**Worksheet 3**

**Phil 117**

**Due: Upload this worksheet to Canvas by November 19 class time**

**40 points**

**DIRECTIONS:**

In this worksheet, you will find 6 Jain studies sources related to the theme and/or specific issue you have chosen. You will create research charts utilizing the *Bedford Handbook* to also create bibliography/works cited entries for each source.

\*Note that you will be using these research charts to create a Jain response in Worksheet 4 (detail to come).

**Step 1:** Locate six Jain studies sources that engage key terms or discussion related to your theme or specific issue. Our course sources, including Babb and weekly thematic readings CAN BE included. This means that most students will already have at least three sources at hand.

It is unlikely that any Jain studies source will specifically address your issue. Thus, the aim is to find sources that speak either to (1) the basic theme (pluralism, environmental/climate issues, animal welfare, war, gender ethics, right-to-die) or to (2) key Jain concepts that might underlie your issue (for example karma, *jīva*, birth states, vows, etc., or any of the other fundamental elements of the Jaina worldview which may relate to your topic).

Ideally, these sources should be peer-reviewed or otherwise uniquely valuable. That is, there may be a valuable source (such as the Jain Climate Declaration we read in class) that are thematically significant, but not peer-reviewed. Use care in choosing sources.

A valuable encyclopedic, peer-reviewed source is <http://jainpedia.org/>. This source is especially helpful for fundamental concepts such as *jīva*, karma, *ahiṃsā*, mendicants, lay people, and many other key terms that you may want additional information on.

Other possible ways to find sources:

* Look at the bibliographies in course sources for additional sources.
* If there is a relevant Wikipedia page (not a valid source in itself), look at the bibliography of sources drawn upon at the bottom.
* Do an index search or key term in Babb or in online books.
* Use Google Scholar to search Jainism and your topic.
* Use the UCI library website to search for articles or books on your topic.
* Use the Amazon trick I showed you to reveal particular books that you can “search inside” or do a key term search within.

**Step 2 (Turn in!):** Create a Research Chart for each of the sources, including a Bibliography entry using the pdf of the *Bedford Handbook*, located in syllabus “Resources”. These charts should be as long as they need to be for you to get the basic points, terms, arguments that you are focusing on. For example, one chapter or section in Babb may be all that is relevant. Please include the page you found your bibliography model on. \*See sample Research Chart in this worksheet below.

**Step 3: Upload by November 19 class time.**

**Grading Rubric**

|  |  |
| --- | --- |
| **Item** | Points |
| Locate at least six peer-reviewed sources that describe your chosen issue | 6 |
| Research Charts content A   * adequate content from the source (second column) related to your issue and its ethical tensions described in Worksheet 2 that can be used later in the quarter to construct a Jain response to your issue. | 14 |
| Research Charts content B   * adequate “notes” column filled out (third column) with possible connections and key ideas related to your issue and its ethical tensions that can be used later in the quarter to construct a Jain response to your issue. | 10 |
| Bibliography entries, including the page of the *Bedford Handbook* you found your bibliography entry model on | 10 |

**Sample Bibliography and Research Charts**  
Gross, Aaron. “The Study of Religion After the Animal.” *Animals as Religious Subjects: Transdisciplinary Perspectives*, edited by Cecilia Deane-Drummond et al., T & T Clark, 2013, pp. 59–72.

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** |
| N/A | Aaron Gross is a professor of Theology and Religious Studies at UCSD, and he focuses on topics in modern Jewish ethics, animals and religion, and other related issues. |  |
| 59 | “Questions about what animals are, and whether animals can partcipate in the phenomena of religion, are also *founding* questions in religious studies”. |  |
| 59 | Gross Thesis 1: The theorists who founded the studies into religions and the humanities at large have done so by defining themselves in regard to a certain understanding of the animal. |  |
| 61 | Gross’ third approach: “...adending to how the question of the animal founds the very discourses that now, belatedly, have turned to inquire about animals”. | A key point, as progress and understanding of animals and religion can only be found once one uncovers the assumptions that have been buried since the conception of religious and humanities studies. |
| 62 | Emilie Durkheim main focus: “Durkheim’s inquiry into religion is simultaneously an inquiry into the origins of conceptual thought, the emergence of the human out of animality, and the foundations of society — all four of these are intimately bound together”. |  |
| 62 | For Durkheim, the emergency of the human out of animality and the emergence of properly conceptual thought is the same process. | what would Durkheim define as “proper conceptual thought”? |
| 62 | Durkheim Main Point 2: Through the emergence of conceptual thought the “human” emerges from the animal, and in doing so creates society. |  |
| 63 | Durkheim’s “religious”: the phenomenon of humans understanding the difference between the “sacred”, that being special shared group activities, and the “profane”, that being regular individual activities of daily life. This is the “sacred- profane” binary. | An interesting defini]on of religion, one to keep in mind as discussions of religion gets more complicated. |
| 63-64 | Durkheim argues that the distinction between human and animal is one that is constructed, but still very real. This is because such a distinction is constructed via the understanding of the sacred-profane binary. | This as opposed to something more biological, like opposable thumbs. |
| 64 | For Durkheim, humans have arisen with conceptual thought, but because for him, animals have a fixed nature, they are cut off from having access to religion, society, or conceptual thought. |  |
| 64 | “For Eliade the human is produced in the act of myth-making, which is essentially an act of meaning-making”. | Here is Eliade’s claim, where the dis]nc]on between humans and animals is the human trait of crea]ng myth or meaning. A build off of Durkheim. |
| 65 | “Religion, for both thinkers begins where the animal ends. As Eliade has it, ‘In other words, to be—or, rather, to become—*a man* signifies being **religious***’”.* |  |
| 65 | Eliade’s opening quote seems to reflect the idea that humans are far better or improved when compared to primates, that primates are a past condition that humans have risen above. |  |
| 65 | Eliade three distinctions: Verticality, where humans have the ability to develop sacred spaces, the use of tools such as fire, and the decision to kill in order to survive. |  |
| 67 | “Our imagination of the human and religion is constrained less because of evidence than because of a hidden theologically and culturally specific assumption”. | This hidden assumption being that “religious” is to not be animal. |
| 68 | Jonathan Z. Smith, while looking at the legacy of Durkheim and Eliade’s work, reminds a reader that the study of religion is at bottom the study of the human |  |