

Process Narration Essay Topic

We all want to understand how something is done, how something happened, or how something works. **We search to find the steps or stages of an event and then analyze them in order to better understand the whole.** With this knowledge, we can try to improve our lives in a significant way. This can apply from how to build an engine to how to climb a mountain, how to save for college or how to lose weight.

Not everything is as easy as making cookies, however. Some issues seem overwhelming and difficult to understand. But understanding and explaining processes of thinking are more complex than mechanical things. They involve looking at our own cognition, at what can pass for thinking, and, most challenging, looking into how our minds work.

Perhaps you have wondered why war is such a dominant event in history; indeed, we have had a war under every president since World War II. You may have even heard the phrase "History repeats itself." Considering what you know about violence between groups, and researching good sources for more information, how might you try to break down this issue as an individual college student? Remember to back up your claims with research and evidence. Don't simply make vague claims such as "People have always been violent and always will be," or "War is inevitable." Start with the following prompt, then see what sort of process you come up with as a possible solution:

How can one college student create a more peaceful world? This is your topic.

To help get you started, here's an example of a process narration on how to develop an enlightened, harmonious society, written by a great Chinese thinker some 2,000 years ago; Confucius. Read his "recipe" for a good country, and take your leads from him.

Read it three times and let it sink in.

Then you can bring in things from the Peace Corps to the Marines in your own writing. Own your approach and make it yours.

The Great Learning

By Confucius

What the great learning teaches is to illustrate high virtue; to renew the people; and to situate the individual in the highest excellence.

Once you discover where to situate your thinking, you can determine how to get there; and, that being determined, you can attain tranquility and confidence.

To that tranquility there will succeed a calm repose. In that repose there may be careful deliberation, and that deliberation will be followed by the attainment of the desired end.

Things have their root and their branches. Affairs have their end and their beginning. To know what is first and what is last will lead you close to what is taught in the Great Learning.

For example, the ancients, who wished to illustrate great virtue throughout the nation, first put their own states in order. Wishing to order their states well, they first regulated their families. Wishing to regulate their families, they first cultivated themselves. Wishing to cultivate their persons, they first rectified their hearts. Wishing to put their hearts in order, they first sought to be accurate in their thoughts. Wishing to be accurate in their thoughts, they first extended their knowledge to the utmost. They learned as much as they could to improve their understanding.

Such development of knowledge lay in the investigation of things. When things are investigated thoroughly and accurately, knowledge becomes complete.

With the ancients, once their knowledge was complete, their thoughts were sincere. Their thoughts being sincere, their hearts were then rectified. Their hearts being rectified, their persons were cultivated. Their persons being cultivated, their families were regulated. Their families being regulated, their states were rightly governed. Their states being rightly governed, the whole nation was made tranquil and happy.

From the Son of Heaven down to the mass of the people, we must consider the cultivation of the person the root of everything besides. It all comes down to the individual.

It cannot be, when the root is neglected, that what should grow from it will be healthy. It has never been the case that what was important has been poorly cared for, and, at the same time, that what was of little importance has been greatly cared for.