
ETHIC/PHILOSOPHY EDUCATION: FRIENDSHIP

Grade Level: 6-7 / Age: 10-11 y



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Ethic/Philosophy Education: Friendship

Competences/Learning Outcomes

Students are able to

- Reflect the significance features of true friendship.
- Explain the roles of friends.
- Analyze the characteristics, duties, and relationships of friends.
- Evaluate the effects of believing in true friendship on human behavior.
- Draw common conclusions about the benefits of friendship and belief in angels in human life.

Grade Level / Age

6-7 / 10-11 y

Duration

90 min



Preparation

- Prepare to play a song related to friendship in classroom.
- Copy the song text for each student.
- Copy the text for each group.

Step-by-step description

- Distribute students the 'Friendship' worksheet (M1) and explain that they need to fill it out according to the song they will listen.
- Distribute the song text (M2) to the students, play the song and sing with the pupils.
- Ask students to fill out the form and share the findings with the classroom.
- Divide the students into groups of 4-5 students to work together and present their works.
- Distribute the M3 to the groups and explain it. These are the texts from philosophy on the definition of friendship.
- Ask students to read the texts and fill M4.
- Ask students to illustrate the text they have read based on the provided M5 drawing paper material.
- Ask each group (when they finish) to share their work in the plenary classroom within a specific time frame.
- Guide and ask students to reflect on the work of each group with an active discussion.

Tips for teachers

- The texts in the lesson plan aims to work as a starting point for students to think about the subject. They also work as a base for students' presentation for Encounter Day.



Materials

[M1] Friendship Worksheet



[M2] Song Text**„Lean on Me“ by Bill Withers**<https://www.youtube.com/watch?v=fOZ-MySzAac>

SOMETIMES IN OUR LIVES, WE ALL HAVE PAIN
WE ALL HAVE SORROW
BUT IF WE ARE WISE
WE KNOW THAT THERE'S ALWAYS TOMORROW

LEAN ON ME, WHEN YOU'RE NOT STRONG
AND I'LL BE YOUR FRIEND
I'LL HELP YOU CARRY ON
FOR IT WON'T BE LONG
'TIL I'M GONNA NEED
SOMEBODY TO LEAN ON

PLEASE SWALLOW YOUR PRIDE
IF I HAVE THINGS YOU NEED TO BORROW
FOR NO ONE CAN FILL
THOSE OF YOUR NEEDS
THAT YOU WON'T LET SHOW

YOU JUST CALL ON ME BROTHER, WHEN YOU NEED A HAND
WE ALL NEED SOMEBODY TO LEAN ON
I JUST MIGHT HAVE A PROBLEM THAT YOU'LL UNDERSTAND
WE ALL NEED SOMEBODY TO LEAN ON

LEAN ON ME, WHEN YOU'RE NOT STRONG
AND I'LL BE YOUR FRIEND
I'LL HELP YOU CARRY ON
FOR IT WON'T BE LONG
'TIL I'M GONNA NEED
SOMEBODY TO LEAN ON

YOU JUST CALL ON ME BROTHER, WHEN YOU NEED A HAND
WE ALL NEED SOMEBODY TO LEAN ON
I JUST MIGHT HAVE A PROBLEM THAT YOU'LL UNDERSTAND
WE ALL NEED SOMEBODY TO LEAN ON

IF THERE IS A LOAD YOU HAVE TO BEAR
THAT YOU CAN'T CARRY
I'M RIGHT UP THE ROAD
I'LL SHARE YOUR LOAD
IF YOU JUST CALL ME

(CALL ME) IF YOU NEED A FRIEND
(CALL ME) CALL ME, UHUH UHUH
(CALL ME) IF YOU NEED A FRIEND
(CALL ME) IF YOU EVER NEED A FRIEND



On Friendship (Marcus Tullius Cicero, 103 - 43 BC., Roman philosopher and politician)

“I can only advise you prefer friendship to all things else within human attainment, insomuch as nothing besides is so well fitted to nature, - so well adapted to our needs whether in prosperous or in adverse circumstances. But I consider this a first principle, -that friendship can exist only between good men. In thus saying, I would not be so rigid in definition as those who establish specially subtle distinctions, with literal truth it may be, but with little benefit to the common mind; for they will not admit that any man who is not wise is a good man. (...) I therefore adopt the standard of common sense. Those who so conduct themselves, so live, that their good faith, integrity, equity, and kindness win approval, who are entirely free from avarice, lust, and the infirmities of a hasty temper, and in whom there is perfect consistency of character; in fine, men like those whom I have named, while they are regarded as good, ought to be so called, because to the utmost pf human capacity they follow Nature, who is the best guide in living well.”
(Cicero, 1887, s. 14-16)

...
“Some prefer riches to it; some, sound health; some, power; some, post of honor; many, even sensual gratification. This last properly belongs to beasts; the others are precarious and uncertain, dependent not on our own choice so much as on the caprice of Fortune. Those, indeed, who regard virtue as the supreme good are entirely in the right; but it is virtue itself that produces and sustains friendship, nor without virtue can friendship by any possibility exist.”
(Cicero, 1887, s. 17)



“In the first place, as Ennius says:

“How can life be worth living, if devoid
Of the calm trust reposed by friend in friend?
What sweeter joy than in the kindred soul,
Whose converse differs not from self-
communion?”

How could you have full enjoyment of prosperity, unless with one whose pleasure in it was equal to your own? Nor would it be easy to bear adversity, unless with the sympathy of one on whom it rested more heavily than on your own soul. Then, too, other objects of desire are, in general, adapted, each to some specific purpose, - wealth, that you may use it; power, that you may receive the homage of those around you; posts of honor, that you may obtain reputation; sensual gratification, that you may live in pleasure; health, that you may be free from pain, and may have full exercise of your bodily powers and faculties. But friendship combines the largest number of utilities. Wherever you turn, it is at hand. No place shuts it out. It is never unseasonable, never annoying. Thus, as the proverb says, "You cannot put water or fire to more uses than friendship serves." (...) Such friendship at once enhances the lustre of prosperity, and by dividing and sharing adversity lessens its burden.”

(Cicero, 1887, s. 18-19)



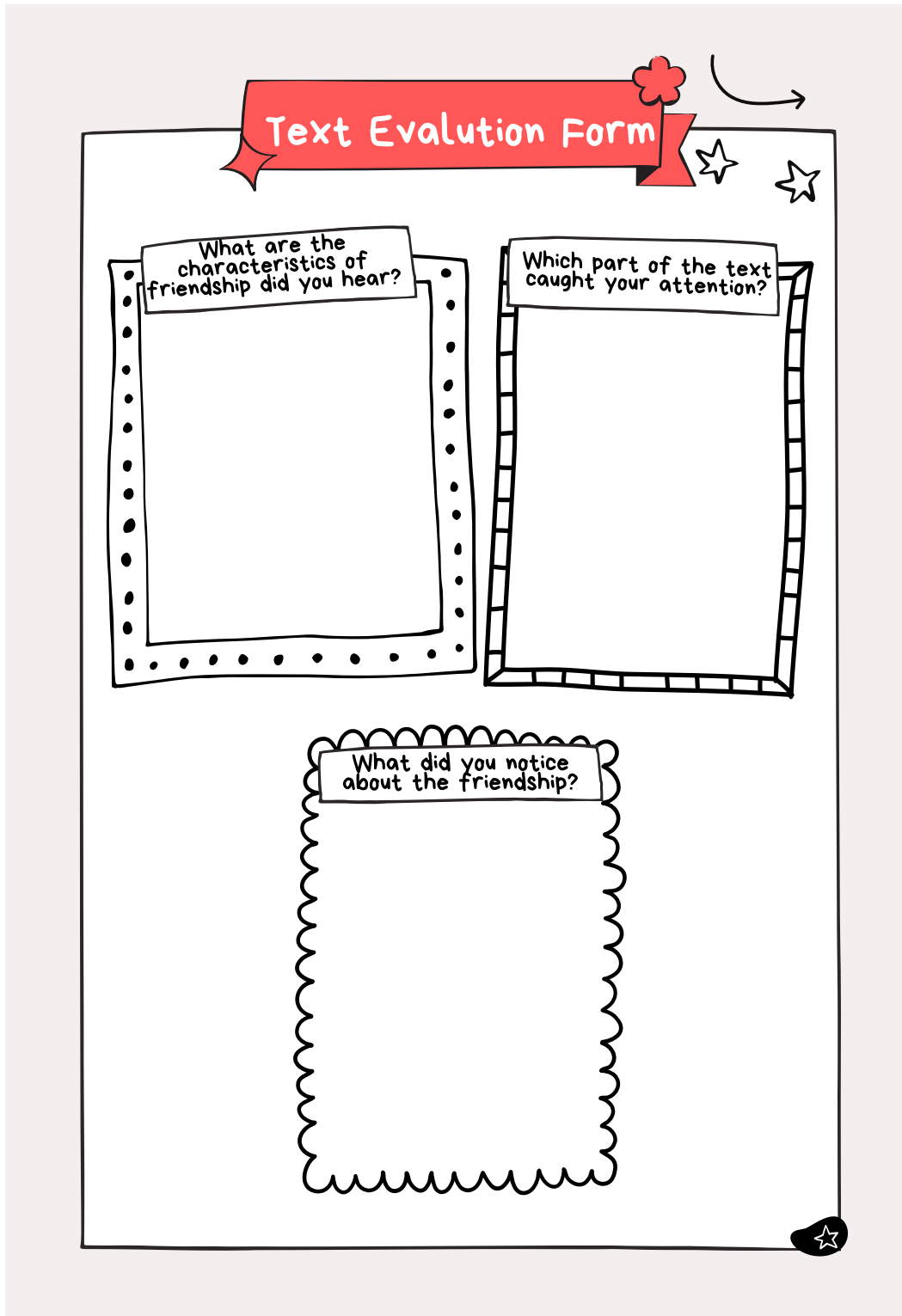
“Moreover, while friendship comprises the greatest number and variety of beneficent offices, it certainly has this special prerogative, that it lights up a good hope for the time to come, and thus preserves the minds that it sustains from imbecility or prostration in misfortune. For he, indeed, who looks into the face of a friend beholds, as it were, a copy of himself. Thus the absent are present, and the poor are rich, and the weak are strong, and - what seems stranger still - the dead are alive, such is the honor, the enduring remembrance, the longing love, with which the dying are followed by the living; so that the death of the dying seems happy, the life of the living full of praise.”

(Cicero, 1887, s. 19)

...
“In reflecting, then, very frequently on friendship the foremost question that is wont to present itself is, whether friendship is craved on account of conscious infirmity and need, so that in bestowing and receiving the kind offices that belong to it each may have that done for him by the other which he is least able to do for himself, reciprocating services in like manner; or whether, though this relation of mutual benefit is the property of friendship, it has yet another cause, more sacred and more noble, and derived more genuinely from the very nature of man. Love, which in our language gives name to friendship, bears a chief part in unions of mutual benefit; for a revenue of service is levied even on those who are cherished in pretended friendship, and are treated with regard from interested motives. But in friendship there is nothing feigned, nothing pretended, and whatever there is in it is both genuine and spontaneous. Friendship, therefore, springs from nature rather than from need, - from an inclination of the mind with a certain consciousness of love rather than from calculation of the benefit to be derived from it.” (

Cicero, 1887, s. 23)





The form is titled "Text Evaluation Form" in a red banner at the top. It contains three question boxes: "What are the characteristics of friendship did you hear?" (with a dotted border), "Which part of the text caught your attention?" (with a checkered border), and "What did you notice about the friendship?" (with a wavy border). The form is decorated with stars and a flower.

Text Evaluation Form

What are the characteristics of friendship did you hear?

Which part of the text caught your attention?

What did you notice about the friendship?





References

Cicero, d. A. (1887). *On Friendship and Scipio's Dream*. Boston: Little, Brown, And Company.

Lean on Me by Bill Withers

<https://www.youtube.com/watch?v=fOZ-MySzAac>

