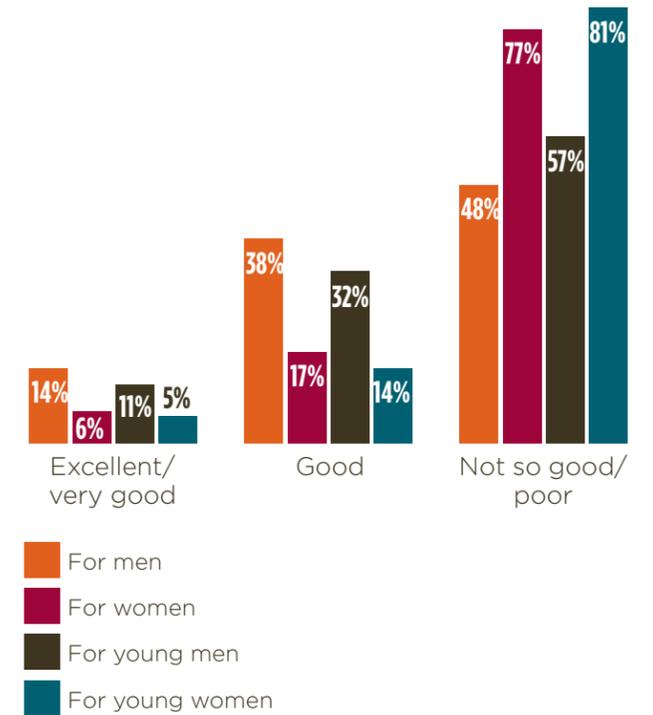


opportunities in their area. Just 14 percent say such economic opportunities for men are excellent or very good; instead 38 percent rate job prospects for men as just "good," the midpoint, while the plurality, 48 percent, rates them negatively, as not so good or poor. More evaluate economic opportunities for young men negatively, 57 percent, and these ratings deteriorate sharply for adult women and young women alike (see Section III.G.7).

Roughly equivalent numbers of LDP recruits say job prospects for men in their area are improving (48 percent) or staying the same (46 percent); the good news is that very few say economic opportunities for men are getting worse (6 percent). For young men, the outlook is a bit more pessimistic, with more saying conditions are staying the same (51 percent) than improving (42 percent). As detailed in Section III.G.7, these assessments are far bleaker for women.

In a far more positive result, two-thirds overall rate the educational opportunities for boys and girls in their area as excellent or very good, and almost all of the rest give the educational opportunities a "good" rating (28 percent) rather than a negative one (6 percent). Nine in 10 say these opportunities are getting better rather than getting worse. And these views don't differ by gender or age.

Ratings of local economic opportunities



“Training on how to create and implement projects focused on economic development will be in highest demand.”



“The vast majority of LDP recruits already endorse many core democratic values.”



Democratic Values

A. Interest in Politics and Government

As a group, LDP recruits express modest interest in matters of politics and government in general. Four in 10 say they're extremely (19 percent) or very (21 percent) interested in these topics. An additional 27 percent say they're somewhat interested, leaving a third who express little to no interest at all.

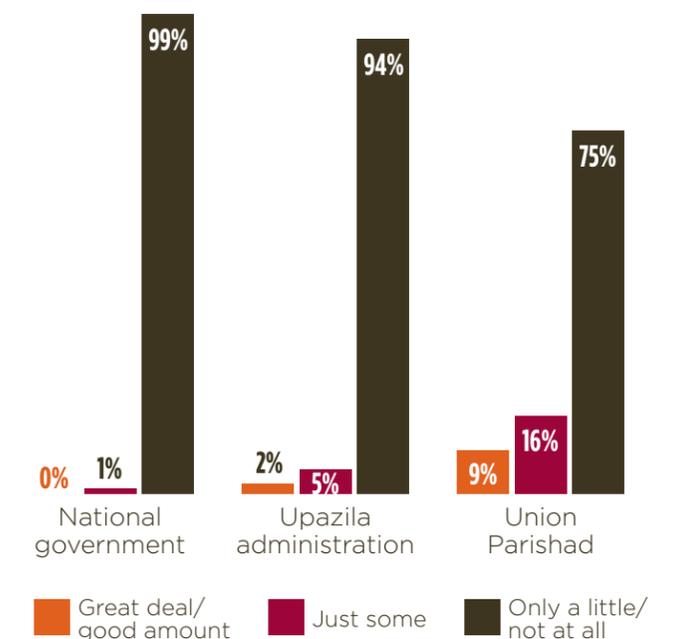
Disinterest in politics and governance reflects a significant disconnect between Bangladeshis and their government. Poor transparency and widespread corruption make it unsurprising that LDP recruits feel powerless to effect change. A remarkable 98 percent believe they have no personal ability whatsoever to influence decisions taken by the national government. Ninety-four percent see little or no ability to influence their upazila administration. Fewer, but a still broad 75 percent, say the same about their Union Parishad.

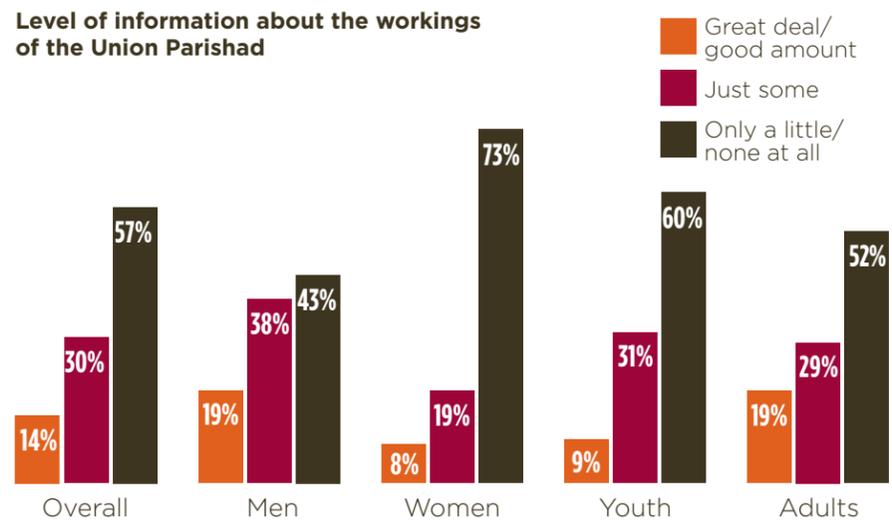
By gender, men are 14 points more apt than women to be extremely or very interested in politics; and women are more likely than men to feel they have no input into

government decisions. This is the case particularly at the local, Union Parishad level, at which 76 percent of women say they have no ability to have an impact, compared with 46 percent of men.

Political efficacy – the belief one has the knowledge, skills and power to impact political outcomes – often is a precursor to civic engagement. As identified in the literature review, past research has shown that civic education efforts can be quite successful at increasing

Perceived ability to influence government decisions





feelings of efficacy. To the extent the LDP emphasizes how local leaders can hold elected officials accountable and exercise influence on government decisions, this overwhelming lack of efficacy may ease and political interest and involvement may grow.

B. Knowledge and Understanding of Democracy

In line with the results on interest and efficacy, there's a broad information gap among LDP recruits about their local UP government. Just 14 percent report substantial knowledge about the workings of their Union Parishad, peaking at 24 percent among adult men and dropping as low as 4 percent among female youth recruits.

Just three in 10 overall say they have some information about the workings of their UP in general, leaving nearly six in 10 who report little or no information at all. There is a wide gender difference, with nearly three-quarters of women reporting little to no information about their local government, compared with 43 percent of men. (There's a slight but statistically significant age gap as well – six in 10 youth recruits report having limited information about their UP council, compared with 52 percent of adult recruits.)

In a related result, only a quarter of recruits express high levels of confidence that they know how to hold the government accountable if community members have a problem receiving services. Women express less confidence than men in their ability to hold government accountable (16 vs. 32 percent), and, to a lesser degree, so do youth compared with adult recruits (21 vs. 29 percent). In tandem, the gender and age group effects mean that just 13 percent of young women feel confident that they know how to hold the government accountable, vs. 36 percent of adult men. (Adult women and male youth fall in between, at 20 and 29 percent, respectively.)

These results represent an opportunity for the LDP training to promote UP-level awareness and advocacy. The baseline results suggest a clear need for greater information about the workings of the UP and effective means of holding the government accountable; the LDP is well-placed to provide this critical knowledge. Previous research has found a strong relationship between information and interest in these areas. As LDP recruits gain awareness of the way the government works, their interest in government and politics also may be enhanced.

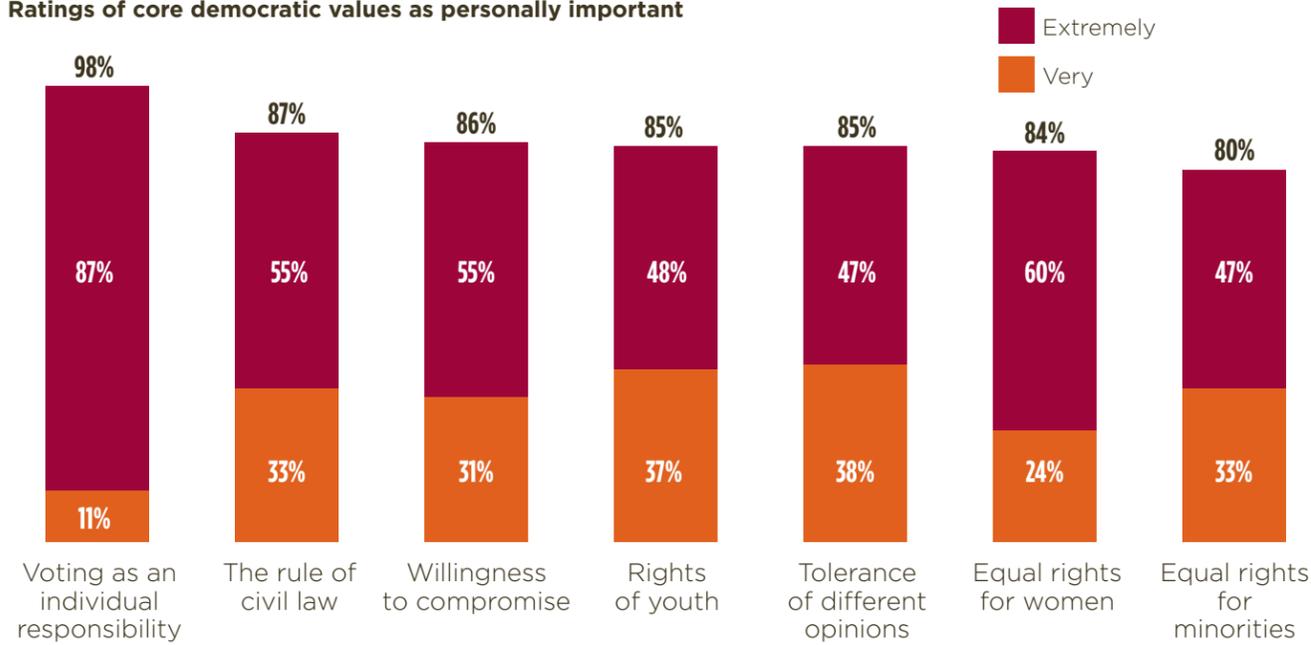
C. Democratic Values

While providing leaders with necessary information and skills to become effective change agents in their community is a critical task, an even more complex goal is to instill the democratic values that often underpin civic behavior. As the literature review notes, influencing values can be a difficult undertaking, as these beliefs often are deep-seated and central to the sense of self.

“The results suggest a clear need for greater information about the workings of the UP and effective means of holding government accountable.”

Helpfully, despite low levels of interest and information in government, the vast majority of LDP recruits already endorse many core democratic values. Eighty-seven to 85 percent say the rule of law, willingness to compromise on political issues and tolerance for different opinions are extremely or very important to them. Remarkably, even more, a nearly unanimous 98 percent, say the same about voting as an individual responsibility, including 87 percent who say this is extremely important to them. (Further, among those who could have voted in the elections of 2008, 93 percent report that they did.) Given their exhibited disconnect with government and politics, recognition of the importance of voting is an impressive attribute of the LDP population.

Ratings of core democratic values as personally important



LDP recruits also widely endorse the democratic principle of equal rights. Eighty-four percent say equal rights for women are extremely or very important to them personally, including six in 10 who give it the highest level of importance. Similar numbers say equal rights for minorities and the rights of youth are personally important to them (80 and 85 percent, respectively), though fewer rate these rights as “extremely” important (47 and 48 percent, respectively).

There are some gender differences in value priorities. Equal rights for women are highly important to nearly all women, 96 percent, and extremely important to 77 percent; the comparable numbers for men are 73 and 45 percent, respectively. Women also are more apt than men to view the rights of youth as extremely important (54 vs. 42 percent), while men are 12 points more likely than women to see willingness to compromise on political issues as extremely

important (60 vs. 48 percent), a sentiment that may reflect men’s greater participation in political and community affairs (see Section IV.B.1). Gender differences on other values are smaller or nonexistent.

Ratings of selected democratic values as extremely important



1. Compatibility of Democratic and Religious Values

Previous research has shown that one of the most effective ways of strengthening civic values is to create close connections between these attitudes and existing adherence to religious values. As the literature review notes, creating convergence between deeply held religious beliefs and democratic values is critical to acceptance of those values and subsequently provides a useful tool for leaders in communicating democratic values to members of their communities.

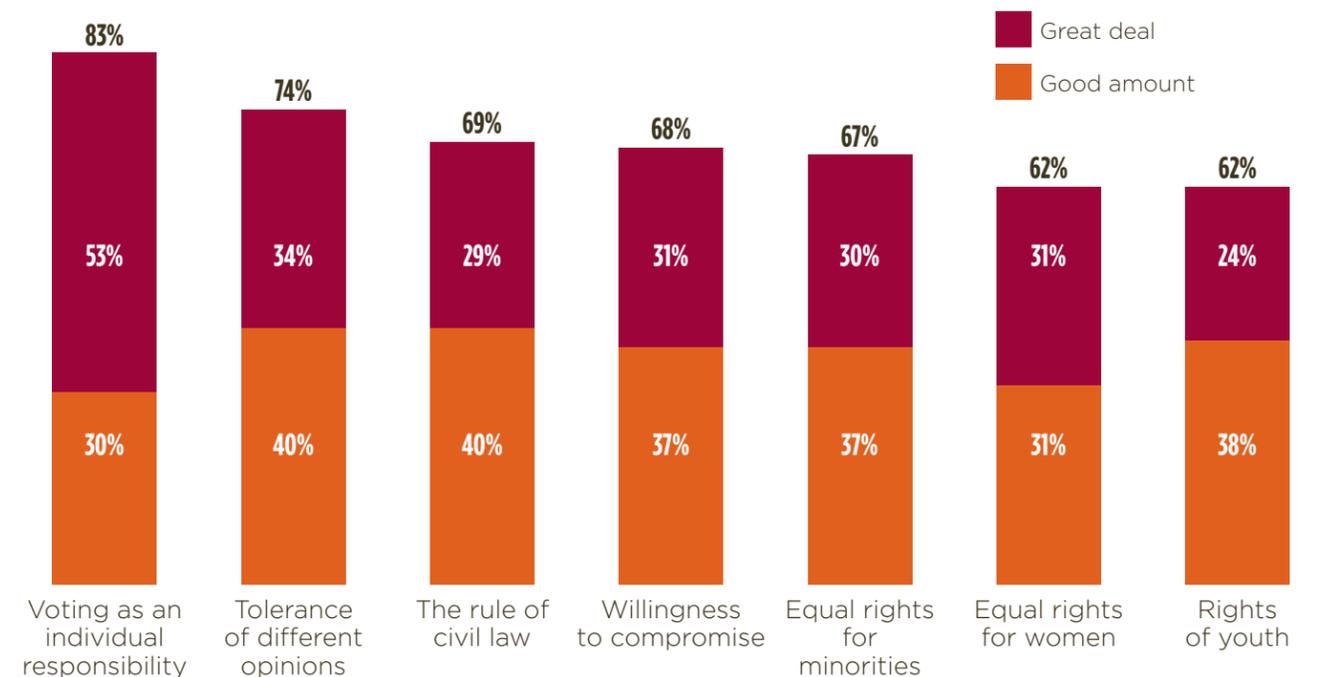
The baseline survey asked LDP recruits to rate the compatibility of each of the seven democratic values described above with the teachings of their religion. While not quite as high as ratings of personal importance, more than six in 10 rated each of the values as having a great deal or good amount of compatibility with their religion.

Voting as an individual responsibility is perceived as especially compatible with religious teachings, with 83 percent saying it has a great deal (53 percent) or good amount (30 percent) of compatibility. Three-quarters likewise see tolerance for different opinions as compatible with their religion, and just fewer than seven in 10 say the same about the rule of civil law, willingness to compromise and equal rights for ethnic minorities.

Equal rights for women and the rights of youth are seen as compatible with religious teachings by fewer, 62 percent apiece. And just 31 and 24 percent, respectively, think the teachings of their religion have a “great deal” of compatibility with such rights.

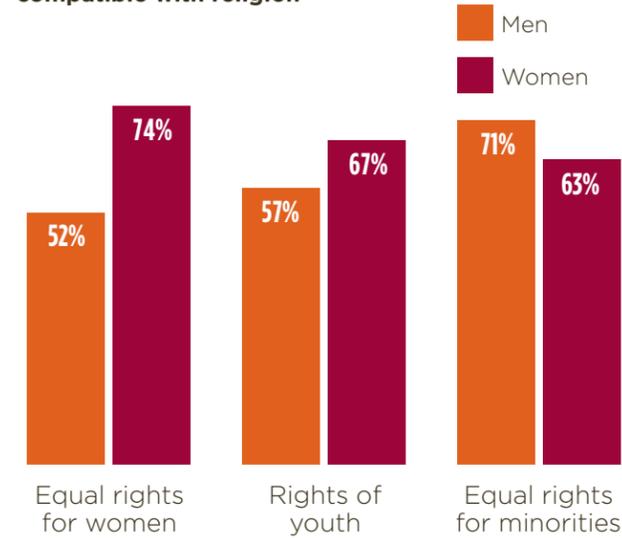
There are important gender differences on some individual items, especially those having to do with equal rights. While three-quarters of female LDP recruits see equal rights for women as compatible with their religions’

Perceived compatibility between democratic values and religion



teachings, including four in 10 who say it is greatly so, the comparable numbers for men are far lower – 52 and 24 percent, respectively. In addition, women are more apt to view the rights of youth as compatible with their religious values; on the other hand, it’s men who are more apt to view equal rights for minorities as in keeping with their religious beliefs.

Gender differences in ratings of equal rights as compatible with religion



Overall, these results indicate an existing recognition of civil rights upon which the LDP can build. Rather than having to convince recruits that these principles are important, the curriculum can focus instead on enhancing the intensity of that sentiment and encouraging its full adoption across groups. The literature review suggests two potential ways to increase the perception that these democratic principles strongly align with religious beliefs:

- > Increase the involvement of religious leaders in the program, as participants or trainers. (Currently fewer than 1 percent of recruits identify themselves as religious leaders.) As is detailed in Appendix A, previous studies

in Africa by USAID and the Institute of International Education have found that messages on women’s health were most influential when the information was reiterated by religious leaders, as it reassured people that the information was consistent with their religious beliefs.

- > Identify verses from scripture that suggest convergence between democratic values and religious principles. A USAID program in Egypt found that a booklet with relevant teachings from the Prophet Mohammed on the treatment of women was particularly helpful in promoting women’s rights to community members.

Either or both of these methods may have a similar effect on increasing LDP participants’ endorsement of democratic values. Further, the gender differences described above suggest that the LDP curriculum also might, for men, emphasize the correspondence between religious beliefs and women and youth rights; while, for women, focusing on religious and ethnic minority rights.

D. Index: Knowledge and Understanding of Democracy

Beyond the individual question results detailed throughout this report, five core indices were created to reflect the constructs of particular interest to the LDP and USAID. These indices combine related survey questions into a single score, creating a simple way to summarize participants’ current attitudes, experiences and behaviors. Most usefully, these indices will serve in the future as a robust method of assessing any LDP training impacts (see PMEP Indices Table, p.75).

LDP PMEP Indicator #1: Increased knowledge and understanding of democracy among LDP leaders

	Mean	SD	Youth	Adults	Men	Women	Young		Adult	
							Men	Women	Men	Women
Overall index	3.59	.40	3.56 _a	3.62 _b	3.62 _a	3.55 _b	3.57_a	3.55_a	3.66_b	3.56_a
Subindices:										
Gov’t info & efficacy	1.56	.61	1.46 _a	1.66 _b	1.74 _a	1.34 _b	1.62_a	1.29_b	1.86_c	1.40_d
Imp. of civic values	4.40	.46	4.39	4.41	4.38	4.42	4.36	4.42	4.40	4.42
Compatibility of civic & religious values	3.94	.62	3.93	3.95	3.93	3.95	3.90	3.97	3.96	3.94

SD = Standard deviation. Subscript letters indicate statistically significant differences within column groupings. Bolded numbers indicate statistically significant age-by-gender interactions.

One index, focused on knowledge and understanding of democracy (reflecting LDP’s PMEP Indicator #1), combines participants’ self-assessed government-related information and ability to influence decisions taken by the government (at the national, upazila and UP level), along with a subindex assessing the personal importance of democratic values and another subindex measuring the perceived compatibility of civic and religious values.

The subindex on the importance of democratic values (averaging importance ratings across seven items) finds a score of 4.40 on a scale from 1 to 5, a remarkably high level of endorsement of these values, and one that does not differ significantly by gender or age group. This wide backing of basic democratic values is a strong foundation on which the LDP can build.

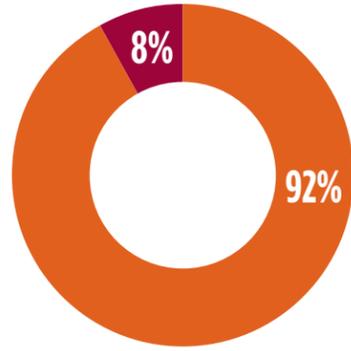
The subindex on perceived compatibility of religious teachings with civic values averages 3.94 on a scale from 1 to 5. That’s approximately equivalent to LDP recruits

saying there is a good amount, but not a great deal, of compatibility between these values and their religion – a promising result, but one that also allows room for growth via LDP training.

For its part, the overall index on knowledge and understanding of democracy produces an average score of 3.59 on a scale of 1 to 5, above the midpoint, but with substantial opportunity for improvement. Adult men score the highest, significantly higher than adult women or youth of either gender. The latter three groups display about the same amount of democratic knowledge and understanding.

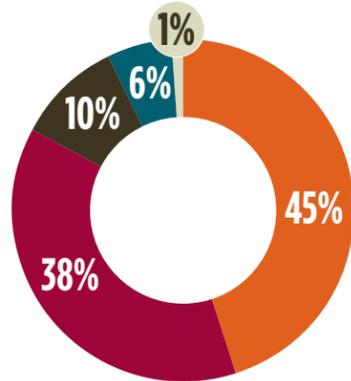
As shown in the table, this overall index score is reduced by recruits’ lack of information about government and limited political efficacy (an average subindex score of 1.56 on a scale of 1 to 5). The other two components of the index – endorsement of democratic values and belief these values cohere with religion – both are well above the midpoint.

Government's provision of basic services and assistance



Could be doing better
Doing as well as it can

Perceptions of government corruption



Very widespread
Somewhat widespread
Occasional
Rare
No opinion

Government information and self-efficacy are quite low across the board, but especially so among youth recruits and women. If the LDP wishes to increase knowledge and understanding of democracy, these results suggest that the most efficient way to do so will be by better informing participants about the workings of government and giving them the knowledge, skills and confidence they need to combat the sense of powerlessness many now express.

E. Views of Government

Views of government are mixed, an important finding given suggestions in the literature that trust in government, including perceptions of corruption, can influence motivation to engage in community development. On one hand, about half report a great deal or good amount of trust in the national government or their upazila administration (52 and 46 percent, respectively). Trust in government reaches 56 percent for respondents' Union Parishad, despite limited information about its workings.

Other ratings are far more critical. A mere 8 percent say the government overall is doing as well as it can to provide basic services and assistance in their community; 92 percent say it can do better. (The level of government was not specified.) Further, 84 percent see very or somewhat widespread corruption. An additional 10 percent call corruption occasional, while just 6 percent say it's rare. In a related result, among those who say community development work is occurring in their area, nearly half, 45 percent, say the resources are being "mostly wasted" rather than mostly put to good use.

About half rate the current responsiveness of local government to public needs as excellent or very good. In one positive sign, 72 percent say its responsiveness is getting much or somewhat better (although that's mainly "somewhat" better).

Unlike interest and information about government, there are virtually no differences between men and women in their trust in government, their perceptions of the ability of the government to provide basic services or their views of the extent of corruption in Bangladesh.

Previous research has found that citizens who distrust the government may be less willing to engage in politics and civic behavior, and less likely to participate in community development projects that are tied to government (e.g., funded by government resources or overseen by government officials). LDP recruits' broad perceptions of official corruption, dissatisfaction with service delivery and distrust of government overall therefore represent critical beliefs to address in LDP training.

F. Religion and Government

Almost all LDP recruits are Muslim, a result that reflects the country's broader population. Bangladeshis generally practice a moderate form of Islam, and the country has a secular democratic government. Regardless, religion plays a central role in society. Nine in 10 LDP recruits call their religion the single most important aspect of their lives, a sentiment that holds steady across gender and age groups.

“Nine in 10 LDP recruits call their religion the single most important aspect of their lives.”

Improving perceived transparency may enhance recruits' perceptions of government. This may be achieved by steps such as providing local leaders with greater information about government functions and activities, instructing them in how to obtain such information independently and informing them on how to pursue grievances. Building relationships with government employees who are perceived as trustworthy may be helpful as well. The LDP also may encourage involvement in non-governmental community development projects in an effort to increase engagement among those whose views of government remain negative.

Beyond individual importance, three-quarters of LDP recruits feel that religious beliefs and practices should have a major role in the operation of government (77 percent) and in the country's laws (76 percent). Again these views do not differ significantly by gender or age.

These results suggest that the separation of religion and government is neither a realistic nor desirable option in Bangladesh. Instead, given that LDP recruits broadly see core democratic values as highly compatible with their religious views, this view should be reinforced and expanded in LDP training.

G. The Roles and Rights of Women and Minorities

1. Perceptions of the Roles of Women

While rights of women in Bangladesh are improving, there is no doubt that strong cultural and religious norms restrict women's opportunities and status. As in many countries, patriarchal and religious traditions associate men with leadership and power. Though the national government has instituted a quota to ensure some degree of women's representation in parliament, there is still much progress to be made before women leaders are accepted as equals. Indeed, even when women are not actively banned from leadership or community participation, societal pressure – which often is internalized – can be enough to dissuade them from pursuing positions seen as inconsistent with gender norms.

The results of this survey show that LDP recruits of both sexes are well aware of these limitations placed on women's roles. LDP recruits are less likely to think women who are involved in community affairs are well-respected than are men in the same position, and broadly doubt that community leadership is strongly compatible with other roles traditionally taken by women. Moreover, recruits

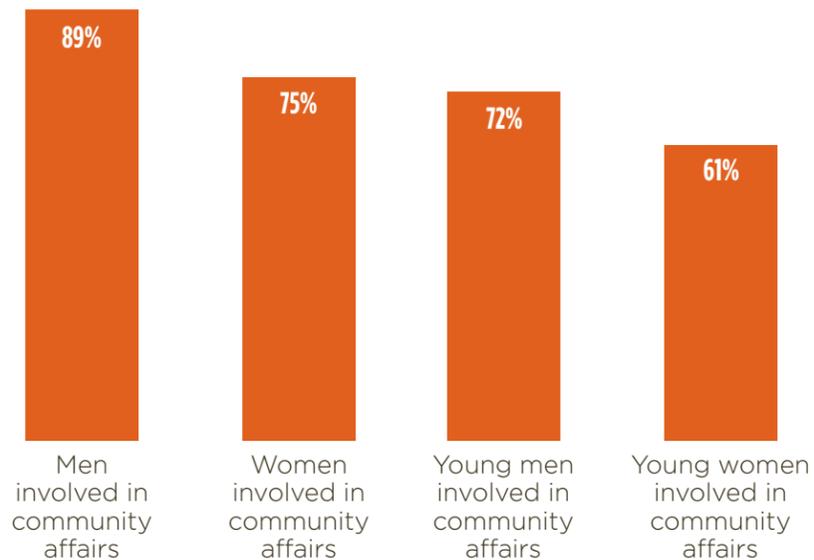


“The survey finds double standards, particularly among men, about what pursuits are acceptable for a woman in the abstract vs. what is acceptable for their own daughter.”

of both sexes express greater discomfort with the idea of their own female relatives challenging gender norms than they do with women with whom they are not closely tied.

Reflecting traditional mores, 89 percent of LDP recruits say men who are involved in community affairs are well respected in their community; fewer, 75 percent, say the same of women involved in such work. The corresponding numbers are 72 percent for young men vs. 61 percent for young women. (Being “extremely” well-respected declines sharply among all these groups; that accolade is reserved chiefly for imams, other Islamic scholars and community elders.)

% who say each group is respected in their community



Further, LDP recruits are far more likely to express strong comfort with young men than with all women, or young women, taking a leadership role in community affairs. Sixty-one percent feel strongly that leadership in community affairs is compatible with other roles traditionally taken by young men. That's almost double the number who say the same about women overall (33 percent) or young women (31 percent).

Male and female recruits are equally likely to say that men who are involved in community work command more respect than women in the same position, and there is a small but significant gender difference in perceptions of the

compatibility of leadership with women’s traditional roles. While just 29 percent of men feel strongly that women’s involvement in community affairs is compatible with their traditional roles, that rises among women, albeit just to 37 percent.

Lastly in this area is social distancing in what’s seen as acceptable for women in general, vs. what’s acceptable for a close female friend or daughter – also indicating an underlying restriction on women’s roles. Eighty-eight percent of LDP recruits see it as “entirely acceptable” for a woman in their community who is not a family member or close friend to participate in community development. That declines by 9 points if the woman in question is a close family friend, and by 14 points if she were the respondent’s own daughter.

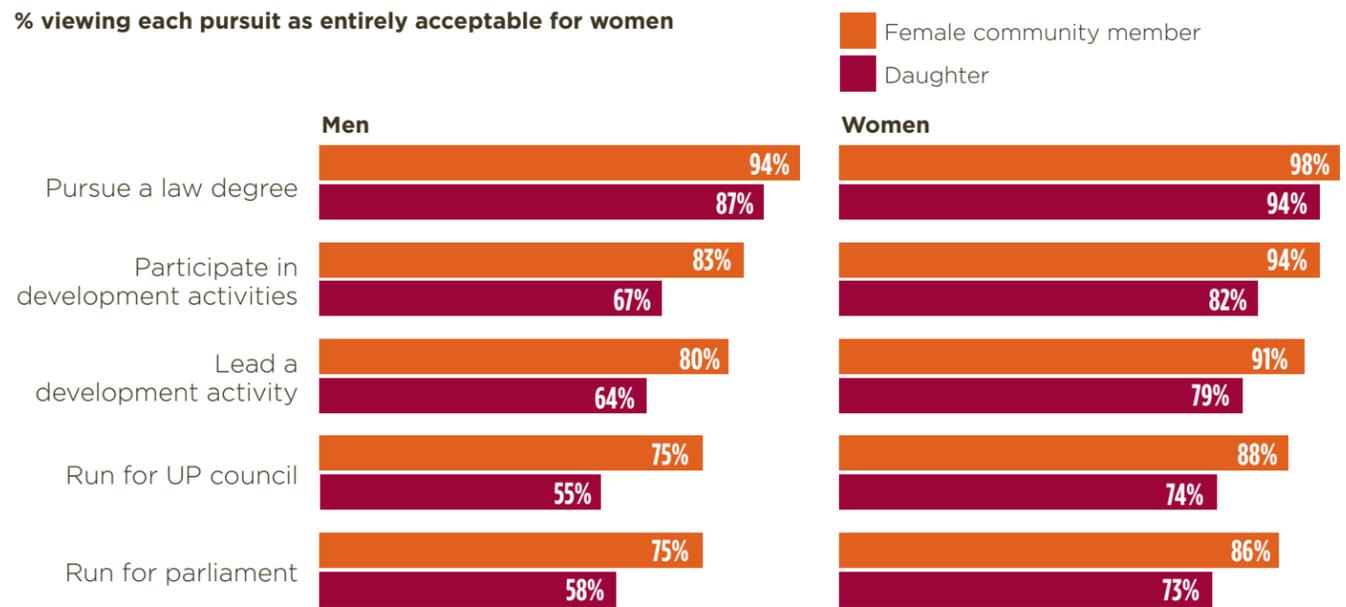
Similar distancing occurs when it comes to the perceived acceptability of a woman leading a community development activity, running for a position on the Union Parishad or running for a national parliament seat. LDP recruits are

14, 17 and 15 points less likely to say such pursuits are entirely acceptable for their daughter than they are for a community member who is not a family member or close friend.

Male recruits are less apt than women, by 11 to 13 points, to think it’s entirely acceptable for a woman in the community to participate in local development, to run for a position on the UP council, to run for the national parliament or to lead a development activity. On average, there’s also a larger gap among men than among women in what they consider acceptable for a female community member vs. what is acceptable for their own daughter.

For instance, 75 percent of men say it’s entirely acceptable for a woman who’s not a close friend or family member to run for a position on their Union Parishad, 61 percent say it’s fully acceptable for a woman who is a close friend and 55 percent say the same for a daughter. Among women, the comparable numbers are 88, 80 and 74 percent, respectively.

% viewing each pursuit as entirely acceptable for women



“More than eight in 10 LDP recruits say equal rights for women are important to them.”

Averaging across each of these five domains, nine in 10 female LDP recruits feel it is entirely acceptable for a female community member to pursue these goals, while eight in 10 say the same about their daughter. By contrast, eight in 10 male recruits view the domains as fully acceptable for female community members, vs. two-thirds of men who see these as completely acceptable for their daughter.

2. Challenges in Addressing Women’s Roles

More than eight in 10 LDP recruits apiece say they’re interested in women’s rights issues and say equal rights for women are important to them – a key foundation for the LDP. At the same time, the results above show that despite broad backing in the abstract, LDP recruits are less comfortable with the idea of women taking on leadership roles. This suggests that the LDP will need to build upon existing support for women’s rights in a way that is sensitive to cultural and religious traditions, as well as to the substantial reluctance women themselves may feel.

As the literature review outlines, religion and women’s rights are inherently intertwined, with frequent tension between religious tradition and full leadership opportunities for women. Indeed, as noted, just three in 10 LDP recruits overall feel there is a great deal of compatibility between the idea of equal rights for women and their religious teachings, while three-quarters think religious beliefs should play a major role in the laws and government in Bangladesh.

This means the LDP curriculum will have to work toward increasing participants’ comfort with women’s active participation in the community in a way that is seen as compatible with important cultural and religious traditions. Possible steps towards achieving this goal include:

- > Reinforce the notion that equal rights are compatible with religious teachings (see Section III.C.1 for suggestions).
- > Highlight examples of women leading in areas that are less strongly linked to masculinity (such as women’s health or primary education), and therefore may be seen as more compatible with women’s traditional roles. At the same time, also provide male and female recruits with examples of successful women leaders in other fields.
- > Allow women to define leadership in their own way. Research in Malaysia shows that women may be uncomfortable with traditional authoritative definitions of leadership and instead may wish to view their own leadership as commonsensical and supportive. Asking women how they wish to lead may increase their comfort with the idea of becoming community leaders.
- > Reassure both male and female recruits that women can take on a leadership role in the community while also maintaining the traditional roles they may value, such as their family responsibilities, and provide instruction on how to address potential challenges in this process.
- > Work on increasing acceptance and appreciation of female leaders by men and women alike, perhaps by emphasizing the different perspectives and leadership styles that female leaders can bring to solving community problems.
- > Provide specialized training for women that increases their confidence and leadership skills and helps them to feel more comfortable taking an active role in their community.

3. Rights of Minorities

LDP recruits express broad support for the rights of religious and ethnic minorities, just as they do for women’s rights. As reported, at least eight in 10 describe the rights of these minority groups as extremely or very important to them personally, including just fewer than half who call them “extremely” important. Nearly three-quarters of recruits also express interest in issues involving the rights of minorities, not quite as high as interest in the rights

of women or youth, but far outstripping interest in politics. A potential challenge, as with women, is that many fewer see the concept of minority rights as highly compatible with the teachings of their religion (30 percent).

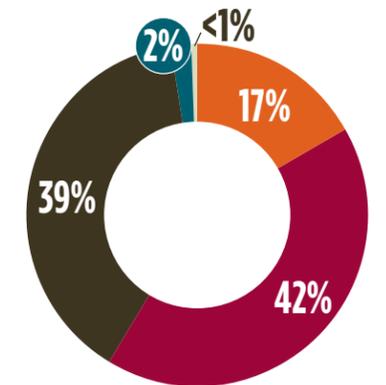
When asked to rate the rights of religious minorities in their community, nearly three in 10 volunteer that there are no such minorities; far more, 78 percent, report no ethnic minorities. While this aligns with the demographics of the overwhelmingly Muslim, almost exclusively Bengali nation, it presents a challenge to the LDP’s goal of inclusiveness. Not only will finding community leaders with diverse ethnic and religious backgrounds be a challenge, but many LDP recruits may have limited (if any) contact with members of these groups – a factor to recognize during training.

In communities in which minority groups are extant, assessments of the rights of ethnic and religious minorities exceed ratings of the rights of women, but again with room for improvement. Fifty-nine percent say religious minority rights in their community are excellent or very good, but just 42 percent say the same about ethnic minority rights. On a positive note, most in these communities (65 and 62 percent, respectively) say that the rights of religious and ethnic minorities are improving and almost no one says they’re deteriorating.

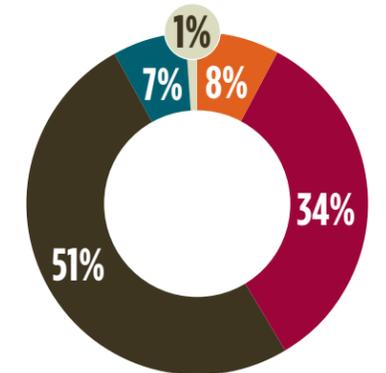
In another indication of room for growth, far more LDP recruits say imams and other Islamic scholars are respected in their community than say the same about religious leaders of other faiths, 96 vs. 67 percent (the latter is among those who say there are non-Islamic leaders present). Likewise, among those who report religious and ethnic minorities active in their community, 64 percent say they’re respected. That’s 11 points lower than the reported respect for women involved in community affairs and 25 points lower than respect for men who are involved in such pursuits.

Men are significantly more likely than women to say they’re interested in minority rights issues (82 vs. 63 percent) and, more narrowly, to say religious and ethnic minorities (where present) are respected in their community (67 vs. 60 percent). As covered in Section III.C, men also are more apt to say

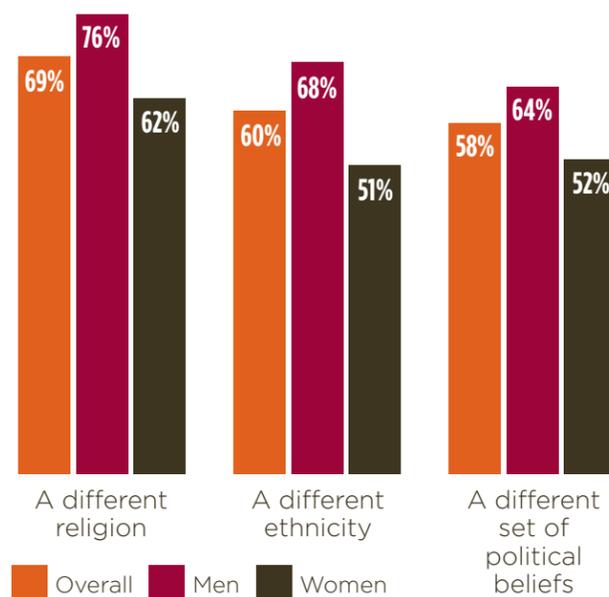
Ratings of the rights of religious minorities (if present)



Ratings of the rights of ethnic minorities (if present)



% comfortable having a neighbor of each category



High levels of comfort slip to 60 percent if it were a neighbor of a different ethnic group and 58 percent for a neighbor with a different set of political beliefs. Female recruits are 17 and 12 points less apt than men to say they'd be comfortable with each, respectively – and in each case, adult men report the greatest level of comfort.

4. Openness to Working with Women and Minorities

On a positive note, when it comes to solving community problems, LDP recruits express similar willingness to work with women, and young women, as they do to work with men and young men. On the other hand, willingness to work with religious and ethnic minorities lags behind willingness to work with non-minority groups.

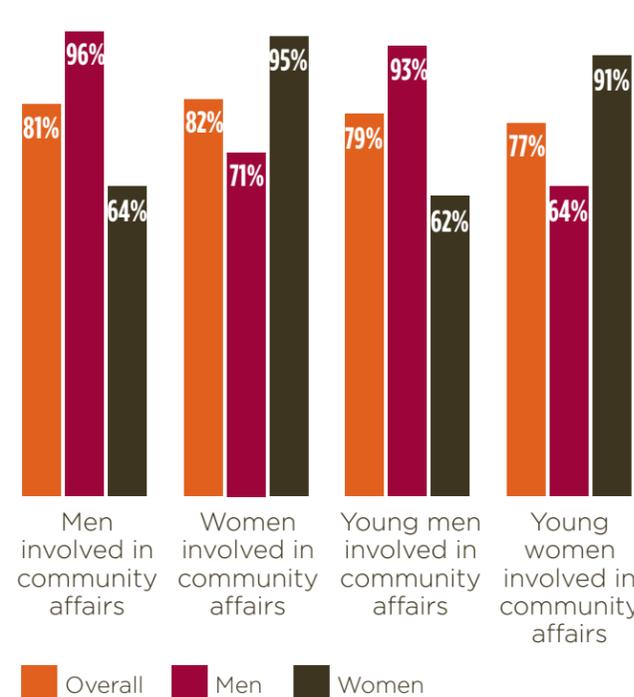
Eighty-two percent of recruits say they'd be willing to work with women who are involved in community affairs to address a community problem, and nearly as many – 77 percent – say the same about female youth. Those numbers are virtually identical to expressed willingness to work with men and male youth involved in community affairs (81 and 79 percent, respectively).

This suggests that despite the barriers to women's leadership discussed in Section III.G.2, potential for women's involvement in community affairs exists. But large gender differences in these views have implications for how this involvement may need to be structured. Specifically, women, compared with men, are 32 and 31 points less willing to work with men and male youth to address a community problem. And the reverse is true as well – compared with women, men are 24 and 27 points

the idea of equal rights for religious and ethnic minorities is extremely important to them personally. In each case, the gender difference occurs almost entirely among adult recruits rather than youth. This may reflect the fact that adult men, compared with adult women or youth of either gender, are more apt to be existing leaders in their community and therefore may have greater contact with religious and ethnic minorities.

This possibility is supported by results to a different set of questions asking recruits how comfortable they would be having a neighbor with a different religion, a different ethnicity or a different set of political beliefs than their own. Sixty-nine percent overall – including 76 percent of men vs. 62 percent of women – say they'd be extremely or very comfortable living next door to someone of a different religion.

% willing to work with each group



less willing to work with women and female youth. Those results point to an underlying discomfort working with members of the opposite sex.

This resistance may be diminished simply by providing opportunities for recruits to work in mixed-gender groups to solve a problem or achieve a common goal. At the same time, LDP recruits may segregate themselves into same-sex groupings, and the prospect of co-education trainings may encounter resistance; training plans should address this.

Other results previously discussed suggest that men and women's reluctance to work with the opposite sex may stem from different underlying processes. Specifically, women may be less comfortable working with men because of men's greater power and status, which can be intimidating.

(Women also express less willingness than men to work with other high-status, entirely or predominantly male groups, such as Islamic leaders and community elders.)

Men's lower willingness to work with women, for its part, may reflect a lack of experience working with women, a product of the strong cultural and religious norms that restrict women's roles. In other words, some men may feel that women working in community development are violating traditional gender roles, and therefore may shy away from working with them. This hypothesis is supported by the fact that individuals who believe that leadership in community affairs is strongly compatible with women's traditional roles are more likely than others to be willing to work with fellow leaders of the opposite sex. Again, these results have implications for the LDP curriculum:

- > Enhancing women's confidence and feelings of self-worth, and providing them with ample experience working with male participants, may help to alleviate their apprehension and break down stereotypes.
- > For male recruits, in particular, increasing willingness to work with women may only be possible by combating the strong stereotype linking leadership with men. This is no small task, as most gender stereotypes are internalized at an early age and are continuously reinforced by experience. Section III.G.2 above outlines possible ways to mitigate men's resistance to women's leadership.

Beyond addressing unease working with opposite-sex community members, the LDP may also work to enhance recruits' comfort with religious and ethnic minorities.

Sixty-three percent overall say they'd be willing to work with religious leaders of non-Muslim faiths to solve a community problem, but just a third say they're extremely willing to do so. That pales in comparison with willingness to work with Islamic leaders – 88 percent of recruits say they'd be willing to do this, including 65 percent who are extremely willing to do so.

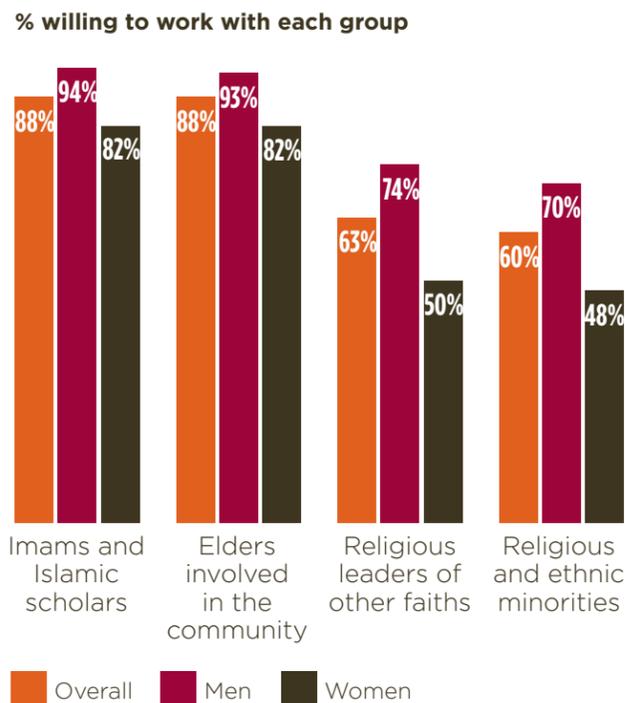
Similarly, while six in 10 LDP recruits say they'd be willing to work with religious and ethnic minorities in general to address community problems, that's about 20 points lower than willingness to work with men and women (in general) who are involved in community affairs.

Women report less willingness to work with minorities than do men, by 24 points for religious leaders of different faiths and 22 points for religious and ethnic minorities in general. At least part of this difference is simply a reflection of greater hesitancy among women to work with others (beyond other women) to solve community problems in general – they're 32, 31, 12 and 11 points less likely than men to say they're willing to work with men, male youth, Islamic leaders and elders, respectively.

As with related questions, adult men report the greatest willingness to work with minority religious leaders (78 percent) and religious and ethnic minorities in general (74 percent). Developing this willingness among women is another potential LDP goal.

5. Indices: Acceptance of the Roles of Women and Minorities

A core index was created to reflect LDP recruits' acceptance of the role of women and minorities in the community and government (LDP PMEP Indicator #3).



This index combines two subindices, one based on respect for women and minorities and willingness to work with them, another on perceptions about women taking on non-traditional roles.

Respect for women and minorities and willingness to work with them produces an index score of 3.94 among all recruits, on a scale of 1 to 5, roughly equivalent to women and minorities being rated as “very well respected” and recruits being “very willing” to work with them. Although this is a strong base for the LDP training to build upon, respect and willingness to work with women and minorities lags behind average respect and willingness to work with men and non-minority groups.³

As mentioned above, there are differences between men and women on some of the individual items measuring respect and willingness to work with others; however there

LDP PMEP Indicator #3: Increased acceptance of the role of women and minorities in community development and government

	Mean	SD	Youth		Adult		Young		Adult	
			Youth	Adults	Men	Women	Men	Women	Men	Women
Overall index ¹	.00	.57	-.01	.01	-.06 _a	.07 _b	-.10_a	.09_b	-.02_{ac}	.05_{bc}
Subindices:										
Respect & willingness to work w/ women & minorities	3.94	.58	3.93	3.94	3.95	3.93	3.91_{ab}	3.96_{ab}	3.98_a	3.89_b
Perception of women taking on non-traditional roles	3.45	.52	3.44	3.46	3.36 _a	3.56 _b	3.33	3.56	3.38	3.56

SD = Standard deviation. Subscript letters indicate statistically significant differences within column groupings. Bolded numbers indicate statistically significant age-by-gender interactions.

¹ Because questions included in these indices did not have the same number of response categories, each variable included in the index was standardized, and then combined.

is no overall gender difference on the subindex. But there is a gender-by-age interaction, in which adult men score significantly higher than adult women, while youth men and women score about the same.

Results on views of women taking on non-traditional roles produce an average index score of 3.45 on a scale from 1 to 4. Adult women and youth women alike score significantly higher on this index than their male counterparts (see table), suggesting they have a less restricted view of the roles that are acceptable for women. While both men and women express apprehension about women taking on leadership roles, greater resistance among men reinforces the suggestion that changing male LDP participants' attitudes on gender roles is a key goal.

A further analytical step, regression modeling, suggests that the single most important predictor of acceptance of the role of women and minorities is respondents' knowledge and understanding of democracy. Those who are most informed about democracy are also the

most likely to be accepting of women and minorities. This makes sense, as endorsement of equal rights is a key component of democracy. It also suggests that LDP training that focuses on enhancing recruits' knowledge and understanding of democracy may have the added bonus of expanding perceptions of women's and minorities' roles in Bangladeshi society.

6. Women's Rights, Security and Health

Echoing results revealing the limitations placed upon women's roles, relatively few LDP recruits (34 percent) rate the current rights of women in their community positively. While eight in 10 say these rights are improving, clearly there still is a long way to go.

Promoting women's equality and leadership are important goals, but assessments of local conditions suggest that there may be more fundamental issues that need to be addressed first. Barely more than half of LDP participants, 52 percent, rate the security of girls and women from domestic violence in their community as excellent or

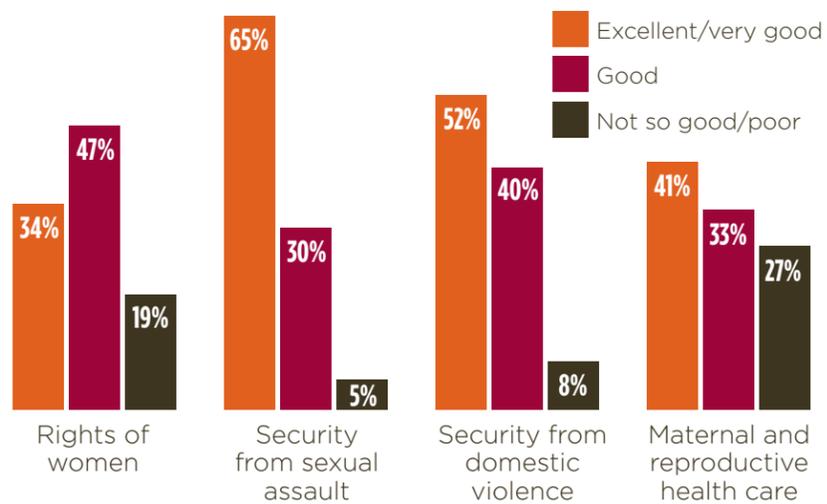
³ A subindex on respect for and willingness to work with men, male youth, community elders and imams was created for comparative purposes only. LDP recruits score significantly higher on this subindex (M = 4.35, SD = .49) than they do on respect for and willingness to work with women and minorities.



very good. More, 65 percent see high levels of security from sexual assault, but just 10 and 20 percent, respectively, rate safety in these areas as “excellent” (though most of the rest rate these as “good,” rather than negatively).

“Women who are concerned about their personal safety and well-being may be unwilling or unable to contemplate more ambitious goals.”

Ratings of local conditions for women



Female recruits are less apt than men to give positive ratings to women’s security from domestic violence (48 vs. 55 percent) and from sexual assault (60 vs. 69 percent). There are no overall differences between youth and adult recruits, but on both measures young women give the least positive ratings, while adult men

are the most positive. Since adult men are the most apt to be existing leaders, and young women the least likely, those who currently are in the best position to advocate for changes in conditions may be least attuned to the problem.

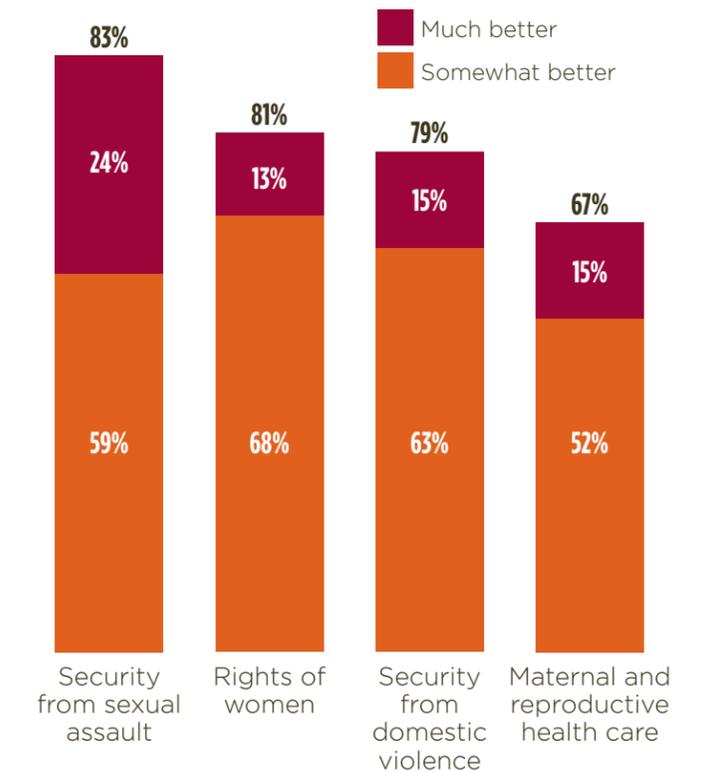
Another area of concern is that fewer than half of LDP recruits, 41 percent, rate maternal and reproductive health care services for women as excellent or very good. Unlike assessments of women’s security, however, these views do not differ by gender or age.

Research has demonstrated that basic needs – such as shelter, food, water, health and security – must be met before an individual can focus upon higher-level issues. This has shown to hold true in civic training, e.g., a 2011 report showed that an individual’s assessment of his or her current living conditions is one of the strongest predictors of positive changes in civic orientation (see Appendix A). In this context, women who are concerned about their personal safety and well-being may be unwilling or unable to contemplate more ambitious goals, such as promoting women’s rights or joining a vanguard to break down traditional gender stereotypes.

Improving women’s security and access to health care thus may be a necessary first step in promoting gender equity. Indeed there is a strong relationship between these variables in the survey data: LDP recruits who say women’s security from domestic violence or sexual assault is excellent or very good are about twice as likely to rate the rights of women in their community positively than are those who say the women’s security in these areas is just “good” or worse. Likewise, those who rate maternal health services positively are 16 points more apt to say women’s rights in their area are very good or better.

There are some positive signs. About eight in 10 apiece see improvement in combating both domestic violence and sexual assault in their community, and two thirds say maternal and reproductive health care services for women are getting better. Still, just 15, 24 and 15 percent, respectively, say these are getting “much” better in their community – underscoring the need for greater development efforts in these critical areas.

Perceptions of improvement in local conditions for women

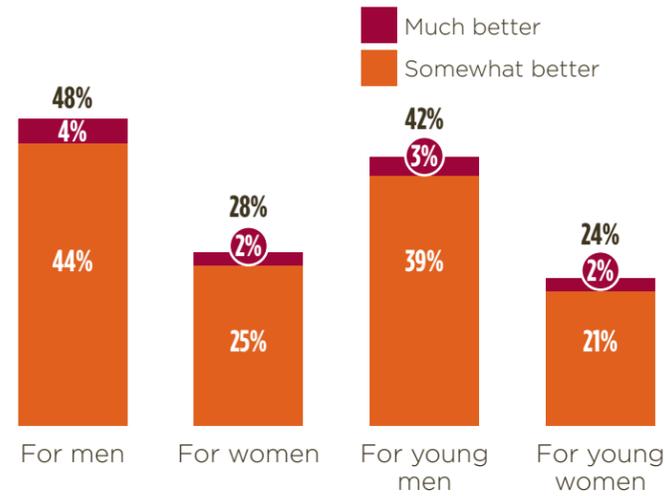


7. Economic and Educational Opportunities for Women

Large majorities of LDP recruits, 77 and 81 percent, respectively, rate economic opportunities negatively (“not so good” or “poor”) for women in their communities overall and for young women in particular. While this is in part

a reflection of negative economic conditions in general, many fewer, as noted, have such negative assessments of the opportunities available for all men or for young men, 48 and 57 percent, respectively.

Perceptions of improvement in economic opportunities



In addition to more negative assessments of current conditions, LDP recruits are much less apt to think that economic opportunities are improving for women (28 percent) and young women (24 percent), compared with the numbers who see gains for men (48 and 42 percent, respectively). Assessments of economic conditions for women and young women vary little by age or gender.

Attitudes about economic opportunities and equal rights for women go hand-in-hand. Among the few recruits who say job opportunities for women in their community are excellent or very good, six in 10 rate the rights of women in their area positively. That drops to 47 percent among those who say economic opportunities for women are good, 34 percent among those who say they're not so good

and just 24 percent among those who say opportunities in their area are downright poor. (Positive ratings of women's rights also are much higher among those who rate men's economic opportunities positively.)

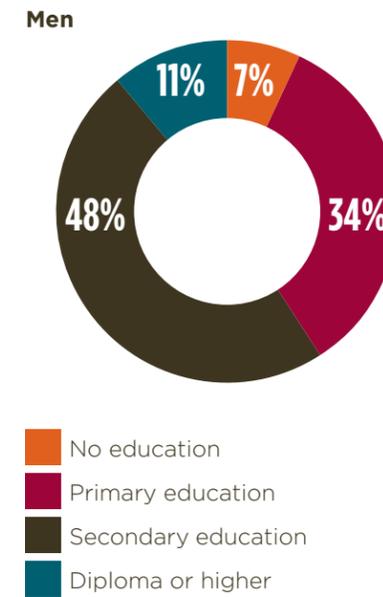
The causal direction of this effect is unclear. It may be that greater job opportunities help to increase women's power and say in the community, thereby improving their rights. Or it may be that communities that prioritize the rights of women are more apt to attract and retain employers, or that other variables are responsible for increasing women's rights and economic opportunities. But at the very least, these results suggest a virtuous relationship between women's rights and their economic well-being.

While challenges to economic opportunities for women are steep, educational opportunities are seen differently, suggesting a possible pathway to greater equality. Two-thirds rate educational opportunities in their area positively, with similar results for girls' and boys' education alike. And most of the rest rate these opportunities as "good" rather than negatively.

However, there are still wide gender disparities in educational attainment among LDP recruits. Women are more apt than men to report having no general education at all, 13 vs. 7 percent, or having only a primary school education, 54 vs. 34 percent. Conversely they're far less likely to have a secondary education, 30 vs. 48 percent, or a diploma or higher, 3 vs. 11 percent.

There are several possible reasons for this discrepancy. It may indicate that educational opportunities for younger children are similar, but that women lack the same

Education among men and women



opportunities for higher education. It may be that despite equal opportunities, women are not given the same encouragement or latitude to pursue education. Lastly, educational opportunities may have become more equitable since LDP recruits were in school.

While all may well be true, there's strong evidence that educational opportunities have improved. Female youth recruits are far likelier to have pursued education beyond primary school than their adult counterparts (45 vs. 14 percent), suggesting that more women have been able to pursue higher education in recent years. The same age gap appears among male recruits, 70 vs. 40 percent, meaning educational opportunities are improving for men and women alike. Indeed, nine in 10 say educational opportunities in their community are improving for both boys and girls.

These results indicate a lingering education gap that disadvantages women, but also a sense that educational opportunities for children of both sexes are available and getting better. Working to attenuate the education gap between the sexes likely is a critical step towards increased economic opportunity and civic engagement alike in Bangladesh.

8. Commitment to the Rights of Women

A variety of results suggest that women are more committed to gender equality than are men. For example, as reported in Section III.C, women are 23 points more likely to say the issue of equal rights for women is highly important to them, and 32 points more apt to say it's "extremely" important. Women also are 19 points more likely than men to say they're extremely interested in women's rights.

These results are not surprising; decades of psychology research suggests that because individuals' self-concepts are derived in part from their membership in relevant groups, they will have greater concern than non-members for their so-called "in-group." Therefore, women in general are more likely than men to be committed to women's rights.

“LDP training for youth recruits may seek to emphasize the compatibility of compromise, the rule of law and tolerance with Islamic teachings.”

Though not surprising, men’s lesser interest in gender equality may have implications for the LDP curriculum. Because men currently have greater power in Bangladesh, their backing of gender equality can have a profound effect in normalizing such views. Nearly three-quarters of male LDP recruits already say the idea of equal rights for women is personally important to them. To the extent the LDP curriculum can deepen and expand this commitment among male leaders, women’s push for greater equality may face fewer obstacles.

H. Democratic Values among Youth

Personal endorsement of most of the core democratic values tested in the LDP baseline survey are similar among adult and youth recruits, with roughly equivalent numbers backing equal rights for women and minorities, the rule of law, tolerance for different opinions and voting as an individual responsibility.

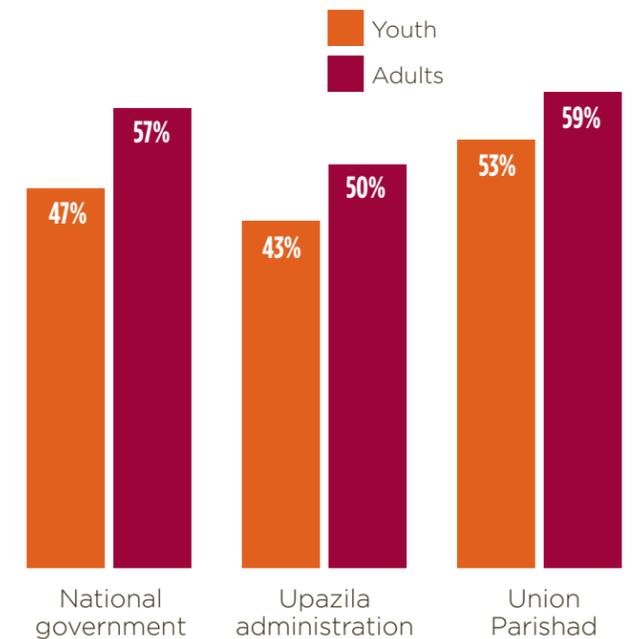
There are some slight differences, with youth recruits, for example, 7 points less apt than adults to say that willingness to compromise on political issues is personally important to them and less likely to see the rule of civic law, compromise on political issues and tolerance for different opinions as highly compatible with the teachings of their religion (all by small but statistically significant margins).

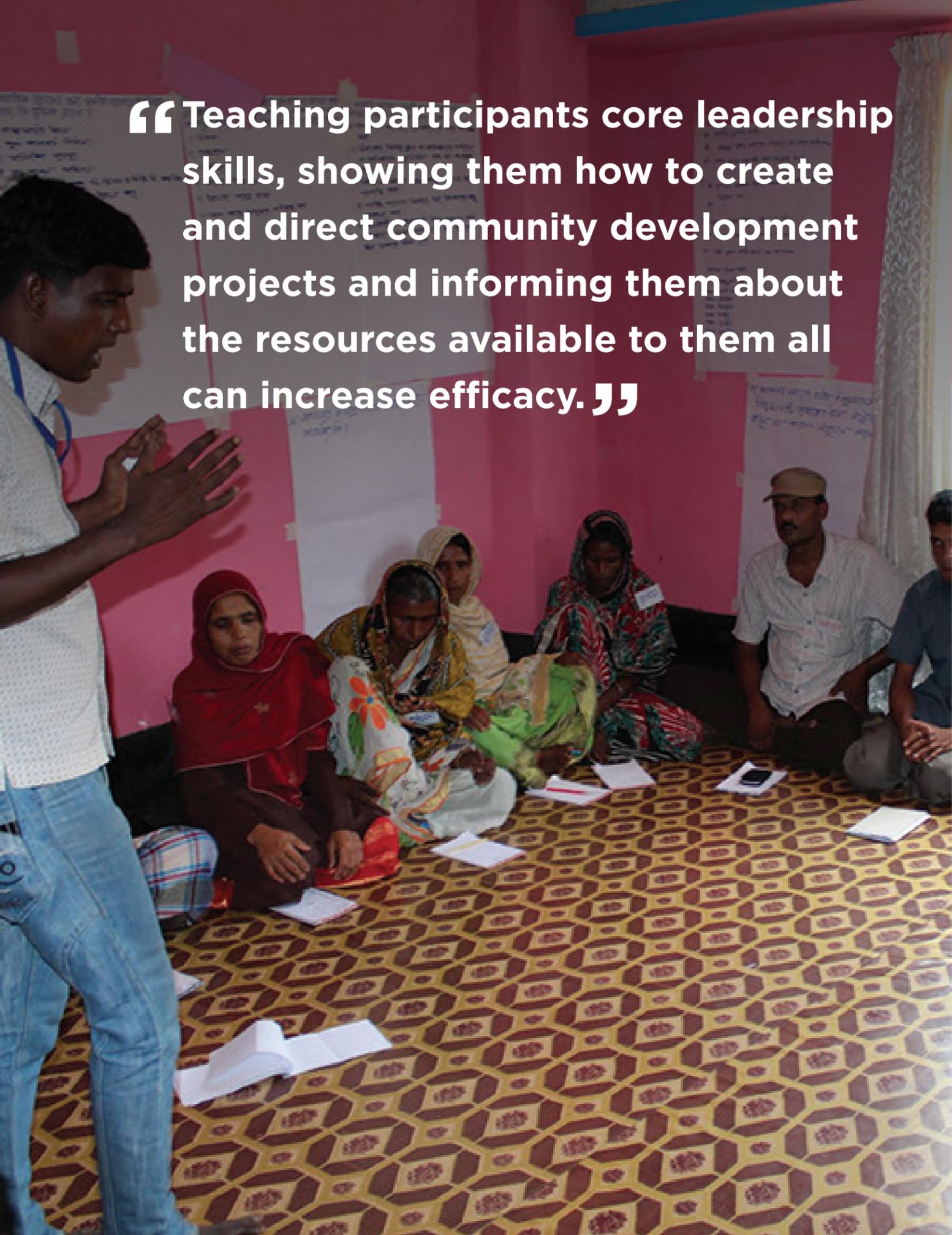


There also are training group differences in trust in government and political efficacy. Fewer youth program recruits express trust in the national, upazila and UP governments than adults (by 10-, 7- and 6-point margins, respectively), and youth are 12 points more likely to describe corruption in Bangladesh as “very” widespread. Youth recruits also are more skeptical than adults that they can have any influence on the decisions of the upazila administration or, in particular, their Union Parishad.

Distrust of government and feelings of powerlessness can decrease citizens’ civic and community engagement. Section III.E details possible ways the LDP curriculum can address government distrust, and youth training programs may need to devote more time to this effort than the adult sessions. The youth curriculum also may devote greater time to empowerment-building exercises such as teaching essential leadership skills and providing information about critical resources.

Trust in government by training group





“Teaching participants core leadership skills, showing them how to create and direct community development projects and informing them about the resources available to them all can increase efficacy.”

IV

Community Engagement and Political Participation

A. Leadership Self-Assessment and Skills

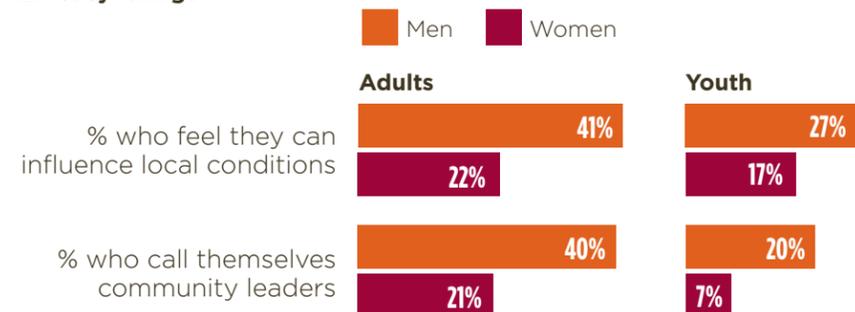
1. Self-Assessment of Leadership

LDP participants were recruited as leadership candidates. Regardless, few report previous leadership training and, perhaps reflecting strong humility norms, most are modest about the current role they play in their community and their own likelihood of becoming local leaders. More than three-quarters do not consider themselves community leaders at this time.

As described in the literature review, traditional beliefs about the proper role of women and youth often result in these groups being systematically excluded from leadership positions. Not surprisingly, then, men and adults are more likely to label themselves as leaders in their community than are women and youth, respectively. In tandem, this means that just 7 percent of female youth recruits consider themselves current leaders in their community, compared with two in 10 male youth recruits and female adult recruits alike. Self-perceptions of leadership peak among adult male recruits, with four in 10 saying they are current leaders in their community.

With local development often dominated by a few power players, it is not surprising that only about a quarter of recruits overall think they're able to exert a strong influence on conditions in their community. In line with traditional gender roles, men are more apt to believe they can change conditions than women, as are recruits for the adult leadership training more so than youth recruits. Self-assessed

Efficacy ratings



ability to influence community conditions peaks among adult men (41 percent) and is lowest among youth women (17 percent). Adult women and young men fall in between at 22 and 27 percent, respectively.

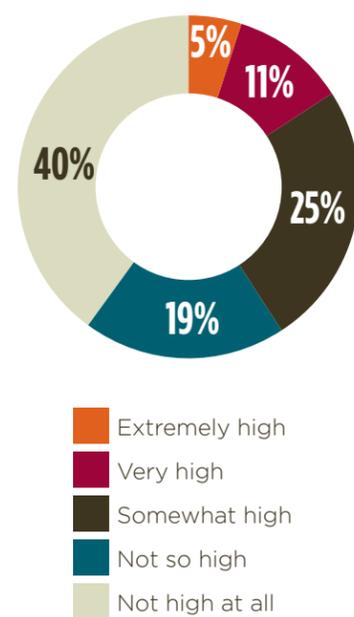
Teaching participants core leadership skills, showing them how to create and direct community development projects and informing them about the resources available to them all are potential ways of addressing the shortfall in efficacy demonstrated in these results.

Still, future trainees are quite modest about their leadership potential. Among LDP recruits who don't see themselves as leaders now, just 16 percent rate their own potential for leadership as extremely or very high. Twenty-five percent call it "somewhat high," leaving nearly six in 10 who rate their leadership potential as modest – 19 percent "not so high" and 40 percent "not high at all."

In contrast to many of the other variables assessed in this baseline report, perceptions of leadership potential vary minimally by age or gender. Among those who don't currently view themselves as leaders, adult women are the least apt to rate their potential for leadership as high, while young men are the most likely to think there's a good chance they'll become a leader in their community in the future, but the gap is just 7 points (13 vs. 20 percent).

This widespread lack of confidence in one's own potential to become a leader aligns with the lack of efficacy many recruits feel. As they attain skills and knowledge to engage effectively in democratic processes and community development, self-assessments of leadership potential may improve. Indeed, as detailed in Section IV.B.2, these attributes are far higher among LDP recruits who have received previous leadership training.

Self-ratings of leadership potential (if not currently a leader)



“Leadership experience helps to level the playing field between the sexes.”

Further, among the nearly one in four participants (23 percent) who do see themselves as leaders now, eight in 10 say they're either extremely or very capable in that role. Perceptions of capability among current community leaders do not vary by gender, suggesting that leadership experience helps to level the playing field between the sexes. There is an age gap, with self-identified youth leaders less apt to rate their capabilities highly than self-identified adult leaders (73 vs. 82 percent). Still, the fact that so many existing leaders rate their capabilities highly suggests that as LDP recruits transition into leadership roles, the potential for success is great.

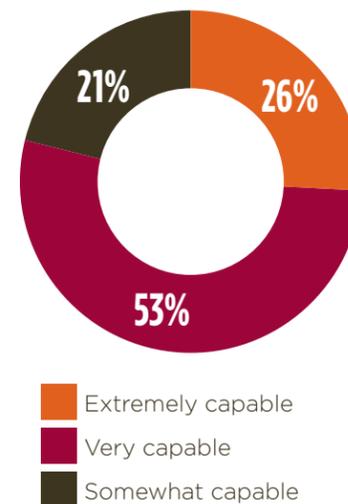
LDP recruits who describe themselves as leaders were asked to identify their single biggest challenge in that role. The most-cited difficulty, regardless of gender or age, is political rivalry, with a third overall saying it's their biggest challenge. This suggests it will be important to provide LDP recruits with skills and knowledge that rise above political partisanship and instead focus on the shared goals of improving communities and increasing participation in democratic processes.

The next most cited challenge is the economy, mentioned by 15 percent overall. Therefore promoting economic opportunities for community members, either through development projects or democratic action, may be of particular value. Male leaders are more likely than women to mention this as leadership challenge (18 vs. 6 percent). Other challenges – such as education, corruption, family resistance and lack of unity – are mentioned by a handful of leaders each.

2. Personal Skills and Attributes

The skills and attributes required to become a successful leader are widely debated, and often greatly vary by culture or context. However, a growing body of research has identified a core set of skills and personal attributes that are universally associated with successful leadership (see Appendix A). This baseline survey measured LDP recruits' self-assessments of their existing skills and attributes to determine the areas that need the most (and least) focus during training.

Ratings of leadership capability (among current leaders)



“The gaps between men and women are especially large in self-assessments of conflict resolution, problem solving and negotiation ability.”

Fewer than six in 10 recruits say they are highly skilled in areas such as interpersonal communication, conflict resolution, delegating tasks, organization, negotiation, problem solving and decision making, including just 26 to 21 percent who rate their skills in these areas as “excellent.” Self-ratings on one other skills item, “teamwork,” are higher, scored as excellent or very good by 71 percent.

% who rate their skills positively

	All	Men	Women	Youth	Adults
Teamwork	71%	78%	64%	71%	72%
Interpersonal communication	59	66	50	58	59
Conflict resolution	58	68	47	53	64
Delegation	56	64	48	53	60
Organization	55	63	45	53	57
Problem solving	54	64	44	48	61
Negotiating	54	63	43	48	60
Decision making	52	60	43	49	55

It’s unclear to what extent these ratings are a true indication of LDP recruits’ strengths and weaknesses, vs. a further reflection of the humility norm in Bangladeshi culture. Regardless, the relative ranking of LDP recruits’ skills can provide useful information in curriculum development. For example, more time should be devoted to exercises that strengthen decision-making skills than to those that require teamwork.

Because traditional religious and cultural beliefs often result in the exclusion of women from leadership roles, over time the association between men and leadership (and conversely the belief that women are not leaders) can become internalized, making it difficult for women to think of themselves as leaders or as possessing the qualities typically associated with leadership. In line with this possibility, men rate themselves more highly than do women, by 14-to-21-point margins, on each of the leadership skill items.

As the table above shows, the overall pattern of results for men and women is largely similar. However, the gaps between men and women are especially large

on self-assessments of conflict resolution, problem-solving and negotiation ability, suggesting that skill development in these areas may be particularly useful for female recruits.

% saying each trait describes them well

	All	Men	Women	Youth	Adults
Trustworthy	94%	94%	94%	95%	93%
Humble	93	94	92	92	94
Compassionate	91	92	90	90	92
Self-assured	91	94	88	93	89
Optimistic	88	89	86	89	87
Fair	86	90	82	84	88
Committed	82	85	78	81	82
Encouraging	82	87	77	84	81
Ambitious	64	66	61	66	61
Open to new ideas	61	67	53	62	59
Decisive	58	63	51	53	62
Risk-taker	54	61	46	53	55

Differences in self-perceptions of leadership skills between youth and adult recruits are less pronounced and less consistent. Youth recruits are just as likely as adults to rate their team work, interpersonal communication and organizational skills positively. On the other hand, they are 13, 12 and 11 points less likely to say their problem-solving, negotiation and conflict resolution skills are excellent or very good.⁴ This suggests that these three domains will be especially important topics not only for female recruits, but also for youth trainees in general.

Apart from skills, self-rated personal attributes generally are higher, although some stand out as comparatively low, likely with cultural overtones. These include ambition, openness to new ideas, decisiveness and willingness to take risks (see table above).

As with self-assessments of leadership skills, men tend to rate themselves more highly than women on many of the leadership attributes. For example, men are 15, 14, 12 and 10 points more likely than women to describe

⁴ The gender differences in ratings are similar regardless of age, and the age differences in ratings are similar regardless of gender. In other words, there is no interaction between age and gender on self-assessments of leadership skills.



themselves as risk-takers, open to new ideas, decisive and encouraging, respectively. On the other hand, there are no gender differences in self-ratings of traits such as being trustworthy, humble, compassionate and optimistic.

This pattern of results largely aligns with gender stereotypes. The four traits on which men score higher than women often are linked to masculinity, especially being a risk-taker and decisive. Conversely, trustworthiness, optimism, compassion and humility tend to be seen as more gender neutral (or, in the case of the latter two, sometimes are associated with femininity).

There are very few significant age differences in self-perceptions of leadership attributes. The exceptions are that adults are more apt to describe themselves as decisive, while youth are more apt to say they are ambitious. The 9-point difference in decisiveness is almost exclusively

due to the fact that adult men are 12 points more apt to say they're decisive than young men, 69 vs. 57 percent (the gap between young and adult women is just 3 points). The 5-point difference in ambition is primarily because adult women are less apt to describe themselves this way than adult men and young men and women alike (57 vs. 64, 68 and 65 percent, respectively).

B. Taking Action for Community Change

1. Community Organizing Experience

A fundamental takeaway is that LDP recruits are highly willing and eager to undertake the training the Leadership Development Program offers. Nine in 10 express enthusiasm about participating in the LDP. Eighty-seven percent express interest in organized efforts to improve

“LDP recruits are highly willing and eager to undertake the training the Leadership Development Program offers.”



their community, including more than half who are extremely interested in such projects. And three-quarters express a strong personal commitment to improving their community.

Encouragingly, youth recruits express just as much interest and commitment to community development projects and enthusiasm about the LDP as do adults. And even though women express somewhat lower interest and commitment than men, their enthusiasm for community development is still broad. More than eight in 10 women express strong interest and more than two-thirds are highly committed to such efforts. Moreover, women are just as universally eager for LDP training as are men.

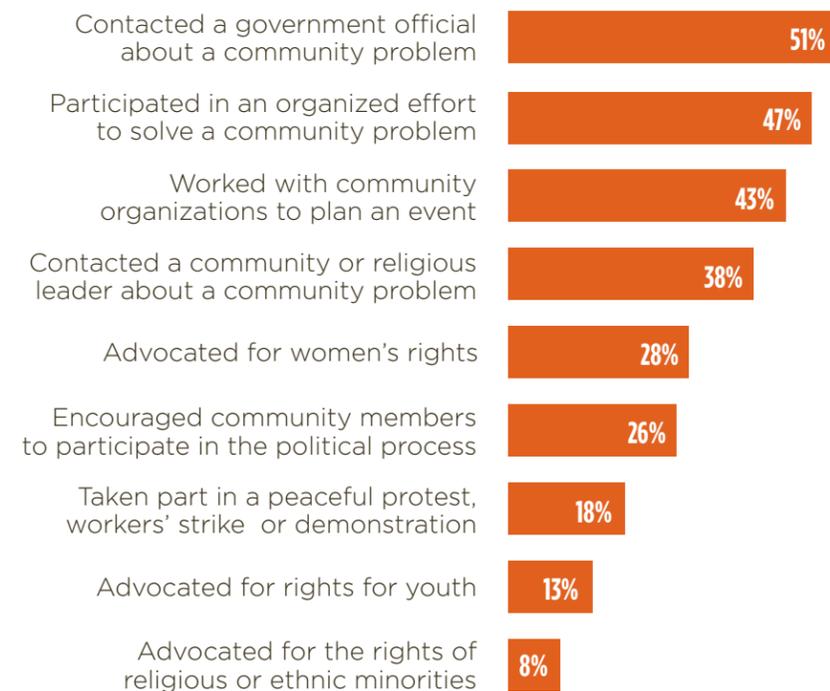
High interest in community involvement is encouraging, as interest often is a precursor to behavior – suggesting that as LDP recruits are given greater information on how to get involved in community efforts, their involvement should in fact increase.

However, reflecting the broad disaffection among Bangladeshi citizens, current experience in organized efforts is not widespread. Relatively few LDP recruits report either deep or frequent involvement in community work, 26 and 21 percent, respectively. A quarter report participating in a development committee at any point in the past year.

At the same time, among those who are active in a community development committee, nearly two-thirds report being a leader in the group. And overall, more than five times as many LDP recruits say their participation in community development activities has increased rather than declined in the past 12 months, 39 vs. 7 percent, suggesting a growing trend on which the LDP can capitalize.

In addition, LDP recruits report active involvement in some other forms of community engagement. Half have contacted a local government official about a community problem in the past year. Nearly as many, 47 percent, report some participation in an organized effort to solve such a problem, and 43 percent overall have worked with community organizations to plan an event. This existing community involvement among many recruits may help give them legitimacy among local residents, which can help them transition to positions of leadership.

Civic action in the past year



Fewer LDP recruits overall report having advocated for women's rights (28 percent), the rights of youth (13 percent) or the rights of religious or ethnic minorities (8 percent), all LDP focal points. About a quarter have encouraged others to "participate in the political process," an important indirect element of civic engagement. Few recruits report current involvement in "political organizations in your community," their Union Parishad or the upazila administration, 15, 11 and 2 percent, respectively. And just 6 percent are members of any voluntary organization focused specifically on women's rights.

In terms of less formal types of community involvement, fairly low numbers say people outside their immediate family come to them, either a great deal or a good amount, for information in general (35 percent), for guidance and advice on personal matters (35 percent), on community matters (22 percent), to discuss community development (20 percent), on religious matters (19 percent) or to discuss the workings of government (just 9 percent).

Further in this area, a third of LDP recruits say they often speak to assembled groups on community development issues and two in 10 say giving talks on the importance of political participation is something they do at least a good amount.

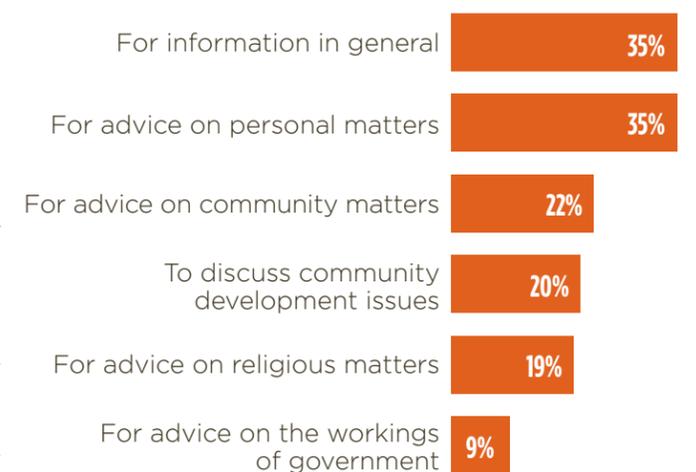
Not surprisingly, given the societal restrictions placed upon women, there are significant gender differences in reported levels of community involvement, with women saying they have less of a current role than men. For example, men are more than twice as likely as women to say they're at least somewhat involved in organized efforts to improve their community (37 vs. 14 percent), more than twice as apt to say their development activities have increased in the past

year (54 vs. 22 percent) and three times as likely to report frequent involvement in development activities in the past year (29 vs. 11 percent)

Among those recruits who report at least some involvement in community development activities in the past year, men are slightly more likely than women to say that their participation was through a formal community development committee (43 vs. 37 percent). And men who've served on a formal committee of this type are more apt than women with committee experience to say they are a leader in the organization, by 71 vs. 50 percent.

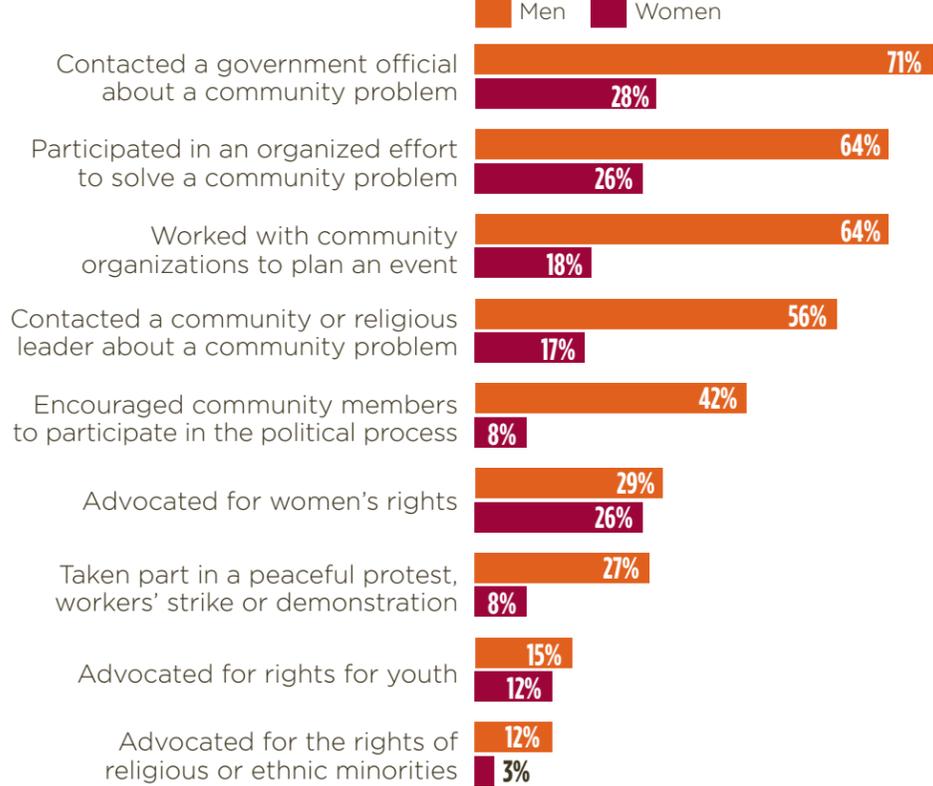
Other gaps arise in formal and informal civic engagement. Women are more likely than men to report having no involvement at all in local political organizations, their Union Parishad or the upazila administration, by 41, 32 and 16 points, respectively. Women also are substantially less likely than men to say they often speak to assembled groups on the importance of political participation (9 vs. 27 percent) and community development issues (19 vs. 45 percent).

% of recruits who say others frequently come to them...



In terms of civic actions, vastly more men than women say they have engaged in a variety of civic behaviors in the past year, such as contacting a government official about a community issue (71 percent of men vs. 28 percent of women), working to plan a community event (64 vs. 18 percent), participating in an effort to solve a community problem (64 vs. 26 percent), reaching out to a community or religious leader about a local issue (56 vs. 17 percent) or encouraging others to participate in politics (42 vs. 8 percent). The gender differences are smaller, but still significant, when it comes to engaging in a peaceful protest on some issue of concern (27 vs. 8 percent) or advocating for religious and ethnic minority rights (12 vs. 3 percent).

Gender differences in civic action



The participation gap disappears – but, even then, does not move to women – specifically on women's issues. Similar numbers of men and women say they've advocated for women's rights (29 and 26 percent, respectively) or belong to a women's rights organization (4 and 8 percent).

“LDP training sessions need to be sensitive to religious and cultural norms, while still working to empower women to participate in ways in which they feel comfortable.”

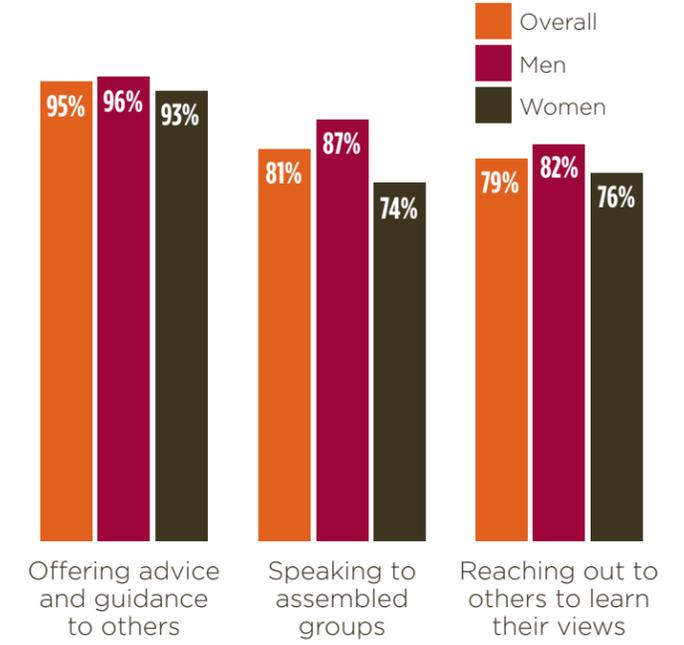
Finally, on a more personal level, men are more likely than women to say people outside their immediate family come to them for information and advice. Specifically, men are about 20 points more likely than women to say that others often come to them for guidance on community matters or to discuss community development issues. The differences are smaller, but still significant, in often being consulted for information in general and on personal matters (13 points each), on religious matters (10 points) and the workings of the government (8 points).

These gender differences further suggest the need for LDP training sessions to be sensitive to religious and cultural norms, while still working to empower women to participate in their community and democratic processes in ways with which they feel comfortable.

More broadly, the results show a disconnect between recruits' strong interest in community improvement and their current involvement in such efforts, especially among women. The LDP is well placed to reconcile this divide by supplying recruits with the information, training and confidence that can help them make their interest in community involvement a reality.

The LDP curriculum also may be able to leverage LDP recruits' broad comfort with some key leadership behaviors. Nearly all recruits say they're comfortable offering advice and guidance to others, including seven in 10 who say they're very comfortable dispensing guidance. A remarkable eight in 10 express comfort speaking to assembled groups, including 48 percent who are extremely comfortable with public speaking. Finally, 79 percent say they're comfortable reaching out to others to learn their views, 45 percent extremely so.

Comfort with leadership behaviors



Each of these behaviors is a key aspect of leadership and community engagement, so existing comfort in these domains provides a helpful base upon which the LDP curriculum can build. Indeed, though there is a gender difference in reaching out to others, even large majorities of women express comfort providing advice, speaking to groups and seeking out the views of others, suggesting an opening for advancing women's confidence and efficacy, and ultimately their participation.

2. Previous Training

Results among respondents who've attended previous training programs suggest that the LDP may have success in achieving the kind of transformation in local leaders' confidence and community participation that it seeks. The few respondents who've attended previous leadership training programs in the past (9 percent of all LDP recruits), report substantially higher confidence and

efficacy, more involvement in community development efforts and far greater civic engagement. For example, compared with those without any leadership training, those who've attended previous training sessions are:

- > Twenty points more apt to feel confident they have the necessary skills and knowledge they need to solve development problems in their community.
- > About twice as likely to report being involved in community development efforts (55 vs. 23 percent) and to say their involvement in such activities has increased in the past year (71 vs. 36 percent).
- > Four times as likely to be involved in the UP (35 vs. 9 percent) and more than twice as likely to be involved in local political organizations (30 vs. 13 percent).
- > Far more likely to have engaged in each of the civic activities tested, including: 36 points more likely to have planned a community event (76 vs. 40 percent), 33 points more likely to have contacted a local official about a problem (81 vs. 48 percent), 31 points more likely to have worked to solve a neighborhood problem (75 vs. 44 percent) or advocated for women's rights (56 vs. 25 percent), 27 points more likely to have encouraged others to participate in the political process and 17 points more likely to have participated in a peaceful protest.

These results suggest that LDP participants who have not received previous leadership training are particularly well-positioned to advance in their leadership capacity and activities. Those who have been previously trained, for their part, have somewhat less room for further advancement, reflecting a potential ceiling effect. These differences may be relevant if future LDP cohorts contain different proportions of previously trained vs. untrained participants.

3. Index: Commitment to Addressing Development Challenges

Because one of the main goals of the LDP is to increase local leaders' commitment to development projects to improve their community, an index measuring these attitudes was created (mapping to LDP PMEP Indicator #11), including nine questions assessing respondents' interest, commitment

and involvement in such efforts. On a scale of 1 to 5, with higher scores indicating greater commitment to community development work, LDP recruits score 3.02, almost exactly the midpoint. Adult leaders express greater current commitment to community development than youth leaders, and, echoing results reported above, men report greater commitment than women (see table).

LDP PMEP Indicator #11: Increased commitment of LDP leaders to address development challenges

	Mean	SD	Youth	Adults	Men	Women	Young		Adult	
							Men	Women	Men	Women
Overall index	3.02	.81	2.89 _a	3.16 _b	3.37 _a	2.63 _b	3.22	2.54	3.51	2.73

SD = Standard deviation. Subscript letters indicate statistically significant differences within column groupings. Bolded numbers indicate statistically significant age-by-gender interactions.

4. Index: Political and Community Engagement

Beyond encouraging greater community development efforts in particular, the LDP seeks to increase leaders' active participation in democratic processes and community life. An index reflecting this engagement was created, mapping to LDP PMEP Indicator #12, with two core components. One is a subindex based on political and community involvement; the other, a subindex based on civic activities.

LDP PMEP Indicator #12: Increased political and community engagement among LDP leaders

	Mean	SD	Youth	Adults	Men	Women	Young		Adult	
							Men	Women	Men	Women
Overall index ¹	.00	.70	-.15 _a	.16 _b	.27 _a	-.31 _b	.11	-.42	.43	-.19
Subindices										
Political & community Involvement	2.35	.77	2.19 _a	2.52 _b	2.64 _a	2.01 _b	2.46	1.90	2.83	2.15
Civic activities ²	2.72	2.51	2.38 _a	3.08 _b	3.81 _a	1.47 _b	3.56	1.13	4.05	1.87

SD = Standard deviation. Subscript letters indicate statistically significant differences within column groupings. Bolded numbers indicate statistically significant age-by-gender interactions.

¹Because questions included in these indices did not have the same number of response categories, each variable included in the index was standardized, and then combined.

²Unlike the other indices, which average across multiple items, this index is a simple count of the number of civic activities the respondent says they have done.

“Confidence-building exercises will be important for all, but especially for women and youth.”

The average value of the index of political and community involvement is 2.35 on a scale of 1 to 5, indicating fairly low levels of current involvement. This aligns with results detailed above showing that relatively few LDP recruits report frequent engagement with community members and even fewer are involved in local government or politics.

There is a vast gender difference on this index and a slightly smaller, though still wide, age gap. Men indicate substantially greater involvement than women and adults report greater participation than youth (see table in this section). These two effects largely operate independently of one another; there is a gender gap among youth and adult recruits alike, and there is an age gap among men and women alike.

The index of civic activities, unlike other core indices described in this report, is not an average score, but instead a count of the number of activities recruits say they have done in the past year. The survey asked about nine types of civic engagement, making the range of this index 0 to 9. On average, respondents score a 2.72 on the index, indicating participation in two to three of the types of civic actions tested. Again there is a substantial gender gap in civic activities, as well as a small but statistically significant age gap. On average, men report engaging in close to four of the nine activities over the past year, while women report participation in just about one and a half. In terms of age, adults report about three types of civic actions in the past year while, on average, youth report just fewer than two and a half.

The gender gap is similar among youth and adult recruits, and the age gap is similar among men and women. Civic activities peak among adult men, who report just over four types of civic activities in the past 12 months, and are lowest among young women, who have engaged in just more than one type of civic action.



5. Confidence and Efficacy

Another important task of the LDP training sessions will be to increase participants' confidence in their own leadership and community organizing abilities and their belief that they can have an impact. Confidence-building exercises will be critical for all, but especially so for women and youth, as this survey consistently shows them to be less sure of themselves than men and adults, respectively. Section III.G.2 of this report outlines some specific approaches to encouraging leadership among women that may also work to build their confidence.

Currently, exactly half of LDP recruits overall are confident they have “the necessary skills and knowledge to help solve the development problems” in their community, 35 percent say they’re confident they could prepare an action plan describing their strategy to meet a community need and just more than a quarter think they can have a strong influence on conditions in their community.

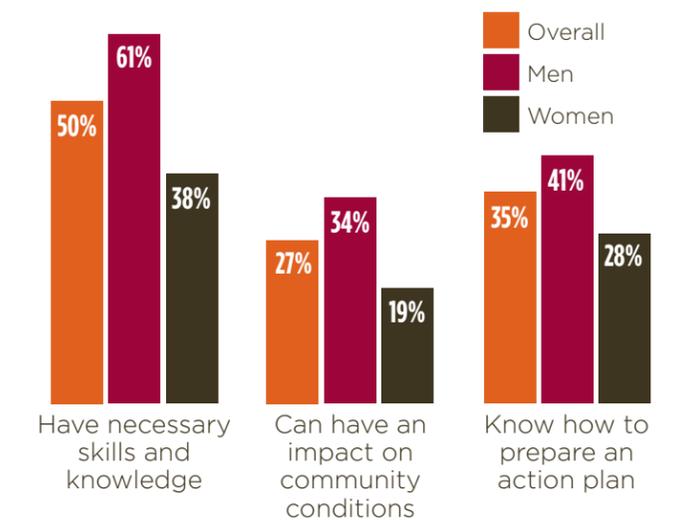
Women are 23 points less apt than men to be confident they have the necessary skills and knowledge they need, 38 vs. 61 percent, and 15 points less likely to think they can have an impact in their community, 19 vs. 34 percent. More than a third of women feel they can have no influence in their community at all. There’s also a gap between the sexes in confidence in their ability to prepare an action plan, 28 percent among women vs. 41 percent among men.

Per the literature review, feeling that you have the capacity and power to make a difference is a critical motivator of actually attempting to make a difference. But the relationship likely works both ways. In other words, while

efficacy can motivate action, the reverse may also be true – taking action can result in greater feelings of efficacy, resulting in a self-perpetuating cycle.

The survey shows that those who report greater involvement in government and community development express significantly higher self-confidence and self-efficacy than those who are less involved. For example, among recruits who say they’re very or extremely involved in efforts to improve their community, more than half (54 percent) feel they can have at least a good amount of influence on local conditions. That falls to 26 percent among those who say they’re somewhat involved and just 13 percent among LDP recruits who say they’re less involved than that. While the causal direction of these effects is an open question, the results suggest that as recruits learn how to take an active role in development efforts in their community, their feelings of confidence and efficacy are likely to grow.

Gender differences in confidence and efficacy

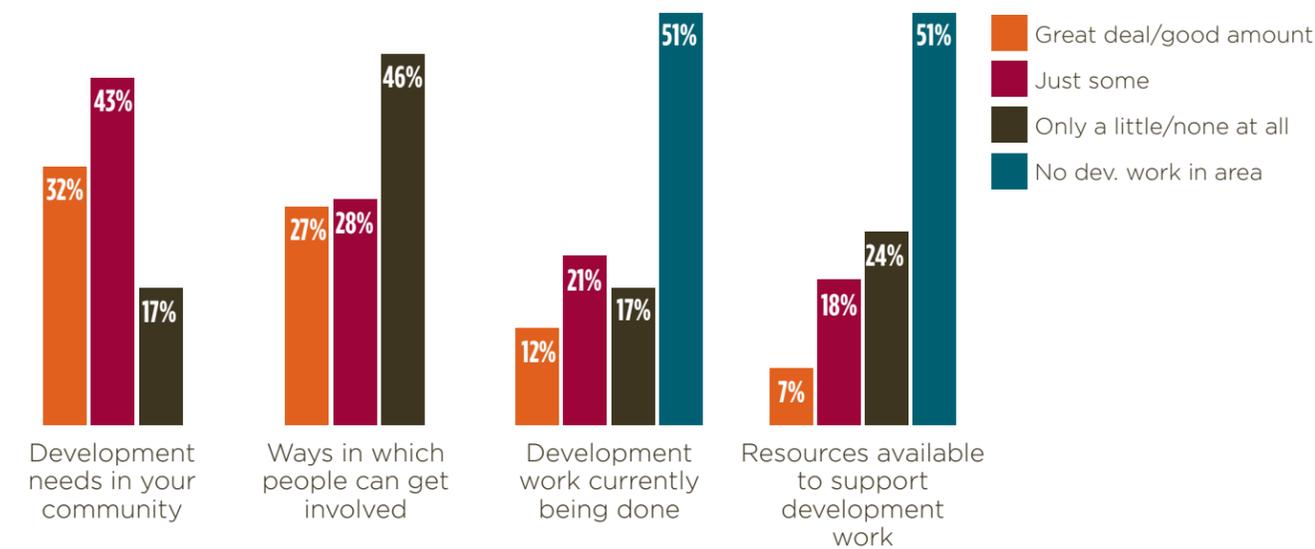


The LDP training may also be able to boost shortfalls in trainee confidence and efficacy by leveraging other, countervailing views. Fortunately, many such elements are in place. Those include high levels of interest and commitment among women and men alike, as well as high existing levels of comfort (if not experience) offering advice and guidance to others, speaking to groups and reaching out to others to learn their views. Sixty-eight percent, moreover, feel extremely or very well respected in their communities, another positive and useful element of confidence.

6. Information Levels

A variety of measures point to a dearth of information among LDP recruits, a potential barrier to interest, involvement and confidence alike. Just a third of recruits report having a great deal or good amount of information on development needs in their community, and only about as many, 27 percent, know at least a good amount about ways in which people can become involved in such efforts.

Amount of information about community development



(Indeed, half are unaware of any such work currently occurring in their area.) Just 12 percent report a high level of understanding of the ways in which community groups can obtain grant money to fund their operations.

Men are twice as likely as women to say they know a great deal or good amount about local development needs (42 vs. 20 percent), as well as a narrower 9 points more apt to feel they know how to get involved (31 vs. 22 percent). Perhaps reflecting a comparative lack of knowledge, women also are more likely than men to volunteer that there is no development work currently under way in their communities, 59 vs. 43 percent. Finally, more women than men say they don't well understand the process by which community groups can obtain grant money for local development activities (80 vs. 65 percent).

Given the links found in previous research between information and interest, involvement and confidence – these gender differences are a potentially key factor, and one that the LDP is ideally positioned to address.

7. Index: Knowledge and Understanding of Community Development

One of the most fundamental ways to achieve LDP goals is to provide recruits with the knowledge and resources they need to lead a development activity successfully. This can include information on how to identify crucial development needs, create a plan for addressing those needs, find resources to help fund the development work and recruit community members and skilled workers to aid in the activity.

A core index assessing knowledge and understanding of community development (LDP PMEP Indicator #2) combines one subindex measuring information on community development and another on understanding of community development and self-assessed efficacy. LDP recruits score 2.76 on a 1 to 5 scale on the overall index.⁵ This relatively low score suggests that the LDP may be well placed to fill a substantial gap in community leaders' understanding of development projects.

LDP PMEP Indicator #2: Increased knowledge and understanding of community development among LDP leaders

	Mean	SD	Youth	Adults	Men	Women	Young		Adult	
							Men	Women	Men	Women
Overall index	2.76	.74	2.67 _a	2.85 _b	3.01 _a	2.46 _b	2.91	2.40	3.10	2.54
Subindices:										
Community development information	2.76	.88	2.69 _a	2.84 _b	3.02 _a	2.46 _b	2.95	2.40	3.08	2.54
Community development understanding and efficacy	2.77	.84	2.66 _a	2.88 _b	3.02 _a	2.48 _b	2.90	2.41	3.14	2.56

SD = Standard deviation. Subscript letters indicate statistically significant differences within column groupings. Bolded numbers indicate statistically significant age-by-gender interactions.

This index has a strong positive relationship with the indices on commitment to address development challenges (see Section IV.B.3) and on political and community engagement (see Section IV.B.4). In line with previous research, this suggests that providing LDP recruits with critical knowledge about community development may positively impact their commitment to development projects and their community engagement alike.⁶

⁵ The overall score and pattern of results for the two subindices are virtually identical (see PMEP Indices Table), therefore we only report results of the overall index.

⁶ The relationship between knowledge and action likely is bidirectional – getting involved in community development projects provides people with critical information on how such projects work, and feeling well-informed about how such projects work makes people more likely to be committed and engaged.

As with all of the core indices, there is a significant gender gap in understanding, with women less apt than men to feel knowledgeable. Adult recruits also report greater existing knowledge than do youth. Both effects remain significant in models that control for other variables that could explain this effect, such as education, attending previous training and current community involvement. This suggests that the LDP curriculum will benefit from a concerted effort to close the existing age and gender knowledge gaps, with training sessions tailored accordingly.

C. Youth Leadership and Community Engagement

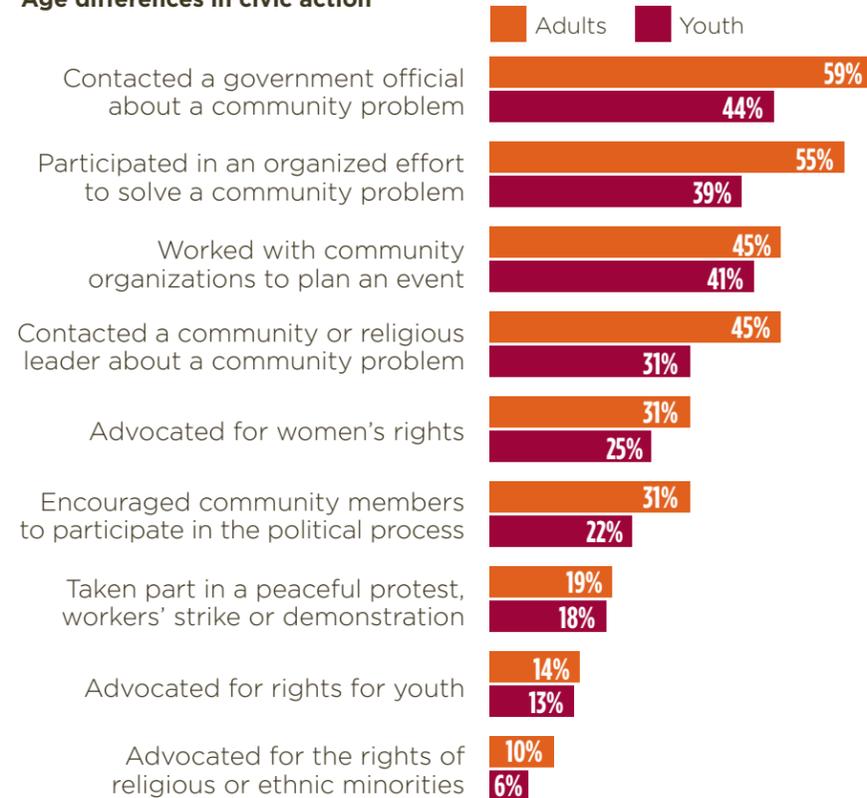
LDP recruits overwhelmingly lack previous leadership training and are largely reluctant to label themselves as leaders. Not surprisingly, this is particularly true of youth recruits: Nearly all youth trainees (95 percent) lack previous leadership training and just 14 percent think of themselves as current leaders (compared with 88 and 32 percent of adults, respectively). Further, those youth who do feel they're leaders in their community are less likely than adult leaders to rate themselves as highly capable and as widely respected.

It should be noted that youth participants were recruited for their potential to become leaders rather than their current experience. And indeed, youth recruits rate their potential for leadership similarly as adults (though both groups are quite modest). Youth also are similar to adults in their interest and commitment to community development projects, underscoring that despite their relative inexperience, younger recruits are eager to take on the responsibility of improving their community.

Beyond leadership labeling and potential, there are sharp differences between adult and youth recruits in leadership and civic experience. Forty-four percent of youth have contacted a government official in the past year, 39 percent have participated in an organized effort to solve a community problem and two in 10 say they're involved in organized efforts to improve their communities; those

“Despite their relative inexperience, younger recruits are eager to take on the responsibility of improving their community.”

Age differences in civic action



are 13 to 16 points higher among adult program recruits. (Thirty-five percent of youth leadership recruits say they are not involved in community improvement efforts at all, compared with 25 percent of adults.)

Similarly, a variety of other activities are 11 to 17 points lower among youth recruits compared with their adult program counterparts; these include frequency of participation in community work, involvement in local government or political organizations, membership in a formal development committee and contacting a community or religious leader about a neighborhood problem.

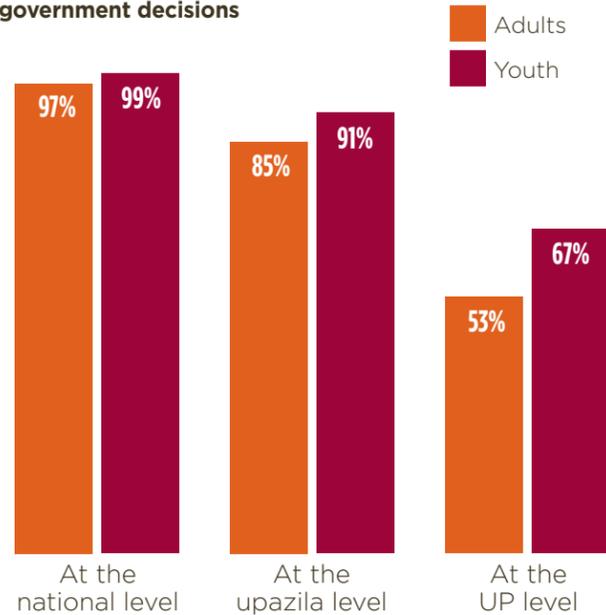
There are, however, a few civic activities that do not show differences by age group. Youth are just as apt as adults to have taken part in a peaceful protest (18 vs. 19 percent), with a sharp gender gap: Three in 10 young men have participated in a peaceful protest, compared with just 6 percent of young women. (The comparable numbers for adults are 25 and 10 percent.) Youth



recruits also are about as likely as adults to have worked with a community organization to plan a community event and to have advocated for youth rights.

While adult and youth program recruits alike feel virtually unanimously that they are powerless to influence the national government, youth program recruits also are more skeptical that they can have any influence on the decisions of their Union Parishad (67 vs. 53 percent) and, to a lesser extent, their upazila administration (91 vs. 85 percent).

% who feel they have no influence on government decisions



Youth program recruits are 15 or 16 points less likely than adults to say that people outside of their immediate families come to them for information in general or for guidance on personal or community matters. How participants feel they are seen by others in their communities is in line with these results: Youth recruits are 11 points less likely than adults to feel extremely or very well-respected in their community, 63 vs. 74 percent.

Unlike experience, comfort engaging in leadership behaviors is similar for youth and adult recruits, a feeling on which the LDP can capitalize to encourage youth to become more active in the community. For example, 94 percent of youth say they're comfortable offering advice and guidance to others, 80 percent say they're comfortable speaking to assembled groups and 79 percent say they're comfortable reaching out to others to learn their views.

Several core indicators of confidence also vary little by training group. A third of youth program recruits are confident in their ability to create an action plan for development purposes and nearly half feel they have the necessary knowledge and skills they need to solve local development problems. Though these are fairly low levels of confidence, they are about the same as adult leaders'



perceptions, suggesting that both groups could benefit from confidence-building exercises.

In sum, the most salient discrepancies between youth and adult recruits occur on the measures assessing experience; interest, commitment and even confidence are largely similar across age groups. The gap in experience suggests that the LDP may want to take a somewhat different approach to training youth recruits. As the literature suggests, it may be beneficial to provide youth recruits with greater opportunities to observe existing leaders and to place a greater focus on exercises that give them hands-on experience practicing leadership skills.

Previous research shows that that leadership and community development experience can beget continued participation, as the greater knowledge, recognition and respect young people receive from their participation serves as a motivator for continued involvement. Therefore, giving youth recruits opportunities to expand their civic and community participation may be one of the best ways to build their capacity and desire to be agents of change.

1. Use of ICT Resources to Promote Democratic Principles

There are many efforts in Bangladesh underway to expand information communication technology (ICT) facilities and provide access to ICT resources in rural areas. This means that opportunities to use the internet, social media and other communication technologies to disseminate information and network with others is expanding – suggesting the possibility that such resources could be used to share information about best practices, experiences and challenges in community development projects.



The LDP is considering providing training, especially among youth recruits, on how social media and text messaging can be used to promote development projects, community engagement and democratic processes. As things stand, little such activity exists. Respondents who indicated that in the past year they had taken part in at least one type of civic activity were asked whether they had used “the internet, social media, SMS texting or an internet enabled cell phone” in doing so. Overall, just 5 percent report that they had.

Civically active youth recruits are more likely than their adult counterparts to say they’d used ICT resources while engaging in such action, but still just 8 percent have done so (vs. 2 percent of adults). This age difference is driven exclusively by young men – 11 percent report using ICT, compared with 3 percent of young women, 3 percent of adult men and 1 percent of adult women.

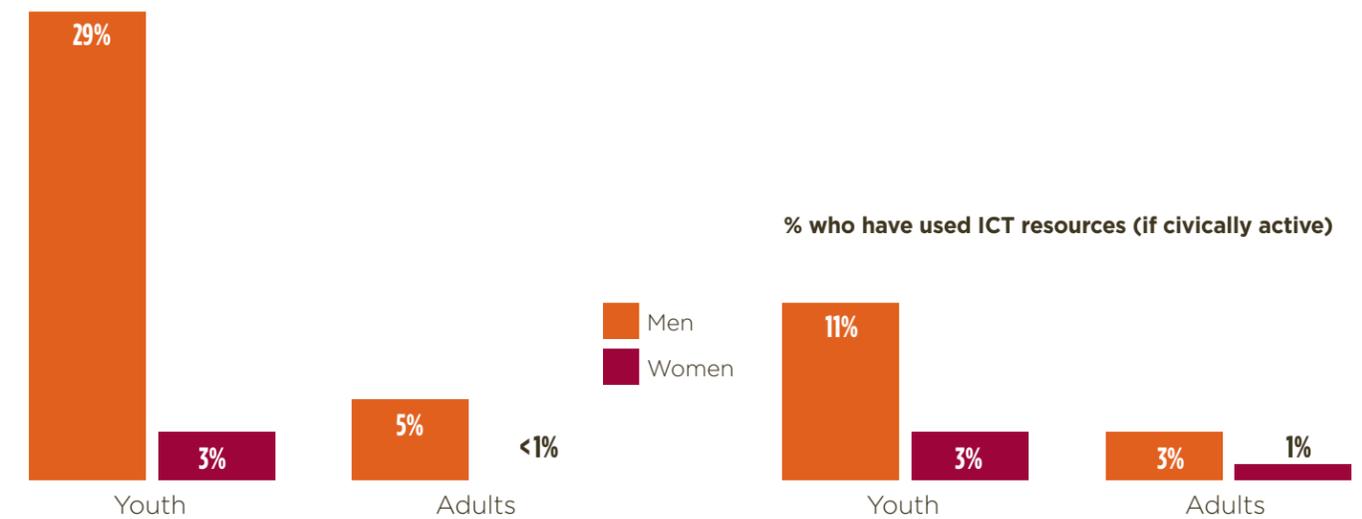
LDP PMEIP Indicator #7: Increased use of ICT materials by youth leaders to promote democratic principles

	Mean	SD	Young				Adult			
			Youth	Adults	Men	Women	Men	Women	Men	Women
Among all respondents	.04	.19	.06 _a	.02 _b	.06 _a	.01 _b	.09_a	.01_b	.03_b	.01_b
Among all respondents who have engaged in ≥ 1 civic activity in the past yr	.05	.22	.08 _a	.02 _b	.07 _a	.02 _b	.11_a	.03_b	.03_b	.01_b

SD = Standard deviation. Subscript letters indicate statistically significant differences within column groupings. Bolded numbers indicate statistically significant age-by-gender interactions.

“The results suggest that training on the use of ICT resources should be highly targeted – for example, toward youth recruits, those who have easy access to the internet and/or those with greater education.”

% with easy access to the internet



The dearth of current ICT usage is due to some extent to the absence of internet access. Just 10 percent of LDP recruits report having easy access to the internet, although this peaks at 29 percent of young men (compared with 3 percent of young women, 5 percent of adult men and fewer than 1 percent of adult women).

Modeling suggests that beyond internet access, education is a key driver of the current use of ICT resources. Virtually no respondents with a junior secondary school education or less report using technology while engaging in civic activities. That compares with 9 percent of respondents with a secondary school education or high school diploma and 17 percent of those with college training.

These results suggest that training on the use of ICT resources for democratic or community engagement purposes should be highly targeted. Beyond concentrating on youth recruits, the LDP may want to focus only on recruits who have easy access to the internet or believe they will in the near future. Focusing training efforts among the most educated recruits also may be more efficient. Finally, asking participants’ their interest in using these resources may also help to eliminate unnecessary training for those who don’t want, or don’t know how, to use these communication technologies.

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Conclusions and Recommendations

The experiences and attitudes of participants as measured in the LDP baseline survey, and contextualized through the literature review, provide rich directions for a successful program curriculum. Awareness of cultural norms, especially the many differences between men and women described in this report, is critical. Strategies should be developed to leverage the many positive attributes of LDP recruits – their enthusiasm for the program, commitment to its goals, endorsement of democratic values and comfort with core leadership behaviors.

LDP training, at the same time, clearly will need to address the many challenges to leadership that currently exist. Confidence and self-efficacy among program participants must be lifted far beyond their present levels. In addition to the provision of fundamental information about the operations and processes of government and community development alike, independent access to information sources must be widened and deepened. Experiential shortfalls, especially among women and youth, likewise need to be addressed.

Based on data collected for this baseline survey, recommendations for the LDP include:

- > Given the clear economic distress in the country, the LDP should be ready to guide leaders in creating and implementing development projects aimed at increasing economic opportunity, followed by those geared toward improving transportation and utility services.

VI

Appendices

- > The broad disconnect between citizens and government means that building political efficacy will be a key goal. Teaching recruits about how government works, how to hold their elected officials accountable and how to seek to influence government decisions will be crucial steps, along with training in core leadership skills and community organizing.
 - > As the most local, most accessible level of government, providing information about the workings of Union Parishads, in particular, may be useful in helping to build familiarity with government as well as to increase interest in politics.
 - > Basic training about the means and ends of community development, especially for women, should foster involvement overall, and may help to alleviate some of the gender gaps in confidence and involvement alike.
 - > Separating religion from community and democratic engagement is not an option. The LDP should focus on the alignment between religious and civic values, via both teaching materials and endorsement from religious leaders.
 - > Care should be exercised in approaching the goal of expanding comfort with women taking a leadership role. Such efforts should focus on the compatibility of women's involvement with their traditional roles, highlight examples of women working in traditionally female domains, allow women to lead in ways with which they are comfortable (not necessarily traditional masculine definitions of leadership), provide male and female leaders with examples of successful female leadership in various fields to counteract the strong internalized association between masculinity and leadership and work to mitigate women's particular gaps in experience, knowledge and self-efficacy.
 - > Seek, sensitively, to alleviate participants' discomfort working with the opposite sex and (especially among women) with minorities.
 - > Combat distrust of government and feelings of powerlessness among youth. Provide them with opportunities to observe existing leaders and to engage in exercises providing hands-on experience practicing leadership skills. Youth and women alike may require greater training than adult men in conflict resolution, problem-solving and negotiation skills.
 - > Given the fraught political climate and the fact that a few key power players often hold the purse strings, remain politically neutral. Give recruits skills and knowledge that focus on the shared goal of addressing Bangladesh's development needs.
 - > Leverage recruits' broad comfort with some core leadership behaviors (offering advice, speaking to assembled groups and reaching out to learn other's views) as well as their strong interest in community improvement.
- In sum, by effectively supplying its trainees with greater information about how to involve themselves in community development activities, providing them with training and encouragement and connecting them with critical resources, the LDP is ideally positioned to help participants turn their broad interest in community involvement into reality.

PMEP Indices Table

LDP PMEP Indicator #1: Increased knowledge and understanding of democracy among LDP leaders

	Overall					Age Group		Gender		Age by Gender			
	Mean	SD	Min	Max	Alpha	Youth	Adults	Men	Women	YM	YW	AM	AW
Overall index (Q7a, Q8a-c, Q22, Q23)	3.59	.40	1	5	.78	3.56 _a	3.62 _b	3.62 _a	3.55 _b	3.57_a	3.55_a	3.66_b	3.56_a
Government information and efficacy subindex (Q7a, Q8a-c)	1.56	.61	1	5	.68	1.46 _a	1.66 _b	1.74 _a	1.34 _b	1.62_a	1.29_b	1.86_c	1.40_a
Importance of civic values subindex (Q22)	4.40	.46	1	5	.68	4.39	4.41	4.38	4.42	4.36	4.42	4.40	4.42
Compatibility of civic and religious values subindex (Q23)	3.94	.62	1	5	.75	3.93	3.95	3.93	3.95	3.90	3.97	3.96	3.94

LDP PMEP Indicator #2: Increased knowledge and understanding of community development among LDP leaders

	Overall					Age Group		Gender		Age by Gender			
	Mean	SD	Min	Max	Alpha	Youth	Adults	Men	Women	YM	YW	AM	AW
Overall index (Q7b-e, Q8d, Q19, Q20, Q28)	2.76	.74	1	5	.84	2.67 _a	2.85 _b	3.01 _a	2.46 _b	2.91	2.40	3.10	2.54
Community development information subindex (Q7b-e)	2.76	.88	1	5	.82	2.69 _a	2.84 _b	3.02 _a	2.46 _b	2.95	2.40	3.08	2.54
Community development understanding and efficacy subindex (Q8d, Q19, Q20, Q28)	2.77	.84	1	5	.70	2.66 _a	2.88 _b	3.02 _a	2.48 _b	2.90	2.41	3.14	2.56



LDP PMEP Indicator #3: Increased acceptance of the role of women and minorities in community development and government

	Overall					Age Group		Gender		Age by Gender			
	Mean	SD	Min	Max	Alpha	Youth	Adults	Men	Women	YM	YW	AM	AW
Overall index (Q43b,e,g,h; Q44b,e,g,h; Q45-Q47; Q48; Q50) ¹	.00	.57	-2.36	1.06	.81	-.01	.01	-.06 _a	.07 _b	-.10_a	.09_b	-.02_{ac}	.05_b
Respect and willingness to work with women and minorities subindex (Q43b,e,g,h; Q44b,e,g,h)	3.94	.58	1	5	.78	3.93	3.94	3.95	3.93	3.91_{ab}	3.96_{ab}	3.98_a	3.89_b
Perception of women taking on non-traditional roles subindex (Q45-Q47, Q48, Q50)	3.45	.52	1	4	.83	3.44	3.46	3.36 _a	3.56 _b	3.33	3.56	3.38	3.56

LDP PMEP Indicator #7: Increased use of ICT materials by youth leaders to promote democratic principles

	Overall					Age Group		Gender		Age by Gender			
	Mean	SD	Min	Max	Alpha	Youth	Adults	Men	Women	YM	YW	AM	AW
Among all respondents	.04	.19	0	1	NA	.06 _a	.02 _b	.06 _a	.01 _b	.09_a	.01_b	.03_b	.01_b
Among all respondents who have engaged in at least one civic activity in the past year	.05	.22	0	1	NA	.08 _a	.02 _b	.07 _a	.02 _b	.11_a	.03_b	.03_b	.01_b



LDP PMEP Indicator #11: Increased commitment of LDP leaders to address development challenges

	Overall					Age Group		Gender		Age by Gender			
	Mean	SD	Min	Max	Alpha	Youth	Adults	Men	Women	YM	YW	AM	AW
Overall index (Q6b, Q9, Q12d, Q15-Q18, Q25e, Q26b)	3.02	.81	1	5	.87	2.89 _a	3.16 _b	3.37 _a	2.63 _b	3.22	2.54	3.51	2.73

LDP PMEP Indicator #12: Increased political and community engagement among LDP leaders

	Overall					Age Group		Gender		Age by Gender			
	Mean	SD	Min	Max	Alpha	Youth	Adults	Men	Women	YM	YW	AM	AW
Overall index (Q6a, Q12a-c, Q13a-i, Q25a-e, Q26a) ¹	.00	.70	-1.20	2.34	.87	-.15 _a	.16 _b	.27 _a	-.31 _b	.11	-.42	.43	-.19
Political and community involvement subindex (Q6a, Q12a-c, Q25a-e, Q26a)	2.35	.77	1	5	.85	2.19 _a	2.52 _b	2.64 _a	2.01 _b	2.46	1.90	2.83	2.15
Civic activities subindex (Q13a-i) ²	2.72	2.51	0	9	.79	2.38 _a	3.08 _b	3.81 _a	1.47 _b	3.56	1.13	4.05	1.87

Note. Differing subscript letters indicate a statistically significant difference within column groupings (i.e., age, gender or age by gender) at $p < .05$. Bolded numbers indicate a statistically significant age by gender interaction.

¹ Because questions included in these indices did not have the same number of response categories, each variable included in the index was standardized, and then combined.

² Unlike the other indices, which average across multiple items, this index is a simple count of the number of civic activities the respondent says they have done.

Appendix A: Literature Review

This review of the literature on leadership training, community development and civic education was conducted to inform the survey research project commissioned by Counterpart International to evaluate the effectiveness of its 2013-2017 Leadership Development Program (LDP) in Bangladesh.

Like its predecessor, the Leaders of Influence (LOI) program, the LDP seeks to strengthen “understanding of modern practices of development and democracy with the overall objective of promoting values of tolerance, diversity, social harmony and understanding in Bangladeshi society” (USAID, 2011a, p.1). Trainees are meant to be “agents of change” in their post-program status and behavior. These objectives are similar to core components of civic engagement leadership identified in the literature (e.g., Adams-Gaston, Jacoby, & Perez, 2005), including:

- > Recognizing and appreciating diversity
- > Increasing knowledge of social issues
- > Developing values of social responsibility and promoting social justice
- > Working through controversy civilly (promoting tolerance)
- > Participating actively in public life
- > Assuming leadership and membership roles in organizations

This review provides a theoretical and empirical foundation for assessment of the impact of the LDP. We have evaluated more than 60 studies on leadership training, community development and the effectiveness of civic education programs, including many sponsored by the USAID or the World Bank. We draw from these and other studies to review the state of each field of research, identify important constructs and promising approaches and note difficulties encountered by previous researchers.

The review is presented in six main sections:

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I. Main findings

- > *Components of civic education.* The aims of civic education include four basic components: democratic values, political knowledge, political efficacy and civic skills and behaviors.
- > *Program participants need community authority and legitimacy.* The success of leadership and community development programs partly depends on the perceived legitimacy of the program participants. In order to influence their wider communities, program participants need to be perceived as legitimate authorities in their communities. This authority usually comes from religious, business or cultural/traditional sources.
- > *Program effects are often subtle, requiring multiple measures of success.* On balance, civic education, leadership and community development programs show modest effects, though they often are subtle, uneven and difficult to isolate. Evaluation should incorporate a diverse array of outcomes, including changes in conceptual understanding, personal confidence, motivation and behaviors. There are multiple ways a program can be considered a “success,” and it is important to measure the full range.

- > *Some democratic values may exhibit ceiling effects.* It's crucial to measure intensity of sentiment to maximize variability when assessing baseline adherence to democratic values that may already have high levels of general acceptance.
- > *Time is crucial, both in program design and evaluation.* It's important to consider the time frame of the program itself as well as evaluations of effectiveness. Programs require multiple exposures over time to increase the chances of change and retention among participants. Many program and community effects are difficult to measure and may take time to take hold, while others may appear initially but then fade absent reinforcement. Measurements of effectiveness should be designed to assess longer-term as well as shorter-term impacts.
- > *Context matters.* Local context must be taken into account in order to promote leadership, civic engagement and community development successfully. Politics, traditions and history, as well as socioeconomic and security issues, must be considered when attempting to introduce changes in values, norms and attitudes. Bangladesh, in particular, has gone through many difficulties and crises in its transition to democracy, some very recently. These may affect trust and attitudes toward government and community leaders.
- > *Trust and corruption influence motivation and participation.* Related to broader context, trust in government generally and perceptions of corruption specifically can influence motivation to participate in community development projects and civic engagement. It also may affect the willingness of local leaders to work as intermediaries between government and citizens in promoting community development and democracy, and the willingness of community members to recognize and follow leaders.
- > *Religion is paramount in some cultures.* The role of religion in value and belief structures must not be underestimated. Religion plays a key role in attitudes on civic engagement and the legitimacy of leadership authority. Citizens often are comfortable with religious leaders taking on community leadership roles well beyond strictly religious matters.

- > *Imams tend to enter leadership programs with the most conservative and traditional outlooks of all leader groups.* They present both the greatest challenges and opportunities for change. (While studies are lacking, this may be true of other religious leaders as well.)
- > *Attitudes among religious leaders on both gender equality and religious/ethnic equality can change.* Among imams, the LOI program evaluation indicates a large difference between treatment and baseline groups in strong belief in equal employment opportunity for religious minorities and women alike. Sizable increases also are cited in belief among imams that more women should be involved in community decisions and in local government. Non-controlled differences in sample composition leave these results in question, but they should be explored further.
- > *Traditional gender roles need to be overcome.* Traditional cultural and religious concepts of women's roles can mean that women are systematically excluded from community leadership positions, that women's rights are not promoted and that women may be reluctant to view themselves as leaders. Programs must address this in recruitment and curriculum alike. For example, women's leadership is more accepted (by both men and women) in "family-oriented" professions such as health and family planning, making them good places to start in forging leadership positions for women.
- > *Women often differ from men in their perceived leadership strengths and styles.* Women leaders see themselves differently than do their male counterparts. Women in developing countries often see their strengths as emanating from their traditional roles as family caretakers, and approach leadership in a more consultative and less authoritarian way. Preferences for leadership styles should be evaluated and the LDP curriculum should be broad enough to accommodate differing leadership models.
- > *Youth learn how to lead differently.* Youth leadership programs should involve observation of others demonstrating leadership as well as experiential settings in which young participants can practice their leadership skills.

- > *Programs are most effective if they use participatory methods.* Civic education and community development programs benefit from the use of participatory instructional methods. Program and teacher quality, more broadly, may be a key determinant of success.
- > *The Appreciative Inquiry approach may help to lessen resistance to change.* The Appreciative Inquiry approach suggests that involvement in decision making increases self-esteem, personal efficacy and social cohesion, leading to greater acceptance of change and better outcomes from the change process. Although research on the topic is limited, the approach may help in molding attitudes and behaviors.
- > *Program evaluation research is generally qualitative and requires greater methodological rigor to produce reliable, replicable and generalizable results.* Community development and civic engagement research tends to rely on qualitative and anecdotal findings from case studies, expert reviews and unstructured or semi-structured interviews. Counterpart is poised to produce a methodologically sound, empirically based evaluation, thus providing a significant contribution to the assessment field.
- > *Controlling for other possible influences on program outcomes is essential.* Program evaluations require statistical modeling with appropriate controls for education, living conditions and other possible important demographic, attitudinal and contextual factors.
- > *Comparison communities are very difficult to identify, leaving cross-sectional pre- and post-test evaluation as the best option to test for program effects.* Very few evaluations have been able to solve the problem of identifying comparison communities for assessing project impacts. The Counterpart assessment design, based on cross-sectional data across time, with pre- and post-exposure tests, is intended to overcome this challenge.
- > *Leadership research is generally Western and business-based, but some leadership traits exhibit cross-cultural appeal.* Much of the leadership literature is Western-oriented and focused on business or organizational leadership.

However, some leadership traits do appear to be broadly accepted as effective across cultures, including leaders who are encouraging, positive, motivational, confidence builders, dynamic, trustworthy, excellence-oriented, decisive and intelligent. Fostering these traits in the LDP and measuring perceptions of them in the evaluation may be a useful predictor of outcomes.

The following section reviews the literature on leadership training, with subsections on women, religion and youth; followed by sections on civic education, community development and appreciative inquiry.

II. Leadership

Much leadership research notes that there are more definitions of leadership than are possible to catalogue. Regardless, some definitions are more relevant than others to the specific context of civic and community development leadership in developing countries.

Defining Leadership

Bass (1990) summarizes the various views of leadership as:

- > a group process
- > personality and its effects
- > the art of inducing compliance
- > the exercise of influence
- > an act or behavior
- > a form of persuasion
- > a power relation
- > an instrument of goal achievement
- > an emerging effect of interaction
- > a differentiated role
- > an initiation of structure
- > a combination of elements

Some of these apply to development programs more than others. Leadership defined as the exercise of influence, a form of persuasion and an instrument of goal achievement are most relevant to leadership in the context of the LDP. Participants are expected to become “agents of change” in their communities by having the skills, knowledge, confidence and motivation to promote civic and democratic values and behaviors consistent with those concepts.

As noted, the bulk of the literature, and the focus of leadership theory, comes from a Western-oriented focus on management, an area that has taken its lead from research and theory in organizational psychology (see Lyne der Ver, 2008). The main distinction in this area is between transformational/charismatic and transactional leadership. Transformational leadership theory examines the relationship between leaders and followers and why followers are motivated by leaders, usually focusing on leaders’ personal characteristics, attributes or traits. By contrast, transactional leadership theory stresses the exchange relationship of rewards for compliance between leader and follower.

The leadership literature is almost singularly focused on transformational leadership, and therefore, on the characteristics or traits that define leaders and leadership. This approach has its drawbacks for informing research on leadership in the context of developing countries (see Wood & Case, 2006). But several aspects of this work are informative.

For instance, a great deal of research shows that transformational leadership for the most part is more effective than transactional leadership (e.g., Bass, 1996; 1997; House & Shamir, 1993) and closer to perceptions of “ideal” leadership (Bass & Avilio, 1989). Leadership is more effective when it’s based on respect for the positive qualities of leaders and affirmation that they deserve their status as influencers, as opposed to being based on a transactional or quid pro quo relationship.

The United Nations Development Programme (UNDP) defines leadership as “the capacity to inspire others to action” (Sharma, Gueye, Reid, & Sarr, 2005). Its focus on leadership as empowering others to take more initiative and have

greater confidence runs directly counter to a tendency for many to frame leaders as high-level, larger-than-life figures who make speeches or attend board meetings. Rather, it suggests, the potential for leadership resides in everyone.

The UNDP’s approach subscribes to a notion of transformational leadership that “changes not just what people know, but who they are” and requires a “deep transformation of norms, values and practices.” While this widely shared aim may be more easily said than done, there are program elements and approaches covered in this review (e.g., including religious leaders as participants and using participatory learning methods) that increase the likelihood of achieving these goals. Moreover, given that the LDP will recruit existing leaders, participants already may possess some of the leadership qualities that other leadership training programs seek to instill.

Indeed, the LDP seeks to enhance knowledge of effective leadership, promote traits that are consonant with successful leadership and foster useful leadership skills (see Martinko, Harvey, & Douglas, 2007; Stogdill, 1974). Although aspects of leadership are culture- and context-specific (as detailed below), traits known to be generally related to effective leadership include integrity, dedication, humility, openness, fairness and assertiveness. Useful leadership skills the program would like to imbue, many of which are related to effective management in general, include teamwork and team building, conflict resolution and management, problem solving, interpersonal communication, decision making, negotiating, delegation, giving and receiving feedback, active listening and time management skills.

Program effectiveness

The LOI program. In determining the approach of the current assessment of the LDP it is important to take stock of the findings of the evaluation of the previous USAID-funded leadership program in Bangladesh, the LOI program (USAID, 2011a).

Several methodological challenges (e.g., lack of comparability in samples) make it difficult to make definitive conclusions about LOI program effectiveness. However, the LOI assessment report suggests avenues for further research in the LDP effort:

- > The overall findings appear to confirm the central role of religion in current attitudes and the importance of getting religious leaders on board with program goals as a gateway to changing attitudes.
- > Citizens seem comfortable with religious leaders taking on a broad leadership role in their communities that goes beyond strictly religious matters.
- > Imams are initially the most conservative of all leader groups, suggesting a need for special care and cultural sensitivity in programming.
- > Some fundamental democratic values exhibited ceiling effects in baseline measures, such as voting rights for women, equality in the job market and protection of minority rights. Measuring attitude intensity (e.g., “strongly” vs. “somewhat” support) will be essential to obtain sufficient variability and maximize the possibility of observing program effects.
- > Support for greater participation by women in the community and local government was particularly low among imams at baseline, but appeared to show post-program improvement, suggesting it may be an area in which programming can have a substantial effect.
- > As noted, the program may have been effective in increasing tolerance of religious and ethnic diversity, e.g., acceptability of non-adherence to Islamic principles and equality in the job market, as well as of belief in gender equality, among imams.
- > Changing attitudes on gender equality in family decision making may be easier to promote in non-financial vs. financial matters, which are more often thought of as a man’s domain. Imams in particular showed a greater shift toward gender equality on the former than the latter topic.

- > The evaluation report makes no mention of teaching techniques and quality, factors that other research suggests will be important to measure, especially the use of participatory methods and participant evaluations of quality, interest and learning.
- > As mentioned, comparisons of the treatment sample to control and baseline samples are problematic, given potentially important differences between the populations that were sampled (e.g., in education and interest in leadership programming). These difficulties informed the decision to use cross-sectional pre- and post-tests in the current research, rather than attempting to find a comparable non-participant control sample.

UNDP (2006). Based on its extensive experience conducting leadership programs in developing countries, the UNDP’s leadership development program (2006) lists several important factors common to successful programs, including:

- > Defining clear target leader populations
- > Inclusion of appropriate educational designs and pedagogical methods, with an emphasis on participation
- > Focus on fostering a range of abilities (interpersonal, communication, negotiation and analytical skills) and core democratic values (tolerance, compromise, women’s rights)
- > Extension of training beyond a single event
- > Necessity of working within the particular context and culture

This list is a good starting point for any leadership program and overlaps substantially with findings on program quality and effectiveness in the Counterpart-STEP impact assessment in Afghanistan (USAID, 2011c; see Section IV below). However, in a familiar refrain in the literature, the UNDP notes that there generally are no agreed-upon measures for evaluating leadership

programs. In some cases the simple existence of a program itself, and counts of the numbers of participants, are construed as evidence of effectiveness.

Context/culture. An important recurring theme across the literature is that context matters. This includes local political, historical, ethnic and religious circumstances, among others. Leadership needs to be understood politically and contextually, that is, “occurring within a given indigenous configuration of power, authority and legitimacy, shaped by history, institutions, goals and political culture” (Lyne der Ver, 2009).

Indeed a study of the Australian government’s Development Leadership Program, describing its approach, notes:

“In the developing world, especially in weak, fragile or evolving states, where informal institutions play a larger role and take a variety of hybrid forms, the impact of context upon leadership is even greater and shapes both the limits and possibilities of leadership. In this respect, indigenous leaders and leadership are therefore the key to establishing, maintaining, and implementing appropriate, legitimate and feasible local institutional arrangements” (Lyn der Ver, 2009, p. 9).

Many other studies stress the importance of culturally/contextually appropriate leadership (e.g., Pact, 2010). Storey and Kenny’s (2004) study of community leadership in 10 communities in Indonesia highlights the role of local context. They found that leadership capacity and authority were derived from various community-specific sources, including financial/business, religious, adat (cultural/traditional) and professional credentials. Community members were more likely to participate in community-wide health improvement if these activities were supported by leaders with characteristics defined locally as desirable.

The specific cultural and institutional context in Bangladesh is outlined in CARE Bangladesh’s report a decade ago (Bode, Khan, & Haq, 2002). Sub-national levels of government – in descending order of size – are the division, district, upazila, Union Parishad (the only elected local government body), ward, village and para, of which the upazila is the primary locus of local administration. But there also are important informal institutions, including:

- > *gushti*: the traditions of patrilineage and dowry, which noticeably restrict societal and economic opportunities for women
- > *jama’t* and *poti*: the community’s Muslim and Hindu religious congregations
- > *samaj*: the residential brotherhood, sometimes called “corporate religious groups,” whose leaders administer local redistributive activities and justice
- > *salish*: local informal courts that handle the bulk of local disputes

Bode et al. (2002) note that access to land is still the major source of power and influence, especially in rural areas, and that religion, most often Islam, is of central importance to the daily lives of citizens. Religious institutions also are important because they “legitimize the authority of elites” (p.5). Land and religion interconnect through a process by which local elites gain further leadership status by land grants for a *masjid* or *mandir* (Muslim and Hindu places of worship), ensuring their families prestigious *masjid* committee membership and elevated social capital.

While there is solid evidence that cultural context plays a role in conceptions of leadership (e.g., Lord & Maher, 1991), context goes only so far. There is evidence that many attributes associated with transformational/charismatic leadership are broadly endorsed across 60 different cultures (Den Hartog et al., 1999). These include traits/descriptions such as: arouser, foresight, encouraging, positive, motivational, confidence builder, dynamic, trustworthy, excellence oriented, decisive, intelligent and win-win problem solver. On the other hand, some culturally contingent traits/descriptions include: individualistic, ambitious, status conscious, cunning, enthusiastic, risk taking, self-effacing, unique, self-sacrificial, sincere, sensitive, compassionate and willful.

These results, as well as the conclusions of USAID’s (2010a) report on leadership programs in developing countries, suggest that some concepts of leadership may apply across a great many cultures and contexts, but it also is important to take into account local definitions, especially if studying leadership in developing countries using theory that has been primarily developed in a Western context.

Length of program and evaluation. Time frames also are important to consider. Continued involvement and sustainable opportunities to participate are crucial to maintaining gains from leadership programs beyond the life of the program (Destraz & Harrison, 2011). Whether or not this happens depends on whether viable structures are left behind and on government support for participatory civic institutions.

Time is an important measurement issue in program evaluation as well. Many of the desired changes in attitudes and behaviors these programs seek to facilitate are difficult to accomplish within restricted time frames. They often develop over extended periods. On the other hand, some effects – such as retention of political knowledge – may diminish over time in the absence of repeated exposure. This suggests that assessments should be flexible enough to look for effects in the long term as well as the short term (Roche & Kelly, 2012).

USAID studies. Along with the World Bank and UNDP, USAID is among the chief funding organizations for civic education and community development in the developing world. Evaluations of these programs' effectiveness mainly have relied on qualitative evidence. Although these results are not necessarily generalizable on their own, taken together they provide suggestions for project design and evaluation.

USAID's (2011a) assessment of its health leadership program in 19 developing countries focused on measuring various objective health outcomes before and after leadership training. Despite methodological shortcomings – i.e., lack of control for other factors that may have influenced health outcomes – the report provides some useful information.

The authors found pre- vs. post-intervention changes in several quantitative benchmarks, including use of family planning methods, HIV counseling and testing rates, numbers of patients treated with antiretroviral therapy, numbers of children born in health facilities, numbers of mothers receiving prenatal and ante-natal care and treatment of children for respiratory infections, diarrhea and malaria. This suggests a possible link between leadership training and improved management and delivery of community services.

Most other USAID studies, including health leadership programs in Afghanistan (USAID, 2006a) and Egypt (USAID, 2005a; 2005b; 2005c), empowerment and leadership programming in East Timor (USAID, 2002a), civic education and youth community action programs in Armenia (USAID, 2010d) and civic leadership programs in Slovakia and Poland (USAID, 1995) also find significant positive effects. Again, while generalizability is not assured, some patterns may be instructive.

Among the most important findings, community leaders, most notably religious leaders, may be uniquely able to mobilize the public because of trust, respect and authority, especially on sensitive topics that “challenge long-held traditional beliefs, practices and misconceptions” (USAID, 2005a, p. 3); leadership programs can increase self-reported knowledge, confidence and skills, which in turn can increase the likelihood of leader community engagement and application of this learning within communities (USAID, 1995); community development programs that engage local leaders may have a greater likelihood of success (USAID, 2002a); leadership programs may be more successful when participants are able to link up with the rest of the network of local elites and stakeholders (USAID, 2006a); and participatory programs are recommended as most effective (USAID, 2010c).

A. Religion

Bangladesh is roughly 90 percent Muslim (and 9 percent Hindu, with very small minorities of Buddhists and Christians).¹ As in many religions, most leadership roles in Islam are assumed by men, and traditional religious beliefs and practices may be experienced as non-inclusive of women and minority group members. Though more moderate than neighboring Pakistan and many other predominantly Muslim countries, religion plays a large part in the lives of most Bangladeshis and therefore is of central importance in understanding leadership in this country.

The relationship between religion, religiosity and support for democratic values is complex. Most studies find little or no evidence that religiosity in general, and specifically in predominantly Islamic countries, is negatively associated with

1 Retrieved from CIA World Factbook: <https://www.cia.gov/library/publications/the-world-factbook/geos/bg.html>.

adherence to democratic values (see Bomhoff & Gu, 2012; Ciftci, 2010; Meyer, Tope, & Price, 2008; Tessler, 2002). One study, Canetti-Nisim (2004), suggests a possible indirect relationship, in which greater religiosity is associated with preference for authoritarianism, which is negatively related to endorsement of democratic values. Meyer et al., alternatively, suggest that religiosity enhances support for democracy, as long as people also support a separation of religion and politics.

Regardless, religion can present a window of opportunity in promoting civic engagement and community development, because authority within local communities and status as a legitimate leader often is connected to religion. Storey and Kenny (2004) found that religion topped the list of sources of leadership legitimacy in Indonesia; in the absence of formal administrative leadership, religious leaders often were key mobilizers of communities. Other work suggests this may be the case even where recognized political leaders are present.

Logan's (2008) analysis of the Afrobarometer survey, a dataset bolstered by rigorous methodology, found that religious leaders were the most frequently sought out authorities when community members needed to solve a variety of religious and non-religious problems, ahead of traditional chiefs and political leaders.

A USAID leadership development program in Egypt also made a concerted and targeted effort at mobilizing religious leaders (see USAID, 2005b). As in other African countries, religious leaders were trusted and respected individuals whom citizens relied upon for guidance in personal and family matters beyond straightforward questions of religion. Messages on women's health were most influential when the information from NGOs was backed up by similar messages from religious leaders to reassure people that the information was consistent with their religious beliefs (USAID, 2005b, p.4). Similarly, an evaluation of an Institute of International Education program on reproductive

health leadership noted the essential support of Islamic scholars in promoting women's reproductive health and in challenging traditional notions of women's roles in Nigeria (IIE, 2009).

USAID (2006a) also recognized the importance of having religious leaders participate in its community health leadership program in Afghanistan. Mosques were identified as community institutions of chief importance and mullahs and imams as integral to "neutralizing religious opposition to creating an environment that enables health seeking behavior" in women.

It's important to incorporate religion into leadership training in order to create close connections between civic values and already strong adherence to religious values. Creating convergence between democratic values and deeply held religious values is critical to acceptance of those values, and subsequently provides a useful tool for leaders in communicating democratic values to members of their communities.

For instance, the USAID women's health leadership initiative in Egypt (USAID, 2005b) worked with religious leaders to identify supportive verses from scripture to help encourage desired beliefs and behaviors. Religious leaders in the program developed a booklet with useful sayings from the Prophet Mohammed on the treatment of women; something the leaders felt was very helpful in communicating these ideas to members of their communities.

Specifically in Bangladesh, Etra et al. (2010) note that the general notion of civil society is rooted in the country's moral, religious and charitable traditions, such as the Muslim tradition of charity, zakat. This feature of Islamic belief can be incorporated into leadership training programs and in leaders' subsequent efforts to communicate civic values to community members in an accessible and relatable fashion.

As noted earlier, the initial LOI program and the planned LDP recognize the importance of religion in selecting influential community leaders and promoting civic engagement in Bangladesh. Because they are respected, trusted

and perceived as a legitimate authority, religious leaders are well-equipped to effectively communicate their knowledge of development practices and democratic values to the larger communities.

In sum, religion is important to the success of leadership programs in highly religious countries in two ways. First, because religious leaders are viewed as respected authorities by most, it is crucial to include them as leaders in the training program. Second, to counteract potential resistance to democratic values and gender equality that stems from traditional religious views, civic values and behavior should be tied to religious beliefs and, when possible, religious examples should be utilized. In tandem, the research suggests that the desired impact of leadership training will be most likely to occur when civic values are perceived to be in harmony with religious values, and are endorsed by influential religious leaders.

B. Women

As the previous section makes apparent, religion and women's rights are inherently intertwined in many cultures. Religious and cultural traditions in countries often are the primary source of restrictions on women's leadership and democratic ideas of gender equality. Civic education and community development programs such as the LDP seek to mitigate this gender gap.

Traditions often promote the idea that leadership is reserved for men, with women functioning as home-based caregivers. In such cultures women are discouraged from participating in politics or assuming community leadership positions. For instance, Naylor and Aapengnuo's (2011) analysis of the Leadership and Development (LEAD) program in Nepal reports that it is the first in that country specifically to target girls and young women for leadership training and to incorporate a gender perspective in its curriculum. Kanji, Bode, and Haq (2005) note a similar phenomenon in Bangladesh, where politics, and leadership positions in general, are thought of as male domains.

Much promotion of women's leadership has focused on health, specifically, reproductive health and family planning. The Institute of International

Education's reproductive health leadership program focused specifically on leadership training for women health workers in Nigeria and Pakistan (see IIE, 2009). Focus groups and semi-structured interviews with participants suggest that they believe women are making inroads into leadership positions because of education and development programs, and have moved into roles as "friendly leaders" operating as consultants who make suggestions to families regarding family planning and women's health.

A 2011 USAID assessment of its leadership programs for 10-to 14-year-old girls in Egypt, Honduras, India, Malawi, Tanzania and Yemen provides further insight (USAID, 2011d). The programs focused on participatory activities designed to foster confidence, voice and assertion, decision making and action, organization and the ability to motivate others.

Although problems with the sample selection render the results suggestive only, pre- and post-test results indicate gains in voice and confidence among program participants and greater leadership orientation and recognition of girls' rights between participants and comparison groups.

Hassan and Silong (2008) argue that most definitions of leadership are based on male models. Hoyt and Kennedy (2008) found that adolescent girls in an American leadership program were reluctant to see themselves as leaders because of their traditional concept of leadership. Similarly, Gilligan (1993) contends that adolescent girls begin to silence themselves in order to maintain relationships due to pressures and social sanctions. These pressures and biases may be even more prevalent in non-Western and less liberal countries such as Bangladesh, and need to be addressed in program curricula. (Though beyond the scope of the LDP, these studies also suggest the value of leadership training in adolescent girls.)

Indeed, Jennings (1983) argues that theories of socialization and cultural transmission help to explain how women, like men, tend to take on traditional values, roles and attitudes. Even if women reach leadership positions, the traits and behaviors they have adopted through socialization tend not to be associated with predominant views of leadership.

These and other findings raise a contentious debate regarding gender and leadership: Do women and men – whether due to natural tendencies or gender-based societal norms and expectations – differ in their leadership styles?

The question is unsettled. Many studies find gender differences in leadership style: Women leaders tend to be more “relationship-oriented” and democratic while men tend to be more “task-oriented” and autocratic (Eagly & Johnson, 1990); and women are more likely to be transformational leaders than men (Roesener, 1990). However, there are many other studies that find little to no differences in leadership style by gender (e.g., Butterfield & Powell, 1981; Campbell, Bommer, & Yeo, 1993; Kolb, 1999; Powell, 1990; Ronk, 1993).

Specific to leadership in developing countries, Hassan and Silong’s (2008) in-depth interviews of female participants in a community development leadership program in Malaysia found a sense that women leaders do operate differently from men because of women’s “nurturing nature” and “motherhood experiences.” Women participants were uncomfortable with what they saw as traditional authoritative leadership, seeing leadership more as commonsense and supportive. This suggests that leadership programs in developing countries should be sensitive not only to local definitions of leadership, but also to differences in how local women leaders perceive leadership compared with their male peers.

A USAID program promoting women’s involvement in local leadership in Colombia, Iraq and Serbia came to similar conclusions (USAID, 2006b). Although the program assessment relied on purposive selection of participants who had achieved a level of leadership, the results provide some useful information.

These women sometimes were seen as credible leaders because they brought issues to the attention of the community that would not otherwise have been considered. However, the issues generally were restricted to areas in which it already was acceptable for women to participate, such as education, health

care and “practical” community needs. The women themselves attributed their leadership abilities in part to the positive qualities associated with their family responsibilities.

It’s safe to say that programs that emphasize women’s rights and training and promoting women leaders need at least to explore whether women participants prefer to lead in different ways than men. Such programs also should be prepared to confront community resistance to women taking on leadership positions, and to advocate for an inclusive concept of women’s rights. Successful programs that have built sustainable leadership among women have a two-pronged approach: changing community acceptance of greater participation by women, especially among men; and providing training for women that increases their confidence and leadership skills and avoids conflict with their family responsibilities.

Quotas, one approach, often are seen as threatening to family unity and tradition, and if advocated must be combined with community-wide efforts to change attitudes toward acceptance and appreciation of women leadership (USAID, 2006b). (See Htun & Jones, 2001 for a more detailed discussion of quotas and leadership.) Bangladesh, which currently has quotas in place, guarantees some minimum level of inclusion for women, but much progress needs to be made to enhance comfort and confidence among women leaders and acceptance by their male counterparts. Leadership programs, such as the LDP, can promote both.

Overall, the research on gender issues and women’s leadership suggests: Religion and cultural traditions are intimately related, so addressing women’s roles requires reconciling them with religious beliefs; expanding women’s rights and leadership roles also requires addressing and being sensitive to the demands of family and the desire on the part of many women still to be able to fulfill those obligations; women leaders often are perceived by themselves and others as providing fresh and unique perspectives; research is divided on whether women and men tend toward different leadership styles, but programs should be sensitive to the possibility that women may prefer to lead in different ways

from men and may see themselves as having different leadership traits; women's health is an area that provides a clear opportunity for women's leadership that meets with less resistance in traditional communities; and changing attitudes on women's rights requires not only fostering different conceptions in women leaders but also changing attitudes among men and in the wider community.

C. Youth

Youth is a formative developmental stage that presents particular opportunities to influence attitudes and behaviors long-term. Etra et al. (2010) contend that the human capital formed in youth is an important determinant of long-term growth.

According to Naylor and Aapengnuo (2011), there currently are 1.5 billion people aged 12-24 in the world, the largest generation ever to make the transition to adulthood. Thirty percent of the population of Bangladesh is 10 to 24 years of age, similar to the proportions in other developing countries in South Asia (Etra et al., 2010).

While research on youth leadership in developing countries is in short supply, what exists indicates that leadership training among young participants requires a somewhat different approach compared with older adults. Van Linden and Fertman (1998) suggest that leadership programs for adolescents and young adults should involve more observation of others demonstrating leadership and experiential settings in which they can practice their leadership skills. Older adults who are identified for leadership programs generally already have some experience and skills in community leadership and so require less attention to these areas.

Etra et al.'s study of civic engagement among youth in South Asia is one of the few reports to concentrate exclusively on the youth cohort. The authors look at civic engagement programs in Nepal, Bangladesh, Pakistan and India. While methodological rigor is lacking, the report offers some idea of the state of youth civic engagement in the region.

With the caveat on methodology in mind, the authors found that youth civic engagement was self-perpetuating, because the recognition and respect young

people gained from their peers and adults in the community motivated them to continue their involvement in civic and community affairs. This suggests that the intrinsic effects of community participation may be an important motivator for continued leadership. Therefore, measuring how well recognized and respected participants' feel their leadership efforts have been may be an important moderator of key outcomes.

In a study carried out in the United States, Pearlman et al. (2002) used a proper pre-/post-intervention design with a control group to measure the effects of a youth peer leadership HIV/AIDS prevention program. They found significant increases in knowledge and perception of self as a "change agent," suggesting that youth may respond well to leadership training from teachers who are of a similar age to theirs.

The government of Bangladesh has recognized the importance of youth leaders by creating a Department of Youth Development and adopting a National Youth Policy targeted at Bangladeshis aged 18-35 (see the Bangladesh Department of Youth Development website).² Stated objectives overlap to a significant degree with the goals of the LDP and other youth leadership programs. These include:

- > Promoting civic engagement, volunteerism and leadership qualities
- > Fostering respect for others, moral values, the rule of law and Bangladesh's history
- > Empowerment of youth through greater confidence and skills
- > Providing economic opportunities
- > Enhancing skills in technology and providing IT facilities
- > Equal opportunity for young men and women to succeed

The government's youth program also seeks to enhance awareness among young Bangladeshi adults of their basic rights, safety issues and opportunities for employment, recreation and government assistance; and to advocate for a seat at the decision-making table for young adults. In turn, the program

² <http://www.dyd.gov.bd/nyp.php>

hopes to teach young people about their concurrent responsibilities to society, such as actively participating in community development, tolerance, respect for law and order in general and specifically for women and minorities, and preservation of the country's cultural heritage. Support has been provided for programs that focus on employment, technology skills, leadership, sports and recreation, youth membership in committees and resource centers.

In sum: Youth leadership programs may be especially effective because they can influence the attitudes and behaviors of people during a critical stage of personality development; youth leadership programs may benefit from a greater focus on observation of others demonstrating leadership as well as ample opportunities for youth leaders to practice their own skills; training sessions conducted by peers may be especially effective; and the recognition and respect youth leaders receive from their first experiences as leaders can lead to a virtuous circle of greater engagement.

III. Civic Engagement

The literature on civic education was extensively reviewed in our assessment of Counterpart's Afghanistan STEP program (USAID, 2011c), with a variety of concepts and findings that are relevant to the LDP. It found that the aims of civic education include four basic components: values, knowledge, political efficacy and skills and behaviors. The goal of civic education programs is to instill and promote these components, details of which include:

- A. **Values:** tolerance, compromise, belief in the rule of law, human rights (including the rights of women).
- B. **Knowledge:** rights/powers/obligations, institutions/rules/practices, government officials and policies.
- C. **Political efficacy:** trust in the system/institutions/officials, belief you can have an effect and you have the skills/knowledge to participate.
- D. **Skills/Behaviors:** voting, contacting government officials, participating in community meetings/gatherings and participation. Further skills and behaviors that were not relevant to the STEP program are fundamental

in the context of the LDP program. These include forming or joining community development committees, applying for and securing resources, enhanced management skills and public and private advocacy.

Knowledge is most easily acquired through education. However, the other three components are notoriously difficult to instill in citizens even in advanced democracies, let alone in countries that are transitioning to democracy under difficult social, economic and security conditions. Most scholars agree that civic skills are best acquired through a lifetime of practice, and that even in long-established democracies, knowledge, motivation and efficacy often are low.

While education can increase civic knowledge, there is danger in attempting to measure recitation of facts as the sole or even prime indicator of success. People may forget facts (especially as time passes) but retain the general sense, feeling or summary of what they have learned. While factual knowledge is of value, the gist can be sufficient to affect efficacy and behavior. Exposure to civic education therefore is likely of value regardless of a participant's ability to recite specific elements of the curriculum.

Further, similar to the literatures on leadership and community development, contextual and situational factors – e.g., democratic development, religion, politics, economics, education, living conditions, history, social participation and individualism/collectivism norms – can affect whether civic education is successful. These should be measured for use in statistical modeling.

Civic Education Effectiveness

Does civic education make a significant and measurable difference? As with leadership and community development programs, the relevant literature suggests it does, but only with the right teaching methods and curricula in the right conditions.

Evaluations of school-based civic education programs tend to measure political knowledge as the primary indicator of success. These programs are deemed effective because they significantly increased individuals' knowledge of their country's history, political processes and key political figures. Critics suggest

this approach obscures the higher aim of education, to teach individuals underlying values, beliefs and behaviors that are the basis of a functioning civil society. Studies of adult civic education programs (which we chiefly focus on here) tend more to assess behavior, particularly effects on voting propensity and the process of voting.

Most assessments of civic education programs are qualitative, often based on subjective evaluations by selected individuals. For example, USAID's program evaluation of civic education efforts in Kazakhstan, the Kyrgyz Republic and Tajikistan was based on a two-person observation-based "expert evaluation" (Holdar & Ogle, 2003). Similarly, some of the USAID evaluations of its programs in Latin America and the Caribbean, Russia, the West Bank and Gaza and Central and Eastern Europe are primarily anecdotal, lacking systematic evaluation and analysis (Brilliant, 2000). Expert evaluations, whatever their value, are limited to the perceptions, preferences and potential biases of the experts doing the evaluating.

Despite the shortcomings of many evaluation efforts, there are some systematic evaluations of programs that provide guidance. USAID is the recognized leader in civic education programs and evaluation; its studies are the most comprehensive in the field.

Five studies most relevant to our purposes, including Counterpart's 2011 *Nationwide Assessment of Citizens' Perceptions and Knowledge of the Electoral Process in Afghanistan* and the subsequent *Evaluation of the Effectiveness of the STEP Civic Education Program in Afghanistan* are presented in some detail below.

Counterpart 2011 STEP program reports

In 2011, Counterpart produced two separate reports on the effectiveness of its civic education program in Afghanistan. The first assessed civic orientation and the effects of civic education in Afghanistan, including an evaluation of the impact of STEP's civic education activities there since May 2009 (USAID, 2011b). The second, produced for Counterpart by Langer Research Associates, used extensive statistical modeling across STEP program participants, STEP community members and non-STEP community members to measure program effectiveness (USAID, 2011c).

The main findings of the first report relevant to the present project include the following:

- > Civic engagement is a virtuous circle in which initial participation self-perpetuates.
- > Family and friends are most important in obtaining information and guiding voting decisions. Leaders should encourage their community members to talk with others close to them about the civic and community development topics they address.
- > Economic and security interests often trump political and community engagement. Basic needs (such as for food, shelter, and security) must be met before individuals can think about and engage in politics. These are important to measure in any program that seeks to increase civic engagement.
- > The results suggest that the STEP program increased interest in politics and knowledge. There were mixed results on the attitudes of women themselves and attitudes about women participating in politics, indicating that these attitudes may be more difficult to change.
- > Information is related to interest. Feeling more informed is related to greater interest in politics, though the causal arrow is unclear.

Main conclusions from the second report that are relevant to the LDP and fostering civic engagement at the community level include the following:

- > The Counterpart-STEP program produced measurable, positive effects on the political and civic engagement of its participants; they were much more likely to be interested in politics and government, to have worked to solve a local problem and to be registered to vote.
- > The effects of STEP participation remained statistically significant even when controlling for other possible explanations, including sex, age, education, employment, metro status (urban or rural), ethnicity, region, living conditions and household economic status. It will be important to control for these factors in assessing the LDP's impact as well.

- > The two strongest predictors of civic engagement were local living conditions and participants' ratings of the quality of the STEP session or sessions they attended, including the teaching materials, topics, instructors and teaching strategies.
- > There were few carry-over impacts of STEP programming in the broader community, but some were significant. Residents of communities in which STEP sessions were held were more likely than those in non-STEP communities to express trust in government leaders, to say the government was doing all it could to provide basic services and to see voting as an individual responsibility.
- > STEP exposure had a major impact on Afghan women's civic and political engagement. Women who'd attended STEP sessions were more likely to be interested in politics and government, to be registered to vote and to feel politically empowered. There were similar impacts for disabled Afghans.

In summary, the STEP reports suggest that friends and family members are important sources of information and may help to reinforce civic beliefs and behaviors. These studies also show that poor living conditions (whether economic- or security-related) can hinder interest and engagement, and that programs are most successful when individuals' basic needs have been met. Additional vital constructs identified in these reports include: self-reported information levels, basic demographics, living conditions and the quality and characteristics of training sessions.

USAID studies

USAID has conducted several of the most prominent and methodologically sound studies in the area of civic education in a wide variety of countries (see Finkel, 2003; Finkel & Ernst, 2005; USAID, 2002b). These studies suggest frequent, high-quality training sessions that use participatory and interactive teaching methods are crucial to a program's success. A Canadian International Development Agency (2009) study further reaffirms the importance of involving existing religious and tribal leaders in the program. This report also suggests that course topics should be relevant to community needs, that

leaders should be given the opportunity to network with other leaders, and that infrastructure should be left behind in order to ensure that gains are sustained. These are all key components of the current design of the LDP.

IV. Community Development

As mentioned earlier, the program assessment literature in the area of community development also has methodological problems (for a detailed review, see Mansuri & Rao, 2004). But, again, it can at least suggest what may and may not work, as well as directions for future research.

Bangladesh, notably, has a rich history of community development efforts. For instance, the Bangladesh Rehabilitation Committee, now known as BRAC, was established more than 40 years ago to support development in the country. The program now operates in 11 countries in Asia, Africa and the Caribbean. BRAC's 2011 report highlights what have been and continue to be Bangladesh's community development needs, such as:

- > agriculture and food security
- > advocacy for social change
- > health, including access to health care for women
- > human and legal rights in general
- > women's rights and justice
- > poverty and economic opportunities
- > community empowerment and development
- > education
- > water, sanitation and hygiene
- > natural disasters, the environment and climate change

BRAC has had notable successes in improving agricultural output, education, health, water, sanitation and access to food, as well as working to reduce poverty and increase public awareness of civil rights. In terms of advocacy, BRAC reports that grassroots participation by local citizens and leaders is most effective, as is

innovative use of social communication to promote ideas. Women's rights are best promoted through gender-matched peer educators – men are better able to convince other men to accept women's rights, and women are more likely to listen to women. Microfinance and other aid that promotes self-sufficiency is the preferred method of alleviating poverty and economic hardship. And the success of agricultural, water, sanitation and hygiene programs depends on direct participation at the local level, particularly with the participation of women and the poor.

The general literature in this area, specifically in participatory development and decentralization, is comprehensively reviewed in Mansuri and Rao's (2013) World Bank report. The authors examined over 400 journal articles, reports and books on community development and come to very similar conclusions as those in the present review of the literatures on leadership and civic engagement.

Their findings include:

- > Policymaking in the area of community development is conceptually weak. Funding and programmatic decisions are based more on slogans than strong theory and empirical findings.
- > Very few evaluations have been able to solve the problem of identifying comparison communities for assessing project impact. This usually involves selecting communities that did not receive the intervention matched on relevant social variables, but often very important variables are not measured or not measurable.³
- > Participation in civic activities and development programs is biased toward those who are wealthier, more educated, male, more politically connected and of a higher social status (caste or ethnicity). (See Arcand & Fafchamps, 2012; Houtzager, Acharya, & Lavallo, 2007; Mansuri, 2012.)
- > Women are systematically excluded from participating in community development and leadership roles based on traditional conceptions of "acceptable behavior," restricted mobility, negative stereotypes about their abilities and societal norms that require them to stick to "women-specific" tasks.

³ Note: this is one of the reasons why the LDP assessment was designed to use a cross-sectional pre- and post-treatment evaluation design rather than a comparison between treatment and non-treatment communities.

- > Greater community involvement in development projects leads to modest improvements in resource sustainability and infrastructure quality, but the benefits are unevenly distributed based on social status. There is also some evidence of greater trust and cooperation among communities with participatory development programs.
- > Participatory community development programs work best when they are supported by a responsive state. Governments are able to provide legitimate and stable institutions, funding, opportunities and general support.
- > Studies on community participation in health service and education also find modestly positive results, but "the causal link between participation and service delivery outcomes is often vague" (Mansuri & Rao, p. 8).
- > Context – including local tradition, history, ethnic diversity, religion and political structure, among others – is extremely important to take into account.
- > Effective civic engagement does not always develop within a predictable trajectory. Instead, development often occurs through a process of "punctuated equilibrium," where difficult-to-detect changes in attitudes occur under the surface for an extended period, which is then punctuated by a sudden noticeable change in attitudes and behavior.

Mansuri and Rao (pp. 4-5) nicely summarize the problems this poses for program assessment:

"Donor-driven participatory projects often assume a far less contentious trajectory. Conditioned by bureaucratic imperatives, they often declare that clear, measurable and usually wildly optimistic outcomes will be delivered within a specific timeframe. There is a danger that such projects set themselves up for failure that derives not from what they achieve on the ground but from their unrealistic expectations."

"Building dams, bridges, and roads, or even schools and clinics, is a much more predictable activity than changing social and political systems. Repairing civil society and political failure requires a shift in the social equilibrium that derives from a

change in the nature of social interactions and from modifying local norms and local cultures. These much more difficult tasks require a fundamentally different approach to development – one that is flexible, long term, self-critical, and strongly infused with the spirit of learning by doing.”

The main takeaways from this review of participatory community development programs mirror those of civic engagement and leadership programs in developing countries in general. Most of the research has been qualitative in nature, highlighting the need for methodologically sound empirical evaluation efforts. Program effects are difficult to measure and may take time to develop. Context matters – politics, history, culture, and above all, religion, are critical. Women are usually left out of the process, requiring special attention to fostering women leaders and general education on women’s rights. Program participation and benefits often are unevenly distributed.

On this last point, capture of government and international community development program resources by local elites is an issue Bangladesh. According to Bode (2002), traditional informal power inequalities, historically based in land ownership, tend to reproduce themselves in formal government institutions at the local level. Her analysis shows that the “practices of elites create systematic barriers and prevent marginalized groups from participating in democratic processes,” elite political networks are “used to gain access to public resources” and these resources are “used to gain support within local constituencies and provide opportunities for personal gains” (Bode, 2002, p. 1).

It is paramount to recognize the overlap between formal government institutions and informal institutions of local leadership, including gushti, jama’t and poti, samaj and salish (discussed in Section II). As such, many formal institutions in the country are based on patronage. One of the goals of USAID and the Bangladeshi government is to decentralize resources to the local level in order to better benefit local communities. Programs must take into account that these efforts “operate within the context of local political culture and firmly entrenched social practices” (Bode, 2002, p. 7).

Leadership programs such as the LDP should be aware of these circumstances and promote a focus on community development needs; promote awareness among elites of the rights of women, youth, and religious and ethnic minorities;

provide training in procurement and management of resources; and develop general managerial skills. These program elements should increase the likelihood that community development resources will not simply exacerbate already-existing inequalities, but will instead be directed by community leaders toward broad-based community development.

V. Appreciative Inquiry

Attempting to change an organization or society’s values, attitudes or behaviors is always a difficult endeavor. People generally are resistant to change, especially when it involves longstanding ways of thinking or behaving. Appreciative Inquiry (AI) is an increasingly popular approach to introducing change in organizations that is theoretically applicable to civic education and community development programs in developing countries.

AI was pioneered by business consultant David Cooperrider as a positive approach to inducing change in an organization. He noted that in attempting to make improvements, most organizational evaluations focused on criticism and what doesn’t work. According to Cooperrider, Whitney and Stavros (2008, p. xv), “every organization has something that works right – things that give it life when it is most alive, effective, successful and connected in healthy ways to its stakeholders and communities. AI begins by identifying what is positive and connecting to it in ways that heighten energy, vision and action for change.”

Cooperrider thinks change can best be brought about when it’s presented positively in a manner that involves all affected parties in the change process, not just elites.

The AI approach is grounded in constructivist and post-modern theory, which focuses on the idea that language and words are used as the basic building blocks in our construction of social reality. (See Bushe, 2001; Seel, 2008 for more detailed discussions of constructivism in AI theory.) The basic idea is that if people focus on the positive, what they want and what is possible, change is more likely to be useful and successful.

To date, there has been little empirical evaluation of AI theory and how well it accomplishes organizational and societal change. According to Bushe and Kassam (2005, p. 161), AI “is an increasingly popular organizational change method, but an almost complete lack of published research exists examining it.”

The Bushe and Kassam (2005) study is one exception to the rule. This meta-analysis of 20 studies of the use of AI in organizations found evidence of significant and long-lasting change in only seven cases. Successful change tended to occur in organizations that focused on how people think instead of what they do and supported self-organizing change processes that flowed from new ideas. These findings suggest that attitudes can be seen as a precursor to behavior in civic engagement. They also imply that civic engagement might be fostered through bottom-up input on how to marry existing beliefs and attitudes with those the program seeks to encourage, a point worthy of consideration in developing the LDP curriculum.

It's also worth noting that AI's prescription of broad and deep involvement of all members of an organization – especially those who are on the lower rungs of power and influence – is directly applicable to theories of community development and citizen engagement. Involvement in decision making is thought to increase self-esteem, personal efficacy and social cohesion, and in the end, to lead to greater acceptance of change and better outcomes from the change process.

VI. Conclusion

Based on this review of the literature, Counterpart's multi-year evaluation of the USAID-funded Bangladesh Leadership Development Program is poised to add significantly to the existing research on the effectiveness of leadership training, community development and civic education. It will provide a methodologically sound, empirically based examination of the success of the program, with rigorous sampling, professional questionnaire design and thoughtful statistical analysis in the assessment of the LDP's success. The results will be of use not just in LDP evaluation but in providing insight into the optimal design of such programs in the future.

Appendix B: Assessment Methodology

This survey was conducted February 21-March 14, 2013, via face-to-face interviews among 1,750 recruited participants in the Bangladesh Leadership Development Program, funded by the U.S. Agency for International Development and implemented by Counterpart International.

Respondents were selected at random from a database provided by Counterpart listing all of the 2,413⁴ LDP participants selected for training in 2013, in Mymensingh and Kishoreganj districts of Dhaka division and Natore and Rajshahi districts of Rajshahi division, Bangladesh.

The sample was stratified based on division, gender and program type (youth vs. adult) to match their proportions in the full cohort. Forty-six percent of respondents were women. Forty-nine percent were enrolled in the adult LDP program (55 percent and 45 percent women); 51 percent in the youth program (52 percent men, 48 percent women). Interviews were divided evenly across districts, with 25 percent apiece in Mymensingh, Kishoreganj, Natore and Rajshahi.

Intensive quality-control measures were undertaken for this survey. Eighty-five percent of interviews were monitored or back-checked; post-interview photos were obtained of 83 percent of respondents; results were 100 percent double-entered in data processing; and data underwent further post-collection quality-control checks for logic and patterning.

Under the guidance from Counterpart International, the survey was produced by Langer Research Associates of New York, N.Y., with field work and data management by D3 Systems of Vienna, Va., and interviews conducted by Org-Quest Research Ltd. of Dhaka, Bangladesh. Details follow on sampling, field work preparations, field work, data processing, sample dispositions and computation of the margin of sampling error.

Sampling

Participants in the 2013 LDP trainings were selected by Counterpart's key partners, the community development organizations Democracy Watch (in

4 This count excludes 12 duplicate entries identified during the field period. There may be other duplicates among unsampled participants.

Dhaka) and Wave Foundation and Manab Kallyan Parishad (both in Rajshahi). These implementing partners recorded participant information in a database designed by Counterpart International in consultation with Langer Research. From this database D3 Systems drew an initial sample of 1,750 participants in eight strata (gender by program type in each division), with supplemental draws of 180 cases, for a total of 1,930 sampled cases, of which 1,847 ultimately were dialed to obtain the survey's target of 1,750 completed interviews.

Pre-Field Preparations

The questionnaire was prepared by Langer Research Associates in consultation with Counterpart International and translated into Bengali by Org-Quest, with translation review by TransPerfect, a multilingual translation and interpreting service.

The survey was pre-tested February 5-13, 2013, among 10 LDP participants in Mymensingh and six non-LDP participants in Dhaka city. Male and female participants were included, ages 19 to 55.

Representatives of Langer Research and D3 visited Dhaka February 13-21, 2013, to meet with USAID, Counterpart International and Org-Quest staff, review pre-test results, finalize the questionnaire, oversee field work preparations and, with Counterpart representatives, attend supervisor and interviewer training sessions. The latter included two days of questionnaire review and two days of mock interviews with show cards.

Field Work

Field work was conducted by 26 experienced, trained interviewers and supervisors (15 male and 11 female) employed by Org-Quest. Selected participants were contacted by their mobile phone numbers to schedule appointments for face-to-face interviews.

In an effort to avoid demand effects, interviewers did not associate themselves with the LDP or its implementing partners. They introduced themselves as representatives of Org-Quest conducting "an independent survey about civic matters in our country." Only in cases in which respondents specifically asked if the survey was related to leadership training, interviewers were instructed

to reply that it was "being done among participants in a leadership training program, but is independent of that program." Of the 1,750 respondents, 186 asked for and received this information.

Interview teams traveled to Mymensingh, Kishoreganj, Natore and Rajshahi districts to conduct scheduled interviews. Travel was complicated by strikes and political protests throughout the field period, though this did not affect the accessibility of respondents. When necessary because of travel difficulties, interview teams remained in the four districts, rather than returning to base, to complete interviews without interruption.

Seventy-four percent of scheduled interviews were completed on the initial attempt. The remainder were rescheduled, with 17 percent completed on the second, 6 percent on the third, 2 percent on the fourth and 1 percent on the fifth attempt or more. Interviews ranged from 31 to 98 minutes in length, averaging 55 minutes.

As noted, 85 percent of completed interviews were supervised or back-checked, including 34 percent by in-person supervision during the interview, 41 percent by in-person back check by a supervisor and 10 percent by telephone back check by a supervisor or central office staff. Additionally, at the end of each interview respondents were asked permission to have their photo taken; 1,459 photographic records were obtained, 83 percent of the total interviews.

Data Processing

Coding and data entry were performed at Org-Quest headquarters in Dhaka in consultation with D3 Systems. Three experienced data processing staff members coded sample management variables and open-ended questions. Blinded double-entry was performed on 100 percent of the questionnaires: Data were entered and then re-entered into MS Foxpro, with a program written in Foxpro then used to compare and flag differences, which were checked and reconciled.

D3 Systems supplied the codebook and SPSS label syntax and performed additional checking and cleaning of the data, including computerized checks for duplication, logic, patterning, substantive response bias,

systematic non-response and interviewer productivity. No interviews were rejected through this review and 85 percent of interviewers received commendations, a recognition D3 describes as customarily rare.

Given the random sample design and high response rates, no weights were applied.

Sample Dispositions and Margin of Sampling Error

Of the 1,847 telephone numbers dialed, as noted, 1,750 produced completed interviews; of the rest, 31 respondents were not available; 13 numbers were non-working and 10 were wrong numbers; 12 respondents were found to have been duplicated in the database, 12 were found to be outside the LDP age range, 9 had been included in pre-testing, 5 were not the recorded gender and 5 declined to participate. See the table below for details of how these cases were coded.

Description	AAPOR code ⁵	# of cases
Completed interviews	1.00	1,750
Eligible, non-interviews	2.00	76
Refusals	2.11	5
Non-contacts	2.20	54
Staying another place	2.21	31
Number not working/wrong	2.21	23
Other, non-refusals	2.30	17
Gender miscategorization	2.36	5
Age problem	2.36	12
Unknown eligibility	3.00	0
Not eligible	4.00	21
Pretested	4.10	12
Duplicates	4.90	12

The survey's contact rate was 97.0 percent and the cooperation rate was 99.7 percent, for an overall response rate of 95.8 percent. The margin of sampling error for the full sample, including a finite population correction, is plus or minus 1.2 percentage points.

⁵ A conservative approach to sample dispositions was employed. "Number not working" cases and gender and age miscategorizations were coded as eligible, non-interviews.

Appendix C: Topline Results

This appendix provides complete question wording and topline results from the Bangladesh Leadership Development Program wave 1 impact assessment survey, conducted Feb. 21-March 14, 2013, among 1,750 LDP program recruits.

*= less than 0.5 percent

1. I would like to ask you about today's conditions in the village/neighborhood where you live. How would you rate the following using excellent, very good, good, not so good or poor?

	Excellent/v. good			Good	Not so good/poor		
	NET	Ex.	V. good		NET	Not so	Poor
a. General living conditions	31	10	21	53	16	15	1
b. Security from violence and crime	51	14	37	37	12	10	1
The availability of locally based jobs and economic opportunities...							
c. for men	14	3	12	38	48	39	10
d. for women	6	1	5	17	77	45	32
e. for young women, age 35 and younger	5	1	4	14	81	46	35
f. for young men, age 35 and younger	11	2	9	32	57	40	17
Educational opportunities...							
g. for girls	66	20	47	28	6	5	*
h. for boys	66	20	46	28	6	6	*

2. Now, for each of these, would you say that in your village/neighborhood it's getting much better, getting somewhat better, staying about the same, getting somewhat worse, or getting much worse?

	NET	Better		Same	NET	Worse	
		Much	Smwt.			Smwt.	Much
a. General living conditions	86	14	72	10	4	4	*
b. Security from violence and crime	73	11	62	20	7	6	1
The availability of locally based jobs and economic opportunities...							
c. for men	48	4	44	46	6	6	1
d. for women	28	2	25	63	9	7	2
e. for young women, age 35 and younger	24	2	21	67	9	7	2
f. young men, age 35 and younger	42	3	39	51	7	6	1
Educational opportunities...							
g. for girls	91	34	56	9	1	*	*
h. for boys	89	33	56	10	1	1	*

3. Now thinking about some additional conditions in the village/neighborhood where you live. How would you rate the following using excellent, very good, good, not so good or poor?

	Excellent/v. good			Good	Not so good/poor			None (vol.)
	NET	Ex.	V. good		NET	Not so	Poor	
The rights of...								
a. women	34	8	27	47	19	17	1	NA
b. religious minorities	42	12	30	28	2	2	*	28
c. ethnic minorities	9	2	7	11	2	2	*	78
d. youth	34	6	27	55	11	10	*	NA
e. Responsiveness of local gov't to public needs	49	13	36	35	15	14	1	
f. Maternal and reproductive health-care services for women	41	9	31	33	27	21	6	
Security of girls and women...								
g. from domestic violence	52	10	42	40	8	8	1	
h. from sexual assault	65	20	44	30	5	5	*	

4. And for each of these, would you say that in your village/neighborhood it's getting much better, getting somewhat better, staying about the same, getting somewhat worse or getting much worse?

	Better			Same	Worse			None (vol.)	No op.
	NET	Much	Smwt.		NET	Smwt.	Much		
The rights of...									
a. women	81	13	68	17	1	1	*	NA	0
b. religious minorities	47	8	39	24	1	1	*	28	*
c. ethnic minorities	14	3	11	8	*	*	*	78	*
d. youth	70	11	60	28	1	1	*	NA	0
e. Responsiveness of local government to public needs	72	14	58	23	5	5	1		0
f. Maternal and reproductive healthcare services for women	67	15	52	27	5	4	1		0
Security of girls and women...									
g. from domestic violence	79	15	63	20	2	1	*		0
h. from sexual assault	83	24	59	15	2	1	*		0

5. What would you say are the most important development needs facing your community? By this I mean things that you think should be undertaken to improve conditions or opportunities for the people in your community.

	1st	2nd	3rd	Total
Generating employment	35	14	12	62
Improving transportation	26	20	10	57
Improving gas/electricity/water/sanitation	17	25	17	59
Improving education	12	12	8	32
Improving healthcare	5	10	8	22
Other	5	11	9	26
Not applicable	0	0	7	7
No opinion	0	7	30	36

6. How interested are you, if at all, in [ITEM] – extremely interested, very interested, somewhat interested, not so interested or not interested at all?

	More interested			Smwt.	Less interested		
	NET	Extm.	Very		NET	Not so	At all
a. matters of politics and gov't in general	40	19	21	27	34	16	18
b. organized efforts to improve conditions or opportunities in your community	87	56	31	10	3	2	1
c. women's rights issues	86	54	32	11	3	3	*
Issues involving the...							
d. rights of religious or ethnic minorities	73	35	38	19	8	7	1
e. rights of youth	84	46	38	14	2	2	*

7. How much information, if any, do you feel you have about [ITEM] – a great deal, a good amount, just some, only a little or none at all?

	More informed				Less informed			NA (vol.)
	NET	Grt. deal	Good amt.	Just some	NET	Only little	None at all	
a. the workings of gov't at the Union Parishad level	14	3	10	30	57	20	37	NA
b. development needs in your community	32	8	24	43	26	17	9	*
c. development work currently being done to improve conditions or opportunities in your community, if any	12	3	9	21	17	11	6	51
d. the resources available to support development work in your community	7	2	5	18	24	14	10	51
e. ways in which people can become involved in projects to improve conditions or opportunities in your community	27	5	21	28	46	24	22	NA

8. How much, if at all, do you think you can personally influence [ITEM] – a great deal, a good amount, just some, only a little or not at all?

	More influence				Less influence		
	NET	Grt. deal	Good amt.	Just some	NET	Only a little	Not at all
The decisions taken by...							
a. the national government	0	0	0	1	99	1	98
b. the upazila administration	2	*	1	5	94	6	88
c. the Union Parishad	9	2	7	16	75	15	60
d. conditions in your community	27	7	20	31	41	19	22

9. Balanced against your other responsibilities, to what extent, if any, do you feel a personal commitment to work towards improving conditions in your community – do you feel extremely committed to this work, very committed, somewhat committed, not so committed or not committed at all?

	More committed				Less committed		
	NET	Extremely	Very	Somewhat committed	NET	Not so	At all
3/14/13	75	42	33	20	5	3	2

10. Did you vote in the national election in 2008, or not?

	Yes	No	Not a voter/underage (vol.)
3/14/13	72	5	23

11. Did you vote in the UP election in 2010, or not?

	Yes	No	Not a voter/underage (vol.)
3/14/13	78	7	15

12. How much, if at all, are you personally involved in [ITEM] – extremely involved, very involved, somewhat involved, not so involved or not involved at all?

	More involved				Less involved			NA (vol.)
	NET	Ext.	Very	Smwt.	NET	Not so	At all	
a. the upazila administration	2	*	2	7	91	8	83	NA
b. the Union Parishad	11	4	7	18	71	10	61	*
c. political orgs. in your community	15	7	8	13	72	5	67	0
d. organized efforts to improve your community	26	9	18	24	44	14	30	5

13. Specifically, in the past 12 months, have you [ITEM], or not?

	Yes	No
a. participated in an organized effort to solve a neighborhood or community problem	47	53
b. contacted a local government official about a neighborhood or community problem	51	49
c. contacted a community or religious leader about a neighborhood or community problem	38	62
d. taken part in a peaceful protest, workers' strike or demonstration on some issue of concern	18	82
e. worked with community organizations to plan a community event	43	57
f. advocated for women's rights	28	72
g. advocated for rights for youth	13	87
h. advocated for the rights of religious or ethnic minorities	8	92
i. encouraged people in your community to participate in the political process	26	74

14. (IF YES TO ANY ITEM IN Q13) In doing any of the activities I just mentioned, did you use the internet, social media, SMS texting or an internet-enabled cell phone, or not?

	Yes	No
3/14/13	5	95

15. "Community development activities" or "work in community development projects" means participating in organized efforts to improve conditions or opportunities in your community. Thinking again about the past 12 months – how often, if at all, have you participated in community development activities – very frequently, somewhat frequently, occasionally, rarely or never?

	More frequently			Occas.	Less frequently			Are none (vol.)
	NET	Very	Smwht.		NET	Rarely	Never	
3/14/13	21	7	14	27	43	15	28	9

16. (IF PARTICIPATED IN COMMUNITY DEVELOPMENT AT LEAST RARELY) Has this included your participating in any formal organized community development committees, or not?

	Yes	No
3/14/13	41	59

15/16 NET:

	Participated in development			Never participated	No development activities (vol.)
	NET	Includes committees	Doesn't include committees		
3/14/13	63	26	37	28	9

17. (IF PARTICIPATED IN FORMAL COMMITTEES) Thinking about this committee involvement, how would you describe your role– are you a primary leader of a development committee or organization; are you one of several leaders; are you a regular participant, but not a leader; are you an occasional participant; or do you rarely participate at all?

	Primary leader	One of the leaders	Regular partic. not a leader	Occasional participant	Rarely participate
3/14/13	19	46	27	7	*

15/16/17 NET:

	Participates in development activities									
	Includes committee participation		Prim. ldrs	One of ldrs	Reg	Occas.	Rare	Doesn't	No part.	No dev. (vol.)
	NET	NET								
3/14/13	63	26	5	12	7	2	*	37	28	9

18. Would you say your participation in activities to improve conditions or opportunities in your community has increased greatly over the course of the past 12 months, increased somewhat, stayed about the same, decreased somewhat or decreased greatly?

	Increased			About the same	Decreased			Not involved (vol.)
	NET	Grtly.	Smwt.		NET	Smwt.	Grtly.	
3/14/13	39	8	32	26	7	6	2	28

19. Thinking about the ways in which community groups can obtain grant money from government, private or international agencies for local development – do you feel that you understand this process extremely well, very well, somewhat well, not so well or not well at all?

	Extremely/very well			Somewhat well	Not well		
	NET	Extremely	Very		NET	Not so	At all
3/14/13	12	2	10	16	72	30	42

20. People who lead development projects in their community often prepare an action plan that describes their strategy to best meet community needs. How much confidence do you have that you could develop an action plan of this type – a great deal of confidence, a good amount of confidence, just some, only a little or no confidence at all?

	Confidence				No confidence		
	NET	Grt. deal	Good amt.	Just some	NET	Not much	None at all
3/14/13	35	11	24	27	38	19	19

21. Do you happen to be a member of any voluntary organization in this community that works specifically on women's rights issues, or not?

	Yes	No
3/14/13	6	94

Now we will change topics...

22. What is your feeling about the idea of [ITEM] – would you say this is extremely important to you personally, very important, somewhat important, not so important or not important to you at all?

	More important				Less important		
	NET	Extm.	Very	Smwt.	NET	Not so	At all
a. equal rights for women	84	60	24	11	5	4	1
b. the rights of youth	85	48	37	14	1	1	*
c. equal rights for religious and ethnic minorities	80	47	33	16	5	4	1
d. the rule of law	87	55	33	11	2	1	*
e. willingness to compromise on political issues	86	55	31	11	3	3	*
f. tolerance for different opinions	85	47	38	13	2	2	*
g. voting as an individual responsibility	98	87	11	2	0	0	0

23. Now to what extent, if at all, do you think the idea of [ITEM] is compatible with the teachings of your religion – a great deal, a good amount, just some, only a little or not at all?

	More compatible			Just some	Less compatible			No op.
	NET	Great deal	Good amount		NET	Only a little	Not at all	
a. equal rights for women	62	31	31	25	12	7	5	1
b. the rights of youth	62	24	38	29	8	6	3	2
c. equal rights for religious and ethnic minorities	67	30	37	25	7	4	3	1
d. the rule of civil law	69	29	40	25	4	3	1	2
e. willingness to compromise on political issues	68	31	37	23	8	5	3	1
f. tolerance for different opinions	74	34	40	20	4	3	1	1
g. voting as an individual responsibility	83	53	30	11	5	3	2	1

24. Do you think religious beliefs and practices should have a major role in [ITEM], a minor role, or no role at all?

	Major role	Minor role	No role at all
a. the operation of government	77	19	4
b. the laws of our country	76	20	4

Now I'd like to talk a bit about your role in your community...

25. How often, if ever, do people outside your immediate family come to you [ITEM] – a great deal, a good amount, just sometimes, only rarely or never?

	More often			Some times	Less often		
	NET	Great deal	Good amount		NET	Only rarely	Never
a. for information in general	35	10	25	44	21	15	6
For guidance and advice...							
b. on personal matters	35	9	27	42	22	17	5
c. on religious matters	19	4	15	35	46	28	18
d. on community matters	22	6	16	29	50	23	27
e. on the workings of gov't	9	2	6	12	79	22	57
f. to discuss community development issues	20	5	15	25	55	21	35

26. Is speaking to assembled groups on [ITEM] something that you do a great deal, a good amount, just sometimes, only rarely or never?

	More often			Some times	Less often		
	NET	Great deal	Good amount		NET	Only rarely	Never
a. the importance of political participation	19	7	12	25	56	17	39
b. community development issues	33	13	20	30	37	16	21

27. How do you personally feel about [ITEM] – is this something with which you are extremely comfortable, very comfortable, somewhat comfortable, not so comfortable or not comfortable at all?

	More comfortable			Smwt. comf.	Less comfortable			Never do (vol.)
	NET	Ext.	Very		NET	Not so	At all	
a. offering advice and guidance to others	95	71	24	5	*	*	0	1
b. speaking to assembled groups	81	48	33	11	2	2	*	6
c. reaching out to others to learn their views	79	45	35	16	3	2	1	2

28. Overall, to what extent do you feel that you have the necessary skills and knowledge to help solve development problems in your community – are you extremely confident in this, very confident, somewhat confident, not so confident or not confident at all?

	More confident			Somewhat confident	Less confident		
	NET	Extremely	Very		NET	Not so	Not at all
3/14/13	50	19	31	35	15	10	5

29. How respected, if at all, do you feel by other members of your community – extremely well respected, very well respected, somewhat respected, not so respected or not at all respected?

	More respected			Somewhat respected	Less respected		
	NET	Extremely	Very		NET	Not so	Not at all
3/14/13	68	21	48	31	1	1	0

30. Everybody has strengths and weaknesses. Now I'm going to read out a list of skills. For each, please tell me if you would rate your own skills in this area as excellent, very good, good, not so good or poor.

	More skilled			Good	Less skilled		
	NET	Ex.	Very good		NET	Not so good	Poor
a. teamwork	71	39	32	25	4	4	*
b. conflict resolution	58	26	32	32	10	9	*
c. problem solving	54	24	30	37	9	9	*
d. interpersonal communication	59	25	34	34	7	7	1
e. decision making	52	22	30	36	12	11	1
f. negotiating	54	21	33	35	11	10	1
g. delegating tasks to others	56	25	32	33	10	9	1
h. being well-organized	55	22	33	34	11	10	1

31. Next I'm going to read a list of personal attributes that apply to some people. For each, assessing yourself honestly, please tell me how well you think that attribute describes you personally – would you say it describes you extremely well, very well, somewhat well, not so well or not well at all?

	More descriptive			Smwt.	Less descriptive		
	NET	Extremely	Very		NET	Not so	Not at all
a. trustworthy	94	59	35	6	0	0	0
b. humble	93	63	30	6	1	1	*
c. compassionate	91	52	39	9	*	*	0
d. committed	82	40	42	17	1	1	0
e. open to new ideas	61	24	36	32	8	7	1
f. fair	86	45	41	13	1	1	*
g. self-assured	91	53	38	9	*	*	0
h. encouraging	82	44	38	16	2	2	*
i. optimistic	88	48	40	11	1	1	*
j. decisive	58	20	37	31	11	10	1
k. ambitious	64	30	34	26	11	9	1
l. risk-taker	54	22	32	30	16	13	3

32. If you don't mind my asking, how concerned are you about what others think of you – are you extremely concerned about this, very concerned, somewhat concerned, not so concerned or not concerned at all?

3/14/13	More concerned			Somewhat concerned	Less concerned		
	NET	Extremely	Very		NET	Not so	At all
3/14/13	24	9	15	28	48	16	32

33. Modesty aside, do you think of yourself as a leader in your community, or not?

	Yes	No
3/14/13	23	77

34. (IF THINKS OF HIS/HERSELF AS A LEADER) How capable of a leader do you think you are – extremely capable, very capable, somewhat capable or not so capable?

3/14/13	More capable			Less capable		
	NET	Extremely	Very	NET	Somewhat	Not so
3/14/13	79	26	53	21	21	0

33/34 NET:

3/14/13	Thinks of self as a leader							
	NET	NET	More capable		Less capable		Doesn't	
3/14/13	23	18	Extremely	Very	NET	Somewhat	Not so	Doesn't
3/14/13	23	18	6	12	5	5	0	77

35. (IF THINKS OF HIMSELF/HERSELF AS A LEADER) What to you is the single biggest challenge in being a leader in your community?

	3/14/13
Political rivalry/blockade of opposition party	34
Economic conditions	15
Education	5
Family resistance	3
Corruption	3
Other	13
None	27

36. (IF THINKS OF HIS/HERSELF AS A LEADER) To what extent do you think others in your community view you as a leader? Do you think almost everyone sees you as a leader, many see you as a leader, just some do, only a few or no one sees you as a community leader?

3/14/13	Everyone/many			Just some	A few/no one		
	NET	Everyone	Many		NET	A few	No one
3/14/13	83	18	65	15	2	2	0

33/36 NET:

	Thinks of self as a leader								
	Everyone/many				A few/no one				
	NET	NET	Everyone	Many	Just some	NET	A few	No one	Doesn't
3/14/13	23	19	4	15	3	*	*	0	77

37. (IF DOES NOT THINK OF HIM/HERSELF AS A LEADER) How would you rate your potential to become a leader in your community in the future – do you feel your potential for leadership is extremely high, very high, somewhat high, not so high or not high at all?

	Higher				Less high			
	NET	NET	Extremely	Very	Somewhat high	NET	Not so	Not at all
	3/14/13	16	5	11	25	59	19	40

33/37 NET:

	Doesn't think of self as a leader								
	Leader	NET	Higher	Very	Somewhat high	NET	Less high	Not so	Not at all
	3/14/13	23	12	4	8	19	46	15	31

38. On another subject, I would like to ask you about some administrative levels in our country. As I read each one out, please tell me how much you trust them to carry out their responsibilities. Do you have a great deal of trust, a good amount, just some, only a little or no trust in them at all?

	Greater trust				Less trust			
	NET	NET	Grt. deal	Good	Just some	NET	Little	None at all
	a. The government of Bangladesh	52	24	28	37	11	8	3
b. The upazila admin.	46	16	30	44	10	8	2	
c. The Union Parishad	56	22	34	37	8	6	2	

39. Do you think the government is doing as well as it can to provide basic services and assistance to the people of this community, or can it be doing a better job than it is now?

	Government doing as well as it can	Government can be doing a better job
3/14/13	8	92

40. If people have a problem receiving government services, to what extent, if at all, are you confident that you would know how to hold the government accountable for this – extremely confident, very confident, somewhat confident, not so confident or not confident at all?

	More confident			Less confident				
	NET	NET	Extremely	Very	Somewhat confident	NET	Not so	Not at all
	3/14/13	25	9	16	26	49	23	26

41. Currently, do you feel the resources being devoted to community development in your area, regardless of the source, are mainly being put to good use or mainly being wasted?

	Mainly put to good use	Mainly wasted	None in the area (vol.)	No opinion
3/14/13	24	21	52	2

42. One definition of corruption is misuse of official funds for personal gain or to unfairly benefit favored groups or individuals. Using this definition, do you think corruption is very widespread in Bangladesh, somewhat widespread, occasional or rare?

	Widespread			Not widespread				
	NET	NET	Very	Somewhat	NET	Occasional	Rare	No opinion
	3/14/13	84	45	38	16	10	6	1

43. I'm going to name some groups that may be active in your community; for each please tell me how they are regarded by most people in your community. The first is [ITEM]. In your community are [ITEM] – extremely well respected, very well respected, somewhat well respected, not so well respected or not respected at all?

	More respected			Smwt. resp	Less respected			None (vol.)
	NET	Ext.	Very		NET	Not so	At all	
a. imams and other Islamic scholars	96	77	19	4	*	*	0	0
b. religious leaders of other faiths	49	19	30	23	1	1	*	28
c. elders who are involved in community affairs	95	64	31	5	*	*	0	0
d. men who are involved in community affairs	89	43	46	11	*	*	0	0
e. women who are involved in community affairs	75	27	48	24	1	1	0	0
f. male youth who are involved in community affairs	72	21	51	27	1	1	0	0
g. female youth who are involved in community affairs	61	16	44	37	2	2	0	0
h. religious and ethnic minorities	47	15	33	25	1	1	*	27

44. How do you feel about working with [ITEM] to address community problems – are you extremely willing to do this, very willing, somewhat willing, not so willing or not willing at all?

	More willing			Smwt.	Less willing		
	NET	Ext.	Very		NET	Not so	At all
a. imams and other Islamic scholars	88	65	23	9	3	2	1
b. religious leaders of other faiths	63	34	29	23	14	9	5
c. elders who are involved in community affairs	88	54	34	10	3	2	1
d. men who are involved in community affairs	81	49	32	12	7	5	2
e. women who are involved in community affairs	82	53	30	15	3	2	1
f. male youth who are involved in community affairs	79	45	34	15	6	4	2
g. female youth who are involved in community affairs	77	47	29	19	4	3	1
h. religious and ethnic minorities	60	29	31	27	13	8	5

45. ASKED FIRST, FULL SERIES Imagine that a woman in your community, who is NOT a family member or friend, wanted to [ITEM] – is this something you would find entirely acceptable, somewhat acceptable, somewhat unacceptable or entirely unacceptable?

46. ASKED SECOND, FULL SERIES Now imagine that a woman who IS a close friend of you or someone in your family...

47. ASKED THIRD, FULL SERIES Now imagine that a DAUGHTER of yours...

	Acceptable			Unacceptable		
	NET	Ent.	Smwt.	NET	Smwt.	Ent.
a. participate in a community development activity in your area						
If not friend/family	98	88	10	2	1	1
If close friend/family	94	79	14	6	3	3
If daughter	91	74	17	9	4	6
b. run for a position on your Union Parishad						
If not friend/family	96	81	15	4	2	2
If close friend/family	85	70	15	15	6	9
If daughter	79	64	15	21	5	16
c. run for a national parliament seat						
If not friend/family	94	80	14	6	3	3
If close friend/family	84	69	15	16	6	10
If daughter	79	65	14	21	5	16
d. pursue a university degree in law						
If not friend/family	99	95	4	1	1	*
If close friend/family	98	93	5	2	1	1
If daughter	97	90	6	3	1	2
e. lead a community development activity in your area						
If not friend/family	97	85	12	3	2	1
If close friend/family	90	76	14	10	5	4
If daughter	87	71	16	13	5	8

48. Do you feel that for a woman to take a leadership role in community affairs is compatible or incompatible with other roles traditionally taken by women in our society? Do you feel that way strongly or somewhat?

	Compatible			Incompatible		
	NET	Strongly	Somewhat	NET	Somewhat	Strongly
3/14/13	89	33	57	11	8	2

49. Do you feel that for a male youth to take a leadership role in community affairs is compatible or incompatible with other roles traditionally taken by male youth in our society? Do you feel that way strongly or somewhat?

	Compatible			Incompatible		
	NET	Strongly	Somewhat	NET	Somewhat	Strongly
3/14/13	95	61	34	5	4	*

50. Do you feel that for a female youth to take a leadership role in community affairs is compatible or incompatible with other roles traditionally taken by female youth in our society? Do you feel that way strongly or somewhat?

	Compatible			Incompatible		
	NET	Strongly	Somewhat	NET	Somewhat	Strongly
3/14/13	86	31	55	14	11	3

51. How comfortable would you be having a neighbor who has a different [ITEM] than your own: extremely comfortable, very comfortable, not so comfortable or not comfortable at all?

	More comfortable			Smwt. comf.	Less comfortable		
	NET	Extm.	Very		NET	Not so	Not at all
a. religion	69	42	27	18	12	8	5
b. ethnicity	60	34	26	22	18	11	7
c. set of political beliefs	58	32	27	25	17	12	5

Demographics:

D-1. Have you attended any training programs for community leaders in the past, or not?

	3/14/13
Yes	9
No	91

D-2. (IF ATTENDED ANY PREVIOUS TRAINING PROGRAMS) Number of previous training programs

	3/14/13
1	25
2	25
3-4	24
5+	26

D-3. (IF ATTENDED ANY PREVIOUS TRAINING PROGRAMS) Thinking of the last such program you attended, would you rate it as extremely useful, very useful, somewhat useful, not so useful, or not useful at all?

	3/14/13
Extremely/very NET	83
Extremely	45
Very	39
Somewhat useful	13
Not so/at all NET	3
Not so	2
Not at all	1

D-4. It is our understanding that you are enrolled to participate in the LDP (Leadership Development Program) sponsored by [INSERT implementing partner name from contact sheet] in your area – is this correct or not?

	3/14/13
Yes	91
No	0
No opinion	9

D-5. (IF YES IN D-4) How enthusiastic are you, if at all, about participating in the Leadership Development Program – would you say you are extremely enthusiastic about participating, very enthusiastic, somewhat enthusiastic, not so enthusiastic or not enthusiastic at all?

	3/14/13
Extremely/very NET	91
Extremely	70
Very	21
Somewhat	9
Not so/at all NET	1
Not so	*
Not at all	*

D-6. (IF YES IN D-4). Are you participating in any leadership training program other than the LDP at the current time, or not?

	<u>3/14/13</u>
Yes	3
No	97

D-7. Gender

	<u>3/14/13</u>
Men	54
Women	46

D-8. Age

	<u>3/14/13</u>
18-24	29
25-34	28
35-49	31
50-60	12

D-9. Language spoken at home

	<u>3/14/13</u>
Bengali	100
Santali	*

D-10. Relationship status

	<u>3/14/13</u>
Married	66
Never married	29
Divorced	2
Widowed	3
Separated	1

D-11. General education

	<u>3/14/13</u>
No general education	14
Class 1-8 NET	43
Class 1-5	17
Class 6-8	26
SSC/HSC NET	37
Secondary school	18
Higher secondary school	19
Dip./Bach./grad. NET	7
Diploma	1
Bachelor's degree	5
Graduate training	1

D-12. Religious education

	<u>3/14/13</u>
None	92
Any rel. ed. NET	8
Ebtedayee	1
Dakhil VIII	2
Dakhil	3
Alim	2
Fazil	*
Kamil	*

D-13. Ethnicity

	<u>3/14/13</u>
Bengali	100
Adivasi	*

D-14. Employment status

	<u>3/14/13</u>
Employed, full-time	40
Employed, part-time	6
Not employed NET	54
Homemaker	29
Student	23
Unemployed	1
Retired	1
Disabled	0

D-15. Primary occupation

	<u>3/14/13</u>
Farmer NET	35
Farming, own farm	25
Laborer	6
Farm owner, employs laborers	4
Private business owner NET	28
Skilled worker/artisan	9
Government work NET	8
Elected representative	6
Other government worker	2
Private employee NET	8
Worker NET	5
Teacher NET	4
Military/police	1
Religious work NET	1
Other	1

D-16. Tenure, if imam, religious leader or elected official

(Inadequate sample size.)

D-17. How would you describe the current economic situation in your household? Is it excellent, very good, good, not so good or poor?

	<u>3/14/13</u>
Excellent/very good NET	21
Excellent	3
Very good	18
Not so good/poor NET	25
Not so good	22
Poor	2

D-18. Total monthly income

	<u>3/14/13</u>
5,000 taka or less NET	11
<2,000 taka	0
2,001-3,000 taka	1
3,001-5,000 taka	10
5,001-10,000 taka NET	45
5,001-7,000 taka	19
7,001-10,000 taka	26
10,001-15,000 taka	25
15,001 taka or more	19
15,001-20,000 taka	11
20,001-30,000 taka	5
30,001 taka or more	3

D-19. Respondent is the head of the family/HH

	<u>3/14/13</u>
Yes	36
No	64

D-20. Years lived in one's community

	<u>3/14/13</u>
1-10	8
11-20	25
21-30	32
31-40	16
41+	19

D-21. Do you have easy access to the internet, or not?

	<u>3/14/13</u>
Yes	10
No	90

D-22. (IF YES IN D-21) Where do you most often access the internet – from home, from your place of work or school, using your mobile phone, at a community center or someplace else?

	<u>3/14/13</u>
From home	16
From your place of work/school	10
Using your mobile phone	72
Community center	0
Cyber café	2
Someplace else	1

D-23. Religious affiliation

	<u>3/14/13</u>
Muslim	98
Hindu	2
Christian	*

D-24. Would you describe your religion as the single most important thing in your life, one of a few extremely important things, very important, somewhat important or less important than that?

	<u>3/14/13</u>
Single most important thing	89
One of a few extremely important	4
Very important	7
Somewhat important	*
Less important than that	0

Appendix D: Full Questionnaire

This appendix reproduces the English-language version of the full, formatted questionnaire for the Bangladesh Leadership Development wave 1 impact assessment survey. Please contact Counterpart International for the Bengali version.

Introduction

“Greetings, I am from OrQuest surveys, an independent research organization. We are conducting an opinion survey among people like you to find out your views on issues of public interest. This is an independent survey about civic matters in our country. Your answers will be kept entirely confidential, your name will not be given to anyone and your views will be analyzed along with those of thousands of others.”

If contact is in person, proceed with interview. If contact is by telephone, arrange appointment for in-person interview.

If respondent asks how they were selected:

“This survey is being done among randomly selected participants. It is an independent survey. Your answers are strictly confidential and you are encouraged to answer openly and freely.”

S-3. *“This survey is being done among participants in a leadership training program, but is independent of that program. Your answers are strictly confidential and you are encouraged to answer openly and freely.”*

M-21. Interviewer: Was S-3 used?

1. Yes
2. No

Section I: General Living Conditions/Security

Q-1. I would like to ask you about today's conditions in the village/neighborhood where you live. How would you rate the following using excellent, very good, good not so good or poor?

SHOW CARD	Excellent	Very Good	Good	Not So Good	Poor	Ref (vol.)	DK (vol.)
a. General living conditions	1	2	3	4	5	8	9
b. Security from crime and violence	1	2	3	4	5	8	9
c. The availability of locally based jobs and economic opportunities for men	1	2	3	4	5	8	9
d. The availability of locally based jobs and economic opportunities for women	1	2	3	4	5	8	9
e. The availability of locally based jobs and economic opportunities for young women age 35 and younger	1	2	3	4	5	8	9
f. The availability of locally based jobs and economic opportunities for young men age 35 and younger	1	2	3	4	5	8	9
g. Educational opportunities for girls	1	2	3	4	5	8	9
h. Educational opportunities for boys	1	2	3	4	5	8	9

Q-2. Now, for each of these, would you say that in your village/neighborhood it's getting much better, getting somewhat better, staying about the same, getting somewhat worse or getting much worse?

SHOW CARD	Much Better	Somewhat Better	About The Same	Somewhat Worse	Much Worse	Ref (vol.)	DK (vol.)
a. General living conditions	1	2	3	4	5	8	9
b. Security from crime and violence	1	2	3	4	5	8	9
c. The availability of locally based jobs and economic opportunities for men	1	2	3	4	5	8	9
d. The availability of locally based jobs and economic opportunities for women	1	2	3	4	5	8	9
e. The availability of locally based jobs and economic opportunities for young women age 35 and younger	1	2	3	4	5	8	9
f. The availability of locally based jobs and economic opportunities for young men age 35 and younger	1	2	3	4	5	8	9
g. Educational opportunities for girls	1	2	3	4	5	8	9
h. Educational opportunities for boys	1	2	3	4	5	8	9

Q-3. Now thinking about some additional conditions in the village/neighborhood where you live. How would you rate the following using excellent, very good, good, not so good or poor?

SHOW CARD	Excellent	Very Good	Good	Not So Good	Poor	There Are None (vol.)	Ref (vol.)	DK (vol.)
a. The rights of women	1	2	3	4	5		8	9
b. The rights of religious minorities [Record 'There Are None' if there are none]	1	2	3	4	5	7	8	9
c. The rights of ethnic minorities [Record 'There Are None' if there are none]	1	2	3	4	5	7	8	9
d. The rights of youth	1	2	3	4	5		8	9
e. The responsiveness of local government to public needs	1	2	3	4	5		8	9
f. Maternal and reproductive health care services for women	1	2	3	4	5		8	9
g. Security of girls and women from domestic violence	1	2	3	4	5		8	9
h. Security of girls and women from sexual assault	1	2	3	4	5		8	9

Q-4. And for each of these, would you say that in your village/neighborhood it's getting much better, getting somewhat better, staying about the same, getting somewhat worse or getting much worse?

SHOW CARD	Much Better	Somewhat Better	About The Same	Somewhat Worse	Much Worse	There Are None (vol.)	Ref (vol.)	DK (vol.)
a. The rights of women	1	2	3	4	5		8	9
b. The rights of religious minorities [Record 'There Are None' if there are none]	1	2	3	4	5	7	8	9
c. The rights of ethnic minorities [Record 'There Are None' if there are none]	1	2	3	4	5	7	8	9
d. The rights of youth	1	2	3	4	5		8	9
e. The responsiveness of local government to public needs	1	2	3	4	5		8	9
f. Maternal and reproductive health care services for women	1	2	3	4	5		8	9
g. Security of girls and women from domestic violence	1	2	3	4	5		8	9
h. Security of girls and women from sexual assault.	1	2	3	4	5		8	9

Q-5. What would you say are the most important development needs facing your community? By this I mean things that you think should be undertaken to improve conditions or opportunities for the people in your community. **(Open-ended, accept up to three.)**

a. First Mention: _____

b. Second Mention: _____

c. Third Mention: _____

97. Not applicable (vol.)

98. Refused (vol.)

99. Don't know (vol.)

Section II: Information, Interest and Efficacy

READ: "On a new subject..."

Q-6. How interested are you, if at all, in (ITEM) – extremely interested, very interested, somewhat interested, not so interested or not interested at all?

SHOW CARD	Extremely Interested	Very Interested	Somewhat Interested	Not So Interested	Not At All	Ref (vol.)	DK (vol.)
a. Matters of politics and government in general	1	2	3	4	5	8	9
b. Organized efforts to improve conditions or opportunities in your community	1	2	3	4	5	8	9
c. Women's rights issues	1	2	3	4	5	8	9
d. Issues involving the rights of religious or ethnic minorities	1	2	3	4	5	8	9
e. Issues involving the rights of youth	1	2	3	4	5	8	9

Q-7. How much information, if any, do you feel you have about (ITEM) – a great deal, a good amount, just some, only a little or none at all?

SHOW CARD	Great Deal	Good Amount	Just Some	Only A Little	None At All	There Are None (vol.)	Ref (vol.)	DK (vol.)
a. the workings of government at the Union Parishad level	1	2	3	4	5		8	9
b. development needs in your community	1	2	3	4	5		8	9
c. development work currently being done to improve conditions or opportunities in your community, if any [Record 'There Are None' if none is being done]	1	2	3	4	5	7	8	9
d. the resources available to support development work in your community [Record 'There Are None' if none is being done]	1	2	3	4	5	7	8	9
e. ways in which people can become involved in projects to improve conditions or opportunities in your community	1	2	3	4	5		8	9

Q-8. How much, if at all, do you think you can personally influence (ITEM) – a great deal, a good amount, just some, only a little or not at all?

SHOW CARD	Great Deal	Good Amount	Just Some	Only a Little	Not At All	Ref (vol.)	DK (vol.)
a. the decisions taken by the national government	1	2	3	4	5	8	9
b. the decisions taken by the upazila administration	1	2	3	4	5	8	9
c. the decisions taken by the Union Parishad	1	2	3	4	5	8	9
d. conditions in your community	1	2	3	4	5	8	9

Q-9. Balanced against your other responsibilities, to what extent, if any, do you feel a personal commitment to work towards improving conditions in your community – do you feel extremely committed to this work, very committed, somewhat committed, not so committed or not committed at all? **(SHOW CARD)**

1. Extremely committed
2. Very committed
3. Somewhat committed
4. Not so committed
5. Not committed at all

8. Refused (vol.)
9. Don't know (vol.)

Section III: Participation

Q-10. Did you vote in the national election in 2008, or not?

1. Yes
2. No

7. Not a voter – underage (vol.)
8. Refused (vol.)
9. Don't know (vol.)

Q-11. Did you vote in the UP election in 2010, or not?

1. Yes
2. No

7. Not a voter – underage (vol.)
8. Refused (vol.)
9. Don't know (vol.)

Q-12. How much, if at all, are you personally involved in (ITEM) – extremely involved, very involved, somewhat involved, not so involved or not involved at all?

(SHOW CARD)	Extremely Involved	Very Involved	Somewhat Involved	Not So Involved	Not At All	There Are None (vol.)	Ref (vol.)	DK (vol.)
a. the upazila administration	1	2	3	4	5		8	9
b. the Union Parishad	1	2	3	4	5		8	9
c. political organizations in your community [Record 'There Are None' if there is no political organization]	1	2	3	4	5	7	8	9
d. organized efforts to improve your community [Record 'There Are None' if none is being done]	1	2	3	4	5	7	8	9

Q-13. Specifically, in the past 12 months, have you (ITEM), or not?

	Yes	No	Ref (vol.)	DK (vol.)
a. Participated in an organized effort to solve a neighborhood or community problem	1	2	8	9
b. Contacted a local government official about a neighborhood or community problem	1	2	8	9
c. Contacted a community or religious leader about a neighborhood or community problem	1	2	8	9
d. Taken part in a peaceful protest, workers' strike or demonstration on some issue of concern	1	2	8	9
e. Worked with community organizations to plan a community event	1	2	8	9
f. Advocated for women's rights	1	2	8	9
g. Advocated for rights for youth	1	2	8	9
h. Advocated for the rights of religious or ethnic minorities	1	2	8	9
i. Encouraged people in your community to participate in the political process	1	2	8	9

Q-14. (Ask if respondent answered YES '1' to any item in Q-13a-i) In doing any of the activities I just mentioned, did you use the internet, social media, SMS texting or an internet-enabled cell phone, or not?

1. Yes
2. No
- _____
7. Not asked
8. Refused (vol.)
9. Don't know (vol.)

Q-15. (ASK ALL) "Community development activities" or "work in community development projects" means participating in organized efforts to improve conditions or opportunities in your community. Thinking again about the past 12 months – how often, if at all, have you participated in community development activities – very frequently, somewhat frequently, occasionally, rarely or never? (SHOW CARD)

1. Very frequently
2. Somewhat frequently
3. Occasionally
4. Rarely
5. Never (SKIP TO Q-18)
- _____
7. No such activities (vol.) (SKIP TO Q-18)
8. Refused (vol.) (SKIP TO Q-18)
9. Don't know (vol.) (SKIP TO Q-18)

Q-16. Has this included your participating in any formal organized community development committees, or not?

1. Yes, have participated in a formal community development committee
2. No, have not participated in a formal community development committee (SKIP TO Q-18)
- _____
7. Not asked (SKIP TO Q-18)
8. Refused (vol.) (SKIP TO Q-18)
9. Don't know (vol.) (SKIP TO Q-18)

Q-17. **(Ask if respondent answered code '1' YES in Q-16)** Thinking about this committee involvement, how would you describe your role– are you a primary leader of a development committee or organization; are you one of several leaders; are you a regular participant, but not a leader; are you an occasional participant; or do you rarely participate at all?

1. Primary leader
2. One of several leaders
3. Regular participant, but not a leader
4. Occasional participant
5. Rarely participate at all

-
7. Not asked
 8. Refused (vol.)
 9. Don't know (vol.)

Q-18. **(ASK ALL)** Would you say your participation in activities to improve conditions or opportunities in your community has increased greatly over the course of the past 12 months, increased somewhat, stayed about the same, decreased somewhat or decreased greatly? **(SHOW CARD)**

1. Increased greatly
2. Increased somewhat
3. Stayed about the same
4. Decreased somewhat
5. Decreased greatly

-
7. No involvement in community development activities (vol.)
 8. Refused (vol.)
 9. Don't know (vol.)

Q-19. Thinking about the ways in which community groups can obtain grant money from government, private or international agencies for local development – do you feel that you understand this process extremely well, very well, somewhat well, not so well or not well at all? **(SHOW CARD)**

1. Extremely well
2. Very well
3. Somewhat well
4. Not so well
5. Not well at all

-
8. Refused (vol.)
 9. Don't know (vol.)

Q-20. People who lead development projects in their community often prepare an action plan that describes their strategy to best meet community needs. How much confidence do you have that you could develop an action plan of this type – a great deal of confidence, a good amount of confidence, just some, only a little or no confidence at all? **(SHOW CARD)**

1. A great deal of confidence
2. A good amount of confidence
3. Just some confidence
4. Only a little confidence
5. No confidence at all

-
8. Refused (vol.)
 9. Don't know (vol.)

Q-21. Do you happen to be a member of any voluntary organization in this community that works specifically on women's rights issues, or not?

1. Yes, member of a women's rights organization
 2. No, not a member of a women's rights organization
- _____
8. Refused (vol.)
 9. Don't know (vol.)

Section IV: Knowledge and Democracy

READ: "Now we will change topics..."

Q-22. What is your feeling about the idea of (ITEM) – would you say this is extremely important to you personally, very important, somewhat important, not so important or not important to you at all?

(SHOW CARD)	Extremely Imp.	Very Imp.	Somewhat Imp.	Not So Imp.	Not At All	Ref (vol.)	DK (vol.)
a. equal rights for women	1	2	3	4	5	8	9
b. the rights of youth	1	2	3	4	5	8	9
c. equal rights for religious and ethnic minorities	1	2	3	4	5	8	9
d. the rule of law	1	2	3	4	5	8	9
e. willingness to compromise on political issues	1	2	3	4	5	8	9
f. tolerance for different opinions	1	2	3	4	5	8	9
g. voting as an individual responsibility	1	2	3	4	5	8	9

Q-23. Now to what extent, if at all, do you think the idea of (ITEM) is compatible with the teachings of your religion – a great deal, a good amount, just some, only a little or not at all?

(SHOW CARD)	Great Deal	Good Amount	Just Some	Only a Little	Not At All	No relig. (vol.)	Ref (vol.)	DK (vol.)
a. equal rights for women	1	2	3	4	5	7	8	9
b. the rights of youth	1	2	3	4	5	7	8	9
c. equal rights for religious and ethnic minorities	1	2	3	4	5	7	8	9
d. the rule of civil law	1	2	3	4	5	7	8	9
e. willingness to compromise on political issues	1	2	3	4	5	7	8	9
f. tolerance for different opinions	1	2	3	4	5	7	8	9
g. voting as an individual responsibility	1	2	3	4	5	7	8	9

Q-24. Do you think religious beliefs and practices should have a major role in (ITEM), a minor role or no role at all?

	Major Role	Minor Role	No Role At All	Ref (vol.)	DK (vol.)
a. the operation of government	1	2	3	8	9
b. the laws of our country	1	2	3	8	9

Section V: Leadership

READ: "Now I'd like to talk a bit about your role in your community..."

Q-25. How often, if ever, do people outside your immediate family come to you (ITEM) – a great deal, a good amount, just sometimes, only rarely or never?

(SHOW CARD)	Great Deal	Good Amount	Some-times	Rarely	Never	Ref (vol.)	DK (vol.)
a. for information in general	1	2	3	4	5	8	9
b. for guidance and advice on personal matters	1	2	3	4	5	8	9
c. for guidance and advice on religious matters	1	2	3	4	5	8	9
d. for guidance and advice on community matters	1	2	3	4	5	8	9
e. for guidance and advice on the workings of government	1	2	3	4	5	8	9
f. to discuss community development issues	1	2	3	4	5	8	9

Q-26. Is speaking to assembled groups on (ITEM) something that you do a great deal, a good amount, just sometimes, only rarely or never?

(SHOW CARD)	Great Deal	Good Amount	Sometimes	Rarely	Never	Ref (vol.)	DK (vol.)
a. the importance of political participation	1	2	3	4	5	8	9
b. community development issues	1	2	3	4	5	8	9

Q-27. How do you personally feel about (ITEM) – is this something with which you are extremely comfortable, very comfortable, somewhat comfortable, not so comfortable or not comfortable at all?

(SHOW CARD)	Ext. Com.	Very Com.	Smwt Com.	Not So Com.	Not At All	Never Do This (vol.)	Ref (vol.)	DK (vol.)
a. offering advice and guidance to others	1	2	3	4	5	7	8	9
b. speaking to assembled groups	1	2	3	4	5	7	8	9
c. reaching out to others to learn their views	1	2	3	4	5	7	8	9

Q-28. Overall, to what extent do you feel that you have the necessary skills and knowledge to help solve development problems in your community – are you extremely confident in this, very confident, somewhat confident, not so confident or not confident at all? (SHOW CARD)

1. Extremely confident
2. Very confident
3. Somewhat confident
4. Not so confident
5. Not confident at all

8. Refused (vol.)
9. Don't know (vol.)

Q-29. How respected, if at all, do you feel by other members of your community – extremely well respected, very well respected, somewhat respected, not so respected or not at all respected? (SHOW CARD)

1. Extremely well respected
2. Very well respected
3. Somewhat respected
4. Not so respected
5. Not respected at all

8. Refused (vol.)
9. Don't know (vol.)

Q-30. Everybody has strengths and weaknesses. Now I'm going to read out a list of skills. For each, please tell me if you would rate your own skills in this area as excellent, very good, good, not so good or poor.

(SHOW CARD)	Excellent	Very Good	Good	Not So Good	Poor	Ref (vol.)	DK (vol.)
a. teamwork	1	2	3	4	5	8	9
b. conflict resolution	1	2	3	4	5	8	9
c. problem solving	1	2	3	4	5	8	9
d. interpersonal communication	1	2	3	4	5	8	9
e. decision making	1	2	3	4	5	8	9
f. negotiating	1	2	3	4	5	8	9
g. delegating tasks to others	1	2	3	4	5	8	9
h. being well-organized	1	2	3	4	5	8	9

Q-31. Next I'm going to read a list of personal attributes that apply to some people. For each, assessing yourself honestly, please tell me how well you think that attribute describes you personally – would you say it describes you extremely well, very well, somewhat well, not so well or not well at all?

(SHOW CARD)	Extremely Well	Very Well	Somewhat Well	Not So Well	Not At All	Ref (vol.)	DK (vol.)
a. trustworthy	1	2	3	4	5	8	9
b. humble	1	2	3	4	5	8	9
c. compassionate	1	2	3	4	5	8	9
d. committed	1	2	3	4	5	8	9
e. open to new ideas	1	2	3	4	5	8	9
f. fair	1	2	3	4	5	8	9
g. self-assured	1	2	3	4	5	8	9
h. encouraging	1	2	3	4	5	8	9
i. optimistic	1	2	3	4	5	8	9
j. decisive	1	2	3	4	5	8	9
k. ambitious	1	2	3	4	5	8	9
l. risk-taker	1	2	3	4	5	8	9

Q-32. If you don't mind my asking, how concerned are you about what others think of you – are you extremely concerned about this, very concerned, somewhat concerned, not so concerned or not concerned at all? **(SHOW CARD)**

1. Extremely concerned
 2. Very concerned
 3. Somewhat concerned
 4. Not so concerned
 5. Not concerned at all
- _____
8. Refused (vol.)
 9. Don't know (vol.)

Q-33. Modesty aside, do you think of yourself as a leader in your community, or not?

1. Yes
 2. No **(SKIP TO Q-37)**
- _____
8. Refused (vol.) **(SKIP TO Q-37)**
 9. Don't know (vol.) **(SKIP TO Q-37)**

Q-34. **(Ask if respondent answered YES code '1' in Q-33)** How capable of a leader do you think you are – extremely capable, very capable, somewhat capable or not so capable? **(SHOW CARD)**

1. Extremely capable
 2. Very capable
 3. Somewhat capable
 4. Not so capable
- _____
7. Not asked
 8. Refused (vol.)
 9. Don't know (vol.)

Q-35. **(Ask if respondent answered '1' YES to Q-33)** What to you is the single biggest challenge in being a leader in your community? **(Open-ended, accept only one response.)**

- Record response: _____
- _____
97. Not asked
 98. Refused (vol.)
 99. Don't know (vol.)

Q-36. (Ask if respondent answered '1' YES to Q-33) To what extent do you think others in your community view you as a leader? Do you think almost everyone sees you as a leader, many see you as a leader, just some do, only a few or no one sees you as a community leader? (SHOW CARD)

1. Almost everyone sees me as a leader
2. Many see me as a leader
3. Just some see me as a leader
4. Only a few see me as a leader
5. No one sees me as a leader

7. Not asked
8. Refused (vol.)
9. Don't know (vol.)

Q-37. (Ask if respondent answered '2' NO to Q-33) How would you rate your potential to become a leader in your community in the future – do you feel your potential for leadership is extremely high, very high, somewhat high, not so high or not high at all? (SHOW CARD)

1. Extremely high
2. Very high
3. Somewhat high
4. Not so high
5. Not high at all

7. Not asked
8. Refused (vol.)
9. Don't know (vol.)

Section VI: Trust in Government/Accountability/Corruption.

Q-38. (ASK ALL) On another subject, I would like to ask you about some administrative levels in our country. As I read each one out, please tell me how much you trust them to carry out their responsibilities. Do you have a great deal of trust, a good amount, just some, only a little or no trust in them at all?

(SHOW CARD)	Great Deal of Trust	Good Amount of Trust	Just Some Trust	Only A Little Trust	No Trust At All	Ref (vol.)	DK (vol.)
a. The government of Bangladesh	1	2	3	4	5	8	9
b. The upazila administration	1	2	3	4	5	8	9
c. The Union Parishad	1	2	3	4	5	8	9

Q-39. Do you think the government is doing as well as it can to provide basic services and assistance to the people in this community, or can it be doing a better job than it is now?

1. The government is doing as well as it can to provide basic services
2. The government can be doing a better job than it is now

3. Depends (vol.)
8. Refused (vol.)
9. Don't know (vol.)

Q-40. If people have a problem receiving government services, to what extent, if at all, are you confident that you would know how to try to hold the government accountable for this – extremely confident, very confident, somewhat confident, not so confident or not confident at all? **(SHOW CARD)**

1. Extremely confident
 2. Very confident
 3. Somewhat confident
 4. Not so confident
 5. Not confident at all
- _____
8. Refused (vol.)
 9. Don't know (vol.)

Q-41. Currently, do you feel the resources being devoted to community development in your area, regardless of the source, are mainly being put to good use or mainly being wasted?

1. Mainly being put to good use
 2. Mainly being wasted
- _____
3. No community development resources being used in your area (vol.)
 8. Refused (vol.)
 9. Don't know (vol.)

Q-42. **(ASK ALL)** One definition of corruption is misuse of official funds for personal gain or to unfairly benefit favored groups or individuals. Using this definition, do you think corruption is very widespread in Bangladesh, somewhat widespread, occasional or rare? **(SHOW CARD)**

1. Very widespread
 2. Somewhat widespread
 3. Occasional
 4. Rare
- _____
5. Never (vol.)
 8. Refused (vol.)
 9. Don't know (vol.)

Section VII: Tolerance/Women/ Rights

READ: *“Turning back to your community...”*

Q-43. I'm going to name some groups that may be active in your community; for each please tell me how they are regarded by most people in your community. The first is (ITEM). In your community are (ITEM) – extremely well respected, very well respected, somewhat well respected, not so well respected or not respected at all?

(SHOW CARD)	Ext. Well Resp.	Very Well Resp.	Smwt Resp.	Not So Well Resp.	Not At All	Are None (vol.)	Ref (vol.)	DK (vol.)
a. imams and other Islamic scholars	1	2	3	4	5	7	8	9
b. religious leaders of other faiths	1	2	3	4	5	7	8	9
c. elders who are involved in community affairs	1	2	3	4	5	7	8	9
d. men who are involved in community affairs	1	2	3	4	5	7	8	9
e. women who are involved in community affairs	1	2	3	4	5	7	8	9
f. male youth who are involved in community affairs	1	2	3	4	5	7	8	9
g. female youth who are involved in community affairs	1	2	3	4	5	7	8	9
h. religious and ethnic minorities	1	2	3	4	5	7	8	9

Q-44. How do you feel about working with (ITEM) to address community problems – are you extremely willing to do this, very willing, somewhat willing, not so willing or not willing at all?

(SHOW CARD)	Ext. Willing	Very Willing	Smwt Willing	Not So Willing	Not At All	Ref (vol.)	DK (vol.)
a. imams and other Islamic scholars	1	2	3	4	5	8	9
b. religious leaders of other faiths	1	2	3	4	5	8	9
c. elders who are involved in community affairs	1	2	3	4	5	8	9
d. men who are involved in community affairs	1	2	3	4	5	8	9
e. women who are involved in community affairs	1	2	3	4	5	8	9
f. male youth who are involved in community affairs	1	2	3	4	5	8	9
g. female youth who are involved in community affairs	1	2	3	4	5	8	9
h. religious and ethnic minorities	1	2	3	4	5	8	9

Q-45. Imagine a woman in your community, who is **NOT** a family member or friend, wanted to (ITEM) – is that something you would find entirely acceptable, somewhat acceptable, somewhat unacceptable or entirely unacceptable?

(SHOW CARD)	Ent. Acceptable	Swt. Acceptable	Swt. Unacceptable	Ent. Unacceptable	Ref (vol.)	DK (vol.)
a. participate in a community development activity in your area	1	2	3	4	8	9
b. run for a position on your Union Parishad	1	2	3	4	8	9
c. run for a national parliament seat	1	2	3	4	8	9
d. pursue a university degree in law	1	2	3	4	8	9
e. lead a community development activity in your area	1	2	3	4	8	9

Q-46. Now imagine a woman who **IS** a close friend of you or of someone in your family. If she wanted to (ITEM) – is that something you would find entirely acceptable, somewhat acceptable, somewhat unacceptable or entirely unacceptable?

(SHOW CARD)	Ent. Acceptable	Swt. Acceptable	Swt. Unacceptable	Ent. Unacceptable	Ref (vol.)	DK (vol.)
a. participate in a community development activity in your area	1	2	3	4	8	9
b. run for a position on your Union Parishad	1	2	3	4	8	9
c. run for a national parliament seat	1	2	3	4	8	9
d. pursue a university degree in law	1	2	3	4	8	9
e. lead a community development activity in your area	1	2	3	4	8	9

Q-47. Now imagine that a **DAUGHTER** of yours wanted to (ITEM) – is that something you would find entirely acceptable, somewhat acceptable, somewhat unacceptable or entirely unacceptable?

[If Respondent indicates they don't have a daughter, probe "If you had one"]

(SHOW CARD)	Ent. Acceptable	Swt. Acceptable	Swt. Unacceptable	Ent. Unacceptable	Ref (vol.)	DK (vol.)
a. participate in a community development activity in your area	1	2	3	4	8	9
b. run for a position on your Union Parishad	1	2	3	4	8	9
c. run for a national parliament seat	1	2	3	4	8	9
d. pursue a university degree in law	1	2	3	4	8	9
e. lead a community development activity in your area	1	2	3	4	8	9

Q-48. Do you feel that for a woman to take a leadership role in community affairs is compatible or incompatible with other roles traditionally taken by women in our society? [GET ANSWER, THEN ASK] Do you feel that way strongly or somewhat? **(SHOW CARD)**

1. Strongly compatible
2. Somewhat compatible
3. Somewhat incompatible
4. Strongly incompatible

8. Refused (vol.)

9. Don't know (vol.)

Q-49. Do you feel that for a male youth to take a leadership role in community affairs is compatible or incompatible with other roles traditionally taken by male youth in our society? [GET ANSWER, THEN ASK] Do you feel that way strongly or somewhat? **(SHOW CARD)**

1. Strongly compatible
2. Somewhat compatible
3. Somewhat incompatible
4. Strongly incompatible

8. Refused (vol.)

9. Don't know (vol.)

Q-50. Do you feel that for a female youth to take a leadership role in community affairs is compatible or incompatible with other roles traditionally taken by female youth in our society? [GET ANSWER, THEN ASK] Do you feel that way strongly or somewhat? **(SHOW CARD)**

1. Strongly compatible
2. Somewhat compatible
3. Somewhat incompatible
4. Strongly incompatible

8. Refused (vol.)

9. Don't know (vol.)

Q-51. How comfortable would you be having a neighbor who has a different (ITEM) than your own: extremely comfortable, very comfortable, somewhat comfortable, not so comfortable or not comfortable at all?

(SHOW CARD)	Ext. Comf.	Very Comf.	Swht. Comf.	Not So Comf.	Not At All	Ref (vol.)	DK (vol.)
a. religion	1	2	3	4	5	8	9
b. ethnicity	1	2	3	4	5	8	9
c. set of political beliefs	1	2	3	4	5	8	9

Demographics

READ: "Now for classification purposes only..."

D-1. Have you attended any training programs for community leaders in the past, or not?

1. Yes

2. No **(SKIP TO D-4)**

8. Refused (vol.) **(SKIP TO D-4)**

9. Don't know (vol.) **(SKIP TO D-4)**

D-2. (Ask if respondent answered YES code '1' to D-1) How many such training programs have you participated in? Not individual sessions, but programs overall. (Interviewer: Must be a number greater than zero, if respondent cannot give an exact number, ask them to estimate)

WRITE NUMBER: _____

97. Not asked

98. Refused (vol.)

99. Don't know (vol.)

D-3. Thinking of the last such program you attended, would you rate it as extremely useful, very useful, somewhat useful, not so useful or not useful at all? (SHOW CARD)

1. Extremely useful

2. Very useful

3. Somewhat useful

4. Not so useful

5. Not useful at all

7. Not asked

8. Refused (vol.)

9. Don't know (vol.)

D-4. It is our understanding that you are enrolled to participate in the LDP (Leadership Development Program) sponsored by [INSERT implementing partner name from contact sheet [_____] in your area – is this correct, or not?

1. Yes

2. No (SKIP TO D-7)

8. Refused (vol.) (SKIP TO D-7)

9. Don't know (vol.) (SKIP TO D-7)

D-5. (Ask if respondent answered YES code '1' in D-4) How enthusiastic are you, if at all, about participating in the Leadership Development Program – would you say you are extremely enthusiastic about participating, very enthusiastic, somewhat enthusiastic, not so enthusiastic or not enthusiastic at all? (SHOW CARD)

1. Extremely enthusiastic

2. Very enthusiastic

3. Somewhat enthusiastic

4. Not so enthusiastic

5. Not enthusiastic at all

7. Not asked

8. Refused (vol.)

9. Don't know (vol.)

D-6. **(Ask if respondent answered YES code '1' in D-4)** Are you participating in any leadership training program other than the LDP at the current time, or not?

1. Yes
2. No
- _____
7. Not asked
8. Refused (vol.)
9. Don't know (vol.)

D-7. Gender **(Do Not Ask)**

1. Male
2. Female

D-8. **(ASK ALL)** Could you please tell me your age? **(Record actual age; if respondent refuses, please estimate)**

D-9. What is the main language spoken in your household? **(Single code only)**

1. Bengali
2. English
3. Hindi
4. Urdu
5. Other (Specify) _____
- _____
98. Refused (vol.)
99. Don't know (vol.)

D-10. What is your current marital status: are you married, never married, divorced, widowed or separated?

1. Married
2. Never married
3. Divorced
4. Widowed
5. Separated
- _____
8. Refused (vol.)
9. Don't know (vol.)

D-11. What is the highest level of general education you have completed, if any?

1. No general education
2. Class 1-5
3. Class 6-8
4. Completed secondary school (S.S.C.)
5. Higher secondary school (H.S.C)
6. Diploma
7. Bachelor's degree
8. Graduate training
- _____
98. Refused (vol.)
99. Don't know (vol.)

D-12. What is the highest level of religious education you have completed, if any?

1. No religious education
2. Ebtedayee
3. Dakhil VIII
4. Dakhil
5. Alim
6. Fazil
7. Kamil
- _____
97. Other (vol.) Specify: _____
98. Refused (vol.)
99. Don't know (vol.)

D-13. What is your ethnic group?

1. Bengali
2. Adivasi
3. Non-Bengali
4. Other (Specify) _____
- _____
8. Refused (vol.)
9. Don't know (vol.)

D-14. What is your job status now, are you...?

1. Working full-time
2. Working part-time
3. Unemployed-Looking For Work
4. Unemployed-Not Looking For Work
5. Housewife (not working outside of the home) **(SKIP TO D-17)**
6. Student/Apprentice **(SKIP TO D-17)**
7. Retired
8. Disabled **(SKIP TO D-17)**
- _____
98. Refused (vol.)
99. Don't know (vol.)

D-15. (ASK IF RESPONDENT IS WORKING, UNEMPLOYED, OR RETIRED, codes 1, 2, 3, 4, or 7 in D-14) What is/was your primary occupation? (INTERVIEWER: FOR THOSE WHO ANSWERED UNEMPLOYED OR RETIRED, ASK THE RESPONDENT WHAT THEIR OCCUPATION WAS WHEN THEY WERE WORKING. RECORD BELOW AND CODE. DO NOT READ LIST.)

WRITE ANSWER _____

1. Imam **(GO TO D-16)**
2. Non-Muslim religious leader (purheet, monk, priest) **(GO TO D-16)**
3. Religious institution employee
4. Religious/madrassa school teacher
5. Public school teacher
6. Private school teacher

- 7. Military/Police
- 8. Elected government representative **(GO TO D-16)**
- 9. Government employee - support staff
- 10. Government employee – mid-level, supervisory
- 11. Government employee – senior-level officer
- 12. Agricultural laborer
- 13. Farming on own farm
- 14. Farm owner employing laborers
- 15. Factory worker
- 16. Other worker - unskilled
- 17. Other worker - semi-skilled
- 18. Skilled worker/artisan
- 19. Private employee - support staff
- 20. Private employee - mid-level, supervisory
- 21. Private employee - senior officer
- 22. Private business owner - sole proprietor
- 23. Private business owner employing 1-5 workers
- 24. Private business owner employing more than 5 workers

96. Other (vol.) Specify: _____

- 97. Not asked
- 98. Refused (vol.)
- 99. Don't know (vol.)

D-16. **(Ask if respondent is Imam, Religious leader, or Elected Official, codes 1, 2, or 8 in D-15)** How many years have you served as a [INSERT LEADER TYPE]? **[INTERVIEWER: If respondent says less than one year, code as 0. If respondent cannot give an exact number, ask them to estimate]**

WRITE RESPONSE: _____ (in years)

- 97. Not asked
- 98. Refused (vol.)
- 99. Don't know (vol.)

D-17. **(ASK ALL)** How would you describe the current economic situation in your household? Is it excellent, very good, good, not so good or poor? **(SHOW CARD)**

- 1. Excellent
- 2. Very good
- 3. Good
- 4. Not so good
- 5. Poor

- 8. Refused (vol.)
- 9. Don't know (vol.)

D-18. What is your household's total monthly income from all sources, that is all types of income for all the persons living in your home?

1. 2,000 taka or less
2. 2,001-3,000 taka
3. 3,001-5,000 taka
4. 5,001-7,000 taka
5. 7,001-10,000 taka
6. 10,001-15,000 taka
7. 15,001-20,000 taka
8. 20,001-30,000 taka
9. 30,001 taka or more

98. Refused (vol.)

99. Don't know (vol.)

D-19. Are you the head of your family (household), or not?

1. Yes
2. No

8. Refused (vol.)

9. Don't know (vol.)

D-20. How many years have you lived in your community? **[INTERVIEWER: IF respondent says less than one year, code as 0. If respondent cannot give an exact number, ask them to estimate]**

WRITE NUMBER: ____ (in years)

98. Refused (vol.)

99. Don't know (vol.)

D-21. Do you have easy access to the internet, or not?

1. Yes

2. No **(SKIP TO D-23)**

8. Refused (vol.)

9. Don't know (vol.)

D-22. **(Ask if respondent answered YES code '1' to D-21)** Where do you most often access the internet – from home, from your place of work or school, using your mobile phone, at a community center or someplace else?

1. From home
2. From your place of work or school
3. Using your mobile phone
4. At a community center
5. Cyber cafe
6. Someplace else

7. Not asked

8. Refused (vol.)

9. Don't know (vol.)

D-23. (ASK ALL) What is your religious affiliation?

1. Muslim
2. Hindu
3. Christian
4. Buddhist
5. Other (Specify) _____
6. None

8. Refused (vol.)
9. Don't know (vol.)

D-24. (ASK IF answered code '1-5' in D-23) Would you describe your religion as the single most important thing in your life, one of a few extremely important things, very important, somewhat important or less important than that?

1. Single most important thing
2. One of a few extremely important things
3. Very important
4. Somewhat important
5. Less important than that

7. Not asked
8. Refused (vol.)
9. Don't know (vol.)

Read Closing Statement to the Respondent:

"Thank you for participating in our survey. Do you have any questions? In the next few days my supervisor may contact you to evaluate the quality of my work and answer any other questions you may have."

"It is asked if I might take a photograph with my phone as a way of verifying that our interview took place. Would it be OK if I did this?" IF YES: Take photo.

Appendix E: References

The following sources were consulted in preparation of the literature review associated with this report (see Appendix A), which in turn informed questionnaire design and data analysis for the Bangladesh Leadership Development Program wave 1 impact assessment.

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