

**Two Days National Seminar (Online)**  
**On**  
**Sociology of Margins: Epistemology of Studying Dalits, Tribes and**  
**Minorities in India**  
**(20-21 December, 2021)**

**Epilogue**

The growth and development of sociology in India have been gigantic and diverse. The gradual incorporation of many study areas in Sociology in India demonstrates a great passion and commitment to how Indian sociologists enriched this discipline with empirical studies conducted soon after independence in 1960, the 70s and afterwards. One may mention the contribution of the Bombay School of Sociology under GS Ghurye, which took sociology to greater height apart from all other early Indian sociologists. The formation of the Indian Sociological Society in Bombay, now Mumbai, paved the way to diverse themes and research trends within the discipline. Ghurye focused on Family, Kinship and Religion and later, many of his students studied caste, tribe and village that provided helpful directions to the Sociology of margins. A. R. Desai, who evolved the Marxist dimension to Indian sociology, joined the family of Bombay Sociology (Jogdand and Kamble, 2013). Consequently, numerous studies on family, households, caste, change and modernisation were conducted in the sociology departments at Lucknow, Baroda, and Delhi. At one instance, the growth of Indian sociology began by studying the marginality of the Indian social structure. Still, the same interpretation of 'margins' remained subject to severe confrontations to Indian sociologists afterwards.

The question and apprehensions on the conceptions of 'marginality' and the 'margin' remained varied, but they could not square a place as novel issues. However, over time, various facets of marginality and margins have been outlined, written and defined. Hence, such discourse generated valuable literature across the spectrum of social sciences, including sociology, history,

gender studies. The main focus of discourse has been to understand the conceptual implications of equality, justice, gender, exclusion and inequality, Dalits and minorities in India and globally (Bradatan and Craiutu, 2012).

A brief sketch of such studies helps to comprehend the fact that understanding margins is relative and contextual. Marginalisation is a social process where people are relegated to the fringes of 'margins' of society. It is defined as processes in which individuals or communities are socially excluded, systematically blocked from, or denied access to social and political processes that are basic to integrate with society. Marginalisation inhibits a person, a group, a section, or a community from enjoying rights, privileges, opportunities, and resources commonly available to members of society. Therefore, it may be considered a discordant relationship between those who marginalise and those who are being marginalised. Then possibly the term 'marginalised' may be used synonymously with the term 'oppressed' compared to an 'oppressor' as Paolo Freire used in his famous 'Pedagogy of Oppressed', 'proletariat' as used by Karl Marx.

Further, 'subaltern' used by Gramsci, 'powerless' as elaborated by Michel Foucault, or exploited, vulnerable, discriminated, disadvantaged, subjugated, socially excluded, alienated or downtrodden as used to reflect the idea presented in the available literature. Further, a vast literature has been produced to identify the gaps and absence of attention to study Dalits, Tribes and entire groups of Minorities in Indian sociology. It is interesting to note that this debate too began from Bombay School, and various others took up the course of the research. The sociological challenge of studying Dalits, Tribes and Minorities as margins remain methodological and epistemological despite many empirical and theoretical studies published in the last couple of decades.

### **Significance and Outcome**

Given this, a crucial need arises to examine and reiterate the sociological discourse and methodological nuances addressing to discuss and debate

various issues and dimensions covering the subject matter of the sociology of margins.

In this background, the department of Sociology, MANUU, organises a two-day webinar, *“Sociology of Margins: Epistemology of Studying Dalit, Tribes and Minorities in India”*, in December 2021. The webinar aims to deliberate methodological and epistemological questions on marginality reflecting upon the Dalits and Minorities in India within the sociology of margins. As stated above, the webinar would focus on facilitating a debate covering the questions on the issues of margins, thus adding a qualitative value to the ongoing study and discourse in Indian sociology.

The webinar will have Invited Speakers who have been standing scholars in the field to the theme. The webinar coordinator would be Dr K. M. Ziyauddin, Department of Sociology, Maulana Azad National Urdu University, Hyderabad.

#### **Patron**

Prof. Syed Ainul Hasan  
Hon’ble Vice Chancellor  
Maulana Azad National Urdu University, Hyderabad. India

#### **Co-Patron**

Prof. S M Rahmatullah  
Pro Vice Chancellor, MANUU, Hyderabad

#### **Prof. Farida Siddiqui**

Dean, School of Arts & Social Sciences  
MANUU, Hyderabad.

#### **Prof. P H Mohammad**

Head, Department of Sociology  
MANUU, Hyderabad.

#### **Webinar Coordinator**

**Dr K. M. Ziyauddin**

Department of Sociology, SA&SS  
Maulana Azad National Urdu University  
Hyderabad- 500032. India

Email: [ziyakm@manuu.edu.in](mailto:ziyakm@manuu.edu.in)- Mobile: 9966255073