DU MPhil Phd in Sociology

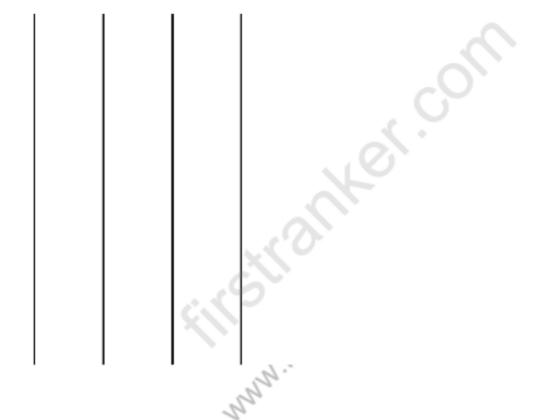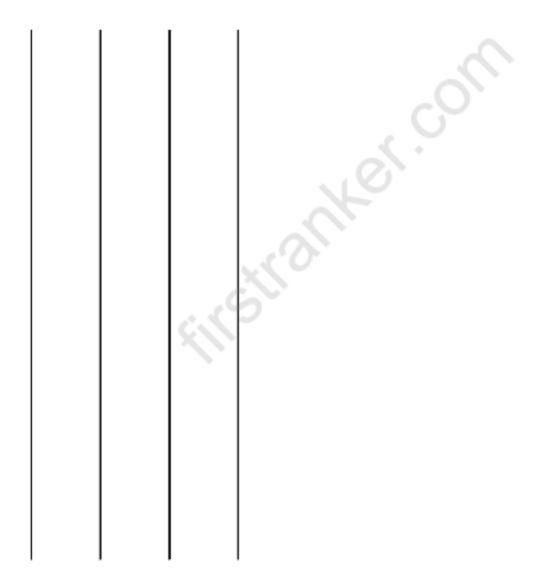| Sr.No	Question Id	Question Description	Question Body
1	24104	DU_J19_MPHIL_SOCIO_Q01	In the fall of 2011, global media were characterized by strikingly similar images of the repression of urban citizen movements throughout the world. Similar military tactics to dislodge protesters from Tahrir Square in Egypt and Occupy encampments in the U among other examples, raising the question of whether security forces in these differ do indeed collaborate, and to what extent. In his latest work, *Cities Under Siege*, Ste Graham—co-author of the classic *Splintering Urbanism*—provides a probing insight i interrogative. The multi-thematic, 400-page-plus book revolves around one main arg experiments in urban warfare in cities of the global south have led to the increasing militarization of North American and European cities, in a classic example of Foucault 'boomerang effect.' Drawing on historical examples of the transfer of models of urban and surveillance from the space of the colony to that of the metropole (see Ross 199 Graham understands a similar transfer of techniques to be occurring in the present. B juxtaposing the proliferation of security within cities of the Global North, the 'urbicide Palestinian and Iraqi cities, the militaristic undertones of U.S. car culture, and the wo proliferation of U.S. military bases, he aims to show "...how resurgent imperialism an geographies characteristic of the contemporary era umbilically connect cities within metropolitan cores and colonial peripheries." (p. xxvii). The result of this process he new military urbanism." . . .The first three chapters touch on the broad themes of the militarization of cities of the global south and parts of cities of the global north, and t ideological binaries (Manichean geographies) that legitimize this militarization. Graha discusses the multiple ways in which the 'new military urbanism' is manifested, includ multiplication and militarization of borders, an increased collaboration between police military, a creep in function between neoliberal and security infrastructure, and a ten conflate internal urban minorities with external enemies. On this basis, the book then into a series of thematic chapters dealing with the proliferation of borders and surveil within urban settings, ranging from the increased technologization and depersonaliza war, to 'urbicide' and targeting of urban infrastructure in military operations. Graham the role of the U.S., from the simultaneous proliferation of urban military bases abroa domestic urban training centers to the spread of large militaristic SUVs in U.S. cities. closes with a focus on urban counter-geographies. [Source: Illaria Giglioli, book revie Stephen Graham's *Cities Under Siege: The New Military Urbanism*, in Berkeley Planni Journal, 2012, 25 (1): 235 -239.] The author of the above passage is:

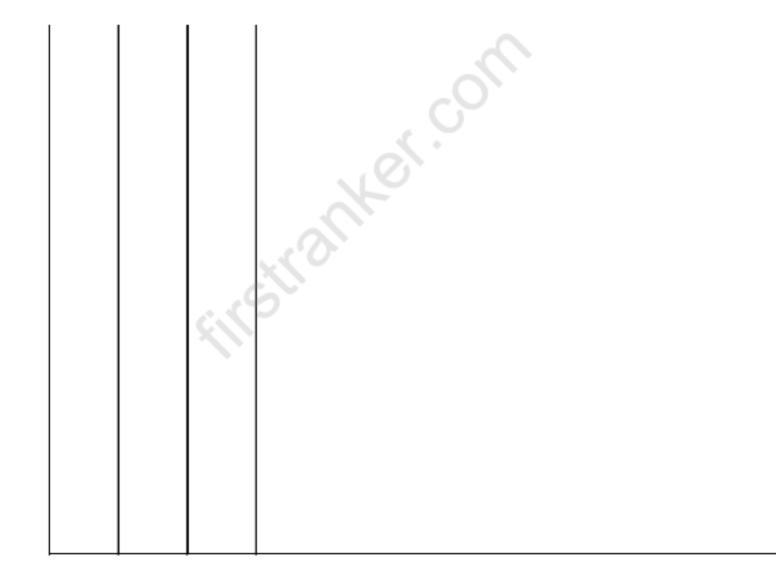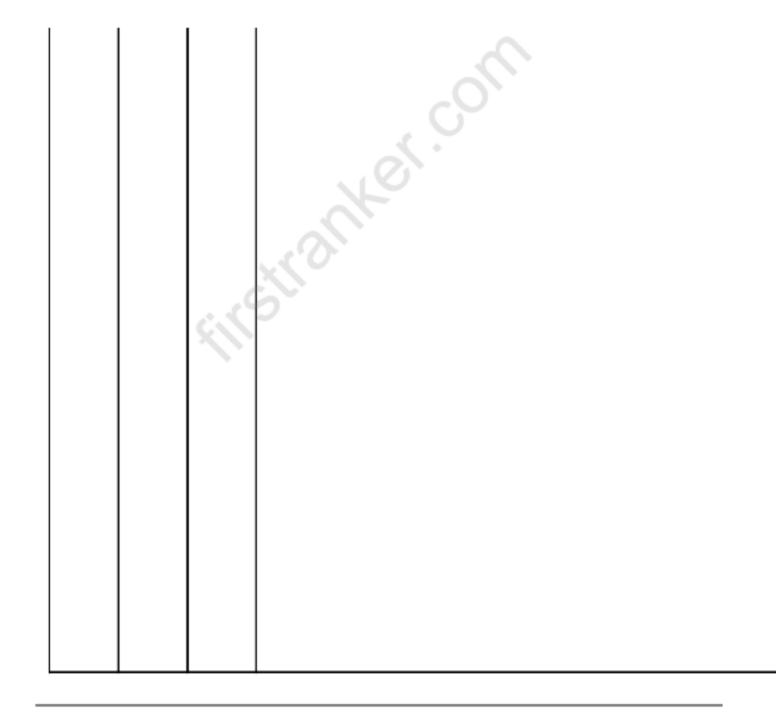| 2 | 24105 | DU_J19_MPHIL_SOCIO_Q02 | In the fall of 2011, global media were characterized by strikingly similar images of the repression of urban citizen movements throughout the world. Similar military tactics to dislodge protesters from Tahrir Square in Egypt and Occupy encampments in the U among other examples, raising the question of whether security forces in these differ do indeed collaborate, and to what extent. In his latest work, *Cities Under Siege*, Ste Graham—co-author of the classic *Splintering Urbanism* —provides a probing insight i interrogative. The multi-thematic, 400-page-plus book revolves around one main arg experiments in urban warfare in cities of the global south have led to the increasing militarization of North American and European cities, in a classic example of Foucault 'boomerang effect.' Drawing on historical examples of the transfer of models of urban and surveillance from the space of the colony to that of the metropole (see Ross 199 Graham understands a similar transfer of techniques to be occurring in the present. B juxtaposing the proliferation of security within cities of the Global North, the 'urbicide Palestinian and Iraqi cities, the militaristic undertones of U.S. car culture, and the wo proliferation of U.S. military bases, he aims to show "...how resurgent imperialism an geographies characteristic of the contemporary era umbilically connect cities within metropolitan cores and colonial peripheries." (p. xxvii). The result of this process he new military urbanism." . . .The first three chapters touch on the broad themes of the militarization of cities of the global south and parts of cities of the global north, and ti ideological binaries (Manichean geographies) that legitimize this militarization. Graha discusses the multiple ways in which the 'new military urbanism' is manifested, includ multiplication and militarization of borders, an increased collaboration between police military, a creep in function between neoliberal and security infrastructure, and a ten conflate internal urban minorities with external enemies. On this basis, the book then into a series of thematic chapters dealing with the proliferation of borders and surveil within urban settings, ranging from the increased technologization and depersonaliza war, to 'urbicide' and targeting of urban infrastructure in military operations. Graham the role of the U.S., from the simultaneous proliferation of urban military bases abroa domestic urban training centers to the spread of large militaristic SUVs in U.S. cities. closes with a focus on urban counter-geographies. [Source: Illaria Giglioli, book revie Stephen Graham's *Cities Under Siege: The New Military Urbanism* , in Berkeley Planni Journal, 2012, 25 (1): 235 -239.] Based on the above passage, what does the book u review focus on? |

FirstRanker.com
Firstranker's choice
www.FirstRanker.com

| 3 | 24106 | DU_J19_MPHIL_SOCIO_Q03 | In the fall of 2011, global media were characterized by strikingly similar images of the repression of urban citizen movements throughout the world. Similar military tactics to dislodge protesters from Tahrir Square in Egypt and Occupy encampments in the U among other examples, raising the question of whether security forces in these differ do indeed collaborate, and to what extent. In his latest work, *Cities Under Siege*, Ste Graham—co-author of the classic *Splintering Urbanism*—provides a probing insight in interrogative. The multi-thematic, 400-page-plus book revolves around one main arg experiments in urban warfare in cities of the global south have led to the increasing militarization of North American and European cities, in a classic example of Foucault 'boomerang effect.' Drawing on historical examples of the transfer of models of urban and surveillance from the space of the colony to that of the metropole (see Ross 199 Graham understands a similar transfer of techniques to be occurring in the present. B juxtaposing the proliferation of security within cities of the Global North, the 'urbicide Palestinian and Iraqi cities, the militaristic undertones of U.S. car culture, and the wo proliferation of U.S. military bases, he aims to show "…how resurgent imperialism an geographies characteristic of the contemporary era umbilically connect cities within metropolitan cores and colonial peripheries." (p. xxvii). The result of this process he new military urbanism." . . .The first three chapters touch on the broad themes of the militarization of cities of the global south and parts of cities of the global north, and t ideological binaries (Manichean geographies) that legitimize this militarization. Graha discusses the multiple ways in which the 'new military urbanism' is manifested, includ multiplication and militarization of borders, an increased collaboration between police military, a creep in function between neoliberal and security infrastructure, and a ten conflate internal urban minorities with external enemies. On this basis, the book then into a series of thematic chapters dealing with the proliferation of borders and surveil within urban settings, ranging from the increased technologization and depersonalizat war, to 'urbicide' and targeting of urban infrastructure in military operations. Graham the role of the U.S., from the simultaneous proliferation of urban military bases abroa domestic urban training centers to the spread of large militaristic SUVs in U.S. cities. closes with a focus on urban counter-geographies. [Source: Illaria Giglioli, book revie Stephen Graham's *Cities Under Siege: The New Military Urbanism*, in Berkeley Plannin Journal, 2012, 25 (1): 235 -239.] Based on the above passage, which of the followin statements is incorrect. |

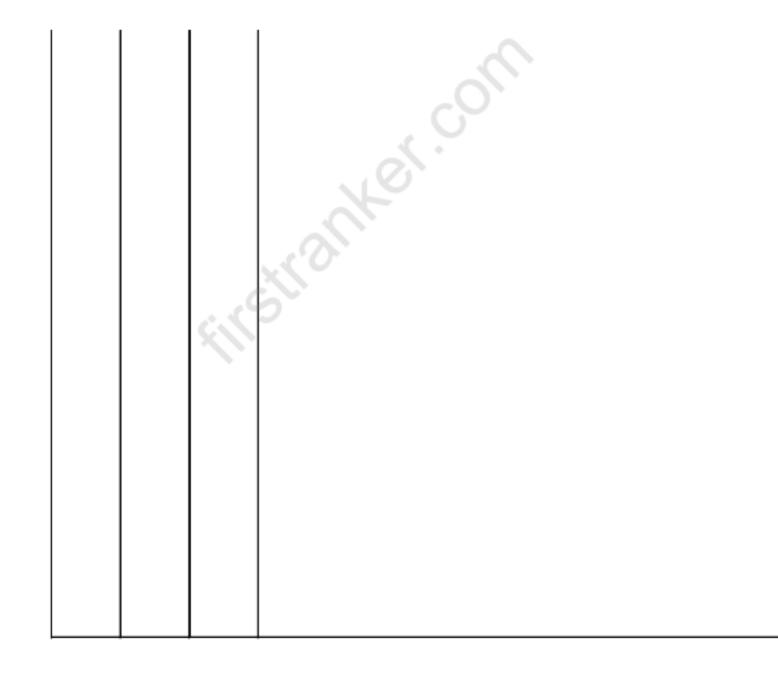| 4	24107	DU_J19_ MPHIL_SO CIO_Q04	In the fall of 2011, global media were characterized by strikingly similar images of the repression of urban citizen movements throughout the world. Similar military tactics to dislodge protesters from Tahrir Square in Egypt and Occupy encampments in the U among other examples, raising the question of whether security forces in these differ do indeed collaborate, and to what extent. In his latest work, *Cities Under Siege*, Ste Graham—co-author of the classic *Splintering Urbanism* —provides a probing insight i interrogative. The multi-thematic, 400-page-plus book revolves around one main arg experiments in urban warfare in cities of the global south have led to the increasing militarization of North American and European cities, in a classic example of Foucault 'boomerang effect.' Drawing on historical examples of the transfer of models of urban and surveillance from the space of the colony to that of the metropole (see Ross 199 Graham understands a similar transfer of techniques to be occurring in the present. B juxtaposing the proliferation of security within cities of the Global North, the 'urbicide Palestinian and Iraqi cities, the militaristic undertones of U.S. car culture, and the wo proliferation of U.S. military bases, he aims to show "...how resurgent imperialism an geographies characteristic of the contemporary era umbilically connect cities within metropolitan cores and colonial peripheries." (p. xxvii). The result of this process he new military urbanism." . . .The first three chapters touch on the broad themes of the militarization of cities of the global south and parts of cities of the global north, and t ideological binaries (Manichean geographies) that legitimize this militarization. Graha discusses the multiple ways in which the 'new military urbanism' is manifested, includ multiplication and militarization of borders, an increased collaboration between police military, a creep in function between neoliberal and security infrastructure, and a ten conflate internal urban minorities with external enemies. On this basis, the book then into a series of thematic chapters dealing with the proliferation of borders and surveil within urban settings, ranging from the increased technologization and depersonaliza war, to 'urbicide' and targeting of urban infrastructure in military operations. Graham the role of the U.S., from the simultaneous proliferation of urban military bases abroa domestic urban training centers to the spread of large militaristic SUVs in U.S. cities. closes with a focus on urban counter-geographies. [Source: Illaria Giglioli, book revie Stephen Graham's *Cities Under Siege: The New Military Urbanism* , in Berkeley Plannin Journal, 2012, 25 (1): 235 -239.] Based on the above passage, what is a characteris military urbanisms"?

5	24108	DU_J19_MPHIL_SOCIO_Q05	In the fall of 2011, global media were characterized by strikingly similar images of the repression of urban citizen movements throughout the world. Similar military tactics to dislodge protesters from Tahrir Square in Egypt and Occupy encampments in the U among other examples, raising the question of whether security forces in these differ do indeed collaborate, and to what extent. In his latest work, *Cities Under Siege*, Ste Graham—co-author of the classic *Splintering Urbanism* —provides a probing insight i interrogative. The multi-thematic, 400-page-plus book revolves around one main arg experiments in urban warfare in cities of the global south have led to the increasing militarization of North American and European cities, in a classic example of Foucault 'boomerang effect.' Drawing on historical examples of the transfer of models of urban and surveillance from the space of the colony to that of the metropole (see Ross 199 Graham understands a similar transfer of techniques to be occurring in the present. B juxtaposing the proliferation of security within cities of the Global North, the 'urbicide Palestinian and Iraqi cities, the militaristic undertones of U.S. car culture, and the wo proliferation of U.S. military bases, he aims to show "...how resurgent imperialism an geographies characteristic of the contemporary era umbilically connect cities within metropolitan cores and colonial peripheries." (p. xxvii). The result of this process he c new military urbanism." . . .The first three chapters touch on the broad themes of the militarization of cities of the global south and parts of cities of the global north, and t ideological binaries (Manichean geographies) that legitimize this militarization. Graha discusses the multiple ways in which the 'new military urbanism' is manifested, includ multiplication and militarization of borders, an increased collaboration between police military, a creep in function between neoliberal and security infrastructure, and a ten conflate internal urban minorities with external enemies. On this basis, the book then into a series of thematic chapters dealing with the proliferation of borders and surveil within urban settings, ranging from the increased technologization and depersonaliza war, to 'urbicide' and targeting of urban infrastructure in military operations. Graham the role of the U.S., from the simultaneous proliferation of urban military bases abroa domestic urban training centers to the spread of large militaristic SUVs in U.S. cities. closes with a focus on urban counter-geographies. [Source: Illaria Giglioli, book revie Stephen Graham's *Cities Under Siege: The New Military Urbanism*, in Berkeley Planni Journal, 2012, 25 (1): 235 -239.] Who does the author attribute the "boomerang effe

| 6 | 24110 | DU_J19_MPHIL_SOCIO_Q06 | Despite the abundance of material, there have been few systematic works on compar political systems of primitive societies. In the available literature, two main approach discerned. The first, best exemplified by *African Political Systems* (Fortes and Evans 1940), is to differentiate between the "stateless," so-called segmentary societies and societies with centralized governmental and political organizations. Aidan W. Southall famous monograph *Alur Society* not only quoted Durkheim's definition of "segmentar but also developed his own conception of "segmentary structure" and "segmentary system". The second approach to the study of comparative primitive political institutio exemplified in the works of Colson (1954), Gluckman (1954a) and Peristiany (1954); a somewhat different point of view, Hoebel (1954). While most of these works deal w one tribe or society, they provide, either explicitly or by implication, possible compara applications. Their main concern has been to show that in all primitive societies – ran small bands of hunters or fishermen to kingdoms such as those of Zulu, Swazi, and D there exists some basic mechanism of social control which regulates the affairs of the resolves conflicts arising among its component groups. In the words of Gluckman (19 the most important among these mechanisms are "the inherent tendencies of groups segment and then to become bound together by cross-cutting alliances." The general assumption is that most of these mechanisms are in one way or another common to a primitive societies-whether "segmentary," centralized or some other. This approach p problem of the conditions under which various regulatory mechanisms operate, either any specialized roles and organizations, or through specialized roles and organization are devoted mainly to the performance of regulatory tasks. Also implicit in some of th studies is the question of which area of life (economic, ritual, and so forth) makes suc regulation most important and necessary. Hoebel's work on primitive law touches these problems, mainly from the standpoint of the development of legal institutions. summarized above have laid the foundations for the comparative study of primitive p institutions, but they are inadequate in several ways. First, there has been little comp work using the criteria of comparison offered; second, some of these criteria have no sufficiently systematic, as shown by Smith (1956); third, there has been too great an on the groups which perform governmental functions rather than on the functions the and an inadequate differentiation between various types of governmental functions; a there have been few attempts to relate the organization of various political functions aspects of the social organization.[Source: S. N. Eisenstadt, "Primitive Political System Preliminary Comparative Analysis", in *American Anthropologist,* 1959, 61(2):200-220 are the different types of political systems found in Africa? |

| 7 | 24111 | DU_J19_ MPHIL_SO CIO_Q07 | Despite the abundance of material, there have been few systematic works on compar… political systems of primitive societies. In the available literature, two main approach… discerned. The first, best exemplified by *African Political Systems* (Fortes and Evans … 1940), is to differentiate between the "stateless," so-called segmentary societies and … societies with centralized governmental and political organizations. Aidan W. Southall… famous monograph *Alur Society* not only quoted Durkheim's definition of "segmentar… but also developed his own conception of "segmentary structure" and "segmentary system". The second approach to the study of comparative primitive political instituti… exemplified in the works of Colson (1954), Gluckman (1954a) and Peristiany (1954); … a somewhat different point of view, Hoebel (1954). While most of these works deal w… one tribe or society, they provide, either explicitly or by implication, possible compara… applications. Their main concern has been to show that in all primitive societies – ran… small bands of hunters or fishermen to kingdoms such as those of Zulu, Swazi, and D… there exists some basic mechanism of social control which regulates the affairs of the… resolves conflicts arising among its component groups. In the words of Gluckman (19… the most important among these mechanisms are "the inherent tendencies of groups … segment and then to become bound together by cross-cutting alliances." The general… assumption is that most of these mechanisms are in one way or another common to a… primitive societies-whether "segmentary," centralized or some other. This approach p… problem of the conditions under which various regulatory mechanisms operate, either … any specialized roles and organizations, or through specialized roles and organization… are devoted mainly to the performance of regulatory tasks. Also implicit in some of th… studies is the question of which area of life (economic, ritual, and so forth) makes suc… regulation most important and necessary. Hoebel's work on primitive law touches … these problems, mainly from the standpoint of the development of legal institutions. … summarized above have laid the foundations for the comparative study of primitive p… institutions, but they are inadequate in several ways. First, there has been little comp… work using the criteria of comparison offered; second, some of these criteria have no… sufficiently systematic, as shown by Smith (1956); third, there has been too great an … on the groups which perform governmental functions rather than on the functions the… and an inadequate differentiation between various types of governmental functions; a… there have been few attempts to relate the organization of various political functions … aspects of the social organization.[Source: S. N. Eisenstadt, "Primitive Political System Preliminary Comparative Analysis", in *American Anthropologist*, 1959, 61(2):200-220… acknowledges Durkheim's work on segmentary political system? |

| 8 | 24112 | DU_J19_MPHIL_SOCIO_Q08 | Despite the abundance of material, there have been few systematic works on compar... political systems of primitive societies. In the available literature, two main approach... discerned. The first, best exemplified by *African Political Systems* (Fortes and Evans 1940), is to differentiate between the "stateless," so-called segmentary societies and ... societies with centralized governmental and political organizations. Aidan W. Southall... famous monograph *Alur Society* not only quoted Durkheim's definition of "segmentar... but also developed his own conception of "segmentary structure" and "segmentary system". The second approach to the study of comparative primitive political instituti... exemplified in the works of Colson (1954), Gluckman (1954a) and Peristiany (1954); ... a somewhat different point of view, Hoebel (1954). While most of these works deal w... one tribe or society, they provide, either explicitly or by implication, possible compara... applications. Their main concern has been to show that in all primitive societies – ra... small bands of hunters or fishermen to kingdoms such as those of Zulu, Swazi, and D... there exists some basic mechanism of social control which regulates the affairs of the... resolves conflicts arising among its component groups. In the words of Gluckman (19... the most important among these mechanisms are "the inherent tendencies of groups... segment and then to become bound together by cross-cutting alliances." The general... assumption is that most of these mechanisms are in one way or another common to a... primitive societies-whether "segmentary," centralized or some other. This approach p... problem of the conditions under which various regulatory mechanisms operate, either... any specialized roles and organizations, or through specialized roles and organization... are devoted mainly to the performance of regulatory tasks. Also implicit in some of th... studies is the question of which area of life (economic, ritual, and so forth) makes suc... regulation most important and necessary. Hoebel's work on primitive law touches on ... these problems, mainly from the standpoint of the development of legal institutions. ... summarized above have laid the foundations for the comparative study of primitive p... institutions, but they are inadequate in several ways. First, there has been little comp... work using the criteria of comparison offered; second, some of these criteria have no... sufficiently systematic, as shown by Smith (1956); third, there has been too great an ... on the groups which perform governmental functions rather than on the functions the... and an inadequate differentiation between various types of governmental functions; a... there have been few attempts to relate the organization of various political functions ... aspects of the social organization. [Source: S. N. Eisenstadt, "Primitive Political Syste... |

Preliminary Comparative Analysis", in *American Anthropologist*, 1959, 61(2):200-220.] Comparative studies on African political systems show that:

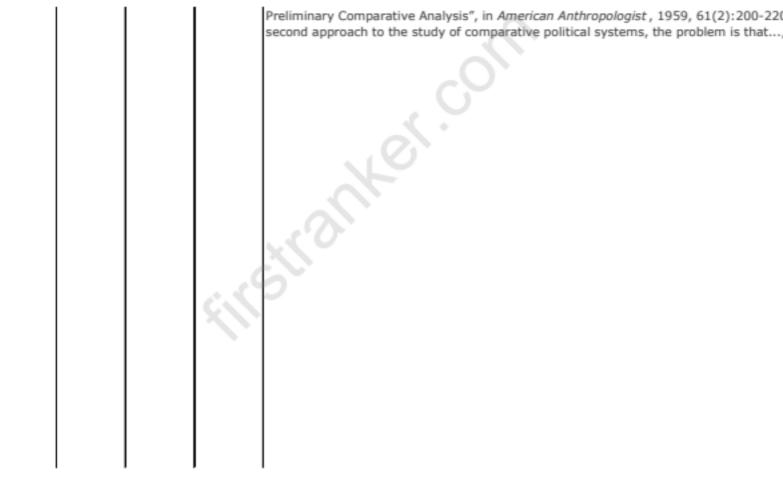| 9	24113	DU_J19_MPHIL_SOCIO_Q09	Despite the abundance of material, there have been few systematic works on compar political systems of primitive societies. In the available literature, two main approache discerned. The first, best exemplified by *African Political Systems* (Fortes and Evans 1940), is to differentiate between the "stateless," so-called segmentary societies and societies with centralized governmental and political organizations. Aidan W. Southall famous monograph *Alur Society* not only quoted Durkheim's definition of "segmentar but also developed his own conception of "segmentary structure" and "segmentary system". The second approach to the study of comparative primitive political institution exemplified in the works of Colson (1954), Gluckman (1954a) and Peristiany (1954); a somewhat different point of view, Hoebel (1954). While most of these works deal w one tribe or society, they provide, either explicitly or by implication, possible compara applications. Their main concern has been to show that in all primitive societies – ran small bands of hunters or fishermen to kingdoms such as those of Zulu, Swazi, and D there exists some basic mechanism of social control which regulates the affairs of the resolves conflicts arising among its component groups. In the words of Gluckman (19 the most important among these mechanisms are "the inherent tendencies of groups segment and then to become bound together by cross-cutting alliances." The general assumption is that most of these mechanisms are in one way or another common to a primitive societies-whether "segmentary," centralized or some other. This approach p problem of the conditions under which various regulatory mechanisms operate, either any specialized roles and organizations, or through specialized roles and organization are devoted mainly to the performance of regulatory tasks. Also implicit in some of th studies is the question of which area of life (economic, ritual, and so forth) makes su regulation most important and necessary. Hoebel's work on primitive law touches on these problems, mainly from the standpoint of the development of legal institutions. summarized above have laid the foundations for the comparative study of primitive p institutions, but they are inadequate in several ways. First, there has been little comp work using the criteria of comparison offered; second, some of these criteria have no sufficiently systematic, as shown by Smith (1956); third, there has been too great an on the groups which perform governmental functions rather than on the functions the and an inadequate differentiation between various types of governmental functions; a there have been few attempts to relate the organization of various political functions aspects of the social organization.[Source: S. N. Eisenstadt, "Primitive Political Systen

Preliminary Comparative Analysis", in *American Anthropologist* , 1959, 61(2):200-220 respects are comparative studies on African political systems inadequate?
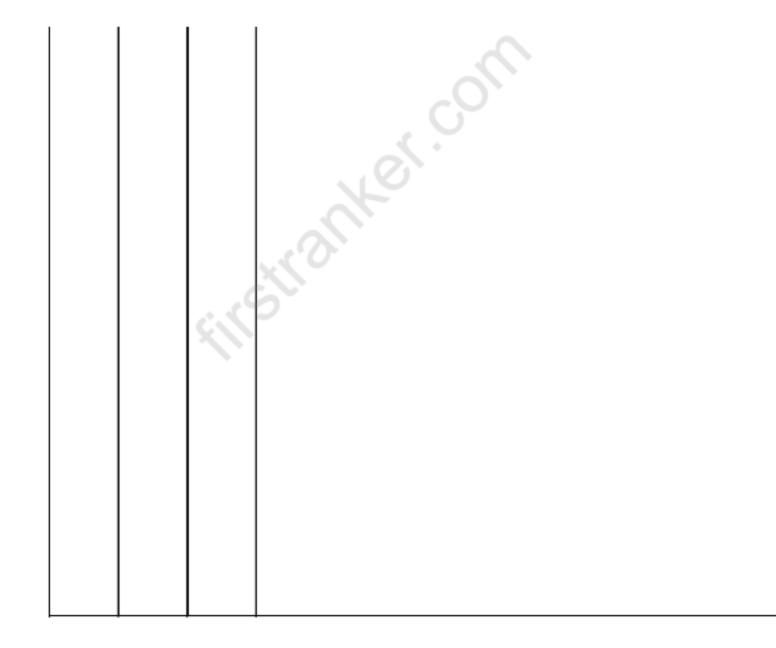
10	24114	DU_J19_MPHIL_SOCIO_Q10	Despite the abundance of material, there have been few systematic works on compar political systems of primitive societies. In the available literature, two main approach discerned. The first, best exemplified by *African Political Systems* (Fortes and Evans 1940), is to differentiate between the "stateless," so-called segmentary societies and societies with centralized governmental and political organizations. Aidan W. Southall famous monograph *Alur Society* not only quoted Durkheim's definition of "segmentar but also developed his own conception of "segmentary structure" and "segmentary system". The second approach to the study of comparative primitive political institution exemplified in the works of Colson (1954), Gluckman (1954a) and Peristiany (1954); a somewhat different point of view, Hoebel (1954). While most of these works deal w one tribe or society, they provide, either explicitly or by implication, possible compara applications. Their main concern has been to show that in all primitive societies – ran small bands of hunters or fishermen to kingdoms such as those of Zulu, Swazi, and D there exists some basic mechanism of social control which regulates the affairs of the resolves conflicts arising among its component groups. In the words of Gluckman (19 the most important among these mechanisms are "the inherent tendencies of groups segment and then to become bound together by cross-cutting alliances." The general assumption is that most of these mechanisms are in one way or another common to a primitive societies-whether "segmentary," centralized or some other. This approach p problem of the conditions under which various regulatory mechanisms operate, either any specialized roles and organizations, or through specialized roles and organization are devoted mainly to the performance of regulatory tasks. Also implicit in some of th studies is the question of which area of life (economic, ritual, and so forth) makes suc regulation most important and necessary. Hoebel's work on primitive law touches these problems, mainly from the standpoint of the development of legal institutions. summarized above have laid the foundations for the comparative study of primitive p institutions, but they are inadequate in several ways. First, there has been little comp work using the criteria of comparison offered; second, some of these criteria have no sufficiently systematic, as shown by Smith (1956); third, there has been too great an on the groups which perform governmental functions rather than on the functions the and an inadequate differentiation between various types of governmental functions; a there have been few attempts to relate the organization of various political functions aspects of the social organization.[Source: S. N. Eisenstadt, "Primitive Political System

Preliminary Comparative Analysis", in *American Anthropologist* , 1959, 61(2):200-220
second approach to the study of comparative political systems, the problem is that...,

FirstRanker.com
Firstranker's choice
www.FirstRanker.com

11	24116	DU_J19_MPHIL_SOCIO_Q11	These nuclear households remain firmly invested in matrilineal ideology. Although sta[...] to prop up men as breadwinners and heads of households are well known to rural Minangkabau, husbands do not assert claims to their wives' land nor to land that is re[...] through joint effort. Nor do they articulate a right to the new houses that they help b[...] their earned income. People in the village maintain that a new house belongs to the w[...] daughter, whether or not a husband/father's income helped to build it. In addition, a [...] right to her husband's income but the husband does not have the same right in his w[...] income. In sum, women claim rights both to jointly built houses and to land that was [...] with husband's help. Some of these new houses may even become matrihouses in the [...] a married daughter stays at home to raise her family. These claims to houses and lan[...] reinstantiate matrilineality by incorporating new small houses and new resources into[...] matrilineage. Although in a few individual cases a husband provides the majority of h[...] income, the control he thereby gains operates within a matrilineal ideology that empo[...] women to appropriate land and resources to their matriline. Even if a father passes o[...] purchased to a daughter, this inheritance practice does not instantiate patrilineality b[...] daughter keeps such land for her matriline. State efforts to establish husbands in the [...] of household heads conveniently ignore local relations without subverting women's co[...] houses and land. Matrilineal ideology provides the foundation for household relations;[...] use this ideology to configure new houses to their advantage. [Source: Evelyn Blackw[...] 1999. Big Houses and Small Houses: Doing Matriliny in West Sumatra, *Ethnos* 64(1):[...] married daughter may stay in her mother's house:

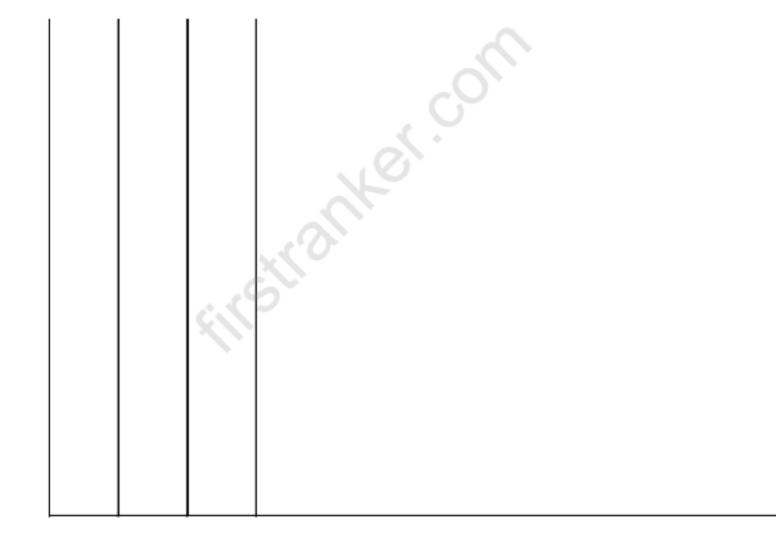| 12	24117	DU_J19_MPHIL_SOCIO_Q12	These nuclear households remain firmly invested in matrilineal ideology. Although sta to prop up men as breadwinners and heads of households are well known to rural Minangkabau, husbands do not assert claims to their wives' land nor to land that is re through joint effort. Nor do they articulate a right to the new houses that they help be their earned income. People in the village maintain that a new house belongs to the w daughter, whether or not a husband/father's income helped to build it. In addition, a right to her husband's income but the husband does not have the same right in his w income. In sum, women claim rights both to jointly built houses and to land that was with husband's help. Some of these new houses may even become matrihouses in the a married daughter stays at home to raise her family. These claims to houses and lan reinstantiate matrilineality by incorporating new small houses and new resources into matrilineage. Although in a few individual cases a husband provides the majority of h income, the control he thereby gains operates within a matrilineal ideology that empo women to appropriate land and resources to their matriline. Even if a father passes o purchased to a daughter, this inheritance practice does not instantiate patrilineality b daughter keeps such land for her matriline. State efforts to establish husbands in the of household heads conveniently ignore local relations without subverting women's co houses and land. Matrilineal ideology provides the foundation for household relations; use this ideology to configure new houses to their advantage. [Source: Evelyn Blackw 1999. Big Houses and Small Houses: Doing Matriliny in West Sumatra, *Ethnos* 64(1): 56.] The creation of nuclear households among the Minangkabau:

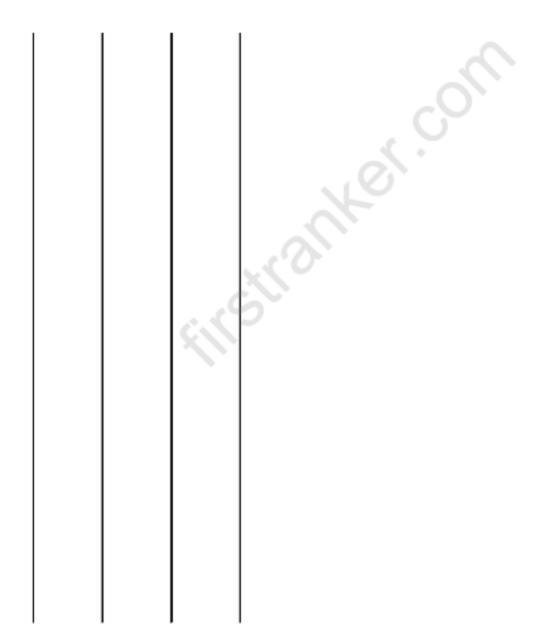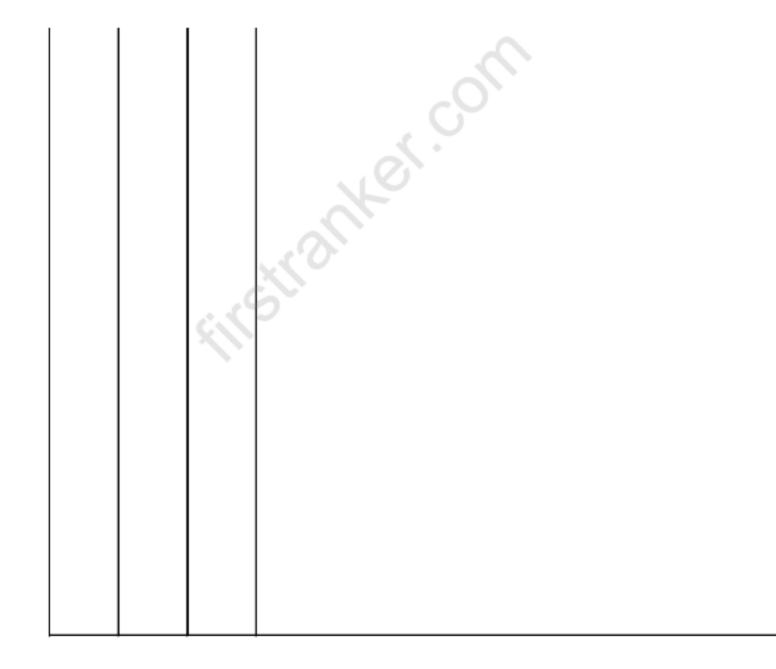| 13	24118	DU_J19_MPHIL_SOCIO_Q13	These nuclear households remain firmly invested in matrilineal ideology. Although sta... to prop up men as breadwinners and heads of households are well known to rural Minangkabau, husbands do not assert claims to their wives' land nor to land that is re... through joint effort. Nor do they articulate a right to the new houses that they help b... their earned income. People in the village maintain that a new house belongs to the w... daughter, whether or not a husband/father's income helped to build it. In addition, a ... right to her husband's income but the husband does not have the same right in his w... income. In sum, women claim rights both to jointly built houses and to land that was ... with husband's help. Some of these new houses may even become matrihouses in the... a married daughter stays at home to raise her family. These claims to houses and lan... reinstantiate matrilineality by incorporating new small houses and new resources into... matrilineage. Although in a few individual cases a husband provides the majority of h... income, the control he thereby gains operates within a matrilineal ideology that empo... women to appropriate land and resources to their matriline. Even if a father passes o... purchased to a daughter, this inheritance practice does not instantiate patrilineality b... daughter keeps such land for her matriline. State efforts to establish husbands in the... of household heads conveniently ignore local relations without subverting women's co... houses and land. Matrilineal ideology provides the foundation for household relations;... use this ideology to configure new houses to their advantage. [Source: Evelyn Blackw... 1999. Big Houses and Small Houses: Doing Matriliny in West Sumatra, *Ethnos* 64(1):... 56.] New houses that men may help build:

| 14 | 24119 | DU_J19_MPHIL_SOCIO_Q14 | These nuclear households remain firmly invested in matrilineal ideology. Although sta... to prop up men as breadwinners and heads of households are well known to rural Minangkabau, husbands do not assert claims to their wives' land nor to land that is re... through joint effort. Nor do they articulate a right to the new houses that they help b... their earned income. People in the village maintain that a new house belongs to the w... daughter, whether or not a husband/father's income helped to build it. In addition, a ... right to her husband's income but the husband does not have the same right in his w... income. In sum, women claim rights both to jointly built houses and to land that was ... with husband's help. Some of these new houses may even become matrihouses in th... a married daughter stays at home to raise her family. These claims to houses and lan... reinstantiate matrilineality by incorporating new small houses and new resources into... matrilineage. Although in a few individual cases a husband provides the majority of h... income, the control he thereby gains operates within a matrilineal ideology that empo... women to appropriate land and resources to their matriline. Even if a father passes o... purchased to a daughter, this inheritance practice does not instantiate patrilineality b... daughter keeps such land for her matriline. State efforts to establish husbands in the ... of household heads conveniently ignore local relations without subverting women's co... houses and land. Matrilineal ideology provides the foundation for household relations; use this ideology to configure new houses to their advantage. [Source: Evelyn Blackw... 1999. Big Houses and Small Houses: Doing Matriliny in West Sumatra, *Ethnos* 64(1): 56.] Women claiming rights to both jointly built houses and land gained with their hu... help indicates: |

FirstRanker.com
Firstranker's choice
www.FirstRanker.com

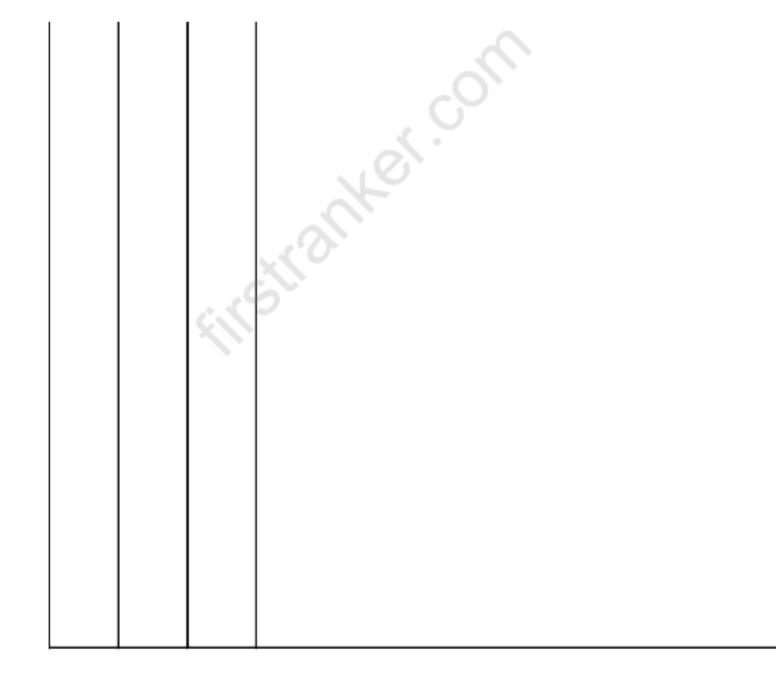| 15 | 24120 | DU_J19_ MPHIL_SO CIO_Q15 | These nuclear households remain firmly invested in matrilineal ideology. Although sta to prop up men as breadwinners and heads of households are well known to rural Minangkabau, husbands do not assert claims to their wives' land nor to land that is re through joint effort. Nor do they articulate a right to the new houses that they help b their earned income. People in the village maintain that a new house belongs to the w daughter, whether or not a husband/father's income helped to build it. In addition, a right to her husband's income but the husband does not have the same right in his w income. In sum, women claim rights both to jointly built houses and to land that was with husband's help. Some of these new houses may even become matrihouses in th a married daughter stays at home to raise her family. These claims to houses and lan reinstantiate matrilineality by incorporating new small houses and new resources into matrilineage. Although in a few individual cases a husband provides the majority of h income, the control he thereby gains operates within a matrilineal ideology that empo women to appropriate land and resources to their matriline. Even if a father passes o purchased to a daughter, this inheritance practice does not instantiate patrilineality b daughter keeps such land for her matriline. State efforts to establish husbands in the of household heads conveniently ignore local relations without subverting women's co houses and land. Matrilineal ideology provides the foundation for household relations; use this ideology to configure new houses to their advantage. [Source: Evelyn Blackw 1999. Big Houses and Small Houses: Doing Matriliny in West Sumatra, *Ethnos* 64(1): 56.] In the light of the above passage, which one of the following statements is true? |

| 16 | 24122 | DU_J19_MPHIL_SOCIO_Q16 | The Soviet system produced tremendous suffering, repression, fear, and lack of freed[...] which are well documented. But focusing only on that side of the system will not take[...] far if we want to answer the question posed by this book about the internal paradoxe[...] under socialism. What tends to get lost in the binary accounts is the crucial and seem[...] paradoxical fact that, for great numbers of Soviet citizens, many of the fundamental v[...] ideals, and realities of socialist life (such as equality, community, selflessness, altruis[...] friendship, ethical relations, safety, education, work, creativity, and concern for the fu[...] were of genuine importance, despite the fact that many of their everyday practices ro[...] transgressed, reinterpreted, or refused certain norms and rules represented in the of[...] ideology of the socialist state. For many, "socialism" as a system of human values an[...] everyday reality of "normal life" (normal'naia zhizn') was not necessarily equivalent t[...] state" or "ideology"; indeed, living socialism to them often meant something quite dif[...] from the official interpretations provided by state rhetoric. An undeniable constitutive[...] today's phenomenon of "post-Soviet nostalgia," which is a complex post-Soviet const[...] the longing for the very real humane values, ethics, friendships, and creative possibili[...] the reality of socialism afforded—often in spite of the state's proclaimed goals—and t[...] as irreducibly part of the everyday life of socialism as were the feelings of dullness an[...] alienation. ...Without understanding the ethical and aesthetic paradoxes that "really e[...] socialism" acquired in the lives of many of its citizens, and without understanding the[...] and positive meanings with which they endowed their socialist lives—sometimes in lin[...] announced goals of the state, sometimes in spite of them, and sometimes relating to[...] ways that did not fit either-or dichotomies—we would fail to understand what kind of[...] system socialism was and why its sudden transformation was so unimaginable and ye[...] unsurprising to the people living within it. [Source: Alexei Yurchak, 2005. *Everything* [...] *Forever*, *Until It Was No More,* New Jersey: Princeton University Press] According to t[...] passage, which of the following features of the Soviet system are relatively unknown: |

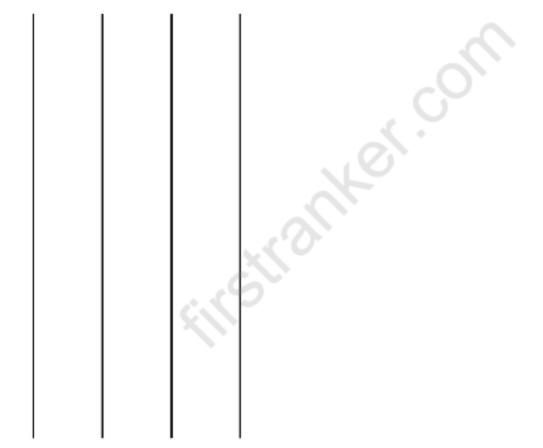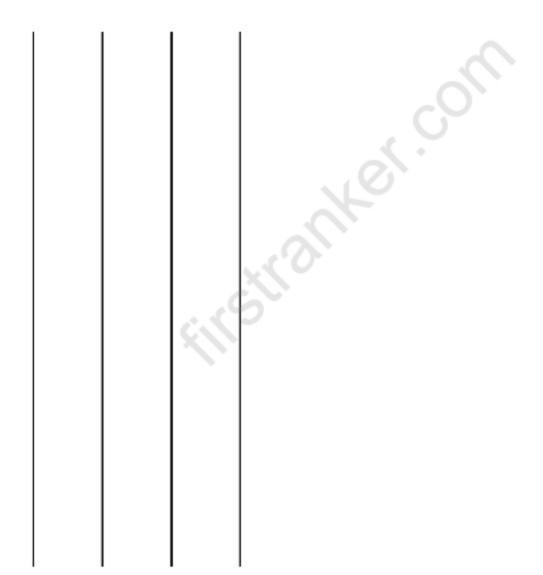| 17 | 24123 | DU_J19_ MPHIL_SO CIO_Q17 | The Soviet system produced tremendous suffering, repression, fear, and lack of freed which are well documented. But focusing only on that side of the system will not take far if we want to answer the question posed by this book about the internal paradoxe under socialism. What tends to get lost in the binary accounts is the crucial and seem paradoxical fact that, for great numbers of Soviet citizens, many of the fundamental v ideals, and realities of socialist life (such as equality, community, selflessness, altruis friendship, ethical relations, safety, education, work, creativity, and concern for the fu were of genuine importance, despite the fact that many of their everyday practices ro transgressed, reinterpreted, or refused certain norms and rules represented in the off ideology of the socialist state. For many, "socialism" as a system of human values an everyday reality of "normal life" (normal'naia zhizn') was not necessarily equivalent t state" or "ideology"; indeed, living socialism to them often meant something quite dif from the official interpretations provided by state rhetoric. An undeniable constitutive today's phenomenon of "post-Soviet nostalgia," which is a complex post-Soviet const the longing for the very real humane values, ethics, friendships, and creative possibili the reality of socialism afforded—often in spite of the state's proclaimed goals—and t as irreducibly part of the everyday life of socialism as were the feelings of dullness an alienation. …Without understanding the ethical and aesthetic paradoxes that "really e socialism" acquired in the lives of many of its citizens, and without understanding the and positive meanings with which they endowed their socialist lives—sometimes in lin announced goals of the state, sometimes in spite of them, and sometimes relating to ways that did not fit either-or dichotomies—we would fail to understand what kind of system socialism was and why its sudden transformation was so unimaginable and ye unsurprising to the people living within it. [Source: Alexei Yurchak, 2005. *Everything Forever, Until It Was No More* ,New Jersey: Princeton University Press] The human va underlay 'really existing socialism' were: |

18	24124	DU_J19_MPHIL_SOCIO_Q18	The Soviet system produced tremendous suffering, repression, fear, and lack of freed[om] which are well documented. But focusing only on that side of the system will not take [us] far if we want to answer the question posed by this book about the internal paradoxe[s] under socialism. What tends to get lost in the binary accounts is the crucial and seem[ingly] paradoxical fact that, for great numbers of Soviet citizens, many of the fundamental v[alues,] ideals, and realities of socialist life (such as equality, community, selflessness, altruis[m,] friendship, ethical relations, safety, education, work, creativity, and concern for the fu[ture]) were of genuine importance, despite the fact that many of their everyday practices ro[utinely] transgressed, reinterpreted, or refused certain norms and rules represented in the of[ficial] ideology of the socialist state. For many, "socialism" as a system of human values an[d the] everyday reality of "normal life" (normal'naia zhizn') was not necessarily equivalent t[o "the] state" or "ideology"; indeed, living socialism to them often meant something quite dif[ferent] from the official interpretations provided by state rhetoric. An undeniable constitutive [part of] today's phenomenon of "post-Soviet nostalgia," which is a complex post-Soviet const[ruction is] the longing for the very real humane values, ethics, friendships, and creative possibili[ties that] the reality of socialism afforded—often in spite of the state's proclaimed goals—and t[hat were] as irreducibly part of the everyday life of socialism as were the feelings of dullness an[d] alienation. …Without understanding the ethical and aesthetic paradoxes that "really e[xisting] socialism" acquired in the lives of many of its citizens, and without understanding the [real] and positive meanings with which they endowed their socialist lives—sometimes in lin[e with the] announced goals of the state, sometimes in spite of them, and sometimes relating to [them in] ways that did not fit either-or dichotomies—we would fail to understand what kind of [a] system socialism was and why its sudden transformation was so unimaginable and ye[t so] unsurprising to the people living within it. [Source: Alexei Yurchak, 2005. *Everything [Was] Forever, Until It Was No More*,New Jersey: Princeton University Press] According to t[he] passage, post-Soviet nostalgia is a longing for:

| 19 | 24125 | DU_J19_MPHIL_SOCIO_Q19 | The Soviet system produced tremendous suffering, repression, fear, and lack of freed which are well documented. But focusing only on that side of the system will not take far if we want to answer the question posed by this book about the internal paradoxe under socialism. What tends to get lost in the binary accounts is the crucial and seem paradoxical fact that, for great numbers of Soviet citizens, many of the fundamental v ideals, and realities of socialist life (such as equality, community, selflessness, altruis friendship, ethical relations, safety, education, work, creativity, and concern for the fu were of genuine importance, despite the fact that many of their everyday practices ro transgressed, reinterpreted, or refused certain norms and rules represented in the off ideology of the socialist state. For many, "socialism" as a system of human values an everyday reality of "normal life" (normal'naia zhizn') was not necessarily equivalent to state" or "ideology"; indeed, living socialism to them often meant something quite dif from the official interpretations provided by state rhetoric. An undeniable constitutive today's phenomenon of "post-Soviet nostalgia," which is a complex post-Soviet const the longing for the very real humane values, ethics, friendships, and creative possibili the reality of socialism afforded—often in spite of the state's proclaimed goals—and th as irreducibly part of the everyday life of socialism as were the feelings of dullness an alienation. ...Without understanding the ethical and aesthetic paradoxes that "really e socialism" acquired in the lives of many of its citizens, and without understanding the and positive meanings with which they endowed their socialist lives—sometimes in lin announced goals of the state, sometimes in spite of them, and sometimes relating to ways that did not fit either-or dichotomies—we would fail to understand what kind of system socialism was and why its sudden transformation was so unimaginable and ye unsurprising to the people living within it. [Source: Alexei Yurchak, 2005. *Everything Forever, Until It Was No More*, New Jersey: Princeton University Press] Humanist and values had the following relationship with state ideology |

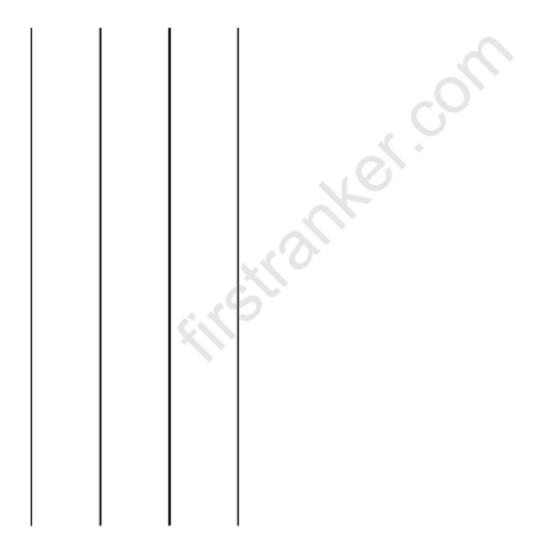| 20 | 24126 | DU_J19_MPHIL_SOCIO_Q20 | The Soviet system produced tremendous suffering, repression, fear, and lack of freed[...] which are well documented. But focusing only on that side of the system will not take[...] far if we want to answer the question posed by this book about the internal paradoxe[...] under socialism. What tends to get lost in the binary accounts is the crucial and seem[...] paradoxical fact that, for great numbers of Soviet citizens, many of the fundamental v[...] ideals, and realities of socialist life (such as equality, community, selflessness, altruis[...] friendship, ethical relations, safety, education, work, creativity, and concern for the fu[...] were of genuine importance, despite the fact that many of their everyday practices ro[...] transgressed, reinterpreted, or refused certain norms and rules represented in the of[...] ideology of the socialist state. For many, "socialism" as a system of human values an[...] everyday reality of "normal life" (normal'naia zhizn') was not necessarily equivalent t[...] state" or "ideology"; indeed, living socialism to them often meant something quite dif[...] from the official interpretations provided by state rhetoric. An undeniable constitutive[...] today's phenomenon of "post-Soviet nostalgia," which is a complex post-Soviet const[...] the longing for the very real humane values, ethics, friendships, and creative possibili[...] the reality of socialism afforded—often in spite of the state's proclaimed goals—and t[...] as irreducibly part of the everyday life of socialism as were the feelings of dullness an[...] alienation. ...Without understanding the ethical and aesthetic paradoxes that "really e[...] socialism" acquired in the lives of many of its citizens, and without understanding the[...] and positive meanings with which they endowed their socialist lives—sometimes in lir[...] announced goals of the state, sometimes in spite of them, and sometimes relating to[...] ways that did not fit either-or dichotomies—we would fail to understand what kind of[...] system socialism was and why its sudden transformation was so unimaginable and ye[...] unsurprising to the people living within it. [Source: Alexei Yurchak, 2005. *Everything*[...] *Forever, Until It Was No More*, New Jersey: Princeton University Press] According to t[...] passage, which of the following were found in 'really existing socialism'? I. Humane va[...] repression II. A society free of contradictions III. Ethical and aesthetic paradoxesIV. F[...] dullness and alienation |

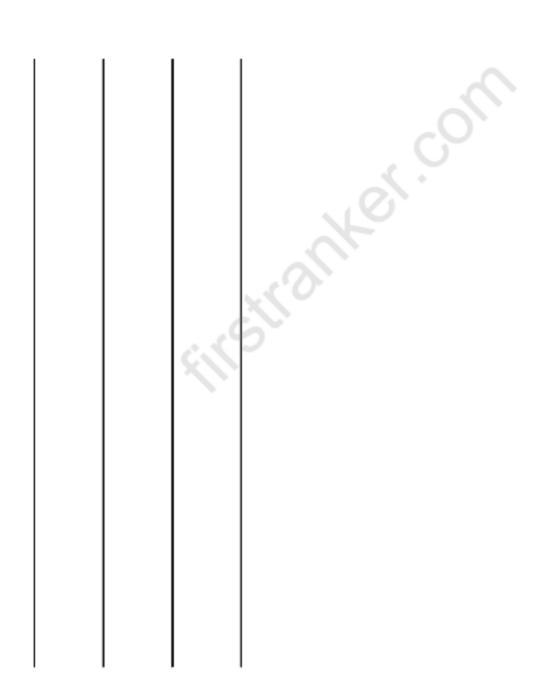| 21 | 25883 | DU_J19_MPHIL_SOCIO_Q21_New | Dead bodies are material things that bear a referential relationship to an absent subj... are in this sense a kind of medium, connecting the living to the memory of a deceas... such, they are the perfect starting point to what Bill Brown has termed a "materialist... of media." The corpse is a material thing freighted with the most intense cultural mea... look at death practices from the starting point of the corpse is thus to inquire precisel... relationship between the material and the textual, between the thing itself and the ri... of representational texts required to make sense of it, to venture between the world c... cultural and historical practice, and the universality of death. A materialist analysis of... begins with the corpse because the corpse is itself a complex figure of mediation. For... corpse is precisely not a material object among others. It is a special kind of thing wh... physical existence is a matter of no small cultural significance—and whose discursive... inseparable from its materiality. The corpse combines the organic material of the bod... symbolic power of death. The corpse is, on the one hand, a material thing, subject to... of biology and physics. It has weight and heft; it will decompose at a certain rate und... physical conditions; it responds to moisture and heat, and so on. On the other hand,... material properties provoke horror, as we all fear death and flinch at the thought of c... corpses. Nevertheless, because this powerful symbolism rests precisely upon the corp... dead flesh, its meaning is not reducible to mere cultural effect. It is the corpse as thir... commands such powerful symbolic efficacy. It frightens because it is vulnerable and... passive—because it scares us to imagine our own bodies as subject to the biological... imperatives of decomposition. Corpses depend on the living to treat them with respe... dignity, to guide them carefully into some kind of not being there. The corpse is thus... powerfully suggestive cultural text and an incontrovertibly material object. [Source: ... Schwartz,2013."An Iconography of the Flesh: How Corpses Mean As Matter," *commu...* *+1*: Vol. 2(1).] Which of the following statements can be inferred from the above pas... |

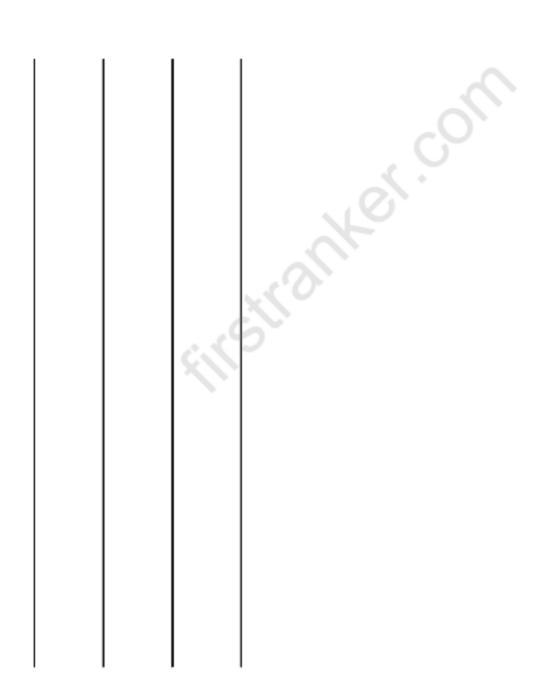| 22 | 25884 | DU_J19_MPHIL_SOCIO_Q22_New | Dead bodies are material things that bear a referential relationship to an absent subj[...] are in this sense a kind of medium, connecting the living to the memory of a deceas[...] such, they are the perfect starting point to what Bill Brown has termed a "materialist [...] of media." The corpse is a material thing freighted with the most intense cultural mea[...] look at death practices from the starting point of the corpse is thus to inquire precise[...] relationship between the material and the textual, between the thing itself and the ri[...] of representational texts required to make sense of it, to venture between the world [...] cultural and historical practice, and the universality of death. A materialist analysis o[...] begins with the corpse because the corpse is itself a complex figure of mediation. For[...] corpse is precisely not a material object among others. It is a special kind of thing wh[...] physical existence is a matter of no small cultural significance—and whose discursive [...] inseparable from its materiality. The corpse combines the organic material of the bod[...] symbolic power of death. The corpse is, on the one hand, a material thing, subject to [...] of biology and physics. It has weight and heft; it will decompose at a certain rate und[...] physical conditions; it responds to moisture and heat, and so on. On the other hand, [...] material properties provoke horror, as we all fear death and flinch at the thought of [...] corpses. Nevertheless, because this powerful symbolism rests precisely upon the corp[...] dead flesh, its meaning is not reducible to mere cultural effect. It is the corpse as thin[...] commands such powerful symbolic efficacy. It frightens because it is vulnerable and [...] passive—because it scares us to imagine our own bodies as subject to the biological [...] imperatives of decomposition. Corpses depend on the living to treat them with resp[...] dignity, to guide them carefully into some kind of not being there. The corpse is thus [...] powerfully suggestive cultural text and an incontrovertibly material object. [Source: [...] Schwartz,2013."An Iconography of the Flesh: How Corpses Mean As Matter," *commu[...] +1* : Vol. 2(1).] Which of the following statements can be inferred from the above pa[...] |

| 23 | 25885 | DU_J19_MPHIL_SOCIO_Q23_New | Dead bodies are material things that bear a referential relationship to an absent subj[ect]... are in this sense a kind of medium, connecting the living to the memory of a deceas[ed]... such, they are the perfect starting point to what Bill Brown has termed a "materialist [theory] of media." The corpse is a material thing freighted with the most intense cultural mea[ning]... look at death practices from the starting point of the corpse is thus to inquire precisel[y]... relationship between the material and the textual, between the thing itself and the ri[ch]... of representational texts required to make sense of it, to venture between the world o[f]... cultural and historical practice, and the universality of death. A materialist analysis of [death] begins with the corpse because the corpse is itself a complex figure of mediation. For [the] corpse is precisely not a material object among others. It is a special kind of thing wh[ose] physical existence is a matter of no small cultural significance—and whose discursive [meaning is] inseparable from its materiality. The corpse combines the organic material of the bod[y and the] symbolic power of death. The corpse is, on the one hand, a material thing, subject to [the laws] of biology and physics. It has weight and heft; it will decompose at a certain rate und[er certain] physical conditions; it responds to moisture and heat, and so on. On the other hand, [the corpse's] material properties provoke horror, as we all fear death and flinch at the thought of d[ead] corpses. Nevertheless, because this powerful symbolism rests precisely upon the corp[se as] dead flesh, its meaning is not reducible to mere cultural effect. It is the corpse as thin[g that] commands such powerful symbolic efficacy. It frightens because it is vulnerable and [utterly] passive—because it scares us to imagine our own bodies as subject to the biological [decay and] imperatives of decomposition. Corpses depend on the living to treat them with resp[ect and] dignity, to guide them carefully into some kind of not being there. The corpse is thus [both a] powerfully suggestive cultural text and an incontrovertibly material object. [Source: [M.] Schwartz,2013."An Iconography of the Flesh: How Corpses Mean As Matter," *commun[ication] +1* : Vol. 2(1).] Which of the following statements can be inferred from the above pas[sage?] |

24	25886	DU_J19_MPHIL_SOCIO_Q24_New	Dead bodies are material things that bear a referential relationship to an absent subj... are in this sense a kind of medium, connecting the living to the memory of a deceas... such, they are the perfect starting point to what Bill Brown has termed a "materialist... of media." The corpse is a material thing freighted with the most intense cultural mea... look at death practices from the starting point of the corpse is thus to inquire precise... relationship between the material and the textual, between the thing itself and the ri... of representational texts required to make sense of it, to venture between the world... cultural and historical practice, and the universality of death. A materialist analysis of... begins with the corpse because the corpse is itself a complex figure of mediation. For... corpse is precisely not a material object among others. It is a special kind of thing wh... physical existence is a matter of no small cultural significance—and whose discursive... inseparable from its materiality. The corpse combines the organic material of the bod... symbolic power of death. The corpse is, on the one hand, a material thing, subject to... of biology and physics. It has weight and heft; it will decompose at a certain rate und... physical conditions; it responds to moisture and heat, and so on. On the other hand,... material properties provoke horror, as we all fear death and flinch at the thought of c... corpses. Nevertheless, because this powerful symbolism rests precisely upon the corp... dead flesh, its meaning is not reducible to mere cultural effect. It is the corpse as thin... commands such powerful symbolic efficacy. It frightens because it is vulnerable and... passive—because it scares us to imagine our own bodies as subject to the biological... imperatives of decomposition. Corpses depend on the living to treat them with respe... dignity, to guide them carefully into some kind of not being there. The corpse is thus... powerfully suggestive cultural text and an incontrovertibly material object. [Source: ... Schwartz,2013."An Iconography of the Flesh: How Corpses Mean As Matter," *commu... +1* : Vol. 2(1).] Which of the following statements can be inferred from the above pas...

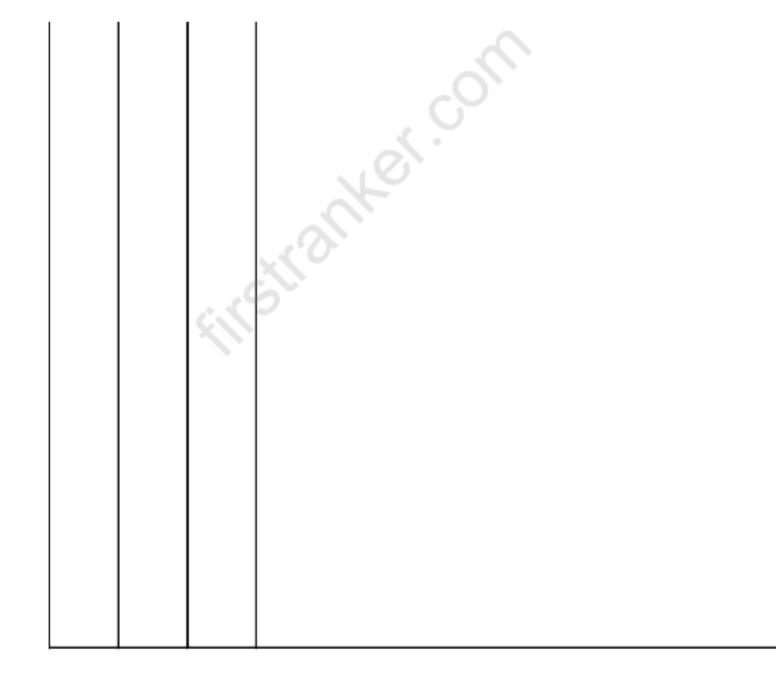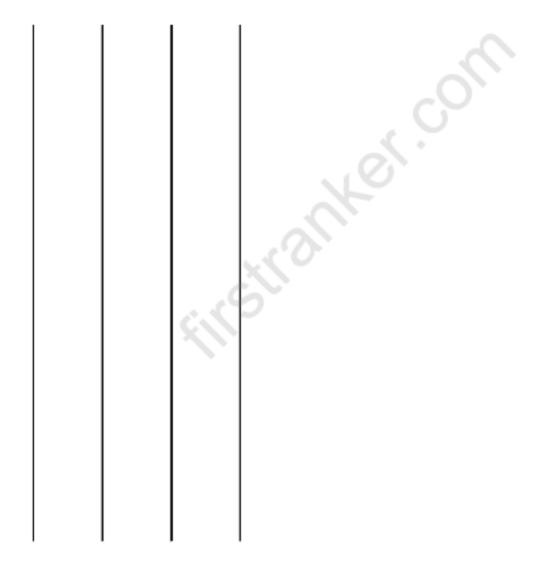| 25 | 25887 | DU_J19_MPHIL_SOCIO_Q25_New | Dead bodies are material things that bear a referential relationship to an absent subj[ect]. [They] are in this sense a kind of medium, connecting the living to the memory of a decease[d]. [As] such, they are the perfect starting point to what Bill Brown has termed a "materialist [theory] of media." The corpse is a material thing freighted with the most intense cultural mea[ning]. [To] look at death practices from the starting point of the corpse is thus to inquire precisel[y the] relationship between the material and the textual, between the thing itself and the ri[ch array] of representational texts required to make sense of it, to venture between the world [of] cultural and historical practice, and the universality of death. A materialist analysis of [death] begins with the corpse because the corpse is itself a complex figure of mediation. For [the] corpse is precisely not a material object among others. It is a special kind of thing wh[ose] physical existence is a matter of no small cultural significance—and whose discursive [meaning is] inseparable from its materiality. The corpse combines the organic material of the bod[y with the] symbolic power of death. The corpse is, on the one hand, a material thing, subject to [the laws] of biology and physics. It has weight and heft; it will decompose at a certain rate und[er given] physical conditions; it responds to moisture and heat, and so on. On the other hand, [these] material properties provoke horror, as we all fear death and flinch at the thought of [dead] corpses. Nevertheless, because this powerful symbolism rests precisely upon the corp[se as] dead flesh, its meaning is not reducible to mere cultural effect. It is the corpse as thin[g that] commands such powerful symbolic efficacy. It frightens because it is vulnerable and [utterly] passive—because it scares us to imagine our own bodies as subject to the biological [material] imperatives of decomposition. Corpses depend on the living to treat them with respe[ct and] dignity, to guide them carefully into some kind of not being there. The corpse is thus [a] powerfully suggestive cultural text and an incontrovertibly material object. [Source: [M.] Schwartz,2013."An Iconography of the Flesh: How Corpses Mean As Matter," *commun[ication]* +1 : Vol. 2(1).] Which of the following statements can be inferred from the above pas[sage?] |

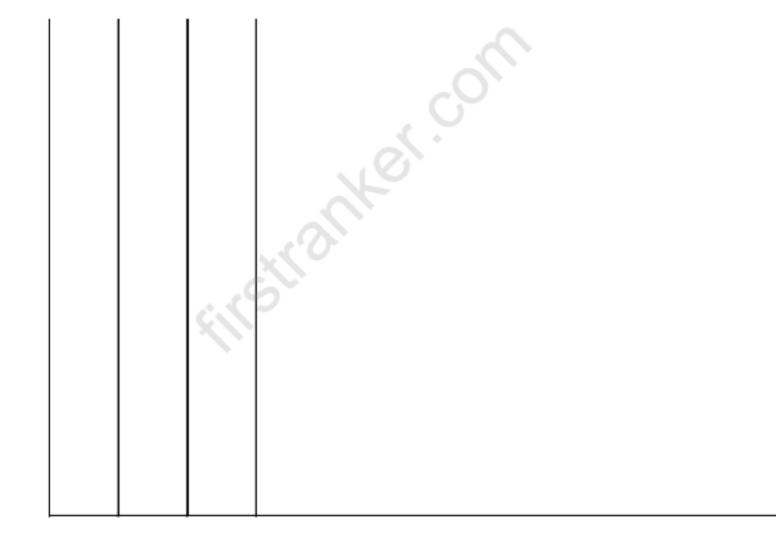| 26 | 24140 | DU_J19_MPHIL_SOCIO_Q26 | Patriotic emotion seeks devotion and allegiance through a colourful story of the natio which points, typically, to a future that still lies in doubt. Indeed, the idea of a nation very nature, a narrative construct. To say what a given nation is to select from all the unordered material of the past and present a story line that emphasizes some things others, all in the service of pointing to what the future may hold— if people dedicate themselves sufficiently. French philosopher Ernst Renan influentially and convincingly that a nation is not simply a physical location; it is an idea, a "spiritual principle." This principle involves, on the one hand, a story of the past, usually a story of adversity a suffering, and then a commitment to the future, a willingness to live together and fac adversities for the sake of common goals. The two sides are linked, because the story past has to tell people what is worth fighting for in the future. Renan remarks that th to have in it something great or glorious, but it also needs to have loss and suffering national memories are concerned, griefs are of more value than triumphs, for they im duties, and require a common effort." ...in Renan's words, "One loves in proportion to sacrifices to which one has consented, and in proportion to the ills that one has suffer Following Batson, we may add that a good story of a nation's past will involve not onl ideals, but also particular individuals; not only a conceptual space, but also physical p need for emotions of loving concern becomes even more apparent, and their contours clearly demarcated, when we consider the threat posed to morality by disgust. Disgus jeopardizes national projects involving altruistic sacrifice for a common good, for it di nation into hierarchically ordered groups that must not meet. What "common good" c those lines? Given that separations motivated by disgust are so common in real socie societies need to find ways to surmount this problem. ... Given that the other has alre vividly depicted in one way, as subhuman, the antidote to that way of imagining mus come via the imagination, in the form of experiences of seeing the other as fully human. [Source: Martha Nussbaum, 2013.*Political Emotions - Why Love Matters for Justice* .Boston:Harvard University Press.] The spiritual principle of the nation involve |

| 27 | 24141 | DU_J19_MPHIL_SOCIO_Q27 | Patriotic emotion seeks devotion and allegiance through a colourful story of the natio[n] which points, typically, to a future that still lies in doubt. Indeed, the idea of a nation [is of its?] very nature, a narrative construct. To say what a given nation is is to select from all t[he] unordered material of the past and present a story line that emphasizes some things [over] others, all in the service of pointing to what the future may hold— if people dedicate [] themselves sufficiently. French philosopher Ernst Renan influentially and convincingly [argued] that a nation is not simply a physical location; it is an idea, a "spiritual principle." This [spiritual] principle involves, on the one hand, a story of the past, usually a story of adversity a[nd] suffering, and then a commitment to the future, a willingness to live together and fac[e] adversities for the sake of common goals. The two sides are linked, because the story [of the] past has to tell people what is worth fighting for in the future. Renan remarks that the[nation needs] to have in it something great or glorious, but it also needs to have loss and suffering: ["where] national memories are concerned, griefs are of more value than triumphs, for they im[pose] duties, and require a common effort." …in Renan's words, "One loves in proportion to [the] sacrifices to which one has consented, and in proportion to the ills that one has suffer[ed."] Following Batson, we may add that a good story of a nation's past will involve not onl[y] ideals, but also particular individuals; not only a conceptual space, but also physical p[laces…] need for emotions of loving concern becomes even more apparent, and their contours [more] clearly demarcated, when we consider the threat posed to morality by disgust. Disgus[t] jeopardizes national projects involving altruistic sacrifice for a common good, for it di[vides the] nation into hierarchically ordered groups that must not meet. What "common good" c[an cross] those lines? Given that separations motivated by disgust are so common in real socie[ties,] societies need to find ways to surmount this problem. … Given that the other has alre[ady been] vividly depicted in one way, as subhuman, the antidote to that way of imagining mus[t also] come via the imagination, in the form of experiences of seeing the other as fully human. [Source: Martha Nussbaum, 2013.*Political Emotions - Why Love Matters for Justice*. Boston:Harvard University Press.] Defining a given nation requires: |

FirstRanker.com
Firstranker's choice
www.FirstRanker.com

| 28 | 24142 | DU_J19_MPHIL_SOCIO_Q28 | Patriotic emotion seeks devotion and allegiance through a colourful story of the natio which points, typically, to a future that still lies in doubt. Indeed, the idea of a nation very nature, a narrative construct. To say what a given nation is is to select from all t unordered material of the past and present a story line that emphasizes some things others, all in the service of pointing to what the future may hold— if people dedicate themselves sufficiently. French philosopher Ernst Renan influentially and convincingly that a nation is not simply a physical location; it is an idea, a "spiritual principle." This principle involves, on the one hand, a story of the past, usually a story of adversity a suffering, and then a commitment to the future, a willingness to live together and fac adversities for the sake of common goals. The two sides are linked, because the story past has to tell people what is worth fighting for in the future. Renan remarks that the to have in it something great or glorious, but it also needs to have loss and suffering: national memories are concerned, griefs are of more value than triumphs, for they im duties, and require a common effort." …in Renan's words, "One loves in proportion to sacrifices to which one has consented, and in proportion to the ills that one has suffer Following Batson, we may add that a good story of a nation's past will involve not onl ideals, but also particular individuals; not only a conceptual space, but also physical p need for emotions of loving concern becomes even more apparent, and their contours clearly demarcated, when we consider the threat posed to morality by disgust. Disgus jeopardizes national projects involving altruistic sacrifice for a common good, for it di nation into hierarchically ordered groups that must not meet. What "common good" c those lines? Given that separations motivated by disgust are so common in real socie societies need to find ways to surmount this problem. … Given that the other has alre vividly depicted in one way, as subhuman, the antidote to that way of imagining mus come via the imagination, in the form of experiences of seeing the other as fully human. [Source: Martha Nussbaum, 2013.*Political Emotions - Why Love Matters for Justice* .Boston:Harvard University Press.] The passage suggests that love for the nat likely to be: |

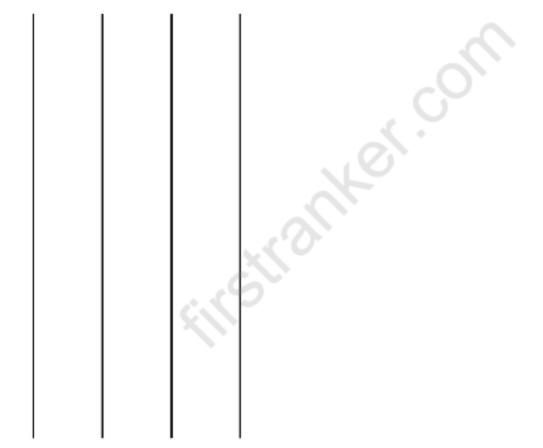| 29	24143	DU_J19_MPHIL_SOCIO_Q29	Patriotic emotion seeks devotion and allegiance through a colourful story of the natio which points, typically, to a future that still lies in doubt. Indeed, the idea of a nation very nature, a narrative construct. To say what a given nation is is to select from all t unordered material of the past and present a story line that emphasizes some things others, all in the service of pointing to what the future may hold— if people dedicate themselves sufficiently. French philosopher Ernst Renan influentially and convincingly that a nation is not simply a physical location; it is an idea, a "spiritual principle." This principle involves, on the one hand, a story of the past, usually a story of adversity ar suffering, and then a commitment to the future, a willingness to live together and fac adversities for the sake of common goals. The two sides are linked, because the story past has to tell people what is worth fighting for in the future. Renan remarks that the to have in it something great or glorious, but it also needs to have loss and suffering: national memories are concerned, griefs are of more value than triumphs, for they im duties, and require a common effort." …in Renan's words, "One loves in proportion to sacrifices to which one has consented, and in proportion to the ills that one has suffer Following Batson, we may add that a good story of a nation's past will involve not onl ideals, but also particular individuals; not only a conceptual space, but also physical p need for emotions of loving concern becomes even more apparent, and their contours clearly demarcated, when we consider the threat posed to morality by disgust. Disgus jeopardizes national projects involving altruistic sacrifice for a common good, for it di nation into hierarchically ordered groups that must not meet. What "common good" c those lines? Given that separations motivated by disgust are so common in real socie societies need to find ways to surmount this problem. … Given that the other has alre vividly depicted in one way, as subhuman, the antidote to that way of imagining must come via the imagination, in the form of experiences of seeing the other as fully human. [Source: Martha Nussbaum, 2013.*Political Emotions - Why Love Matters for Justice* .Boston:Harvard University Press.] National projects of altruistic sacrifices are threatened by:

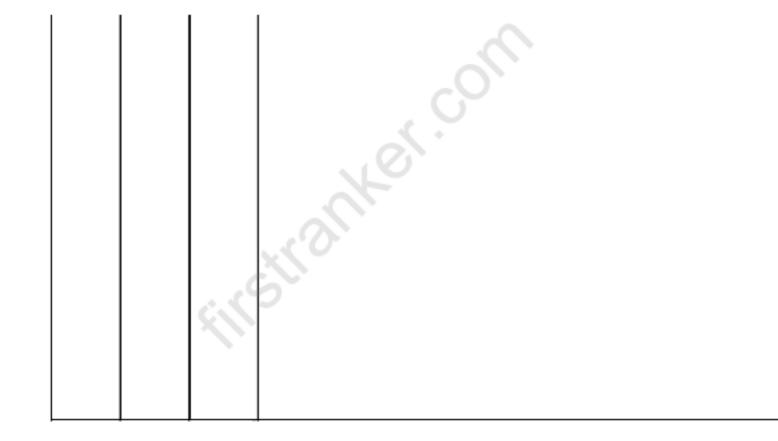| 30 | 24144 | DU_J19_MPHIL_SOCIO_Q30 | Patriotic emotion seeks devotion and allegiance through a colourful story of the natio which points, typically, to a future that still lies in doubt. Indeed, the idea of a nation very nature, a narrative construct. To say what a given nation is is to select from all t unordered material of the past and present a story line that emphasizes some things others, all in the service of pointing to what the future may hold— if people dedicate themselves sufficiently. French philosopher Ernst Renan influentially and convincingly that a nation is not simply a physical location; it is an idea, a "spiritual principle." This principle involves, on the one hand, a story of the past, usually a story of adversity ar suffering, and then a commitment to the future, a willingness to live together and fac adversities for the sake of common goals. The two sides are linked, because the story past has to tell people what is worth fighting for in the future. Renan remarks that the to have in it something great or glorious, but it also needs to have loss and suffering: national memories are concerned, griefs are of more value than triumphs, for they im duties, and require a common effort." ...in Renan's words, "One loves in proportion to sacrifices to which one has consented, and in proportion to the ills that one has suffer Following Batson, we may add that a good story of a nation's past will involve not onl ideals, but also particular individuals; not only a conceptual space, but also physical p need for emotions of loving concern becomes even more apparent, and their contours clearly demarcated, when we consider the threat posed to morality by disgust. Disgus jeopardizes national projects involving altruistic sacrifice for a common good, for it di nation into hierarchically ordered groups that must not meet. What "common good" c those lines? Given that separations motivated by disgust are so common in real socie societies need to find ways to surmount this problem. ... Given that the other has alre vividly depicted in one way, as subhuman, the antidote to that way of imagining mus come via the imagination, in the form of experiences of seeing the other as fully human. [Source: Martha Nussbaum, 2013.*Political Emotions - Why Love Matters for Justice*.Boston:Harvard University Press.] The passage suggests that social separatio motivated by disgust are common and have to be surmounted by: |

| 31 | 24146 | DU_J19_MPHIL_SOCIO_Q31 | "Many years before," Mheme Lama related, "when people would die, the body would [...] along with the soul, and people would cry and get very upset. … the body would vani[sh] 'phet'! Then the family of the dead man would cry and search for his body … they wo[...] 'Where is he?! Where has he gone?!' " "Before, the body would disappear as well?" as[ked] Nogapu Sherpa. "Yes," Mheme said. "But then the deities said, 'This is no good,' and [...] decided that the people must be able to see the body. Now they make the body stay. [...] body remains, and the soul departs. When it leaves the body, the body decays. So th[...] needs to be cremated or buried. Ah, now they need to cremate the body, compose th[...] perform the funeral rites. The body can't be kept here forever, so they call the lamas [...] priests, to perform those rites]. And the family feels better, thinking, 'Yes, he has die[d...] the body remains, the body is cremated, the funeral rites are performed, and people [...] understand that the person is dead. 'It's death' [they say]." Here vision was as much [...] knowledge. Mheme understood that it was important that a corpse not vanish too qui[ckly] suddenly. A corpse is an absent presence, the vestige of a person no longer alive. Sti[ll] lingering visual presence provides evidence of the transition from life to death, and s[o] people to understand the actuality of any death. If they could not view the corpse, fa[mily] members would search in despair, bewildered by the person's absence, unsure wheth[er] she was still alive. Since a lifeless body inevitably decays, it cannot be kept forever. Y[...] than having it vanish "like 'phet,' " as it once did, the gods arranged it so that a corps[e] remain as a visible, palpable reminder of a person's death, giving bereaved family me[...] sufficient time and the tangible, ritual means to come to terms with the death. Mhem[e] … brought to mind ideas of materiality and immateriality, appearances and disappea[r] contact and disconnection, longing and fulfillment, remembrance and forgetting, matt[...] the decay of matter, the changes that time effects, the fate of sentient bodies, the lif[...] death of things. In most of these conversations vision was the dominant sensory orientation. [Source: Robert Desjarlais, 2003. *Sensory Biographies*. Los Angeles: Univ[...] California Press.] What is the most important reason why the gods decided to leave t[...] a person behind after the soul had left it? |

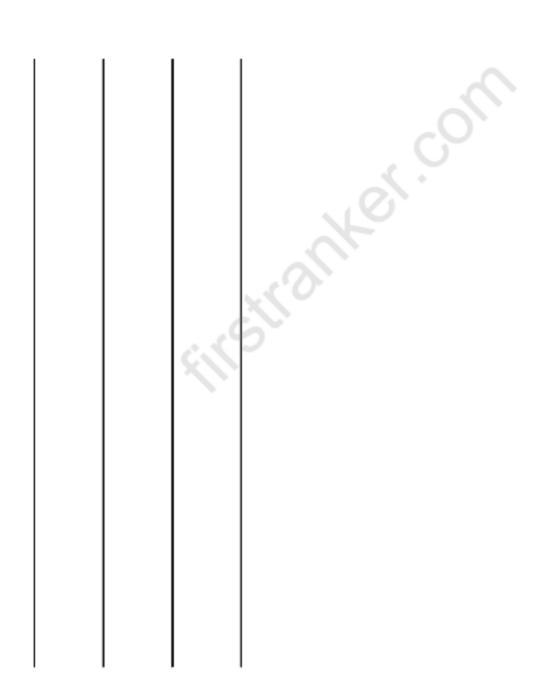| 32 | 24147 | DU_J19_MPHIL_SOCIO_Q32 | "Many years before," Mheme Lama related, "when people would die, the body would [go?] along with the soul, and people would cry and get very upset. … the body would vanis[h] 'phet'! Then the family of the dead man would cry and search for his body … they wo[uld] 'Where is he?! Where has he gone?!' " "Before, the body would disappear as well?" as[ked] Nogapu Sherpa. "Yes," Mheme said. "But then the deities said, 'This is no good,' and [they] decided that the people must be able to see the body. Now they make the body stay. [The] body remains, and the soul departs. When it leaves the body, the body decays. So th[e body] needs to be cremated or buried. Ah, now they need to cremate the body, compose th[e body], perform the funeral rites. The body can't be kept here forever, so they call the lamas [and] priests, to perform those rites]. And the family feels better, thinking, 'Yes, he has die[d], the body remains, the body is cremated, the funeral rites are performed, and people understand that the person is dead. 'It's death' [they say]." Here vision was as much [as] knowledge. Mheme understood that it was important that a corpse not vanish too qui[ckly,] suddenly. A corpse is an absent presence, the vestige of a person no longer alive. Sti[ll, its] lingering visual presence provides evidence of the transition from life to death, and so [helps] people to understand the actuality of any death. If they could not view the corpse, fa[mily] members would search in despair, bewildered by the person's absence, unsure wheth[er he or] she was still alive. Since a lifeless body inevitably decays, it cannot be kept forever. [Rather] than having it vanish "like 'phet,' " as it once did, the gods arranged it so that a corps[e could] remain as a visible, palpable reminder of a person's death, giving bereaved family me[mbers] sufficient time and the tangible, ritual means to come to terms with the death. Mhem[e's words] … brought to mind ideas of materiality and immateriality, appearances and disappear[ances,] contact and disconnection, longing and fulfillment, remembrance and forgetting, matt[er and] the decay of matter, the changes that time effects, the fate of sentient bodies, the lif[e and] death of things. In most of these conversations vision was the dominant sensory orientation. [Source: Robert Desjarlais, 2003. *Sensory Biographies* .Los Angeles: Univ[ersity of] California Press.] The sentence: "Here vision was as much solace as knowledge" mea[ns] |

| 33 | 24148 | DU_J19_MPHIL_SOCIO_Q33 | "Many years before," Mheme Lama related, "when people would die, the body would [...] along with the soul, and people would cry and get very upset. ... the body would vanis[...] 'phet'! Then the family of the dead man would cry and search for his body ... they wo[...] 'Where is he?! Where has he gone?!' " "Before, the body would disappear as well?" as[...] Nogapu Sherpa. "Yes," Mheme said. "But then the deities said, 'This is no good,' and [...] decided that the people must be able to see the body. Now they make the body stay.[...] body remains, and the soul departs. When it leaves the body, the body decays. So th[...] needs to be cremated or buried. Ah, now they need to cremate the body, compose th[...] perform the funeral rites. The body can't be kept here forever, so they call the lamas [...] priests, to perform those rites]. And the family feels better, thinking, 'Yes, he has die[...] the body remains, the body is cremated, the funeral rites are performed, and people [...] understand that the person is dead. 'It's death' [they say]." Here vision was as much [...] knowledge. Mheme understood that it was important that a corpse not vanish too qui[...] suddenly. A corpse is an absent presence, the vestige of a person no longer alive. Sti[...] lingering visual presence provides evidence of the transition from life to death, and s[...] people to understand the actuality of any death. If they could not view the corpse, fa[...] members would search in despair, bewildered by the person's absence, unsure wheth[...] she was still alive. Since a lifeless body inevitably decays, it cannot be kept forever. Y[...] than having it vanish "like 'phet,' " as it once did, the gods arranged it so that a corps[...] remain as a visible, palpable reminder of a person's death, giving bereaved family me[...] sufficient time and the tangible, ritual means to come to terms with the death. Mhem[...] ... brought to mind ideas of materiality and immateriality, appearances and disappear[...] contact and disconnection, longing and fulfillment, remembrance and forgetting, matt[...] the decay of matter, the changes that time effects, the fate of sentient bodies, the lif[...] death of things. In most of these conversations vision was the dominant sensory orientation. [Source: Robert Desjarlais, 2003. *Sensory Biographies* .Los Angeles: Univ[...] California Press.] What was the common theme in most of Mheme Lama's interaction[...] author? |

FirstRanker.com
Firstranker's choice
www.FirstRanker.com

| 34 | 24149 | DU_J19_MPHIL_SOCIO_Q34 | "Many years before," Mheme Lama related, "when people would die, the body would [...] along with the soul, and people would cry and get very upset. ... the body would vanis[...] 'phet'! Then the family of the dead man would cry and search for his body ... they wo[...] 'Where is he?! Where has he gone?!' " "Before, the body would disappear as well?" as[...] Nogapu Sherpa. "Yes," Mheme said. "But then the deities said, 'This is no good,' and [...] decided that the people must be able to see the body. Now they make the body stay. [...] body remains, and the soul departs. When it leaves the body, the body decays. So th[...] needs to be cremated or buried. Ah, now they need to cremate the body, compose th[...] perform the funeral rites. The body can't be kept here forever, so they call the lamas [...] priests, to perform those rites]. And the family feels better, thinking, 'Yes, he has die[...] the body remains, the body is cremated, the funeral rites are performed, and people [...] understand that the person is dead. 'It's death' [they say]." Here vision was as much [...] knowledge. Mheme understood that it was important that a corpse not vanish too qui[...] suddenly. A corpse is an absent presence, the vestige of a person no longer alive. Sti[...] lingering visual presence provides evidence of the transition from life to death, and so[...] people to understand the actuality of any death. If they could not view the corpse, fa[...] members would search in despair, bewildered by the person's absence, unsure wheth[...] she was still alive. Since a lifeless body inevitably decays, it cannot be kept forever. [...] than having it vanish "like 'phet,' " as it once did, the gods arranged it so that a corps[...] remain as a visible, palpable reminder of a person's death, giving bereaved family me[...] sufficient time and the tangible, ritual means to come to terms with the death. Mhem[...] ... brought to mind ideas of materiality and immateriality, appearances and disappear[...] contact and disconnection, longing and fulfillment, remembrance and forgetting, matt[...] the decay of matter, the changes that time effects, the fate of sentient bodies, the lif[...] death of things. In most of these conversations vision was the dominant sensory orientation. [Source: Robert Desjarlais, 2003. *Sensory Biographies* .Los Angeles: Univ[...] California Press.] The passage suggests that knowing and seeing are related because |

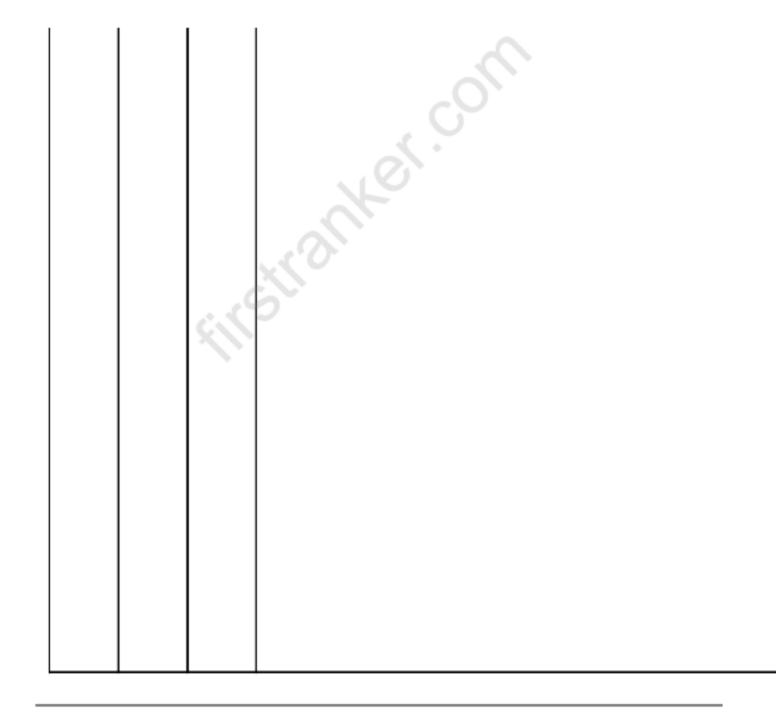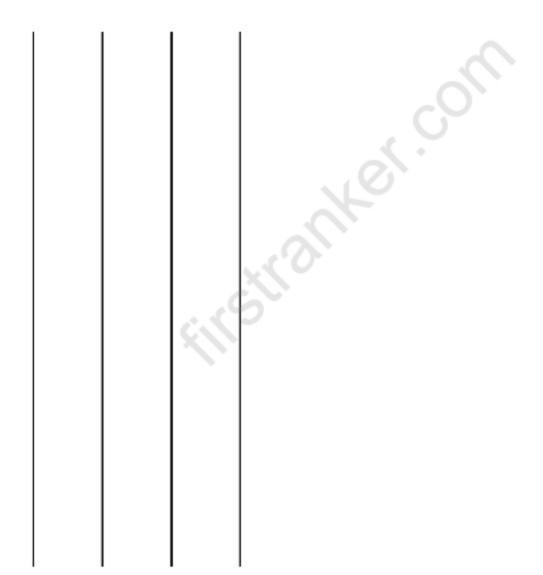| 35	24150	DU_J19_MPHIL_SOCIO_Q35	"Many years before," Mheme Lama related, "when people would die, the body would ⟨vanish⟩ along with the soul, and people would cry and get very upset. … the body would vanish⟨, like⟩ 'phet'! Then the family of the dead man would cry and search for his body … they wou⟨ld say,⟩ 'Where is he?! Where has he gone?!' " "Before, the body would disappear as well?" as⟨ked⟩ Nogapu Sherpa. "Yes," Mheme said. "But then the deities said, 'This is no good,' and ⟨they⟩ decided that the people must be able to see the body. Now they make the body stay.⟨.. The⟩ body remains, and the soul departs. When it leaves the body, the body decays. So th⟨e body⟩ needs to be cremated or buried. Ah, now they need to cremate the body, compose th⟨e body,⟩ perform the funeral rites. The body can't be kept here forever, so they call the lamas ⟨and⟩ priests, to perform those rites]. And the family feels better, thinking, 'Yes, he has die⟨d.' And⟩ the body remains, the body is cremated, the funeral rites are performed, and people ⟨can⟩ understand that the person is dead. 'It's death' [they say]." Here vision was as much ⟨a form of⟩ knowledge. Mheme understood that it was important that a corpse not vanish too qui⟨ckly or⟩ suddenly. A corpse is an absent presence, the vestige of a person no longer alive. Sti⟨ll, its⟩ lingering visual presence provides evidence of the transition from life to death, and so ⟨helps⟩ people to understand the actuality of any death. If they could not view the corpse, fa⟨mily⟩ members would search in despair, bewildered by the person's absence, unsure wheth⟨er he or⟩ she was still alive. Since a lifeless body inevitably decays, it cannot be kept forever. ⟨Rather⟩ than having it vanish "like 'phet,' " as it once did, the gods arranged it so that a corps⟨e would⟩ remain as a visible, palpable reminder of a person's death, giving bereaved family me⟨mbers⟩ sufficient time and the tangible, ritual means to come to terms with the death. Mhem⟨e's words⟩ … brought to mind ideas of materiality and immateriality, appearances and disappear⟨ances,⟩ contact and disconnection, longing and fulfillment, remembrance and forgetting, matt⟨er and⟩ the decay of matter, the changes that time effects, the fate of sentient bodies, the lif⟨e and⟩ death of things. In most of these conversations vision was the dominant sensory orientation. [Source: Robert Desjarlais, 2003. *Sensory Biographies* .Los Angeles: Univ⟨ersity of⟩ California Press.] Death rituals are important because:

| 36 | 24152 | DU_J19_ MPHIL_SO CIO_Q36 | Increased geographical mobility, in turn, interacted with the way in which land-assign land-use were determined to produce more drastic changes in the identity of neighbo Central authorities have always had a say in these allocative decisions, and they still zoning regulations having a territorializing effect. Land-rents, on the other hand, whe became sufficiently fluid to give rise to economic speculation, were a powerful deterri force, divorcing the reasons for land-ownership from any consideration of the activitie place in it and promoting the relatively rapid displacement of one land-use by anothe urban sociologists referred to this phenomenon as *land-succession*, after the ecologic in which a given assemblage of plants gives way to another assemblage as an ecosys towards its climax mix of vegetation. Instead of plants these sociologists were concer land-uses and modelled this succession as a concentric expansion away from a city's The core was taken over by a central business district, encircled by a zone in transitic manufacture and deteriorating residential neighbourhoods. Next came a ring of worki neighbourhoods, followed by middle-and upper-class neighbourhoods, and finally the or the commuters' zone.Those early studies, however focused on a single city (Chicag not give a full explanation of the mechanisms involved in succession. The concentric-c seems to be valid for many cities in the USA where incomes do tend to rise with dista a city's centre, but not for many parts of Continental Europe, where the reverse is the case. [Source: Manuel Delanda, 2006. *A New Philosophy of Society*. Assemblage The Social Complexity.London and NY: Continuum.] According to the above passage, whic following have territorializing effects? (i) State policies and law, (ii) Market factors, (i Community identities, (iv) Ecological factors |

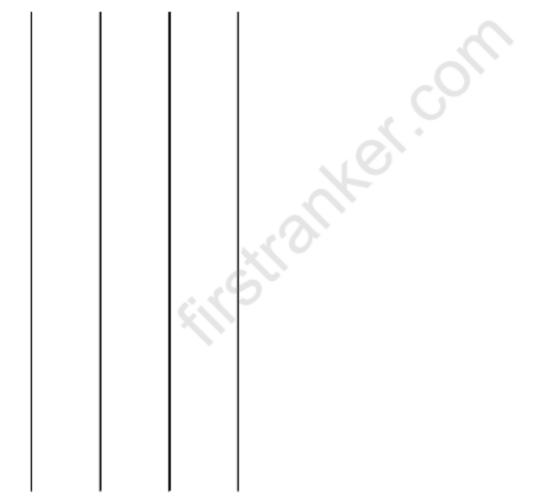| 37 | 24153 | DU_J19_MPHIL_SOCIO_Q37 | Increased geographical mobility, in turn, interacted with the way in which land-assign land-use were determined to produce more drastic changes in the identity of neighbo Central authorities have always had a say in these allocative decisions, and they still zoning regulations having a territorializing effect. Land-rents, on the other hand, whe became sufficiently fluid to give rise to economic speculation, were a powerful deterri force, divorcing the reasons for land-ownership from any consideration of the activitie place in it and promoting the relatively rapid displacement of one land-use by anothe urban sociologists referred to this phenomenon as *land-succession,* after the ecologi in which a given assemblage of plants gives way to another assemblage as an ecosys towards its climax mix of vegetation. Instead of plants these sociologists were concer land-uses and modelled this succession as a concentric expansion away from a city's The core was taken over by a central business district, encircled by a zone in transitio manufacture and deteriorating residential neighbourhoods. Next came a ring of worki neighbourhoods, followed by middle-and upper-class neighbourhoods, and finally the or the commuters' zone.Those early studies, however focused on a single city (Chicag not give a full explanation of the mechanisms involved in succession. The concentric-r seems to be valid for many cities in the USA where incomes do tend to rise with dista a city's centre, but not for many parts of Continental Europe, where the reverse is the case. [Source: Manuel Delanda, 2006. *A New Philosophy of Society. Assemblage The Social Complexity* .London and NY: Continuum.] In the concentric ring model of the ci |

38	24154	DU_J19_MPHIL_SOCIO_Q38	Increased geographical mobility, in turn, interacted with the way in which land-assign land-use were determined to produce more drastic changes in the identity of neighbo Central authorities have always had a say in these allocative decisions, and they still a zoning regulations having a territorializing effect. Land-rents, on the other hand, whe became sufficiently fluid to give rise to economic speculation, were a powerful deterri force, divorcing the reasons for land-ownership from any consideration of the activitie place in it and promoting the relatively rapid displacement of one land-use by anothe urban sociologists referred to this phenomenon as *land-succession,* after the ecologi in which a given assemblage of plants gives way to another assemblage as an ecosys towards its climax mix of vegetation. Instead of plants these sociologists were concer land-uses and modelled this succession as a concentric expansion away from a city's The core was taken over by a central business district, encircled by a zone in transitic manufacture and deteriorating residential neighbourhoods. Next came a ring of worki neighbourhoods, followed by middle-and upper-class neighbourhoods, and finally the or the commuters' zone.Those early studies, however focused on a single city (Chicag not give a full explanation of the mechanisms involved in succession. The concentric-n seems to be valid for many cities in the USA where incomes do tend to rise with dista a city's centre, but not for many parts of Continental Europe, where the reverse is the case. [Source: Manuel Delanda, 2006. *A New Philosophy of Society. Assemblage Theo Social Complexity* .London and NY: Continuum.] We can infer from the above passage

| 39 | 24162 | DU_J19_MPHIL_SOCIO_Q39 | Increased geographical mobility, in turn, interacted with the way in which land-assign land-use were determined to produce more drastic changes in the identity of neighbo Central authorities have always had a say in these allocative decisions, and they still zoning regulations having a territorializing effect. Land-rents, on the other hand, whe became sufficiently fluid to give rise to economic speculation, were a powerful deterri force, divorcing the reasons for land-ownership from any consideration of the activitie place in it and promoting the relatively rapid displacement of one land-use by anothe urban sociologists referred to this phenomenon as *land-succession*, after the ecologic in which a given assemblage of plants gives way to another assemblage as an ecosys towards its climax mix of vegetation. Instead of plants these sociologists were concer land-uses and modelled this succession as a concentric expansion away from a city's The core was taken over by a central business district, encircled by a zone in transitic manufacture and deteriorating residential neighbourhoods. Next came a ring of worki neighbourhoods, followed by middle-and upper-class neighbourhoods, and finally the or the commuters' zone.Those early studies, however focused on a single city (Chicag not give a full explanation of the mechanisms involved in succession. The concentric-i seems to be valid for many cities in the USA where incomes do tend to rise with dista a city's centre, but not for many parts of Continental Europe, where the reverse is the case. [Source: Manuel Delanda, 2006. *A New Philosophy of Society. Assemblage The Social Complexity*. London and NY: Continuum.] According to the passage, land-succe occurs because |

| 40 | 24163 | DU_J19_MPHIL_SOCIO_Q40 | Increased geographical mobility, in turn, interacted with the way in which land-assign land-use were determined to produce more drastic changes in the identity of neighbo Central authorities have always had a say in these allocative decisions, and they still zoning regulations having a territorializing effect. Land-rents, on the other hand, whe became sufficiently fluid to give rise to economic speculation, were a powerful deterri force, divorcing the reasons for land-ownership from any consideration of the activitie place in it and promoting the relatively rapid displacement of one land-use by anothe urban sociologists referred to this phenomenon as *land-succession,* after the ecologi in which a given assemblage of plants gives way to another assemblage as an ecosys towards its climax mix of vegetation. Instead of plants these sociologists were concer land-uses and modelled this succession as a concentric expansion away from a city's The core was taken over by a central business district, encircled by a zone in transitio manufacture and deteriorating residential neighbourhoods. Next came a ring of worki neighbourhoods, followed by middle-and upper-class neighbourhoods, and finally the or the commuters' zone.Those early studies, however focused on a single city (Chicag not give a full explanation of the mechanisms involved in succession. The concentric-seems to be valid for many cities in the USA where incomes do tend to rise with dista a city's centre, but not for many parts of Continental Europe, where the reverse is the case. [Source: Manuel Delanda, 2006. *A New Philosophy of Society. Assemblage The Social Complexity* .London and NY: Continuum.] The passage suggests that the conce model of the city: |

| 41 | 24156 | DU_J19_MPHIL_SOCIO_Q41 | The usage of the words "public" and "public sphere" betrays a multiplicity of concurre[nt] meanings. Their origins go back to various historical phases and, when applied synchr[onically] to the conditions of a bourgeois society that is industrially advanced and constituted a[s a] welfare state, they fuse into a clouded amalgam. Yet the very conditions that make th[e] inherited language seem inappropriate appear to require these words, however confu[sed] employment. Not just ordinary language … but also the sciences—particularly jurispru[dence,] political science, and sociology—do not seem capable of replacing traditional categori[es like] "public" and "private," "public sphere," and "public opinion," with more precise terms[. We] call events and occasions "public" when they are open to all, in contrast to closed or e[xclusive] affairs—as when we speak of public place or public houses. But as in the expression "[public] building", the term need not refer to general accessibility; the building does not even [have to] be open to public traffic. "Public buildings" simply house state institutions and as such [are] "public". The state is the "public authority." It owes this attribute to its task of promo[ting the] public or common welfare of its rightful members. The word has yet another meaning [when one] speaks of a "public (official) reception"; on such occasions a powerful display of repre[sentation] is staged whose "publicity" contains an element of public recognition…. None of these [meanings,] however, have much affinity with the meaning most commonly associated with the [word's] category—expressions like "public opinion", an "outraged " or "informed public," "pub[licity]", "publish", and "publicize". The subject of this publicity is the public as carrier of public [opinion;] its function as a critical judge is precisely what makes the public character of proceed[ings in a] court, for instance—meaningful. In the realm of the mass media, of course, publicity [has] changed its meaning. Originally a function of public opinion, it has become an attribu[te of] whatever attracts public opinion: public relations and efforts recently baptized "public[ity]" are aimed at producing such publicity. The public sphere itself appears as a specific [part, a] domain—the public domain versus the private. Sometimes the public appears simply [as that] sector of public opinion that happens to be opposed to the authorities. [Source: Jürge[n] Habermas,1991. *The Structural Transformation of the Public Sphere.* Translated by T[homas] Burger. Boston: MIT Press.] When did the words "public" and "public sphere" fuse int[o a] "clouded amalgam" according to Habermas? |

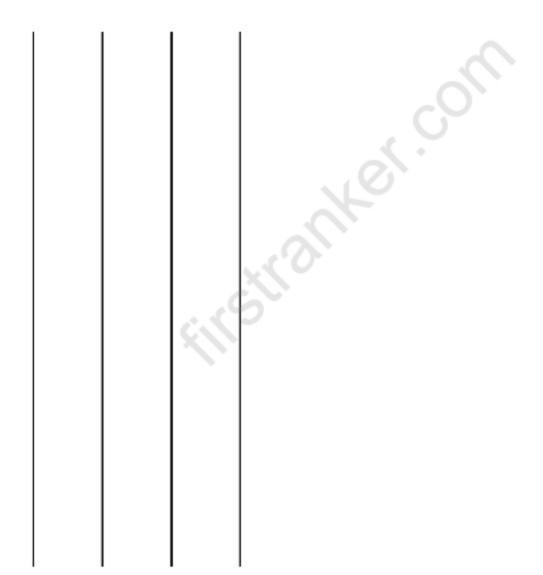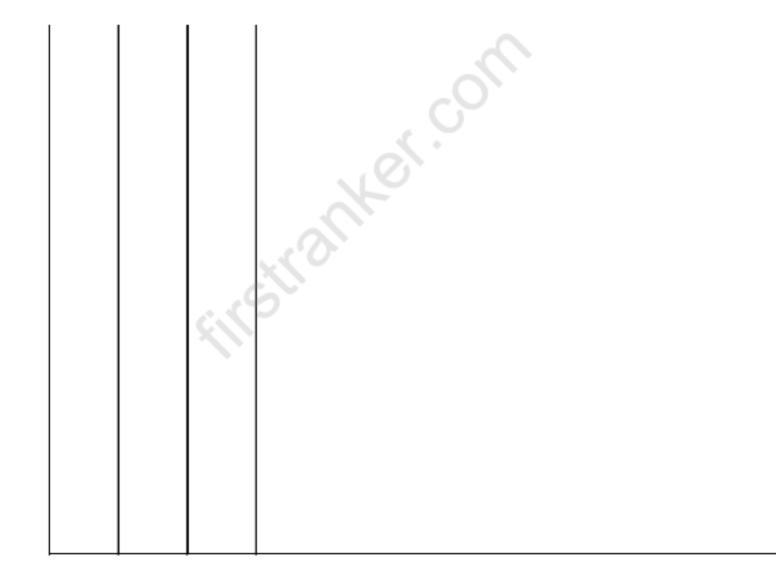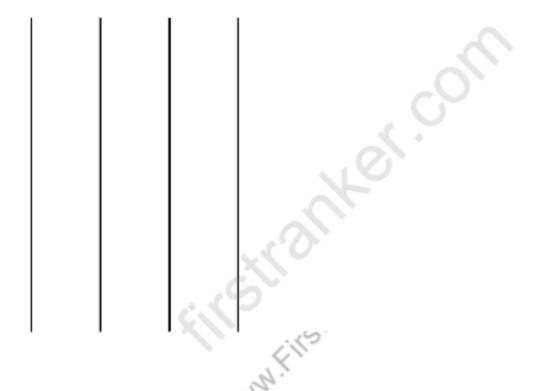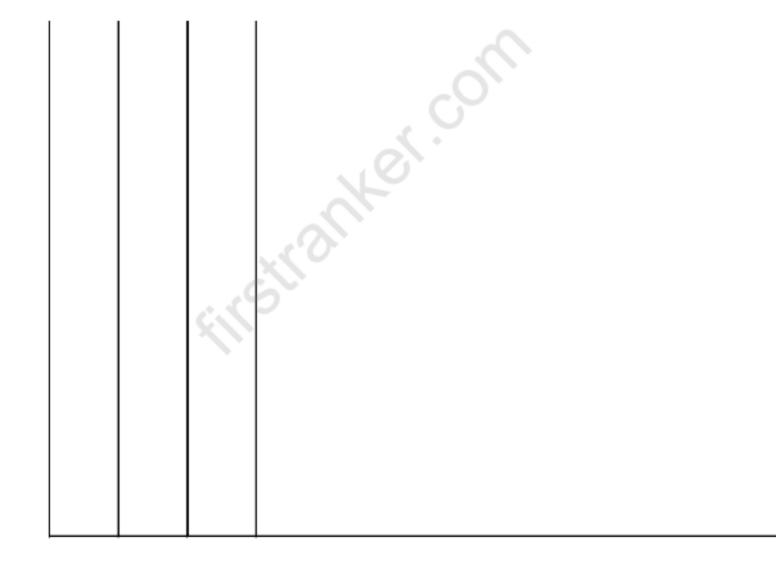| 42	24157	DU_J19_ MPHIL_SO CIO_Q42	The usage of the words "public" and "public sphere" betrays a multiplicity of concurre meanings. Their origins go back to various historical phases and, when applied synchi to the conditions of a bourgeois society that is industrially advanced and constituted a welfare state, they fuse into a clouded amalgam. Yet the very conditions that make th inherited language seem inappropriate appear to require these words, however confu employment. Not just ordinary language … but also the sciences—particularly jurispru political science, and sociology—do not seem capable of replacing traditional categori "public" and "private," "public sphere," and "public opinion," with more precise terms. call events and occasions "public" when they are open to all, in contrast to closed or e affairs—as when we speak of public place or public houses. But as in the expression " building", the term need not refer to general accessibility; the building does not even be open to public traffic. "Public buildings" simply house state institutions and as suc "public". The state is the "public authority." It owes this attribute to its task of promo public or common welfare of its rightful members. The word has yet another meaning speaks of a "public (official) reception"; on such occasions a powerful display of repre is staged whose"publicity" contains an element of public recognition…. None of these however, have much affinity with the meaning most commonly associated with the category—expressions like "public opinion", an "outraged " or "informed public," "pub "publish", and "publicize". The subject of this publicity is the public as carrier of publi its function as a critical judge is precisely what makes the public character of proceed court, for instance—meaningful. In the realm of the mass media, of course, publicity changed its meaning. Originally a function of public opinion, it has become an attribu whatever attracts public opinion: public relations and efforts recently baptized "public are aimed at producing such publicity. The public sphere itself appears as a specific domain—the public domain versus the private. Sometimes the public appears simply sector of public opinion that happens to be opposed to the authorities. [Source: Jürge Habermas,1991. *The Structural Transformation of the Public Sphere* . Translated by T Burger. Boston: MIT Press.] Why does the word "public" continue to be used even tho so many confusing meanings?

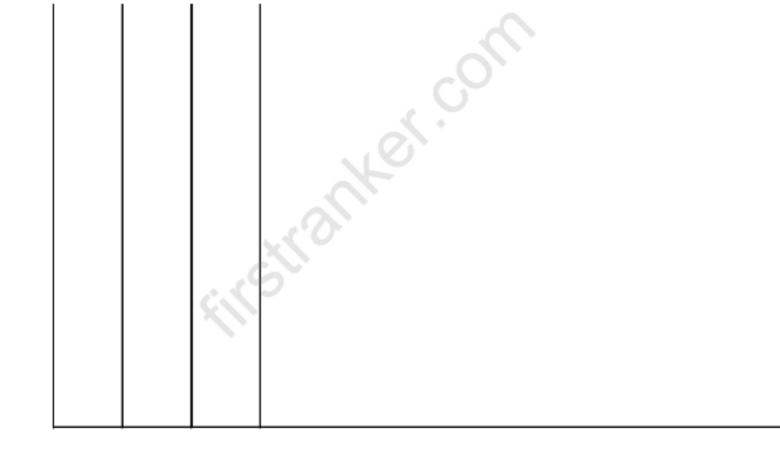| 43	24158	DU_J19_MPHIL_SOCIO_Q43	The usage of the words "public" and "public sphere" betrays a multiplicity of concurre meanings. Their origins go back to various historical phases and, when applied synch to the conditions of a bourgeois society that is industrially advanced and constituted a welfare state, they fuse into a clouded amalgam. Yet the very conditions that make th inherited language seem inappropriate appear to require these words, however confu employment. Not just ordinary language … but also the sciences—particularly jurispru political science, and sociology—do not seem capable of replacing traditional categori "public" and "private," "public sphere," and "public opinion," with more precise terms. call events and occasions "public" when they are open to all, in contrast to closed or e affairs—as when we speak of public place or public houses. But as in the expression " building", the term need not refer to general accessibility; the building does not even be open to public traffic. "Public buildings" simply house state institutions and as suc "public". The state is the "public authority." It owes this attribute to its task of promo public or common welfare of its rightful members. The word has yet another meaning speaks of a "public (official) reception"; on such occasions a powerful display of repre is staged whose"publicity" contains an element of public recognition…. None of these however, have much affinity with the meaning most commonly associated with the category—expressions like "public opinion", an "outraged " or "informed public," "pub "publish", and "publicize". The subject of this publicity is the public as carrier of publi its function as a critical judge is precisely what makes the public character of proceed court, for instance—meaningful. In the realm of the mass media, of course, publicity changed its meaning. Originally a function of public opinion, it has become an attribu whatever attracts public opinion: public relations and efforts recently baptized "publi are aimed at producing such publicity. The public sphere itself appears as a specific domain—the public domain versus the private. Sometimes the public appears simply sector of public opinion that happens to be opposed to the authorities. [Source: Jürge Habermas,1991. *The Structural Transformation of the Public Sphere* . Translated by T Burger. Boston: MIT Press.] How has the meaning of 'publicity' changed in the contex media?

44	24159	DU_J19_MPHIL_SOCIO_Q44	The usage of the words "public" and "public sphere" betrays a multiplicity of concurre[nt] meanings. Their origins go back to various historical phases and, when applied synch[ronically] to the conditions of a bourgeois society that is industrially advanced and constituted a[s a] welfare state, they fuse into a clouded amalgam. Yet the very conditions that make th[e] inherited language seem inappropriate appear to require these words, however confu[sed their] employment. Not just ordinary language … but also the sciences—particularly jurispru[dence,] political science, and sociology—do not seem capable of replacing traditional categori[es like] "public" and "private," "public sphere," and "public opinion," with more precise terms[. We] call events and occasions "public" when they are open to all, in contrast to closed or e[xclusive] affairs—as when we speak of public place or public houses. But as in the expression "[public] building", the term need not refer to general accessibility; the building does not even [have to] be open to public traffic. "Public buildings" simply house state institutions and as such [are] "public". The state is the "public authority." It owes this attribute to its task of promo[ting the] public or common welfare of its rightful members. The word has yet another meaning [when one] speaks of a "public (official) reception"; on such occasions a powerful display of repre[sentation] is staged whose"publicity" contains an element of public recognition…. None of these [meanings,] however, have much affinity with the meaning most commonly associated with the [category—expressions like "public opinion", an "outraged " or "informed public," "pub[lic",] "publish", and "publicize". The subject of this publicity is the public as carrier of publi[c opinion;] its function as a critical judge is precisely what makes the public character of proceed[ings—in] court, for instance—meaningful. In the realm of the mass media, of course, publicity [has] changed its meaning. Originally a function of public opinion, it has become an attribu[te of] whatever attracts public opinion: public relations and efforts recently baptized "public[ity"] are aimed at producing such publicity. The public sphere itself appears as a specific [domain—the public domain versus the private. Sometimes the public appears simply [as the] sector of public opinion that happens to be opposed to the authorities. [Source: Jürge[n] Habermas,1991. *The Structural Transformation of the Public Sphere.* Translated by T[homas] Burger. Boston: MIT Press.] Which of the following senses of 'public' are included in t[he] passage?

45	24160	DU_J19_MPHIL_SOCIO_Q45	The usage of the words "public" and "public sphere" betrays a multiplicity of concurre meanings. Their origins go back to various historical phases and, when applied synchr to the conditions of a bourgeois society that is industrially advanced and constituted a welfare state, they fuse into a clouded amalgam. Yet the very conditions that make th inherited language seem inappropriate appear to require these words, however confu employment. Not just ordinary language … but also the sciences—particularly jurispru political science, and sociology—do not seem capable of replacing traditional categori "public" and "private," "public sphere," and "public opinion," with more precise terms. call events and occasions "public" when they are open to all, in contrast to closed or e affairs—as when we speak of public place or public houses. But as in the expression " building", the term need not refer to general accessibility; the building does not even be open to public traffic. "Public buildings" simply house state institutions and as suc "public". The state is the "public authority." It owes this attribute to its task of promo public or common welfare of its rightful members. The word has yet another meaning speaks of a "public (official) reception"; on such occasions a powerful display of repre is staged whose"publicity" contains an element of public recognition…. None of these however, have much affinity with the meaning most commonly associated with the category—expressions like "public opinion", an "outraged " or "informed public," "pub "publish", and "publicize". The subject of this publicity is the public as carrier of publi its function as a critical judge is precisely what makes the public character of proceed court, for instance—meaningful. In the realm of the mass media, of course, publicity changed its meaning. Originally a function of public opinion, it has become an attribu whatever attracts public opinion: public relations and efforts recently baptized "publi are aimed at producing such publicity. The public sphere itself appears as a specific domain—the public domain versus the private. Sometimes the public appears simply sector of public opinion that happens to be opposed to the authorities. [Source: Jürge Habermas,1991. *The Structural Transformation of the Public Sphere*. Translated by T Burger. Boston: MIT Press.] In India, which of the following terms involves a meaning that is contrary to the meanings suggested in the passage?

46	24178	DU_J19_MPHIL_SOCIO_Q46	Compared to 2005, the *percentage increase* in accidental deaths in 2015 is the highest for:

Table X: Some Causes of Accidental Deaths 2005—2015
All-India data for Select Years, Total Deaths and Annual Average Deaths

Causes	2005	2010	2015	Total Deaths 2005—2015	2005
Air-Crash	6	23	23	188	
Drowning	23571	28001	29822	304356	
Electrocution	6987	9059	9986	95852	
Factory/Machine accidents	671	1043	695	9866	
Natural Calamity	22415	25066	10510	240504	
Traffic Accidents	118265	161736	177423	1695898	
Total Accidental Deaths	294175	384649	413457	3791074	

Source: Adapted from *National Health Profile 2018*, Table 3.2.3, p.137.

| 47 | 24179 | DU_J19_ MPHIL_SO CIO_Q47 | ConsiderthefollowingstatementsbasedontheaboveTable: I.Thenumberofaccidentaldeat lessthantheannualaverageofdeathsfrom2005—2015forallcauses. II.Thenumberofaccidi sin2015isgreaterthanthatin2005forallcauses. Whichofthesestatementsis/areTRUE? |

Table X: Some Causes of Accidental Deaths 2005—2015
All-India data for Select Years, Total Deaths and Annual Average Deaths

Causes	2005	2010	2015	Total Deaths 2005—2015	Ann. Avg. Deaths 2005—2015
Air-Crash	6	23	23	188	17
Drowning	23571	28001	29822	304356	27669
Electrocution	6987	9059	9986	95852	8714
Factory/Machine accidents	671	1043	695	9866	897
Natural Calamity	22415	25066	10510	240504	21864
Traffic Accidents	118265	161736	177423	1695898	154173
Total Accidental Deaths	294175	384649	413457	3791074	379107

Source: Adapted from *National Health Profile 2018*, Table 3.2.3, p.137.

| 48 | 24180 | DU_J19_ MPHIL_SO CIO_Q48 | |

Table X: Some Causes of Accidental Deaths 200
All-India data for Select Years, Total Deaths and Annual

Causes	2005	2010	2015	Tota 2003
Air-Crash	6	23	23	
Drowning	23571	28001	29822	

Electrocution	6987	9059	9986
Factory/Machine accidents	671	1043	695
Natural Calamity	22415	25066	10510
Traffic Accidents	118265	161736	177423
Total Accidental Deaths	294175	384649	413457

Source: Adapted from *National Health Profile 2018*, Table 3.2.3,

| 49 | 24181 | DU_J19_MPHIL_SOCIO_Q49 | The second largest proportional (or percentage) increase in the number of deaths from 2005 to |

Table X: Some Causes of Accidental Deaths 2005—2015
All-India data for Select Years, Total Deaths and Annual Average Deaths

Causes	2005	2010	2015	Total Deaths 2005—2015	Ann. A De 2005—2
Air-Crash	6	23	23	188	
Drowning	23571	28001	29822	304356	27
Electrocution	6987	9059	9986	95852	8
Factory/Machine accidents	671	1043	695	9866	
Natural Calamity	22415	25066	10510	240504	21
Traffic Accidents	118265	161736	177423	1695898	154
Total Accidental Deaths	294175	384649	413457	3791074	379

Source: Adapted from *National Health Profile 2018*, Table 3.2.3, p.137.

| 50 | 24182 | DU_J19_ MPHIL_SO CIO_Q50 | ThelastrowofTableBshowsthetotalnumberofaccidentaldeathsfromallcauses,eventhough thecausesofdeathareshowntherowsabove. Considerthefollowingstatementsbasedon TableB:I.Duringtheperiod2005to2015,TrafficA countedformoredeathsthanallothercausescombined.II.Statisticallyspeaking,airtravelis ntravelbyroad.III.Between2005and2015,onaverage,Drowningkilledmorethanthirtytim erofpeoplewhodieddtoFactory/MachineAccidentseachyear.Whichofthesestatementsi |

Table X: Some Causes of Accidental Deaths 2005—2015
All-India data for Select Years, Total Deaths and Annual Average Deaths

Causes	2005	2010	2015	Total Deaths 2005—2015	Ann. A Dea 2005—2
Air-Crash	6	23	23	188	
Drowning	23571	28001	29822	304356	27
Electrocution	6987	9059	9986	95852	8
Factory/Machine accidents	671	1043	695	9866	
Natural Calamity	22415	25066	10510	240504	21
Traffic Accidents	118265	161736	177423	1695898	154
Total Accidental Deaths	294175	384649	413457	3791074	379

Source: Adapted from *National Health Profile 2018*, Table 3.2.3, p.137.