

A Tool of Prestige in Gender Relation: Re-thinking and Revisiting a Prevailing Ideology

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ABSTRACT

It is a comprehensive view of women's situation in Bangladesh. In this paper has been highlighted some of the issues that related with Gender relation and Prestige. Gender issues are not simply talking about women's issues. Understanding gender means understanding opportunities, constraints and the impact of change as they affect both men and women (Nazmunnessa, 2007). However, before get the ball rolling to discuss the relationship between gender and prestige, it introduces a new tool with reflects briefly on the main recognized determinants of prestige. Latter has been discussed the various intervening variables through which prestige is affected by Gender. Prior to drawing the conclusion, it has considered the relationship between responsible gender and prestige. It has been found in 1) qualitative review studies, 2) before and after (higher study on GDS) sense, knowledge and understanding on gender issues 3) thirty years life experience conducted in rural village of northern Bangladesh- a country where gender is very sensitive to mass people and woman is a prestige tool to measure its sensitize.

Keywords: Prestige, Gender, Belief, Psychology, Tradition, Practice and Living Society

INTRODUCTION

According to World Health Organization- WHO "Male" and "female" are sex categories, while "masculine" and "feminine" are gender categories. The necessity of a shift from "women and development" to "gender and development" and from the "status of women" to "gender relations" entered feminist discussions at the end of the 1970s (cf. Whitehead, 1979). Since history human living life is connected with thousands of material and non-material relational and non-relational meshwork. Today's born baby who already has been activated its gender-relational webbing neither perceives the intended meaning. The biological originators of the born baby grasp and draws legendary figure that blurred in real life. To be a parent is called the best reward of creator. It adds a feather of prestige to parental human life (especially father), brings impact on predestination to adherent believers. However, even though the births of males are celebrated, while the births of females are mourned. The World Pheasants Association (WPA) explains, sometimes "Women are forced to abort a female fetus." 100 million women are missing due to pre born abortion because society does not allow having female child (Sen, 2001). This practice is most common in India, even also in china, Korea, and Taiwan by named High-tech sexism (Tobin, 2014).

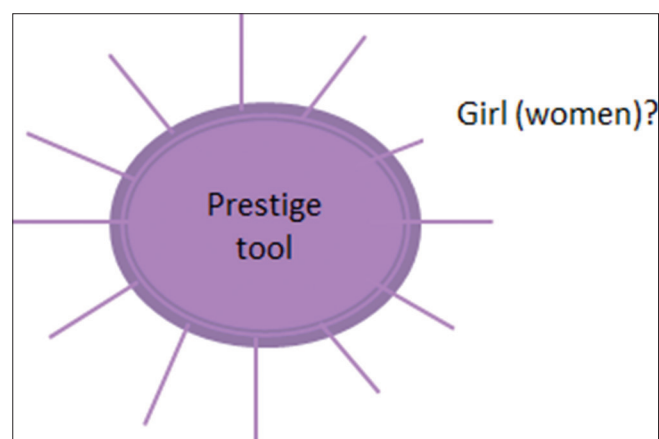
Basically, prestige is an altitude of esteem that is associated with "status" and "social standing". The outward position of someone affairs at a particular time in subsistent society orb. In 2013, 26 women were killed in the West Bank and Gaza by their relatives. This number is double the number of Palestinian women killed in 2012. These so-called 'honor killings' are perpetrated by male family members who kill a female family member who is suspected of shaming the family. According to Human rights (HR) it is just a socially acceptable form of violence against women (O'Connor, 2014). Butler (1990) Who questions the very existence of gender and women, and who even questions the existence of a 'body' construction and that the substantive effect of gender is produced and compelled by the regulatory practices of gender coherence (ibid:34). Mothers and fathers influence the development and socialization of their offspring indifferent ways, and also that fathers have more influence than mothers in some domains (Rohner & Veneziano, 2001). Even this pick globalized age, it is a finding of gender relation; a daughter is as one prevailing tool of father (Man) prestige. It affects parental lifetime. Even after life in reality when it is regarding a developing country Bangladesh. In fact, it is strongly practiced and exists in most parts of the world, from the developed country of Japan to the least developed countries of Africa, and from the break up countries of Russia to the United States of America (Sen, 2001).

The Marxist concept of social prestige from the convictions, that evaluation of prestige is rooted in social reality and above all in the existing social structure. It is decisively influenced by the prevailing systems of value orientation. Family names to occupations, power relation to status, honor, and asset- capital achievement have had different degrees of social prestige. With the band spectrum of time it has been influenced globally. It is a very numerous and badly visible in developing nations in rural poor and under poverty regions.

Thus in talking of women's rights to inheritance, one is in fact talking of relationships between possible heirs, those they will inherit from, and those who are excluded from inheritance. Digging for prestige tool in gender relations is a re-thinking and revisiting prevailing ideology to explore the root of gender development once again in this digital era.

The Scenario of Documented Prestige Tool in Developed and Developing Nations

An individual's prestige used to be associated with one's family name, but in developed countries prestige is now generally tied to one's occupation and it is accepted by most of people. Even though its practice had been started since 1960s, other certain elements of prestige are family name, place of birth, parents' occupations, etc., are unchangeable parts of prestige that cause social stratification. The drastic practice of male offspring valuation to perpetuate family name is seen in most of African countries (Isiugo-Abanihe, 1994a; 1994b). In Southeast Asian paternalistic society, good results in educational degree by offspring enrich the prestige of parents; a father does belief family name carried out by son, girl for another home (Suzuki, 1980). So differentiation in daily upbringing life-living being is very visible namely caring, schooling, subject of studies, tutoring and other relational. These practices are also very common and almost same in Bangladesh. Some cases, to play outside home, to go near grocery, village market, meet classmates and neighbor friends whether boy or girl is restricted. It is more strictly controlled with the time of grownup adult (Suzuki, 1980). Somehow it is their untamed psychological heart beating about girl for dis-prestige family name fingering father, brother and sometimes mother image. It is un-documental in-sight truth that parental prestige is positively correlated with men's psychological adjustment, where parental power is negatively correlated with women's psychological adjustment. Gender relational inequality exists even in family when some people have greater share of power, wealth or prestige than others' (Robertson, 1980).



Parental Prestige Institutes Scenario

Since born, a baby girl learns from family relations, parental attitude, approach and mothers response to, that are blended as prestige tool in her psychological development. She learns to think and behave by means of instruction, rewards, punishment and examples. It is not differ even rural unprivileged society in Bangladesh. While motherhood is central to the ways in which women are defined both by themselves and by others (Phoenix & Woollett, 1991), fatherhood remains simply one aspect of men's lives and the ways in which they define themselves. A girl also learns from society, surroundings living environment (home, school, neighborhood, religious and law enforcement agencies) including men-made decorative prestige tools and its informative message (entertainment and news media) in life. With the time, it changes into her belief and practices as well.

To understand parental prestige, we must admit number of social and cultural institutes belonging with race, culture, religious, ethnicity, costumes, ritual, traditional folk belief and moral philosophy. One's family is the individuals' religious, economic, political and social core (Morrow, 1989). Family members are must oblige it as primary and first loyalty within the family and society. Every sphere of parent life is directly and indirectly connected with it that transferred and influences to each and every

biological-generational chain. Parents teach offspring to do things that enlighten the prestige (family name). For example, “offspring are taught to suppress aggressive behavior, overt expression of negative emotions, and personal grievances” (Morrow, 1989, P.280). Parental mentoring is pure, true and right to offspring’s learning stage but it is also varies and affected by parental educational level, socioeconomic status. A strong positive links in association between parental socioeconomic status and offspring’s achievement is well established (Sirin, 2005; White, 1987). It is an important predictor of offspring’s educational and behavioral outcomes (Davis-Kean, 2005; Dearing, McCartney, & Taylor, 2001; Nagin & Tremblay, 2001). Chan (1986) talks about the “pride and shame” principle which means that an individual’s actions reflect on whole family. Loudly talk by girl/lady is a bad manner can bring shame and devalued parental prestige. In general, “Asian parents are significantly more controlling, restrictive and protective of their offspring specially girls than are Anglo parents” (Chan, 1986, p, 42). Girls obeys father, then husband, then oldest son (Seabloom, 1991). A constructive pre-fixed moral philosophy and institutional ideology leads gender relations who are linked with gender prestige.

A local folk proverb in Bangladesh, we (poor) have nothing, just except this prestige. The whole life, over the time it is maintained and carried as legacy to the shoulder of generational chain. It is a learning belief a psychological practices, a self-consciousness to establish for within family, relational, further crossing family and society. To establish it, parent mostly father, older, elders, religious leader, teacher, social authority stimulate it as mentors, assessors, and observer. Every mentor, teaching methods and syllabus considering social and cultural institutes may differ. Its practices, performance and feedback are also varies but a belief to bring back to shoulder of parent (father) prestige, and rarely exception.

Parental Prestige in the Family

Power and prestige tend to be highly correlated in families (Carrasco & Rohner, 2012). However, children’s perceptions of differences are in their fathers’ and mothers’ interpersonal power and prestige within the family (Wentzel and Feldman 1996). The evidence is now so substantial that it is uncontroversial to suggest that perceive parental acceptance as well as influence the level is associated with offspring psychological adjustment (Khaleque & Rohner, 2002a, 2011; Rohner & Khaleque, 2010). In Bangladesh, family headed by father except tribal minority people. The father is subjectively superior in all matters. Family name is headed by forefather generations. A father prestige is also directly links with offspring’s name. Son is preferably fathers’ stick (folk word) to hold family tradition and its prestige, a belief to keep live forefather generational history’s (Thompson, 1963). Social identity is always a crucial factor from its association with history because psychologically we are interested in knowing ourselves (Hook, Kiguwa, Mkhize, 2004). Daughter is always subjective to insider respectively familial, social and entire productive economic aspects and more beyond. A girl is taught by surrounding all as restricted to maintain father prestige; when she marries, she is protector of her husband prestige; and when she is a mother, she is taught to obey family prestige incase husband past. A girl is dictated by parents, elder brother, some cases younger brother, elderly relational, neighbors, and eyes of social authoritarian. These practices are now in blood alike biological relational truth and very common than look it differently. Girls are held to different standards as they mature. According to Kibria (1993), only Vietnamese women who have no families smoke cigarettes or drink beer: “Women are devoted to families, don’t talk too loudly, and are more honest and more isolated back at home” (p. 121-122). In comparison with Bangladesh, smoking cigarettes or drinks is bad practices prohibited for girls and women that hamper family prestige except some exceptional as mentioned earlier (smoking cause cancer for smoker not only female). According to World Health Organization- WHO (Gender, Women and Health program) In the United States (and most other countries), women earn significantly less money than men for similar work. On the other hand, in Saudi Arabia men are allowed to drive cars while women are not. In 2009 women on average accounted for less than 18.4% of members of parliament. At all levels and in all sectors fewer women than men are part of decision-making processes (Sen, 2001). Recently (the daily star –Sept. 9/2016) a (U-16) girl to participate in a national food ball camp had been threatened, her father prestige also assaulted by school teacher about transfer certificate (TC). It admits that gender role and relation determinant of gender prestige that beyond the category either literate or illiterate. So it hints the psychological mindset and grown up culture that rarely accept changes, practice towards changes even though literate. Education and literate people does not mean demolishing gender disparities in development for humanity if it does not erase social stigma, traditional thinking and stereotype psychological practices especially in gender relations. Traditional gender roles dominate the region. Women take on the role of child bearing, while men are the breadwinners (Bridget, June 2014). Girls are helping hand of mother, must obey to father but rarely sharing closer to father. Taking care, sacrifice and devotion for brother and younger siblings is one kind of responsibility for a girl comparing a boy and it is strongly noticed by father. Traditional beliefs and practices are often at the root of this gender role and relation (Muller, 2000). To lets the girl go to school alone means to step out from home for a girl is still confusing to parent, not only for social security mostly influences by family prestige. Bad manner even it is not so crucial to boy (taken it very general and a nature of manly role) but for girl it is sensitize strongly. It is yet in practice sleeping story headed by a spiritual or material hero. The prose “Apur city steps” cannot be “Mina’s city steps”. No next inspirational topic or name after Begum Rokeya (a legendary woman

scholar who pioneered and promoted female education in Indo-Pak-Bangla subcontinent), where thousands of Begum Rokey in today's Bangladesh. Only a mother maintains it but rarely by a father. However, even though by a father it is rarely about a Heroine. Today's rural Bangladesh, it is not so much restricted to watch western and Indian mass-media (TV) but be influence and practice in real life is problem, it hampers father (family) prestige. To a girl, it is really a confusion to lead today's family and social life to follow and practice accordingly as it differs to a boy. An insight and expressional conflicts control by the tool of gender prestige where a girl is an element to maintain. People surroundings are as like extra observer beside parent for future relational determinant. As the reference for the association between parental acceptance and offspring adjustment accumulated, researchers began to realize that the influence of fathers on the development and socialization of their offspring may be greater than was previously thought (Rohner & Veneziano, 2001).

Parental Prestige with (Daughter) in-laws Family Relation

Errington in *Recasting Sex, Gender and Power* (1990) quotes Esterik (1982a: 1) "when we look to Southeast Asia for documentation on women, what do we find? A delightfully refreshing cliché that is, about the high status of women in this part of the world and very little else". This would mean that a female child would not place a greater financial burden on the family as they would in societies where women must pay a dowry- a trends towards bilateral kinship and reciprocal expenditure and exchange of wealth at marriage. Edlund (2001) in contrast argues that the need for a dowry arises due to sex asymmetries in fecundity: parents would like to bequeath on children at their offspring, but at that point daughters may no longer be fecund. In related to the welfare approach, Zhang and Chan (1999) treat dowry as a pre-mortem bequest arguing that dowry would remain under the wife's property (and would be given back to the wife in case of divorce).

The practice of child marriage and dowry is very common in Bangladesh. It is a regular practice to the rural poor. Amin and Cain (1995), examines payments in two villages in northern rural Bangladesh, and report an increasing incidence of dowry and a rise in the real amount of the dowry being paid. They mention that while the practice of dowry among Muslims in Bangladesh is recent, it was among certain high-caste Hindus but now in general. Responding to the duty of daughter marriage means a father feels release and secure. Release from inherited psychological and social stress. Secure his prestige, family name, social values, social relation and social-cultural system. Furthermore, as mentioned by Ahmed and Naher (1987), since marriage in Bangladesh is regarded as being the only true vocation for women in society, a single, or divorced, working woman is not accorded equal status to that given to a married woman. The insight chemistry says, a parent agrees to pay dowry for a good positioning groom. He feels proud and prestigious to share with others about daughter hands-over to, but rarely interested to expense and more expense for daughter's better education, self-dependable, better employment or empowerment. Even after marriage do support (financial, material, social) exiting dowry condition is a fact of close relational bonding. The question is, can we buy a happy long family life for our offspring maintaining dowry in both ends? In case divorce the return back of dowry is rarely in reality because it is not under documentation and hence, in law it is a crime for both giver and taker. However, to the eyes of society, any parents do so (practice dowry) for betterment of daughter family life. For example: A higher dowry would tend to increase the wife's welfare and bargaining power in Taiwan (Zhang and Chan 1999). Brown (2002) also finds a positive relationship between dowry and several indicators of the wife's welfare in rural China. The support sometimes exits ability of parent. It also bears a hidden fear to assault his prestige-if anything wrong happen in daughter family life, to society it degrades his prestige. Most of family of target people (rural poor and ultra-poor) faces this hidden circumstance but rarely it exposes to the society because of prestige issue. To get marriage or responding duty even it is child marriage rarely impact on parent/in-laws prestige. Daughter performances at groom(s)/father in law(s) house also reflects parental prestige. Here performance defined in diversified areas- familial relation, role and responsibilities, reproductive, rearing and caring actions. Every aspect parent prestige is connected as by-default source. Any miss-fortune (social norm) in adjustment with husband/in-laws house members (joint family), sickness etc. are also cause of parent dis-prestige. It is very common, an under ages (<18 years) bride or even adult, who want to visit parent home frequently is also a kind of guiltiness to husband/in law members. To them under age bride is no problem but her nature of practices is problem. It sometimes has to face by her father or elder brother when they visit to in-laws, then they make her understand to adjust, to maintain means acceptance as their problem. Domestic violence, violence against women, human and women rights etc. are imprisoned by prestige door. Dowry-related violence in Bangladesh constituted in 1997, though, only 11% of total violent incidents against females, as reported by the police (Yasmin 2000), and now stronger as anti-women and children oppression act (Amendment 2013). Some cases, the reaction back to brides' mother fingering that your daughter did this, that, and it assaults my/our (father/family) prestige to the relational. If somehow a daughter returns back to parental house (as widow, divorce, separation) it greatly assaults parental prestige. They are guilty to the eyes of society, social relational, social authority, seniors, and elders. Divorce Bangladeshi women are usually stigmatized. It is not respectable by the community, and more difficult if parents are deceased or in poverty. As a result, divorced women are socially disgraced and hence all brides are expected to try their best to make their marriage a success (Bhuiya and Chowdhury 1997) which hints more duties than grooms except personal credentials.

Parental Prestige in Society Relation

According to Carrasco and Rohner's (2012) in Spain where maternal acceptance made the greatest contribution to offspring adjustment in families where mothers held the most power-prestige, but paternal acceptance made a greater contribution to adjustment than maternal acceptance both in families and societies where fathers held the most power-prestige. A father's (Man) life time achieved prestige destroy within a moment by the next mentioned indicated actions are done by offspring. It is bold enough in case of daughter. A father does belief it, and true to the eyes of society also. Even though we people are each a distinct assessor. To the many authors, it is social stigma, traditional view and belief, clown character, illiterate poor manner and, so and so. In general, a well-organized unparalleled action is well known to people, that downward parent prestige. We hate it, we criticize it, we blame each other but in reality, we are a default believer in practice. A complex interrelationships between parental influences, and they support current thinking about involving both parents in children's lives (Centre for Social Justice, 2011). An extra magnifying eyes always dedicated to seek and notice it on village girl/women movements, behaviors, character, and activities either she is a school going girl, dependent wife, or a formal/informal female worker. Trudgill (2000, p.20) points out that various types of dialects should have carry equal prestige, which is not the real scenario. Dialects generally used by people from lower classes tend to have low prestige, which is directly connected to their social status in society. As discussed earlier return back of a daughter from groom house assaults parental prestige. It degrades the social value of the girl/women in the respect of human (dignity) status. People with elves thinking and practices ill-action is as right to her. Eve teasing is as like expected by her. To speak, raise voice, meet with society, people especially with man is a kind of bad character. To get release from this dis-prestige social view, parent again looks for groom. This time less values or ordinary groom is good enough, rarely no dowry. Some cases, the groom left parents' house and shifted to city, manage work (in Ready Made Garments, as Maid, or even Prostitute as last option) to lead her life but could not hide herself from back-talking and surroundings evil-eyes. Nevertheless, a father also feels safe rather humiliate prestige from social eyes. It likes out of sight means out of mind. In same situation, a son (man) is reverse of, in response to family, society and social relations. It is a parental acceptance-rejection theory's (PARTheory's) central postulate concerning relationships between parental acceptance and offspring adjustment (Rohner & Khaleque, 2010). Can we ever imagine a different circumstance where a parent (father) will grown-up a daughter with equal values, efforts and support as do for a son? Can we imagine that a father does expend for education, skills-development, some-line of work incase such circumstance to prepare herself as self-supporting instead practicing dowry, and pre-prestige armor of him (parent). The balance between the parental investments of daughter (women) and son (men) varies across cultures (Coltrane, 1988, 1992; Katz and Konnor, 1981). It is very common scenery to choose social science as field of study and subject matter by parent for a daughter than a son. A traditional thinking that social science for general student than brilliant students and it is charges less study cost as well. So, it is mostly rural (poor) parents' an economical choice for their girls who extended her study for secondary and furthermore. It is a kind of education for certificate for marriage qualification rather than study for self-development and self-establishment. In reflect, there is only one women in Supreme Court and the number of district judge, additional district judge, sub-judge and senior assistant judge constitute only 1% as compare to their male counterparts (Nazmunnesa, 2007).

Parental Prestige in Power and Decision Making

In a patriarchal society, as in Bangladesh, father is perceived as having more power and prestige than mother in the family (Chowdhury, 2004; Chowdhury and Bairagi 1990). Likewise in gender relation power practice is very strong to take decision that leads human prestige. Thus, in family, in-laws relation and community a father is too much conscious and rigid about his prestige. Being breadwinner and inherited gender relation rarely a daughter is powered as son in family. Women are under-represented at all levels of decision making in Bangladesh- from home to national (Van der Kwaak, 1991) aspects. In the time of decision making, women are not allowed to deliver their speech. Sometimes they are allowed to say something while decision making but male member of the family already decide what decision should be taken. They just show up that they give chance to their women counterparts (Sen, 2001).

With father, a son always is in priority for making any family decision. A discriminated gender relational practices influences many other social power relational factors. A son very easily get engage in empowerment program, community development activities, and political party relations. Each of these acts as source to generate decision making power, social power relation and of course parental prestige indeed. A daughter is rarely allowed by family head to take part in open community activities, mixed gender empowerment program and politics. Why is it different for daughter and son? There are no reported legal restrictions on women's freedom of access to public space; however in 2010, the government reported that, in practice, women's movement is commonly limited to their homes and local areas due to discriminatory social norms. Gender relation in participatory activities is still a negative thinking by parent, elders and societies. A daughter can take part in participatory activities if and only organize for women group, that could be different if married and allowed by in-laws. To engage in politics

and political party is a kind of nightmare for a daughter or to think to take politics as profession is never allowed by parent. The Convention on the Elimination of All Forms of Discrimination against Women- CEDAW (2011b) Committee expressed that women are underrepresented in public and professional life and in decision-making in the judiciary, diplomatic service, civil service and administration and elected positions in Parliament and local bodies (p.6). According to the Human Development in South Asia (2010) report, women occupy only 2% of the parliamentary seat; Less than 1% of the cabinet members are women; only 7.88% of civil servants are women, but only 7.88% at decision making levels; only 20% members of local government are women (only in Bangladesh context).

Barbara, W.A (2016, August) the author of “Women in Contemporary Southeast Asia”- quoted that “When women do manage to enter the political arena, they often find themselves marginalized in a male-dominated culture, with real power remaining in men’s hands. The few individuals who have attained the highest political offices have done so because they are the daughter or wife of a famous man”. So rarely a daughter is a prestige tool for father in power relation and decision making exception is, if family background support or no alternative options like present prime minister (Sheikh Hasina daughter of Sheikh Muzibur Rahman-Former PM of Bangladesh) of Bangladesh. Practice makes master but if no option and rarely opportunity it grows less confidence in power relation and decision making. Therefore, it is very difficult to change the human psychology and traditional view of a father (Man) towards daughter and women in comparison son and man in decision making, positional power and their prestige issues.

Impacts of Parental Prestige

Many researches, across the world, show that parental acceptance-rejection as well as partner acceptance-rejection are associated with a specific constellation of seven personality dispositions (i.e. hostility/aggression; dependency; impaired self-esteem; impaired self-adequacy; emotional unresponsiveness; emotional instability and negative worldview) together make psychological adjustment of both children and adults worldwide (Rohner et al. 2011). It is a finding of Jesmin & Seward (2011) that fathers’ in middle-class (poor/ultra-poor-lower class may be less than that) families spent fewer than four hours per week with their offspring for caring activities such as playing, reading or talking for. For any living incident girls are always conscious about parental prestige. To buy a pencil from nearest grocery, a girl shared to mother rarely to father, and mother took money for or father bring for her. Pocket money for girl and boy certainly varies, and girl must admit her expenditure to parent but rarely for boy. Some others treat it as a process to make the boys/girls accountable but gender relation gap practices in family suppresses her mental, psychological and natural human development in base and basic level than a boy. A very keen eyes (of a girl) in observation to any strangers’ entrance into house, the response to the stranger by parent, and family members indicate the prestige of the stranger and (own) family as well. A significant difference is perceived if strangers are in same or higher or lower prestigious, even in blood relatives or just relatives perform and maintain the same prestigious factors. The socioeconomic status of the family as determined by occupational prestige of parents (whichever was higher). Occupational prestige was measured using the so-called magnitude prestige scale (Wegener, 1988). Stepping out of home, look at the next door, neighbor and surroundings, a girl be influence with people’s prestige and prestigious response to her including people’s movement, their posture, their expression and talking, and their looking view at her. To a girl, it is noted as record in memory- the every prestigious gender-relations and differences from one to another and vies-versa. She learns and tries to be determinant in practice when gets enroll into school. It is a gathering of number of distinguishes students, parents and teachers. She acts like discoverer and finds similarity and differences among friends, boys and girls, mentors, parents and surrounding others. It is following their daily school life, activities, and core relational feedback with people in prestige aspects (Project 2061: American Association for Advancement and Science- AAAS reference book). A village head, local leader, political personnel, and so, if come to visit school, significant differences are visible (as notice to her) with the guardians either educated or non-educated, formal or informal professionals, or other negligible professionals. More valuable in understanding when the differences are among guardians of same classmates. An inner comparison conflicts in every moment of life, which reflects through her human behavioral prestige. It acts in her thought to think about her in every moment, every time and every day’s activities, performance and response to others, and that how people surrounding are thinking about her. An invisible psychological stress imposes her to cope with the prestige of daily life, in extreme many suicide cases even are directly related with it. In case of external factors- including conflict prone areas, natural disaster, refugees, camp/colonial domination, imported ideas, and technology or plagues, also shape the ways and values of prestige differently in which each society evolves. So even though learning and grownup environment for a girl and boy is same but gender relation and prestige stimulates differently which is unavoidable truth for development and sustain gender relation for prestige. The Central Intelligence Agency-CIA (2013) published that the male/female sex ratio at birth is 1.04 and for the working age population (15-64 years old) is 0.9. There is evidence to suggest that Bangladesh is a country of low concern in relation to missing (girl) women and the situation is improving. The United Nations Development Programme-UNDP (2010) report says there are an estimated 3.2 million missing women in Bangladesh (p. 34).



The dream of a (young) daughter never comes true to express herself as her brother or like a boy. It is a crucial truth. The practice of outer access for a daughter and son are changing with time. It impacts badly mostly on a girl than a boy. To stay home insure security of parent prestige whereas after school a boy plays in the field. Swimming in the pond/river, moving around with friends, independently visit occasional festival, go for shopping, even to take part school/college yearly picnic or study visit program and so, are strictly controlled and monitor for a girl. It seems a bird in a case. When a boy shifted to city for higher education, a girl shifted to groom house. He (young man) sees the world in a different look, prepare himself for upcoming challenges, be a proud feather of own and parent prestige. On the other hand, a girl looks the world through her in-laws eyes; faces and adjust herself with a new challenging world (in-laws house); be a part of proud by giving birth; and a good house wife indeed; a symbolize good daughter as prestige of parent. Number of questions arises here, when a father does realize that to educate a daughter is not for getting a good groom, rather than to be an educated mother of her child, and walk as of in-laws (self-dependent). Is it the way to establish and secure a parent prestige to a daughter? In outer face, the daughter seems happy, maintaining a nice family life but she already forgot dreaming; she forgot to be independent; she had burn her flying (mind) wings; she indeed in chain of restriction where everything is limited and maintain by in-laws. She then dreams to grown-up her baby, give all possible effort but could not cross the net of stereotype practice to her daughter, to secure father (Man) prestige

Life Case Example of Shamima (alias)

Government cadre service holder married Shamima getting ADB scholarship came abroad for higher study from Upper-middle class society of Bangladesh. Her husband was also an educated government service holder and same in status in living society. It was a good time for her to study abroad, meeting new people, international classmates, and of course an extended friend circle. The new environment and beauty of the country always was attractive and charming for any new comer. It was not much difference for Shamima as well. She was very happy with study and abroad life. Being new student it was very common for a fresher reception and next study tour. So many other social and academic activities were exposes through the most popular social media-Facebook. With the time it was more and more, but being married there was a matter of family and social gender relation, family prestige, in-laws prestige and more... etc. There was very strong caution form husband and parents to maintain their prestige. Social media has thousands eyes that reflects differently and it also hampers their (parent, in-laws, family) prestige. An internal mental and psychological stress she had maintained and in extreme once she attempted to suicide. According to her close friends she was very jolly and friendly but never disclosed it to them.

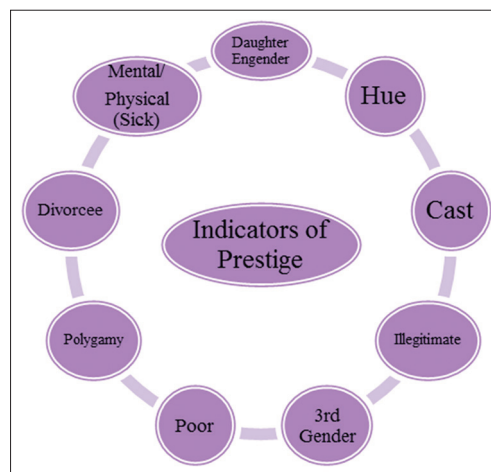
Source: AIT (2016), Thailand

Prestige Tool Measurement and its Parameters

Even though globally the measurement tools of prestige is certainly different and varies in each society, somehow in broad it is parameterized by power, wealth, social connections, religion and some others. Power is related with politics, wealth relates to economic scale factor, and the kinship is as social connections, and the caste practices in religion. So everything here is focusing hierarchy of position that is never be perpetuated but shifted ones to another differing with the time. Likewise in patriarchy society, either single or joint family, where father (Man) is the head as kinship, in power, and for economic source. Kinship in terms of blood connected family relation where men are biological determinant of girl/boy donating x/y

chromosome. A natural biological process is in medically-biological medical science that has been influenced and technically established by patriarchal society as their (own) prestigious credit. Theophilus S. Painter, the American cytogeneticist who in 1924 first described the human sex chromosomes, dubbed XX “the female chromosome complex” (1924, 509), the X the “female-producing chromosome” (509), and males as “heterozygous for sex” (522), as they possess only one X. This founding idea, that the X is “female-producing” (509) or female tending, focused theories of the biological determination of femaleness exclusively on the X well into the twentieth century A person’s sex does not change from birth, but their gender can. Women are only a reproductive tool as well as just carrier of. In the case of power, generally it is a kind of biological proof that men are physically strong considering women, and this tool imposes on familial power prestige relation to take decision, leading, management, and controlling. Beliefs and behaviors associated with contemporary western hegemonic masculinity include the denial of weakness or vulnerability, emotional and physical control, the appearance of being strong and robust, dismissal of any need for help, a ceaseless interest in sex, the display of aggressive behavior and physical dominance (Courtenay, 2000). For wealth also, a father is the prestigious key-earning source for family, maintainer of properties, and manager for necessary expenditure in every aspects of family. So all family members are directly and indirectly depend on father for economic factors. Even though mother also earns in parallel of father in various ways either cash or productive activities (like vegetable gardening, firewood collection, carping) but rarely recognizes as an equivalent to father (Man) prestige. McLeod S. (2014) shared that 10,000 years ago there was division of labour between males and females. Men were the hunter gathers, breadwinners, while the mother was at home acting as the ‘angel of the house’ and looking after the children.

Responsible for Prestige Indications and its Constructive Indicators



Paternal acceptance often accounts for a unique proportion of the variance in the psychological adjustment of offspring. In other words, paternal acceptance influences the psychological adjustment of offspring directly, in ways that are different to, and independent of, the influences of maternal acceptance. For example, paternal acceptance has been shown to be a unique predictor of offspring substance abuse (Brook, Whiteman, & Gordon, 1981). Prestige indications and indicators both lead by father (Man) in a patriarchal family. It indicates the status and values of a father. It is a generational link from father to forefather and beyond. A whole life achievement of a father is crowned as prestige, achievement of acceptances to family people, community, society, and crossing relational borders. A father (man) fosters it with the values of each moment of life expectancy. All family members are integrated with his prestige. They are well concern to maintain his dictation guidelines that keep sharper the rising value of prestige. The future of family prestige is also guided and encourages keeping rolling it, and an enormous effort to enrich its value. Moreover, compared to maternal acceptance, the effects of paternal acceptance on offspring’s adjustment are often stronger, making paternal acceptance a better predictor of maladjustment than maternal acceptance in some domains (Dominy, Johnson, & Koch, 2000; Rohner & Veneziano, 2001). If father may be far away from family for the time, for livelihood but always with guiding bless to maintain his prestige, may be rarely direct to boy or girl but to their mother, a woman, a believer and whole life follower, maintainer to dictation of father, husband and their prestige. Some studies however, find that, children’s perceptions of maternal acceptance are more strongly implicated than perceived paternal acceptance in both positive and negative outcomes (Rohner & Veneziano 2001). A mother is a same deliverer, break-show, and path shower to son but more strongly to daughter. It has not been searched here why is strongly to daughter? And what are those indications of prestige indicators? These insights have very clear theoretical and practical importance, and inspired researchers to look for variables which may influence the association between paternal acceptance and offspring adjustment (Veneziano, 2008; Rohner & Veneziano, 2001). According to Joseph Berger’s work on the sociological adjustment study (e.g. Berger & Zelditch, 1998) two related factors that may influence the association between parental acceptance and offspring psychological adjustment are parental interpersonal power

and prestige. Very briefly, it starts from family, then community, society, national and international arena. Here has only focused family, community and society considering the target people and areas are covered. Some indicators are figure out in same context. To do something (e.g. walking fast, loud voice, eating more, fast and not caring others, unveil, dull academic result, healthy etc.) or affected by something (e.g. rape, eve-teasing, family conflict and daughter back to parent home etc.) either parent concern or not mostly took negatively by parents in case of daughter it is a crucial true. Same way wild-independent, infertile, incurable disease, aged-single, poor minded, bad manner etc. prestige indicators are noticed by community. Manikin, disability, unveil, un-fathered, widow, illiterate, stupidity, inadaptability etc. are treated a kind of indicators of social prestige. All these are centered, fingered and shouldered by father (Man) prestige. How does a father maintained as so? Better keep them restricted (in voice, outer access, education, empowerment, independent, mainstream) to explore- a strategy to value the prestige.

CONCLUSION & RECOMMENDATIONS

A daughter is a pre-vailing tool of parent prestige. Since history gender relation, prestige issues are very truly valuable. Global issues reflect it as most significant comparing all others. Today's girl means tomorrows women, but women are conflicting masculinity gender issues, neither pointing our girl who tomorrows global gender issue.

Differentiation in daily up-bringing is very strongly visible in gender relation from family to national aspects globally. Every family is an individual institute which leads a basic of relational prestige over the life and a constant belief of prestige on father shoulder and the influence of father on offspring are more than thought as before. To maintain it a daughter at in-laws house judges by her performance and best effort to make their marriage success. To the society, the outer view of relation is highly noticed than inter-personal gender relation and it is directly connected with parental prestige. It hints a father's till lifetime effort on association of acceptance and rejection of offspring adjustment. The scenario says rarely a father seems positive to her daughter as his prestige power tool in a political sense or aspects. So all development is making sense for human life but tomorrow's womb is neglecting by today's gender relation and prestige which impacts badly in our future living country. We can assume it (impacts) in reality aspects but rarely do we change our tools and its parameter as indicators to measure power prestige in human-social life. Finally, for example, we legitimate regulation to our daughter to keep our prestige high but controlling regulation to explore and rise-up their prestige. Several times it comes to mind- use of veil for prestige of women rather than structuring men's liberation to looking at.

Since history gender prestige are practiced with traditional flow, that yet as a continuing process for living being. We are changing with the spirit of globalization, dynamic diversification. We are fighting, raising voice for gender issues but rarely to the core points; to the root, to the ground of a child grown up social environment where the ABC starts; where do practice and examine from base of ABC. Yet, we could not develop a common myth of ideology in Bangladesh- a national voice (after 1971), a national pathway for present and upcoming generation, by demolishing discrimination practices. We use to establish our (father/family) own prestige and so, use shoulder of our baby, our daughter, our future generation. When will we change our thinking, our looking view, and psychology towards our daughter? Rather creating opportunity to grownup as a human being, an inclusive society for all, and prestige is for innovative intervention and mankind social welfare. A daughter is not only for getting marriage and maintain baby for father and/or husband prestige. She could have equal opportunity to introduce her own identity, own prestige value, own dignity in living society, a strong prestige stick for herself, for father, and family as well. Honor, dignity, values are not only property of a father (Man) but also for a mother, for a wife, for a daughter. How do we frame it for all human being rather than civilized indicators? It is crucial to parents to understand how these factors impact on child in psychological, behavioral, and social development. In some parts of the world today, increasing numbers of people are escaping from poverty through economic or educational opportunity. But rarely to think about undocumented prestige value for upcoming generation beyond crossing the limitation of education, (il) literate, culture, religious and social boundaries. Somebody from a higher social class with a better education may be more likely to take on the power and prestige in a heterogeneous group, for example, than somebody less educated and from a lower social class (Fisek, Berger, & Norman, 1991). Our development organizations, NGOs, INGOs are very keen for social, economic and gender development. So it also could be their topic; topic on parental manly psychological, motivational and realization; to open their eyes, mind and thought for a full breadth generational development. Even though so late, we have to have seeding it's practiced from now and onwards.

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