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Students are responsible for making sure that the original topic relates to our preliminary course readings. Students are also responsible for finding the relevant academic sources for the annotated bibliography. You may choose to use Google Scholars. Non-academic sources are not considered acceptable for this assignment and cannot be used for the final.

1) What is the Final Topic supposed to be? Your assigned topic is: **Friendship. Keep in mind these questions:** What is "*the state of friendship*"? What is "*the activity of friendship*"? What corresponding elements of *friendship and justice* does Aristotle outline in Books VIII-IX? What is *philotimo*, really?

2) What's an Annotated Bibliography? ANSWER: <http://guides.library.cornell.edu/annotatedbibliography>.

3) How many pages does the Topic Proposal have to be? ANSWER: Approximately one page -- A ONE-PARAGRAPH ABSTRACT and the annotated bibliography. If you add more sources during the process of the Research Reviews that's fine (it's actually expected).

The FINAL TOPIC should be presented as a 1-paragraph (approximately 5-6 sentences) Abstract outlining the thesis (or main idea) of the research paper -- a focused topic relating to a specific point outlined at some point in the semester -- followed by the method and sources used to support this thesis. In the BIBLIOGRAPHY, sources should be listed in proper MLA format with a short paragraph (3 sentences) indicating the thesis of that piece and how it supports the thesis of your research paper.

You need approximately 6-9 reliable philosophical sources to support your argument. No less. Please note that The Holy Bible is a religious text, not a philosophical source; refrain from using non-philosophical sources.

MORE BACKGROUND FOR YOUR TOPIC:

UNIT 9 (NE VIII-IX) ON FRIENDSHIP

The information from this unit will also be applicable to UNIT 10 for the course. For now, we will focus on the UNIT 9 readings from NE VIII-IX. Simply put, this unit outlines the three types of friendships that exist and their purpose -- in short, their functionality to the parties involved.

Aristotle begins by explaining the *nobility* of true friendship, the practical *necessity* of sharing information and experience with one another in a learning community. He also touches upon the importance of love -- the implication of loving someone and what responsibilities it entails. It's important to read this section closely since Aristotle is not referring to an imitation of love (which many people come across regularly as members of groups/activities involving people who may share a common interest and therefore claim an affinity for you, your know-how, etc.); for ore on this, read up on the "World of Forms" and the "World of Ideas."

TYPES OF FRIENDSHIPS: Good/superior friendships are meant to be based on *mutual trust*, *respect*, and *reciprocity* -- known as "*Philotimo*" in Greek. (*Philotimo* -- "Love of Honor" -- is explained further in the following video: <https://www.youtube.com/watch?v=aXPJNDVfBgU>). In outlining the *three main types of friendship (and their numerous variants)*, Aristotle distinguishes between the *superiority* of those friendships formed with the purpose of achieving a common goal towards *The Good* and the *inferiority* of acquaintances that do not necessarily strive towards that purpose (and may, in fact, pose obstacles for those goals one DOES try to achieve).

HONOR AND FRIENDSHIPS: In the Greek culture, both ancient and modern, the concept of *Philotimo* is closely tied not only to the concept of honor -- in the sense of one person's honor -- but to the concept of mutual friendship, of assembly, of justice, etc. It is a habit, a conceptual tradition carefully crafted and practiced, that is in jeopardy of disappearing if individuals do not take care to uphold it as a standard in our daily practices.

INTROSPECTIVE ASPECTS OF FRIENDSHIP: Aristotle calls his readers to remember that the first act of love and respect must be *tooneself*; if a person does not love, honor and respect him/herself, how can he/she be expected to love, honor and respect others? Aristotle also asks why a happy person should need friendship, prescribes that we limit the number of people we call friends -- not only out of respect for our quality of living, but also out of respect for those we call friends. Aristotle is very conscious of friendship as being an honor bestowed upon a person, a title of trust and fidelity.

FAIR WEATHER FRIENDS: There is an old expression dating back to 1730, "Fair Weather Friend," noted in various communities. Jane Austen believed that trials and misfortunes were meant to test our friendships (*Love & Friendship* 1790, *Pride & Prejudice* 1813) and in the famous Eric Clapton hit song, "Nobody Knows You" (1992). Aristotle asks whether we need friends more in times of good fortune or bad fortune?

MEDIA AND FRIENDSHIPS: A good tie-in for modern-day issues pertaining to friendships is Jessica Knolls' "Is Facebook Bumming You Out?" The article outlines the displaced motives for connecting with others which may result in depression and negative competition among so-called friends. Consider how many people you "Friend" per week/month/year. Are they your friends? When you need a reliable answer or solution to an issue, which of these individuals can you count on? Usually the answer is that less than 0.5% of the people listed on our Friends lists are willing to offer valuable help.

UTILITY AND FRIENDSHIPS: Consideration of *utilitarian* matters (circling back to Unit I of this course) forces us to inquire whether the association is mutually beneficial, to evaluate what the end/goal of the association is, and of whether it is based on long-term (permanent) goals and commonalities or short-term (temporary) goals and commonalities. How does the connection affect the reputation/status of the parties involved? (In the case of a group of friends, how does the inclusion of a particular friend validate/invalidate the group's goals and actions?)

Implications for matters of leadership and trust among friends can be derived from this portion of the readings.

JUSTICE AND FRIENDSHIPS: One of the goals of friendship is to be able to live together peacefully and productively. Consider what this entails? Compassion, consideration, agreement... *philotimo*.

FOOD FOR THOUGHT: What is "*the state of friendship*"? What is "*the activity of friendship*"? What corresponding elements of *friendship and justice* does Aristotle outline in Books VIII-IX? What is *philotimo*, really?



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