Weekly_Discussion.edited.docx

by

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Weekly Discussion

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Weekly Discussion

Cast System

Both articles and the NPR podcast term the Cast System as an unnatural construct classification of human worth that contrasts one group's perceived superiority against the supposed inferiority based on lineage and frequently stable features. These attributes would be impartial in the theoretical but are not. In this case, according to The New York Times Magazine (2020), the American caste system developed ages after the entry of the initial African people in the Virginia Colony in the summer of 1619, as the colony worked to sharpen the differences between who could and could not be imprisoned for a lifetime. Over time, expatriate regulations offered Irish and English indentured laborers more advantages than the blacks who toiled beside them. Similarly, Wilkerson (2020) draws parallels between the Dalits of India and the racial classifications established by the Nazi dictatorship in Germany. In the NPR podcast, Gross (n.d, 0:24) mentions that when Wilkerson was writing her book, "The warmth of other suns," she realized that she was writing about the cast system due to the oppression of the blacks, which typically elaborates the similarities between the three sources.

On the contrary, the main difference is experienced in personal awareness. Wilkerson (2020) argues that Caste leads each individual, frequently without their attention, as a mechanism of allocating worth to vast swathes of humanity. In contrast, The New York Times (2020) maintains that in India, Caste refers to the artificial division of the population into permanent and distinct groups, which were forbidden from merging by the custom of Endogamy. Thus, the inference was unavoidable that Endogamy was the single distinguishing feature of Caste. If they succeeded in demonstrating how Endogamy was sustained, they would have essentially proven Caste's origin and mechanism. In Gross (n.d, 8:13), Wilkerson argues that

there are prolonged standing uncertainties about who fits where when a bipolar cast system is in place.

The Hunger Games and its 12 districts can be linked to India's caste system in a narrative with an underlying theme of poverty and class. Both are social status-based hierarchies. The Capitol is at the top of The Hunger Games district system, with districts one through twelve dropping below in numerical sequence. As you move down the list, each district becomes increasingly impoverished. Following that, the Indian caste system divides each Caste into job types. Suppose a family or individual belongs to a given caste—those who do not are labeled as outsiders. A similar organizing framework is employed in The Hunger Games.

The Problem of Evil

Theism defines God as that being which no higher is imaginable; he is almighty, omniscient, and omnibenevolent." It is theoretically impossible to have a God who solely seeks good and exists in a universe where evil prevails, which caused the dilemma of evil. The logical and evidentiary arguments are two aspects of the dilemma of evil. According to logic, there is no God as long as evil and misery persist in this world. That not only contradicts the concept of God being "all-good" but also of God being "all-knowing" and "all-powerful" (Dr. Stevens, 2021). Because if God only seeks good, how could evil exist unless God was wicked? Since not, if God is all-knowing, he should recognize wickedness and utilize his "might" to end it. However, evil may support the concept of God's presence simultaneously, mainly as it has been discussed in most theist faiths. The essential notion in those faiths is that if evil did not exist, then neither did well. If people could not desire both good and evil, we would lose our free will. Given this, if God created people as logical creatures, he must have made free will for humans to have authentic thoughts and feelings. Otherwise, people will be thought to be unreasonable. As a

result, the logical side of evil does not appear to operate very well. Here is where atheists proposed the notion of the evidentiary side of the problem of evil (CrashCourse, 2016).

I believe that there are three responses that, if understood, would probably lead to generating a solution to the problem of evil. The first response is the biblical response, which suggests that humans do not comprehend why God permits evil and misery to exist. Anguish is a natural aspect of life and allows Christians to display the devotion they have towards God. Secondly, the theological reaction contends that suffering and evil are not the faults of God. Moral evil is created by humanity abusing its God-given free will. Lastly, the pragmatic response is to express sympathy to those experiencing suffering, provide them assistance, and believe that God will solve the situation. Intercessory prayers, which request God for aid for persons in need, are one example of this.

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