

## **Chapter II**

### **Marginality**

Any discussion on marginality should begin with a dig at its semantic root, that is, margin (noun). The origin of the word 'margin' is Latin *margo* or *margin* meaning 'edge'. It signifies the farthest reach or limit, as in the example the margins of acceptability. The nouns 'marginalisation' and 'marginality' are derived from 'margin'. 'Marginalisation' means the treatment of an individual, group or concept as insignificant or peripheral and 'marginality' refers to the condition of being marginalised. It is the social process of becoming or being made marginal. The concept and experience of marginality are as old as human history, for historically there have already been groups which have, for many reasons, been excluded, exploited, and punished by groups larger, with more military might, and keepers of the flame of myths and mythologies which accrue them inordinate powers vis-a-vis other groups. This marginal position may be the cause of, or the result of differential power distribution. In either case, marginality has been one of the causes and the impetus for inter-group tensions, conflicts and warfare. This concept was first introduced in American sociology by Robert Park (1928) and explained then, almost as a minor theme, in Park's analysis of the causes and consequences of human migrations. However, when one reads Du Bois's *Souls of Black Folk*, *Philadelphia Negro*, and *Dusk of Dawn*, one sees the full scope of this marginality. Park certainly knew of Du Bois's studies, and may have benefitted from Du Bois's insights and research, just as many of his own theories and examples of marginality drew from the works of Georg Simmel, especially his essay, "The Stranger". In this article Park referred to a "new type of personality" which was emerging out of rapid human migratory patterns during the end of the nineteenth century and the beginning of the twentieth, and how these migratory patterns would affect present and future relations between groups. The most interesting feature of this essay was his discussion of this new personality, which would be a "cultural hybrid, a man living and sharing intimately in the cultural life and

# Chapter 6 Twa Marginality And Indigenoussness In Rwanda

**Sebastian Brünink**



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