

# CLIL MultiKey lesson plan

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## LESSON PLAN

**Subject:** History

**Topic:** *The youth contestation: from Berkeley to Prague*

**Age of students:** 18-19 years old

**Language level:** B2, B2 plus

**Time:** 90-120 minutes

**Contents aims:**

**After completing the lesson, the student will be able to:**

Give examples of different sources to reconstruct the Sixties.

Identify causes and issues that shaped the era.

Identify main events characterizing the period of the youth contestation.

Resume Kennedy's carrier and analyze why is JFK's murder considered to be the beginning of the Sixties.

Compare Martin Luther King's and Mario Savio's speeches.

List the main elements of these speeches.

Distinguish main movements for the civil rights and for peace.

Consider the impact of the decade on individuals who experienced it.

Analyze how the '60s shaped the future of the world.

**Language aims:**

**After completing the lesson, the student will be able to:**

Use essential vocabulary about the period of the youth contestation.

Orally introduce information about the lesson.

Express a personal opinion about the period of the youth contestation.

Explain the main ideas of the topic.

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## **glossary**

campaign, civil disobedience, clamor, demonstration (against), strike, march against, nonviolent resistance, on strike, picket, revolt, riot over, rise (up, against) sit in, vociferation

## **Pre-requisites:**

Assess what they already know about the '60s, especially WWII and Cold war events.

## **Materials:**

tablet or pc

internet connection

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## **Procedure steps:**

This project will integrate disciplines such as writing, art and technology, with presentations, research, and thinking and listening skills.

1. First of all, teacher asks which are the sources to reconstruct this decade. Political speeches, arts, music, video and photos

Teacher explains what the Sixties were, using a timeline ([http://www.pbs.org/opb/thesixties/timeline/timeline\\_flash.html](http://www.pbs.org/opb/thesixties/timeline/timeline_flash.html)), then shows a short video <https://www.youtube.com/watch?v=fg6zqM2FgkU>. Students have to focus on the topic.

2. Teacher talks about this period, focusing on the Berkeley University and shows this video : <https://www.youtube.com/watch?v=28aPyBrPOYc>.

Students have to follow on a textual transcription, because Mario Savio's speech is a little difficult. Teacher asks : Which are the freedoms required by students? Freedom from? War. And freedom for? Civil rights and the associations for Black, Natives rights.

Then projecting the Zapruder video, teacher leads students to understand what is considered to be the beginning of the Sixties: JFK murder. Teacher resumes the Kennedy's carrier from the assignment to the Bay of the Pigs event.

3. Then the focus is on 1968: from Italian riots (battle of Valle Giulia) to Prague and then Paris. <http://www.history.com/topics/cold-war/cold-war-history/videos/calls-for-resistance-during-prague-spring> is the video chosen to speak about Dubcek and the Prague spring. Other video on the Prague riot is <https://www.youtube.com/watch?v=FfR64aJ7fI>

And in the same year other two murders: <https://www.youtube.com/watch?v=j6mxL2cqxrA> where Bob Kennedy announces the MLK death.

## **Assessment**

evaluation on listening skills

## **Attachment**

1. students' sheet

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## Students' sheet

1) Find the key words of Savio's speech, after the listening activity

### **Mario Savio: Sproul Hall Steps, December 2, 1964.**

We have an autocracy which runs this university. It's managed. We asked the following: if President Kerr actually tried to get something more liberal out of the Regents in his telephone conversation, why didn't he make some public statement to that effect? And the answer we received -- from a well-meaning liberal -- was the following: He said, "Would you ever imagine the manager of a firm making a statement publicly in opposition to his board of directors?" That's the answer! Now, I ask you to consider: if this is a firm, and if the Board of Regents are the board of directors, and if President Kerr in fact is the manager, then I'll tell you something: the faculty are a bunch of employees, and we're the raw material! But we're a bunch of raw material[s] that don't mean to have any process upon us, don't mean to be made into any product, don't mean to end up being bought by some clients of the University, be they the government, be they industry, be they organized labor, be they anyone! We're human beings!

[Applause]

There is a time when the operation of the machine becomes so odious, makes you so sick at heart, that you can't take part; you can't even passively take part, and you've got to put your bodies upon the gears and upon the wheels, upon the levers, upon all the apparatus, and you've got to make it stop. And you've got to indicate to the people who run it, to the people who own it, that unless you're free, the machine will be prevented from working at all!

2) Listen to and read MLK's speech

### **MLK's speech 28 August 1963**

And so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident, that all men are created equal."

I have a dream that one day on the red hills of Georgia, the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood.

I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.

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I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

I have a *dream* today!

I have a dream that one day, down in Alabama, with its vicious racists, with its governor having his lips dripping with the words of "interposition" and "nullification" -- one day right there in Alabama little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers.

I have a *dream* today!

I have a dream that one day every valley shall be exalted, and every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight; "and the glory of the Lord shall be revealed and all flesh shall see it together."<sup>2</sup>

This is our hope, and this is the faith that I go back to the South with.

With this faith, we will be able to hew out of the mountain of despair a stone of hope. With this faith, we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith, we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

And this will be the day -- this will be the day when all of God's children will be able to sing with new meaning:

*My country 'tis of thee, sweet land of liberty, of thee I sing.*

*Land where my fathers died, land of the Pilgrim's pride,*

*From every mountainside, let freedom ring!*

And if America is to be a great nation, this must become true.

And so let freedom ring from the prodigious hilltops of New Hampshire.

Let freedom ring from the mighty mountains of New York.

Let freedom ring from the heightening Alleghenies of Pennsylvania.

Let freedom ring from the snow-capped Rockies of Colorado.

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Let freedom ring from the curvaceous slopes of California.

But not only that:

Let freedom ring from Stone Mountain of Georgia.

Let freedom ring from Lookout Mountain of Tennessee.

Let freedom ring from every hill and molehill of Mississippi.

From every mountainside, let freedom ring.

And when this happens, and when we allow freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when *all* of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual:

*Free at last! Free at last!*

*Thank God Almighty, we are free at last!*

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3) *Answer:*

What did Martin Luther King want? Which are the main elements of the speech?

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Which are the differences between the two speeches?

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Which are the main movements for the civil rights and for peace?

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Which are the main events characterizing the period of the youth contestation?

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Which are the sources to reconstruct the Sixties?

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