

Animal Ethics and Religion Worksheet/Essay 1 (60 points)

Theme: Multiplicity of Religious Perspectives

Submission format: Create as one document with parts A, B, C, and D in order. PDF, Doc, or Docx format only. No Pages or Google Docs as they do not open in Canvas.

Due: Upload to Canvas by Tuesday, April 22, 2025 (session 4a)

Each worksheet will (more or less) have the same basic 4 parts:

- A. Research in the form of Research Charts (You must have 3 distinct **course** sources and 3 research charts for Worksheet 1)
- B. Analysis Essay
- C. Embodied Reflection
- D. Class Participation Self-Assessment

A. Research Charts (with Works Cited [WC] entries) 20pts

Sources: Three sources minimum must be drawn from class readings or from the *optional readings* listed in the syllabus in green. Create a separate Research Chart for each source that is substantive enough to *provide paper content*.

Research charts allow what I call “working the process.” When a project feels daunting, just work the process and see what emerges. ***This means that you don’t have to come up with ideas out of thin air***; you chart main points and insights questions emerge from there. Then you already have your support as you craft your analysis.

To create a research chart, it can be helpful to “ask a question of a text” based on the prompt (see prompt below in Part B/Analysis).

Steps for creating a Research Chart:

1. Create a Works Cited (WC) entry for the source, using *The Bedford Handbook* (in syllabus “Resources”; noting (a) the kind of source you believe it is, and (b) the page in the *Bedford* you used as a model for your entry)
2. Create a 3-column research chart for each source
 - column 1: the page number (only include those pages with something valuable for you)
 - column 2: any important concepts, key terms/definitions, or quotes
 - column 3: any notes to yourself (including questions, disputes, or possible links)
 - *When I have multiple research charts (short or long), I look for common themes, areas of overlap or disagreement, different fundamental commitments, etc. using that information to make a thesis, claim, or inquiry.*

Sample Works Cited and Research Chart (feel free to copy framework into your document)

Jaini, Padmanabh S. “Ahimsā and ‘Just War’ in Jainism.” *Ahimsā, Anekānta and Jainism*, edited by Tara Sethia, Motilal Banarsidass, 2004, pp. 47-61.

Type of source: Work in an anthology/edited collection

Page # of *The Bedford Handbook* you used as a model for your entry: page 17

PAGE	CONCEPT, DEFINITIONS, OR QUOTES, ETC.	NOTES/CONNECTIONS TO MYSELF
48	The orientation of the Jaina discussion on <i>ahimsa</i> , thus, proceeds from the perspective of one’s own soul and not so much from that standpoint of the protection of other beings or the welfare of humanity as a whole.	

	First Knowledge (of self) then compassion – Daśavaikālika-sūtra iv <i>padhamaṃ nāṇaṃ tao dayāevaṃ ciṭṭhai savvasaṃjāe</i>	
50	awareness of ahimsa is a constant concern for the individual, involving total mindfulness in mental, oral, and physical activities. Ahimsa is a creed in its own right; identified with its own spiritual impulses and informing all of one’s activities . . . a way of personal discipline	ahimsa as personal discipline monks/nuns and lay people divide; 2 kinds of vows (bioethics)
51	lay people must refrain from <i>saḥalpaja hiṃsā</i> – intentionally planned violence or injury, uphold vegetarianism, and adopt a proper means of livelihood (<i>ārambhaja-hiṃsā</i> - injury done while in occupational violence) forbidden animal husbandry, trade in alcohol, animal byproducts, accepted: commerce/business, arts and crafts, clerical and admin occupations	Lay people distinction from monks/nuns
52	military service not generally expected of Jaina laymen so they could follow their relig. law; Jaina laymen were yet given accommodation to certain types of violence associated with their legit occupations. But a grey area of ‘just war’ remained, or violence in defense of one’s property, honor, family, community of nation: Here duties to self and society mattered. QUOTE: “The duty of a Jaina mendicant in this case was quite clear: he must not retaliate in any way and must be willing to sacrifice his own life in order to keep his vow of total nonviolence.” For a Jaina lay person, however, appropriate conduct is not so clear cut. There were always situations in which violence would be a last resort in guiding the interests of himself and his community. The Jaina lawgivers of medieval times accorded with customary Hindu law in these matters. Somadeva (c 10 th ce, stipulated that ‘a king should strike down only those enemies of his kingdom who appear on the battlefield bearing arms, but never those people who are downtrodden, weak, or who are friends’ (Yaśastilaka-campū, ii, 97)	mendicant/lay duties different regarding self-defense
55	Morals of Bahūbali story: 1 valor preferable to cowardice 2 reduce necessary violence to minimum 3 violence ultimately settles nothing and often leads to more violence over possessions, etc 4 true nonviolence cannot be practiced by a society or person who craves possessions	

B. Analysis Essay 20pts

To create this 1.5 page single-spaced essay, please choose two distinct perspectives on animals from our course sources in weeks 1a–3a. These perspectives can be (a) within a single tradition, (b) within a single cultural heritage (Indian, Greek, Western) or (c; the option requiring great care) between two different cultural/religious views.

Analysis Task: On what foundation/s—including the ontological basis (study of what something is), epistemological claims (study of knowing, knowledge, or being known) or other philosophical/theological commitments—are the distinctions of your two perspectives based? All essays must include Works Cited (drawn from your Research Charts) and in-text citations (see *Bedford Handbook*, p. 3-9 and we’ll discuss in class).

Some questions you can “ask” our course texts (for research charts) include: What is this tradition’s/figure’s view of animals? Does this tradition/figure include or exclude animal from moral consideration? What is the basis or foundation on which this view of animals is based?

Sources: Three sources minimum must be drawn from class readings or from the *optional readings* listed in the syllabus in green.

For those figures below for whom there is a shorter mention in the texts, or for whom you want to explore their “religious” view further, I will permit **one** outside source *in addition to* three course sources. *Do not use an outside source at the expense of course sources.*

Figures in various course sources, weeks 1a-3a (those in **blue** have less information):

- Aristotle
- Book of Genesis
- Angus Taylor chapter intro (Confucianism, views of Indian *ahimsā*, etc.)
- René Descartes
- Ralph Cudsworth
- John Locke
- *Thomas Hobbes (varied views were attributed him from atheism to orthodox Christianity)
- David Hume (some call Hume an atheist, but he really just didn’t accept any traditional notion of God/Ultimate Reality)
- Margaret Cavendish
- Immanuel Kant
- John Stuart Mill (agnostic)
- Jeremy Bentham (atheist; though of what sort?)
- Buddhist narratives (varied figures and stories)
- Jain narratives (varied figures and stories)
- Hindu/Vedic narratives (varied figures and stories)
- Charles Darwin
- Theophrastus, Pythagoras, Empedocles, or Porphyry
- Am I missing any?

Analysis Rubric

Criteria	Points	Student checklist
Brief Intro: Clearly state your main claim of the essay right away that directly answers prompt	3	
Content: Robustly engage and accurately represent course material by utilizing the Research Chart method; meet’s length requirement <ul style="list-style-type: none"> • Claims must have citations of support for any claim borrowed, paraphrased, or quoted from sources 	9	
Order: Craft distinct body paragraphs (one main idea per paragraph; <i>avoid long paragraphs!!!</i>) with clear topic sentences that support main claim.	4	
Citations: Correctly formatted Works Cited (3 course sources minimum) and in-text citations formateed with <i>The Bedford Handbook</i>	3	
Total	20	

C. Embodied Reflection 10pts

³/₄ page, single spaced; no citations required

Directions: Seek (or allow) an encounter with an other-than-human entity/ies over the next two weeks.

- This could be a short walk tuned into creaturely sounds/sights/scents, etc.; it could be watching ants on a sidewalk, attending to a companion animal in a new way or with new information; observing lobsters in a tank at the grocery store or fish in a pond, reflection on the abilities, relations, feelings, or death of an living being, removing a spider from the

shower, watching/noticing birds, bees, squirrels or other wildlife, watching a tree or plant or life forms related to that tree or plant, observing an animal killed on the road, examining the meat, milk, or dairy aisle, learning something about the habits and history of local wildlife. Your experience should change with every worksheet. You can plan it, but I encourage you to let yourself be chosen by a living entity/ies, whatever that might mean to you. *This is not an exhaustive list of activities and is only meant to spur your imagination*

Embodied Reflection Rubric

Criteria	Points	Student checklist
Brief Intro: Describe the encounter, duration, and context with your life form.	1	
Embodied Reflection Content: How did the research and perspectives you explored within your completed analysis inform your interpretation, engagement, or reflection on the encounter? Specifically, pay attention to the embodied physical, emotive, intuitive, and feeling aspects of your encounter (beyond just cognitive argumentation). Must meet length requirement. <i>*Pictures, drawings, poems or similar are welcome accompaniments but should not replace reflection</i>	6	
Order: Craft distinct body paragraphs (one main idea per paragraph; <i>avoid long paragraphs!!!</i>) with clear topic sentences.	3	
Total	10	

D. Class Participation Self-Assessment (2 tasks) 10pts

This self-assessment covers Sessions 1a-3b / *Please copy the entire below chart into your worksheet and fill in.*

Task 1 (Grade Yourself)

Criteria	Description	Fill in your score out of these possible points
1 Class Preparation through a “neighborly reading”	I make a consistent effort to engage that week’s readings, including main points, alternative views, unique contributions, stakeholders, and deep motivating concerns	/2
2 Active listening	I offer active and neighborly attention to my colleagues’ thoughts, don’t escape into technology, share the floor, and ask questions of clarification when relevant	/2
3 Refer to texts, terms, concepts in written or spoken comments	I strive to keep my contributions and questions connected to course texts, terms, and concepts (current and previous weeks), rather than just free-floating opinion, simplistic reduction, or “straw-man” dismissal. I point to examples in the text whenever possible.	/2
4 Share Leadership or Tasks	I volunteer for roles or tasks within my capacity/interest so responsibilities are shared in my group.	/2
5 Participate in a new way	I stretch myself toward new modes of participation that may be new to me, previously outside my comfort zone, challenge my commitments or habits of engagement, and/or recognize my or others’ authoritative voice(s).	/1
6 Paragraph with examples of grading	See directions below in Task 2	/1
Total (out of 10)	ADD UP YOUR OWN TOTAL → → → →	

Task 2

Write one paragraph with specific examples supporting your above grading. Strive for honest reflection, concrete examples, and identify challenges and/or goals in your ongoing participation.