**Research Chart Worksheet**

* Please complete one research chart per reading, not exceeding 3 on a given Monday.
* Upload each Monday before class as one document

Each Research Chart includes:

1. Works Cited (WC) entry of the assigned reading

2. Research Chart

3. 1-2 questions

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**APPENDIX A: SAMPLE RESEARCH CHART**

***Feel free to copy the below chart directly into your own document***

Source: Brianne Donaldson

I never learned how to take notes in school which hindered my ability to feel confident about approaching projects. I only developed this method as I was writing my dissertation. The goal is to get ideas out of books/articles and in one visual place, in what I call “research notes.” Here are the steps:

1. Create a Works Cited (WC) entry for the entry, using *The Bedford Handbook* (in syllabus “Resources”; *note the page in the handbook 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 that have something valuable for you)
* column 2 = any important concepts, key terms/definitions, or quotes
* column 3 = any notes to myself (including questions, disputes, or possible links)
* *When I have a few (or several) research notes (whether short or long), I look for common themes, areas of overlap or disagreement, different fundamental commitments, etc. using that information to make a thesis or inquiry.*

3. Identify 1-2 questions at the end (you can pull these from your “notes” column or create at the end)

I call this “working the process.” When a project feels too 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 create research charts and let the ideas and questions emerge from there. Then you have your support already ready as you craft your argument or questions. **Sample:**

Jaini, Padmanabh S. “Ahiṃsā and ‘Just War’ in Jainism.” *Ahiṃsā, Anekānta and Jainism*, edited by

Tara Sethia, Motilal Banarsidass, 2004, pp. 47-61.

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

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| --- | --- | --- |
| PAGE | CONCEPT, DEFINITIONS, OR QUOTES, ETC. | NOTES/CONNECTIONS TO MYSELF |
| 48 | The orientation of the Jaina discussion on ahimsa, thus, proceeds from the perspective of one’s own soul and no 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  *paḍhamaṃ nāṇaṃ tao dayāevaṃ ciṭṭhai savvasaṃjae* |  |
| 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  mendicant/lay divide; 2 kinds of vows (bioethics) |
| 51 | lay people must refrain from *saḳalpaja hiṃsā* – intentionally planned violence or injury, uphold vegetarianism, and adopt a proper means of livelihood (*ārambhaja-hiṃsā*- injury done while in occupational violence)  forbidden animal husbandry, trade in alcohol, animal byproducts, accepted: commerce/business, arts and crafts, clerical and admin occupations |  |
| 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 10th 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 |  |

Questions

1. What is the role of intention in the Jaina understanding of violence/nonviolence?

2. How is the Jain concept of rare self-defensee similar to Christian “just-war theory”?