

**MODEL UNIT**  
**BAND B**  
**LEVEL 3**

# WORKING FOR JUSTICE

**LIFE CONCEPT: GOD CALLS PEOPLE TO SERVE**

YEAR: ..... SUGGESTED DURATION: 4–5 weeks (135 minutes per week)

DATE OF USE: ..... FAITH STATEMENTS: : ① ② 3

**UNIT-SPECIFIC GOALS (highlighted)**
**1 GOD'S LOVE INSPIRES AND EQUIPS CHRISTIANS TO LOVE AND SERVE OTHERS**
**1a** explore Bible stories in which Jesus demonstrated love and service

**1b** explore Jesus' teaching about Christian love and service

**1c** explore ways people can love and serve in response to Jesus' love

**2 GOD CALLS ALL PEOPLE TO WORK FOR PEACE AND JUSTICE**
**2a** identify areas in which people are called to work for peace and justice

**2b** investigate the way Jesus brings peace

**2c** explore Jesus' attitude and actions towards people suffering injustice

**3 GOD CALLS CHRISTIANS TO SHARE THE GOOD NEWS BY WORDS AND ACTIONS**
**3a** explore the story of Jesus sending his followers to witness for him

**3b** explore Bible stories of people witnessing for Jesus

**3c** explore ways Christians witness for Jesus today

**STUDENT ASSESSMENT**
**ASSESSABLE STUDENT OUTCOMES**

Present a Bible story which illustrates Jesus' attitude and actions towards people who suffer injustice. (1a, 2c)

List and illustrate ways people can show love and service to others. (1c)

List ways of working for justice in the classroom. (1c, 2a)

Present ways people can respond to Jesus' love and service. (1a, 1c, 2a, 2c)

**ASSESSMENT STRATEGIES**

⇒ presentation

⇒ work sample

⇒ TRS B3/5, presentation

⇒ presentation

**UNIT SUMMARY**

Students explore the concept of justice and injustice. They investigate stories which demonstrate Jesus' love for and serving of people who suffer injustice. Students identify the way Jesus suffered injustice for all people and the ways people respond to Jesus' love and service. Students look at ways of working for justice and demonstrating love and service in the classroom.

## UNIT NOTES

This unit of work would be particularly effective if taught or integrated with a Studies of Society and Environment topic such as indigenous or multicultural issues, resources, or social systems. Concepts dealt with in the *Introduction* section could be investigated or developed further during Studies of Society and Environment sessions.

## INTRODUCTION

### 1. WHAT IS JUSTICE?

Students discuss what they know about rights and responsibilities (this could be related to home or school).

Students examine a copy of the United Nations Declaration of Human Rights, Teacher Resource Sheet (TRS) B3/1. You may need to help students clarify unfamiliar terms which are used in the document.

Show students photographs of people who are homeless, hungry, refugees or in a situation where they have been denied a basic right. Students work in pairs or in a small group to

- identify and list the rights that the people in the photographs may not have;
- list the possible causes contributing to this situation;
- list possible ways of helping these people.

Students discuss the meaning of justice and injustice. Use a dictionary if necessary to assist with definitions.

- Identify the relationship between rights and justice.
- Find examples or illustrations of injustice in the world, eg in newspapers.

Students work in groups to construct Y-charts (looks like, sounds like, feels like) giving specific examples of justice and injustice in the world. Groups join together and share responses.

### 2. OTHER PEOPLE'S SHOES

To assist students to imagine what it would be like to be 'in the shoes of someone else', have an assortment of different shoes such as football boots, expensive-looking shoes, work boots, worn-out sandals. You may put labels identifying the owners of some of the shoes, eg a popular football player's name on the boots, the Prime Minister's name on the expensive shoes. Students stand in the shoes, then they talk or write about what it would be like to 'be in those shoes'.

To help students imagine what it would be like to be 'in the shoes' of someone suffering from injustice you could

- read a chapter from a book which shows the injustices experienced by indigenous people, or the difficulties people experience living in a culture different from their own, eg *The Fat and Juicy Place* or *Onion Tears*;
- view a video such as *Babakueria* or a feature movie which deals with racism;
- read and discuss TRS B3/2.

Discuss the hopes and fears of the characters.

In groups identify any rights (see TRS B3/1) that they do not have.

Students choose one of the characters and write a diary entry as though they were in that person's shoes. Draw or make a pair of shoes you would imagine this person to be wearing. Students could stand in these shoes as they orally present their diary entry. Written diary entries can be attached to the shoes and displayed.

## DEVELOPMENT

### 3. JESUS HELPS PEOPLE WHO SUFFER INJUSTICE

Investigate the story of Jesus choosing Matthew (Mark 2:13–17). Discuss with the class why it would be considered wrong for Jesus to associate with a tax collector. Tell students that in Jesus' time (as in our own time) some groups of people also were treated unjustly. These people included Samaritans, women, lepers, beggars, tax collectors, fishermen and people who did not keep the religious laws. (You may wish to explore with your class possible reasons why these people were seen as outcasts.)

Students investigate the way Jesus loved and helped people who were treated unjustly in their community. Students work in groups and choose **one** of the following stories:

- |                                     |                                 |
|-------------------------------------|---------------------------------|
| Jesus and a Samaritan woman         | John 4:4–42                     |
| Jesus and children                  | Mark 10:13–16                   |
| Jesus and a blind man               | Mark 10:46b–52                  |
| Jesus heals a crippled woman        | Luke 13:10–17                   |
| Jesus and Zacchaeus                 | Luke 19:1–10                    |
| Jesus heals a centurion's servant   | Matthew 8:5–13                  |
| Jesus heals ten men                 | Luke 17:11–19                   |
| Jesus calls his disciples           | Matthew 4:18–21, 9:9–12, 10:2–4 |
| Jesus is anointed by a sinful woman | Luke 7:36–50                    |

Students plan a presentation in which one member of their group tells the story from the character's perspective, or the whole group dramatises the story. Include:

- information about the main character(s)
- injustice the character(s) experienced and the results of this injustice
- how Jesus demonstrated love and served the person(s)
- the impact Jesus' actions had on her/his (their) life.

#### 4. JESUS' LOVE EQUIPS PEOPLE TO LOVE AND CARE

Students read Matthew 25:31–46. They make a class list of the people Jesus describes, who need help and love. Add to the list other suggestions, provided by the students, of people today who suffer injustice or who need help and love.

Discuss with students responses to the following:

Jesus describes ways of showing love in Matthew 25. Where do people get the motivation to show this kind of love?

Students read

Romans 5:5                      1 John 4:7–12, 19  
to identify ways God equips Christians to love and help people.

Make a mural of Matthew 25:40 (CEV):  
*Whenever you did it for any of my people, no matter how unimportant they seemed, you did it for me.* Include illustrations of the people who need love.

Students examine the words of the song *All Out* (TRS B3/3) which is based on Matthew 25:31–46. Students identify the message in this song about Jesus' loving actions. Discuss:

- What injustices did Jesus endure for all people?
- What rights or freedom did his actions provide for all people?
- What are ways people can respond to Jesus' love and actions?

Christians believe that Jesus loved people so much that he was willing to suffer injustices in order that all people may have the freedom to live with God in a loving relationship, and respond by showing love and care and working towards justice for all people. As a result of Jesus' death and resurrection, people can have forgiveness for the times they fail to show love and care to others suffering injustice.

**Optional activities** could include:

- Investigate injustice to a particular group of people in your community or the world, eg Australian Indigenous people. See TRS B3/4. This research could take place as part of the Studies of Society and Environment curriculum.
- Invite a guest speaker from Christian service agencies such as World Vision, Lutheran World Service or Lutheran Community Care to talk about their work.
- Explore and demonstrate ways of supporting Christian service organisations.

### RESPONSE

#### 5. JUSTICE IN THE CLASSROOM

Students read Romans 12:9–18 and Colossians 3:13 to see how the apostle Paul described ways of showing love and helping people. Students work with a partner to write these suggestions in their own words and illustrate what they would look like in the classroom.

Students identify and examine injustices in the class and the results of these injustices. They plan ways of serving each other by working towards justice in the class. Students use TRS B3/5 and their work related to the Romans 12:9–18 and Colossians 3:13 as a resource.

Revisit these justice issues regularly throughout and after completing this unit.

When dealing with injustice in the class, remind students not to name or blame particular people when describing injustices which may have occurred.

#### 6. PRESENTATION

Students prepare a set of overhead transparencies or slides, a dance, mime or drama which reflects the message of the song *All Out* (TRS B3/3) and demonstrates ways people can go 'all out' in loving, helping and working towards justice for all people.

Include examples in this presentation of people working towards justice in the classroom and in the world. Consider having students present their items for assembly, chapel or to parents.

See TRS B3/6 for another way to use the song *All Out* or another Christian song with a similar message.

## YOU WILL NEED

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|--|---|
| <input type="checkbox"/> photographs or resources which illustrate the results of injustice, newspapers<br><input type="checkbox"/> dictionaries<br><input type="checkbox"/> an assortment of shoes<br><input type="checkbox"/> Bibles, Bible handbooks<br><input type="checkbox"/> photocopies of TRS B3/1, B3/2, B3/3, B3/5 for students | <input type="checkbox"/> paper or cardboard for charts<br><input type="checkbox"/> resources about groups of people in the world who have experienced or are experiencing injustice, eg indigenous Australians.<br><input type="checkbox"/> materials necessary for <i>All Out</i> presentation |
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## INTEGRATING INTO OTHER CURRICULUM AREAS

**English:** *Literature:* Explain and justify own opinions about texts. Find and cite elements of a text to support a point of view. Map plot structure. Write character portraits. *Everyday Texts:* Consider the needs of an audience when speaking or writing. Develop discussion and problem-solving skills. Plan, prepare and present short talks. Develop strategies for gathering, recording and reporting data. Report findings, present a written or spoken report.

**Society and the Environment:** *Investigate:* Gather, organise and interpret information, draw conclusions. Identify, analyse and clarify values. *Communicate:* Use appropriate ways of presentation. *Participate:* Negotiate and agree on roles. Contribute to decision-making and cooperation skills. *Time, Continuity and Change:* Australian history pre-1900 (Aboriginal lives during British settlement). *Culture:* Effects of cultural diversity (customs, reasons for prejudice, harassment). Democratic rights of individuals. *Social Systems:* How social systems meet people's needs. Need for rules, how decisions and laws are made. Cause of conflict in and between social groups. Ways of solving conflict.

**Health:** *Identity:* Consider people's diversity. Identify values, attitudes, stereotypes of self and others. *Interaction, Relationships and Groups:* Investigate responsibilities.

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## UNIT EVALUATION

Which activities worked well in this unit?

Which resources were useful in the implementation of this unit?

How did I respond to the range of students' attitudes to injustices in the world and ways people can work for justice?

How did I respond to the range of students' understanding of Jesus' actions of love and service towards people suffering injustice?

What would I do differently if I was teaching this unit again?

How will I use and build on knowledge, understandings, skills, attitudes, and values students have developed in this unit?



- All people in the universe are born free and equal.
- No-one has the right to take away another's freedom because of age, sex, race, colour, beliefs or language.

- These freedoms belong to all people.

It does not matter where they live or how rich they are or how much power they have.

- All people have the following rights:

1. the right to life
2. the right to freedom
3. the right to be safe from harm
4. the right to humane punishment
5. the right to be treated fairly under the law
6. the right to a trial if a criminal charge is brought against a person
7. the right to be presumed innocent until proven guilty
8. the right to privacy and to an honourable reputation
9. the right to travel within a country or outside of its borders
10. the right to seek asylum in another country
11. the right to a nationality
12. the right to marry and raise a family
13. the right to own property
14. the right to believe and think as a person chooses
15. the right to express an opinion aloud
16. the right to assemble peaceably
17. the right to take part in the government
18. the right to work for a fair salary and to receive equal pay for equal work
19. the right to join or form a union
20. the right to rest and leisure
21. the right to adequate food, clothing and shelter
22. the right to adequate medical care
23. the right to unemployment insurance in case of sickness, disability, or old age
24. the right to free education
25. the right to enjoy the arts and benefits of science

# Family's harsh treatment from racists

By PETER MORGAN

FOR MUCH OF HIS 22 YEARS, "David" has suffered constant taunts because his skin is black.

Told that he was dirty, he once scrubbed himself until his skin shed. He was constantly told he was "stupid", even though he was a bright student.

He was blamed for things he did not do and, on occasions, he was beaten up.

His sister, "Lee", 16, has also been targeted but not nearly as much as her brother - because she is, in her mother's words, "almost white".

Both have the same parents - a white South Australian mother and a North American negro father.

Their mother, "Lynn", 41, said: "There have been many times when I thought my heart would break at hearing the taunts and seeing my children's pain."

His bullies were echoed by her husband, "Chad", who added: "It's shocking just how hard some people can make other people's journeys through life."

The racial hatred has not divided but the Adelaide family has stuck together, determined to rise above it all.

They spoke and passionately pro tested but, for fear of reprisals, told that their real names not be used.

There is a story of blind bigotry and prejudice, involving people of all ages in an "encompassed" society.

They contacted The Advertiser after the publication last week of a letter from a young black boy writing answers to the questions he received.

In reply to the boy, Lynn wrote: "Ignore the taunts of other children and don't wear the shame that some adults may try to heap on you."

"I've watched my own children experience all this."

Lynn said her son had repeatedly been called a "nigger", been spat at and beaten up.

She said her son had narrowly avoided being deliberately run over three times.

He had been rejected by the parents of his school friends, he had been served hot in shops and sometimes was asked to leave "just because he is black".

David said: "It was worse adults."



Parents of a family that have been racially harassed and the boy said to "The Advertiser"

including teachers, rather than kids who caused the problems.

"If a group had done something wrong, I was always singled out. It happened all through primary and secondary school."

Lee said: "It has happened to me, too, you had better punishment but for dropping a pencil."

"All sorts of things have happened to me but I never had the violence or things like that."

David said he often felt "anger and disgust" at how he is treated "but mostly it's just annoying".

"I don't want to sound like a whinger because there are many others in the same boat," he said.

Lynn said that before the married

she gave much thought to how child care from a interracial marriage would be accepted.

"I knew the world wasn't a perfect place but I had no idea the racism would be so big," she said.

"I really hadn't experienced prejudice, I didn't know just how cruel some people can be."

Lynn said racism could only be defeated if parents led by example.

"Parents need to teach their children, be word and by example from a young age, about respect and tolerance of people of every race," she said.

"I have often wondered whether parents really know what their children are saying and doing to children of other races."

From THE ADVERTISER, Adelaide 21 July 1997. Used with permission.  
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## FAMILY'S HARSH TREATMENT FROM RACISTS

Read the newspaper article: *Family's harsh treatment from racists*. Discuss and answer the following questions.

1. What injustices has 'David' experienced? \_\_\_\_\_

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2. If you were in 'David's shoes', how would you feel about the injustices you have experienced? \_\_\_\_\_

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3. Why do you think that people have treated 'David' in the way described in the article? \_\_\_\_\_

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4. If 'David' was in your class, what could you do to help him? \_\_\_\_\_

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Choose one of the following activities:

- Write a letter to 'David' or to the editor of a newspaper, giving your views about this article.
- Write a prayer for 'David', his family and for other students who have experienced racism.
- Write a diary entry as though you were 'in the shoes' of 'David'. Tell of your experiences and feelings.

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# ALL OUT



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Whatever you do for one of these, my brothers,  
whatever you do, whatever you say,  
whatever you do for one of these my brothers,  
whatever you do, you do it for me.  
Yes, Jesus, he gave up his power and glory.  
He suffered and died so that we could be free.  
Yes, Jesus went all out for love for his people;  
Jesus went all out for you and for me,  
Yes, Jesus went all out for you and for me.

**Chorus first time:**

All out.  
It's time to go all out for Jesus.  
All out.  
It's time to live love to the full.  
All out.  
Our lives are all open before us.  
Let's pray for the Spirit to burn in our hearts.  
Let's look up to Jesus to make a new start.

**Chorus second time:**

All out.  
Loving is giving and sharing.  
All out.  
Giving yourself to the Lord.  
All out.  
Sharing the love of the Saviour  
Let's pray for the Spirit to burn in our hearts.  
Let's look up to Jesus to make a new start.

Written by Chris Jaensch 13 Charles St, Valley View 5093  
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Permission given for use of words and music in schools.



## All Out

Words & Music by  
CHRIS JAMISON

What  
ever you do for one of these my bro - thers, what ever you do, what  
ever you say. What ever you do for one of these my bro - thers, what  
ever you do you do it for me. Yes, Je - sus, He gave up His  
power and glo - ry, He suffered and died so that we could be free. Yes,  
Je - sus, went all out for love for His peo - ple. Je - sus went all out for  
you and for me. Yes, Je - sus went all out for you and for  
all. ALL OUT! It's  
time to go all out for Je - sus. ALL OUT! It's  
time to live like so the full. ALL OUT! Our  
lives are all up - on be - fore all. Let's pray for the Spl - endor to  
burn our hearts. Let's look out to Je - sus to make a new self.

THE END



## JUSTICE IN THE WORLD

Choose one group of people in the world  
who have experienced injustice  
which you would like to research.

Name of group \_\_\_\_\_

**1** Identify and list the injustices which these people have experienced.

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**2** List the results of these injustices.

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**3** List ways people can work towards justice for these people.

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**4** List specific ways you can work towards justice for these people.

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**5** How do you intend to present this information?

Audience: \_\_\_\_\_

Purpose of presentation: \_\_\_\_\_

Type of presentation: \_\_\_\_\_



## JUSTICE IN OUR CLASSROOM

Choose a partner or form a small group  
and complete this sheet.

Be prepared to share your responses with the class.

Please **DO NOT** write the names of particular students  
when describing injustices which may have occurred.

- ① List any injustices you have seen or experienced in the class.

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- ② Choose just **ONE** of these and tell about the results of this injustice.

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- ③ Make a list of rights to which you feel all members of our class should be entitled.  
For each of the rights, list corresponding responsibilities which will help all of us work  
towards justice in the class.

RIGHTS	RESPONSIBILITIES
<i>To feel safe at all times</i>	<i>We will look for ways to help each other.</i>

- ④ List other ways students can work towards justice in the class.

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- ⑤ Share your ideas with the class and use them to develop a class list of rights and responsibilities.

# TREATY

*This music-and-mime presentation could be used after completing a unit of work on justice and Australian Indigenous issues. This presentation highlights the impact of European settlement on the Indigenous people of Australia, which included many injustices. The good news is that the action of Jesus' death and resurrection for all people reconciles people to God and to each other.*

**You will need:** The tracks *Gapu* and *Treaty* by Yothu Yindi from the CD *The Tribal Voice Album* and the song *All Out* by C Jaensch.

Characters	Props
traditional Aboriginal people (adults and children)	camp-fire setting with traditional tools
1700's British sailors and admiral	boat (cardboard boat with holes for the oars), Union Jack flag on pole
two non-Aboriginal builders	model house, house plans, axe, rope
non-Aboriginal office workers	
non-Aboriginal government officials	briefcases, documents
non-Aboriginal schoolteacher	white T-shirts, chairs and desks, whiteboard,
non-Aboriginal children	skateboards, balls, etc

## Scene 1 (track *Gapu*)

Aboriginal people engage in traditional activities, eg men and boys making tools, tracking, hunting; women and girls gathering, preparing food.

## Scene 2 (beginning of track *Treaty* and continues to the first chorus 'treaty yeah')

Boat with sailors and admiral 'rows' onto the stage in time to the music. Admiral steps out of boat, looks around pleased with what he sees. Notices Aboriginal people, tries to shoo them away. They refuse to move, he returns to boat and gets rifle; fires it into the air. Aboriginal people run, cowering in a corner. Admiral nods his head, smiles, raises Union Jack flag, returns to boat. Boat and sailors row off.

## Scene 3 (Aboriginal singing continues into next verse until the second chorus)

Two builders enter with house. Look at plans of more houses, discuss plans. One takes out an axe and 'chops' trees down. The other gets a rope and ropes off a small area surrounding Aboriginal people.

Office workers walk across the stage, stop and look at the Aboriginal people, then turn to the audience, shake their head in disgust and walk off.

## Scene 4 ('Treaty yeah' and next verse until the words 'promises disappear')

Two officials walk up swiftly to the Aboriginal people; show them a piece of paper and then try to take their children who are hiding behind their parents.

Officials and people move from side to side in time with the music, imitating a struggle to take the children. Children are dragged away leaving parents with arms outstretched, begging for children with looks of pain and horror.

## Scene 5 ('this land was never given up' to music interlude)

Officials put white T-shirts on children and seat them as in school. Teacher enters with whiteboard. Points to words on board: *History of Australia from 1788*. Children put their head in their hands.

## Scene 6 (music interlude to the end of the chorus 'treaty yeah')

Non-Aboriginal children enter playing. Aboriginal children try to join in. Non-Aboriginal children push them away, shoo them off and whisper about them. Aboriginal children sit at the front of the stage with their heads down looking sad.

**Scene 7** ('Well I heard it on the radio' to the beginning of the final chorus 'treaty yeah'.)  
Teacher turns whiteboard around to reveal a cross. All characters return to stage; take away rope from around Aboriginal adults, shake hands with them; take them to their children. White children invite Aboriginal children to join their game.

## Scene 8 (final chorus)

All people move to front of the stage holding hands and sit down. Continue holding hands moving in time to the music, finishing with hands in the air.

Complete item by singing song *All Out* by C Jaensch.

M Weckert 1996

