--Question Starting--  
1. In the realm of political theory, Nancy Fraser proposes a complex model of justice that incorporates redistribution, recognition, and representation. Which of the following scenarios best aligns with Fraser’s critique that mere economic redistribution is insufficient for justice as it fails to address misrecognition and political voicelessness?  
(1) A government implements a basic income program to alleviate poverty without changing social attitudes towards the poor.  
(2) A government revamps its welfare system to increase benefits across all demographics equally.  
(3) A community develops a program that educates the public about cultural diversity and promotes inclusive participation in local governance.  
(4) A corporation increases wages for its lowest-paid employees while maintaining a hierarchical decision-making structure.  
Answer Key: 1  
Solution:  
• Option 1 (Correct): This option illustrates Fraser’s argument that economic interventions alone do not address issues of recognition and representation, which are crucial for achieving overall justice.  
• Option 2 (Incorrect): While this addresses redistribution, it does not specifically tackle misrecognition or political voicelessness.  
• Option 3 (Incorrect): Focuses more on recognition and representation, not directly critiqued in this specific question.  
• Option 4 (Incorrect): Similar to option 1, but the inclusion of hierarchical structures suggests some attempt at addressing representation, albeit minimally.  
Hence, Option (1) is the right answer.  
  
--Question Starting--  
2. Ruth Benedict’s patterns of culture argue that cultures can be understood in terms of their underlying configurations or patterns. Considering this framework, which of the following anthropological studies would most likely yield insights into the configurational approach advocated by Benedict?  
(1) A study measuring the incidence of various genetic traits across different ethnic groups.  
(2) A systematic observation and analysis of ritual practices and myth-making in a closed religious community.  
(3) A quantitative analysis of economic transactions in a modern urban society.  
(4) An investigation into the migration patterns of nomadic tribes based on environmental changes.  
Answer Key: 2  
Solution:  
• Option 2 (Correct): This option directly aligns with Benedict's approach, focusing on symbolic systems (rituals, myths) that define the cultural patterns and configurations.  
• Option 1 (Incorrect): Focuses on genetic aspects, which are more biological than cultural.  
• Option 3 (Incorrect): While economic behaviors are part of culture, they do not explicitly deal with underlying symbolic configurations.  
• Option 4 (Incorrect): Primarily ecological and demographic, not focused on cultural configurations.  
Hence, Option (2) is the right answer.  
  
--Question Starting--  
3. Shulamith Firestone, in her radical feminist theory, discusses the links between biological reproduction and social subjugation. Which theoretical exploration best reflects Firestone’s thesis that technology could end gender disparity by removing the reproductive distinction between men and women?  
(1) An analysis of gender roles in traditional societies unaffected by modern technology.  
(2) A discussion on the impact of contraceptive technologies on traditional family structures.  
(3) A critique of the use of technology in facilitating surrogate motherhood as a means to bypass traditional childbirth.  
(4) The development of artificial wombs and their potential to completely dissociate reproduction from female bodies.  
Answer Key: 3  
Solution:  
• Option 3 (Incorrect): Although this involves technology, it still centers on women's bodies in the surrogate context, rather than eliminating the reproductive distinction.  
• Option 4 (Correct): This directly reflects Firestone's vision where technology, specifically artificial wombs, could eliminate the biological distinctions in reproductive roles, aligning closely with her radical propositions for gender equality.  
• Option 1 (Incorrect): This is antithetical to Firestone's argument, focusing on non-technological societies.  
• Option 2 (Incorrect): While important, contraceptive technologies alter conditions within existing frameworks rather than eliminating reproductive distinctions.  
Hence, Option (4) is the right answer.