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# ETHISCH/PHILOSOPHISCHER UNTERRICHT: FREUNDSCHAFT

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Klassen: 6-7 / Alter: 10-11 y



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## **Philosophisch/Ethischer Unterricht: Freundschaft**

### **Zu erreichende Kompetenzen**

Die Schüler können ...

- Reflektieren Sie die bedeutenden Merkmale einer wahren Freundschaft.
- Erklären Sie die Rollen von Freunden.
- Analysieren Sie die Eigenschaften, Aufgaben und Beziehungen von Freunden.
- Bewertung der Auswirkungen des Glaubens an wahre Freundschaft auf menschliches Verhalten.
- Ziehen Sie gemeinsame Schlussfolgerungen über die Vorteile von Freundschaft und dem Glauben an Engel im menschlichen Leben.

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### **Klasse / Alter**

6-7 / 10-11 y

### **Länge**

90 min



## Vorbereitung

- Bereite dich vor einen Song über Freundschaft vorzuspielen
- Mache eine Kopie für jeden Schüler
- Mache eine Kopie für jede Gruppe

## Schritt-für-Schritt-Anleitung

- Verteilen Sie den Schülern das Arbeitsblatt "Freundschaft" (M1) und erklären Sie, dass sie es gemäß dem Lied ausfüllen müssen, das sie hören werden.
- Verteilen Sie den Liedtext (M2) an die Schüler, spielen Sie das Lied ab und singen Sie mit den Schülern.
- Bitten Sie die Schüler, das Formular auszufüllen und ihre Ergebnisse mit der Klasse zu teilen.
- Teilen Sie die Schüler in Gruppen von 4-5 Schülern ein, die zusammenarbeiten und ihre Arbeiten präsentieren sollen.
- Verteilen Sie das Material M3 an die Gruppen und erklären Sie es. Dies sind Texte aus der Philosophie zur Definition von Freundschaft.
- Bitten Sie die Schüler, die Texte zu lesen und M4 auszufüllen.
- Bitten Sie die Schüler, den Text, den sie gelesen haben, auf Basis des bereitgestellten Materials M5 zeichnerisch darzustellen.
- Bitten Sie jede Gruppe (wenn sie fertig ist), ihre Arbeit im Plenum innerhalb eines bestimmten Zeitrahmens zu präsentieren.
- Leiten Sie die Schüler an und bitten Sie sie, über die Arbeit jeder Gruppe mit einer aktiven Diskussion zu reflektieren.

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## Tips for teachers

- Die Texte im Unterrichtsplan sollen als Ausgangspunkt dienen, damit die Schüler über das Thema nachdenken können. Sie dienen auch als Grundlage für die Präsentation der Schüler am Begegnungstag/Projekttag.



## Materialien

### [M1] Freundschaft Arbeitsblatt



[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)





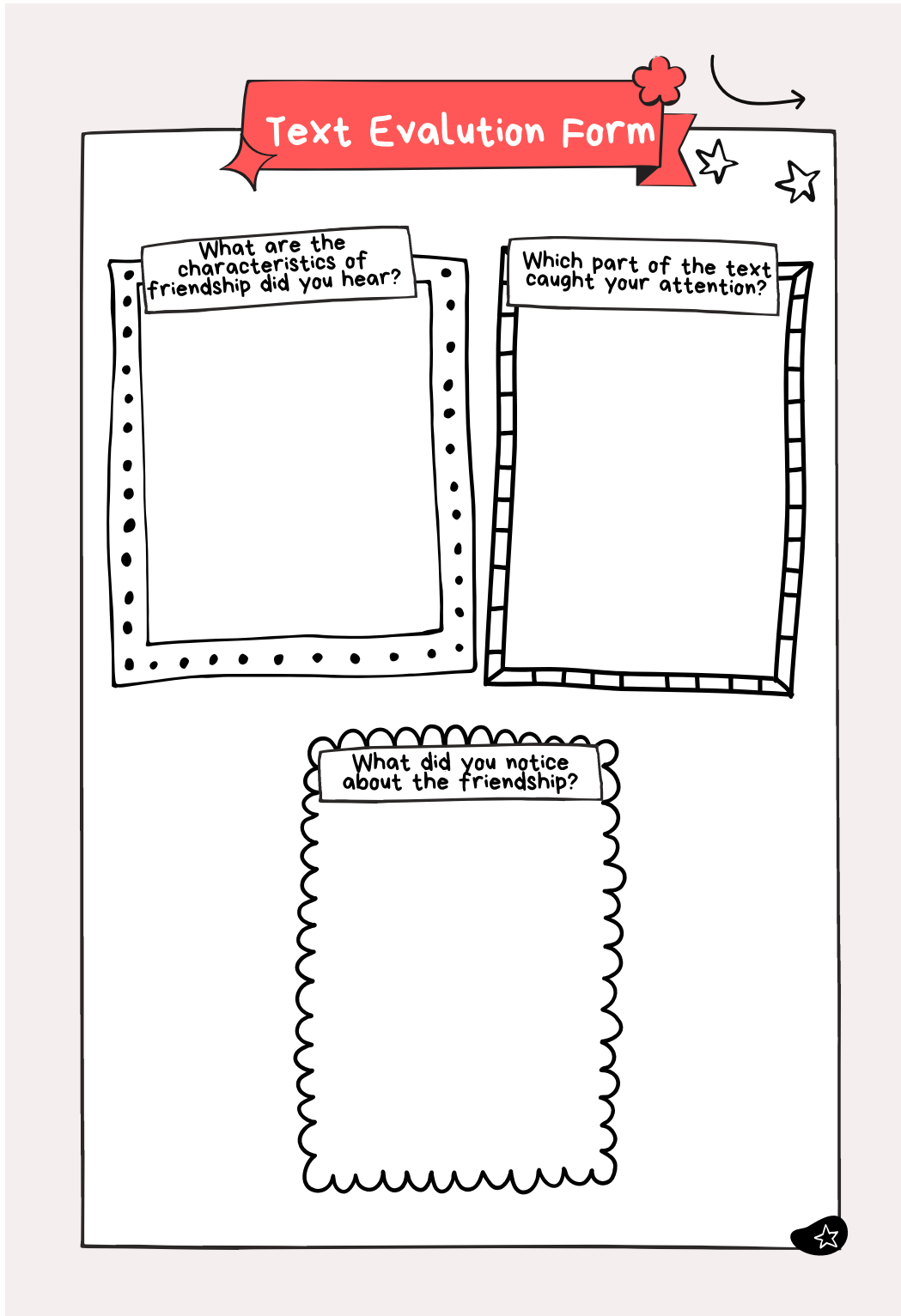
“Moreover, while friendship comprises the greatest number and variety of beneficent offices, it certainly has this special prerogative, that it lights up a good hope for the time to come, and thus preserves the minds that it sustains from imbecility or prostration in misfortune. For he, indeed, who looks 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 main sections for reflection:

- Top Left:** A box with a dotted border containing the question: "What are the characteristics of friendship did you hear?"
- Top Right:** A box with a striped border containing the question: "Which part of the text caught your attention?"
- Bottom Center:** A large box with a wavy border containing the question: "What did you notice about the friendship?"

Decorative elements include a red flower, stars, and an arrow pointing to the right.





## 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>

