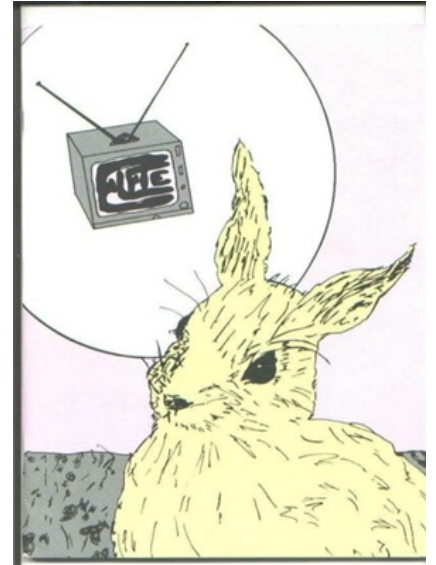


### Third Grade Philosophy for Children

*Elfie*, Philosophy for Children

#### Course Description:

Elfie is in school and is so shy she can't speak in class and can hardly even formulate a question. Yet little escapes her in the goings on in the class, and her mind puzzles over everything that happens to her friends, in the classroom and at home. When the principal proposes a contest aimed at improving reasoning, her whole class is caught up in explaining the nature of sentences, the relationship of subjects to predicates, the making of distinctions and the recognition of connections. At the same time, she and her classmates discover many distinctions fundamental to inquiry: the differences between appearance and reality, the one and the many, parts and wholes, similarity and difference, permanence and change, and change and growth.



#### Required Readings and Resources:

*Elfie* Student Text (sold in the Academy Bookstore)

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### Fourth Grade Philosophy for Children

*Kio and Gus: Reasoning About Nature*, Philosophy for Children

Kio visits his grandparents' farm and becomes friendly with Gus, who lives with her family not far away. Kio helps Gus become aware of the world as the blind experience it, and some of the differences that characterize the creative activities of the blind. Kio's grandfather was once a sailor, and early in the book tells of an encounter he once had with a whale. He is determined to visit a site where he can observe whales once again, and Kio persuades him to take the two families along. Kio and Gus consists largely of conversations, because these are children who are sensitive to language and ideas as well as to the animals, people and things in the world that surrounds them. Among the contrasting concepts that Gus and Kio wonder about are make-believe/reality, fear/courage, saying/doing, and truth/beauty. Young readers of KIO AND GUS will find their sense of wonder challenged as much as their reasoning skills.



#### Required Readings and Resources:

*Kio and Gus* Student Text (sold in the Academy Bookstore)

## **Fifth Grade Philosophy for Children**

In Harry Stottlemeier's *Discovery*, the children are beginning to explore the world of ideas. This is not just a series of intellectual adventures. Harry and his friends investigate the world of ideas in a systematic fashion. They engage in forms of inquiry. When first reading the book, the methodical and systematic character of what the children in the novel are doing may not be apparent to you. You see them struggling and floundering. But what is happening is not haphazard. They are going through a series of stages typical of the great many cases of discovery and invention. These stages are the process of inquiry. Inquiry often begins when problems arise regarding things which till then had been taken for granted. With this begins the process of inquiry and it does not terminate until a more satisfactory solution replaces the one that has become unsatisfactory.



## **Required Readings and Resources:**

*Harry Stottlemeier Student Text*

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## **Sixth Grade Philosophy for Children reading list**

*Week 1: The Theogony by Hesiod*

*Week 2: Fragments from Pre-Socratic Philosophers*

*Week 3: Gorgias by Plato*

*Week 4: Gorgias by Plato (continued)*

*Week 5: Ion by Plato*

*Week 6: Meno by Plato*

*Week 7: Euthyphro by Plato*

*Week 8: Apology by Plato*

*Week 9: Crito by Plato*

*Week 10: Phaedo by Plato*

*Week 11: Republic by Plato*

*Week 12: Republic by Plato (continued)*

*Week 13: "The Allegory of the Cave" (from Plato's Republic)*

*Week 14: Republic by Plato (continued)*

*Week 15: Aesop's Fables*

*Week 16: Poetics by Aristotle*

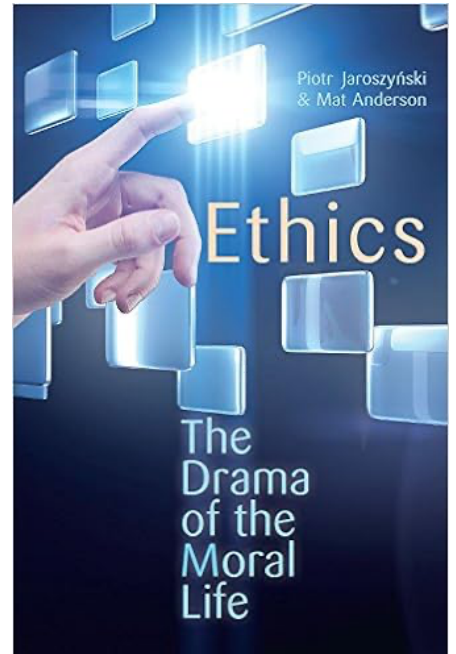
*Week 17: Poetics by Aristotle (continued)*

*Week 18: The Four Causes (from Aristotle's Physics and Metaphysics)*

Week 19: *The Nicomachean Ethics* by Aristotle  
Week 20: *The Nicomachean Ethics* by Aristotle (continued)  
Week 21: *On the Heavens* by Aristotle  
Week 22: *On Dreams* by Aristotle  
Week 23: *On the Soul* by Aristotle  
Week 24: *The Hippocratic Oath*  
Week 25: *On Airs, Waters, and Places* by Hippocrates  
Week 26: *The Iliad* by Homer  
Week 27: *The Odyssey* by Homer  
Week 28: *The Odyssey* by Homer (continued)  
Week 29: *The Aeneid* by Virgil  
Week 30: *More from Aesop's Fables*

## **Seventh Grade: Ethic**

Course Description: The study of the nature of moral choices has been with us as far back as our historical memory and religious traditions can reach. We have inherited the foundations of that study from such great philosophers and pillars of Western culture as Plato, Aristotle, Augustine and Thomas Aquinas. This course draws on this rich tradition and provides a new and profound look at those aspects of human moral conduct which are both obvious and true. Topics include: Good and End: The Object of Human Acts; The Hierarchy of the Good; The Moral Being—The Decision; The Mode of Human Conduct—Areteology (virtue ethics). This course studies the virtues of Prudence, Temperance, Fortitude and Justice (Legal, Commutative and Distributive), as well as the interconnection of the virtues and the theory of natural law (Do Good!). This course will utilize *Ethics: The Drama of the Moral Life* by Piotr Jaroszynski, a student of St. John Paul II, who praised the work.



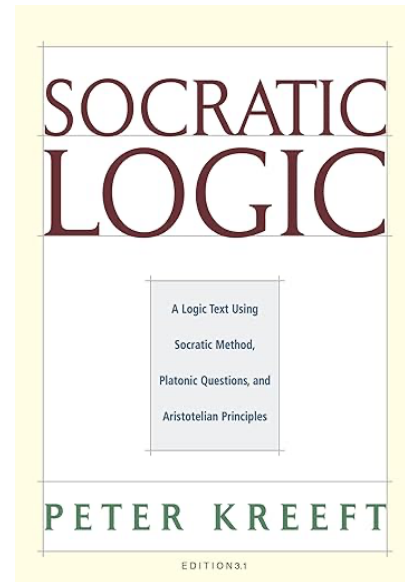
### **Required Readings and Resources:**

*Ethics: The Drama of the Moral Life* by Piotr Jaroszynski

*The Time of Our Lives: The Ethics of Common Sense* by Mortimer J. Adler

## **Eighth Grade: Socratic Ethics**

Course Description: Most of us are not trained to think critically. We are taught to read, write, and do arithmetic in grade school and these are necessary for thinking in a critical way. But they do not themselves constitute critical thinking. In middle school and high school, we are taught a fair number of facts and, if we do a lot of math and science, some methods of thinking. But cramming our heads full of facts is not an education in how to think logically, much less an education in critical thinking. Rather, having a lot of facts in our heads provides us with the material that is thought about either clearly or unclearly, either logically or illogically, either critically or uncritically. We are also taught about expressing ourselves in writing. However, expressing ourselves is consistent with expressing ourselves in an illogical and disorderly manner, and the sad truth is that many of us express ourselves in an illogical and disorderly manner. While we cannot engage in critical thinking without being able to think in an orderly manner, orderly thinking is not in itself all there is to critical thinking. After all, we can think in an orderly manner and do so without being the least bit critical. A person who can recite the rules and regulations of Robert's Rules of Order is thinking in an orderly way without being at all critical. So, just as critical thinking is more than deliberation and more than reflection, so too is it more than orderly thinking. To get from orderly thinking to critical thinking we must add, as the definition of critical thinking above suggests, the ability to recognize, classify, analyze and construct arguments. That is what critical thinking is. Since most of us have never engaged in this kind of thinking, we need to study what it is. This course utilizes the only complete system of classical Aristotelian logic text in print: *Socratic Logic: Socratic Method, Platonic Questions, and Aristotelian Principles*. The "old logic" is still the natural logic of the four language arts (reading, writing, speaking, and listening). Its exercises expose students to many classical quotations, and additional chapters introduce philosophical issues in a Socratic (focused conversational inquiring) manner and from a commonsense, realistic point of view. This course is aimed, not only at building a strong foundation in logic, but at learning how to apply logic through critical thinking: the cognitive ability to recognize, classify, analyze, and construct arguments. The appropriate goal is not to become an argumentative bully; it is, rather, to combine critical thinking abilities with compassion, kindness, and reflection in a way that is beneficial to ourselves, our intimates, and all those with whom we come in contact.



**Required Readings and Resources:** *Socratic Logic* by Peter Kreeft