

# Addressing Common Core State Standards with Socratic Seminars

TIE Conference 2012

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## **ELEMENTS OF SOCRATIC SEMINARS**

Socrates believed that enabling students to think for themselves was more important than filling their heads with "right" answers. In a Socratic Seminar, participants seek deeper understanding of complex ideas through rigorously thoughtful dialogue, rather than by memorizing bits of information or meeting arbitrary demands for "coverage". A Socratic Seminar fosters active learning as participants explore and evaluate the ideas, issues, and values in a particular text. A good seminar consists of four interdependent elements: (1) the text being considered, (2) the questions raised, (3) the seminar leader, and (4) the participants. A closer look at each of these elements helps explain the unique character of a Socratic Seminar.

### **THE TEXT**

Socratic Seminar texts are chosen for their richness in ideas, issues, and values and their ability to stimulate extended, thoughtful dialogue. A seminar text can be drawn from readings in literature, history, science, math, health, and philosophy or from works of art or music. A good text raises important questions in the participants' minds, questions for which there are no right or wrong answers. At the end of a successful Socratic Seminar, participants often leave with more questions than they brought with them.

### **THE QUESTION**

A Socratic Seminar opens with a question either posed by the leader or solicited from participants as they acquire more experience in seminars. An opening question has no right answer; instead it reflects a genuine curiosity on the part of the questioner. A good opening question leads participants back to the text as they speculate, evaluate, define, and clarify the issues involved. Responses to the opening question generate new questions from the leader and participants, leading to new responses. In this way, the line of inquiry in a Socratic Seminar evolves on the spot rather than being predetermined by the leader.

### **THE LEADER**

In a Socratic Seminar, the leader plays a dual role as leader and participant. The seminar leader consciously demonstrates habits of mind that lead to a thoughtful exploration of the ideas in the text by keeping the discussion focused on the text, asking follow-up questions, helping participants clarify their positions when arguments become confused, and involving reluctant participants while restraining their more vocal peers. As a seminar participant, the leader actively engages in the group's exploration of the text. To do this effectively, the leader must know the text well enough to anticipate varied interpretations and recognize important possibilities in each. The leader must also be patient enough to allow participants' understandings to evolve and be willing to help participants explore non-traditional insights and unexpected interpretations. Assuming this dual role of leader and participant is easier if the opening question is one which truly interests the leader as well as the participants.

### **THE PARTICIPANTS**

In a Socratic Seminar, participants share with the leader the responsibility for the quality of the seminar. Good seminars occur when participants study the text closely in advance, listen actively, share their ideas and questions in response to the ideas and questions of others, and search for evidence in the text to support their ideas. Participants acquire good seminar behaviors through participating in seminars and reflecting on them afterward. After each seminar, the leader and participants discuss the experience and identify ways of improving the next seminar. Before each new seminar, the leader also offers coaching and practice in specific habits of mind that improve reading, thinking, and discussing. Eventually, when participants realize that the leader is not looking for right answers, but is encouraging them to think out loud and to exchange ideas openly, they discover the excitement of exploring important issues through shared inquiry. This excitement creates willing participants, eager to examine ideas in a rigorous, thoughtful manner.

## Dialogue and Debate

- 1
  - Dialogue is collaborative: multiple sides work toward shared understanding.
  - Debate is oppositional: two opposing sides try to prove each other wrong.
- 2
  - In dialogue, one listens to understand, to make meaning, and to find common ground.
  - In debate, one listens to find flaws, to spot differences, and to counter arguments.
- 3
  - Dialogue enlarges and possibly changes a participant's point of view.
  - Debate affirms a participant's point of view.
- 4
  - Dialogue reveals assumptions for examination and reevaluation.
  - Debate defends assumptions as truth.
- 5
  - Dialogue creates an open-minded attitude: openness to being wrong and an openness to change.
  - Debate creates a close-minded attitude, a determination to be right.
- 6
  - In dialogue, one submits one's best thinking, expecting that other people's reflections will help improve it rather than threaten it.
  - In debate, one submits one's best thinking and defends it against challenge to show that it is right.
- 7
  - Dialogue calls for temporarily suspending one's beliefs.
  - Debate calls for investing wholeheartedly in one's beliefs.
- 8
  - In dialogue, one searches for strengths in all positions.
  - In debate, one searches for weaknesses in the other position.
- 9
  - Dialogue respects all the other participants and seeks not to alienate or offend.
  - Debate rebuts contrary positions and may belittle or deprecate other participants.
- 10
  - Dialogue assumes that many people have pieces of answers and that cooperation can lead to a greater understanding.
  - Debate assumes a single right answer that somebody already has.
- 11
  - Dialogue remains open-ended.
  - Debate demands a conclusion.

*Adapted from Focus on Study Circles, Winter, 1993, page 9*

## Questioning Guide

### 1. REMEMBER: (Knowledge)

name	describe	match	list	recall
identify	define	repeat	state	
memorize	relate	label	record	

### 2. SHOW UNDERSTANDING: (Comprehension)

tell	infer	extend	rewrite	restate
recognize	review	summarize	discuss	explain
locate	generalize	express	report	find
paraphrase	give examples			

### 3. USE UNDERSTANDING: (Application)

demonstrate	operate	use	illustrate
discover	dramatize	imply	compute
translate	solve	practice	apply
schedule	change	interpret	relate
pretend	prepare		

### 4. EXAMINE: (Analysis)

debate	compare	categorize	criticize	separate
diagram	question	analyze	experiment	outline
distinguish	inventory	differentiate	break down	divide
select	discriminate	point out		

### 5. CREATE: (Synthesis)

suppose	devise	plan	create	design
formulate	modify	construct	draw	propose
organize	assemble	write	compose	arrange
combine	compare	compile	generate	revise

### 6. DECIDE: (Evaluation)

select	value	justify	assess
summarize	measure	predict	decide
evaluate	judge	rate	choose
conclude	compare	contrast	estimate

### SUPPORTIVE EVIDENCE:

Prove your answer    Give reasons for your answers.  
Support your answer.    Why or why not?  
Explain your answer.    Why do you think or feel that way?

## SERIALIZED QUESTIONING PRACTICE

The purpose of serialized questions is to help your partner explore his or her own thoughts about the issue and build a response, not to ELICIT a "right" answer.

- Neither the questioner nor the responder knows in advance what the questions or answers will be nor where they will lead.
- Don't look for or expect "right" answers.
- In the practice session, try to ask serialized questions only.
- Base each new question on some element in your partner's previous response-an idea, a word, an issue-that suggests a deeper line of inquiry.
- Your partner's answer to that question determines your next question.
- Ask questions that lead your partner to talk about ideas:
- Who? What? When? questions often lead to dead ends. Why? How? questions may be more fruitful.
- Ask questions that call for applications and extensions of an idea.
- In general, avoid Yes/No questions.

## SERIALIZED QUESTIONING EXAMPLE

**“Man is a rational animal who always loses his temper when called upon to  
act in accordance with the dictates of reason”**

Questioner: What does he mean by *rational*?

Responder: I think he means logical.

Questioner: How is *logical* different than *rational*?

Responder: One way is by using steps.

Questioner: Explain how using *steps* is *rational*.

Responder: It is reasonable to use steps.

Questioner: Can you give examples when to be *reasonable* uses steps?

**From *Poor Richard's Almanac* by Benjamin Franklin**

1. Ill customs and bad advice are seldom forgotten.
2. One good husband is worth two good wives: the scarcer things are, the more they're valued.
3. Hope and minnows are bait for people and big fish.
4. Declaiming against pride is not always a sign of humility.
5. Neglect kills injuries; revenge increases them.
6. Fish and visitors stink after three days.
7. Doing an injury puts you below your enemy. Revenging one makes you just even. Forgiving it sets you above.
8. Many foxes grow grey, but few grow good.
9. There's none deceived but one who trusts.
10. Eat to please yourself, but dress to please others.
11. Search others for their virtues, yourself for your vices.
12. None are deceived but they who confide.
13. Different religions, like different clocks, may all be near the matter, even though they don't quite agree.
14. Content makes a poor person rich; discontent makes a rich person poor.
15. Nine persons in ten are suicides.

## Socratic Seminar Observation Form

Observer: \_\_\_\_\_ Seminar Text: \_\_\_\_\_

Date: \_\_\_\_\_

1. What did you observe about how the **participants** used the text during the seminar?
  
  
  
  
  
  
  
  
  
  
2. What was the most interesting question posed by a **participant** during the seminar?
  
  
  
  
  
  
  
  
  
  
3. What questions would you like to ask the **participants** about the seminar?
  
  
  
  
  
  
  
  
  
  
4. What things did the **leader** do to get participants engaged in the discussion? Did they work? Why or Why not?
  
  
  
  
  
  
  
  
  
  
5. What questions would you like to ask the **leader** about the seminar?

## **Micro-Seminar Leader Groups**

1. **DON'T try to come up with an opening question at first.**
2. Spend at least half your time examining the text closely, identifying and discussing its key ideas, issues, and values. Try these sentence frames to stimulate your thinking:
  - What puzzles me is . . .
  - I'd like to talk with people about. . .
  - I'm confused about. . .
  - This is similar to what I know about. . .
  - The big ideas seem to be. . . I have questions about. . .
  - One way to use this idea might be . . .
  - Another point of view is . . . I've got it. It means. . .
3. Convert some of the ideas, issues, and values into questions that have no "right" answers but are likely to lead participants back to the text for discussion.
4. Select an opening question or opening strategy for your micro-seminar. You might all agree to try the same question, or each of you might choose a different opening strategy for comparison.

### **A good opening question in a seminar:**

- Arises from *genuine curiosity* on the part of the leader
- Has no single or "right" answer
- Is framed to generate discussion leading to greater understanding of the ideas in the text
- Can best be answered *by reference to the text*



## Techniques for Expanding Questioning<sup>1</sup>

1. Why do you say that?
2. What do you mean by that word?
  - *slave* or *servant* -How are they different?
3. Point to a word. What does that word mean?
4. Refer to a specific word in the text. How does that fit?
5. Have them defend their position.
  - How do you support that from the text?
6. If you think they are wrong in their use of a word:
  - Ask why they use \_\_\_\_\_ ?
7. Is that the author's intent?
  - Use a similar word (i.e., servant/employee) -Does it fit?
8. If they are rattling on, slow them down with
  - I don't quite follow you.
9. Why do you say \_\_\_\_\_ ? (use a specific word)
10. If they are puzzled, ask what puzzles them.
11. Use an example to illustrate the polar positions.
12. Involve other students in a response:
  - What do you think about?
  - Do you agree with that?
13. When an answer is muddled:
  - Look for the reason, ask about it.
  - Repeat the point to the student.
  - Use the basic concept again in a question.

<sup>1</sup> Adapted from Weiss

## Salvador Late or Early

Sandra Cisneros

Salvador with eyes the color of caterpillar, Salvador of the crooked hair and crooked teeth,  
Salvador whose name the teacher cannot remember, is a boy who is no one's friend, runs along  
somewhere in that vague direction where the homes are the color of bad weather, lives behind a raw wood  
doorway, shakes the sleepy brothers awake, ties their shoes, combs their hair with water, feeds

5 them milk and corn flakes from a tin cup in the dim dark of the morning.

Salvador, late or early, sooner or later arrives with the string of younger brothers ready. Helps his  
mama, who is busy with the business of the baby. Tugs the arms of Cecilio, Arturito, makes them

hurry, because today, like yesterday, Arturito has dropped the cigar box of crayons, has let go the  
hundred little fingers of red, green, yellow, blue, and nub of black sticks that tumble and spill over and

10 beyond the asphalt puddles until the crossing-guard lady holds back the blur of traffic for Salvador to  
collect them again.

Salvador inside that wrinkled shirt, inside the throat that must clear itself and apologize each  
time it speaks, inside that forty-pound body of boy with its geography of scars, its history of hurt, limbs  
stuffed with feathers and rags, in what part of the eyes, in what part of the heart, in that cage of

15 the chest where something throbs with both fists and knows only what Salvador knows, inside that  
body too small to contain the hundred balloons of happiness, the single guitar of grief, is a boy like any  
other disappearing out the door, beside the schoolyard gate, where he has told his brothers they must  
wait. Collects the hands of Cecilio and Arturito, scuttles off dodging the many schoolyard colors, the  
elbows and wrists crisscrossing, the several shoes running. Grows small and smaller to the

20 eye, dissolves into the bright horizon, flutters in the air before disappearing like a memory of kites.

**About Revenge**  
by Francis Bacon

Revenge is a sort of savage justice. The more people try to take revenge, the more the law  
5 should punish them. When a man commits a crime, he breaks the law. But when the injured person takes  
revenge, the person destroys law itself. In taking revenge, a person does indeed get even with his enemy.  
But when one refuses to take revenge, he shows that he is better than his enemy. King Solomon, I am sure,  
said it is glorious for a person to forget an injury.

Whatever is past is gone and can't be changed. Wise people know they have enough to do in  
10 the present and with whatever might happen in the future. They don't spend their time taking revenge.  
People who spend their time worrying about past injuries just waste their time. Also, no person hurts  
another person just to hurt him. Rather, it is done for his profit or his own pleasure or his honor or for some  
other reason he might have. So why should I be angry with someone for loving himself better than he loves  
me? Suppose someone hurts me because he is evil. Isn't that just like a  
15 thorn or briar which scratches me because it can't do anything else?

Revenge is most allowable when there is no specific law to correct an injury. However, one must  
then be careful that the kind of revenge one takes does not break another law. Some people, when they get  
even, want their enemy to know that it will happen. This is a more generous way of acting. Not letting your  
enemy know you are going to get even is a cowardly thing to do. It is like  
20 killing at night from ambush.

There was an Italian ruler, Cosimo de Medici, who said the following to his friends who might  
betray or injure him: "We read," he said, "that we are commanded to forgive our enemies. But we never  
read that we are commanded to forgive our friends." I think, however, that the spirit of what Job said is  
truer. He said, "Shall we receive good from God and not also be willing to accept the  
25 evil"? The same is true, in part, about friends.

What is certain about planning to get even is that one's own wounds remain open. If one didn't  
spend one's time trying to take revenge, those injuries would heal and be forgotten. Public or state revenges  
are, for the most part, good - as in the case of the murderers of Julius Caesar. Private revenges are, however,  
not good. People who take revenge live the life of witches. They cause  
30 trouble to others and come to a bad end.

## THE BEAR AND THE CROW

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The Bear was on his way to town. He was dressed in his finest coat and vest. He was wearing his best derby hat and his shiniest shoes.

5 “How grand I look,” said the Bear to himself. “The townsfolk will be impressed. My clothes are at the height of fashion.”

“Forgive me for listening,” said a Crow, who was sitting on the branch of a tree, “but I must disagree. Your clothes are *not* at the height of fashion. I have just flown in from town. I can tell you exactly how  
10 the gentlemen are dressed there.”

“Do tell me!” cried the Bear. “I am so eager to wear the most proper attire!”

“This year,” said the Crow, “the gentlemen are not wearing hats. They all have frying pans on their heads. They are not wearing coats and  
15 vests. They are covering themselves with bed sheets. They are not wearing shoes. They are putting paper bags on their feet.”

“Oh, dear,” cried the Bear, “my clothes are completely wrong!”

The Bear hurried home. He took off his coat and vest and hat and shoes. He put a frying pan on his head. He wrapped himself in a bed  
20 sheet. He stuffed his feet into large paper bags and rushed off toward the town.

When the Bear arrived on Main Street, the people giggled and smirked and pointed their fingers.

“What a ridiculous Bear!” they said.

25 The embarrassed Bear turned around and ran home. On the way he met the Crow again.

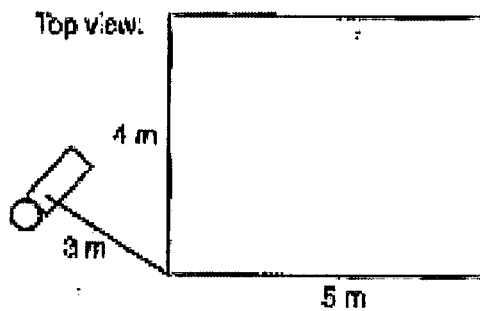
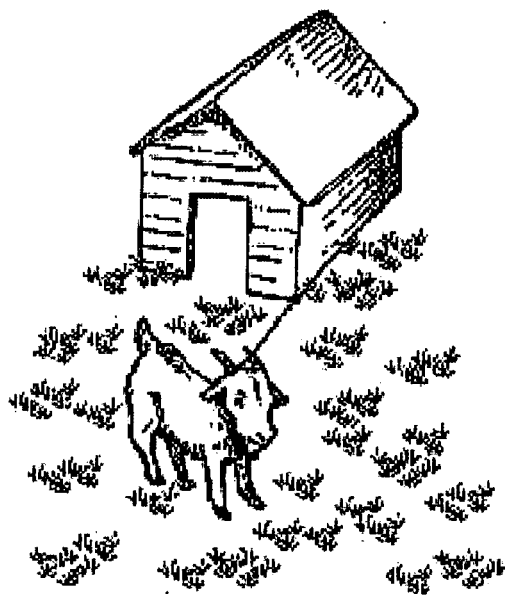
“Crow, you did not tell me the truth!” cried the Bear.

“I told you many things,” said the Crow, as he flew out of the tree, “but never once did I tell you that I was telling you the truth!”

30 Even though the Crow was high in the sky, the Bear could still hear the shrill sound of his cackling laughter.

## Grass for Goats

The Jacobsens chain their goat to the corner of a shed that is 5 meters by 4 meters. The chain is 3 meters long. The chain is attached to the corner of the shed at ground level. What is the area of grass that the goat can reach?



# *Hotel California*

**The Eagles**

On a dark desert highway  
5 Cool wind in my hair  
Warm smell of colitas  
Rising up through the air  
Up ahead in the distance  
I saw a shimmering light  
10 My head grew heavy, and my sight  
grew dim  
I had to stop for the night  
There she stood in the doorway  
I heard the mission bell  
15 And I was thinking to myself  
This could be Heaven or this could  
be Hell  
Then she lit up a candle  
And she showed me the way  
20 There were voices down the corridor  
I thought I heard them say

Welcome to the Hotel California  
Such a lovely place  
25 Such a lovely place (background)  
Such a lovely face  
Plenty of room at the Hotel  
California  
Any time of year  
30 Any time of year (background)  
You can find it here  
You can find it here

Her mind is Tiffany twisted  
35 She's got the Mercedes bends  
She's got a lot of pretty, pretty boys  
That she calls friends  
How they dance in the courtyard  
Sweet summer sweat  
40 Some dance to remember  
Some dance to forget  
So I called up the Captain  
Please bring me my wine He said  
45 We haven't had that spirit here since  
1969

And still those voices are calling  
from far away  
Wake you up in the middle of the  
50 night  
Just to hear them say

Welcome to the Hotel California  
Such a lovely Place  
55 Such a lovely Place (background)  
Such a lovely face  
They're livin' it up at the Hotel  
California  
What a nice surprise  
60 What a nice surprise (background)  
Bring your alibis

Mirrors on the ceiling  
Pink champagne on ice  
65 And she said  
We are all just prisoners here  
Of our own device  
And in the master's chambers  
They gathered for the feast  
70 They stab it with their steely knives  
But they just can't kill the beast  
Last thing I remember  
I was running for the door  
I had to find the passage back to the  
75 place I was before  
Relax said the night man  
We are programmed to receive  
You can check out any time you like  
But you can never leave

## **Preamble to the Constitution of the United States of America**

- We the people of the United States, in order to form a more perfect Union, establish justice,
- 5 insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.

## The Gettysburg Address

November 19, 1863

Four score and seven years ago our fathers brought forth on this continent, a new nation, conceived in Liberty, and dedicated to the proposition that all men are created equal.

- 5 Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battle-field of that war. We have come to dedicate a portion of that field, as a final resting place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.
- 10 But, in a larger sense, we can not dedicate -- we can not consecrate -- we can not hallow -- this ground. The brave men, living and dead, who struggled here, have consecrated it, far above our poor power to add or detract. The world will little note, nor long remember what we say here, but it can never forget what they did here. It is for us the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so
- 15 nobly advanced. It is rather for us to be here dedicated to the great task remaining before us -- that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion -- that we here highly resolve that these dead shall not have died in vain -- that this nation, under God, shall have a new birth of freedom -- and that government of the people, by the people, for the people, shall not
- 20 perish from the earth.



From A Chorus of Stones  
by Susan Griffin

5 ... I am beginning to believe that we know everything, that all history, including the history of each family, is part of us, such that, when we hear any secret revealed, a secret about a grandfather, or an uncle, or a secret about nuclear weapons, our lives are made suddenly clearer to us, as the unnatural heaviness of unspoken truth is dispersed. For perhaps we are like stones; our own history and the history of the world embedded in us, we hold a sorrow deep within and cannot weep until that history  
10 is sung.

In some way I knew of the terrors of the concentration camps and Hiroshima before I read about them in history books. Am I trying to write off the sufferings of my own mind and of my family as historical phenomena? Yes and no. We forget that we are history. We are not used to associating our  
15 private lives with public events. Yet the histories of families cannot be separated from the histories of nations. To divide them is part of our denial.

... How many small decisions accumulate to form a habit? What a multitude of decisions, made by others, in other times, must shape our lives now. A grandmother's name erased. A mother decides to  
20 pretend that her son does not drink too much. A nation refuses to permit immigrants to pass its borders, knowing, and yet pretending not to know, this will mean a certain death. The decision is made to bomb a civilian population. The decision is made to keep the number of the dead and the manner of their death a secret.

25 But wherever there is a secret there is a rumor. For deep in the mind we know everything. And wish to have everything told, to have our images and our words reflect the truth.

## *The Physics*, Bk. II, Ch. 8, by Aristotle

5        Some serious people say that nature does not have purposes. That is,  
that nature does not work for goals. They say that things happen because hot  
is hot, and cold is cold. For example, rain doesn't come so that corn will  
grow and people will eat and prosper. Rather, it rains because water heated  
by the sun rises from the earth by evaporation and then, chilled by the atmosphere,  
10       becomes water again and falls as rain. Sometimes that is good for a farmer;  
sometimes it is not.

15       They make the same claim about each living thing. It just so happens, they say,  
that the teeth that are good for cutting are in the front of our mouths, and the teeth that  
are good for grinding what has already been cut are at the back of our mouths. It turns  
out well, but why should we think there is any purpose in it? After all, mere coincidence  
or chance might have brought about this arrangement of teeth in some living thing, and  
because of this the living thing was able to survive. This, however, is a bad argument.  
Mere coincidence or chance is not like that. What happens always, or almost always is  
20       not a matter of coincidence. It is a matter of how things naturally are.

25       Yet, many people wonder how nature can have purposes. They say that there  
is a great difference between the way human beings make things, and what happens  
naturally. They admit that when a carpenter makes a table, he has a purpose in mind.  
But oak trees, they say, just grow.

30       This opinion does not make sense. When I make something, I desire, and I  
choose, and I arrange things. Now think of a bird's nest, or a spider's web. If I were  
making those things would I make them differently? How do plants know to grow their  
roots down rather than up in order to find food?

35       Don't worry because you don't see birds, spiders and plants trying to choose.  
Sometimes the goal and the choice are not separate from what happens. If nature  
wanted to make boats, it would make them the same way  
we make them. The maker doesn't have to be separate from the thing made.  
Think of a doctor doctoring himself. Nature is like that.

### Socratic Seminar: *The Pledge of Allegiance*

1. Arrange the classroom as a **circle**.
2. Introduce Socratic Seminars to students as a way to talk and work together to understand different kinds of texts.
3. Distribute and discuss “**Dialogue and Debate**”. Emphasize that Socratic Seminars are based on dialogue.
4. Assign the following **prep work** for *The Pledge of Allegiance*, or one of your own.
  - Read **the text** carefully, like you would a love letter or a recipe.
  - Working in pairs and using a dictionary, define the following terms: pledge, allegiance, republic, nation, indivisible, liberty, justice.
5. Set the following **ground rules** for the seminar, or ones of your own.
  - Only one person talking at a time.
  - No hand raising, this is a conversation.
  - Be respectful of others and their thoughts.
  - Base your thoughts on something in the text.
6. Begin the seminar with the following **opening question**, or one of your own.
  - How is *The Pledge of Allegiance* a duty, a dream, and a goal?
7. Facilitate the dialogue by using **Serialized QuestioninJ'** during the seminar i.e. by “clicking on” parts of the students’ responses.
8. After bringing the seminar to a close, engage students in writing their responses to the following questions for **reflection**, or ones of your own.
  - How was today’s Socratic Seminar the same as and different from other discussions we have had in this class?
  - How did your understanding of *The Pledge of Allegiance* change?
  - On a scale of 1 to 10, how well did we do in following the ground rules?
9. Have students verbally share their reflections around the circle.
10. Good luck and have fun!

# **The Pledge of Allegiance**

I pledge allegiance to the Flag of the United  
States of America and to the Republic for  
which it stands; one Nation under God,  
Indivisible, With Liberty and Justice for all.

## **The Evolution of the Pledge of Allegiance**

### **The original version, from August 1892, was:**

I pledge allegiance to my Flag and the Republic for which it stands; one Nation indivisible, With Liberty and Justice for all.

### **The second version, from October 1892, was:**

I pledge allegiance to my Flag and to the Republic for which it stands; one Nation indivisible, With Liberty and Justice for all.

### **The third version, from 1923, was:**

I pledge allegiance to the Flag of the United States and to the Republic for which it stands; one Nation indivisible, With Liberty and Justice for all.

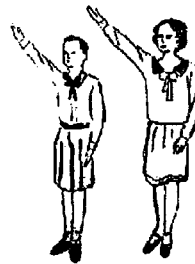
### **The fourth version, from 1924, was:**

I pledge allegiance to the Flag of the United States of America and to the Republic for which it stands; one Nation indivisible, With Liberty and Justice for all.

### **The fifth version, from 1954, is:**

I pledge allegiance to the Flag of the United States of America and to the Republic for which it stands; one Nation under God, indivisible, With Liberty and Justice for all.

### **Until WWII the pledge was recited using the salute shown below:**



<http://pledgeqanda.com/>

## **Resources Books for Socratic Seminars**

### **About the *Approach* of Socratic Seminars** .....

The Habit of Thought

By Michael Strong

Socratic Seminars in the Block

By Wanda H. Ball and Pam Brewer

Socratic Seminars and Literature Circles for Middle and High School English By Victor J.

Moeller and Marc V. Moeller

Socratic Circles: Fostering Critical and Creative Thinking in Middle and High School By Matt

Copeland

### **For *Texts* to be used in Socratic Seminars** .....

Citizens of the World: Readings in Human Rights (and other books) Published by

the Great Books Foundation

[www.greatbooks.org](http://www.greatbooks.org)

Various Touchstones Books (including Touchpebbles)

Published by Touchstones

[www.touchstones.org](http://www.touchstones.org)

Active Thinking Through Dialogue in the Elementary and Secondary Grades Published by

the National Paideia Center

[www.paideia.org](http://www.paideia.org)

## HABITS OF MIND

Thoughtfulness = Tools of Thought Used **HABITUALLY**

- ❖ What is it I think I know?
- ❖ How do I know what I know?
- ❖ How do I know *that* I know?
- ❖ What is the evidence?
- ❖ Whose viewpoint is this?
- ❖ How is it connected to other things?
- ❖ How else may it be connected?
- ❖ What difference does it make?
- ❖ What if . . . ?
- ❖ So what . . . ?