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WOMEN'S PSYCHOLOGICAL EMPOWERMENT: ANNIHILATION OF CULTURAL DEVALUATION

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ABSTRACT

Present paper aims to utilize the Dr. B.R. Ambedkar's philosophy to comprehend women's devaluation through the ideological control upon women. Empowerment means the movement from enforced powerless status to powerful one. Women's subordinate position is not natural but socially constructed and forced upon them. The mechanism through which patriarchy operates is culture. The devaluation of women has been carried out through culture to establish it as a divine truth. This constructed truth is internalized by women as well as merged with schema of "feminine identity". Thus addressing the schema of being "ideal women" becomes essential to overcome patriarchal oppression. Further women need a comprehensive empowerment which includes the psychological empowerment of women along with social, political and economic. Annihilation of cultural devaluation is required to achieve psychological empowerment. Psychological empowerment includes autonomy, decision making capacities, and Positive self evolution as well as having capacity to regulate her own life as a person and not as a constructed feminine identity of subservient. In this paper role of Dr. Ambedkar's philosophy will be explored to understand the mechanism and genesis of oppression of women and how it relates with caste system. Contribution of Dr. B.R. Ambedkar for women empowerment will be discussed further how these provisions help to achieve psychological empowerment for women, will be analysed. Psychological significance of provision like Hindu Code Bill etc. will be found through Dr. Ambedkar writings and speeches.

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INTRODUCTION

What does the word "Women" reflects? When the term women strike to our brain it automatically reflects image of carer, self-sacrificing, love and the words like Mother, Sister, wife, Daughter etc, is drawn to our consciousness. At the same time if it is asked what is "Men"? Certainly response would be different. The concern here is why women are given special glorification even though being a mother she has to be under supervision of son, being a wife is also subservient position. Yet it is propagated till the extent that women started to idealize their subordinate position. As a group they become emotionally conditioned to ambivalent identity. The ultimate of oppression is when oppressed itself accept it as natural law and part of their identity. The same has ensued in the case of women. Patriarchy is not only maintained but also flourished and propagated to next generation by the oppressed population known as women. Ambedkar was one of the intellects who questioned the mechanical and automatic control of Brahminical patriarchy on women's life.

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Concept of empowerment

Empowerment is the expansion of freedom of choice and action; it involves increasing one's authority and control over the resources and decisions that affect one's life. As people exercise real choice, they gain increased control over their lives. It can also be defined as the act of enabling people to act on their own in order to reach their self-defined goals (Zimmerman, 1995). Here the conception of self defined goal is crucial to be discussed as in case of women the sense of "self" is infected by patriarchal ideology thus when the term "self defined goals" is used, again reflects the similar images of goals which is peculiar to ideal women. The meaning of empowerment is located in social context in form of gender role. To break these constructed images one need to break the conception of womanhood as well as to reach up to a treatment where a person is cognize further from her gender. For this purpose one has to be empowered psychologically to express their real self instead of gendered self. An individual's responses are result of her conditioning through out development. For illustration in the classical experiment of Pavlov with his Dog to understand the classical condition it was clearly demonstrated that the bell was conditioned to the

food and produced the reflective action of saliva secretion even though there is no connection with the ring of bell and secretion of saliva. Finally it is essential to interpret those internalized images of women to liberate our own self and come up with a sense of self. Self is not defined in terms of relation (such as carer, mother, daughter etc) with dominant group (for example male). Furthermore Thomas and Velthouse (1990) define psychological empowerment as an intrapersonal sense of empowerment which occurs as a result of cognitive processes within the individual. The person itself has to realize their existence beyond subservient identity and to cognize the right to human life. The issue of psychological empowerment is not limited to the individual growth only but it also has a broader significance for social life as individual operates on social context. Not only at individual level but in society also the equal treatment has to accept. As Zimmereman (2004) defines empowerment as a value orientation as it includes the perspective that many social problems exist due to unequal distribution of and access to, resources.

An empowerment approach goes beyond ameliorating the negative aspects of a situation by searching for those that are positive. Thus enhancing wellness instead aspects of a researching for those that are positive. In this paper aim is to understand the role of Amedkar's philosophy in for women's psychological empowerment. Rappaport (1987) the roots of empowerment go deep into the political and philosophical foundation of this country. The concept of democracy and its embodiment in our political institution are based on the principal of empowering citizens to participate in decision affecting their welfare. "The concept suggests both individual determination over one's own life, and Democratic participation in the life of one's community, often through mediating structures such as neighbourhood, churches and other voluntary organizations.

Psychological empowerment

Psychological empowerment has been defined as an individual's cognitive state characterized by a sense of perceived control, competence, and goal internalization. PE is thus considered as a multi-faceted construct reflecting the different dimensions of being psychologically enabled, and is conceived of as a positive integrate of perceptions of personal control, a proactive approach to life, and a critical understanding of the socio-political environment, which is rooted firmly in a social action framework that includes community change, capacity building, and collectively.

Rationale of the paper

- There have been different economic and social empowerment programs that have failed to yield the expected results, most probably because the psychological makeup of the people who are being empowered has not been put into consideration.
- Human beings are psychological entities and must be considered as such in the formulation of policies that are directly or indirectly related to them. Failure to do this may yield a negative result.
- Without psychological empowerment, wrong attitudes and behaviours may be exhibited by the masses which may eventually hamper good government policies. For illustration, Panchayati Raj system provides reservation for women candidate to be elected, to assure the

representation of women while in reality elected women act as stamp only. The real power and authority lies in the hand of dominant personality of the village. Thus most of the time policies has been failed to fulfil its very power i.e. to empower women by political participation. There have been several incidents where marginalised population were denied their fundamental rights directly or indirectly.

Cultural Devaluation of Women

Cultural devaluation through the ideological control upon women, through the idealization of chastity and wifely fidelity as the highest duty of women, reinforced through custom and rituals and through construction of notion of womanhood. Further what hampers the psychological empowerment of women is "internalization of such cultural devaluations", served on the name of religion. The cultural devaluation occurs during the process of socialization. The major problem with internalization of discrimination is that women can't even resist the discriminatory treatment. Women perceive their subjugation as natural and legitimate. This propagated as "stri-dharma". Subconscious mind is governed by these ideological controls and standards. Then it became very critical to comprehend and questioned the beliefs regarding natural subservient position of women. It arouses the emotion not logic because women the gender has develop an identity with this devaluation. A brutal result of ancient cultural devaluation is evident in present society too in the form of honour Killing. In Tamilnadu A couple was beaten up to death since the boy belongs to dalit community.

On 3rd of April 2016, *The Hindu* has published a news regarding "Protests against denial of entry into places of worship in Maharashtra and Karnataka", since women not allowed into core of *Shani Shingnapur* Temple in Ahemdagar. Another example can be drawn from the documentary based on the "Nirbhaya". In interview of juvenile offender reflected that they conducted the crime to teach a lesson to not to argue with the men, not to roam late in night and if being a women not to live a free life as a normal person. The mentality revealed in the documentary is not only a criminal one however also most of the citizen held the same for women. As women subjugation has been treated as legitimate. Thus if a girls broke these tradition, patriarchal society obliged to teach a lesson in the form of several violence. This violence are not considered as crime but delineated on the name of honour. The issue remain the same culture devalue women as a person and glorified only if she is bound to conditional security designed by patriarchal culture. These crimes are committed by close relatives to maintain their own so called honour. Clearly stated by Kamla Bhasen (2003) "80% of violence against women, and girls happen inside their homes and is perpetrated by their immediate family members, and all of this is done in the name of honour and culture. A society has to be psychologically empowered to understand human value over culture of subjugation. Philosophy of Dr. B.R Ambedkar provides that opportunity to understand the constructed reality of honor.

Generalizing the philosophy of caste to understand the cultural devaluation of women

While researching the genesis and mechanism of caste Dr. B.R. Ambedkar concluded that "Endogamy is the only

Characteristic that is peculiar to caste". Further it can be argued that women were treated as the object to maintain the "purity of blood". As it is established treatment that women are carrier. Thus it became very crucial to control the sexuality of women by keeping a strong supervision on their autonomy and mobility. Thus imposition of endogamy on exogamy is a mean to creation of caste. Further Dr. Ambedkar point out that if endogamy is to be maintained, conjugal rights from within have to be provided for. But the problem of surplus women arises when husband dies early. Thus the culture of oppression proposed following solution that she can be disposed of in two different ways so as to pressure the endogamy of the caste. First, burn her alive on funeral pyre of her husband, if not burned second, is enforced widowhood on her for the rest of her life. In consequence ancient custom of "SATI" is followed and idealized. Apart from enforced widowhood and custom of *Sati* evidence of cultural devaluation was maintained through child marriage. As Dr. Ambedkar had uncovered the role of these customs to maintain endogamy in the similar way child marriage was outcome of surplus man.

Man as a maker of injunctions, religious social or economic, is most often above them all. In that case same solution can't be imposed on men. Thus, to protect endogamy and resolve surplus man to break it, it became important to keep him "grahastha". But at the same time, problem is to provide him a wife from the same caste. Practiced solution was recruiting bride from the rank of those not yet marriageable. The present paper aimed to explore how these brutal practices such as sati, widowhood, child marriage etc. were honoured on the name of tradition. It was honoured because it was practiced as well as idealized. Who taught women to follow "Sati pratha", to practice widowhood otherwise practice any inhuman traditions. These institutions were honoured to maintain the caste purity. It is clear that caste and gender issues are not separate if one has to be cured then automatically other will be treated. If one is disease other is symptoms. Furthermore Dr. B.R. Ambedkar state, "Origin of caste I mean the origin of the mechanism for endogamy." Mechanism of endogamy flourishes on the system of oppression of women. Thus all these discriminatory and inhuman practices are interrelated. Thus it can be argued that philosophy of Dr. Ambedkar advocate for freedom of mind to think rationally. Manu the law giver of Hindu, I established this unnatural institution as heavenly truth. Women's psyche is governed by the glorified laws and propagated ideals by MANU. Autonomy is prohibited for a woman in *Manusmriti*. As already discussed what "Manusmriti" says that women should be always subservient to men, she deserves no liberty. Other saying similar to restricting autonomy is:

"Woman is an embodiment of the worst desires, hatred, deceit, jealousy and bad character. Women should never be given freedom. (Manu IX. 17 and V. 47, 147)"

Thus these lines as divine truth is absorbed in subconscious mind of women and men as well. Although recent researches reported that Women in India are aware of their suppression, felt betrayed and rejection of their deep felt true emotion but can't revolt against patriarchal culture, (Ravindran (1999), Jejeebhoy and Sathar (2001). Women are half population, equal contributor in economy but yet not have a say in matters regarding control over their own sexuality and reproduction as a deep rooted obligation of religious law given by Manu, scriptures and *Dharmashastra*. Most known Psychologist

reported the animalistic nature of human as well devaluing view on women's innate nature similar as Manu. Freud fails to understand the social context of human behaviour. Freud goes on declaring women as ill and deviated population embodies with worst desire and complexes. To understand the role of patriarchal mind set for psychological illness of women Dr. B.R. Ambedkar goes beyond the Freud. Women were considered secondary position so the definition of "normal" and "mentally health" were measured on the ground of masculinity. The limited scope of expression of self leads women to suffer more mental illness. The "individual self" of women were lacking throughout the development of psychology.

Dr. Ambedkar's treatment includes the representation of women in mainstream so their concern is voiced to encounter patriarchal set up of Knowledge. The reason behind more women in mental asylum than women is not only their mental pathology but also social reality. Women are forced to spend whole life in asylum because, even if they are treated not accepted back in family, widowed and women do not have power to fight back with the men when they are claimed to mentally unsound to get rid of them. Thus subordinate position of women has significant role in the overall expression of mental illness and health. During the social reform/ national movement, the question of gender equality does not arise. This is evident in writings of that time, even the educational right to women were granted only on the grounds that it will help the male companion. When human right activist are advocating for the equal right to each and every individual in India women are worshipped as goddesses but not allowed to life of normal human being. Since the religious approach has almost universally naturalized gender differences, treating them as immutable. Women are treated as inferior to men in their mind and bodily attributes and almost invariably men are treated as the normative human beings of whom women represent a deviation. But most religious worldviews also embody an ambiguity towards women.

On the one hand women are treated as inferior and dangerous and on the other hand they are venerated. Thus the fact that in Hinduism women are equated with animals on the one hand and on the other worshipped as goddesses is characteristic of the religious ambiguity towards women. The flow of these beliefs regarding womanhood was facilitated and communicated through the process called "Infection of Imitation". The term is used by Dr. Ambedkar to describe the caste system. People imitate divine character thus by the religious mean Brahmnical patriarchy created images of Goddesses(female) as subservient to God (male).

For Illustration

Laxmi serves *Vishnu* in Pictures (Messaging feet) if it is pictures of *Brhma*, saraswati is besides him shown in smaller space etc. Symbols are really strong means of communication as it leaves marks on unconscious thought process. It can be submitted that bonfire of *Manusmriti* had been an act of liberating, traditionally slave mind of women. The very act symbolizes the burning of such tradition, culture and religious practices which devalues the women. It signifies the Women are not what had been perpetuated by *shastras* but as an individual and human, equal and parallel to men. Stories are tools to creation and maintenance of culture. The cultural devaluation of women take place by idealizing sacrifices as

womanly duty such as *Sita, Ahilya, Savitri etc.* Idealised image of feminine identity were transmitted among women from higher caste to lower caste. Even today it is observed that sense of pollution and purity is obsessively practiced among women of higher caste. These practices were established on regular basis in the form of custom, festivals, *vrata* etc. As well as the most powerful tool of controlling psyche and thought processes were used, i.e. Fear. Apprehension to Loss of loved one (*Vrata of Karvachoth, Jutia.*) moreover making these believes unquestionable, Brahmnical patriarchy is governing in Hindu society therefore the caste system and subjugation of women were promising.

Further Manu imposed that a woman who

"Controlling her thoughts, speeches, and act violates not her duty toward her lord, dwell with him after death in heaven." (Manu IX.29).

Dr. B.R. Ambedkar was first intellect to shatter this conditioning and overcome the fear of divine punishment. He enquired and explored all the means and system which curb the human right. To assure the maintenance of endogamy via violating all human rights to women, such as to be educated, own property, autonomy was denied to both women and people in lower strata of caste. Education is the most powerful tool of empowerment was made inaccessible to women. Hindu Code bill proposed by Dr. Ambedkar has the tools to made it accessible.

Dr. Ambedkar stated that women should be given all round development more importantly social education, their well being and socio-cultural rights. He emphasized that each and every section of Indian women be given their due share and it is a must to maintain and protect dignity and modesty of women (Shukla 2011). Uma Chakrobprthy (1993), the general subordination of women assumed a particularly severe form in India through the powerful instrument of religious traditions. The introjections of rules proposed by *shastras* were deeply rooted in mind thus it became a natural way to live. To achieve these rules to daily life of women, occupied their thoughts completely without leaving space to analyse it. Men were also performing rituals but the burdens to follow these rituals were entirely different for women. Further women were made accountable to follow the religious practices for the welfare of the family, son and husband. Surprisingly there is no account to keep *Vrata* for female member of the family such as daughter or mother or sister. At the same time men were performing rituals to achieve self development as well as profession to earn money, social status etc. Moreover men were not accountable to perform these rituals for the female relatives. It is clearly evident that patriarchy was imposed on daily basis via religious practices.

The religious authority has left its significant impact in present day also to govern the social system. In a incident of Kerla, where women were not allowed to entry in a temple, the Kerala state government's stand to defend the ban on the entry of women in Sabrimala temple is surprising. Historically, many of these institutions have played a significant role in nurturing patriarchy and disempowering women. It is difficult to understand why women are trying to break centuries old traditions that apart from their right of access to god and the temple (Anant, 2016). Dr. Ambedkar has question this very ruling means of patriarchy in "Rise and Fall of Hindu

Women", to empower women. In January 1928, a women's association was founded in Bombay with Ramabai, Ambedkar's wife, as its president. In the Kalam Temple Entry Satyagraha at Nasik in 1930, five hundred women participated and many of them were arrested along with men and ill treated in jails. The encouragement of Dr. Ambedkar to empower women to speak boldly was seen when Radhabai Vadale addressed a press conference in 1931. She said "It is better to die a hundred times than live a life full of humiliation. We will sacrifice our lives but we will win our rights." The credit for this self – respect and firm determination of women goes to Ambedkar (Singariya, 2013). The first step towards empowerment could be the realization of her powerless position. Since the governing factor of life (i.e. religion) was controlled by Brahman, there was no space for this consciousness. By critiquing the Brahminism and subjugation of women, first step was attained. According to *MANU*, women are not liable to freedom and must be guard.

"Her father protects her in childhood, her husband protects in youth, and her son protects in old age: a woman is never fit for independence". (IX.5)

Whereas, Dr. B.R. Ambedkar addressed women in a meeting, "I measure the progress of community by the degree of progress which women had achieved. Let every girl who marries stand by her husband, claim to be her husband's friend and equal, and refuse to be his slave. I am sure if you follow this advice, you will bring honour and glory to yourselves".

Here it's clearly depicted Dr. Ambedkar was the first intellect to address the women empowerment for themselves and not only for the family, society or male member. The recognition of "*self*" for women is an act to pledge psychological empowerment. This encounters the objectification women. Psychological empowerment means to gain positive self, autonomy, integration of personality, decision making, which was denied by law giver Manu and cognized by Dr. Ambedkar.

Constitutional remedies to guarantee Psychological empowerment of Women

Empowerment conveys both a psychological sense of control or influence, and a concern with actual social influence, and a concern with political power, and legal rights. It suggest the study of people on the social context where they operates" Social movements have appropriated the concept to advance their aims, the most prominent example are provision in our Indian constitution. For illustration-

Secular

The concept of secular state promises to protect the rights of citizen to practice religion and faith of his or her choice. The term "citizen" has been used throughout the constitution to encounter the patriarchal vocabulary by using "Men" to address human population. Furthermore the preamble states the "We the people of India.....". The word has power since it does not talk about any privileged population based on religion, gender, ethnicity etc.

Further constitutional provisions include;

Dr. Ambedkar tried an adequate inclusion of women's right in the political vocabulary and constitution of India. i.e. ,

- Article 14 - Equal rights and opportunities in political, economic and social spheres.
- Article 15 prohibits discrimination on the ground of sex.
- Article 15(3) enables affirmative discrimination in favour of women.
- Article 39 – Equal means of livelihood and equal pay for equal work.
- Article 42 – Human conditions of work and maternity relief.
- Article 51 (A) (C) – Fundamental duties to renounce practices, derogatory to the dignity of women.
- Article 46 – The state to promote with special care, the educational and economic interests of weaker section of people and to protect them from social injustice and all forms of exploitation.
- Article 47 – The state to raise the level of nutrition and standard of living of its people and the improvement of public health and so on.
- Article 243D (3), 243T (3) & 243R (4) provides for allocation of seats in the Panchayati Raj System.

All these constitutional remedies recuperate the human right of women by enforced laws of *Manusmriti*, *Dharmashastra* as well as cultural practices of patriarchy. In 1942, being a Labour Minister of Executive Council of Governor General, he introduced a Maternity Benefit Bill. He provided several provisions in the constitution for protecting the welfare and civil rights of women. He introduced the Hindu Code Bill in the Parliament and highlighted the issues about women's property right. The bill received strong opposition from many political leaders. In turn, Dr. Ambedkar resigned from the cabinet expressing his discontent over non acceptance of woman's right by the parliament. Besides, he highlighted the issues of Muslim women. His secular perspective is known through his thoughts on „Purdah“ (Veil) system, religious conversions and legal rights for Muslim women. In short, along with the depressed class women, his thoughts for emancipation of all the women are expressed with same allegiance. Hence cultural devaluation can be observed in dressing and daily life practices. Such as carrying the „*Payal*“, which creates sound to announce the presence of person who carries it, in most of the cases it's the women. The bangles made up of glass are so delicate that the people who carry it are naturally limited to their movement; again the women are one who carries it on the name of beauty and proud to be „*Suhagin*“.

Dr. Ambedkar evoked women in the following words. „*Never wear such clothes which will degrade our personality and character. Avoid wearing the jewellery on your body everywhere. It is not fare to make hole on nose and wear, „nath*“. In this he condemned all the bad traditions, habits and ways of life which made life difficult and complex. The mental engagement to carry these symbols consume the significant time of one's life further affect the standard of positive self evaluation, personal growth. Being India's first Law minister and chairman of drafting Committee of the Constituent Assembly, Dr. Ambedkar thought it appropriate, rather his duty, to free women from the age old thralldom by reforming the Hindu social laws created by Manu. He, therefore, took

initiative to draft and introduce the Hindu Code Bill in the Constituent Assembly.

Hindu Code Bill

In his letter of resignation dated the 27 September, 1951 to the Prime Minister, he wrote1 “For a long time I have been thinking of resigning my seat from the Cabinet. The only thing that had held me back from giving effect to my intention was the hope that it would be possible to give effect to the Hindu Code Bill before the life of present Parliament came to an end. I even agreed to break up the bill and restricted it to Marriage and Divorce in the fond hope that at least this much of our labour may bear fruit. But even that part of Bill had been killed. I see no purpose in my continuing to be a Member of your Cabinet”. The Hindu Code Bill was later split in to four Bills, and the same were put on the Statue Book by Parliament. The Hindu Marriage Act, 1955; the Hindu Succession Act, 1956; The Hindu Minority and Guardianship Act, 1956 and The Hindu Adoption and Maintenance Act, 1956 are the four enactments which incorporate the ideas and principles of Hindu Code Bill formulated by Dr Ambedkar. Hindu Marriage Act empowers women by providing freedom of choice, being a citizen of democratic country. This sense of freedom of choice has significant role in ensuring psychological empowerment, by enhancing positive self evaluation, sense of dignity as well as having freedom from traditional marriages where “women were not free from marriage (husband) even if he leaves her voluntarily, marry with someone else or died”.

Specifically Hindu Marriage Act sought the abolition of enforced Endogamy which has slackened the cultural devaluation of women by mechanism of control. Further the enforcement of monogamy guarantee legal right to equality, liberty and a dignified human life for both the gender. The provision for divorce or dissolution of marriage liberates women from century old ill customs of being subservient. All these provisions psychologically empower a person by ensuring equal human rights and hit the divine nature of marriage by addressing its popular evil social practices on the name of marriage. As well as endeavour to abolish cultural devaluation by reforming Hindu Law. Furthermore, right to property make available control over economic resources, leads to independency. Hindu Succession Act, 1956; The Hindu Minority and Guardianship Act, 1956 and The Hindu Adoption and Maintenance Act, 1956, empower women to abolish the devaluation of their own “identity” by remedy in existing patriarchal culture. It can be argued that Dr. Ambedkar's philosophy has significant contribution to achieve psychological empowerment as it paves the way to abolition of cultural devaluation of women. Ambedkarite philosophy strongly encounter against brutal law of women which had been influencing psyche of women in a pathological way. Thus Dr. Ambedkar's writing and speeches facilitate psychological empowerment of women by breaking powerless and subordinate prescribe in culture and religion. It has become essential to spread the knowledge of Dr. Ambedkar's philosophy to overcome against their own psychological subordinate position as well as to take a stand to ensure other's freedom of choice as being human in spite of their gender identity. It has been playing a significant role to annihilate cultural devaluation of women for the purpose to psychologically empower them. Only psychological empowerment leads to the access of economic, political and social empowerment.

Conclusion, Suggestion and Implication

Patriarchal forces are re-emerging to marginalise, exclude and control women's mobility and access to institutions. Today, its women, tomorrow it will be for others, particularly the marginalised and excluded population groups. Thus it becomes crucial to remember the Dr. Ambedkar philosophy to encounter maintaining patriarchal forces. It is expedient to conclude that attainment of economic or social of empowerment in any community, state or nation depends strongly on the extent to which the masses are psychologically empowered. Dr. B.R. Ambedkar goes beyond Freud to understand the cause of mental illness for women and his philosophy helps to reassure the mental health of women. Dr. Ambedkar was a psychologist who exposes the mentally ill society. The society has been suffering from brahminical patriarchy to subjugate people and take away their human right to live a dignified life. Even the most aware and vigilant among us will find it very difficult to rid ourselves of such biases, and changing the culture will take a very long time and significant active effort. So what do we do in the meantime? The analysis and enhancing awareness and scrutiny of practices to curb cultural devaluation needed to accomplish. The key is to recognize our biases and to take responsibility for checking our behaviour. We must review our syllabi, our manuscripts, our conference panel proposals, our job candidate short lists, and our other gate keeping activities with attention to the inclusion of women. Dr. B.R. Ambedkar's Philosophy of social justice has not been given enough space in academic world, books, and educational institutions. There is a high need to strictly incorporate the teachings and philosophy of Dr. B.R. Ambedkar, in the syllabus, question papers as well as academic books. The present paper put forward further research to explore the invisibility, appropriation of research work of Dr. Ambedkar's philosophy as well as apprehension among Indian academician to utilize the knowledge proposed by person who is Symbol of Knowledge for the world.

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