

PHCE 4200: Friendship and Virtue**DRAFT**

Thursdays: 6:30-9:30 pm

Room #2

Dominican School of Philosophy and Theology

2301 Vine Street,

Berkeley, CA 94708

Instructor: Sr. Marianne Farina, CSC contact: mfarina@dspt.edu

Office: Room# 205

Office Hours: Mondays 10-12:00 and by appointment



I was going from the Academy straight to the Lyceum, intending to take the outer road, which is close under the wall. When I came to the postern gate of the city, which is by the fountain of Panops, I fell in with Hippothales, the son of Hieronymus, and Ctesippus the Paeanian, and a company of young men who were standing with them. Hippothales, seeing me approach, asked whence I came and whither I was going.

I am going, I replied, from the Academy straight to the Lyceum.

Then come straight to us, he said, and put in here; you may as well. Who are you, I said; and where am I to come?

He showed me an enclosed space and an open door over against the wall. And there, he said, is the building at which we all meet: and a goodly company we are.

And what is this building, I asked; and what sort of entertainment have you?

The building, he replied, is a newly erected Palaestra; and the entertainment is generally conversation, to which you are welcome. (Plato's Lysis)

WELCOME to a Dialogue on Friendship

Course Description

This is a seminar course focuses on friendship as it is understood by religious traditions and philosophical theories. The course emphasizes the connections between friendship and love in the moral life. Discussions, research, and writing will draw from comparative methodologies in theology and philosophy. There will be weekly reflections and a final research paper that will compare the understanding of friendship between two traditions/theories or offer a new thesis about the relationship between *caritas*, *philia*, *eros*, and *agape* in the cultivation of virtue.

As a philosophical and theological school we believe that at the end of this course students will have applied integrative thinking, cultivated intellectual humility, and maintained good self direction during the course of study. They will also acquire a solid foundation of the topics explored by this specific course and discover ways for the application of this knowledge through further research, teaching or pastoral ministry. The course goals align with these institutional and program goals (See Appendix A for the list of these goals and the superscript codes)

Course Objectives: At the end of the course students will be able to:

- ❖ *ThG1; DivG1* Identify a number of philosophers' and theologians' views on friendship and describe strengths and weaknesses of these theories.
- ❖ *IO1; ThG, 1,2; DivG 1* Understand the differences and similarities between religious traditions, historical periods, and cultural contexts on friendship and the moral life and discover key principles and/or questions that emerge from these explorations.
- ❖ *IO3; ThG4, 5; DivG 1,3* Coherently offer original thinking about friendship and the moral life drawing on views studied in the course.

The following requirements will help students achieve these goals.

Course Requirements:

1. *IO 2, 4; ThG4; DivG, 4* **Class Participation** (35% of the Final Grade)

a. *Seminar Discussions*

Students should come to class having thoroughly read the reading for that day and being willing to discuss it, engage in active listening, and respectfully respond to other students. The student should have a printed copy of the reading for that day with him or her. This is a discussion-based class, and in order to receive a strong participation grade, a student must consistently engage in class discussion. Students will also have an assigned group throughout the semester for small-group discussion in class and the in class debate on November 7.

b. *Leading Seminar Discussions*

Students will be assigned to lead one of the class seminars during the semester. Two students will serve in one of these capacities

Director:

1. Presents a brief, concise summary of the day's reading, placing this text in context with the theories of other philosophers and theologians previously studied in class.
2. Keeps the group on task and makes sure everyone participates after the "Illustrator" opens up the discussion

Illustrator:

1. Selects significant quotes or sections of the readings that are especially illuminating, descriptive, even controversial, to help begin the general dialogue
3. Offers additional questions from the primary reading and articles in order to deepen the discussion of the material.

2. *ThG3; DivG 1,2, 3* **Class Writing** (65% of the Final Grade)

a. *Weekly Assignments*

Each week students will write a 250 word essay on the weekly readings that will:

- Offer a critical reflection on the reading in light of previous week's readings.
- Connect points covered by the articles and commentaries posted on moodle with your argument.
- Raise a critical question for class discussion of the material and/or further study of friendship

FYI: The Basic Format of a 250-Word Essay consists of three parts: an introduction with a thesis, a body paragraph or body paragraphs that support the thesis [arguments], and a concluding paragraph that summarizes the overall essay. In 250 words, you will most likely have 3-4 paragraphs in total, each with 50-100 words

b. *Final Research Paper: 12-15 pages*

Students will write a research paper based on the course study that includes one of these elements:

1. Comparative study between two religious traditions or two philosophical theories concerning friendship and the moral life
2. Presentation of an original thesis concerning the relationship between *caritas*, *philia*, *eros* and *agape* in the cultivation of virtue

Format: Style: Follow Turabian Format. 12pt Times Roman Font. Double spaced. Use footnotes and include bibliography or works cited for the paper

For more details about writing a research paper checkout:

<https://www.grammarly.com/blog/how-to-write-a-research-paper/>

Academic Honesty: All members of DSPT are expected to maintain ethical standards of honesty in their academic endeavors. Conduct which is contrary to academic honesty is subject to disciplinary action. Such conduct includes any activity which is aimed at falsely representing academic performance, such as cheating, plagiarizing, completing course work for another, falsifying records or data, submitting work previously presented in another course (unless authorized) intentionally assisting another student in any of these activities, and all similar conduct (Details on this policy are on pages 16-17 of DSPT Student Handbook).

Grading:

Grading criteria of the above four items: To what extent does the student demonstrate that s/he (1) comprehends the main points of the readings by making connections between themes and ideas of the readings and the topic of the assignments; (2) presents understanding and comments in a clear and timely fashion both orally and in writing; (3) shows creativity or originality in presenting and applying the materials by linking the readings with life experience and social realities. Also review Grade Valuations in Appendix B

Required Reading:

Lewis, C.S. *The Four Loves*. San Francisco, CA: Harper One. 2017. ISBN-13: 978-0062565396 \$8.95. (Earlier editions are acceptable)

Meilaender, Gilbert C. *Friendship: A Study in Theological Ethics*. Notre Dame, IN: University of Notre Dame Press, 2017. ISBN-13: 978-0268009694. \$20.00 (Earlier editions are acceptable)

Palaluk, Michael, ed. *Other Selves: Philosophers on Friendship*. Indianapolis, IN: Hackett Publishing, 1991. ISBN-13: 978-0872201132. \$18.00 (Earlier editions are acceptable)

Wadell, Paul J. *Friendship and the Moral Life*. Notre Dame: IN: University of Notre Dame Press, 1994. ISBN-13: 978-0268009748. \$21.79 (Used copies are acceptable)

Commentaries and Articles on Moodle

Schedule of Readings and Weekly Reading Assignments**Introduction: Friendship: A New or Ancient Philosophical and Theological Interest?****September 5**

Joan Chittister, *The Friendship of Women*, Introduction (on Moodle)

Gilbert C. Meilaender, *Friendship: A Study in Theological Ethics*, Prologue

Paul Wadell, *Friendship and the Moral Life*, Introduction and Chapter 1

Ancient, Roman and Hellenistic Periods**September 12: Plato's Dialogues**

Introduction and *Lysis* in *Other Selves: Philosophers on Friendship*

Articles/Commentaries:

Brian Carr, "Friendship in Plato's *Lysis*" (on Moodle)

Dimitri Murr, "*Philia* in Plato" (on Moodle)

September 19: Friendship in Nicomachean Ethics

Aristotle Books VII and IX in *Other Selves: Philosophers on Friendship*

Article/Commentaries:

Wadell, *Friendship and the Moral Life*, Chapters 2 and 3

Kevin Vost "Virtuous Friendship in Nicomachean Ethics" (on Moodle)

September 26: Cicero and Seneca on Friendship

Cicero, *De Amicitia* in *Other Selves*

Seneca, "On Philosophy and Friendship" and "On Grief for Lost Friends" in *Other Selves*

Articles/Commentaries: Harry Lesser, "*Eros* and *Philia* in Epicurean Philosophy" (on Moodle)

Medieval Period

October 3: Augustine and Aelred of Rievaulx

Augustine, *Confessions* Chapters IV and VI (on Moodle)

Aelred of Rievaulx, “Spiritual Friendship” (excerpts) in *Other Selves*

Articles/Commentaries

Kevin Vost, “Spiritual Friendship in *Spiritual Friendship*” (On Moodle)

Tamer Nawar, “*Adiutrix Virtuum?*” Augustine on Friendship and Virtue” (on Moodle)

October 10: Aquinas on Friendship and Virtue

Aquinas, Questions on Love and Charity (sections) in *Other Selves*

Wadell, *Friendship and the Moral Life*, Chapter 5

Articles/Commentary: Fergus Kerr, “Thomas Aquinas: Charity as Friendship” (on Moodle)

October 17: Aquinas, Miskawayh and al-Ghazali on Friendship

Aquinas, *Summa theologiae*, Justice II, II qq. 57-59; 61-63 and Affability II, II qq. 114-116 (link on Moodle)

Miskawayh: *Refinement of Character (Tahahib al-akhlaq)*. First Discourse and Fifth Discourse (on Moodle)

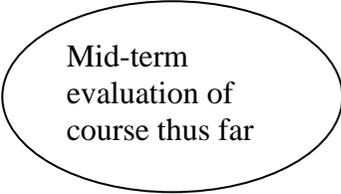
Articles/Commentaries: “Friendship in Aristotle, Miskawayh and al-Ghazali” (on Moodle)

Renaissance, Modern and Contemporary Periods

October 24: Montaigne and Francis Bacon

Montaigne, “Friendship” in *Other Selves*

Francis Bacon, Of Friendship in *Other Selves*



Mid-term
evaluation of
course thus far

Based on the class readings thus far, students will support, and argue for, one of the positions presented in the readings.

November 7: Kant

Kant, “Lecture on Friendship” in *Other Selves*

Articles/Commentary: H.J. Paton, “Kant on Friendship” (on Moodle)

November 14: Emerson and Kierkegaard

Emerson, “Friendship” in *Other Selves*

Kierkegaard, “You Shall Love Your Neighbor (works of Love) in *Other Selves*

Articles/Commentaries: Thich Nhat Hanh, *Global Citizenship*, (excerpts) on Moodle

November 21: Telfer and Feminist Theory

Elizabeth Telfer, "Friendship" in *Other Selves*

bell hooks, *All About Love*, "Introduction" and "Living by a Love Ethic" (on Moodle)

Articles/Commentaries: Marilyn Friedman, "Feminism and Modern Friendship: Dislocating the Community" (on Moodle)

Friendship and the Moral Life: A Synthesis

December 5 and December 12

C. Lewis, *The Four Loves*

Gilbert C. Meilander, *Friendship: A Study in Theological Ethics*

Paul Wadell, *Friendship and the Moral Life*, Chapters 4 and 6

Appendix A

Institutional Goals:

1. ^{IG1}Pedagogical Goal: Deep Learning

OUTCOMES

^{I01} ***Integrative Thinking***: the ability to recognize, understand, retain, integrate, and apply the fundamental principles operative in a field of inquiry, and use them to make synthetic judgments.

^{I02} ***Intellectual Humility***: an orientation of mind and heart that fosters intellectual collaboration, precludes both rigidity and passivity of mind, and recognizes that contrary opinions are not a threat, but provide the opportunity to test and deepen one's own grasp of the truth.

^{I03} ***Self-Direction***: the disposition to take primary responsibility for one's own education, manifested in a keen intellectual interest in the topic of studies, and the ability to teach oneself through a habit of skilled and responsible research and resilient exploration.

2. ^{IG2}Vocational Goal: Collaborative Leadership

OUTCOMES

^{I04} ***Ability to Collaborate***: expressed in good listening and communication skills which foster decisions stemming from and leading to an open, transparent, and mutually enriching dialog with others in order that the gifts of all can be appropriately acknowledged and utilized

MA Theology Program Goals

ThG 1 Foundational knowledge of the fundamental areas of theological inquiry in the Roman Catholic tradition (Biblical Studies, historical theology, dogmatic theology, and moral theology);

ThG 2 Specialized knowledge of one area of theological inquiry (area of concentration) chosen by the student;

ThG 3 Ability to communicate this knowledge effectively through scholarly writing;

ThG 4 Ability to communicate this knowledge effectively through oral presentations and discussions;

ThG 5 Ability to integrate contemporary theological issues with the tradition of the Catholic Church, and where possible with the theological tradition of St. Thomas Aquinas.

Masters of Divinity Program Goals

DivG 1 [communication] to communicate simply, accurately, and effectively the theological tradition of the Roman Catholic Church through preaching, teaching, and writing;

DivG 2 [evaluation] to analyze, assess, and critique theological perspectives and situations through scriptural, historical, systematic, and pastoral theological methods, and to assist others in doing the same;

DivG 3 [application] to apply Catholic teaching and theology, especially as exemplified by St. Thomas Aquinas, to pastoral situations, recognizing both the difficulties and the opportunities they present;

DivG 4 [collaboration] to lead and to work collaboratively with others in a just, charitable, and generous manner, respecting the relevant cultural, social, and ecclesial circumstances, all the while maintaining professional, ethical boundaries;

DivG 5 [Church-uniting] to foster Church communion, demonstrated through consistent dedication to community life, participation in prayer, and leading others in worship and theological reflection

Appendix B

PAPER AND ESSAY GRADING RUBRIC

A (95-100) Thesis is very well defined and original. Treatment of the text is correct and insightful, with no error in fact. Sources are used properly and effectively. Essay exemplifies sound and coherent reasoning throughout, awareness of subject's nuances, good paragraph structure, and excellent presentation and grammar.

A- (90-94) One or more minor errors in criteria for an A

B+ (87-89) Strong. Thesis is clearly defined and essay uses mostly valid reasoning. Essay exhibits one of the following: conventional or limited in originality; unsubstantiated generalization(s); an unsupported or unsound element of the argument; an error in fact; grammatical error(s) that slightly obfuscate clarity.

B (84-86) Adequate thesis and argument but flawed by an error in fact or reasoning, and/or grammatical errors.

B- (80-83) One or more errors in criteria for a B

C+ (77-79) Average. Has a central idea and some valid reasoning. Somewhat unclear or unspecific; supporting points can be repetitive and or unfocused; reasoning at times vague and/or unsound; multiple factual errors.

C (74-76) One or more errors in criteria for a C+

C- (70-73) Criteria for a C plus major factual, interpretive, and grammatical errors.

D (63-69) Central idea is vague and/or confusing. Supporting discussions are underdeveloped. Reasoning is inaccurate or flawed. Paragraph structure is incoherent and/or grammar is so poor that reader's understanding is compromised.

F (0-62) Paper not submitted at all or in correct format (see syllabus for length and structure guidelines as well as lateness policy). Paper submitted but thesis wholly unclear, unsubstantiated by supporting discussion, severe grammar issues.

