

Name _____

Socratic Seminar: Guidelines and Expectations

Guidelines for Participants in a Socratic Seminar

1. Refer to the text when needed during the discussion. A seminar is not a test of memory. You are not "learning a subject"; your goal is to understand the ideas, issues, and values reflected in the text.
2. It's OK to "pass" when asked to contribute.
3. Do not participate if you are not prepared. A seminar should not be a bull session.
4. Do not stay confused; ask for clarification.
5. Stick to the point currently under discussion; make notes about ideas you want to come back to.
6. Don't raise hands; take turns speaking.
7. Listen carefully.
8. Speak up so that all can hear you.
9. Talk to each other, not just to the leader or teacher.
10. Discuss ideas rather than each other's opinions.
11. You are responsible for the seminar, even if you don't know it or admit it.

Expectations of Participants in a Socratic Seminar

Did the Participants...

- Speak loudly and clearly?
- Cite reasons and evidence for their statements?
- Use the text to find support?
- Listen to others respectfully?
- Stick with the subject?
- Talk to each other, not just to the leader?
- Paraphrase accurately?

- Avoid inappropriate language (slang, technical terms, sloppy diction, etc.)?
- Ask for help to clear up confusion?
- Support each other?
- Avoid hostile exchanges?
- Question others in a civil manner?
- Seem prepared?



PRIMARY SOURCE

Nationalist Speech

by Otto von Bismarck

Section 3

On April 1, 1895, German nationalist Otto von Bismarck delivered a speech to a delegation of students in Friedrichsruh on his 80th birthday. He reviewed key events that led to the unification of Germany and promoted the idea of German unity. As you read part of this speech, consider his hopes and dreams for future generations of Germans.

Gentlemen! I have just heard from the lips of your teachers, the leaders of higher education, an appreciation of my past, which means much to me. From your greeting, I infer a promise for the future, and this means even more for a man of my years than his love of approbation. You will be able, at least many of you, to live according to the sentiments which your presence here today reveals, and to do so to the middle of the next century, while I have long been condemned to inactivity and belong to the days that are past. I find consolation in this observation, for the German is not so constituted that he could entirely dismiss in his old age what in his youth inspired him. Forty and sixty years hence you will not hold exactly the same views as today, but the seed planted in your young hearts by the reign of Emperor William I will bear fruit, and even when you grow old, your attitude will ever be German national because it is so today. . . .

We had to win our national independence in difficult wars. The preparation, the prologue, was the Holstein war. We had to fight with Austria for a settlement; no court of law could have given a decree of separation; we had to fight. That we were facing French war after our victory at Sadowa could not remain in doubt for anyone who knew the conditions of Europe. . . . After the war had been waged everybody here was saying that within five years we should have to wage the next war. This was to be feared it is true, but I have ever since considered it to be my duty to prevent it. We Germans had no longer any reason for war. We had what we needed. To fight for more, from a lust of conquest and for the annexation of countries which were not necessary for us always appeared to me like an atrocity; I am tempted to say like a Bonapartist and a foreign atrocity, alien to the Germanic sense of justice. . . .

The men who made the biggest sacrifices that the empire might be born were undoubtedly the German princes, not excluding the king of Prussia.

My old master hesitated long before he voluntarily yielded his independence to the empire. Let us then be thankful to the reigning houses who made sacrifices for the empire which after the full thousand years of German history must have been hard for them to make. . . .

I would then—and you will say I am an old, conservative man—compress what I have to say into these words: Let us keep above everything the things we have, before we look for new things, nor be afraid of those people who begrudge them to us. In Germany struggles have existed always. . . . Life is a struggle everywhere in nature, and without inner struggles we end by being like the Chinese, and become petrified. No struggle, no life! Only, in every fight where the national question arises, there must be a rallying point. For us this is the empire, not as it may seem to be desirable, but as it is, the empire and the emperor, who represents it. That is why I ask you to join me in wishing well to the emperor and the empire. I hope that in 1950 all of you who are still living will again respond with contented hearts to the toast.

LONG LIVE THE EMPEROR AND THE EMPIRE!

from Louis L. Snyder, The Blood and Iron Chancellor: A Documentary—Biography of Otto von Bismarck (Princeton, N.J.: D. Van Nostrand Company, Inc., 1967), 375–378.

Activity Options

1. **Recognizing Point of View** Discuss Bismarck's thoughts about German nationalism with a group of classmates. Then compare Bismarck's ideas with the nationalist sentiments of Bolívar (page 63) and Garibaldi (page 65).
2. **Using Aural Stimuli** Deliver this speech excerpt to the class. Try to use a tone of voice and a rate of speaking that will most effectively convey Bismarck's message.

**Modern History Sourcebook:
Theodor Herzl:
On the Jewish State, 1896**

There were Jew leaders who called for the return of the Jews to Palestine for decades before Theodor Herzl (1860-1904) wrote his influential pamphlet, The Jewish State. But Herzl's work pushed the formation of a political movement to establish a Jewish homeland in Palestine. The first Zionist Congress, convened by Herzl, was held in Basel, Switzerland, in 1897. Herzl was less attached to Palestine than some other "Zionists", and considered at one stage the creation of a Jewish state in what is now Uganda.

The idea which I have developed in this pamphlet is a very old one: it is the restoration of the Jewish State.

The world resounds with outcries against the Jews, and these outcries have awakened the slumbering idea. . . .

We are a people-one people.

We have honestly endeavored everywhere to merge ourselves in the social life of surrounding communities and to preserve the faith of our fathers. We are not permitted to do so. In vain are we loyal patriots, our loyalty in some places running to extremes; in vain do we make the same sacrifices of life and property as our fellowcitizens; in vain do we strive to increase the fame of our native land in science and art, or her wealth by trade and commerce. In countries where we have lived for centuries we are still cried down as strangers, and often by those whose ancestors were not yet domiciled in the land where Jews had already had experience of suffering. The majority may decide which are the strangers; for this, as indeed every point which arises in the relations between nations, is a question of might. I do not here surrender any portion of our prescriptive right, when I make this statement merely in my own name as an individual. In the world as it now is and for an indefinite period will probably remain, might precedes right. It is useless, therefore, for us to be loyal patriots, as were the Huguenots who were forced to emigrate. If we could only be left in peace....

[However,] oppression and persecution cannot exterminate us. No nation on earth has survived such struggles and sufferings as we have gone through. Jew-baiting has merely stripped off our weaklings; the strong among us were invariably true to their race when persecution broke out against them....

However much I may worship personality-powerful individual personality in statesmen, inventors, artists, philosophers, or leaders, as well as the collective personality of a historic group of human beings, which we call a nation-however much I may worship personality, I do not regret its disappearance. Whoever can, will, and must perish, let him perish. But the distinctive nationality of Jews neither can, will, nor must be destroyed. It cannot be destroyed, because external enemies consolidate it. It will not be destroyed; this is shown during two thousand years of appalling suffering. It must not be destroyed Whole branches of Judaism may wither and fall, but the trunk will remain.

...

The Jewish Question

No one can deny the gravity of the situation of the Jews. Wherever they live in perceptible numbers, they are more or less persecuted. Their equality before the law, granted by statute, has become practically a dead letter. They are debarred from filling even moderately high positions, either in the army, or in any public or private capacity. And attempts are made to thrust them out of business also: "Don't buy from Jews!"

Attacks in Parliaments, in assemblies, in the press, in the pulpit, in the street, on journeys—for example, their exclusion from certain hotels—even in places of recreation, become daily more numerous. The forms of persecutions varying according to the countries and social circles in which they occur....

The Plan

Let the sovereignty be granted us over a portion of the globe large enough to satisfy the rightful requirements of a nation; the rest we shall manage for ourselves.

The creation of a new State is neither ridiculous nor impossible. We have in our day witnessed the process in connection with nations which were not largely members of the middle class, but poorer, less educated, and consequently weaker than ourselves. The Governments of all countries scourged by Anti-Semitism will be keenly interested in assisting us to obtain the sovereignty we want.

The plan, simple in design, but complicated in execution, will be carried out by two agencies: The Society of Jews and the Jewish Company.

The Society of Jews will do the preparatory work in the domains of science and politics, which the Jewish Company will afterwards apply practically.

The Jewish Company will be the liquidating agent of the business interests of departing Jews, and will organize commerce and trade in the new country.

We must not imagine the departure of the Jews to be a sudden one. It will be gradual, continuous, and will cover many decades. The poorest will go first to cultivate the soil. In accordance with a preconceived plan, they will construct roads, bridges, railways and telegraph installations; regulate rivers; and build their own dwellings; their labor will create trade, trade will create markets and markets will attract new settlers, for every man will go voluntarily, at his own expense and his own risk. The labor expended on the land will enhance its value, and the Jews will soon perceive that a new and permanent sphere of operation is opening here for that spirit of enterprise which has heretofore met only with hatred and obloquy.

Theodor Herzl, *The Jewish State, An Attempt at a Modern Solution of the Jewish Question*, ed. Jacob M. Alkow (New York: American Zionist Emergency Council, 1946), pp. 69, 7677, 7980, 85, 9293.

Proclamation of the Irish Republic, 24 April 1916

THE PROCLAMATION OF
POBLACHT NA H EIREANN.
THE PROVISIONAL GOVERNMENT
OF THE
IRISH REPUBLIC
TO THE PEOPLE OF IRELAND.

IRISHMEN AND IRISHWOMEN: In the name of God and of the dead generations from which she receives her old tradition of nationhood, Ireland, through us, summons her children to her flag and strikes for her freedom.

Having organised and trained her manhood through her secret revolutionary organisation, the Irish Republican Brotherhood, and through her open military organisations, the Irish Volunteers and the Irish Citizen Army, having patiently perfected her discipline, having resolutely waited for the right moment to reveal itself, she now seizes that moment, and, supported by her exiled children in America and by gallant allies in Europe, but relying in the first on her own strength, she strikes in full confidence of victory.

We declare the right of the people of Ireland to the ownership of Ireland, and to the unfettered control of Irish destinies, to be sovereign and indefeasible. The long usurpation of that right by a foreign people and government has not extinguished the right, nor can it ever be extinguished except by the destruction of the Irish people. In every generation the Irish people have asserted their right to national freedom and sovereignty: six times during the past three hundred years they have asserted it in arms. Standing on that fundamental right and again asserting it in arms in the face of the world, we hereby proclaim the Irish Republic as a Sovereign Independent State, and we pledge our lives and the lives of our comrades-in-arms to the cause of its freedom, of its welfare, and of its exaltation among the nations.

The Irish Republic is entitled to, and hereby claims, the allegiance of every Irishman and Irishwoman. The Republic guarantees religious and civil liberty, equal rights and equal opportunities to all its citizens, and declares its resolve to pursue the happiness and prosperity of the whole nation and of all its parts, cherishing all the children of the nation equally; and oblivious of the differences carefully fostered by an alien government, which have divided a minority from the majority in the past.

Until our arms have brought the opportune moment for the establishment of a permanent National Government, representative of the whole people of Ireland and elected by the suffrages of all her men and women, the Provisional Government, hereby constituted, will administer the civil and military affairs of the Republic in trust for the people.

We place the cause of the Irish Republic under the protection of the Most High God, Whose blessing we invoke upon our arms, and we pray that no one who serves that cause will dishonour it by cowardice, inhumanity, or rapine. In this supreme hour the Irish nation must, by its valour and discipline and by the readiness of its children to sacrifice themselves for the common good, prove itself worthy of the august destiny to which it is called.

Signed on Behalf of the Provisional Government,

THOMAS J. CLARKE,

SEAN Mac DIARMADA,

THOMAS MacDONAGH,

P. H. PEARSE,

EAMONN CEANNT,

JAMES CONNOLLY,

JOSEPH PLUNKETT



Section 1

PRIMARY SOURCE *from* Proclamation of 1813
by Simón Bolívar

Venezuela declared its independence from Spain in 1811. However, Spain regained control of the country by July of 1812. Simón Bolívar fled to New Granada—present-day Colombia—to continue the fight against Spain. Chosen to lead an army to drive the Spanish from Venezuela, Bolívar issued this proclamation in June 1813. He appealed to Venezuelans in the city of Trujillo for support in liberating Venezuela from Spanish rule. By August, Bolívar's army captured the capital, and Venezuela gave Bolívar the title of liberator. According to the proclamation, what was Bolívar's mission?

Venezuelans: An army of your brothers, sent by the Sovereign Congress of New Granada has come to liberate you. Having expelled the oppressors from the provinces of Mérida and Trujillo, it is now among you.

We are sent to destroy the Spaniards, to protect the Americans, and to reestablish the republican governments that once formed the Confederation of Venezuela. The states defended by our arms are again governed by their former constitutions and tribunals, in full enjoyment of their liberty and independence, for our mission is designed only to break the chains of servitude which still shackle some of our towns, and not to impose laws or exercise acts of dominion to which the rules of war might entitle us.

Moved by your misfortunes, we have been unable to observe with indifference the afflictions you were forced to experience by the barbarous Spaniards, who have ravished you, plundered you, and brought you death and destruction. They have violated the sacred rights of nations. They have broken the most solemn agreements and treaties. In fact, they have committed every manner of crime, reducing the Republic of Venezuela to the most frightful desolation. Justice therefore demands vengeance, and necessity compels us to exact it. . . .

Despite our just resentment toward the iniquitous Spaniards, our magnanimous heart still commands us to open to them for the last time a path to reconciliation and friendship; they are invited to live peacefully among us, if they will abjure their crimes, honestly change their ways, and cooperate with us in destroying the intruding Spanish government and in the reestablishment of the Republic of Venezuela.

Any Spaniard who does not, by every active and effective means, work against tyranny in behalf of this just cause, will be considered an enemy and

punished; as a traitor to the nation, he will inevitably be shot by a firing squad. On the other hand, a general and absolute amnesty is granted to those who come over to our army. . . .

And you Americans who, by error or treachery, have been lured from the paths of justice, are informed that your brothers, deeply regretting the error of your ways, have pardoned you as we are profoundly convinced that you cannot be truly to blame, for only the blindness and ignorance in which you have been kept up to now by those responsible for your crimes could have induced you to commit them. Fear not the sword that comes to avenge you and to sever the ignoble ties with which your executioners have bound you to their own fate. You are hereby assured, with absolute impunity, of your honor, lives, and property. The single title, "Americans," shall be your safeguard and guarantee. Our arms have come to protect you, and they shall never be raised against a single one of you, our brothers. . . .

Spaniards and Canary Islanders, you will die, though you be neutral, unless you actively espouse the cause of America's liberation. Americans, you will live, even if you have trespassed.

from Vicente Lecuna and Harold A. Bierck, eds., *Selected Writings of Bolívar* (New York: Colonial Press, 1951), Vol. 31–32. Reprinted in Peter N. Stearns, ed., *Documents in World History* (New York: Harper Collins Publishers, 1988) 89–90.

Discussion Questions

Recognizing Facts and Details

1. What did Bolívar hope to accomplish?
2. According to the proclamation, why were Venezuelans justified in rebelling against Spain?
3. **Making Judgments** Do you think Bolívar's policies in dealing with the Spanish and the Americans were fair? Why or why not?

CHAPTER
24

PRIMARY SOURCE *Letter to Thomas Moore*
from George Gordon, Lord Byron

Section 2

The English romantic poet George Gordon, Lord Byron, volunteered as a soldier for the Greek cause during the war for Greek independence against the Ottoman Turks. Byron wrote this letter to his friend Thomas Moore, an Anglo-Irish poet, about six weeks before his death at Missolonghi on April 19, 1824. According to Byron's letter, what hardships did he face during wartime?

Missolonghi, Western Greece, March 4, 1824

My dear Moore,

Your reproach is unfounded—I have received two letters from you, and answered both previous to leaving Cephalonia. I have not been “quiet” in an Ionian island, but much occupied with business, as the Greek deputies (if arrived) can tell you. Neither have I continued *Don Juan*, nor any other poem. You go, as usual, I presume, by some newspaper report or other.

When the proper moment to be of some use arrived I came here; and am told that my arrival (with some other circumstances) has been of, at least, temporary advantage to the cause. I had a narrow escape from the Turks, and another from shipwreck, on my passage. On the 15th (or 16th) of February I had an attack of apoplexy, or epilepsy—the physicians have not exactly decided which, but the alternative is agreeable. My constitution, therefore, remains between the two opinions, like Mahomet's sarcophagus between the magnets. All that I can say is, that they nearly bled me to death, by placing the leeches too near the temporal artery, so that the blood could with difficulty be stopped, even with caustic. I am supposed to be getting better, slowly, however. But my homilies will, I presume, for the future, be like the Archbishop of Grenada's—in this case, “I order you a hundred ducats from my treasurer, and wish you a little more taste.”

For public matters I refer you to Colonel Stanhope's and Capt. Parry's reports and to all

other reports whatsoever. There is plenty to do—war without, and tumult within—they “kill a man a week,” like Bob Acres in the country. Parry's artificers have gone away in alarm, on account of a dispute in which some of the natives and foreigners were engaged, and a Swede was killed, and a Suliot wounded. In the middle of their fright there was a strong shock of an earthquake; so, between that and the sword, they boomed off in a hurry, in despite of all dissuasions to the contrary. A Turkish brig run ashore, etc., etc., etc.

You, I presume, are either publishing or meditating that same. Let me hear from and of you, and believe me, in all events,

Ever and affectionately yours,

N. B.

from W. H. Auden, ed., *George Gordon, Lord Byron: Selected Poetry and Prose* (New York: The New American Library, 1966), 189–190.

Activity Options

1. **Recognizing Point of View** As Thomas Moore, write a letter to your friend Byron in which you inquire about his health, his poetry, his role in the Greek war for independence, and so forth. Share your letter with classmates.
2. **Using Sequential Order** Make a time line to illustrate what happened to Byron after he left Cephalonia. List events that are mentioned in this letter in chronological order.



Section 3

PRIMARY SOURCE

Proclamation of 1860

by Giuseppe Garibaldi

Giuseppe Garibaldi, an Italian nationalist, issued this proclamation before he left on a successful military expedition in May 1860 to liberate Sicily, the first step toward unifying southern Italy. How did Garibaldi try to persuade Italians to fight for Italy's independence?

The Sicilians are fighting against the enemies of Italy, and for Italy. To furnish them with money and with arms, and to bring them the aid of his strong right arm, such is the duty of every Italian. The spirit of discord and the indifference of any one province to the fate of her neighbour are the things that have been at the bottom of the misfortunes of Italy.

The salvation of Italy began on the day on which the sons of the same soil rushed forward to defend their brothers when in danger.

If we abandon these brave children of Sicily and leave them to their fate, they will have to fight against the mercenaries of the Bourbon, plus those of Austria and those of the priest who reigns in Rome.

Let the people of the liberated provinces lift high their voices in championing the cause of their brothers who are fighting! Send your generous youth where the battle is for the Motherland!

Let the Marches, and Umbria, and Sabina, and the Roman Campania, and the land of Naples rise, so as to bring division into the forces of our enemy!

If the towns do not offer sufficient support to the insurrection, let the more determined of you range the country in bands.

A brave man can always find arms! In the name of God, do not listen to the cowards who parade before their richly laden tables!

Let us arm! Let us fight for our brothers! Tomorrow, we shall fight for ourselves.

A little band of brave men who follow me on the country's battlefields are marching to the rescue

along with me. Italy knows them: they appear whenever the tocsin of danger sounds. Noble and generous comrades! they have consecrated their lives to their country. They will give to her their last drop of blood, seeking no other reward save that of having done their duty, and that a clear conscience may abide with them.

"Italy and Victor Emmanuell" This, our battle-cry when crossing the Ticino, will echo to the fiery rocks of [AE]tna. To this cry, prophetic of combat, and borne along by Italy's lofty mountains as far as the Tarpeian rock, the tottering throne of tyranny will crash. All, then, will rise as one man!

To arms! At one blow, let us end the sufferings of centuries. Let us prove to the world that it was indeed in this land that the sturdy race of ancient Romans once lived.

from Alexandre Dumas, ed., The Memoirs of Garibaldi (New York: D. Appleton and Company, 1931), 359.

Discussion Questions

Recognizing Facts and Details

1. According to Garibaldi, what did the embattled Sicilians need to fight Italy's enemies?
2. Why did Garibaldi think Italians should volunteer to help the Sicilians?
3. **Recognizing Propaganda** Propaganda is the use of slanted information to further one's own cause or damage an opponent's cause. What are two examples of propaganda in Garibaldi's proclamation?

Count von Beust: Memoirs of the *Ausgleich*, 1867

Count von Beust negotiated the Ausgleich (Compromise) of 1867, which transformed the Austrian Empire into the "Dual Monarchy" of Austria-Hungary.

...Now my object is to carry out a bloodless revolution...., to show the various elements of this great empire that it is to the benefit of each of them to act in harmony with its neighbour, and that no Constitution can permanently exist unless every portion of the State is represented by it. But to this I have made one exception. Hungary is an ancient monarchy, more ancient as such than Austria proper. The kingdom of St. Stephen [i.e. Hungary] has a pedigree of centuries; and its constitutional principle was asserted in the earliest times. Its race and language are entirely different from those of the other peoples which constitute the monarchy; its territorial area is larger than theirs; its population, though less by six millions than that of the remainder of the empire, is much larger than that of any of the nationalities composing it. Its people are powerful, brave, united-and, notwithstanding 1848, loyal....

In the scheme which I have developed I have endeavoured to give Hungary not a new position with regard to the Austrian empire, but to secure her in the one which she has occupied. The Emperor of Austria is King of Hungary; my idea was that he should revive in his person the Constitution of which he and his ancestors have been the heads. The leading principles of my plan are, not the creation of a new kingdom and a new Constitution, but the resuscitation of an old monarchy and an old Constitution; not the separation of one part of the empire from the other, but the drawing together of the two component parts by the recognition of their joint positions, the maintenance of their mutual obligations, their community in questions affecting the entire empire, and their proportional pecuniary responsibility for the liabilities of the whole State. It is no plan of separation that I have carried out; on the contrary, it is one of closer union, not by the creation of a new power, but by the recognition of an old one. This cannot be too often repeated, for I know that there are many people who maintain that I have divided the empire.