



Designing and Demonstrate Gender Role to Early Seeds Lead for Lifelong Understanding: An Initiative to Identify Conflict of Learning Institution and Cognitive Knowledge

SK Shahin Hossain

Asian Institute of Technology (AIT), Thailand

Abstract

Gender issues are yet very funny to general people. People feelings like ignorance than importance. How do we expect gender role and its sensitization to a school going learner? How do we minimize the crucial scrutinize view of gender role and uplift peoples thought, mind, and psychology as path shower to our growing up kids on that? Is stereotype gender role hamper in (local/national) development? Still gender talk personnel have to start with “I am not Gender Biased” a caution to avoid conflict of understanding and unfair treatment on gender issues. It is very common post in social media by users that being women/girl why she does this/that type of action? It does not go with her (a women). Crossing the boundary either literate or illiterate and even tradition, trend, and modernization are very far away in reality. If we think for development and demolish conflict of gender issues (empowerment, equality, equity, mainstream, stigma, and relation) need to drop water in root at childhood on gender role in every institution. We cannot avoid present, we cannot deny existing, but initiative through future generation make changes, make effective and moving forward aiming a gender clash free society as in better future. Here have been discussed gender role, its design, and demonstration in, and finally its effect and impact in personal life especially the primary learner (PL) growing up future generation. A qualitative secondary data, gender study knowledge, and more than 30 years lifelong experience in merge as method have been applied to meet the following questioner as above with a nice recommendation.

Keywords: Gender Role; Kids Learning; Influence; Inspire; Institutions; Stereotype Tradition

1. Introduction

The Convention on the Elimination of All Forms of Discrimination against Women has been adopted by the UN General Assembly in 1979, treaty that recognizes the necessity of changing the stereotypical gender roles for both men and women. Articles 5, especially 10(c) of the convention clearly require state parties to modify their educational system by eliminating concepts of stereotypical gender roles from textbooks, revising textbooks and school programs, encouraging coeducation, and adopting new teaching methods (Nweze, 2010. p. 51).

In this context, Bangladesh is doing very hard job, and it's in advance in measuring level comparatively before past. Demographically Bangladesh is a land of huge population where 70% are yet live in rural areas. Social system, cultural values, and village life are still under the tradition of simple life than modernize civilization. Yet Bangladesh is far behind in development aspects comparing doing well other developing countries in Asia. Specifically in the area of infrastructure development, road-communication, social safety and security, lifestyle and political stability. Education, health, employment, livelihood, and women empowerment are still a great challenge to the government. In percentage, the status of education is good but has to know the reality of literate indicator is just by

signature or primary level. With the knowledge of primary level education a citizen may lead life nicely doing something but rarely concern about citizen rights, human rights, citizen charter, moral and social values, governance, gender issues, and women empowerment theme as because of a patriarchy society, and states awareness policy and its performance. However, it does not ensure even educated citizen to have gender knowledge and understanding accordingly comparing illiterate or primary literate citizens. Still now girls education, mobility, access and engagement, decision power, power relations, gender role are very challenging issues to citizens as well as to the government. Besides, being South Asian regional landscape, in some extent there has a huge influence of Indian broadcasting media (TV program, Cinema, and music) beside politics, and sociocultural norm.

We talk about development either economic, social or most importantly human but a human if in lacking of knowledge, action, and performance on gender issues especially role of gender, it makes a great sense on that. If we do not belief and do maintain in personal, family, and social life mean we are heading our life and development in just 50%. The status of percentage may more if since beginning of childhood can teach on gender issues especially gender role to our future generation from home to every institution related to human life. Today's born baby learns from us, develop and design psychology on gender role from us and behave it, practice it in next longlife.

2. Gender Role and its Traditional Trends

Children develop sex-role stereotypes (Flerx et al., 1976; Signorella et al., 1993), racial stereotypes (Brand et al., 1974) between the ages of three and four. As children age, they develop stereotypes on less concrete, more abstract bases, for example, making inferences based on roles and products people own (Belk et al., 1982; Belk et al., 1984; Chaplin and Lowrey, 2010; Mayer and Belk, 1982). Gender role sounds such as splitting and specification some sort of role by gender. It also expresses two different views one is artificial (manmade), and another is natural (biological) view. Artificial views have been created and adopted by people with changes of time, cast, race, and ethnicity. Till present, it is renovating, reinventing, redesigning, and adding innovative value by revisiting tradition. On the other hand, natural view of gender role denotes a biological existence carried out since born, biologically women are baby carrier, give birth whereas men are donor agent of sex chromosome (xy) for (baby) boy/girl for instance.

Every human belongs to own culture. Culture determines gender ideology which assigns rights and responsibilities of its members and defines what the “appropriate” behaviors are for women and men. Society has developed in the past 100 years from private to public patriarchy (Ali, 2012). The practice, impact, and effect of an artificial view of gender role spread more than biological, as because human nature, thinking, and psychology are very much influential to each other by one another. We generally follower, blind believer as well as copier from tradition, trend and surroundings with the limitation of (our) knowledge, understanding, and practicing habit (festival, culture, religion, cast, race, or ethnicity) than rapid change, inventing new or accept new. In such case, the leader (national or local) plays an important role as pathfinder and guide to the nation either right or wrong and good or bad changes. Hence, education, institution, scholar, patriot, and senior citizen are importantly keep strong values for, besides leader(s). Here gender role is distinguishes between men and women only not merging third or another gender due to yet lack of policy and practices on that in Bangladesh. Since history gender role is defined as an indoor and outdoor action, caregiver and receiver, bread owner, and housewife. These practices lead gender role which are now specified as strong or weak, masculine or famine culture is as an establish true.

Gender role culture and cultivation is directly transfer and translate (male-dominated, women excluded economic spheres and sexuality matter of security) to the future generation who will lead the future nation globally. Bangladesh is a patriarchal society except minor tribal, gender role is very customized, pre-designed and some cases verily extreme in application and practices. Men are family head, earning source, and 360° well care for all which is absolutely different in reality. Experience says, a man spends more time outside of home than woman, for instance, to earn money for family, a man as a job holder or land-cultivator spends more than 10–12 h in a day; in case of business, it is more than

14–16 h. After that (working hours) very few are keen to maintain family responsibility (hourly, daily, monthly, and quarter or yearly) in every aspect. A mother is generally a housewife, child bearer and 24 h caregiver to all. Some extend money (job/professional/entrepreneur) earner and/or helping hand with land cultivator (husband/farmer) as well. Hence, women have to take all the responsibilities of childcare and domestic labor on their shoulders, no matter they work full-time (Goetz, 1999. p. 22). Patterns of gender role between and within genders is perhaps giving greater salience to enduring patterns of domestic inequalities within families (Robinson and Godbey, 1997; Shelton and John, 1996). Today's born baby when able to speak and walk, can recite and perform some points (demonstrated by surrounding people) of father and mother role in the family; very sharp in observation and taking note on who (parents) is in always with or in gap; who does take care for what? Who does cook for whom? Who does feed and play within time period? Who does nurture in every moment and help for each steps? Who does stay at home long time? So with the time a grownup baby learn from parents, family people, or if any (pro) maidservant who is the primary source of nurturing, understanding, informing, sharing, demonstrating, developing basic scene of gender role into its (baby's) practice, belief and psychological development, and even the approach in every days human life. An infant also learns about the dress, cloths, and costumes, the tools of sports, nature and behavior should follow for a baby either boy/girl, even such child age the distinguishing friendly relation with neighbors, siblings, cousins, and elders. Gender role is heavily visualized during daily life-living appliance, options, and necessity such as medical center, school, religious and another institute, playground, marketplace, shopping center, home and social festival, and local and mass-media (movie, drama, folk- music, dance, and art). It also vibrant peoples understanding when a matter of access and relation, time and period, place and movement-culture, profession-position and organization, custom-program and media, beside masculinity, patriarchy, and physical power, for instance, to manage conflict in organization "there have two types of prejudice: One is less visualization of women in managerial roles in organizations and the other is that woman managers are evaluated less favorably than man managers are," noted in research by Eagly and Karau (2002) and Eagly and Carli (2003a and b). Hence, gender role and its specifications from home to outer are as like a drawing painting, a scratch book which sets in mind, thought, brain, and develop psychology by touch, demonstrate, and design through surroundings.

A father who is very much engaged with some sort of specified village activities for instance, meeting, procession, arbitrator, and gathering; a practice he maintains to bring his son in most of activities; thus, it notices that the child talking, attitude, gesture, and expression more than a copy of father than mother.

3. Gender Role in the Distinct Family Members/Relations

In a unitary or joint family members are man as husband, woman as wife, and baby as son/daughter, and more others live together or surrounding as relatives/neighbors. Role of man and woman is always disparities in the family, here are not highlighted parents role but how, where and why children do behave as like a man or woman or different has been analysis and finds some basic cause to explore gender role knowledge and its necessity.

Since born a baby begin to learn practically from family members, in the beginning, the baby might not notice mother, father or other relations but with time, staying closer and get touch of people it (child) develops realization and understanding on relational living human life. Later on, reciting and practicing by name, relation, and connection. Similarly, the role of a man and woman in the family are also noticed by the child. A woman as mother either housewife or working mother is doing what in daily life action; her approach, attitude, and (re-) action to husband or others (either man/woman); dependency, subordination, order, and (re-) command are maintained or vis-a-vis to husband and others; sharing, gossiping, make fun-funny things, seriousness, (less) importance, fair, sad, laugh-cry politeness, and/or rudeness are general to all or does it vary one to another? Level of compromise, negotiation, and domination with temper and period of time; beautification, costume, gesture, ornamentation, and clothing affects children to play gender role; family rule, regulation, obligatory obligation, and power of access, opinion, decision, and economic empowerment are nicely quoted and notice by kids.

Mentioned gender role in above is also done in the same manner for a man as a father and so on with other family members. It is more strongly visualized toward kids if son and daughter both are exists in the family. Parents distinguish preferences in various aspects for instance as viewers of TV program such as add, drama, movies, sports, and cartoon; for tools of game; color selection - pink for girl, blue for boy a limitation rather than spectrum of possibilities. Beginning as young as 12-months-old, children attribute traits, goals, and intentionality to cartoon characters (Kuhlmeier et al., 2003). Gender role is very much practiced and applied when children are grown up to adult. Among adults, stereotype priming occurs when activation of a stereotype increases the accessibility of behaviors associated with the stereotype (Campbell et al., 2016). A daughter mostly follows mother and work as helping hand of the mother in her regular activities; most cases it is an order to learn and practice household work. To a son to follow father means man's activities are very common; do work in fields, go market, attain village meeting and social activities, use bike and like more are very well known as men work. Given evidence that gender role attitudes are affected by the experience of parenthood (Morgan and Waite, 1987). However, to be educated for a daughter rarely for job or self-dependent rather get prepared for marriage is in first priority whereas future career of a son is a kind of regular thought and well concern to parents. It is now a visual social diary that to establish son's future which somehow leads corruption, crime and power miss-uses through relation, influential jack, improper channel, and flow of capital or assets. Gender role barriers in family is to access and mobility of a girl that leads a future woman to depend on man and relatives for any professional or entrepreneurial activities. Social discrimination in terms of women's mobility (57.8% of rural and 55.4% of urban) men do not want their womenfolk to travel alone (Gender Statistics of Bangladesh, 2009).

It is a very common practice by parents even educated to arrange marriage for daughter before adult means decision has been taken by father as family head, no choice for daughter and mother is as just a good follower of husband (man). Besides son, a daughter is highly recognized and introduced by father identity (clan, position, profession, and social status) whereas very common for mother identity is as a housewife. Women get trapped in this narrow definition (Basow, 2002. p. 134). Since childhood, parents or elders had been doing sound as like a gramophone that a daughter is heading as a wife and later on a mother, and keep in practice during play with dolls, whereas:

Kocurek (2015) stated Americans that "when asked to picture the 'typical' video gamer, an image of a white, middle-class youth absorbed in play can be difficult to dislodge. This stereotypical gamer is almost invariably male, despite current research that suggests that women and girls constitute approximately half of gamers. This persistent conception of video gaming as a male-dominated arena creates a cycle in which the overwhelmingly male industry envisions a male audience, perpetuating the gender disparity."

In Bangladesh, gender role is highly visible and influential by the program is broadcasted in television media; rarely any drama represents character crossing boundary of stereotype gender role and story; modern advertisement yet maintains stereotype gender role and women mostly a kind of highlighted product than men. It is same in CineMedia either domestic or most popular Bollywood (India). However, it influences both man and woman on gender role, comparing high viewer's ratio (men more by cinema and women by TV media). Moreover, the country's history of being part of the Indian subcontinent, the ideal image of "our women" bears the attributes espoused by Gandhi for ideal Indian women as "selfless and motherly, stemming from the demands of childbearing and child dreaming" (Mack 1986 Cited in Fruzzetti and Perez 2002:45). Thus, in the context of rural Bangladesh Bollywood media is much more popular than Hollywood or English media. Accessing internet or digital devices are still men dominated whereas women are an amateur. Hence, every step of life, life work, relations, choice, thinking, and psychological development needs to maintain specified and indicated the role of men/women.

4. Gender Role in Learning Lab (Institutions)

Childhood learning takes place during the most formative years of the life course and within such highly organized contexts as schools and families (Erikson and Tedin, 1995; Lipset et al., 1954). Cohort

replacement theory assumes further that attitudes adopted during childhood tend to persist over the life course (Alwin, 1991; Glenn, 1980; Inglehart, 1977), shaping the acquisition of subsequent preferences and beliefs.

Family is the base source to design and demonstrate gender role into their future generation. Becoming parent means named mother and father is a generational bonding identity but their every moment's action and practices in family or external does work as the most learning tool for growing up kids. Children of a family do not initially see masculinity/femininity as opposite else growing up. They grew up seeing others and develop own psychology differentiating gender role.

Academic institutes are the next utmost ground for developing sense and understanding on gender role, where teachers, staffs, principal are as mentors besides institutional environment, and related activities. It is a place of learning; learning does not limit within textbooks only; a textbook does not mean such subjective only that have very minor or less guide for lifelong journey importantly gender (roles) issues. As Reiber (1998, p. 6) states, "Children can become deeply invested in their learning when they feel empowered to choose what they learn and the ways in which they learn." The gender friendly environment in school is also a learning source for students and even guardians. The role of a boy or girl is also a learning and guiding topic for grown-up students to develop their understanding and with time converted into a common belief maintaining stereotype practice of gender role, for instance, physical training, game or sports, cultural program, study visit, motivational talk, etc., are real-life demonstrating and practicing areas in school that are restricted by gender stereotype role. It also may impact on their parents and family life and helps to make a clear concept on, if any confliction among learning lab. A parent either literate or illiterate or lack of knowledge on gender issues but education, learning academy and institution recover it like the most upgrade source as part of future generational as well as national development. Sometimes even in school or mentors are blamed to students due to the gap or unconscious views of parents; their knowledge and understanding gap on subjective issues and maintaining responsibility to rearing children rather than inspiration, motivation, and demonstrative correction. The mentors both man and woman are also a parent or guardian and whom do need up-gradation knowledge as well. Hence, an academic institute is an updated resource center for guardians to minimize the gap of knowledge and changes of the present, past and upcoming future world comparing and considering generational gap. Importantly, research finds that the impact of stereotype activation on children's stereotype-consistent behavior was limited when countervailing knowledge was activated before exposure to the prime and the extent to which primes can impact undesired behaviors has been an important question in the literature (Dijksterhuis et al., 2005; Simonson, 2005).

Religious center, festival or fair place, and cultural academy are also learning and demonstrating hub for children to be influenced and aware related with gender role. Every religious center maintains some guidelines for the betterment of human life which are most cases stigmatize, fabricated, modified, and differently applied in disparities of gender role. Likewise festival either religious or cultural makes sense in understanding gender role through its performers, activities, costumes, and trends. Children are also influenced and be a follower of gender role that is broadcasted in mass media, cultural academy or even social media, for instance, the motion picture "Geoff Rodkey declaredly aimed on changing gender stereotypes role, it represents a Mr. Mom-type films to the next generation means men caring for group of children," said by coproducer Matt Berenson (Smith, 2003), but necessarily it is yet not reflected in Bangladeshi mass media as tools of learning and change management in gender role.

Women are reported two different sets of boundaries: Personal boundaries and societal boundaries (Lavender et al., 2015). There is a common myth of women role at home as housewife, in the hospital as a nurse and in school as a teacher which is very strongly influence children to develop understanding stereotype gender role. Similarly, marketplace, shopping center, and transport are driven by men where women are mostly customer or user. Gender role attitudes affect relating to individuals' changing locations within social structure, especially economic, and family institutions (Mason et al., 1976; Thornton and Freedman, 1979). Here noted that rural and urban living children may have a bit different observation and understanding of gender role based on area and practices if and only children notice specifically or guardian informed willingly or teach it accordingly. Several studies have concluded that

the advancement of rural infrastructure (including markets, roads, and electricity), communication, and quality education are the most significant factors influencing women's mobility outside the home (Ahmed et al., 2007; Batliwala, 1994; Begum, 1988; Hossain et al., 1994; Hossain et al., 2004; Sen, 1985; Sen and Grown, 1987). It is a proven report that a higher education level for women helps to reduce the inequalities in gender and increase the quality of lives (WB, 1993).

Hence, every institute and their teaching are most important for a grownup kids to sensitize gender role that impacts on their future living life. Priming research consistently finds that activation of a stereotype can increase stereotype-consistent behavior, even when that behavior is negatively related to a goal (Dijksterhuis and Bargh, 2001). Yet, when people process the connection between the stereotype and the behavior more deeply, the prime effect can be moderated (Campbell and Mohr, 2011).

In AIT, there is a Mosque (Muslim prayer hall) where men and women both perform their prayer; two of them especially came with their kids (not same gender) very often; once I asked why did he practice so and got reply to make her familiar with prayer and a regular practitioner beside social mobility. He also shared that his father also did this practice in his childhood.

A learning came to AIT, Thailand that men and women both can perform their regular pray in mosque which is rare in practice in rural Bangladesh means a limitation of outer access maintaining gender role. Likewise, women's subordinate status is accepted by all (including women) as natural using fabricated religious teaching tools, it (re)produces gender differences in all spheres of women's lives (Phalane, 2001). Moreover, while women are disadvantaged by the disproportionate rewards they receive from internal and external mobility, the gender gap grows larger with external mobility than with increasing job tenure (Merluzzi and Dobrey, 2015).

5. Gender Role in the Society (Social Views)

Gender is not a characteristic of individuals but of societies (Connell, 1993; Connell, 1996; Ferree and Hall, 1996). Gender role is keenly visualized and exposes through neighbors, friends, seniors, and leaders either face to face or broadcast media. Children learn from society by doing, seeing, observing, copying, feedback, and response to time, cast, race, and trend. Social scenarios are scripts for individual social beings, indicating the proper manner of public (sometimes even private) behavior of human beings as social beings; they are based on customs, ideologies, and norms, form in the basis of education as socialization (Gherghinescu, 2006). So social understanding gender issues are, for instance, gender relation, gender role, gender actions, gender in livelihood, gender in labor market (paid/unpaid work), and so on are directly or indirectly influence the grownup children. Given these responses to and roles of characters, it is likely that children will often react to characters as human, and thus, apply social stereotypes (Campbell et al., 2016).

Social representations are system of values, ideas, and practices (Moscovici, 1973). To a child stepping out from home and family people means to entrance a socially connected bazar (local word) with a different role, action, and performance are played by people. Quoted by Shakespeare- "All the world's a stage, and all the men and women merely players. They have their exits and their entrances; and one man in his time plays many parts" - (Act II, Scene VII). To a grown-up kids each and every single role, action, and performance played by people are perceived and preserve as drawing scratch in the memory cell which is applied to own nature. Sometimes we people notice kids to his negative behavior and bad action, but it is a copy that learns from others; children who are members of a stereotyped group assimilate to the negative aspects of that stereotype when it is made salient (Ambady et al., 2001; McKown and Weinstein, 2003; Neuville and Croizet, 2007). If a kid visits market in rural Bangladesh what does generally see in aspects of gender role? Rarely a shop owner or seller is a woman which is very common in Thai-market. Likewise, a grocery shop generally runs by man in Bangladesh 90° difference in Thailand. Hence, kids learning and practices of gender role are more or less copy from society. Patriarchy and matriarchy system are made by people in society, and each has different vision, mission, actions, and gender role that does not mean that only man or woman have specification of doing or playing gender stereotype role, it discloses that men and women both are able to maintain effort and exercise of work physically and mentally except some sort of biological terms.

Every institutions, community, society, and national mechanism need to breaks the stereotype thought and practice and open up it to the general people that the existing system is just a traditional practice, not forever, it could be different if needed and its high time to make changes in every aspect.

A 3-year-old boy named Arabi, live with parents in AIT; his father is a PhD candidate and mother is a housewife; once Mr. and Mrs. notice that Arabi's expression and talking when enraged is just a copy of Mr., may be usually said to Mrs. but not identified differently as affective and impact to their son.

Gender role concept is also varies when a kid visit shopping center in Bangladesh where a tailor mostly man took a measurement and made dresses and clothes for women; cosmetic and ornament items are sold by men, but rarely owner of a beauty parlor (ladies) and beautification by men. It is may be different in divisional city areas where many gents parlors are available, and both men and women are as beautification. Once number of sports such as cricket, football, and wrestling was only as men game, but now there is national girls' team for each in Bangladesh, and people do belief that women can do it. However, it is not yet generalized to all, especially in rural Bangladesh.

Likewise in transport, women or girls are treated as a passenger with limited seat only, a kind of hints of woman's access, movement and economic empowerment focusing gender role. Regarding driving motor vehicle in Bangladesh, it is noticed that rarely women are in driving position means a job that is dominated by men. However, Umme Salma Siddiqua made a change and instance, to the nation being an assistant of the driver of a shuttle train means women are now trying to become train drivers, a historical change of gender role in transport profession even though "Many onlookers pass offensive comments seeing a girl inside the locomotive," she said. (The Daily Star, January 03, 2015). Thus, women's and men's socialization have made stereotype gender division of labor so established and acceptable that it appears to be impossible to change, even in the context in which women's participation in the labor force is on rise (ibid., p.106).

More than one wife in a family seems normal/not difficulties for a man but different for woman even in daily/social life. Even second husband/widow marriage is also faces social stigma considering gender role and restriction to maintain for, in family, society, and their status, though varies among societies, but most are stigmatize by tradition. For marriage mostly a groom is powered and decision maker to choose and select a bride, rarely happens different. It is very keen and strongly scrutinize and expected by groom and guardian regarding a bride as virgin besides others (lifestyle, relations, living standard, livelihood, and social status) which for men are not a raising compulsory issue. Women virginity as said "women's chastity" is always the central element of Bengali nationalist imagination (Brownmiller, 1975. p. 38). To maintain virginity gender role plays a crucial and important value. To stay home, avoid (less) outer access and outsider, friends (mostly woman), maintain veil-scarf-worna, bowhead and eyes to seniors and when outside home, maintain religious and cultural norm, behaviors-manners-attitude are symbolized as a part of the ideal character and as whole virginity. Therefore, in this process, notions of the ideal society are linked to the notions of the ideal woman (Yuval-Davis, 1997b. p. 196). Means the level of worseness varies but exist in everywhere in Bangladesh. Moreover, traditional and cultural assumptions about gender roles, along with the notions of religious rights, often justify and reinforce a distinction between public and private worlds that perpetuate women's oppression and subordinate status in both spheres (Charlesworth, 1995. p. 108). Nevertheless, women play a critical role in cost-saving activities by performing unpaid homestead-based activities that traditionally are not considered as "economic" activities (Safi and Mahmud, 1989). Women are an object of dependency, provider of sexual expectancy, baby maker, maintain family, taking care children, husband, elders and os till end stage of life, age gap of marriage hints sexual satisfaction, follower-listener-subversive and dependable to husband, ask for more money to maintain family. A pregnant women/new mother cannot go outside at evening (medical science hints may be for weather, climate, and physical condition that misguided as social view/stigma); in this sense, when a woman becomes pregnant, she disrupts the environment of "ideal" workplace (Kvande, 2005). Women's gender ideology seems to be greatly influenced by a patriarchal ideology which justifies the inequality as "norm" (Schuler et al. Cited in Sultana 2010. p. 123). Thus, each and every segment influences men to do abuse, rap, discrimination, violence to break social and human rights. Hence, three main themes were identified (Lavender et al.,

2015) (a) women perceived themselves as living within boundaries, defined internally and externally (b) they aspired to being a great mother or no mother and (c) had a desire to contribute to family and society, at multiple levels.

Looking manly is a sound of pride, strong, energetic, and gentle whereas never pronounce womanly as an instance, of positive view, rather it's criticized as looser, minor, and local mean word/abuse language.

“What are we doing in general else a practice of stereotype gender role, I am truly afraid seeing the neighboring people, friends, children, and growing up kids regular attitude being male; it is more furious when they (male) are gender-blind as because social norm in gender role and its impact on manly nature” said by a village scholar.

6. Gender Roles (Issues) Lesson in Academy Learning

Gender identity includes how we see ourselves as either male or female (individual identity); our family roles as daughter, son, mother, father, wife, husband, life partner, and grandparent (relational identities); as well as how these roles are also embedded within culture and religion (collective identities) (D'Sylva and Beagan, 2011; Beoku-Betts, 1995; Ampofo et al., 2008; Devasahayam, 2005). Simon (August 6, 2007) nicely expressed that the child starts to understand her/his identity beyond the family, role that each one in the society assumes, through friends, teachers in school and most important books that they read in classroom.

Is gender role (issues) necessarily needed as a coursework or adding topic for all in study syllabus? Why? To come comments lets back to the study syllabus we did on gender. Yes, it is an experience and learning from life that needs to disclose for open up eyes of an educator, academician, general people, and education authority including country leader. In our subjective study gender issues are very contradictory, and strongly varies among science, arts, and commerce faculties for instance, an engineering students have no need knowledge on social science/life science; means academic education is rarely be presented as part of family, daily and social life rather than earning source; in family member's father and mother is also a character of man and woman, they are specified with gender role to play family role and responsibilities. A mother identity is mostly as a housewife, rarely independent as like a father, only spender rather than earner, maintainer family responsibility, follower of husband decision, and caregiver and helping hands of family. The basic core thing of gender issue which could change the development of learning kids mindset on gender role. Formal schooling is a major agent in teaching and reinforcing cultural expectations for males and females (Finn et al., 1980; Lee et al., 1994), yet it is also seen as a site with considerable degrees of autonomy to produce new and progressive identities (Apple and Weiss, 1986). No sound guideline or profound manuscript on gender role since ABC level and primary institutions nationally to make a gender friendly supportive environment beside academic curriculum guiding gender issues that works as the flu to make sense importantly on gender role. In connection secondary and tertiary level which subsequently be guided in professional and social life-living, as a change maker and path shower to the social and national aspects. “Gender is embedded in organizational processes and practices” (p. 290), claimed by Benschop and Verloo (2006) as gender and organizational processes are not two separate fields of study, but their influence on each other is mutual. Else even literate, professional, and social activist do comments on social media (face book) and pointedly differentiate the role and action which are not for women or girls. To say foot ball is only for men or boy sports for example. No clear and learning knowledge on gender role. A stereotype traditional gender concept carried on and applied in personal, social, or national aspects. The necessity of gender issue in primary learning importantly focuses here as because of the strong influence of religions, illiteracy, traditional stigma, less importance, and minor view on, as being developing nations mostly focuses with a lot of other basic issues. Likewise, the mentors who are directly and indirectly related with teaching profession or a messenger either in academic or as social activist and development, are also be good knowledge holder and a good practitioner as an idol to the follower by kids, students, guardians, and society as well. The learning and sharing methods are now so fast, and close to hands that to be bias, influence, follower, habituate are very general, so need strong

guideline since early stage of a kids to keep on the right track and maintains surrounding sources.

During study in GDS in AIT, we had arranged “an awareness session on Gender concept” on Women’s Day 2015, participants were students from different field of study. It was so argumenta and live session, for instance, when it comes about gender equality, one of participant make comments to carry the Table by a girl comparing a boy, means he has no sense of gender equality does mean mussel power relations, it was a fruitful and success session indeed said by professor Dr. Kyoko Kusakabe.

7. History and Documents

Gilligan (1982) proposed that men and women utilize qualitatively different moral approaches. “Gender is a universal form of social categorization that is used to set cultural norms” said by Jennifer (2017). Even the topmost developed countries are not a full- proof of ideology to others, they also doing, working, minimizing as best whereas we are being developing country with many obstacles, needs, demands rarely think the issue nationally, less visible national guideline to come up, to follow, to maintain for betterment through the baseline of our generation rather than individually own aspects. In the 1970s, the first generation of researchers documented the existence of liberal trends in gender role attitudes, identifying several plausible (and divergent) explanations for gender role trends (Ferree, 1974; Mason et al., 1976; Thornton and Freedman, 1979). The growing influence of sociological theories that criticized “sex role” approaches for ignoring macro-level dimensions of gender, and for explaining gender inequalities solely as a function of the acquisition of gender identities in childhood (Berk, 1985; Hess and Ferree, 1987; Lopata and Thorne, 1978). Characters from history, the sciences, arts, and religion discussed in class also showed a much more frequent occurrence and more extensive treatment of males; the family was presented in its ideal form: Having the presence of both parents, heterosexual, with children, and the father as head (Espinosa, 2006). Patriarchy is composed of six structures: Paid work, the household, the state, male violence, sexuality, and culture, to which special attention must be paid (Walby, 2010). At the core of patriarchy is the domination of women and a social system that ensures the privileges of men through a sex-based division of work, social structures, religious practices, and legal codes (Wentworth, 2005). Over the last couple of decades, analysts have observed a growing trend toward declining job tenures that is tied to a deep structural transformation in the economy (Hirsch and Shanley, 1996).

Two main types of social structural change have been linked to trends in gender role attitudes. The first factor, women’s rising labor force participation (Spain and Bianchi, 1996), has restructured United States labor markets by providing women with broader economic opportunities, altering patterns of inequality between and within genders (Morris and Western, 1999). Gender differences in negotiator ethics focus on women’s and men’s distinct styles of ethical reasoning. Building on cognitive developmental models of morality that assume people progress into increasingly sophisticated modes of processing and resolving moral dilemmas (Kohlberg, 1971; Piaget, 1932). Taken together, this work called into question the capacity of changing gender role attitudes to exert pressure for significant change in behavior or institutions, suggesting that unresolved debates concerning their causal origins might be of limited intellectual importance.

8. Global Initiative and Scenario of (Teaching and Learning) Gender Role by Teaching and Learning Institutes for Kids

The impact of changing one child policy of China effects on gender role as because China’s one-child policy had been leaded huge numbers of infanticide due to preferences by parents for family name headed by son whereas financial strain by a girl.

It is seen in literature about gender socialization processes are taught in school in the United Kingdom. There are five dimensions of process had been developed since 1995 as part of countries unit of analysis: Teacher-based dynamics, the formal curriculum, the school environment, peer dynamics, and teacher training and development. However, it is also review that besides English speaking countries, Latin

American and East Asian settings have uneven coverage means a low priority to gender and education by governments, international organizations, and foundations. A preferred definition of gender socialization today is that it refers to “ongoing, multi-level processes of social expectations, control, and struggle that sustain and subvert gender systems” (Ferree and Hall, 1996. p. 935). In many rural schools in developing countries have no books (for Kenya. Mungai, 2002; for Central America, see Martina and Bruce, 1993), in which case the role of the teacher becomes extremely important. Teachers send multiple gendered messages through the curriculum and organizational decisions. Similarly, rural students in Kenya, Malawi, and Rwanda have also reported the low expectations teachers have of female students, which often leads to giving more attention to boys and even ignoring girls in the classroom (Mungai, 2002). The Guinean study, in contrast, found that teachers were willing to call on girls regularly and to encourage them to participate, but mostly star students (Anderson-Levitt et al., 1998). However, an Australian data of primary school teachers have documented that teachers monitor masculinity and promote hyper-masculinity, showing control through the use of sports and of humor toward students perceived to display “weak” masculinities (Martino and Frank, 2006). Teachers in this study perceived girls as submissive, passive, and “controllable” and firmly repressed instances of anti-feminine behavior. A U.S. study based on interviews and classroom observations of three primary school teachers (Garrahy, 2001) provides important insights. However, some behaviors of teachers who gave learning projects that forced children to remain within gender expectations. Reflecting the “boys will be boys” notion, boys were permitted to speak out of turn, but girls were not. Likewise, research found in Peru (Espinosa, 2006) that the actual practice was very superficial treatment in the classroom, as these topics were dictated and not subject to reflection or debate; analysis of two disciplines where gender issues were covered in the curriculum and found that female characters were associated with love, good behavior, caring, and sacrifice traits, while masculine characters were discussed in the context of good and bad behavior, doing class assignments, possessive, lying for instance besides strength, intelligence, and love.

The gender and development assessment of ADB (2007a) extols Maldivian women as being the most emancipated in the South Asia region. Maldivian women are free to participate equally in education and any kind of professional career path (Jorys, 2005. p. 14). The cultural expectations of girls and gender stereotypes are just as counterproductive and subtle, and obstructing the upward social mobility and discouraging from pursuing education beyond basic level (ADB, 2007a). Regarding Indian aspects Simon (2007) highly criticism like that way - looking at the books children read in schools: The textbooks are selected by managing committee and the teachers who would teach them have no say on that. The student who read them has no say on that. The textbooks are full of stereotypical representations of man’s and women’s role, many a time wrong historical fact is mentioned and very patriarchal in its approach to education for children. In the process, children learn about gender role and identity from their role model “The teachers” and carry it for the rest of their life. In the context of Nepal, the school environment, curriculum form and content along with the training of educators both in pedagogical skills and management, significantly in the local level have given importance to gender considerations. However, it is also noticed that public primary school, in general, is perceived to be often girl-unfriendly (Bista, 2004. p. 7) whereas children’s schooling time particularly girls’ are forced to attend subsistence farming a cause of irregularity or drop out (Bista, 2004). Hence, gender role and its learning is still a question for a future generation which is also same in Pakistan. There has never been any shortage of emphasis on girls’ education in policy documents, but financial and social investments fall far short of what has been pledged through the policies (Aly, 2007). However, educational participation of daughters is not opposed, their mobility outside the village is not permitted. This is an awkward dilemma that keeps a large number of girls out of school, alongside an enrolment campaign of Sindh province managed over 3,00,000 children to bring to school in just 6 weeks through intensive social mobilization and massive advocacy work (UNGEI, 2005c), for instance. The pride of Sri Lanka is that it is the only country in South Asia that has almost no child of school age who is not enrolled in school, meaning obviously equal participation of girls. Besides, the Country Gender Assessment of ADB (2004) concludes that the Regaining Sri Lanka document does not give the gender issue the importance it deserves - gender is a missing component in the section on education, among others. The strategic government was taken decisions that have introduced free and compulsory

primary education, scholarships to disadvantaged children, midday meals, free textbooks, free uniform, and subsidized transportation (ADB, 2007).

Research carried out by Karlsson and Mansory (2007) says that educational opportunities for girls is in a changing situation against of Afghan patriarchal social norms and depriving girls to access basic education have been legally lifted (Constitution of Afghanistan, Articles 43 and 44), whereas many parents do not want their daughters to enroll in mixed-gender schools; shortage of female teacher and male teachers for girls lesson is also not appreciated (Mojaddidi et al., 2006, p. 15). Likewise in Bhutan, there is no study available that tells about the situation for girls in school; very general about school facilities (National Gender Study, 2001) as perceived by parents, teachers, and students. Female teacher is a demand by most parents as very limited especially in remote areas schools (RGoB and UN Agencies, 2001). Women are weaker and more vulnerable than men (RGoB, 2007) a sociocultural perception. The national test study has not only ignored gender issues in its key guiding questions but has also taken the educationally deprived scenario of girls for granted by not giving it a place in the main body of the report (MoE Bhutan, 2004a, p. 74). For Bangladesh, there is strong policy support for protoging girls' education and recruitment of female teachers in primary and secondary schools. However, proactive policy response has lacking whereas still female teachers are only 39%. A state-of-the-art review of gender studies in Brazil (Rosemberg et al., 1990) reported research centered on gender differences in tests, participation in adult literacy, field of study choice, and sexual stereotypes in textbooks. No similar reviews have been produced since then in any other developing country.

9. Gender Sensitivity Differences Between Learned, Literate, and Illiterate Citizen in Bangladesh

Gender issues generally are known as very sensitive, and it is more if in rural Bangladesh. Here gender role makes sense for (ill) literate and learned citizen of a developing country in the respect of poverty reduction, economic development, and women empowerment. If we look just neighbor country such as Thailand, Malaysia, or Singapore, it is very visible the contribution of general peoples either (ill) literate and learned to minimizing the stereotype gender role in their national development.

Learned people are the eyes of national development to work with government and also as a civil society. Thus, to the learned people, gender role and its importance in practice are strongly notice and do guide in state policy, national human development whereas priorities women empowerment minimizing the gap of stereotype gender role beside others. Likewise, literate citizens are important to run and execute the development state policy with the effect of time and cost. A literate citizen is as like a representative of a group of people. However, if there is a lack of understanding and practice to maintain as well as mentoring inspirational source on gender role, means that there are a gap in actual learning and mentality development as literate. It is not compulsory being literate get to engage in earning, but to be a general housewife also should not be the best choice, even though housework is yet not recognized as valued economic labor in Bangladesh. If the stereotype gender role and its valuation do not differ to the literate through evaluation of housework by housewife comparing outer work by bread owner, so necessarily need changes to structuring literate people. In comparison, learned, literate, and illiterate are more malfunctioned to maintain gender role. They have no touch of academic knowledge, education, and mentors those we treat as the source of change maker; their living environment, neighbors, and standard of livelihood are rarely guide to be aware in the sense of gender role; they are more than follower of learned and literate people in this aspect and be influence more if not so accordingly from learned, and literate and their exposer activities.

"Once I asked my Thai-friend (Thailand) how so discipline are maintained by general people, most are follower to other;" he replied. It hints me that there are very less effect of illiteracy if literate do maintain accordingly. So a child also be literate from family, society and national performance on gender role.

10. Gender Role and Sensitivity Conflict in Social and Cognitive Learning

Three general assumptions underlie an ideological learning approach to opinion change- desirability in comparison to prior beliefs (Wildavsky, 1987); social interaction tends to involve the presence of

cognitive frameworks that suggest interrelationships between issues (Gamson and Modigliani, 1987; Snow et al., 1986); and ideological learning is not limited to cognition, but can also involve patterns of affect that gives salience to specific clusters of attitudes (Sniderman et al., 1991, Chapter 6). As I mentioned earlier that gender issues are yet a matter of laugh and negligible to the most of general people in Bangladesh; its extending is so influenza and strong that is going beyond of control day by day. Is there any gap between social and cognitive learning? The limitation and shortage of cognitive learning and experts may not biting social learning. It may lack in cognitive learning process, system, structure, and information; maybe who are experts not enough to maintain the level of expertise and performance, a believer of own rigid minority, time factor, lack of willingness, or enough as possible to the assessor. On the other hand, the mass interaction of social learning in every aspect does influence and affects more than cognitive learner teaching or guideline. It is true the spending of learning time in society is more than cognitive learning if and only family source is excluded. Family source has been denoted here cognitive knowledge as because the beginning of ABC, its transferring to kids is family whereas family members are key cognitive personnel. If there is similarity between family and social learning than it can be conflict with other learning institutes as mentioned earlier. However, learning for a kids also can make change to family members and their till time stereotype learning on gender role.

There is an enduring view of food as “women’s work,” which has been reflected in the literature over a long period of time (Charles and Kerr, 1986; 1988; Warde and Hetherington, 1994; Dobson et al., 1994; Beardsworth and Keil, 1996). Changing, understanding and recognitions are time, learning, and education factor but need initiative to maintain so but women still spend more time and have more responsibility for food activities such as marketing, menu planning, and budgeting, preparing meals, and cleaning up after meals (D’Silva and Beagan, 2011; Pettinger et al., 2006; Warde et al., 2007). It also differs in the context of rural Bangladesh especially for marketing and budgeting. However, influences of gender role are as genetic, family, education, institutes, and mass-media, society, and very commonly in profession areas. Girls do not walk fast as agile, calm boys as like girls; long hear for girls, and black means ugly/mean. Communication is a symbolic process whereby reality is produced, maintained, repaired, and transformed (Carey, 1989). Since history, women’s involvement in the nationalist movement at many levels in the nineteenth century has been created a debate on women’s position (Azim and Sultan, 2010).

We use gender issue toward children mentioning that, what they should do rather than what they can do? We apply our choice and do expect like that, rather than help them to grow up as a gender friendly human. It’s about opening mind to accept ourselves to each other, to who we are, breaking the prejudice invisible gender role structure. “When we see a baby, why do we ask is it a boy or girl?” By Elvin Pedersen-Nielsen what psychology behind push us to think on, in related? “No one is to blame for this issue need to change, but each of us is responsible for the solution,” said by Janet Crawford.

When I shared my learning with village friends and encourage them to maintain gender issue in personal life, they look at me differently, some says you are in dream, impossible in real life, little learning is dangerous, you crossing your marriage age, when be married we follow-up, easy to say but difficult in real life, give power to women means you will be in trouble and so more.

11. Gender Role and its Impact

The research of Simon (2007) revealed that a School’s ideological stance shapes up the stances of the children. The experience from schools shows that the larger school policy, the power relation of men and women employee, and the stances on gender role and relation has an impact on the teachers too and that gets transferred to the students. Lacking of gender sense or ignoring gender issues as important to the grown-up child means heading future generation to a world where all sort of gender discrimination is verily a simple matter. Kids who are heading future parent as usual in gender role as like present Bangladesh means remains behind a generation from national gender development and sensitization which do impact every area of national development. In labor industry, working zone, job sectors, professional environment, and all any other productive areas beside social life are be affected by; economic access, empowerment, and strengthen economic growth are captured to the counted people

mostly to the men excluding a comparison ratio of pair hands of women as idle means women represent almost half of the population of Bangladesh, of whom over 75 percent live in rural areas (BBS, 2007). It is nicely visible when looking at the workplace and the family that how these institutions are shaped to fit men's lives (Basow, 2002. p. 134). In social human life, the impact of stereotype distinct gender role promotes to maintain traditional patriarchy, masculinity, discrimination, violence, subversives, subordination, just follower, empty backbone or stands by others, dependable or as pending master than a complete enable personnel, for instance, the stereotype six structures of patriarchy are already mentioned above in the History and Documents title. We are such society where a girl or woman needs to struggle more than a boy or men to be self-dependable, or bread owner means neglecting and crossing all social stigma, and stereotype tradition (oral, family, cultural, prophetic, or old tradition) and must compete with a most facility holder men opponent.

It is also seen that society appreciate, accept, and recognized a woman when she is in the front page or a headline of portal by goodwill but fears to maintain as changing trend to own kids or daughter. We are in such society where parent prefers to arrange marriage for her daughter than lead to be self-dependable as general to son. We are still in such society where daughter means tension of parents; tension for color, size, height, education, cost effect, access, relation, character, behavior, friend circle, moving, safety and security, prestige, honor, work-action-profession, dowry, financial, properties, assets, etc., and it continues even after marriage; during marriage life - what she knows or does not know; her capacity, capability, nursing, maintenance, habit, practice, expertise, skills, etc., are noticed by in laws people. Hence, gender role and its impact affect whole life-cycle of people, especially on girl and womn. Multiple institutions impact on gender formation: The school, the family, the workplace, peers, the mass media, and the new communication technologies are salient in the contemporary era. Institutions simultaneously shape and are shaped by the individual agency (Bourdieu, 1977; Giddens, 1979); thus, the process is both dynamic and subject to corrective change in both aspects practicing culture and raising awareness culture.

That "employee" family, where all family members are professional, may have no so much personal asset or properties to the guardian due to make offspring self-dependent but at the end a proud duly responsible parents to the society. A symbol of happy life indeed.

12. Gender Role for Social Awareness

Like every developing country Bangladesh also dreams, has vision to, and working for development; development in 360° is a great challenge whereas basic needs for all is yet insufficient. Economic, communication, and human development, livelihood, and social development are the actual vision as national development, and it is easier to move at if gender disparity in every aspect are minimize and lead a nation to demolish it from people's message, mentality, and exercise of psychology in practices. Is it possible? Every change take time, but initiative and beginning are as important as to keep it work. If we look state policy, and its system gender issues are exist but not working accordingly in social and human life, means need more strong action. It is a proverb that human general nature to live freedom, and so breaks the rule but controlled also possible by strong rule. Moreover, it is proven by history to present hence with time this make the change into the habit by practice.

It says that the globe is open, in hand, and we people know more very easily in this digital era, but rarely want to maintain ourselves especially when it is a matter of gender issues. We aim bright future for our generation and devotedly work for, but our unconscious mind makes a difference when we (parents) took decision for son and daughter, for me and my housewife (even else it). We rarely believe that we maintain stereotype gender role, with time it could be changed or it needs change. It is beyond of our belief, or we dare to belief that a daughter is as important and valued strong as a son in career, establishment of life, and so more crossing the boundary of physical strength. Likewise to take care baby, cooking food, nursing and nursing job, and household work and so more stereotype gender role is fixed for women whereas decision-making, family planning, career talking, productive work, access, and power belongs to men. However, prestige, honor, and responsibility are not as ornaments to apply for women as better half of men. Recognition and mutual understanding are main social awareness tool

for gender role in human social life that leads domestic and national development. Overall, an attempt to make and provide a gender disparity free society for the future generation and this attempt has to make from both ends crossing the boundary of mother or father, literate or illiterate and rural or urban as a national view.

There is a family in our village, very much well known as “Employee” family; seven members of the family and everyone are job holder even son in law are also professional; “according to the parent we did not make physical property and asset but educated children; and so to the villagers we are employee family.” Said by the head of family.

It hints that people who believe in physical property and huge capital as a measurement tool of one’s social position, power, and values than education, job, or service income.

13. Tradition and Changing View of Gender Role Toward Work, Job, and Economy

The possibility of changing attitudes toward gender roles are linked to broader changes in rights-based beliefs merit investigation. Housework is excluded from the definition of productive activity so that the multitude of women’s household maintenance tasks remains unaccounted (Baden et al., 1994). The manufacturing sector in Bangladesh is small, constituting <10% of total employment. Agriculture (women 71% comparing 60% men) and manufacturing (women 21% comparing 8.5% men) women have more participation comparing other negligible areas (domestic service, care, and outer access). There has been a large increase in the number of women working in a narrow range of urban-based industries, particularly garments and textiles, and to a lesser extent pharmaceuticals and fish processing. Apart from these, other contributing factors to the marked high growth rate of women in managerial occupations are the increasing numbers of women-owned small and medium enterprises, and the rise of media, transnational telecommunications, and transnational financial, and local service sectors (Suryanarayanan and Kleinman, 2011). The more diverse employment profile of men is reflected in their employment in a range of nonagricultural sectors including trade and catering, manufacturing, community personnel services, transport, and construction. NGOs are for leasing or share-cropping land for vegetable production, leasing ponds for fish cultivation and share-rearing livestock (Jahan, 1989; World Bank, 1990a). Consequently, despite unequal access to resources, increasing numbers of women joined the paid workforce and many of them joined in non-traditional, hitherto male jobs. To stable in work competing male domination women put extra effort for adapting the prevailing work culture, as men still design, manage, and occupy the majority of decision-making positions of an organization.

In Bangladesh, for instance, the percentage of women joining the organized labor force has increased approximately from 21.28% in 2002–2003 to 102% in 2010 with an annual growth rate of 7.28% (Bangladesh Bureau of Statistics - BBS, 2010). Naripokkho (1991) suggest that women’s involvement in the sector is considerably underestimated because of a narrow interpretation of which jobs constitute construction work. In the public services, technical, administrative, and managerial occupations (BBS, 1992) most women’s employment is concentrated in education, health and family planning. It is also can counted as a rising area the banking sectors where women engagement is growing up with time. In Bangladesh, the annual labor growth rate of women for the period of 2002–2003 to 2010 was 7.45% which was much higher than the rate (2.00%) for men (BBS, 2010). In rural areas, the number of female workers has increased from 6.4 million in 1999–2000 to 13.2 million in 2010 (or 106%); and in urban areas, this number has increased from 2.2 million to 4 million (or 81.8%) for the same period (Basak and Zelinski, 2013).

Hence, working sectors of women and gender role are completely man-made issue that has been created constraint in outer access, empowerment, and power relation where women actions are evaluated as underestimation and subordination to men. Oppression within household is a large factor behind women’s inequality in all spheres: In government, politics, economics, and the workplace, which are areas traditionally associated with men (Cook 1994. p. 11). Although women have equal status by law, in reality, this equality has yet to materialize (Sogra, 1995; Halder, 2004; Khan, 2005).

14. Conclusion and Recommendation

Human capital theorists developed the “New Household Economics,” which was applied to impute the value of time allocation to household production (Becker, 1965; Michael and Beeker, 1973). This focused the gender division of labor on the valuation of homework, irrespective of whether the time is spent on productive or reproductive work, and in terms of market wages, the role of comparative advantages and specialization in the allocation of labor (Beneria, 1995; Gronau, 1973).

The adoption of a particular attitude does not occur in isolation from the adoption of other attitudes within the same issue domain (Page and Shapiro, 1992. p. 32). Yet it is also undoubtedly true that “women” are viewed by society as an existing social category and gender differences are often linked to inequalities in power and opportunities (Dahlerup, 2006; Krook and Childs, 2010; Paxton and Melania, 2014; Phillips, 1995). In countries with low levels of development international governing bodies and aid organizations have focused increasing attention on women’s political and economic autonomy, which has dramatically increased the popularity of gender quotas (Burnet, 2012; Bush, 2011). The numeric impact of national gender quotas has made a primary strategy for promoting more balanced political representation for women in recent years. Today, over 100 countries have now instituted some form of gender quota legislation for women in politics (Clayton, 2016). In fact, donor countries often demand that governments increase women’s representation through gender quotas as a condition of their support (i.e., Afghanistan and Iraq) (Bauer and Britton, 2006a and b; Matland, 2006; Tripp et al., 2006).

Tradition and trends are not only for fashion designer or technology but it also now a great necessity for gender role and its application in every aspect. If we look at a matriarchy society like Thailand where women are engaged almost every kinds of work and key income generator that does not mean men are house husbands. Likewise Singapore a role model of development in Asia because of their citizens productive work attachment and engagement neglecting gender stereotype role with a specific landscape, resources, uses, job fields, and counted people. Traditional gender role also discriminate family members relations comparing son and daughter mobility and explore for own development and establishment. Being patriarchy society a father want to keep live his name, honor through son than daughter a stereotype masculine psychology by a generation where change is if only by chance. The gender role learning gap between rural and urban grownup children differs because of access and broadcast TV channel channel, media as well as social media platform. Hence, institutions practices rarely affect on stereotype traditional gender role, whereas globally institutions are key performer to change and develop practitioner maintaining gender balance in economic and national development.

In this connection, our social view which as important belonging as a family to a grown-up kids to know, learn and response to the matter of gender role. Traditional practice and thought on patriarchy also need to introduce matriarchy social system to reveal that it is not more than man-made social system but time, place, situation can make difference as required either blending or better off by mutual rather than influence by only patriarchy. So institutions mostly primary academics where begins of formal learning needs to appendix curriculum on gender role (issues) so that will not for awareness but an initiative to break the stereotype patriarchy psychology. It could be a regular process of work by academic and government institutes to do arrangement for workshop, guardians group meeting and discussion on gender issues works as supportive awareness raising tool. The main aim is to awake and grow up positive realization by nation on that, as did by the United States by empowering women in mobility, access, and engaging labor markets to restructure social system and economic development. Thus, automatically dump the inequality status. It yet a lesson through the globe that leadership, strong strategy and its right application practicing by literate more leads the nation crossing the boundary of illiterate, clown, and general ordinary people. To get a better result in changes need a combination of lesson and practice, else it is rarely according to expectation. Likewise if so much gap in learning and social systems, environment, and practice, its effect as present Bangladesh in gender aspects. So needs to develop practice culture in society to minimize as it in the root of people and its impacts not only a life cycle by generation so long future. This is the high time to think and take the initiative by the school to research on gender addresses issues such as the construction of masculinities and femininities, forms

of violence such as bullying and homophobia, and the active role of peers in the formation of school cultures.

A core recommendation to bring in front the issue of patriarchy and matriarchy society system, social structure, role and action of people and make an understanding that, there is no gender role barriers in action and living life for citizen which is a great barriers in national and international development, it is a just social constructed system grip by tradition of human psychology. Whoever able to come out from such structure they are doing well more better than others and this is the high time for Bangladesh to think about it, initiate on and take action with a goal and vision to demolish gender role biased free Bangladesh.

References

- ADB. (2004), Gender, Poverty and the Millennium Development Goals: Lao People's Democratic Republic Country Gender Strategy. Manila: ADB.
- ADB. (2007a), Gender and Development Plan of Action (2008-2010). Manila: ADB.
- Ahmed, A.U., Quisumbing, A.R., Hoddinott, J.F. (2007), Relative Efficacy of Food and Cash Transfers in Improving Food Security and Livelihoods of the Ultra-poor in Bangladesh., Washington DC: International Food Policy Research Institute (IFPRI). Available from: http://www.documents.wfp.org/stellent/groups/public/documents/liaison_offices/wfp144615.pdf. [Last retrieved on 2009 Jul 19].
- Ali, R. (2012), Changing Expectations of Gender Roles in Bangladesh: The Case of Female Field Staff of BRAC. Research Monograph Series No. 52. Available from: <http://research.brac.net/new/all-monographs/seriesno52>
- Alwin, D.F. (1991), Family of origin and cohort differences in verbal ability. *American Sociological Review*, 56, 625-638.
- Aly, A. (2007), Islamophobia; Terrorism and mass media; Mass media and race relations; Minorities--press coverage; Muslims--public opinion. *Australian Journal of Social Issues*, 42(1), 27-40.
- Ambady, N., Shih, M., Kim, A., Pittinsky, T.L. (2001), Stereotype susceptibility in children: Effects of identity activation on quantitative performance. *Psychological Science*, 12, 385-390.
- Ampofo, A.A., Josephine, B.B., Mary, J.O. (2008), Researching African women and gender studies: New social science perspectives. *African and Asian Studies*, 7(2008), 327-341.
- Anderson-Levitt, K.M., Marianne, B., Aminata, M.S. (1998), Inside classrooms in Guinea: Girls' experiences. In: *Women and Education in Sub-Saharan Africa*. Marianne Bloch, Josephine Beoku-Betts, and Robert Tabachnick. Boulder, CO: Lynne Rienner Publishers.
- Available from: <http://www.gnhc.gov.bt/publications/rep/gpsr.htm>. https://www.amazon.com/Education-Bhutan-Schooling-Happiness-Asia-Pacific-ebook/dp/B01LYUE0BG/ref=sr_1_1?s=books&ie=UTF8&qid=1524924885&sr=1-1&keywords=9789811016493
- Available from: [https://doi.org/10.1016/S0049-089X\(03\)00041-3](https://doi.org/10.1016/S0049-089X(03)00041-3). [Available on 2003 Jul 31].
- Available from: <https://www.thedailystar.net/women-who-dream-to-be-train-drivers-58267>. [Available on 2015 Jan 03].
- Available from: <http://webcache.googleusercontent.com/search?q=cache:zW-eVHZ1d9MJ:https://www.counter-currents.org/bhuhiyan160807.htm&num=1&hl=bn&gl=th&strip=1&vwsr=0>
- Apple, M., Weiss, L. (1986). Vendo a educação de forma relacional: classe e cultura na sociologia do conhecimento escolar. *Educação e Realidade*, 11(1): 19-33.
- Azim, F., Sultan, M. (2010), Mapping Women's Empowerment, Experiences From Bangladesh, India and Pakistan. Dhaka, Bangladesh: UPL & BRAC Development Institute.
- Berk, S.F. (1985). *The Gender Factory: The Apportionment of Work in American Households* Plenum Press, New York (1985).
- Baden, S.A.M., Goetz, C.G., Guhathakurta, M. (1994), Background Paper on Gender Issues in Bangladesh, Prepared for British High Commission, Dhaka, August.
- Basak, C., Zelinski, E. (2013), In: Alloway, TP, Alloway, AG., editors. A hierarchical model of working memory and its change in healthy older adults. In: *Working Memory: The Connected Intelligence*. London: Psychology Press. p83-106.
- Basow, A.S. (2002), Androcentrism. In: Worell, J., editor. *Encyclopedia of Women and Gender: Sex Similarities and Differences and the Impact of Society on Gender*. Vol. I. J. San Diego: Academic Press. p125-136.
- Batliwala, S. (1994), The meaning of women's empowerment: New concepts from action. In: Sen, G., Germain, A., Chen, L.C., editors. *Population Policies Reconsidered: Health, Empowerment and Rights*. Cambridge, MA: Harvard University. p127-138.

- Bauer, G., Britton, H.E. (2006b), Women in African parliaments: A continental shift? Women in African Parliaments. Boulder, CO: Lynne Rienner. p1-44.
- Bauer, G., Britton, H.E., editors. (2006a), Women in African Parliaments. Boulder, CO: Lynne Rienner.
- BBS. (1992), Statistical Yearbook of Bangladesh. Dhaka: Statics Division, Ministry of Planning.
- BBS. (2007b), Household Income and Expenditure Survey 2005. Dhaka: Bangladesh Bureau of Statistics, Ministry of Planning, Government of People's Republic of Bangladesh.
- BBS. (2010), Report on Household Income and Expenditure Survey 2005. Dhaka: Bangladesh Bureau of Statistics (BBS).
- Beardsworth, A., Keil, T. (1996), *Sociology on the Menu*. London: Routledge.
- Becker, G.S. (1965), A theory of the allocation of time. *Economic Journal*, 75, 493-517.
- Begum, N.N. (1988), Pay or Purdah: Women and Income Earning in Bangladesh. Dhaka: Sohug Printers.
- Benería, L. (1995), Toward a greater integration of gender in economics. *World Development*, 23(11), 1839-1850.
- Benschop, Y., Verloo, M. (2006), Sisyphus' sisters. Can gender mainstreaming escape the genderedness of organizations? *Journal of Gender Studies*, 15(1), 19-33.
- Beoku-Betts, J. (1995), We got our way of cooking things: Women, food and preservation of cultural identity among the gullah. *Gender and Society*, 9(5), 535-555.
- Bista, M.B. (2004), A Review of Research Literature on Girls' Education in Nepal. For UNESCO Bangkok. Bangkok: UNESCO.
- Bourdieu, P. (1977), *Outline of a Theory of Practice*. Cambridge: Cambridge University Press.
- Brand, T., Elaine, S., Ruiz, R., Padilla, A. (1974), Ethnic identification and preference: A review. *Psychological Bulletin*, 81, 860-890.
- Brooks, C., Bolzendahl, C. (2004), The transformation of US gender role attitudes: cohort replacement, social-structural change, and ideological learning. *Social Science Research*, 33(1), 106-133.
- Brownmiller, S. (1975), *Against our Will: Men, Women, and Rape*. New York: Simon and Schuster.
- Burnet, J.E. (2012), *Genocide Lives in us: Women, Memory, and Silence in Rwanda*. E-ISBN-13: 9780299286439. University of Wisconsin Pres. OCLC Number: 815620996.
- Bush, S.S. (2011), International politics and the spread of quotas for women in legislatures. *International Organization*, 65(1), 103-137.
- Belk, Russell W., Bahn K.D., Mayer R.N. (1982), Development Recognition of Consumption Symbolism, *Journal of Consumer Research*, 9 (June), 4–17.
- Belk, Russell W., Mayer R.N., Driscoll A. (1984), Chil-dren's Recognition of Consumption Symbolism in Children's Products, *Journal of Consumer Research*, 10, 386–97.
- Campbell, M.C., and Gina, S.M. (2011), Seeing is eating: How and when activation of a negative stereotype increases stereotype-conductive behavior. *Journal of Consumer Research*, 38(3), 431-444.
- Campbell, M.C., Manning, K.C., Leonard, B., Manning, H.M. (2016), Kids, cartoons, and cookies: Stereotype priming effects on children's food consumption. *Journal of Consumer Psychology*, 26(2), 257-264.
- Carey, J. (1989), *A Cultural Approach to Communication*. New York: Routledge.
- Charles, N., Kerr, M. (1986), Issues of responsibility and control in the feeding of families. In: Rodmell, S., Watt, A., editors. *The Politics of Health Education: Raising the Issues*. London: Taylor and Francis.
- Charlesworth, H. 1995. 'Human rights as men's rights'. In: Peters, J., Wolper, A., editors. *Women's Rights, Human Rights: International Feminist Perspectives*. New York: Routledge. p103-111.
- Connell, R.W. (1993), The big picture: Masculinities in recent world history. *Theory and Society*, 22, 597-623.
- Connell, R.W. (1996), Teaching the boys: New research on masculinity, and gender strategies for schools. *Teachers College Record*, 98(2), 206-235.
- Cook, R.J. (1994). Are we helping foster care youth prepare for their future? *Children and Youth Service Review*, 16 (3/4), 213- 229.
- Chaplin, L.N., Lowrey, T.M. (2010). The development of consumer-based consumption constellations in children. *Journal of Consumer Research*, 36, 757–777.
- Diana Z., O'Brien, Rickne J. (2016). Gender Quotas and Women's Political Leadership. Volume 110, Issue 1, pp. 112-126.
- Dijksterhuis, A., Smith, P.K., van Baaren, R.B., Wigboldus, D.H.J. (2005). The unconscious consumer: Effects of environment on consumer behavior. *Journal of Consumer Psychology*, 15,193–202.
- D' Sylva, A., Beagan, B.L. (2011), Food is culture, but it's allow power: The role of food in ethnic and gender identity construction among Goan Candian Women. Routledge. Doi: 10/1080/09589236.2011.593326.
- D' Sylva, A., Beagan, B.L. (2011), 'Food is culture, but it's also power': The role of food in ethnic and gender identity construction among Goan Canadian women. *Journal of Gender Studies*, 20(3), 279-289.
- Dahlerup, D. (2006), 'The story of the theory of critical mass'. *Politics and Gender*, 2(4), 511-522.

- Devasahayam, T.W. (2005), "Health and Mortality: Situation and Challenges in Asia and the Pacific." In: Social Development Division, the United Nations Economic and Social Commission for Asia and the Pacific (ESCAP) (eds.) *Emerging Issues of Health and Mortality in the Asian and Pacific Region*. Asian Population Studies Series No. 163. New York: United Nations. p11-35.
- Dijksterhuis, A., Bargh, J.A. (2001), The perception-behavior expressway: Automatic effects of social perception on social behavior. *Advances in Experimental Social Psychology*, 33, 1-40.
- Dobson, B., Beardsworth, A., Keil, T., Walker, R.D. (1994), *Choice, and Poverty: Social, Cultural, and Nutritional Aspects of Food Consumption among Low-income Families*. London: Family Policies Study Centre.
- Diana Z. O'Brien and Johanna Rickne (2016). Gender Quotas and Women's Political Leadership. Volume 110, 1, pp. 112-126.
- Eagly, A.H., Carli, L.L. (2003a), The female leadership advantage: An evaluation of the evidence. *Leadership Quarterly*, 14, 807-834.
- Eagly, A.H., Carli, L.L. (2003b), Finding gender advantage and disadvantage: Systematic research integration is the solution. *Leadership Quarterly*, 14, 851-859.
- Eagly, A.H., Karau, S.J. (2002), Role congruity theory of prejudice toward female leaders. *Psychological Review*, 109, 573-598.
- Erikson, R.S., Kent, L.T. (1995), *American Public Opinion*. 5th ed. New York: Addison Wesley Longman.
- Espinosa, G. (2006), El currículo y la equidad de género en la primaria: Estudio de tres escuelas estatales de Lima. In: Ames, P., editor. *Las Brechas Invisibles. Desafíos para una Equidad de Género en la Educación*. Lima: Instituto de Estudios Peruanos. p103-147.
- Fay Chung (2007). *United Nations Girls Education Initiatives-Making Ungei Work: Lessons from Four African Countries*. ISBN:9966-7187-0-2.
- Ferree, M., Hall, E. (1996), Rethinking stratification from a feminist perspective: Gender, race, and class in mainstream textbooks. *American Sociological Review*, 61(6), 929-950.
- Ferree, M.M. (1974), A woman for president? Changing Responses: 1958-1972. *The Public Opinion Quarterly*, 38, 390-399.
- Finn, J.D. (1980), Sex differences in educational outcomes: A cross-national study. *Sex Roles*, 6, 9-25.
- Flerx, V.C., Fidler, D.S., Rogers, R.W. (1976), Sex role stereotypes: Developmental aspects and early intervention. *Child Development*, 47(4), 998-1007.
- Fruzzetti, L., Perez, R.M. (2002), To gender of the nation: Allegoric femininity and women's status in bengal and goa. *Etnografica*, 6(1), 41-58. Available from: http://www.ceas.iscte.pt/etnografica/docs/vol_06/N1/Vol_vi_N1_41-58.pdf. [Last accessed on 2010 Nov 30].
- Gamson, W.A., Modigliani, A. (1987), The changing culture of affirmative action. In: Braungart, R.G., Braungart, M.M., editors. *Research in Political Sociology*. Vol. 3. Greenwich, CT: JAI Press. p137-177.
- Garrahy, D. (2001), Three third-grade teachers' gender-related beliefs and behaviors. *The Elementary School Journal*, 102(1), 81-94.
- Gherghinescu, R. (2006), *Ruxandra Gherghinescu Sinteză de Psihologie Socială*. Vol. I. Bucharest: Argument.
- Giddens, A. (1979), *Central Problems in Social Theory*. London: Macmillan.
- Gilligan, C. (1982), *In a Different Voice: Psychological Theory and Women's Development*. Cambridge, MA: Harvard University Press.
- Glenn, N.D. (1980), Values, attitudes, and beliefs. In: Baltes, P.B., Brim, O.G. Jr., Kagan, J., editors. *Constancy and Change in Human Development*. Cambridge: Harvard University Press. p596-640.
- Goetz, A.M. (1999), Managing organisational change: The 'gendered' organization of space and time. In: Weetman, C., editor. *Gender in Development Organisations*. Oxford: Oxfam GB. p17-27.
- Gronau, R. (1973), The intra-family allocation of time: The value of the housewives' time. *American Economic Review*, 68, 634-651.
- Gross National Happiness Commission. (2001; 2010), *Keeping Promises: A Report on the Status of Implementation of the Brussels Programme of Action in Bhutan for the Decade (2001-2010)*, RGOB. Available from: <http://www.un.orgf>. [Last accessed on 2011 Apr 14].
- Halder, N. (2004). Female representation in parliament: A case study from Bangladesh. *New Zealand Journal of Asian Studies*, 6(1). 27-63.
- Hess, B. Ferree, M.M. (1987). *Analyzing Gender: A Handbook of Social Science Research*, Sage Publications, Newbury Park (1987), pp. 9-30.
- Hirsch, P.M., Shanley, M. (1996), The Rhetoric of 'Boundaryless': Or How the Newly Empowered Managerial Class Bought Into its Own Marginalization. In: Arthur, M., Rousseau, D., editors. *Boundaryless Careers: Employment in the New Organizational Era*. New York: Oxford University Press.
- Hossain, M., Bose, M.L., Ahmad, A. (2004) *Nature and Impact of Women's Participation in Economic Activities in Rural Bangladesh: Insights from Household Surveys*. Working paper No. 20, Department of Economics,

- Sweden: Lund University.
- Hossain, M., Rahman, M., Bayes, A. (1994), Rural Non-farm Economy in Bangladesh: A Dynamic Sector or a Sponge of Adsorbing Surplus Labor? SAAT (South Asia Multidisciplinary Advisory Team) Working Paper, International Labour Office, New Delhi, India.
- Inglehart, R. (1977), *The Silent Revolution: Changing Values and Political Styles among Western Publics*. Princeton: Princeton University Press.
- Jennifer, R. (2017), Gender quotas for women in national politics: A comparative analysis across development thresholds. *Social Science Research*, 66, 82-101.
- Jorys, S. (2005), *Muslim by Law: A Right or a Violation of Rights? A Study about the Maldives*. p14.
- Jahan, R., (1989). *Women and development in Bangladesh: challenges and opportunities*, iFord Foundation/ Bangladesh, Dhaka, March.
- Karlsson, P., Mansory, A. (2007), *An Afghan dilemma: education, gender and globalization in an Islamic context*. Afghanistan Research and Evaluation Unit. Stockholm, Sweden: Institute of International Education, Department of Education.
- Kocurek, C.A. (2015), Who hearkens to the monster's scream? Death, violence and the veil of the monstrous in video games. *Visual Studies*, 30(1), 1-11.
- Krook, M.L., Childs, S., editors. (2010), *Women, Gender, and Politics: A Reader*. Oxford and New York: Oxford University Press.
- Kuhlmeier, V., Wynn, K., Bloom, P. (2003), Attribution of dispositional states by 12-month-old infants. *Psychological Science*, 14, 402-408.
- Kvande, E. (2005), 'Embodying Male Workers as Fathers in a Flexible Working Life'. In: Morgan, D., Brandth, B., Kvande, E., editors. *Gender, Body and Work*. London: Ashgate. p75-89.
- Khan, F.C. (2005). Gender violence and development discourse in Bangladesh. Volume 57, 184, p219-230.
- Lawrence K. (1971). *Stages of Moral Development As a Basis for Moral Education*. In *Moral Education*, pp. 24-92. Edited by C.M. Beck; B.S. Crittender; and E.V. Sullivan. New York: Neuman Press, 1971.
- Lavender, J.M., Wonderlich, S.A., Engel, S.G., Gordon, K.H., Kaye, W.H., Mitchell, J.E. (2015), Dimensions of emotion dysregulation in anorexia nervosa and bulimia nervosa: A conceptual review of the empirical literature. *Clinical Psychology Review*, 40, 111-122.
- Lavender, T., Janette, L., Alison, C., Rebecca, L., Tracey, A.M. (2015), Nature makes you blind to the risks?: An exploration of womens' views surrounding decisions on the timing of childbearing in contemporary society. *Sexual and Reproductive HealthCare*, 6(3), 157-163.
- Lee, V.E., Marks, H., Byrd, T. (1994), Sexism in single-sex and coeducational secondary school classrooms. *Sociology of Education*, 67, 92-120.
- Lipset, S.M., Lazarsfeld, P.F., Barton, A.H., Linz, J. (1954), *The Psychology of Voting: An Analysis of Political Behavior*. Cambridge: Addison-Wesley.
- Lopata, H.Z., Thorne, B. (1978). On the Term "Sex Roles". *Journal of Women and Culture of Society* Vol. 3 No. 3.
- Mayer, Robert N., Belk R. (1982), "Acquisition of Consumption Stereotypes by Children," *Journal of Consumer Affairs*, 16, 307-21.
- Margaret, C.C., Kenneth, C.M., Bridget, L., Hannah, M.M. (2015), Kids, cartoons, and cookies: Stereotype priming effects on children's food consumption. *Journal of Consumer Psychology*. DOI: org/10.1016/j.jcps.2015.06.003.
- Martina, M., Bruce, W. (1999), Inequality in earnings at the close of the twentieth century. *Annual Review of Sociology*, 25, 623-657.
- Martino, W., Frank, B.W. (2006), The tyranny of surveillance: Male teachers and the policing of masculinities in a single sex school. *Gender and Education*, 18(1), 17-33.
- Mason, K.O., Czajka, J.L., Arber, S. (1976), Change in U.S. women's sex-role attitudes, 1964 -1974. *American Sociological Review*, 41, 573-596.
- Matland, R. (2006), Electoral quotas: Frequency and effectiveness. In: Dahlerup, D., editor. *Women, Quotas and Politics*. London: Routledge. p275-292.
- Merluzzi, J., Dobrey, S.D. (2015), Unequal on top: Gender profiling and the income gap among high earner male and female professionals. *Social Science Research*, 53, 45-58.
- Michael, R.T., Becker, G.S. (1973), On the new theory of consumer behavior. *Swedish Journal of Economics*, 75(4), 378-396.
- Ministry of Education (MoE) Bhutan. (2004a), *National Education Assessment in Bhutan: A Benchmark Study of Student Achievement in Literacy and Numeracy at Class 4, 2003*. A Technical Report of Bhutan Board of Examinations, Ministry of Education.
- Mojaddidi, B. (2006), *Free Quality Education for Every Afghan Child*. Oxfam Briefing Paper, Oxfam International.

- Available from: http://www.ungei.org/oxfam_bp93_afghanistan.pdf
- Morris, Martina and Bruce Western. 1999. Inequality in Earnings at the Close of the Twentieth Century. *Annual Review of Sociology*, 25:623-57.
- Morgan, S.P., Waite, L.J. (1987), Parenthood and the attitudes of young adults. *American Sociological Review*, 52, 541-547.
- Moscovici, S. (1973), Foreword. In: Herzlich, C., editor. *Health and Illness: A Social Psychological Analysis*. London: Academic Press.
- McKKnown, C., Weubstein, R.S. (2003). The development and consequences of stereotype consciousness in middle childhood. *Children Development*, 74(2), 498-515.
- Neuville, E., Croizet, J.C. (2007). Can salience of gender identity impair math performance among 7-8 years old girls? The moderating role of task difficulty. *European Journal of Psychology of Education*, 22(3),307-316.
- Naripokkho. (1991). *Violence in the Slum of Dhaka City*. Dhaka: Naripokkho.
- Nelly, P.S. (2007), *The Gender Socialization Process in Schools: A Cross-National Comparison*.
- Nweze, C.C. (2010), Domestication of CEDAW: Points to consider for customary laws and practices. In: Shivdas, M., Coleman, S., editors. *Without Prejudice: CEDAW and the Determination of Women's Rights in a Legal and Cultural Context*. London: Commonwealth Secretariat. p49-74.
- Paxton, P., Melania, H. (2014), *Women, Politics, and Power*. 2nd ed. Los Angeles: Sage.
- Peltea, B. (2015), Impact of Change in Social Representations Regarding Gender Roles and its Reflection in Motion Pictures. *Procedia Social and Behavioral Sciences*, 187, 384-389.
- Pettinger, C., Holdsworth, M., Lawton, J. (2006), Meal patterns and cooking practices in southern France and central England. *Public Health Nutrition*, 9(8), 1020-1026.
- Phalane, M.M. (2001), *Sharing the Workplace with Men: The Reality of Gender Based Development and Transformation*, Paper presented at the Joint Centre for Political and Economic Studies Conference, Centurion Lake Hotel, Centurion.
- Phillips, D.C. (1995), The good, the bad, and the ugly: The many faces of constructivism. *Educational Researcher*, 24(7), 5-12. Available from: <http://www.univie.ac.at/constructivism/archive//2963>
- Piaget, J. (1932; 1965), *The Moral Judgment of the Child*. New York: The Free Press.
- Page B.L., Shapiro R.Y. (1992). *The Rational Public: Fifty Years of Trends in Americans' Policy Preferences*. Chicago: Univ. Chicago Press.
- RGoB. (2007), *Bhutan Poverty Analysis Report*. Statistical Bureau. Thimphu: RGoB.
- Reiber, L.P., Luken, N., Smith, J. (1998). Project KID designer: Constructivism at work through play. *Meridian: A Middle School Computer Technologies Journal*, 1(1). [Available on 2009 Feb 24].
- Rieber, L.P., Luke, N., Smith, J. (1998), Project KID DESIGNER: Constructivism at work through Play. Available from: https://projects.ncsu.edu/meridian/jan98/feat_1/kiddesigner.html
- Robinson, J.P., Godbey, G. (1997), *Time for Life: The Surprising Ways Americans Use Their Time*. Park, Pa: Pennsylvania State University Press.
- Rosenberg, M., Kopelman, I.J., Talmon, Y. (1990), Factors affecting retention in spray drying microencapsulation of volatile materials. *Journal of Agricultural and Food Chemistry*, 38, 1288-1294.
- Roshan, C. (2009), *Overcoming Barriers to Girls' Education in South Asia*.
- Rosenberg R., Elmgren R., Fleischer S., Jonsson P., Persson G., Dahlin H. (1990). Marine eutrophication case studies in Sweden. *Ambio* 3: 102-108.
- Sogra, K J. (1995). The socio-economic status of urban women in Bangladesh, *Women Rights are Human Rights*, Canadian Womens Studies, vol. 15, no. 2 and 3, pp. 67-71.
- Sogra K.J. (2014): *The Impact of Gender Differences on the Conflict Management Styles of Managers in Bangladesh*. UK: Cambridge Scholars Publishing. C-1, P-6. ISBN (10): 1-4438-6327-0, ISBN (13): 978-1-4438-6327-8.
- Safi, L.R., Mahmud, S. (1989), *Women's Roles in Agriculture: Present Trends and Potential for Growth*. Dhaka: UNDPUNIFEM.
- Sen, A.K. (1985), Well-being, agency and freedom. *The Journal of Philosophy*, 132(4), 169-221.
- Sen, G., Grown, C. (1987), *Development, Crises, and Alternative Visions: Third World Women's Perspectives*. New York: Monthly Review Press.
- Shelton, B.A., John, D. (1996), The division of household labor. *Annual Review of Sociology*, 22, 299-322.
- Simon, B. (2007), *Shaping a Child's Gender Identity: The Role Of School*. Available from: <http://webcache.googleusercontent.com/search?q=cache:zW-eVHZ1d9MJ:https://www.countercurrents.org/bhuyiyani160807.htm&num=1&hl=bn&gl=th&strip=1&vwsr=0>.
- Simonson, I. (2005), In defense of consciousness: The role of conscious and unconscious inputs in consumer choice. *Journal of Consumer Psychology*, 15, 211-217.
- Smith, L. (2003), Peer relationships in physical activity contexts: A road less traveled in youth sport and exercise

- psychology research. *Psychology of Sport and Exercise*, 4(1), 25-39.
- Sniderman, P.M., Piazza, T., Tetlock, P.E., Kendrick, A. (1991), The new racism. *American Journal of Political Science*, 35, 423-447.
- Snow, D.A., Burke, R.E. Jr., Worden, S.K., Benford, R.D. (1986), Frame alignment pro-cesses, micromobilization, and movement participation. *American Sociological Review*, 51, 464-481.
- Sogra, K.J. (2014), *The Impact of Gender Differences on the Conflict Management Styles of Managers in Bangladesh*. UK: Cambridge Scholars Publishing.
- Spain, D., Bianchi, S.M. (1996), *Balancing Act*. New York: Russell Sage.
- Sultan, M. (2010), Work for pay and women's empowerment: Bangladesh. In: Azim, F., Sultan, M., editors. *Mapping Women's Empowerment: Experiences from Bangladesh, India and Pakistan*. Dhaka: The University Press Limited. p95-119.
- Sultana A.M. (2010). Patriarchy and women's gender ideology: a socio-cultural perspective. *J Soc Sci* 6.1: 123-126.
- Suryanarayanan, S., Kleinman, D.L. (2011), Disappearing bees and reluctant regulators. *Issues in Science and Technology*, 27(4), 31-36.
- Signorella, M.L., Bigler, R.S., Liben, L.S. (1993). Developmental differences in children's gender schemata about others: A meta-analytic review. *Developmental Review*, 13, 147-183.
- Thornton, A., Freedman, D. (1979), Changes in sex role attitudes of women, 1962-1977. *American Sociological Review*, 44, 831-842.
- Tripp, A.M., Morna, C.L., Konaté, D. (2006), Electoral gender quotas—Sub-Saharan Africa. In: Dahlerup, D., editor. *Women, Quotas and Politics*. London, UK: Routledge. p112-137.
- UNICEF (2007). *United Nations Girls Education Initiatives-Making Ungei Work: Lessons from Four African Countries*. ISBN:9966--7187-0-2.
- Walby, S. (2010), Structuring patriarchal societies. In: Giddens, A., Sutton, P.W., editors. *Sociology: Introductory Readings*. 3rd ed. Cambridge: Polity Press. p30-35.
- Warde, A., Cheng, S., Olsen, W., Southerton, D. (2007), Changes in the practice of eating: A comparative analysis of time-use. *Acta Social*, 50(4), 363-385.
- Warde, A., Hetherington, K. (1994), English households and routine food practices: A research note. *Sociological Review*, 4, 758-778.
- Wildavsky, A.B. (1987), Choosing preferences by constructing institutions: A cultural theory of preference formation. *American Political Science Review*, 81, 3-21.
- Working Paper No. 20, (2009), Department of Economics. Sweden: Lund University. Available from: http://www.nek.lu.se/publications/workpap/Papers/WP04_20.pdf. Last retrieved on 2009 Jul 16].
- World Bank (1990a). *Bangladesh: strategies for enhancing the role of women in economic development*, 'A World Bank Country Study, World Bank, Washington
- Yuval-Davis, N. (1997), *Gender and Nation*. London: Sage.