Integrating SMSC within Teaching and Learning in Further Education

Curriculum Ideas for the Learning and Skills Sector

SPIRITUAL

SOCIAL

MORAL

CULTURAL

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Saltley Faith and Learning Series: 4

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Integrating SMSC within teaching and learning in the Learning and Skills Sector

1.1 Introduction: whole people matter

All good further education providers are passionately committed not just to the delivery of high quality courses, but to the development of their students as whole people, able to make a positive contribution to society through their work and the rest of their lives. This means attending to learners' spiritual, moral, social and cultural development (SMSC), as well as to their subject knowledge and skills.

> *Ask a learner to talk about a good teacher whom he or she knows and you will soon be listening to a description of someone who clearly values the whole person… When we seek to raise attainment and improve yet further on quality, we know that valuing each person as a unique being is a fundamental requirement… whatever a learner's programme of study, opportunities for the development of spiritual, ethical, social and cultural understanding and skills will exist… the highest quality learning develops the whole person and…., as nothing is value-free, spiritual, ethical, social and cultural dimensions lie at the very heart of this process (Whole People Matter*, 2003, p. 1)*.

In an already crowded curriculum, this can nevertheless appear a challenging task. There may be a temptation to leave SMSC to enrichment time or lunchtime activities.

The resource is based on two underlying convictions:

- Addressing SMSC through the curriculum is better than offering it merely as a 'bolt-on' extra

- This applies across all subject areas – both the 'vocational' and the 'academic'. This resource, however, focuses primarily on the vocational areas.

This resource seeks to show that SMSC can be fruitfully integrated into teaching and learning, to the benefit of both subject knowledge/skills and to students' wider personal development, and it offers some practical proposals as to how this might be done. This document provides:

1. A rationale for integrating SMSC into teaching and learning in the FE and skills sector

2. Some practical guidance on how SMSC issues can and do naturally arise in the curriculum, and how to make the most of these.

It is based on work undertaken by staff from colleges within the Midlands region, working with Dr John Wise, former Chief Executive of fbfe (the National Council of Faiths and Beliefs in Further Education) and Dr Ian Jones, director of the educational charity St Peter's Saltley Trust. The centrepiece of the resource is a grid of SMSC discussion ideas first developed at Peterborough Regional College in the course of the college's participation in a project called 'Integrating SMSC into Teaching and Learning in Further Education', run by John Wise and Ian Jones. We would particularly like to thank Katie McAllister, Graduate Employability and Progression Lead at University Centre Peterborough, and former colleagues at Peterborough Regional College, for their work on this grid and their consent to share it as part of this resource.

1.2 Who is this for?

Senior Managers will find this resource useful in developing a whole-college values strategy which is embedded down to the level of specific curriculum areas. The resource also highlights how teaching and learning with SMSC included can help deliver on key sector obligations (for example, around equalities, inspection requirements and Prevent).

Curriculum leaders will find in this resource practical suggestions which will enable the planning of learning with SMSC included, and material to assist in supporting colleagues in the linking of SMSC and teaching and learning.

Teaching staff will find in this resource specific, practical suggestions for identifying and exploring the spiritual, moral, social and cultural dimensions which are already present or implied in the courses and units they teach.

1.3 What this resource is (and is not)

The focus on Spiritual, Moral, Social and Cultural Development in this resource requires some further explanation. A fuller definition of SMSC and justification of its importance to teaching and learning in the FE sector is given below (Section 1.4). For the moment, it may be helpful to explain the purpose of the resource.

- First, the resource does NOT seek to privilege any particular religious, spiritual or non-religious worldview; nor is it about Religious Studies as a curriculum area.

- Second, the resource does NOT put forward any particular body of SMSC 'content' to be covered in any curriculum area; its primary purpose is to identify possibilities and offer suggestions for exploring what is already present or implicit in different curriculum areas. It 'is a way of thinking, rather than having to prepare and include complicated additional materials. It is about spotting opportunities and seeing potential' (*Training Voices*, pp. 17-18).

- Instead, this resource IS about raising awareness of the prevalence of the spiritual, moral, social and cultural dimensions of everyday life and in the different academic and vocational areas colleges prepare students for.

- The resource IS also about how we enable learners to appreciate and value different approaches to issues relating to culture, society, morals/ethics and the spiritual dimension to life, but also to develop critical awareness of these different approaches.

- In this respect, the resource IS concerned with the development of the spiritual, moral, social and cultural intelligence of learners – i.e., their ability to reflect and discern on these matters intelligently. This is an important part of personal and intellectual development regardless of what religious, spiritual or non-religious worldviews a learner holds.

In these respects, integrating SMSC into teaching and learning provides opportunities for learners to develop skills in debating, discussing, listening and speaking well; in being critically reflective on their own beliefs, values and worldviews and those of others they encounter through their subjects of study, and in preparing learners for the 'intelligent management of life' in a multi-faith, multi-cultural society. In essence, a person will be a better animal carer, motor mechanic or travel agent if they are more fully aware of the spiritual, moral, social and cultural implications of their work.

1.4 SMSC: what it is and why it matters

Some further explanation of what is meant by Spiritual, Moral, Social and Cultural development is needed here, in order to understand the resource which follows. There are already several sector-specific publications which explore definitions of SMSC in detail (listed at the end of this introduction), and so what is provided here is a summary of key points.

In the non-statutory guidance on SMSC issued by LSIS in 2011, SMSC is defined in relation to three core attitudes:

- **Self-Awareness** (confidence in one's own views, beliefs and identity, a realistic and positive sense of one's own ideas, recognition of one's uniqueness as a human being, sensitivity to impact on others, recognition of one's own limitations and prejudices)

- **Respect for All** (developing skills and willingness to learn from others, to critically evaluate difference and diversity, to appreciate the feelings and ideas of others but also recognise their biases and limitations)

- **Open-Mindedness** (willingness to learn and gain new understanding, ability to discuss and disagree well, willingness to go beyond surface impressions of others, and to distinguish between opinions, viewpoints and beliefs) (*SMSC Report*, p. 14)

Recognising the inevitable overlaps between them, the 2011 Guidance goes on to define each of the four components of SMSC, of which a précis is given here:

- The **Spiritual** 'relates to the development of the inner life, and the attribution of meaning to experience', drawing on either conventionally religious, spiritual or non-religious worldviews. This includes reflecting on questions of meaning and truth, concepts and experiences that are at the heart of major religious and non-religious worldviews, and developing imagination, curiosity and wonder about life.

- The **Moral** 'means exploring, understanding and recognising shared values, as well as developing the ethical frameworks that underpin these values'. This includes considering what is of value, developing ideas of right and wrong, justice, honesty and truth, reflecting on the sources of moral thinking and the influence of family, friends and the media, and developing the ability to apply moral insight to important social questions. It also means understanding that all decision-making has moral underpinnings and moral consequences.

- The **Social** 'involves learners having a political and socio-economic context which enables them to work effectively together and participate successfully in the community as a whole'. This involves understanding core social values including democracy, justice, the rule of law and tolerance of others. It involves the valuing of diversity and an appreciation of individuals' rights and responsibilities, including to the environment.

- The **Cultural** involves 'developing an understanding of one's own culture and of other cultures locally, regionally, nationally and internationally', learning 'that cultures are not static' and also 'learning to feel comfortable in a variety of cultures and being able to operate in the emerging world culture' provided by modern technology. This includes critical awareness of both one's cultural assumptions, encountering cultural diversity and appreciating the role of the arts and creativity. (*SMSC Report*, pp. 14-17).

As the area which is arguably most difficult to define and which some find the most difficult to express, some further comment on the 'spiritual' in SMSC may be helpful. To speak of 'spiritual development' within the FE sector is NOT to promote or foster any particular religious, spiritual or non-religious worldview, nor is it to actively proselytise, nor to seek to give learners 'grades' for spiritual development *(The 'S' Word*, p. 3). However, 'spiritual development' does involve encouraging:

> …respect for different people's feelings and beliefs. It relates to all human beings and may or may not involve a specific faith commitment. It relates to those aspects of ourselves which wonder about purpose and meaning in our lives, and respect for alternative views, whether these are religious or otherwise. In terms of spiritual development in the Vocational and Educational context, every learner has the right to have his or her ideas about life heard. In turn spiritual development expects learners to listen to and respond to others (Training Voices, p. 3).

Further exploration of 'spiritual' development is given in Appendix 1.

Why might students' spiritual, moral, social and cultural development be part of the core business of any good college?

- Research with successful college leaders suggests a clear commitment to leading on the basis of clearly-articulated values, a belief that talking about those values was important and clarity that spiritual values (as broadly understood) translate into college structures and processes *(Talking to Leaders about Spiritual Leadership,* pp. 9, 11).

- Regarding teaching and learning, no body of knowledge or curriculum content is ever value-free. It is pedagogically and ethically healthier to explore those values head-on than to leave them unquestioned. Engaging head-on with questions of values, beliefs, worldviews and ethics helps develop higher order thinking skills (*Challenging Voices*, p. 29).

- The preparation of learners for future employment must take into account the world in which they will be working, and particularly the implications of cultural change. This means not only preparing someone to be qualified in construction, for example, but also prepared to function successfully in the working environment (*Training Voices*, p. 5). Attending to SMSC development at college can support this in numerous ways: for example, in familiarising students with the religiously and culturally diverse range of colleagues and customers they will encounter in their future workplaces. SMSC can also foster other kinds of transferable skills – for example, confidence and skill in articulating and presenting ideas, and learning to appreciate the insights of others.

- Frequent surveys suggest that small and large businesses seek staff who not only have the technical or professional knowledge to undertake a role, but who can also show the requisite character to act with integrity in the workplace, and to treat a diverse customer base with appropriate understanding and respect. The 2017 CBI/Pearson Education and Skills Survey particularly noted employers' dissatisfaction with applicants' business and customer awareness, international cultural awareness and attitudes and behaviours (e.g., self-management and resilience) (*Helping the UK Thrive,* p. 93). These are precisely the areas which SMSC development seeks to address. Moreover, in the rapidly-changing work environment of the early 21st Century, in which specialist technical knowledge evolves rapidly and few (if any) will have one job for life, these softer skills of customer service, faith literacy, cultural literacy and personal integrity will continue to be needed regardless of how other aspects of working life evolve.

- Exploring spiritual, moral, social and cultural dimensions of life and learning can give learners a greater sense of personal ownership of their thoughts and actions, a more critically-aware understanding of the world and the impact of their actions on others (*SMSC Report*, p. 17).

- Moreover, although it is not the primary reason for taking SMSC seriously, learning and skills providers also need to attend to several important policy drivers:

- Integrating an exploration of spiritual, moral, social and cultural questions into teaching and learning can help a college deliver on its obligations to foster British values of democracy, the rule of law, individual liberty and mutual respect for/tolerance of those with different faiths, values and worldviews (see Section 5).

- The current inspection framework for the further education and skills sector notes that amongst other things, 'the curriculum should support learners to develop their knowledge and skills beyond the purely academic, technical or vocational. This judgement evaluates the provider's intent to provide for the personal development of learners, and the quality of the way in which it does this'. In addition, whilst providers 'cannot make their learners active, engaged citizens… they can help them understand how to engage with society and provide them with plentiful opportunities to do so'. Evidence of this includes how well providers develop learners' character, the quality of debate and discussion, learners' understanding of protected characteristics under the Equality Act, and 'how they celebrate the things we have in common' (*Further Education and Skills Inspection Handbook 2019*, sections 202-205).

- The Equality Act of 2010 places upon colleges and other public sector organisations a statutory duty to eliminate unlawful discrimination, harassment and victimisation, advance equality of opportunity and foster good relationships between people who share a protected characteristic and those who do not.

- Current guidance on Study Programmes for 16-19s include the expectation that these include 'other non-qualification activity to develop students' character, skills, attitudes and confidence, and to support progression', opportunities for work experience to develop 'softer' skills and youth-led social action (*Promoting Fundamental British Values through SMSC*, pp. 5, 12-13)

1.5 SMSC, British Values & Whole-College Values

No college is a value-free space, and good colleges have frequently developed their own values frameworks to guide policy and governance, teaching and learning, and student wellbeing. The question is: what kind of values might a college wish to promote?

The responsibility to promote British Values (as defined in 2014 DfE guidance) has been a major concern of educational providers in recent years, not least in the learning and skills sector. In government guidance, British Values have been defined as 'democracy, the rule of law, individual liberty, and mutual respect and tolerance for those with different faiths and beliefs'. This has come within the context of rising concern about violent extremism in various forms and a rise in incidents of racial and religious hatred (*Hate Crime*, p. 1; B*eyond the Incident*, p. 5). In order to challenge and respond to this situation, colleges are expected to address British Values within teaching and learning, but also across the whole college – including the lead and example offered by senior management (*Home Office Prevent Duty Guidance Consultation 2014*, pp. 23-24).

Values are not merely policy statements, however, but take on substance as they are put into action. Colleges demonstrate the value of democracy, tolerance and the rule of law by modelling their relevance in the processes and the everyday business of college life, and by taking the natural opportunities this modelling presents to highlight their role in creating a healthy college ethos. For example:

- Attention to health and safety, learner behaviour policies or safeguarding processes show the value of the rule of law;

- Having a robust learner voice mechanism, fair and transparent student elections and student representation on a college governing body show democracy at work;

- Commitment to anti-bullying, faith and cultural awareness activities and well-conducted student debate shows the value of individual liberty, and respect and tolerance for different faiths and worldviews.

In this way, British Values are communicated and implemented not as a dry piece of statutory guidance which has to be fulfilled, but because they reflect 'the way we do things around here' (*A Values Strategy for FE*, pp. 10-13). Conversely, values which remain mere statements of intent lose the power to transform.

The same applies to teaching and learning, as another fundamental aspect of the life of a college. There is understandable nervousness amongst hard-working teaching staff that 'British Values' constitutes yet another body of material that needs to be shoe-horned into an already full curriculum. This certainly remains a danger. However, if done well, questions about democracy, the rule of law, individual liberty and respect and tolerance for religious diversity emerge quite naturally from teaching and learning – both in terms of specific curriculum requirements but also through a good teacher's passion to help her/his students grow into rounded humans and citizens equipped and confident for their future life and work.

This is where the link to SMSC development comes in. As the report *A Values Strategy for FE* (2016) asserts, 'curriculum provision which embraces SMSC, with elements of citizenship to cover the more overtly political aspects of British values, will satisfy the requirement to deliver both SMSC and fundamental British Values, particularly with reference to faith and belief' (p. 13). SMSC begs the value questions and the 'why' questions which lie behind all that a nation might wish to aspire towards. If a college is doing SMSC well, it is also likely to be doing British Values well, in that SMSC themes such as respect for others, living well with diversity, becoming literate in the beliefs, values and worldviews of ourselves and others, and recognition of the character and values of our society and culture correspond closely to the main themes within the DfE guidance on British Values. In this respect, three apparently separate but equally important strands of work – SMSC, British Values, and the development of a whole-college values framework - flow together.

1.6 Outline of the Resource

Whilst the case for integrating SMSC into the curriculum has already been made elsewhere (*Challenging Voices 2013*) there has been a need to provide further examples and case studies of how this might work in practice – and specifically what SMSC themes are begged by different curriculum areas. This resource offers some initial suggestions across a range of curriculum areas widely covered by UK colleges. In many cases, the topics suggested here will arise quite naturally in curriculum delivery – for example, through classroom discussion. However, more extended treatments could be developed via site visits, placement projects, guest speakers, the college calendar and observance of wider cultural festivals or special events. Each of these will offer further opportunities for skills development.

However, it should be re-emphasised that embedding SMSC into teaching and learning does not need to involve the development of additional units of work which then need to be somehow squeezed into the curriculum. Often, it can be facilitated by allowing the spiritual, moral, social and cultural questions implicit in the curriculum to be brought to the surface. Anecdotally, evidence from Ofsted reports suggest that inspectors tend to take a positive view of teaching which takes the time to explore opportunities presented by the curriculum material to explore wider SMSC-related questions, since doing so shows that SMSC is fully embedded into teaching and learning rather than just a 'bolt-on' extra.

Rather than being a definitive list, this resource offers a model and some possible ideas. There is considerable scope to identify further connections, and this might most profitably be done via a conversation between subject specialists and experts in religion, belief and values (for example, a college chaplain), working together to identify further potential connections. Additionally, the business of integrating SMSC into teaching and learning needs to adapt constantly to changing curriculum requirements and a changing wider social and cultural context. That said, it is hoped that this resource will give a flavour of what is possible.

The resource is in three parts:

Part 1: This introduction provides a brief definition of Spiritual, Moral, Social and Cultural development and explains the value of integrating SMSC into teaching and learning. A list of references and further reading is provided, along with an appendix on the 'spiritual' in SMSC.

Part 2: Is a grid of discussion starter topics for different curriculum areas offered widely across the Further Education sector. This is based on a similar grid developed by staff at Peterborough Regional College as part of the project 'Integrating SMSC into Teaching and Learning'. Curriculum developers and lecturers might take an idea from this list and develop it in their own way. There is plenty of scope to draw upon contemporary examples – for instance, what social and moral issues are raised by the development of driverless cars? What social, cultural and spiritual issues are raised by social media debate about the wearing of a veil? Several topics are highlighted – these are then developed in part 3 of the resource.

Part 3: This final section of the report consists of more detailed worked examples of ten of the discussion starter ideas contained in part 2. These examples are not lesson plans, but are designed to resource the teacher/lecturer with ideas, questions and content relevant to their curriculum area. The ten worked examples cover a range of curriculum areas, and each focuses particularly on one aspect of SMSC – either the 'spiritual', the 'moral', the 'social' or the 'cultural' (whilst acknowledging, as this introduction has shown, that these four dimensions can never be wholly separated).

For each topic, there are:
- Links to aspects of the curriculum (drawn from common current syllabus specifications) and/or British Values
- A brief unpacking of some key ideas and themes raised by the topic
- Example questions for use with groups
- Some resources and links along with some suggestions for alternative SMSC approaches to the topic

As worked examples, the ten topics featured in part 3 are suggestive of the potential for integrating SMSC development within teaching and learning, and teaching staff/subject managers are encouraged to develop their own ideas as well.

Appendix 1:

Further Exploration of the 'Spiritual' in SMSC Development

Of the four key components of SMSC, 'spiritual' development is often seen as most difficult to define. This is partly because amongst academic researchers and practitioners, there is no single, universally-agreed definition of 'spirituality'. In everyday language, 'spiritual' is often used in contradistinction to 'religious' (e.g., 'I'm not religious but I am spiritual'). Whilst such usage rightly recognises the existence of various worldviews outside the major world religions (some strongly 'transcendent' in character), it nevertheless underestimates the degree to which there are many affinities between what we call 'religious' and 'non-religious' worldviews (even as there are also differences). Moreover, although many people see the 'religious' and the 'spiritual' as separate spheres, most religious traditions would regard the 'spiritual' as a fundamental dimension of what it means to be religious.

Here however, in both the sector guidance and this resource, the world 'spiritual' is used to describe a much broader meta-category of human endeavour and experience (akin to other meta-category words such as 'political', 'economic', 'social' or 'scientific'). In this respect, we might justifiably talk about a 'spiritual dimension' to life, which features in various ways in both 'religious' and 'non-religious' worldviews. If so, taking the 'spiritual' seriously means taking both 'religious' and 'non-religious' worldviews seriously.

Although there is no universally agreed definition of 'spiritual' and the term is often used with little definition, a significant body of thought and research has made more serious attempts to define and even find proxy measures for the 'spiritual'. Whilst these vary widely, there are some frequently recurring themes in understandings of 'the spiritual' across religious and non-religious worldviews:

- The importance of **cultivating the inner life**, and the consequent value of self-knowledge.

- The importance of **harmonising/integrating the inner life** (and its deeply-held values and convictions) **with the outward life** (by 'outward' we mean: how we actually live in the world and cultivate relationships with others and the environment), rather than focusing only the inward or the outward.

- The importance of discovering **meaning and purpose in life** – of understanding and orienting oneself in relation to whatever is of **'ultimate concern'** (which in different worldviews may be God or gods, a non-theistic spiritual realm, or the discovery of other kinds of truth. In some understandings, that 'ultimate concern' may be a purely subjective, personal matter, whilst in others – e.g., contemporary science or many world religions – it may relate to a search for an ultimate truth; a universally applicable account of the reality of things).

- The importance of **a sense of connectedness; of some form of interconnection between all things**. Connectedness with the 'Other' tends to be multi-layered and usually includes two or more of: 1) Connectedness to one's self – i.e., the development of the whole person; 2) Connectedness to other human beings; 3) Connectedness to the natural world/the universe; 4) Connectedness to a transcendent reality, and/or divine reality. Christians, Buddhists and adherents of some holistic spiritualities, for example, might see 'connectedness' in relation to all four, whilst secular Humanists may not regard the last of these as a legitimate object of spiritual searching. However, all would agree on the importance of relating to an 'Other' that is beyond oneself.

- As a result, most conceptions of the 'spiritual' emphasise the importance of discerning and developing **positive life values**, compassion for others being amongst the most commonly cited.

- Linked to the importance of the interconnectedness of things, most conceptions of the 'spiritual' contain some emphasis on **wonder**, and the possibility of experiencing moments of elevation above one's everyday consciousness as one grasps the reality of the Other. Some 'spiritual' traditions will interpret that explicitly as an experience of the divine; others will speak of wonder only in relation to the material world.

Significantly, most of the above themes appear in the 157 Group's 2014 report *Talking to Leaders about Spiritual Leadership.* College leaders representing a variety of religious and non-religious worldviews tended to agree on

the importance of values in further education (particularly fairness, justice and the 'golden rule'). Whilst able to be self-critical and aware of their shortcomings, college leaders also emphasised the importance of expressing their fundamental beliefs and values through their leadership in speech and action. Interviewees also emphasised the importance of affirming and developing the 'whole person' (both students and staff), and were in possession of a strong sense of service and purpose in their work (*Talking to Leaders about Spiritual Leadership*, 2014).

In this respect, it should be emphasised that the 'spiritual', the 'moral', the 'social' and the 'cultural' are generally regarded as fundamentally intertwined, rather than being mutually exclusive categories. Many traditions will make a distinction between the 'material' and the 'spiritual' as a way of emphasising that there is more to life than we can see, touch or easily quantify (feelings are a good example). Yet the separation is never absolute: most definitions of the 'spiritual', and much reflection on the 'spiritual' dimension of life (religious and non-religious) nevertheless assert that we only perceive these things within our physical/material existence, and that the 'spiritual' relates to our present existence as much as to anything that might be beyond it (where that possibility is admitted).

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Part 2:
SMSC: DISCUSSION ISSUES ACROSS THE CURRICULUM

Grid is based on an idea by staff at Peterborough Regional College.
Highlighted topics are developed as detailed worked examples in Part 3.

Curriculum Area	Spiritual	Moral	Social	Cultural
Animal Care	Holy or sacred animals in religious traditions Animals in the spiritual & social care of older people	Culling The morality of zoos/circuses	The social role of animal welfare charities – e.g., RSPB or NSPCC What is the role of animals in social life?	Vegetarianism and veganism as cultural phenomena
Art & Design	Religious images The purpose and principles of art and design in different religious & belief traditions	When does 'art' become 'pornography'?	Art in social media What can the arts contribute to community cohesion?	Cultural /religious sensitivities and satirical cartoons
Business & Management	Religious sensitivities & finance, religious/spiritual approaches to money	**Business ethics and accountability** Business impact on the environment	Multi-national companies and accountability	Equality and Diversity in the workplace
Childcare	Nature vs nurture Childhood in different religious and belief traditions	Parents rights vs medical experts (e.g., Charlie Guard case)	**What is the purpose of childcare?** **The changing place of children in society** Childhood and the media	Children's rights How the media targets children Cultural assumptions about children: distinct life-stage or mini-adults?
Computing & ICT	**Technology, Self and Others** Gaming addiction Religion and Belief on the Internet	Can privacy be protected in a digital age? Illegal downloads and music copyright	Impact of artificial intelligence Who should control the internet?	How has ICT changed cultural norms of language, culture and working practice? Cultural expectations in an era of instant communication

Construction	Design and use of religious building	**Sustainability issues in construction** Gender equality in the workplace	Greenbelt v brownfield sites	Health and Safety vs cultural considerations – e.g., hard hats vs turbans
Motor Vehicle	Religious modes of transport for special occasions The spirituality of car ownership	**Moral issues for motor vehicle students, including:** **Environmentally sustainable methods of transport** Transport infrastructure for a low-carbon future	Is it OK to speed? & the social function of speed cameras **Cash or insurance for vehicle repair?** **Driverless vehicles**	Attitudes to women in the industry & advertising
English & Maths	Religious and spiritual poetry Statistics on religious belief and practice	Freedom of speech Use and abuse of statistics	Communication & Social Media	Should everyone learn to speak English?
Hair and Beauty	Care of the body as a religious/spiritual obligation The sacredness of hair in some religious traditions	Honesty in customer service – is honesty always the best policy?	Beauty in media and advertising Positive body image as a source of well-being	Different cultural conventions on beauty Tattooing in different cultures
Health & Social Care	**Spiritual issues within health & social care** How are physical, mental and spiritual health interrelated in different religion/ belief traditions?	Moral and ethical issues at beginning and end of life	Social care for an ageing population	Drugs and the law
Hospitality and Catering	Hospitality as an expression of faith Food and alcohol in different religions/ beliefs	Genetically modified foods Dietary choices and their environmental consequences	Food banks Obesity as a social challenge	**Culture & religious considerations in Catering & Hospitality** Cultural requirements when serving foods

Land	The land as a source of religious identity Environmental stewardship and religion	Protection of nature Genetic modification of crops	Home ownership/ renting/ social housing	Cultural assumptions about landscape – e.g., English Heritage and National Trust
Media and Journalism	**Portraying religious and non-religious worldviews in the media**	Should there be limits on press freedom?	Impact of social media on journalism	Violence in the media
Performing Arts & Music	Religious art and music Music as an expression of spirituality	Respect for different religious and cultural viewpoints in the arts	**What might the arts contribute to society, and how can we ensure this continues?**	Satire or comedy in different cultures
Public Services	Religion and belief in the armed services Religion and belief identity in the workplace	Should the police be armed?	LGBT in uniformed services Diversity in recruitment	Public service – vocation or profession? Public services responses to cultural diversity
Sciences	Does science provide all the answers? Creation v evolution	Ethical research Protecting the oceans, land and atmosphere	Social role of the sciences – e.g., Renewable energy sources	Attitudes towards drugs
Sports and Leisure	Health, fitness and spiritual well being	Fair play Participation v winning	Inclusion in sport	**Sport, personal and national identity**
Travel & Tourism	The contemporary global religious landscape Festivals & celebrations inc. pilgrimages	Ethical/sustainable tourism – e.g., freedom to travel vs environmental impact	Protection of heritage sites What social changes are driving the growth of the heritage industry?	Respect for foreign cultures and customs Britons abroad
ESOL	Religion and Belief in UK law	Integration or assimilation of minority communities?	Social conventions and customs in the UK	English culture and sayings
Inclusive Learning	Understanding self and others Developing relationships	Appreciation of right and wrong	Rights and responsibilities	Limits to personal freedom and liberty Rules for discussion and debate

Business Ethics and Accountability

SMSC Focus   #Moral

Link to Curriculum Area and/or British Values

British Values:

- Tolerance and Respect including for other Faiths and Beliefs
- The rule of law

Links to general areas of course content include:

- Decision-making in business and management
- Balancing competing needs of shareholders, customers, clients
- Relationships with regulatory bodies
- Corporate social responsibility
- Legal principles and professional ethics (e.g., in financial services)
- Marketing, accounting, supply chains
- Building teams

Exploring the Issue

What provides your moral compass, and how do you decide what 'moral' looks like? From where, or from whom, do you derive your ethical criteria? This is the central issue in this topic, both for students and for the organisations they will work for in the future. It involves both personal moral standards and corporate social responsibility.

A survey of 800 employers by recruitment agency Reed found that the top qualities employers looked for in hiring staff were (in order): commitment (92%), honesty (91%), trustworthiness (91%), adaptability (75%) and accountability (73%) – see resources and links section for reference. At least four out of five of these relate primarily to moral development rather than to skills or knowledge.

Who or what shapes the ethical stance of a business: the employees? Management? The culture of the organisation (which can be less easy to discern but nevertheless influential)?   The legal and regulatory environment? Customer demand? Or shareholder demand? Or a combination of all these? In many cases, the moral and ethical concerns of these stakeholders do not necessarily converge – hence the need to become skilled in moral and ethical decision-making.

On one hand, business ethics applies to how we make decisions: do we for example prioritise profit or wider social/environmental benefit, and how do we get the balance right between these? How do we balance the requirements of shareholders, the law and the customer? What is the process for making decisions and who is involved? To whom and for what should businesses and individuals be accountable for their actions?

Business ethics also concerns the systems, structures and processes a company might set up and work with on an ongoing basis. For example – choosing materials that are ethically sourced, or setting fair rates of pay and conditions for staff, or policies over equal pay or expenses. Some have also suggested that certain models of business and organisation are inherently more ethical than others (all other things being equal).

Business ethics also relates to our interpersonal relationships in the workplace: for example, how do we learn how to hold difficult conversations with others in a way which treats them with respect and dignity? (e.g., over recruitment and redundancy, over decisions about strategy and process, conducting staff appraisals and holding staff accountable). How should managers and leaders relate to others in the workforce?

Questions you could use with your groups

- What sorts of moral and ethical values do we need in business – whatever your job? Could you design an ethical code of conduct which sets these values out?

- What sorts of difficulties and challenges are likely to be raised by trying to take an ethical stance in your work?

- Where do you get your moral values from? In what ways might they be useful in your future work?

- What kinds of strategies and considerations will help you make ethically good decisions in the workplace?

- If two people clash over the best way to proceed with a business decision, how might you help them resolve their differences?

- Find a recent example which explores the ethical considerations of people, planet and profit. How do we best balance these competing demands? (e.g., fracking, global import/export, outsourcing abroad of financial, IT or call centre services)

- What is 'corporate social responsibility', and how could it be applied in your (current or future) workplace?

- What sorts of ethical issues are raised in any of the following aspects of business: finance? Human resources? Sales and marketing? Production and logistics?

- What sorts of ethical issues are likely to be of concern to customers in different business sectors? Pick and explore a few examples relevant to your students

Resources and Links

- A flavour of what business ethics and accountability might cover is given in OCR's Level 3 Technical Certificate/Diploma in Business (unit on Business Ethics). This includes:
    - Understanding the meaning and importance of ethics in the business world
    - Understanding the implications of businesses operating ethically
    - Knowing the social implications of business ethics
    - Understanding ethical concerns facing different communities

- **https://www.ocr.org.uk/Images/139941-level-3-unit-20-understanding-business-ethics.pdf**

- Michael Cheary, 'Five characteristics of successful jobseekers', (**https://www.reed.co.uk/career-advice/five-characteristics-of-successful-jobseekers/**).

- Several A Level Religious Studies and/or Philosophy and Ethics syllabuses cover business ethics as part of applied ethics. Some coverage is also given in A-Level and Technical certificate courses on business. A list of useful pages (including PowerPoint presentations to download) can be found on OCR's website here: **https://www.ocr.org.uk/search/gcs-search/gcsearch.aspx?q=business%20ethics**

- Website of the Institute for Business Ethics: **https://www.ibe.org.uk/** (includes tools, resources and training plus short videos on the FAQ page: **https://www.ibe.org.uk/frequently-asked-questions/3**

- Entry on business ethics in the online Stanford Encyclopaedia of Philosophy: **https://plato.stanford.edu/entries/ethics-business/**

Some suggestions for alternative SMSC approaches

Spiritual: Issues in the recognition of/time off for observance of religious festivals

Social: multi-national companies. How far does the rule of law clash with individual (and corporate) liberty here? Are multi-national companies sufficiently accountable?

Cultural: Diversity in the workplace – e.g., in relation to equal pay and gender equality, diversity within management and boardrooms.

What is the Purpose of Childcare?

Link to Curriculum Area and/or British Values

British Values:

- Individual liberty
- Rule of Law
- Mutual respect for and tolerance of those with different faiths and beliefs

Links to general areas of course content include:

- Respecting Children, Individual Rights and Responsibilities, Keeping Children Safe, Valuing Children as Individuals

Exploring the Issue

What is the purpose of childcare? This significant question underlies all 16-19 level courses in child development and childcare, and yet is not explicitly addressed in any of them. Taking opportunities to explore the purpose of childcare, and how this has been understood at different times and in different contexts, should help students to locate their studies within the wider social and historical context in which they are going to be working.

One way into the question is to ask what childcare is designed to protect, or to enable. For example, childcare can contribute to the nurture and development of children. In some cases, it is explicitly designed as a positive intervention which may compensate for difficult home circumstances. (For example, in the early 20th Century, nursery education was primarily concerned with the physical welfare of children). Alternatively, childcare could be thought of as releasing significant numbers of parents for work in ways which historically were only available to the rich. The first pre-school institution for working people in the UK, established in 1816, was established precisely for that purpose.   In other respects, Early Years provision may compensate for demographic change: in some communities it may now be relatively rare for young parents with children to live near extended families who in previous generations would have taken on much day-to-day childcare themselves. The proportion of Early Years provision which is publicly-funded, compared to the proportion which is privately-funded, also varies across the country.   It would be interesting for students to explore why this might be. All of this in turn raises the question of what is the best balance between parental/home environment and childcare or nursery provision. The answers to this question will vary across different communities and schools of thought.

Lying behind the question about the purpose of childcare is a second and even deeper question: what is the place of children in society, and how has this varied across different generations, and different communities? In many ancient societies – and even until comparatively recently – children were sometimes seen primarily as trainee adults. The idea that childhood constituted a distinct 'stage' of the human life cycle was not always taken as read. Admittedly, this varied according to one's class or social standing: children of wealthy parents could enjoy varied education and leisure opportunities, whilst children of poorer parents would begin work as soon as they were old enough to do so. The development of modern psychology from the early 20th Century helped to focus attention on childhood and adolescence as distinct life stages. This was entrenched by rising prosperity, particularly in the post-war period, which helped to create a mass market for products specifically designed for parents and for children. How different societies have thought about 'childhood' also touches upon questions of the age at which childhood is said to begin and end, and also different understandings of the 'contract' between different generations. In many ancient societies, the norm was for children and younger generations to defer to parents and elders; many contemporary western societies work on the basis of a more equal balance between youth and age, or even to privilege the perspectives and tastes of the young. The notion of children as independent thinkers with rights and perspectives of their own is the dominant one in the contemporary world, as expressed in the UN Convention on the Rights of the Child – although practical implementation of it varies from culture to culture, and

country to county). The UN Convention highlights a further question which could be worth exploring: what are society's responsibilities towards children thought to be? How and why has this changed over time? How is this expressed in contemporary law and social attitudes?

Questions you could use with your groups

- What are the reasons why many parents today value childcare?
- For those parents who choose not to place pre-school children in any form of childcare, what reasons do they give?
- How does professional childcare seek to prevent social ills (on one hand) and enable children's development (on the other)?
- How have attitudes to professional childcare changed over the decades? Why?
- How has the place of children in society changed over the decades/centuries? What is more/less helpful about how we understand the place of children in society today?
- What rights do children have in the contemporary world? Who defends/upholds those rights?
- How has our understanding of childhood changed over the decades/centuries? How has 'childhood' changed in its relationship with 'adolescence' and 'adulthood'?

Resources and Links

- https://www.unicef.org.uk/wp-content/uploads/2010/05/UNCRC_summary-1.pdf: A summary of the UN Convention
- Anne West and Philip Noden, 'Public funding of early years education in England: an historical perspective' (LSE 2016), available via the Nuffield Foundation website.
- Laura Tisdall, 'Education, parenting and concepts of childhood in England, c. 1945-1979', Contemporary British History 31:1 (2017), pp. 24-46 (currently available as a free download from: https://www.tandfonline.com/doi/full/10.1080/13619462.2016.1226808)
- 1958 National Child Development Study website – many resources on this study tracking children born in 1958 through into adulthood (https://cls.ucl.ac.uk/cls-studies/1958-national-child-development-study/) – compare the experiences of this cohort with children today
- BBC3 short film comparing childcare models in Sweden and England (2018) - https://www.youtube.com/watch?v=aw7c2s_NbfQ
- Short film from Goldsmiths College of the University of London, on the early 20th Century childcare pioneer Margaret MacMillan (https://www.youtube.com/watch?v=F5V8V7NjTTc) – raises some interesting questions about what has changed in childcare over the past 100 years.
- https://www.actionforchildren.org.uk/what-we-do/policy-and-research/support-for-children-and-families/closed-doors/ : A recent report on Children's Centres and their current use by parents

Some suggestions for alternative SMSC approaches

Spiritual: Explore some of the research on the spirituality of children. What would the spiritual care of children look like? Are there different expectations of childcare in different religious backgrounds? (cf. respecting religious diversity).

Moral: the rights and responsibilities of parents, compared to the rights and responsibilities of society in caring for children

Cultural: what are the rights of the child, and how should they be enforced? Whose responsibility are they?

Technology, Self and Others

SMSC Focus   #Spiritual

Link to Curriculum Area and/or British Values

British Values:

- Mutual respect for and tolerance of those with different faiths and beliefs

Links to general areas of course content include:

- The impact of computing
- Human-computer interaction
- Virtualisation
- Communication technologies

Exploring the Issue

At first sight spirituality could seem to have little to do with computing and communications technology, but this would be an under-estimation. To begin with, computing technology and spirituality share one major common concern: the connectivity between ourselves and others. Second, contemporary communications technology, (as with every technological revolution before it), raises important questions about what it means to be human and to live well together with others. These are spiritual as well as moral and social questions. Third, there is a wide spectrum of attitudes towards computing and communications technology and its uses in different religious and spiritual traditions today. Understanding these will help computing students to become more aware of the different kinds of people they will be working with, or writing for, in their future work.

To unpack these three questions further…

First, how has contemporary ICT impacted upon our understanding of self and identity as human beings? Every technological change both shapes (but is also shaped by) how we see ourselves as human beings. One example from the industrial revolution of the 18th/19th Century was the growing cultural pervasiveness of clocks and 'clock time'. Whilst long-standing patterns of rural life were shaped largely by sunrise, sunset and the seasons, factory production regulated life by the hours on the clock (often displayed prominently on the outside of the factory building) and the clocking-in machine. Today's ICT revolutions also reflect and shape changes in our contemporary social identity. For example, how our sense of self-identity and self-worth, both of which are fundamentally spiritual concepts, are shaped by the revolution in social media technology. Another fundamentally spiritual question is how we are connected to other people: how has mass communication technology shaped how we communicate our 'selves' to others? Does social media help or hinder us from seeing others as 'selves' in their own right? Does social media encourage people to behave differently towards others? Or does it simply change how we see other people?

Second, what spiritual and religious questions does contemporary computing technology raise? For example, does artificial intelligence offer the prospect of creating consciousness one day? Or could it enable people to live on in a data identity after the death of their physical body? This raises questions about what makes us human: is it our spiritual nature (including our capacity to imagine something beyond ourselves – either other 'selves' or an underlying reality that we cannot fully comprehend) which makes us distinct? Or could artificial intelligence also develop this capacity, and thus be said to have a spiritual dimension? Note that this possibility would present as much of a challenge to human-centred worldviews as much as to adherents of a religion.

Third, what responses to contemporary computing and communications technology are found within different religious traditions? At one end of the spectrum some have treated contemporary ICT as suspect and idolatrous, either because it is a distraction from God or because it is human-made and not part of the natural created world. On the other hand some religious communities have enthusiastically and fully embraced the ICT revolution – for example, there are a number of 'virtual' churches which exist only online and never meet in person. More widely, all world religions now use ICT to communicate their message.

Questions you could use with your groups

- What makes us human? What aspects of our humanity can ICT replicate currently, and which are beyond our current capabilities?

- Do you think AI could ever develop consciousness of its own, or might already have done so and is keeping quiet about it? Or do human beings possess attributes or characteristics which mean that true artificial consciousness is impossible?

- How do modern communications technologies shape our sense of self-identity? How would you say it has enhanced our sense of self, and how would you say has it hindered it?

- How do modern communications technologies affect our connectivity with others? What are the benefits and what issues seem more problematic? What are your criteria for judging 'good and bad' here?

- In what ways do religious and spiritual traditions make use of contemporary technology to support growth in belief and practice? You might look here at the variety of apps available for ios and android – take a specific example, for example search for 'prayer app'.

- Are there aspects of religious/spiritual belief and practice which different groups/worldviews tend to believe primarily happens offline/face-to-face? Why?

- What would be your 'ten commandments' for treating people well online? See recent Church of England social media guidelines as an example which your students could read and create their own: **https://www.churchofengland.org/terms-and-conditions/our-social-media-community-guidelines**

Resources and Links

- The last ten minutes of episode 6 of BBC drama *Years and Years* (2019) involves a character seeking to upload her consciousness online (there are many other examples from science fiction films and writing).

- From its 26 July 2019 issue, the *Church Times* (an Anglican Christian publication) contains several articles exploring the intersection of religion and artificial intelligence – some are available for free on **www.churchtimes.co.uk**

- Several YouTube videos online on the founding of the First Church of AI (worshipping artificial intelligence) - reflecting a different aspect of the religion/AI debate – see the official website here: **http://www.wayofthefuture.church/**

- An example of a virtual Christian church (**https://everyday.org.uk/online/**) – there will be many others

Some suggestions for alternative SMSC approaches

Moral: The balance between freedom of information and privacy. Intellectual property in a digital age. How have the Internet and the growth of social media given a new dimension to the age-old debate over freedom of speech vs. respect for others?

Social: Who controls the Internet? How should the internet and online spaces be regulated? Who guards the guardians (or googles google)?

Cultural: How is contemporary information technology and instant communication changing our language and culture? Have expectations of formal and informal written English changed? How is the pace of change in information technology impacting upon culture? In what ways does technological innovation drive fashion, working practices, etc.? What are the conventions about how fast you respond to communications? Does it always work the same way? e.g., in some contexts, people may be slow to respond to messages; in others, there may be a general expectation of instant response.

Sustainability Issues in Construction

SMSC Focus   #Moral

Link to Curriculum Area and/or British Values

British Values:
- Distinguishing right from wrong, respecting the law
- Responsibility for one's own behaviour
- Making a positive contribution to the lives of others

Links to general areas of course content include:
- Construction technology (e.g., fireproofing) – safety and sustainability
- Pre-construction work (e.g. site clearance, hazards)
- Applying the science and maths of construction to solve social and environmental issues
- Construction design for safety, sustainability and community benefit
- Principles and techniques for different trades – health and safety
- Sustainable landscape design and drainage systems
- Social constraints in construction

Exploring the Issue

Moral questions generally arise where there are conflicting moral priorities, and no general consensus as to how these should be balanced with each other. One key moral issue facing the construction industry is the balance between (on one hand) the viability/financial stability of a construction company's business model and (on the other) wider social and environmental considerations. At heart this is an issue about how 'value' is to be measured, and the basis on which our use of resources is understood to be 'rational'. From one perspective, 'value' is measured primarily in terms of income/expenditure. In this scenario, what is 'rational' is what delivers the company and its shareholders the best return on money invested. From a different perspective, 'value' can also be measured in terms of sustainable use of resources, the well-being of both construction workers and those who eventually own the buildings, the environmental 'footprint' of the building and what you do with construction waste. In this case, what is most 'rational' is that which delivers most benefit to people whilst causing least harm to the planet. In reality, most construction companies try (and are obliged to) balance the two considerations, but deciding what constitutes the best balance remains a moral dilemma. Of course, business performance and sustainability are by no means always in conflict, and can sometimes go hand in hand.

Questions you could use with your groups

- How would you balance the social/environmental impact of a construction project with the need to keep the company viable and make a reasonable profit? What factors would you need to consider in coming up with an answer?

- Are social/environmental well-being and profit always opposed to each other, or can they be made to work in harmony?

- How would you find out where your building materials come from? Are there choices you can make to minimise the impact on the planet?

- Are social/environmental factors for you, or for the customer, to decide? Or both? How might you have that conversation with your customer?

- What are the issues to be considered in the safe disposal of building waste?

- Are there occasions where social impact ALWAYS over-rides issues of cost?

- What factors would you consider when preparing a tender for a building project?

- You are helping your Gran get some quotes for building work at her house. What kind of builder would you trust to do the work? What kinds of qualities would they have?

- You are working on a job when you accidentally chip the customer's kitchen worktop. It's only a small chip, but what do you do?

Resources and Links

- Considerate Constructors Scheme best practice hub: **https://ccsbestpractice.org.uk/**

- Designing Buildings Wiki (**https://www.designingbuildings.co.uk/wiki/Ethics_in_construction**) contains an interesting article on ethics in construction and links to related articles.

- A short film about modern slavery in the construction sector: **https://www.youtube.com/watch?v=_tgzPlJVF5A** from **http://responsible-solutions.co.uk/ethicalsourcing-co-uk/**

Some suggestions for alternative SMSC approaches

Spiritual: What factors should be considered in the design use of buildings for religious purposes? How would this vary depending on the religion (and expression of that religion) concerned?

Social: What will help us achieve the level of new housing we currently need? Should there be quotas for social and private housing on any new development? If so, what should the mix be, and what are the factors that would help you decide?

Cultural: How should we balance religious/cultural considerations around clothing in the construction industry, versus an appropriate concern for health and safety?

Moral Issues for Motor Vehicle Students

SMSC Focus   #Moral and #Social

Link to Curriculum Area and/or British Values

British Values:
- The rule of law
- Mutual respect for and tolerance of those with different faiths and beliefs

Links to general areas of course content include:
- Vehicle systems and technology
- Vehicle design
- Employability skills

Exploring the Issue

It is impossible to work in any part of the motor industry (construction, retail or repair) without being confronted by various moral questions. Simply ducking those questions is a moral judgement in itself, and it is probably better to have a worked-out ethical position than simply to pretend these dilemmas do not exist. A few examples are given here.

First, the current environmental crisis raises big issues for vehicle use and ownership: the most obvious is what constitutes the most environmentally sustainable form of car? Sometimes this is not always clear, and there may be cases where different moral perspectives conflict. Ten years ago, when buying a new car, many people were encouraged to swap from petrol to diesel on the basis that diesel generally offered more miles per gallon, and was therefore the greener option. Subsequently, the spotlight has switched to the severe impact of diesel emission on air quality, and so out of these two alternatives the pendulum has swung back towards petrol. Recent years have seen a growth in 'green' alternative fuels, although these also present their own moral dilemmas. For example, biofuels may be greener than petrol and diesel but large-scale use of biofuels would also take significant amounts of land away from food production. Electric cars perform extremely well in terms of emissions at point of driving, but the electricity to power them has to come from somewhere and be generated without adding to carbon emissions.   Besides the question of fuel source, there are also complex questions over the relative environmental impact of new or used cars. The former tend to be cleaner, but the overall carbon footprint of producing a new car may off-set these benefits in some cases.

A second set of moral issues relates to interaction with customers. Customers are sometimes asked whether they want repair for cash or insurance – why might this be? Why might the estimated repair cost be higher for insurance? Is it moral to charge an organisation more than an individual? What does honesty in car repair look like, and what criteria does our understanding of honesty rest upon? Besides questions of honesty and cost, how should we show our moral responsibility to demonstrate respect for customers and colleagues who are different from us in some way?

A third set of moral questions is raised by advances in car technology – can driverless cars be made safe enough for general use on public roads? And if so, how would they be programmed to deal with the various moral dilemmas which car drivers might need to respond to in split seconds, e.g., the famous 'trolley problem': would you sacrifice one pedestrian's life in order to save another five? Speed limiting technologies pose ethical dilemmas even for cars with drivers – for example, where does primary responsibility for the regulation of road safety lie? With the driver? With insurance companies who might insist on such technology being installed? With the police and traffic authorities? With car makers and repairers?

A fourth set of ethical questions concerns the balance between private and public transport, and what mix of the two is best for society and the environment? Might the balance between private and public transport vary, depending on affordability, where you live, or what services you need to access? Does the responsibility for achieving an appropriate balance lie with the individual, transport providers or government?

Questions you could use with your groups

- How would you go about deciding what is the most environmentally sustainable form of transport?
- What might be the advantages and disadvantages of introducing road pricing?
- Is it environmentally better to drive a used car or a new car? What would help you decide?
- If you were to draw up a code of ethics for your garage, what would it contain?
- What are your legal and moral responsibilities when undertaking repair work for a customer?
- How would you tackle some of the moral dilemmas raised by advances in car technology? (Pick one issue to explore in depth).
- How might your views on the balance between public and private transport differ according to where you live?
- Where does the responsibility for road safety lie?

Resources and Links

- The trolley problem (short BBC Radio 4 film) – could be used to apply to the question of driverless cars (**https://www.youtube.com/watch?v=bOpf6KcWYyw**). See also Patrick Lin's TED talk on the ethical issues of driverless cars (**https://www.ted.com/talks/patrick_lin_the_ethical_dilemma_of_self_driving_cars?language=en**)
- The AA – advice page on eco-driving (**https://www.theaa.com/driving-advice/fuels-environment/drive-smart**)
- Article from a US website, Independent Motors, listing some ethical principles for car repair (**https://independentmotors.net/ethics-car-repair/**)
- Retail Motor Industry Federation website, containing a variety of useful resources (**http://www.independentgarageassociation.co.uk/**)

Some suggestions for alternative SMSC approaches

Spiritual: modes of transport for special religious occasions e.g., funerals).

Spiritual/Cultural: The marketing of motor vehicles in relation to one's sense of self, personal fulfilment, etc.

Social: Social conventions about speeding. The purposes and social function of speed cameras.

Social: Explore the social and economic impact of the motor vehicle industry and mass transport. How would society change if we weren't able to rely on cars?

Cultural: Attitudes to women in the motor vehicle industry; the place of sexual imagery/gender stereotyping in the marketing of cars.

Spiritual Issues within Health and Social Care

SMSC Focus   #Spiritual

Link to Curriculum Area and/or British Values

British Values:
- Tolerance and respect for people of different faiths and beliefs
- The rule of law
- Individual Liberty

Links to general areas of course content include:
- Meeting individual care and support needs
- Promoting public health
- Sociological and psychological perspectives
- Caring for individuals with dementia
- Genetics
- Complementary therapies for health and social care

Exploring the Issue

Speaking of 'spiritual care' implies that good health is about more than physiology. In the words of the 2015 NHS guidelines on pastoral, spiritual and religious care, it may include: 'ways to support recovery, issues concerning mortality, religious convictions, rituals and practices, non-religious convictions and practices, relationships of significance, a sense of the sacred and exploration of beliefs' (pp. 5-6). It particularly relates to the quest for meaning amidst suffering and death. Note that for the NHS, spiritual care relates to those with non-religious worldviews as much as to adherents of particular religious movements. Recognising and responding to a patient's spiritual needs is one dimension of 'intercultural competence' in healthcare.

Spiritual and religious issues are often raised particularly by medical advances – for example, new vaccinations, genetic technology and transfusions have all at times raised religious and philosophical questions about the ethics of intervening in given biological processes in order to promote health and protect against harm. Ethical concerns have been raised about using genetic technology to control illness or disease. Changing the nature of an individual's genetic profile, even if it is for the better, may work towards eliminating variations which would otherwise occur amongst the human population. Is it right for people to 'play God' in this way? What controls should there be on the development of genetic technology?

It should be emphasised that there is not usually one single 'Muslim', 'Sikh' or 'Christian' view of particular technologies and medical interventions – there tend to be differences of opinion both within and between different religious groups, just as amongst humanists and secularists.

Spiritual issues in health and social care should not just been seen in terms of ethical stances to particular 'issues'. It may be helpful for students to be aware that most religious and philosophical traditions have understandings of the significance of the body. Some religious and spiritual traditions place the body in very high esteem; others tend to see the body as fallible and something ultimately to escape from. (Note: conceptions of the body can vary within, as well as between, different religious traditions).

Within and between religious traditions there will also be differing views on the relationship between body, mind and spirit and different understandings of what constitutes the 'spiritual' dimension of a person. For example, is the 'spirit' to be found within mind and body, or as some form of essence which can exist beyond the purely physical realm? Currently, such issues are being brought into sharp focus by the growing number of older adults with dementia , which has prompted a raft of reflection on what 'personhood' and 'spirituality' mean for those who cannot recognise themselves, others or God in the way they once did.

Questions you could use with your groups

- What do you understand by 'spiritual' and how might it relate to caring for the health and social needs of others (see appendix 1 of the introduction to this resource for a brief summary of what 'spirituality' might mean)

- What does chaplaincy contribute to the work of the NHS?

- What constitute appropriate boundaries for offering spiritual support to patients/clients? For example, is it ever appropriate to pray for a patient or to discuss your religious/philosophical perspectives with them?

- In what ways do recent medical advances (pick one or two examples) raise spiritual and ethical questions for your own religious or philosophical viewpoint? How might clearer understanding be reached?

- In what ways do different religious and spiritual movements regard the body? What considerations are behind these different conceptions?

- What kinds of pre-conceptions do students themselves possess about the dignity of the human body? What are these assumptions/convictions based upon?

- What makes someone a human being?

- Should vaccination be a religious, moral or cultural choice, or a religious, moral or cultural obligation?

Resources and Links

- NHS guidelines on pastoral, spiritual and religious care (2015): **https://www.england.nhs.uk/wp-content/uploads/2015/03/nhs-chaplaincy-guidelines-2015.pdf**

- **http://vk.ovg.ox.ac.uk/vk/mmr-vaccine**; Information on MMR vaccine

- **https://futureofworking.com/6-advantages-and-disadvantages-of-gene-therapy/**

- Spiritual care for dementia patients: **https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4693438/**

Some suggestions for alternative SMSC approaches

Moral: Exploring ethical questions around beginning and end of life issues. How should disputes between patients or their families and medical professionals be resolved? Should the courts have to decide? **https://www.bbc.co.uk/news/health-40554462**

Social: Caring for an ageing population; society's attitudes towards the elderly; how best to pay for the care that we need.

Cultural: Changing attitudes to the law on drugs and other health-related changes (e.g., ban on smoking in public places, licensing of alcohol, medicinal cannabis, etc.)

Cultural and Religious Considerations in Catering & Hospitality

SMSC Focus   #Cultural

Link to Curriculum Area and/or British Values

British Values:
- Mutual respect for and tolerance of those with different faiths, beliefs and worldviews
- Responsibility for one's own behaviour
- Making a positive contribution to the lives of others
- Individual liberty and personal choice
- Food as an expression of cultural identity

Links to general areas of course content include:
- Preparing and serving food to respect diverse cultural and religious requirements
- Origins and purposes of hospitality in different cultural/religious traditions

Exploring the Issue

You cannot look at culture from a wholly objective, neutral standpoint. There are many different cultures, so how do you manage and respect those different needs? How can you reconcile ensuring respect for different cultural traditions within the practical constraints of delivering catering and hospitality?

This is as much about understanding one's own culture and its assumptions as it is about understanding other cultures. How much of our reaction to other cultures is the result of our own cultural assumptions, prejudices and experiences?

It can be easy to become focused on what foods are prohibited within different traditions or philosophies (and this applies as much to worldviews which are not necessarily religious – such as veganism – as to conventionally religious worldviews such as Islam). Most hospitality and catering students will already be taught that they should accommodate certain religious and cultural viewpoints in preparing and serving food. But it's equally important that they should also consider why – i.e., the reasons behind what is encouraged, permitted or prohibited. Accommodating different traditions may become easier when the motivation behind them is understood. In this context what is 'cultural', what is 'religious' and what is 'ethnic' overlap and intertwine. A general tendency for a particular faith community to abstain from particular foods may not actually be in their Scriptures, but may have grown up as an ethical outworking of a moral precept, or as a result of that community originating in a country or region of the world where certain foods were unsafe to eat or not widely available. In this respect it is worth saying that there is variation within, as well as between religions – e.g., different Christian communities will take different attitudes towards drinking alcohol, or eating fish, for example. There will also be differences between Orthodox and more Liberal Jewish traditions.

However, it is also important to understand what cultural and religious traditions encourage around food as much as what they prohibit. Religious celebrations often feature food at their centre; e.g., Christmas for Christians or Eid for Muslims. In some traditions fasting and the breaking of fasting (e.g., Ramadan in Islam) is seen as an opportunity to develop faith and spiritual awareness. Eating together is often seen as a means of binding communities together. This may have a faith basis in, for example, Communion or Passover, but activities such as street parties may bring people together regardless of religion or worldview.

As well as understanding what is encouraged and prohibited, there is also scope here to explore the importance of food and hospitality as cultural and/or religious markers. Offering hospitality has a long tradition in many faith communities as an expression of love and care for those in need. The long-standing Christian practice of providing food for the poor or for travellers perhaps finds a modern expression in foodbanks or soup runs for the homeless. In every Sikh Gurdwara, the Langar (kitchen) is open to all, offering free food and hospitality.

There is also scope to explore different nationalities' cultural assumptions about food – (e.g., which animals do we, or do we not) eat? e.g., do our norms and behaviours around food reflect different cultural attitudes to its availability (e.g., a prayer of thanks before eating vs a culture of conspicuous consumption)?

Within our own country how have cultural assumptions about food changed with the arrival of new immigrant communities since the mid twentieth century? What has been the impact of new communities on catering and hospitality? If it is true that Chicken Tikka Masala has overtaken fish and chips as the nation's favourite takeaway, what if anything does that signify?

Questions you could use with your groups

- How can you reconcile ensuring respect for different cultural traditions within the practical constraints of delivering catering and hospitality?
- Why do some faith/cultural traditions prohibit eating certain foods?
- How do different faith/cultural communities use food to re-inforce their traditions?
- In what ways have cultural assumptions about food changed in the last 50 years?
- In what way are cultural and faith traditions concerning provision for those in need reflected in the provision of food and hospitality?

Resources and Links

- Statistics on food banks : **https://www.trusselltrust.org/news-and-blog/latest-stats/**
- **https://www.bbc.co.uk/news/uk-27324224**: What is Halal meat?
- The Langar tradition in a Gurdwara:
  https://www.learnreligions.com/langar-and-the-gurus-free-kitchen-2993455

Some suggestions for alternative SMSC approaches

Spiritual: In what ways does food symbolise or express something important in different faith traditions?

Moral: Do British values of liberty, respect/tolerance and the rule of law always pull in the same direction? For example, some people have argued that certain cultural and religious conventions on the preparation of food sit uncomfortably with our historic assumptions about the treatment of animals, whilst others see no clash of principles.

Consider the suggestion that a reduction in consumption of red meat might assist moves to combat climate change. How do we draw the line between the rights and choices of individuals and those of society at large?

Social: How far should society intervene in determining what people should and should not eat? How should issues such as childhood obesity be addressed?

Portraying Religious and Non-Religious Worldviews in the Media

SMSC Focus   #Spiritual

Link to Curriculum Area and/or British Values

British Values:

- Tolerance and respect for other faiths and beliefs.

Links to general areas of course content include:

- Journalism, factual writing for print and programme making, social action and community media, scriptwriting, graphic narrative and production, digital communications, media and society, computer games design and story development, music production, photography and photographic practice.

Exploring the Issue

Working in creative media in contemporary Britain requires the ability to reflect the religious diversity of the nation, including non-religious worldviews and spiritual traditions outside the major world religions. Most obviously, this relates to 1) the way national and local news stories are reported in print, radio, TV and online; 2) to the subject-matter for drama and storytelling through different creative media; and 3) to editorial decisions about the balance of programming and content. However, reflecting and respecting religious diversity also relates to less obvious areas of media – for example music production and programming, blogging or computer game design, in that all of these at some point or other beg questions about how we represent and include people who are different to us, and treat them fairly in the process.

Those involved in different kinds of creative media will frequently also need to understand the artistic and representational conventions of particular religious traditions and their meanings (for example, the symbolic language used to depict key religious figures or the significance of particular festivals). Those working in the media may at times also need to consider religious conventions regarding the representation of other people or animals (e.g., why, for many Muslims, it is not permissible to represent living creatures in art).

However, good religious and spiritual literacy is not merely possessing 'knowledge about' a range of traditions. Most importantly for media students, it involves recognising the subjective/perspectival nature of our own views about religious and non-religious worldviews, and also the perspectives which influence the views of others. No one ever approaches the spiritual from a wholly objective, neutral standpoint. Being able to read our own assumptions and prejudices critically will enables us to listen more carefully to what others are actually saying and doing, and to work around the possible influences of our own views. This applies not only to how we create media content, but also relates to how we and others consume it. This includes exploring not only the impact of what we create on others at large, but also how religious and spiritual communities view the media content we create about them. It also begs a bigger question: what are our assumptions about how far particular religion/belief positions (including non-religious worldviews) should be represented on radio and TV? If it is impossible to create media content which is entirely religiously and morally neutral, how should we instead seek to ensure fair representation?

Attending to the 'spiritual' within different forms of media will also involve considering how media content can itself become a site for the spiritual (in both conventionally religious and non-religious forms). For example, how can music, radio/TV programmes, computer games and streamed content provide opportunities for an increased sense of connectedness with others (even in a highly fragmented media landscape), for developing self-knowledge, and for exploring widely-held values such as compassion, fairness and justice? How can media content also provide occasions for wonder which take people beyond their everyday levels of awareness of the world? How can media content we create and consume help us discover meaning and purpose in life?

Questions you could use with your groups

- How do you go about identifying bias and prejudice in ourselves, and others?

- Should the media primarily seek to reflect, or to promote, Britain as a diverse, multi-faith society?

- Does the media reflect the full range of that diversity? Should it? Could it even if it wanted to?

- How far do drama, soaps and comedies shape our understanding of what religion, religious attitudes/practices and religious organisations are? Is that representation fair?

- Is it (always) right for the media to broadcast/publish material which could give offence to certain religious or cultural groups? What criteria might be involved here?

- Are different religious groups treated even-handedly in the contemporary media? How we avoid stereotyping religious and non-religious worldviews?

- Do the news media focus on certain issues when it comes to covering religion? Is that choice justified?

- Do 'religious' stories get covered differently to 'secular' stories?

- What kind of religious literacy training do you think journalists need, to ensure fair reporting?

- What moral virtues (such as taught by the world's religions and non-religious ideologies) does a journalist or press photographer need?

- Do we know ourselves well enough to be able to identify our own religious, non-religious or anti-religious standpoints/prejudices when we write or consume media content?

- How do technological revolutions in news reporting (e.g., social media) affect us spiritually?

- What does 'tolerance and respect for those of other faiths and beliefs' mean when applied to the writing and consuming of media content?

- What are the possibilities and difficulties of showing broadcasts of religious worship?

Resources and Links

In the fast-changing world of contemporary media it is almost impossible to recommend particular content which will be of contemporary relevance throughout the lifetime of this resource. However, in any given week there will be many current examples of the above issues and questions which you could explore with your students through a review of media content. These could be taken from news media, but also from drama, comedy, music videos, online content or video games.

Some suggestions for alternative SMSC approaches

Moral: Should there be limits on press freedom and why?

How do we balance the importance of disclosure and transparency on one hand, versus the right of individuals, communities and the state to protection, privacy and unfair or hate-filled reporting on the other?

Social: The Impact of Social Media on Society

Has the impact of social media on print and broadcast journalism been more of a help (e.g., democratising of reporting, faster availability of news) or a hindrance (e.g., circulation of unmediated content, social media as 'echo chamber', lack of context for news 'bites' circulating online)? How can/should political advertising on line be monitored?

Cultural: Violence in the media

What level of violence is culturally acceptable? Does media violence drive changes in attitudes and behaviour, or does it merely reflect (or provide opportunities to explore) them? How and why is this different in different cultures? Why in Britain do we have a 9 o'clock watershed? Should we?

What might the arts contribute to society, and how can we ensure this continues?

SMSC Focus   #Social

Link to Curriculum Area and/or British Values

British Values:

- An understanding of democratic processes and how students can influence them
- Furthering harmony and tolerance between different cultural traditions
- Personal responsibility for one's own behaviour and making a positive contribution to the lives of others

Links to general areas of course content include:

- Understanding the performing arts industry; the performing arts in the community; work experience/ employment opportunities in the performing arts, children's or community theatre; interaction with audiences; the social and historical context of the material; knowledge/understanding of the presentation process and context.

Exploring the Issue

What is the value of the arts to society? This question does not primarily refer to the economic value of the arts, although this is considerable. Instead, the question is: what function do the arts play in society, and what would be missing if they were absent? The function of the arts can be understood on several different levels. At one level they provide pure pleasure and entertainment. At another level the arts can offer commentary and critique on our society and its norms and values. In some cases, the arts have proved so controversial to political, religious or atheistic authorities that efforts have been made to ban certain kinds of art form. At a further level the arts (or what we sometimes call 'Culture' with a capital 'C') have sometimes been understood to act as an intergenerational repository for a society's highest values.

Sometimes the arts have been used to unite societies, giving focus to collective aspirations. At other times, the arts have been used to divide or demarcate (for example as a badge of a group's identity). Sometimes 'the arts' have been given overtones of class or taste: although most colleges will be teaching a broad curriculum of different kinds of art forms, the phrase 'the arts' has sometimes historically been used to denote 'high culture' – opera, ballet, etc. – sometimes with the (inaccurate) assumption that these only appeal to certain 'kinds of people'. Likewise it can sometimes (equally inaccurately) be assumed that young people will only be interested in 'popular' culture. So there is scope here to explore what might be included in any definition of 'the arts', and how the arts have been used or interpreted by society, quite apart from the content of what is actually being created/performed.

If we value the arts and their contribution to society, what is the best model for ensuring that the arts continue to flourish? Is this best left primarily to voluntary organisations, companies and private endowments? Or is there some role for the state in promoting and funding the arts? Does the funder/commissioner of the arts have any role in shaping the art that is produced? Is that an unacceptable level of control? Or is it simply a reflection of how art, theatre and music have often been created? What are the benefits – and challenges – of sponsorship of the arts? What are the different implications of state funding of the arts in particular (for example, subsidy for what might not otherwise exist; implicit valuing of /rejection of certain kinds of art as being 'in the public good'). Whatever your view on all these questions, becoming aware of the influence of funding and commissioning bodies is an important aspect of the arts in social context. In part, this is because different funding models will most likely lead to different sorts of arts projects growing or declining. However, accepting arts funding from particular bodies also has social and moral implications – for example, there may be a clash of ethical principles between donor, artist and audience. Different funding models for the arts may also affect who can access theatre, music, galleries, concerts or drama, and where arts are performed.

Questions you could use with your groups

- What role *should* the arts play in society? What role *do* they actually play?

- Are the arts simply for entertainment, or do they (should they) perform another function?

- Should the arts reflect society or critique it?

- What are the pros and cons of the arts being commissioned or sponsored by: community groups? Private philanthropy? Business? The government or public bodies?

- Are there cases in which sponsorship of the arts should be refused? On what criteria?

- What would help the arts flourish in your city/town/village?

- Are certain social groups under- or –over-represented amongst different kinds of arts audiences? Why, and what could be done to widen that audience?

Resources and Links

- The Arts Council website – includes information and short films on how the arts are funded in the UK:
  https://www.artscouncil.org.uk/funding

- Arts and Humanities Research Council (AHRC) Cultural Value project – final report – on the value of the arts to society and culture:
  https://ahrc.ukri.org/documents/publications/cultural-value-project-final-report/

- 'What is Art for?' – short YouTube video by philosopher Alain de Botton, for *The Guardian*:
  https://www.youtube.com/watch?time_continue=3&v=ZVlQOytFCRI

Some suggestions for alternative SMSC approaches

Spiritual: Art and music reflecting particular (religious/non-religious worldviews); arts and music as an expression of the spiritual; religious and ideological traditions' assumptions about what makes good/bad art and music; examples of particular kinds of art being banned or promoted in support of different worldviews (NB: this has occurred within both highly religious and highly secular states).

Moral: In 2018-19 a news story broke on the Sackler family trusts – major sponsors of art galleries around the world, whose wealth comes from Purdue Pharma, a company which manufactures opioids allegedly connected to deaths amongst prescription drug users in the USA. The story offers a good recent case study in the moral dilemmas involved in accepting external donations. A range of news articles and broadcasts on the case can be found at: **https://www.bbc.co.uk/news/topics/c7zzm9kz6wvt/sackler-trust**

Cultural: The function of the arts as a repository of a culture's understanding of itself; the role of the art in major cultural occasions – e.g., Olympic opening ceremonies, Remembrance Day, Children in Need, etc. Also, the role of the arts in preserving cultural traditions.

Sport, Personal and National Identity

SMSC Focus   #Cultural

Link to Curriculum Area and/or British Values

British Values:

- Rule of law
- Mutual respect for, and tolerance of, those with different faiths and beliefs

Links to general areas of course content include:

- Participation in sport
- Working in sport and leisure
- Understanding the leisure and learning sector
- Sport and society

Exploring the Issue

How might your students have opportunities to reflect on the cultural significance of sport, and particularly its relationship with cultural identity at various levels, personal, communal and national? For some people, sport is a powerful source of personal identity: it is a statement about who they are and what they are good at. For others sport brings personal or group identity through supporting a sports team.

Sport is also a powerful marker of national identity. Since the advent of the codified, professionalised sporting era in the late 19th Century, sport has often become associated with national identity and achievement. Sometimes this has happened in a largely unplanned way; in other cases sporting achievement has quite consciously been fostered in order to produce a sense of national pride and pre-eminence; for example, the heavy investment in sport in eastern European countries in the 1960s and 1970s. It would be worth exploring how sport and national identity can be linked with good motives; such as in the London 2012 Olympics, where the opening ceremony fostered a sense of an inclusive, diverse nation, but also for ill, such as in the notorious 'football war' of 1969 between El Salvador and Honduras or the 1936 Berlin Olympics. Sometimes sport can be a site of resistance to national identity in the name of international harmony, for example in the early Olympic movement's conscious internationalist spirit; or in order to bolster regional identity, for example, the historically northern English character of Rugby League, or the popularity of Rugby Union in southern France, which gained in popularity as an expression of resistance to the dominance of northern, Parisian culture.

In some respect, sport has been understood to transcend politics. There are many examples of two countries at political loggerheads playing friendly sporting matches against each other. In other respects sport can become highly politicised, such as in the Anti-Apartheid boycotts of the 1960s-1980s, in which South African teams were banned from international competition in protest against the then South African government's racist policies of separating black and white. The politicisation of sport also extends to the degree to which sport is seen primarily as a healthful individual/communal activity, or as big business.

Even where sport is closely linked with national identity, it may produce very differing reactions from amongst sports fans. Several countries are notorious for the violent and abusive nature of their football fans whilst other countries' fans nevertheless appear to behave largely peacefully. Why is this?

More widely, sport can also be a reflection of a society's deepest values – for example the codification of many of Britain's most popular contemporary sports, including football, rugby, cricket, hockey, tennis and netball occurred in the late 19th Century as part of a conscious desire to instil personal self-discipline and healthful recreational activities into the population. Sport can also function as a powerful projection of national character, reflected in the kinds of sport which are played and the manner in which a national team plays. For example, the Australian cricket team has gained a reputation for tough, uncompromising play (albeit that this image became strained in the ball-tampering scandal that engulfed the team in 2018). Sport can also become an important cultural export, spreading national identity through empires or international networks, such as in the spread of cricket through the old British empire.

How do contemporary changes in sport equally reflect our current cultural and social priorities and concerns? For example, what is the role of sport in addressing current levels of obesity in the population? How does the growing prominence of women's professional/semi-professional sport or the Paralympic movement reflect changes in cultural assumptions about gender and disability? How does the commercialisation of sport reflect the influence of the market in so many other areas of cultural life too?

Questions you could use with your groups

- Is sport an important expression of personal or local identity?

- Is sport a force for good or ill in international relations?

- Is it possible to separate sport from politics?

- Why do sports fans from different countries behave in different ways? What kinds of unwritten rules govern these things?

- Should you play sport in order to participate or in order to win?

- To what extent do recent changes in women's sport and disability sport reflect changing social attitudes and cultural assumptions, both at home and internationally?

Resources and Links

- Sporting boycotts: The Moscow Olympic boycott 1980 (**https://2001-2009.state.gov/r/pa/ho/time/qfp/104481.htm**)

- ESPN article: 'when sport gets political' (**http://en.espn.co.uk/espn/sport/story/11477.html**)

- The intriguing history of the Olympic oath: (**https://www.insidethegames.biz/articles/1061567/philip-barker-the-olympic-oath-at-games-through-the-ages**)

- The fifteen most popular wheelchair sports: **https://kdsmartchair.com/blogs/news/101265862-15-most-popular-wheelchair-sports**

- Equality issues in sport: **https://www.lawinsport.com/content/articles/item/sport-and-equality-the-year-in-review-2018-19**

Some suggestions for alternative SMSC approaches

Spiritual: How do sport and leisure contribute to spiritual wellbeing? For example yoga and pilates.

Spiritual: Why were many of our most popular national sports encouraged by Christian churches for social, physical and spiritual wellbeing?

Moral: Fair play and accepting decisions; an important element of self-discipline, fair play and an example of the Rule of Law in practice. How far is this undermined by the use of technology to adjudicate decisions?

Moral: What is more important: participation or winning?

Moral: What are the acceptable moral boundaries around performance enhancement in sport? Has the use of drugs, or the involvement of betting, undermined the integrity of sport?

Social: Inclusion in sport – e.g., racism in sport, disability and sport, homophobia in sport, sport and gender/sexism. Sport as a facilitator of social interaction and social cohesion.

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