HONORS 392.008 SYLLABUS

Seminar Title: Friendship in the Western World: Ancient Greece, Modern and Contemporary Perspectives

Instructor: Dr. Andre M. Archie
Office Hours: TR 10-10:55, Eddy 228
Email: Andre.Archie@colostate.edu


Meeting Times: TR 1-2:30 – 1:45p.m., MRBSC 123

Course Description
The purpose of the seminar is to critically analyze the ancient Greek conception of friendship (i.e., Plato and Aristotle) in relation to modern and contemporary conceptions of friendship. According to Aristotle, friendship has to do with the self. Thus, in reflecting on friendship we enter upon self-discovery. In contrast to the ancients’ preoccupation with the self, modern and contemporary reflections on friendship tend to focus on rules and acts. The main question of the seminar is, “Which position on friendship is more compelling: the ancient Greek, modern or contemporary position?”

Written Communication
Students will write two papers: 1) Two 5-page, double-spaced argumentative essays on the strengths and weaknesses of the Platonic and Aristotelian conception of friendship, and 2) a 10 page, double-spaced argumentative/persuasive paper on a topic of the student’s own choosing that was covered during the seminar.

Additional Communication, Oral Communication
Each student will give a presentation based on their argumentative/persuasive paper noted above, following within the guidelines outlined by the Honors Program. The objective of the presentation is for students to share with the class a 5-page abstract of what will become their 10-page final paper. A full sentence outline with bibliography is required. The abstract must include the student’s prospective thesis, arguments, citations, conclusion and bibliography. Each student presenter will get detailed feedback from me and their classmates based on a Feedback Rubric. The rubric is structured to facilitate that each student writes a persuasive, philosophically rich and detailed final paper.

All of the essays and chapters covered in the seminar, both primary and secondary, are presentable topics. Presentations must be explicitly conversant with at least two secondary sources related to the author, topic, passages and arguments the student is explicating. Students must critically analyze the sources and incorporate them into their presentation and final paper.

AUCC Integration

Arts/Humanities (3B): “Without X life is not worth living.” Such a claim is found in Plato, and it suggests that what we cannot live without is so intimate and natural to us, we cannot conceive life without it. For example, in Plato’s Apology we get the following claim: “The unexamined life is not worth living for a human being.” In the Crito and elsewhere – “It is not worth living with a corrupted body, and so how much less with a corrupted soul.” Aristotle applies this same theme to friendship. So, we have the seemingly paradoxical claim that others are indispensable to us, but yet the friend will be said to be
“another self” although we lack our own self without friends. What accounts for this strange claim? Do we initially learn about friendship through common sayings, philosophers or certain types of artistic expression? The participants of this seminar will investigate these types of questions through philosophical dialogues, monologues, treatises and poetry.

**Social and Behavioral Sciences:** Aristotle’s general account of friendship is that it is wishing well to another for his own sake when it is mutual and recognized. There are three different kinds of friendship. Each type of friendship has its own object of love: the good, the pleasant, and the useful. In each of these kinds of friendships there is wishing well to the friend for his own sake that is mutual and recognized. Only living things have the possibility of mutuality and recognition of the relationship. But such recognition can take place, e.g., the cashier in the grocery store without having a friendship proper. Does absence make the heart grow fonder? Lack of activity between the friends over time weakens the friendship. The good friendship connects with virtue because it is dispositional wishing well for the sake of the goodness of the other and it chooses to do good things together. Seminar readings and related course material examine the role of friendship in the context social interaction, mutual recognition and meaningful activity among friends. Students will be encouraged to reflect on friendship as a unique type of human institution.

**Historical Perspective:** The seminar’s approach to friendship will be historically based. An adequate treatment of friendship in the Western humanistic tradition must begin with the ancient Greeks and, to a lesser extent, Romans. Both of these ancient cultures will provide the foundation from which the seminar participants will be encouraged to critically engage modern and contemporary conceptions of friendship. After all, friendship has been, and continues to be, a cultural and global institution that serves many human needs. Topics discussed during the seminar will provide students with a geographically and chronologically broad understanding of friendship.

**Global and Cultural Awareness:** The complex relationship between friendship and culture is profound. This complexity is especially on display when comparing and contrasting the ancient Greek conception of friendship with the Chinese, Confucian philosophical tradition. As Aristotle argues, there are three types of friendship. In friendship for utility and pleasure the friendship is limited since it is not in relation to the friend himself. The young tend to have friends for pleasure (emotions are immediate) and the old for utility. Utility and pleasure friendships tend to be short-lived since the individuals change when what they want changes. Such people do not wish to live together or spend much time together. (3) Virtuous friendships are of the good and for the sake of the good. Here people are friends for the character of the other, not by accident. Throughout the seminar, students will see that each of type of friendship Aristotle discusses characterizes the predominant type of friendship practiced in various cultures throughout the West. However, Confucianism’s communal approach to friendship is often at odds with the ancient Greek tripartite conception of friendship. Not only will the seminar analyze Aristotle’s conception friendship as foundational, it will challenge this foundational assumption by considering and evaluating friendship from the perspective of Confucianism.

**Honors Competencies and Skills for Honors Studies**

1. **Professionalism:** Students will be asked to prepare for sessions by keeping up with reading, reviewing previous class notes; attend all classes and on time; monitor Canvas regularly for class announcements and respond accordingly. Due to a seminar format of this course, students will better develop their interpersonal, organizational and leadership skills through group interaction and open communication. All class members will be expected to contact the instructor in a timely manner regarding any class concerns and wear suitable attire for presentations. Seminar members must be attentive to other presenters and keep in mind that “Questions & Responses” points apply to all students.

   Corresponding course requirements: Participation, Attentiveness & Preparedness; Presentations
2. **Interdisciplinary learning**: Numerous required readings and other required resources, in addition to the many written works that each must peruse for their researched papers. Students are required to draw from a number of disciplines for all of their course assignments. Students will be especially encouraged to consult mediums from outside their respective majors (familiarity areas) to enable far-ranging exposure to disciplines and sources. Students are not limited to suggestions provided by the instructor with regard to paper and presentation topics. Various skill sets on the part of each individual will be encouraged. Seminar participants with mainly science-based backgrounds will be exposed to rich sources from the liberal arts.

Corresponding course requirements: Primary & secondary sources required for papers and presentations.

3. **Critical thinking**: Class sessions will be a fluid exercise in decisive judgment, reflection, and then re-evaluation. Students, working in groups and independently, will develop and hone their ability to pinpoint and examine crucial issues pertinent to friendship and philosophy. The major papers will create an atmosphere of curiosity, prompting methodical investigation and scrutiny. Students will navigate between their own beliefs and what others have verified. Often, this process results in more questions than answers, a chief ingredient behind any serious analysis. This course is heavily dependent on reading, analytically, then drawing one’s own conclusions. Papers require thought, writing, and then re-writing. Listening attentively throughout discussions and questioning appropriately comprise a vital segment of class sessions.

Corresponding course requirements: Participation, papers; presentations

4. **Creativity and problem solving**: This course is uniquely suited to independent thought and work. Due to its inherent seminar structure, students are asked to investigate, and then report on a huge range of topics, from a comprehensive perspective. Chief among tasks in this course is an opportunity to ‘branch out.’ That is, complete requirements from a broad range of approaches. Incorporate talents, skills, and interests that the student may already possess or is in the process of developing. Presentations welcome all modes of delivery. Speech topics are individualized, informative, imaginative and as varied as the seminar itself. Each class session in general, and course activity specifically, affords opportunities to create, and re-create, themselves and their approach to the role of friendship in their life and in society as whole.

Corresponding course requirements: Readings, visual and other creative components of presentations

**Major Topics (Ancient, Modern and Contemporary Western Perspectives on Friendship)**

Week 1: Plato’s *Lysis* (pages 1-27)
Week 2: Aristotle’s *Nicomachean Ethics* Books VIII and IX (pages 28-69)
Week 3: Pangle’s “Three Kinds of Friendship” (pages 37-56)
Week 4: “Friends as Other Selves” (pages 142-154)
Week 5: Cicero “On Friendship” (*De Amicitia* - pages 77-116)

**Paper 1 Due**
Week 6: Pangle’s “Cicero’s Laelius: Political Friendship at Its Best” (pages 105-122)
Week 7: Seneca “On Philosophy and Friendship” and “on Grief for Lost Friends” (pages 117-128)
Week 8: Aelred of Rievaulx’s “Spiritual Friendship” (pages 129-145)
Week 9: Montaigne’s “Of Friendship” (pages 185-199)
Week 10: Francis Bacon’s “Of Friendship” (pages 200-207) and Li-Hsiang Lisa Rosenlee’s “Confucian Friendship as Spousal Relationship: A Feminist Imagination” (pages 181-203)
Paper 2 Due
Week 11: Kant’s Lecture on Friendship (pages 208-217)
Week 12: C.S. Lewis “Friendship” (pages 1-15)
Week 13: Tim Connolly’s “Friendship and Filial Piety: Relational Ethics in Aristotle and Early Confucianism” (pages 71-88)
Week 14: Presentations and Zemach’s “Love Thy Neighbor as Thyself, or Egoism and Altruism” (pages 148-158, 1978)
Week 15: Presentations and Badwear’s “Friendship, Justice, and Supererogation” (pages 123-131, 1985)
Week 16: Review

Paper 3 Due

Grading
Paper 1 (Argumentative Paper - 5 pages)  25 points
Paper 2 (Argumentative Paper - 5 pages)  25 points
Presentations  15 points
Participation, Attendance and Professionalism  5 points

Final Paper
Paper 3 (Argumentative/Persuasive - 10 pages)  30 points

A point will be deducted from your Participation, Attendance and Professionalism points for each unexcused absence.

No late assignments will be accepted without prior notification.

As needed, I reserve the right to make reasonable changes to this syllabus.
# PICC FEEDBACK RUBRIC

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<th>Skill Category</th>
<th>Mastered</th>
<th>Proficient</th>
<th>Developing</th>
<th>Basic</th>
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<td><strong>1. Professionalism, interpersonal skills, &amp; emotional intelligence:</strong> Acts ethically &amp; positively to foster a supportive instructional or work environment. Has the emotional intelligence (ability to perceive, evaluate, &amp; manage emotions) &amp; interpersonal skills to work effectively with others.</td>
<td>Seeks consensus with others with differing points of view. Sees new &amp; alternative options. Can handle complexity &amp; ambiguity. Helps the group/class move forward by articulating the merits of alternative ideas or proposals. Resolves conflict in a way that strengthens group cohesiveness. Can manage &amp; respond to emotions in a constructive way. Can put aside biases to relate to others.</td>
<td>Supports &amp; assists in building consensus with others with differing points of view. Offers alternative solutions or courses of action that build on the ideas of others. Identifies &amp; acknowledges conflict &amp; stays engaged with it. Understands the meaning of emotions in others but may not know how best to manage them. Aware of biases but makes an effort to relate to others.</td>
<td>Mediates disagreements &amp; understands other perspectives. Offers new suggestions to advance the work of the group or class. Redirects conflict toward task at hand. Understands how emotions promote thinking &amp; cognitive activity; can interpret emotions, but does not always know the best way to respond. Aware of biases, but makes no effort to relate to others.</td>
<td>Can articulate wants &amp; needs and participates in class discussions. Thinks dichotomously (black &amp; white). Shares ideas but does not advance the work of the group or class. Avoids conflict; passively accepts alternate opinions. Perceives emotions in others, but cannot effectively interpret &amp; respond to those emotions; lacks sympathy. Unaware of biases that affect how student relates to others.</td>
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| **2. Interdisciplinary learning integrated with global &/or cultural viewpoints:** Integrates diverse knowledge, perspectives, &/or skills into arguments &/or strategies; is aware of and can clearly incorporate global &/or cultural perspectives to an argument or issue. | Independently creates whole arguments or strategies out of multiple parts (synthesizes) or draws conclusions by combining examples, facts, or theories from more than one field of study or disciplinary perspective & from a global or cultural perspective. | Independently connects examples, facts, or theories from more than one field of study or perspective in developing an argument or strategy. Provides a global or cultural perspective, but lacks sophistication or nuance. | When prompted, connects examples, facts, or theories from more than one field of study or perspective in an assignment aimed at argumentation. When prompted, can provide an appropriate global or cultural perspective to an argument or issue, but it may be oversimplified. | When prompted, connects examples, facts, or theories from more than one field of study or perspective as part of an argumentative work. Has only a basic or naïve understanding of global & cultural perspectives regarding a particular argument or issue. |
### FEEDBACK RUBRIC (CONTINUED)

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<th>3. Critical thinking: Student advances a position with specific theses or hypotheses &amp; can conceptualize ideas or lines of thought. Conclusions and related outcomes acknowledge complexities of an issue (implications and consequences) and recognize differing points of view. Formulates &amp; develops claims with sufficient support, including reasoning, evidence, &amp; persuasive appeals, &amp; proper attribution where necessary. Uses written and oral communication effectively in persuasive arguments.</th>
<th>Position is imaginative &amp; takes into account the complexities of an issue. Limits of position are acknowledged &amp; others' points of view are synthesized within position. Conclusions &amp;/or outcomes are logical &amp; reflect student's informed evaluation &amp; ability to place evidence &amp; perspectives discussed in priority order. Formulates &amp; develops insightful claims with compelling reasoning, evidence, &amp; persuasive appeals, using professional standards of attribution. Highly effective use of written and oral communication in persuasive arguments.</th>
<th>Position takes into account complexities of an issue; others' points of view are acknowledged. Conclusion is logically tied to a range of information, including opposing viewpoints; related outcomes (consequences &amp; implications) are identified clearly. Formulates clear &amp; coherent claims either directly (thesis statements) or indirectly, with sufficient reasoning &amp; evidence, &amp; with proper attribution where necessary. Effective use of written and oral communication in persuasive arguments.</th>
<th>Position acknowledges different sides of an issue. Conclusion is logically tied to information (because information is chosen to fit the desired conclusion); some related outcomes (consequences &amp; implications) are identified clearly. Identifies &amp; appraises support provided for claims made by writers &amp;/or speakers; understands conventions used in proper attribution. Adequate use of written and oral communication in persuasive arguments.</th>
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<td>4. Creativity &amp; problem solving: Creatively applies discipline-based and/or cross-discipline-based knowledge to discover and design a variety of forms often using a problem-solving strategy.</td>
<td>The formation process reflects comprehensive &amp; sophisticated familiarity with the discipline(s) &amp; is well thought out, complex, &amp; very applicable. Fully engaged in the creative process by designing a format for a project as a response to flexible guidelines &amp; goals.</td>
<td>The formation process is adequate for the task, reflected by sufficient familiarity with the discipline(s), &amp; is applicable &amp; useful. Begins to experience the creative process by constructing a project within specific parameters for format &amp; content.</td>
<td>The formation process is somewhat inadequate for the task, revealed gaps in knowledge central to the discipline(s), or is marginally applicable or useful. Encourages others to interact creatively by offering imaginative ideas in a group setting.</td>
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