

1. Introduction

According to the World Health Organization, “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 draw legendary figure that blur 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) and brings impact on predestination to adherent believers. However, even though the births of males are celebrated, the births of females are mourned. The World Pheasants Association explains sometimes “Women are forced to abort a female fetus.” 100 million women are missing due to pre-born abortion because society do not allow having female child (Sen, 2001). This practice is most common in India, even also in China, Korea, and Taiwan named high-tech sexism (Tobin, 2014).

Butler (1990) who questions the very existence of gender and women, and who even questions the
existence of a “body” construction, 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 in different ways, and also that fathers have more influence than mothers in some domains (Rohner and Veneziano, 2001). Even this pick globalized age, it is a finding of gender relation; a daughter is a prevailing tool of father’s (man’s) prestige. It affects parental lifetime. Even pass away of parent, in reality, their prestige remains alive and demands to maintains by blood relational. It is more practised in developing country like Bangladesh then others. 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).

It has been mentioned that 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 very numerous and badly visible in developing nations in rural poor and under poverty regions.

Thus, when talking about 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.

2. The Scenario of Documented Prestige Tool in Developed and Developing Nations

An individual’s prestige is 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 the people. Even though its practice had been started since 1960s, other certain elements of prestige such as family name, place of birth, and parents’ occupations 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 the African countries (Isiugo-Abanihe, 1994a; 1994b). In Southeast Asian patrilocal society, good results in educational degree by offspring enrich the prestige of parents; family name headed by son, daughter for another home (Suzuki, 1980). Hence parents differentiate in daily upbringing life-living of their offspring and it is very visible mostly in the matter of caring (son preference), schooling (son for good school comparing daughter), study subjects (Science for son than daughter), tutoring (expense for son than daughter), and other relations. These practices are also very common and almost same in Bangladesh. In some cases, whether boy or girl, he or she is restricted to play outside home, to go near grocery, village market, meet classmates and neighbor friends. It is more strictly controlled with the time of grown up 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).
2.1. Parental prestige institutes’ scenario

Since born, a baby girl learns from family relations, parental attitude, approach, and mothers’ response 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 does not differ even in rural unprivileged society in Bangladesh. While motherhood is central to the ways in which women are defined both by themselves and by others (Phoenix and Woollett, 1991), fatherhood remains simply as 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 time, it changes into her belief and practices as well.

To understand parental prestige, we must admit the 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 parental life is directly and indirectly connected with it that transfers 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 also varies and affected by parental educational level and socioeconomic status. A strong positive link 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 et al., 2001; Nagin and Tremblay, 2001). Chan (1986) talks about the “pride and shame” principle which means that an individual’s actions reflect on the whole family. Loudly talk by girl/lady is a bad manner that can bring shame and devalued parental prestige. In general, “Asian parents are significantly more controlling, restrictive, and protective of their offspring, especially girls than are Anglo parents” (Chan, 1986. p. 42). Girls obey father, then husband, and then oldest son (Seabloom, 1991). A constructive prefixed moral philosophy and institutional ideology lead 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 practice, a self-consciousness to establish for within family, relational, further crossing family and society. To establish it, parents, mostly father, older, elders, religious leader, teacher, and social authority, stimulate it as mentors, assessors, and observer. Every mentor, teaching methods, and syllabus considering social and cultural institutes may differ. Their practice, performance and feedback are also vary but a belief to bring back to the shoulder of parent (father) prestige and rarely exception.

2.2. Parental prestige in the family

Power and prestige tend to be highly correlated in families (Carrasco and 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 perceiving parental acceptance as well as influencing the level is associated with offspring’s psychological adjustment (Khaleque and Rohner, 2002a, 2011; Rohner and Khaleque, 2010). In Bangladesh, a family is headed by father except tribal minority people. The father is subjectively superior in all matters. Family name is headed by forefather generations. A father’s prestige is also directly linked with offspring’s name. Son is preferably fathers’ stick (folk word) to hold family’s tradition and its prestige, a belief to keep live forefather generational history (Thompson, 1963). Social identity is always a crucial factor from its association with history because psychologically we are interested in knowing ourselves (Hook et al., 2004). A daughter is always subject as insider family member, excluded from social and entire productive economic aspects and more beyond. A girl is
taught by surrounding as restricted to maintain father’s prestige; when she marries, she is protector of her husband’s prestige; and when she is a mother, she is taught to obey family’s prestige incase husband passed away. 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 a bad practice prohibited for girls and women that hamper family’s prestige except some exceptional as mentioned earlier (smoking cause cancer for smoker not only female). According to the 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 <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 and her father’s prestige was also assaulted by school teacher about transfer certificate. It admits the gender role and relation determinant of gender prestige that beyond the category either literate or illiterate. Hence, it hints the psychological mindset and grown up culture that rarely accept changes, practice toward changes even though literate. Education and literate people do not mean demolishing gender disparities in the development for humanity if they do 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, 2014). Girls are helping hand of mother, must obey father, but rarely sharing closer to father. Taking care, sacrificing, and devotion for brother and younger siblings are kinds of responsibility for a girl compared to 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 go for school, shopping, and else where by a girl is still a worried matter to their parents, not only because of social security but for family prestige heading by father. Human behavior like bad manner may not so ruled to a boy; it is taken very general and a nature of manly role by others but for girl it is ruled and sensitizde strongly. Story telling by parents are yet limit in spiritual hero than else. 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. In today’s rural Bangladesh, it is not so much restricted to watch Western and Indian mass media (TV) but influence and practice in real life is problem, it hampers father’s (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. Bearing and maintain the same ethics by boy and girl but a girl rarely expressed it in personal daily life. It is controlled by the tool of parent prestige. People in the surroundings are like extraobserver beside parents for future relational determinant. As the reference for the association between parental acceptance and offspring adjustment is 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 and Veneziano, 2001).

2.3. Parental prestige with (daughter) in-laws family relation

Errington in recasting sex, gender, and power (1990) quotes Esterik (1982a: I) “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 were in such societies where to give marriage of bride, parents must pay a dowry to maintain happiness of brides family life as well as groom and his family - a trends toward 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 William (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) examine 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, and 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 of 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 the 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 and Park (2002) also finds a positive relationship between dowry and several indicators of the wife’s welfare in rural China. The support sometimes exits the ability of parent. It also bears a hidden fear to assault his prestige – if anything wrong happen in daughter’s family life – to society it degrades his prestige. Most of the families of target people (rural poor and ultra-poor) face this hidden circumstance but rarely it exposes to the society because of prestige issue. The parents of groom rarely feel that it will hamper their prestige to get dowry and even it is a child marriage. Daughter’s performances at groom’s/father-in-law’s house also reflect parental prestige. Here, performance is defined in diversified areas - familial relation, role and responsibilities, reproductive, rearing, and caring actions. Every aspect of parent prestige is connected as by-default source. Any misfortune (social norm) in adjustment with husband/in-law’s house members (joint family), sickness, etc., are also causes of parental dis-prestige. It is very common that an underage (<18 years) bride or even adult who want to visit parent’s 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 a problem. Sometimes it has to be faced by her father or elder brother when they visit in-laws, and 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 was constituted in 1997 and since time it was founded that 11% was the highest claim from bride side for dowry against total violent incidents till 2000, as reported by the police (Yasmin, 2000). The constitute is now more strong than before by the Anti-women and Children Oppression Act (Amendment 2013). Some cases, it is seen that dowry related violence issue expresses in social media (Newspaper, TV, FB) and that hampers the prestige of brides parent more than groom. and father of bride blame to her mother fingering that your daughter’s wrong action or lack of adjustment with groom and in-laws family hampers my or our (father/family) prestige in the society as well as 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. Divorcee 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.
2.4. Parental prestige in society relation

According to Carrasco and Rohner’s (2012) in Spain 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) lifetime 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 believe 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. It is a complex interrelationship between parental influences and they support current thinking about involving both parents in children’s lives (The Centre for Social Justice, 2011). An extramagnifying eye is always dedicated to seek and notice it on village girl/women movements, behaviors, character, and activities either she is a schoolgoing girl, dependent wife, or a formal/informal female worker. Trudgill (2000. p. 20) points out that various types of dialects should 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 are as right to her. Eve teasing is as like expected by her. To speak, raise voice, meet with society, people especially with man, are kinds 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. In some cases, the groom leaves parents’ house and shifts to city, manage work (in readymade garments, as maid, or even prostitute as the 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 humiliating prestige from social eyes. It proofs the local proverb that out of sight leads out of mind. In the 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) centrally postulates concerning relationships between parental acceptance and offspring adjustment (Rohner and Khaleque, 2010). Can we ever imagine a different circumstance where a parent (father) will grow 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, and 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. There is a traditional thinking that social science is for general students than brilliant students and it charges less study cost as well. Hence, it is mostly an economical choice by the rural poor parents for their daughter’s to let them study in Arts who are extended their study for secondary and furthermore. Some cases, daughter’s are also believe so. 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 woman in the Supreme Court, and the number of district judge, additional district judge, sub-judge, and senior assistant judge constitutes only 1% as compared to their male counterparts (Nazmunnesa, 2007).

2.5. 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
underrepresented at all levels of decision-making in Bangladesh - from home to national (Van der Kwaak et al., 1991) aspects. At 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 decides 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 practice influences many other social power relational factors. A son very easily gets engaged 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 organized 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 parents. The Convention on the Elimination of All Forms of Discrimination against Women (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; <1% of the cabinet members are women; only 7.88% of civil servants are women, but only 7.88% at decision-making levels; and only 20% members of local government are women (only in Bangladesh context).

Andaya (2016) – 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 such as the present Prime Minister (Sheikh Hasina, daughter of Sheikh Muzibur Rahman - Former PM of Bangladesh) of Bangladesh. Practice makes master but if there is no option and rarely opportunity occurs, 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) toward daughter and women in comparison to son and man in decision-making, positional power, and their prestige issues.
3. 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 and Seward (2011) that fathers in middle-class (poor/ultra-poor-lower class may be less than that) families spent fewer than 4 h/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. Regarding the accessibility, need and relation of a girl with parents says that mother is the only media to express than direct to father. For instance to buy a pencil a daughter shares to her mother than directly go to nearest grocery to buy for else her mother do it for her 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 suppress 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 is determined by occupational prestige of parents (whichever was higher). Occupational prestige was measured using the so-called magnitude prestige scale (Wegner, 1988). Stepping out of home, look at the next door, neighbor and surroundings, a girl is influenced with people’s prestige and prestigious response to her including people’s movement, their posture, their expression and talking, and their view on her. To a girl, it is noted as record in memory - the every prestigious gender-relation and difference from one to another and vice-versa. She learns and tries to be determinant in practice when gets enrolled into school. A school is a meeting center of number of distinguishes students, guardians and teachers. She acts like discoverer and founds 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: The American Association for Advancement and Science 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. It is 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. 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, gender relation and prestige stimulate differently which is an unavoidable truth for development and sustain gender relation for prestige. The Central Intelligence Agency (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 (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 is changing with time. It impacts badly mostly on a girl than a boy. For a girl after school stay home to ensure her security and save parent prestige whereas a boy plays in the field. Swimming in the pond/river, moving around with friends, independently visiting occasional festival, going 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 shifts to city for higher education, a girl shifts to groom house. He (young man) sees the world in a different look, prepares 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 adjusts

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<th>Life Case Example of Shamima (alias)</th>
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<td>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.</td>
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Source: AIT (2016), Thailand

herself with a new challenging world (in-laws house); be a part of proud by giving birth; and a good homemaker indeed; a symbol of good daughter as prestige of parent. A 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, gives all possible effort but could not cross the net of stereotype practice to her daughter, to secure father’s (man) prestige.

4. Prestige tool Measurement and its Parameters

Even though globally the measurement tools of prestige are certainly different and vary in each society, somehow in broad it is parameterized by power, wealth, social connections, religion, and some others. Power is related with politics, wealth is related to economic scale factor, and the kinship is related to social connections and the caste practices in religion. So, everything here is focusing the hierarchy of position that is never 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 has connection with family relation where men are biological determinants 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 20th century. A person’s sex does not change from birth, but his/her gender can. Women are only a reproductive tool as well as just carrier of their children. 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 aspect 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 (such as vegetable gardening, firewood collection, and carpentry), she is rarely recognized as equivalent to father’s (man) prestige. McLeod (2014) shared that 10,000 years ago, there was division of labor between males and females. Men were the hunter gatherers, breadwinners, while the mother was at home acting as the “angel of the house” and looking after the children.

5. 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 et al., 1981). Prestige indications and indicators are both led 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 concerned to maintain his dictation guidelines that keep sharper the rising value of prestige. The future of family prestige is also guided and encouraged 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 et al., 2000; Rohner and 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 and 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 and Veneziano, 2001). According to Joseph Berger’s work on the sociological adjustment study (e.g., Berger and Zelditch, 1998), two related factors that may influence the association between parental acceptance and offspring psychological adjustment are parental interpersonal power and prestige. In brief, it starts from family, and then to community, society, national and international arena. Here, it has only been focused on family, community, and society, considering the target people and areas are covered. Some indicators are figured out in the 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 coming back to parents’ home, etc.) either parent concern or not mostly took negatively by parents in case of daughter is a crucial true. In the same way, wild-independent, infertile, incurable disease, aged-single, poor minded, bad manner, etc., are the prestige indicators 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’s (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.

6. Conclusion and Recommendations

A daughter is a prevailing tool of parents’ prestige. Since history, gender relation and prestige issues are very truly valuable. Global issues reflect it as most significant comparing all others. Today’s girl heading tomorrows woman who will lead the nation globally, but rarely it is seen to raise voice for our girl, beside conflicting with masculinity and gender issue for women.

Differentiation in daily upbringing 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’s shoulder and the influence of father on offspring is 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 father till lifetime effort on the 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 neglected 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 and prestige are practiced with traditional flow, yet as a continuing process for living beings. We are changing with the spirit of globalization and 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 view, and psychology toward our daughter? Rather creating opportunity to grownup as a human being, an inclusive society for all, and prestige is for innovative intervention and humankind 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, and values are not only property of a father (man) but also
for a mother, for a wife, and for a daughter. How do we frame it for all human being rather than civilized indictors? 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)iterate, 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 et al., 1991). Our development organizations, NGOs, and 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 its practice from now onward.

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