

## **Let's Discuss About Men's Rights, Because Women's Rights Have Been Discussed Too Often Case Study: Social Movement, Fighting for Men's Rights in India**

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### **ABSTRACT**

*This study discusses the men's rights movement raised by Men's Rights Activist in India. The main problem is the abuse of law and crime relating to marriage and domestic violence by women to overthrow men. The purpose of this study is to analyze what is the purpose of the emergence of Men's Rights Movement in India. The theory used is the new social movement and human rights. The method used is a qualitative method with the study of documentation and literature as data collection. The results of the analysis was found that this movement aimed at obtaining legal justice in the new gender equality law, because now women use it to make false accusations and use the law against their husbands as mere retribution. Therefore, in my opinion the discourse of the Men's Rights Movement is something interesting to be explored, because this has something to do with human rights.*

**Keywords:** *social movement; new social movement; human rights; men's rights movement*

### **Background**

Who does not know about the Human Rights Social Movement? There has been a lot of discussion about the Human Rights Movement in various countries. However, have you ever heard of the Men's Rights Movement? Of course, as a writer, I do not know the existence of this social movement. Especially in Indonesia itself, this is not an exciting and easy-to-find language. Therefore, the author tried to discuss the Men's Rights Movement in India. As we know, India is a densely populated developing country and has many internal conflicts, what is more about human rights there. In this discussion, the author analyses what may not be attractive to a few people. However, the author tries to make this discussion a challenge to make the reader interested and provide helpful information.

Social movements are movements that are very widely found in various countries. Social movements become very developed as time goes on, they express opinions and want something of the purpose of their movement to be achieved in more unique ways. According to Turner and Killian, a social movement is formally defined as a collectivity that performs activities with a certain degree of continuity to support or reject changes in society or groups that include collectivity itself (Turner & Killian, 1957). The study of social movements can be divided into two conflicting approaches (Akbar, 2016).

1. The first approach is a theory that tends to see social movements as a "problem" or a symptom of a disease of community problems. This theory is rooted and influenced

by the dominant sociological theory, namely, functionalism, often referred to as Structural Functionalism. Functionalism sees society and social institutions as systems where all parts depend on each other and work together to create balance. In this case, “balance” is a crucial element by emphasising the importance of the unity of society and something shared by its members. Therefore, social movements are considered something “negative” because they will cause conflicts that can disrupt harmony in society.

2. The second approach is social science theories that see social movements as “positive phenomenon” or as constructive means for social change. This approach is an alternative to functionalism known as the “Conflict Theory”. Conflict theory uses three basic assumptions, namely: People are considered as several primary interests where they will strive hard to fulfil them, power is the core of the social structure, and this gives birth to the struggle to obtain it, Values and ideas are weapons of conflict used by various groups to achieve their respective goals, rather than as a means of maintaining the identity and unifying the goals of society.

Social movements have undergone many revolutions, and now there is a so-called New Social Movement. The New Social Movement is essentially universal, directed towards providing protection and maintaining the conditions of human life in a better direction. Unlike the Old Social Movement, the new social movement model is not stuck into ideological discourse such as anti-capitalism, class revolution, and class struggle (Sukmana, 2016). Speaking of social movements, everyone will always be encouraged by workers, but here I will discuss the social movement of men's rights.

Talking about women's human rights is indeed something that is never consumed and debated. Why women? Because many women experience things that often violate their rights. However, this time the author feels that the women's rights conversation has been discussed too often and tries to take other discussions that are not far from human rights. What if we talked about men? About their rights? Perhaps most people do not feel the need to fight for men because society has assumed that the source of the problem is always men. Different in The Country of India, where the men there have a Men's Rights Movement aimed at social, political, and so on. The men's rights activists movement is trying to change the mindset of Indian society, that it is not always men who are always in trouble or making trouble, but everyone without any gender or gender restrictions.

In this case, equal protection rights should be applied because the human rights of every citizen community have natural rights and state-granting. Because of this, the men's rights movement in India is moving again. India itself is a densely populated country and often occurs internal conflicts, the country also adheres to a liberal or constitutional democratic political system. Liberal or constitutional democracy is a democracy in which majority decisions (from direct or representative processes) apply in many policy areas, subject to the limitation that they may not violate the freedoms and rights of the individual, as outlined in a constitution (Texas, 2019).

Maybe there has been much discussion about women's rights, therefore here, and the author will discuss men's rights. The author's interest is to examine this discussion further because honestly, the author himself only knows the presence of social movements that fight for men's human rights, as will be discussed in this study, where the authors will analyse what exactly the purpose of the men's rights movement that emerged in India, then why this movement emerged. It is also possible that not many are aware of men's rights movements throughout the country, especially in India. Therefore, the author tries to examine this men's rights movement more deeply in India to make something useful and become a source of information for readers.

### **Literature Review**

The men's rights movement has a historical basis in several ideological systems that seek to resolve the so-called crisis of men and virility in society, which coincides with scientific research on men and masculinity (Pascoe, J., & Bridges, 2015). Ideologically, this collective has emerged as a reaction to feminism and its supporters (Schwalbe, 1996).

The men's rights movement continues to gain influence among contemporary men who feel oppressed by society and blame women for depriving them of their power. Early men's rights movement supporters targeted second-wave feminism in the 1970s as a source of forgery around male privilege. They argued that social structures undermined men by infusing women with social advantage (Kimbrell, 1995).

This men's rights movement is a fascinating discussion to study. This movement began in the early 1990s in India, spearheaded by men's rights activists as a well-organised social movement by the Save Indian Family Foundation (SIFF). They conduct careful political outreach through social media, legislative lobbying and street action. Men's Rights Activists here also represent various ethnic and religious groups, then represent several diverse class positions. However, the new abuse of the law in India, making men's rights activists re-run their actions as demand for equitable legal justice without any deviation of gender equality.

Of course, this discussion has to do with human rights because human rights, according to John Locke, are rights given directly by God the Almighty Creator as natural rights. Therefore, no power in the world can revoke it. This right is fundamental or very fundamental to human life and life and is a natural right that cannot be separated from human life (Effendi, 1994).

Principles of universal human rights can be divided into several parts (Khairazi, 2015), there are:

1. The human right born of God's gift can no longer be denied its existence, such as the right to life and other human rights derived from God accompanying human life.
2. Human rights are derived from the provision of States with or without passing through legislation, such as the right to education and decent livelihoods.

## Method

The author uses qualitative methods with documentation and literature studies as data collection methods in writing and reviewing the problems discussed. The type of research conducted is descriptive analysis, where the initial step refers to the dismantling of the content and nature of a phenomenon to be studied.

Descriptive methods are chosen because the research is concerned with ongoing events and present conditions.

The data collection technique in this study is documentation, which looks for data about things or variables in the form of notes, books, papers or articles, journals and many more. In this study, also I use the type or approach of research in the form of Literature Studies (Library Research).

The data analysis technique used in this research is the content analysis method. This analysis is used to obtain valid inferences and can be re-examined based on the context (Krippendorff, 1993).

## Result and Discussion

A social movement is theoretically a movement born of society to guide change in institutions, policies or government structures. Here it is seen that the demands of change are because government policies no longer follow the existing community context or the policy is against the will of a people. Because social movements are born from society, any shortcomings in the government are in the spotlight (Sudarsono, 1976).

In the beginning, three social movements emerged, and these three types of movements have defined the field of social movements around the world for the last two hundred years (Schaeffer, 2014), Including:

- The aspiring movement means citizens and some movers have organised this movement to respond to the treatment of inequality carried out by the State and personal authorities.
- Altruistic movement means citizens often assist subordinate groups who lack the legal standing, political certainty, or economic resources they need to act effectively on their behalf.
- The restrictive movement opposes the establishment of a constitutional government, enacts dictatorship and challenges democratisation in the republic, and works to maintain social inequality as a political and social principle.

The development of the study of the theory of the New Social Movement was present in the 1960s in America and Western Europe. The Theory of New Social Movements has some of the first significant characteristics, placing the action of social movements into a collective action with positive and rational values. Second, correcting and contextualising the theories of social movements of earlier eras, such as Karl Marx's theory of class exploitation, became a

more unified complaint theory used in the contemporary era, that collective witnesses were not only driven by the exploitation of the class against the workers by the owners of the means of production. Third, the study of social movements outside the Americas and Europe. Fourth, the New Social Movement can identify factors that facilitate the development of movements, strengths or weaknesses and the success or inability of a social movement (Situmorang, 2013).

From the theories of social movements above, it is the same thing. However, the discussion of the Men's Rights Movement in India uses contemporary New Social Movement theory. The emergence of large-scale movements around fundamental issues in people's lives, such as humanists. Every State has human rights legislation in citizenship, one of which is legal equality that falls into the classification of social movements aspiring movement and altruistic movement.

Why is that? Because the author got the results of the theory of reference, where the Men's Rights Movement in India is a new social movement that emerged because it has a positive value to get legal justice from the government. The Men's Rights Movement is no longer a movement that emerged because of class exploitation but rather humanism. The active movement proves that this social movement is growing and well organised. They fight for equal legal justice through social media, legislative lobbying, and street action.

In the theory of social movements, this movement is entered through the second approach, where social science theories see social movements as "positive phenomena" or as constructive means for social change. This approach is an alternative to functionalism known as the "Conflict Theory". Conflict theory uses three basic assumptions, namely: People are considered as several primary interests where they will strive hard to fulfil them, power is the core of the social structure, and this gives birth to the struggle to obtain it, Values and ideas are weapons of conflict used by various groups to achieve their respective goals, rather than as a means of maintaining the identity and unifying the goals of society (Akbar, 2016).

In the early 2000s, India sought to achieve gender equality through new laws protecting women from violence and marital conflict. However, as protections for women strengthened, some men in India began a movement because they believed women always made false lawsuits and used the law to take revenge on their husbands. The Men's Rights Movement in India became a real political force. They want the same right to protection because here, they feel aggrieved.

Human rights themselves are natural rights that have existed since birth and have been granted by God almighty. With the State of India, liberal or constitutional democracy should be independent, and their rights are not violated following those provided by the constitution. The emergence of this movement is also due to human rights violations.

Some principles have animate international human rights, among them (Triputra, 2017):

1. The principle of equality is an idea that puts all people born free and has equality in human rights, where in the same situation should be treated the same and in different situations treated differently. In the principle of equality, affirmative action (positive

discrimination) is known. This thing arises when a person comes from a different position but is treated the same. If this same treatment continues to be enforced, this difference will become continuous even though human rights standards have improved. Therefore, it is vital to take the next step to achieve equality with a record of affirmative action that can only be used in a certain measure until that equality is achieved. If equality has been achieved, then affirmative action is no longer justified.

2. Prohibition of discrimination (non-discrimination). If everyone is considered equal, then there should be no discriminatory treatment and affirmative action to achieve equality. Basically, discrimination is a gap in treatment from treatment that should be equal or equal.
3. Principle of Interdependence. This principle asserts that the fulfilment of rights often depends on the fulfilment of other rights, both in whole and in part.
4. Principles are exchanged (inalienable). Understanding the principle of rights that cannot be transferred cannot be deprived or exchanged for certain things to be ignored. Individual rights cannot be taken away, released and transferred.
5. Principle of dependence (indivisibility). This principle is a development of the interrelated principle. Human rights, civil, political, social, cultural, and economic rights, are all inherent, namely united in human dignity. A waiver of one right will lead to another waiver.
6. The following principle is related to human rights universalism. The principle of universality is the highest principle by which human rights apply as a whole wherever one is in the world.
7. The last principle is related to human dignity. Human rights are inherent rights and belong to every human being in the world. This principle affirms the need for everyone to respect the rights of others, live peacefully in a diversity that can respect one another, and build tolerance among human beings.

The human rights movement has achieved a lot over the past forty years, facing many challenges. First, there is the problem of maintaining relevance. Human rights will always be necessary, but this movement must jostle in a world with many attention-demanding issues, and human rights are not always at everyone's top of the agenda. Second, in many parts of the world, governments are using security threats and counter-norms of sovereignty to pressure human rights organisations, especially since the global war on terror. Third, there is contestation in the movement about priorities and tactics. Furthermore, finally, the movement is open to accusations of Western elitism, which, if left untreated, could undermine its persuasive authority on the ground. How well the movement adapts to these challenge groups will impact its future (Simmons, 2014).

With the human rights principles outlined above, the author assumes the linkage of the men's rights social movement in India is triggered by the demand for equal rights with the principle of equality where there is no discrimination between genders. The existence of human rights violations committed by the government as the exclusion of men through the law is always considered in favour of women.

In the 1970s, men in colleges and universities across America organised men's awareness and collectivity, groups and news for men, who were sometimes present at women's liberating meetings. Tensions and limitations in the discourse of male liberation break down the idea of male liberation into groups divided into anti-feminist and pro-feminists (Lin, 2017).

There are eight models of male social movement organisations: men's liberationists, men's rights advocates, radical feminist men, social feminist men, men of colour, gay male liberationists, Promise Keepers, and mythopoetic men's movement (Briguglio & Caruana, 2018). In its classification, the Men's Rights Movement in India is a model of Men's Rights Advocates that men face unnecessary obstacles and costs to their masculinity. During the 1970s and 1980s, they named men as the real victims of divorce settlements, false rape allegations, domestic violence and other experiences. In this regard, Farrel shifted from a man's liberation to a defender of men's rights when in 1993, he published the oft-quoted "Myth of Male Power" (Briguglio & Caruana, 2018).

With the background of India, which has long been a patriarchal system, there are indeed many traditional traditions that are detrimental to women, namely "Dowry", where the bride's family pays the groom's family. Such traditions have been declared illegal since 1961, and then in 1980, laws were tightened to protect women. At this time, the Men's Rights Movement began to emerge in reaction to the law, and in 2018 the movement gained considerable momentum since the passing of the death penalty as the most brutal punishment, as a sanction of anti-sexual violence laws. The largest organisation of the Men's Rights Movement in India is the Save Indian Family Foundation (SIFF).

Save Indian Family Foundation is a non-governmental organisation registered, unfunded and headquartered in the Bangalore area (Kaur, 2011). SIFF is engaged in helping oppressed groups due to abuse of the law. Not only to protect women, but it also embraces the Men's Rights Movement by providing them with mental and moral support and a voice for their grievances and also sharing legal experience and expertise in fighting false cases effectively and with confidence in the truth. At the heart of this institution is to spread the message of gender equality and family harmony. Therefore, this institution is the basis of the organisation of the Men's Rights Movement.

From some explanations above, the analysis results that I can prove is that the purpose of the Men's Rights Movement in India arises not because they hate women and are anti-feminists. However, they want the right to justice of the law. As previously explained, new laws were created to encourage gender equality in India, but they feel these men feel dropped. Governments that protect women are considered unfair because from tightening the protection of women, there is often abuse of the law, such as making false accusations and utilising the law to benefit from their husbands.

This Men's Rights Movement emerged because they could not be constantly accepted by the policies or laws that the government set. The movement opposes anti-dowry laws, domestic violence laws, divorce laws and child custody laws in India. The new law was

misused to harass and extort money from men. These men voiced their voices to a State they considered running a liberal democratic political system where policies or laws should not violate individual rights. The social movement carried out by men in India is also not violent. They carry out their actions properly according to the procedure without any commotion.

Speaking of the relationship of social change that occurred due to the emergence of the Men's Rights Movement, many people participated not only in men but there was a women's activist named Deepika Bhardwaj who fought for men's rights in India (Pandey, 2017). However, of course, every movement has pros and cons, the pros are the families or close relatives of the victims, and the counterparties are feminists in India. At first, the Men's Rights Movement in India was an opponent of feminists because of misunderstandings between feminist ideology and men in India.

Deepika Bhardwaj (Withnall, 2019) is the director of the documentary *Martyrs of Marriage* about the abuse of anti-dowry laws that aired on Netflix. In the Times of India, he wrote that men were treated as collateral sacrificed at the altar of the idea of protecting women. The film is a remake and states that Deepika, a filmmaker in India, has joined the call to create a #MenToo movement for men's rights and says it should be as important as the #MeToo movement for women's global uprising against sexual harassment.

Bhardwaj claims that men are socially hanged for rape and reports of abuse regardless of whether there is the slightest truth in the allegations. According to the Times of India, which promoted Bhardwaj's operation on the front pages of many city editions across the country on Monday, men's rights activism in India could trace its route to a strengthened anti-dowry law in 2005. Dowry payments from a woman's family to her husband after marriage have been banned in India since 1961. However, it remains commonplace, as does the practice of 'marriage offenders' - in which a future wife or future wife is subjected to violence by her husband until her family agrees to pay (Withnall, 2019).

Bhardwaj's Netflix film is a case study in which men who commit suicide after they are accused and indicted for dowry violations, as well as confessions or accusations of men aimed at getting justice, are rejected. From this Netflix film made by a woman in support of the Men's Rights Movement in India, I can relate to an analysis of one example of the demand for gender equality in the legal rights of every citizen.

As a reinforcement of the evidentiary argument that its emergence was triggered by experiencing legal abuse committed by the wife to the husband, then the demand for legal justice and gender equality, it is not solely become hate speech against feminists. The author takes one example of a man in India named Vinit Bhayna (Naishadam, 2016), who was once a pro-feminist, is now a Men's Rights Activist and joins the Men's Rights Movement. Vinit joined because he wanted to meet his son, but the woman's family refused. Therefore, Vinit reported this to the police and finally got his daughter back. However, his wife instead sued him back with six charges such as dowry harassment, causing harm, and unnatural sex in



retaliation. Vinit could be imprisoned at any time, and with this, he realised that not only women were oppressed, but men could also be oppressed by his wives.

The case that Vinit experienced is one example of proof where his wife's use of the law can harm him. At first, Vinit was a pro-feminist who fought for women's rights, but with this happening, he realised that men could also have such problems. With this awareness, Vinit became a Men's Rights Activist who always attended meetings with members of the Men's Rights Movement held by the Save Indian Family Foundation.

Regarding the movement's relationship with politics, some of the members of the Men's Rights Movement will nominate to be legislative candidates to occupy the political position to help achieve the goals of this Men's Rights Movement (Men's Activists field Candidate in a seat in Karnataka Elections, 2018). In this case, a request from the Men's Rights Movement in India asks for his right as a citizen to be elected.

The social change that felt is that many men in India are aware of themselves who are oppressed then they start to find out the existence of a container that will help them get justice, namely the Men's Rights Activist Movement, which consists of Men's Rights Activists and relies on the Save Indian Family Foundation (SIFF). Not only moving men but many women who stay to defend because their sister, brother, friend or other relationships have been victims of legal abuse committed by their wives. With evidence that they are not doing anything to hate women and feminists, they are taking action to get gender equality justice in the laws imposed by the government. They base their ideology by seeking justice to avoid the abuse of the law by women to make vengeance alone and gain their rights as an Indian citizen.

They consider that the law that is now in place is too strong and grows very strong to protect women. However, the stronger the protection laws against you women, they feel the government's injustice in protecting its citizens. They think it should no longer be discriminated against because the law is enough to protect women. They want the same protections by positioning them as victims of abuse of the law in India itself.

## **Conclusion**

The Men's Rights Movement in India is one of the social movements that belong to the new social movement. This movement is an aspiring movement where this movement has high ideals. The movement fought for the rights of men because they felt oppressed by new legal policies passed by the government. This relates to natural human rights because they are given from birth by God Almighty and human rights granted by the State. This Men's Rights Movement is aware of their violated rights. Therefore, they dare to express their opinions by carrying out well-organised actions.

The Men's Rights Movement in India includes the model of the men's rights advocates that men face unnecessary obstacles and costs to their masculinity. During the 1970s and 1980s, they named men as the real victims of divorce settlements, false rape allegations, domestic violence and other experiences. Relationship problems in a marriage that trigger

oppressed husbands to follow this social movement to voice and fight The Men's Rights Movement in India includes the model of the men's rights advocates that men face unnecessary obstacles and costs to their masculinity. During the 1970s and 1980s, they named men as the real victims of divorce settlements, false rape allegations, domestic violence and other experiences. Relationship problems in a marriage trigger oppressed husbands, then follow this social movement to voice and fight for their husbands' rights.

Frequent abuse of the law by women, such as making false accusations and utilising existing laws only to extort money by the husband, makes the stronger the Men's Rights Movement in India is multiplying. The emerging factor of this movement is not merely hate speech against women or feminists, but because men are aware of their rights and the arena they fight for it.

Social change in India does not feel a negative impact because the Men's Rights Movement is already very famous in India itself. The community responds with pros and cons, where the pro party is the party that has become a victim or the victim's relationship, such as family or relatives. Most of the counterparties are feminists who are considered by women who are more oppressed than men. With this, some Men's Rights Movement members are also trying to cast themselves as legislative candidates for political seats. Feelings that are not enough to encourage them to move forward to convey the aspirations they have. The need for representatives of this movement became the main factor they began to enter the world of politics.

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