

Androcentric Society: Morung and Customary Law in Nagaland

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Abstract

Customary law guides our day today affairs. However, if it benefits certain social groups then protest from the other group is obvious. The male folk in Naga society portray themselves they are the custodian and guardian of the customary law. The male folk appropriate and interpret that suit them best. It is observed that only the male perspective sets the hierarchal social order like thinking, understanding, and perceiving social reality. They construct the idea that, customary law is sanctioned by ancestral, since time immemorial. All ancestral practices are traced from the male lineage only. Women's life world is nowhere to be seen, regarded, and acknowledged. Customary law set the structure for power distribution. Morung and customary law both articulate structural and institutional relations of dominations and power relations between men and women. The male supremacy is looked up and validate their reality in the entire history. The paper attempts to look at how Naga's past history is characterised by undemocratic and subject to discrimination. To explore this, the study provides a non-participant ethnographic account from the field which was conducted in 2021.

Keywords: Customary law, male folk, and male-centric, Morung, Naga Society,

Introduction

'Androcentricity' is seen as a *male world* in which the male is the subject, actor, and reference point in every aspect while the female is located in men. It suggests we have been dealing with one dimension or one point of view for a long time and it manifests in various forms differently. Androcentricity is essentially a view from a male perspective. It is seen itself where social order is centered on males only, as Margrit Eichler (1988) points,

Androcentricity is, in its most basic expression, a vision of the world in male terms, a reconstruction of the social universe from a male perspective. Specifically, it expresses

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