DegreeLive

BA Sociology Honours | Semester V | Calicut University

Social Anthropology

Course Code: SOC5CJ303 • Module 2

Module 2: Core Social Institutions in Anthropological Perspective

Course: SOC5CJ303 – Social Anthropology • **University of Calicut (CUFYUGP 2024)**

1. Curricular Orientation & Advanced Theoretical Foundations

Module 2 ("Core Social Institutions in Anthropological Perspective") within *Social Anthropology* provides advanced fifth-semester undergraduate scholars with comprehensive theoretical literacy, analytical rigor, and specialized empirical insight. At this senior stage of the undergraduate honours curriculum under CUFYUGP 2024 regulations, sociology engages directly with complex macroscopic institutional formations, critical subaltern critiques, advanced quantitative-qualitative methodologies, and pressing contemporary policy dilemmas.

Sociological enquiry at the advanced level requires mastering the nuanced interplay between theoretical paradigms and lived empirical realities. By critically examining core social institutions in anthropological perspective, students develop the capacity to dissect structural power relations, evaluate state policies, interrogate ideological representations, and appreciate the unique historical dynamics governing social change in India and Keralam.

> **Core Epistemological Focus of Module 2**
>
> **Advanced Analytical Questions:** What are the structural and institutional mechanisms through which core social institutions in anthropological perspective operates in modern societies? How do classical and contemporary theoretical paradigms account for contradictions, social inequalities, and transformative struggles within this arena? What distinctive insights emerge when examining these phenomena through the socio-historical and developmental lens of India and Keralam?

2. Comprehensive Analysis of Kinship Systems: Primary, Secondary, and Tertiary Kin; Consanguinity vs. Affinity

The scholarly investigation of **Kinship Systems: Primary, Secondary, and Tertiary Kin; Consanguinity vs. Affinity** represents a core analytical domain within this course. In advanced sociological scholarship, this theme embodies foundational conceptual debates, institutional structures, and empirical challenges that shape contemporary social reality. Scholars have examined this topic from competing theoretical traditions, ranging from classical structural formulations to critical neo-Marxist, feminist, subaltern, and post-modern paradigms.

Analyzing kinship systems: primary, secondary, and tertiary kin; consanguinity vs. affinity requires unbundling its complex internal components and historical trajectories. Sociologists demonstrate that institutional practices, social identities, and normative systems are never natural givens; they are socially produced, politically negotiated, and contested over time. The analyst must rigorously evaluate the reciprocal interactions between structural constraints and individual or group agency.

2.1. Theoretical Traditions and Scholarly Frameworks

The intellectual literature concerning kinship systems: primary, secondary, and tertiary kin; consanguinity vs. affinity features diverse theoretical arguments. Positivist and functionalist approaches analyze how social patterns contribute to systemic equilibrium, institutional continuity, and normative integration. In stark

contrast, conflict, critical, and subaltern approaches demonstrate how institutional arrangements embody structural inequalities, class exploitation, caste hegemony, and patriarchal dominance.

Contemporary sociological theory moves beyond static structuralism by embracing dynamic models of practice, discourse, and performativity. Scholars utilize structuration theory, field-habitus models, and intersectional matrices to examine how individuals navigate institutional rules, mobilize cultural resources, and contest entrenched asymmetries in everyday life.

Theoretical Paradigm	Primary Analytical Focus	Epistemological Assumptions	Application to Kinship Systems: Primary
Structural Functionalism	Systemic equilibrium, institutional roles, social integration	Institutions exist to fulfill vital functional needs of the social organism	Examines the functional contributions of kinship systems: primary, secondary, and tertiary kin; consanguinity vs. affinity to social order.
Conflict & Critical Perspective	Power monopolies, class hegemony, resource exploitation	Social patterns reflect material interests and dominance of ruling groups	Unmasks how kinship systems: primary, secondary, and tertiary kin; consanguinity vs. affinity reproduces structural oppression and privilege.
Interpretative & Post-Modern	Discursive formations, symbolic meaning, performativity	Reality is socially constructed through language, symbols, and gaze	Analyzes how actors construct, negotiate, and perform kinship systems: primary, secondary, and tertiary kin; consanguinity vs. affinity.
Subaltern & Post-Colonial	Subaltern standpoints, anti-caste critique, decolonization	Eurocentric models obscure subaltern lived realities and colonial violence	Reinterprets kinship systems: primary, secondary, and tertiary kin; consanguinity vs. affinity from the perspectives of Dalits, Adivasis, and women.

2.2. Institutional Operations and Empirical Manifestations

In lived empirical reality, kinship systems: primary, secondary, and tertiary kin; consanguinity vs. affinity functions across diverse institutional spheres—including family arrangements, state bureaucracies, corporate markets, community associations, and digital communication networks. These institutional sites reveal how abstract cultural ideologies and macroeconomic imperatives are translated into concrete social expectations and differential access to resources.

Within the Indian socio-cultural matrix, traditional structures frequently articulate with modern bureaucratic, market, and technological forces. Rather than experiencing simple unilinear modernization, Indian society exhibits complex configurations where traditional caste hierarchies, kinship networks, and religious identities fuse with modern democratic politics, neoliberal capitalism, and consumer culture.

Sociological Insight: Empirical Dimensions in India & Keralam

Within the empirical setting of Keralam and greater India, **Kinship Systems: Primary, Secondary, and Tertiary Kin; Consanguinity vs. Affinity** manifests unique dynamics. The state's celebrated history of subaltern social reform (Kerala Navodhanam), radical land reforms dismantling the feudal Janmi system, universal public education, expansive welfare safety nets, and heavy reliance on transnational migration and Gulf remittances provides a distinctive sociological laboratory for observing social change, institutional democratization, and second-generation development challenges.

2.3. Critical Methodological and Epistemological Issues

Investigating kinship systems: primary, secondary, and tertiary kin; consanguinity vs. affinity requires methodological reflexivity. Sociologists must examine the epistemological assumptions underlying quantitative indicators, survey enumeration, and qualitative ethnographic observations.

Furthermore, an intersectional analytical framework is indispensable. The intersecting vectors of caste identity, socioeconomic class, gender roles, regional location, and generational status must be simultaneously evaluated to comprehend the diverse lived realities of social actors in contemporary society.

3. Comprehensive Analysis of Descent Systems and Groups: Unilineal (Patrilineal & Matrilineal), Bilateral, Lineage, and Clan

The scholarly investigation of **Descent Systems and Groups: Unilineal (Patrilineal & Matrilineal), Bilateral, Lineage, and Clan** represents a core analytical domain within this course. In advanced sociological scholarship, this theme embodies foundational conceptual debates, institutional structures, and empirical challenges that shape contemporary social reality. Scholars have examined this topic from competing theoretical traditions, ranging from classical structural formulations to critical neo-Marxist, feminist, subaltern, and post-modern paradigms.

Analyzing descent systems and groups: unilineal (patrilineal & matrilineal), bilateral, lineage, and clan requires unbundling its complex internal components and historical trajectories. Sociologists demonstrate that institutional practices, social identities, and normative systems are never natural givens; they are socially produced, politically negotiated, and contested over time. The analyst must rigorously evaluate the reciprocal interactions between structural constraints and individual or group agency.

3.1. Theoretical Traditions and Scholarly Frameworks

The intellectual literature concerning descent systems and groups: unilineal (patrilineal & matrilineal), bilateral, lineage, and clan features diverse theoretical arguments. Positivist and functionalist approaches analyze how social patterns contribute to systemic equilibrium, institutional continuity, and normative integration. In stark contrast, conflict, critical, and subaltern approaches demonstrate how institutional arrangements embody structural inequalities, class exploitation, caste hegemony, and patriarchal dominance.

Contemporary sociological theory moves beyond static structuralism by embracing dynamic models of practice, discourse, and performativity. Scholars utilize structuration theory, field-habitus models, and intersectional matrices to examine how individuals navigate institutional rules, mobilize cultural resources, and contest entrenched asymmetries in everyday life.

Theoretical Paradigm	Primary Analytical Focus	Epistemological Assumptions	Application to Descent Systems and Grou
Structural Functionalism	Systemic equilibrium, institutional roles, social integration	Institutions exist to fulfill vital functional needs of the social organism	Examines the functional contributions of descent systems and groups: unilineal (patrilineal & matrilineal), bilateral, lineage, and clan to social order.
Conflict & Critical Perspective	Power monopolies, class hegemony, resource exploitation	Social patterns reflect material interests and dominance of ruling groups	Unmasks how descent systems and groups: unilineal (patrilineal & matrilineal), bilateral, lineage, and clan reproduces structural oppression and privilege.
Interpretative & Post-Modern	Discursive formations, symbolic meaning, performativity	Reality is socially constructed through language, symbols, and gaze	Analyzes how actors construct, negotiate, and perform descent systems and groups: unilineal (patrilineal & matrilineal), bilateral, lineage, and clan.
Subaltern & Post-Colonial	Subaltern standpoints, anti-caste critique, decolonization	Eurocentric models obscure subaltern lived realities and colonial violence	Reinterprets descent systems and groups: unilineal (patrilineal & matrilineal), bilateral, lineage, and clan from the perspectives of Dalits, Adivasis, and women.

3.2. Institutional Operations and Empirical Manifestations

In lived empirical reality, descent systems and groups: unilineal (patrilineal & matrilineal), bilateral, lineage, and clan functions across diverse institutional spheres—including family arrangements, state bureaucracies, corporate markets, community associations, and digital communication networks. These institutional sites reveal how abstract cultural ideologies and macroeconomic imperatives are translated into concrete social expectations and differential access to resources.

Within the Indian socio-cultural matrix, traditional structures frequently articulate with modern bureaucratic, market, and technological forces. Rather than experiencing simple unilinear modernization, Indian society exhibits complex configurations where traditional caste hierarchies, kinship networks, and religious identities fuse with modern democratic politics, neoliberal capitalism, and consumer culture.

> **Sociological Insight: Empirical Dimensions in India & Keralam**
>
> Within the empirical setting of Keralam and greater India, **Descent Systems and Groups: Unilineal (Patrilineal & Matrilineal), Bilateral, Lineage, and Clan** manifests unique dynamics. The state's celebrated history of subaltern social reform (Kerala Navodhanam), radical land reforms dismantling the feudal Janmi system, universal public education, expansive welfare safety nets, and heavy reliance on transnational migration and Gulf remittances provides a distinctive sociological laboratory for observing social change, institutional democratization, and second-generation development challenges.

3.3. Critical Methodological and Epistemological Issues

Investigating descent systems and groups: unilineal (patrilineal & matrilineal), bilateral, lineage, and clan requires methodological reflexivity. Sociologists must examine the epistemological assumptions underlying quantitative indicators, survey enumeration, and qualitative ethnographic observations.

Furthermore, an intersectional analytical framework is indispensable. The intersecting vectors of caste identity, socioeconomic class, gender roles, regional location, and generational status must be simultaneously evaluated to comprehend the diverse lived realities of social actors in contemporary society.

4. Comprehensive Analysis of Kinship Terminology: Classificatory vs. Descriptive Systems (Morgan); Dravidian Kinship Matrix

The scholarly investigation of **Kinship Terminology: Classificatory vs. Descriptive Systems (Morgan); Dravidian Kinship Matrix** represents a core analytical domain within this course. In advanced sociological scholarship, this theme embodies foundational conceptual debates, institutional structures, and empirical challenges that shape contemporary social reality. Scholars have examined this topic from competing theoretical traditions, ranging from classical structural formulations to critical neo-Marxist, feminist, subaltern, and post-modern paradigms.

Analyzing kinship terminology: classificatory vs. descriptive systems (morgan); dravidian kinship matrix requires unbundling its complex internal components and historical trajectories. Sociologists demonstrate that institutional practices, social identities, and normative systems are never natural givens; they are socially produced, politically negotiated, and contested over time. The analyst must rigorously evaluate the reciprocal interactions between structural constraints and individual or group agency.

4.1. Theoretical Traditions and Scholarly Frameworks

The intellectual literature concerning kinship terminology: classificatory vs. descriptive systems (morgan); dravidian kinship matrix features diverse theoretical arguments. Positivist and functionalist approaches analyze how social patterns contribute to systemic equilibrium, institutional continuity, and normative integration. In stark contrast, conflict, critical, and subaltern approaches demonstrate how institutional arrangements embody structural inequalities, class exploitation, caste hegemony, and patriarchal dominance.

Contemporary sociological theory moves beyond static structuralism by embracing dynamic models of practice, discourse, and performativity. Scholars utilize structuration theory, field-habitus models, and intersectional matrices to examine how individuals navigate institutional rules, mobilize cultural resources, and contest entrenched asymmetries in everyday life.

Theoretical Paradigm	Primary Analytical Focus	Epistemological Assumptions	Application to Kinship Terminology: Cla
Structural Functionalism	Systemic equilibrium, institutional roles, social integration	Institutions exist to fulfill vital functional needs of the social organism	Examines the functional contributions of kinship terminology: classificatory vs. descriptive systems (morgan); dravidian kinship matrix to social order.

Theoretical Paradigm	Primary Analytical Focus	Epistemological Assumptions	Application to Kinship Terminology: Cla
Conflict & Critical Perspective	Power monopolies, class hegemony, resource exploitation	Social patterns reflect material interests and dominance of ruling groups	Unmasks how kinship terminology: classificatory vs. descriptive systems (morgan); dravidian kinship matrix reproduces structural oppression and privilege.
Interpretative & Post-Modern	Discursive formations, symbolic meaning, performativity	Reality is socially constructed through language, symbols, and gaze	Analyzes how actors construct, negotiate, and perform kinship terminology: classificatory vs. descriptive systems (morgan); dravidian kinship matrix.
Subaltern & Post-Colonial	Subaltern standpoints, anti-caste critique, decolonization	Eurocentric models obscure subaltern lived realities and colonial violence	Reinterprets kinship terminology: classificatory vs. descriptive systems (morgan); dravidian kinship matrix from the perspectives of Dalits, Adivasis, and women.

4.2. Institutional Operations and Empirical Manifestations

In lived empirical reality, kinship terminology: classificatory vs. descriptive systems (morgan); dravidian kinship matrix functions across diverse institutional spheres—including family arrangements, state bureaucracies, corporate markets, community associations, and digital communication networks. These institutional sites reveal how abstract cultural ideologies and macroeconomic imperatives are translated into concrete social expectations and differential access to resources.

Within the Indian socio-cultural matrix, traditional structures frequently articulate with modern bureaucratic, market, and technological forces. Rather than experiencing simple unilinear modernization, Indian society exhibits complex configurations where traditional caste hierarchies, kinship networks, and religious identities fuse with modern democratic politics, neoliberal capitalism, and consumer culture.

> **Sociological Insight: Empirical Dimensions in India & Keralam**
>
> Within the empirical setting of Keralam and greater India, **Kinship Terminology: Classificatory vs. Descriptive Systems (Morgan); Dravidian Kinship Matrix** manifests unique dynamics. The state's celebrated history of subaltern social reform (Kerala Navodhanam), radical land reforms dismantling the feudal Janmi system, universal public education, expansive welfare safety nets, and heavy reliance on transnational migration and Gulf remittances provides a distinctive sociological laboratory for observing social change, institutional democratization, and second-generation development challenges.

4.3. Critical Methodological and Epistemological Issues

Investigating kinship terminology: classificatory vs. descriptive systems (morgan); dravidian kinship matrix requires methodological reflexivity. Sociologists must examine the epistemological assumptions underlying quantitative indicators, survey enumeration, and qualitative ethnographic observations.

Furthermore, an intersectional analytical framework is indispensable. The intersecting vectors of caste identity, socioeconomic class, gender roles, regional location, and generational status must be simultaneously evaluated to comprehend the diverse lived realities of social actors in contemporary society.

5. Comprehensive Analysis of Marriage Rules and Alliances: Exogamy, Endogamy, Incest Taboo, Alliance Theory (Claude Lévi-Strauss)

The scholarly investigation of **Marriage Rules and Alliances: Exogamy, Endogamy, Incest Taboo, Alliance Theory (Claude Lévi-Strauss)** represents a core analytical domain within this course. In advanced sociological scholarship, this theme embodies foundational conceptual debates, institutional structures, and empirical challenges that shape contemporary social reality. Scholars have examined this topic from competing theoretical traditions, ranging from classical structural formulations to critical neo-Marxist, feminist, subaltern, and post-modern paradigms.

Analyzing marriage rules and alliances: exogamy, endogamy, incest taboo, alliance theory (claude lévi-strauss) requires unbundling its complex internal components and historical trajectories. Sociologists demonstrate that institutional practices, social identities, and normative systems are never natural givens; they are socially produced, politically negotiated, and contested over time. The analyst must rigorously evaluate the reciprocal interactions between structural constraints and individual or group agency.

5.1. Theoretical Traditions and Scholarly Frameworks

The intellectual literature concerning marriage rules and alliances: exogamy, endogamy, incest taboo, alliance theory (claude lévi-strauss) features diverse theoretical arguments. Positivist and functionalist approaches analyze how social patterns contribute to systemic equilibrium, institutional continuity, and normative integration. In stark contrast, conflict, critical, and subaltern approaches demonstrate how institutional arrangements embody structural inequalities, class exploitation, caste hegemony, and patriarchal dominance.

Contemporary sociological theory moves beyond static structuralism by embracing dynamic models of practice, discourse, and performativity. Scholars utilize structuration theory, field-habitus models, and intersectional matrices to examine how individuals navigate institutional rules, mobilize cultural resources, and contest entrenched asymmetries in everyday life.

Theoretical Paradigm	Primary Analytical Focus	Epistemological Assumptions	Application to Marriage Rules and Allia
Structural Functionalism	Systemic equilibrium, institutional roles, social integration	Institutions exist to fulfill vital functional needs of the social organism	Examines the functional contributions of marriage rules and alliances: exogamy, endogamy, incest taboo, alliance theory (claude lévi-strauss) to social order.
Conflict & Critical Perspective	Power monopolies, class hegemony, resource exploitation	Social patterns reflect material interests and dominance of ruling groups	Unmasks how marriage rules and alliances: exogamy, endogamy, incest taboo, alliance theory (claude lévi-strauss) reproduces structural oppression and privilege.
Interpretative & Post-Modern	Discursive formations, symbolic meaning, performativity	Reality is socially constructed through language, symbols, and gaze	Analyzes how actors construct, negotiate, and perform marriage rules and alliances: exogamy, endogamy, incest taboo, alliance theory (claude lévi-strauss).
Subaltern & Post-Colonial	Subaltern standpoints, anti-	Eurocentric models obscure subaltern lived	Reinterprets marriage rules and alliances: exogamy, endogamy,

Theoretical Paradigm	Primary Analytical Focus	Epistemological Assumptions	Application to Marriage Rules and Allia
	caste critique, decolonization	realities and colonial violence	incest taboo, alliance theory (claude lévi-strauss) from the perspectives of Dalits, Adivasis, and women.

5.2. Institutional Operations and Empirical Manifestations

In lived empirical reality, marriage rules and alliances: exogamy, endogamy, incest taboo, alliance theory (claude lévi-strauss) functions across diverse institutional spheres—including family arrangements, state bureaucracies, corporate markets, community associations, and digital communication networks. These institutional sites reveal how abstract cultural ideologies and macroeconomic imperatives are translated into concrete social expectations and differential access to resources.

Within the Indian socio-cultural matrix, traditional structures frequently articulate with modern bureaucratic, market, and technological forces. Rather than experiencing simple unilinear modernization, Indian society exhibits complex configurations where traditional caste hierarchies, kinship networks, and religious identities fuse with modern democratic politics, neoliberal capitalism, and consumer culture.

> **Sociological Insight: Empirical Dimensions in India & Keralam**
>
> Within the empirical setting of Keralam and greater India, **Marriage Rules and Alliances: Exogamy, Endogamy, Incest Taboo, Alliance Theory (Claude Lévi-Strauss)** manifests unique dynamics. The state's celebrated history of subaltern social reform (Kerala Navodhanam), radical land reforms dismantling the feudal Janmi system, universal public education, expansive welfare safety nets, and heavy reliance on transnational migration and Gulf remittances provides a distinctive sociological laboratory for observing social change, institutional democratization, and second-generation development challenges.

5.3. Critical Methodological and Epistemological Issues

Investigating marriage rules and alliances: exogamy, endogamy, incest taboo, alliance theory (claude lévi-strauss) requires methodological reflexivity. Sociologists must examine the epistemological assumptions underlying quantitative indicators, survey enumeration, and qualitative ethnographic observations.

Furthermore, an intersectional analytical framework is indispensable. The intersecting vectors of caste identity, socioeconomic class, gender roles, regional location, and generational status must be simultaneously evaluated to comprehend the diverse lived realities of social actors in contemporary society.

6. Comprehensive Analysis of Economic and Political Anthropology: Primitive Economics, Kula Ring, Potlatch, Stateless Political Orders

The scholarly investigation of **Economic and Political Anthropology: Primitive Economics, Kula Ring, Potlatch, Stateless Political Orders** represents a core analytical domain within this course. In advanced sociological scholarship, this theme embodies foundational conceptual debates, institutional structures, and empirical challenges that shape contemporary social reality. Scholars have examined this topic from competing theoretical traditions, ranging from classical structural formulations to critical neo-Marxist, feminist, subaltern, and post-modern paradigms.

Analyzing economic and political anthropology: primitive economics, kula ring, potlatch, stateless political orders requires unbundling its complex internal components and historical trajectories. Sociologists demonstrate that institutional practices, social identities, and normative systems are never natural givens;

they are socially produced, politically negotiated, and contested over time. The analyst must rigorously evaluate the reciprocal interactions between structural constraints and individual or group agency.

6.1. Theoretical Traditions and Scholarly Frameworks

The intellectual literature concerning economic and political anthropology: primitive economics, kula ring, potlatch, stateless political orders features diverse theoretical arguments. Positivist and functionalist approaches analyze how social patterns contribute to systemic equilibrium, institutional continuity, and normative integration. In stark contrast, conflict, critical, and subaltern approaches demonstrate how institutional arrangements embody structural inequalities, class exploitation, caste hegemony, and patriarchal dominance.

Contemporary sociological theory moves beyond static structuralism by embracing dynamic models of practice, discourse, and performativity. Scholars utilize structuration theory, field-habitus models, and intersectional matrices to examine how individuals navigate institutional rules, mobilize cultural resources, and contest entrenched asymmetries in everyday life.

Theoretical Paradigm	Primary Analytical Focus	Epistemological Assumptions	Application to Economic and Political A
Structural Functionalism	Systemic equilibrium, institutional roles, social integration	Institutions exist to fulfill vital functional needs of the social organism	Examines the functional contributions of economic and political anthropology: primitive economics, kula ring, potlatch, stateless political orders to social order.
Conflict & Critical Perspective	Power monopolies, class hegemony, resource exploitation	Social patterns reflect material interests and dominance of ruling groups	Unmasks how economic and political anthropology: primitive economics, kula ring, potlatch, stateless political orders reproduces structural oppression and privilege.
Interpretative & Post-Modern	Discursive formations, symbolic meaning, performativity	Reality is socially constructed through language, symbols, and gaze	Analyzes how actors construct, negotiate, and perform economic and political anthropology: primitive economics, kula ring, potlatch, stateless political orders.
Subaltern & Post-Colonial	Subaltern standpoints, anti-caste critique, decolonization	Eurocentric models obscure subaltern lived realities and colonial violence	Reinterprets economic and political anthropology: primitive economics, kula ring, potlatch, stateless political orders from the perspectives of Dalits, Adivasis, and women.

6.2. Institutional Operations and Empirical Manifestations

In lived empirical reality, economic and political anthropology: primitive economics, kula ring, potlatch, stateless political orders functions across diverse institutional spheres—including family arrangements, state bureaucracies, corporate markets, community associations, and digital communication networks. These institutional sites reveal how abstract cultural ideologies and macroeconomic imperatives are translated into concrete social expectations and differential access to resources.

Within the Indian socio-cultural matrix, traditional structures frequently articulate with modern bureaucratic, market, and technological forces. Rather than experiencing simple unilinear modernization, Indian society exhibits complex configurations where traditional caste hierarchies, kinship networks, and religious identities fuse with modern democratic politics, neoliberal capitalism, and consumer culture.

> **Sociological Insight: Empirical Dimensions in India & Keralam**
>
> Within the empirical setting of Keralam and greater India, **Economic and Political Anthropology: Primitive Economics, Kula Ring, Potlatch, Stateless Political Orders** manifests unique dynamics. The state's celebrated history of subaltern social reform (Kerala Navodhanam), radical land reforms dismantling the feudal Janmi system, universal public education, expansive welfare safety nets, and heavy reliance on transnational migration and Gulf remittances provides a distinctive sociological laboratory for observing social change, institutional democratization, and second-generation development challenges.

6.3. Critical Methodological and Epistemological Issues

Investigating economic and political anthropology: primitive economics, kula ring, potlatch, stateless political orders requires methodological reflexivity. Sociologists must examine the epistemological assumptions underlying quantitative indicators, survey enumeration, and qualitative ethnographic observations.

Furthermore, an intersectional analytical framework is indispensable. The intersecting vectors of caste identity, socioeconomic class, gender roles, regional location, and generational status must be simultaneously evaluated to comprehend the diverse lived realities of social actors in contemporary society.

7. Comparative Analytical Matrix & Applied Case Analysis

To achieve comprehensive academic synthesis of Module 2, the multidimensional elements of this subject matter are systematically contrasted across distinct socio-historical paradigms in the comparative matrix below:

Comparative Parameter	Traditional / Pre-Modern Context	Modern Industrial & Colonial Period	Contemporary Globalized & Digital Era
Organizing Principle	Ascriptive status, ritual hierarchy, localized agrarian subsistence	Rational-legal bureaucracy, capital accumulation, urbanization	Networked information flows, flexible labor, global consumerism
Power & Hegemony	Feudal landlords, religious orthodoxy, traditional monarchies	Colonial administrative apparatus, modern state institutions, industrial elites	Transnational corporations, technocratic governance, algorithmic platforms
Subjectivity & Agency	Collective corporate identity rooted in lineage, caste, or village	Civic citizen identity, trade union solidarity, anti-colonial nationalism	Individualized, fluid, and reflexive identities shaped by media and consumption
Modes of Resistance	Peasant revolts, religious millenarianism, everyday non-compliance	Socio-religious reform movements, organized labor strikes, electoral politics	Decentralized digital networks, identity-based movements, environmental activism

Applied Sociological Case Study: Socio-Historical Transformations in Keralam

Empirical Context: Kerala's historical trajectory offers a celebrated case study for examining institutional transformation. From a rigid 19th-century caste feudal structure characterized by severe untouchability and unapproachability, the region transformed into one of the most egalitarian and politically conscious states in South Asia.

Analytical Evaluation: Applying the concepts of Module 2, students analyze how the confluence of subaltern reform mobilizations (Sree Narayana Guru, Ayyankali), missionary and state education, radical political unionism, the 1969 Land Reforms Act, and mass migration to the Persian Gulf fundamentally restructured traditional social hierarchies. However, contemporary sociologists also examine emerging contradictions: persistent gender asymmetries in the formal workforce, high elderly dependency ratios, youth out-migration, and ecological vulnerabilities.

8. Applied Policy Dimensions & Social Interventions

Sociological analysis provides vital diagnostics for informing progressive social policy, grassroots development programs, and community welfare initiatives. The theoretical principles analyzed in this module yield actionable insights across multiple applied arenas:

- **Evidence-Based Social Policy:** Formulating governmental welfare interventions that address the structural root causes of poverty, marginalization, and educational disparity rather than treating superficial symptoms.
- **Community-Driven Development:** Implementing participatory rural appraisal (PRA), social mapping, and stakeholder consultation to ensure grassroots decentralization and authentic democratic empowerment (as exemplified by Kerala's People's Plan Campaign).
- **Human Rights & Social Justice Advocacy:** Utilizing empirical sociological data to expose systemic discrimination, gender-based violence, caste atrocities, and environmental injustice before judicial bodies, legislative committees, and international human rights forums.
- **Organizational Development & Conflict Resolution:** Enhancing diversity management, ethical communication, and collaborative team functioning in public institutions, non-profit organizations, and social enterprises.

9. Pedagogical Synthesis & Examination Preparation

In concluding Module 2 ("Core Social Institutions in Anthropological Perspective"), students should consolidate their command of the central theoretical paradigms, comparative taxonomies, and empirical debates examined. Mastering sociology requires developing the capacity to critically interrogate social structures, challenge commonsense assumptions, and evaluate institutional dynamics with analytical rigor.

Key Concept / Theorist	Foundational Sociological Definition	Analytical & Curricular Significance
Structural Inequality	Systematically unequal distribution of resources, power, and opportunities built into social institutions.	Demonstrates that disparities are structured outcomes of institutional arrangements rather than individual deficiencies.
Social Hegemony (Antonio Gramsci)	Dominance maintained through cultural leadership and moral	Explains how ruling groups win the spontaneous consent of subordinate classes

Key Concept / Theorist	Foundational Sociological Definition	Analytical & Curricular Significance
	consensus rather than physical force.	through ideological institutions.
Cultural Capital (Pierre Bourdieu)	Accumulated cultural knowledge, linguistic skills, credentials, and dispositions conferring social power.	Illuminates how educational institutions reproduce class hierarchies under the guise of meritocracy.
Epistemological Reflexivity	The systematic practice of scrutinizing the researcher's own positionality, assumptions, and power relations.	Guarantees methodological integrity and ethical rigor in qualitative and quantitative social research.

Self-Assessment & Critical Examination Questions

1. Critically evaluate the theoretical debates and foundational concepts articulated in core social institutions in anthropological perspective, contrasting functionalist and conflict approaches.
2. Examine how historical transformations, state interventions, and social movements in India and Keralam have reshaped institutional structures and power dynamics.
3. Discuss the methodological challenges and ethical responsibilities involved in empirical sociological inquiry into contemporary social problems.
4. Analyze the practical relevance of sociological insights in designing inclusive development policies and empowering marginalized communities.

Degree