

Second reflection paper essays example

[Technology](#), [Development](#)



Imagine Gandhi

I will not claim that I totally understand what you have done in New York and Washington. I will tell you that I sympathize with you because the Americans have caused you pain, exasperation and frustration because of how they approach the global problem. I, too, am a man of principle. I, too, am a man who has a very good belief that the utmost power should not come from man, but from the solely from omnipotent being whom we believed as it exist. We may call him differently, however, one thing is certain, we both believe in all knowing being who will never fail to guide us of how our people should live their lives with integrity.

I have strong respect and admiration of your entire clan of how you and your people accede to live your lives according to your eminence, Allah. In fact, I will share my people, you too, like us believe in sincerity, honor, the best of manner as you stipulated it in your letter. We have so much reverence for the foundation of your religion as it is “ the religion of Unification of God, sincerity, the best of manners, righteousness, mercy, honor, purity and piety” . Guided by this principle, I feel that you are a very strong man, surrounded with power and love. While reading your letter to America, your hatred and anger is very obvious on how you identify one-by-one all that America did to you and your people. I read and felt the annoyance when you reiterated how America collaborated with Russia, Chechnya, the Indians and the Jewish to fight against. But guess what? Perhaps while writing this, I know your heart is filled with love for your people as well as compassion, that is why, you cannot take seeing other countries hurting them. With that

love in your heart and the power in your hand, why will you now take the situation without injury, without physically hurting people? Ahimsa or non-violence did not come naturally in me. I had to prepare and practice the passive form of violence in my daily affair. This ritual I perform consciously and unconsciously. I believe that in the middle of physical violence, the one who practice non-violence are the ones who are more blessed even if there is a fire ranging around him .

When mayhem engulfed our country during the British colony, I encouraged everyone to join me and fight by observing fasting, abstention from labor and prayers. Millions of our people did not go to work and because of that I was arrested. Violence spread our country and instead of boosting everyone to fight against these conquerors, I commanded them to go home and called off any form of campaign. Unfortunately, my appeal came in too late that thousands of people were killed when they gathered in Amritsar. I did not keep quiet, but I proactively investigated what happened in Punjab . In silence, we fight without physically hurting anybody. I did not promote violence because it propagates hatred in everyone. When we fought for human rights, we must accept self-suffering. Please do not misconstrue me as coward because cowardice for me is one of the greatest violence that is far more humiliating than bloodshed. Instigating violence among your people causes social breakdown because I believe it is not a natural tendency for humans to hurt people. People learn it and we should not encourage our people, and most frighteningly, our children to learn violence.

When you put down the Twin Towers and the Pentagon, I saw the fear and sadness in the eyes of America. Similarly, I can hear the joy, laughter and

victory in Afghanistan. You may have rejoiced to the fact that you have found revenge for the help and support that America gave when the British handover Palestine to the Jews. You and your people may have celebrated that you have found vengeance against the people who starved your people in Iraq, supported the Jews, and allowed the production of intoxicants as well as permitting the acts of immorality even inside the President's oval office. Water under the bridge I must say. But this will not stop me from telling to consider looking at Satyagraha. " Let us cling unto the truth that we are all one under the skin , that there is no such thing as win or lose confrontation because all our important interests are really the same, that consciously or not every single person wants unity and peace with every other" . Try to reconsider the whole procedure of what you have planned, how you executed the entire plan and what these actions have brought to many people. Violence is not needed to retaliate against the Americans. A true leader granted with great power has a great responsibility of initiating steps toward achieving his goal. And this initiative should not be towards violence. The fact that you have responded to the American violently means you gave in to what they intend you to be and that is not leadership and initiatives. You keep on saying that in the name of Allah that you are implementing the violence that the Americans deserve. I must say, and I think you would have to agree with me, that Allah have granted you the power to become the leader of his world thinking that you have the greatest control within yourself. " Nobody can hurt you without your permission" . Your reactions towards any situation, even if many countries provoke you, are permanently up to you. As a great leader, you must fathom that nobody outside yourself

can actually control you. This concept I call self-governance or Swaraj . I had been very active in advocating for our freedom from British economic, political, legal, military and bureaucratic and educational institutions. My advocate for practicing the Swaraj is not merely bounded by the government practice but also its application in all aspect of our sphere of life. As great leaders practice, like yourself, we must have a genuine endeavor to recuperate control of our self. This control should include self-responsibility, ability for self-realization and, more importantly, self-respect. It is easy to get caught up and tied up with the violence and crisis all over the world, however, it is equally important that we must understand it roots and causes. A great leader like you possesses great analytical and creative thinking that allow you to picture every aspect of the situation. We must encourage our people to meditate in this manner as it sanctions us and keep our feet on the ground. It is through this critical reflection that brings us to whole new thinking and space and processes, seeing every perspective both from holistic and moral visions. These visions will make us understand what humans are capable of and each of us can progress without the need to shed for blood and ferocity.

In all of these unfortunate events that both your country, your people and the American people have experience, I, with my teaching, would like to support you to” become the change you want to see in the world”. I believe this principle is not ambitious as I have seen people who have change and even in their small way have contributed to the progress in their community. Your personal transformation will affect and spread socially. In your case, you have the power and influence in your hand. People believe you as you

believe in Allah. When you talk, people listen. When you act, people follow. Show them the change that you intend your people should follow, without the need to inculcate violence, and you will succeed. You alone cannot bring the change by yourself; however, with your supporters adhering to your same belief, you can turn a great number of people to work together with persistence and discipline. In the end, just like how I forgive the people who hurt and initiated viciousness in my country, I solemnly request you to offer forgiveness to those who have hurt you, your people and your belief. We must move our people, both individuals and humanities, away from revenge and enragement and lead them towards reconciliation. As one of the great leaders in your country, muster your people and encourage everyone to find in your heart, in the name of Allah, the healing and liberating process that everyone needs. One must forgive himself before he can forgive others. Conflicts and retaliation are now part of the history. Let us not allow this to recur again by educating our people to offer forgiveness regardless of their ethnicity, caste, class, religion, gender and geographical location. Those who are weak can never ever learn to forgive, therefore, it is but important to forgive and exonerate as it strengthens the values of our humanity. We can never change the past. We, however, can change the look and feel of our future based on our belief and how we want our next generation to live. Open our hearts, in the name of our most omnipotent leader, forgive the weak and advocate non-violence among others.

References

Allen, Douglas. " Gandhi and Socialism." International Journal of Gandhi Studies, vol. 1 (2012): 109–137. Document.

<https://assignbuster.com/second-reflection-paper-essays-example/>

Appadorai, A. " Gandhi's Contribution to Social Theory." n. d.: 312-328. Document.

Chabot, Sean. " The Gandhian Repertoire as Transformation Invention." International Journal of Gandhi Studies, vol. 2 (2013): 1-40. Document.

Claerhout, Sarah. " Gandhi, Conversion, and the Equality of Religions: More Experiments with Truth." Numen vol. 61 (2014): 53-82. Document.

Dalton, Dennies. " Gandhi: Ideology and Authority." Modern Asian Studies, vol. III no. 4 (1969): 377-393. Document.

Edberg, Henrik. Gandhi's Top 10 Fundamentals for Changing the World. 2013. Web. 27 October 2014.

Godrej, Farah. " Gandhi's Civic Ahimsa: A Standard for Public Justification in Multicultural Democracies." International Journal of Gandhi Studies, vol. 1 (2012): 77-108. Document.

Morton, Brian. Falser Words Were Never Spoken. 29 August 2011. Web. 27 October 2014.

Nagler, Michael. Hope or Terror? Gandhi and the Others. Minneapolis: Great River Nonviolent Communication, 2002. Print.

Nojeim, Michael. " Gandhi and the Struggle for Racial Justice in the United States." International Journal of Gandhi Studies (2012): 195-220. Document.

Parel, Anthony. " The Purusharthas and Unity in Gandhi's Thought." International Journal of Gandhi Studies, vol. 1 (2012): 139-157. Document.

Seshagiri Rao, K. L. " Conversion: a Hindu / Gandhian perspective." n. d. 136-150. Document.

Sugirtharaj, Sharada. " Gandhi and Hick on Religious Pluralism: Some Resonances." International Journal of Gandhi Studies, vol. 1 (2012): 3-41.

Document.

Terchek, Ronald. *Gadhi: Struggling for Autonomy*. New York: Rowman & Littlefield Publishers, Inc., n. d. Book.

The Guardian. Full text of Bin Laden's " Letter to America". 24 November 2002. Web. 2014 October 27.