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The role of occupational standards in workplace religious literacy

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Abstract

This paper explores the UK National Occupational Standards to identify the breadth of occupations for which it has been determined that workers need some degree of religious literacy. A total of 465 standards documents which mention religion and beliefs relating to a diverse range of occupations were retrieved, of which 13 had a primary focus on religion and beliefs. Approximately 60 percent of these standards noted the need for knowledge about religion and beliefs, though only a quarter of these specified actual performance criteria. With some exceptions, most of the standards were vague as to what is meant by religion and its proxies, with very few attempts to define their terms. A lack of specificity renders the inclusion of references to religion largely tokenistic rather than reflecting a measure of religious literacy which could be practically operationalised.

Key words

National Occupational Standards, Religious Literacy, United Kingdom

Introduction

While in the 20th century a widespread ethos of secularity in the West relegated religion to a largely private matter (Habermas 1996), the 21st century may be differently characterised by a growing recognition that the ability to engage with religious beliefs and practices as a public issue is required after all (Baker, Crisp and Dinham 2018). Whereas the UK has traditionally understood itself to be a Christian nation, there are at least nine different religions which now have official status (Jawad 2012) and growing numbers who identify with other religion and belief systems which lack official recognition (Ezzy 2013). A diversity of religions and beliefs, both traditional and informal, now characterises most countries in Europe and across the world. Western notions of a secular Europe – let alone a secular world - no longer suffice. Consequently, in Britain at least, it has been claimed that

> We are living through the single biggest change in the religious and cultural landscape of Britain for centuries, even millennia. It is not simply that the number identifying with non-Christian religions has been growing and the number who identify as Christian falling, but that those who say they have "no religion" (but are not necessarily secular) are now the majority. Britain is diverse in a new way. (Clarke and Woodhead 2018, 4)

On an everyday level individuals may encounter situations in which they need to be able to engage with this diversity of religion and belief and non-belief. Indeed in England and Wales this is required in law. The *Equality Act 2010* prohibits discrimination on the grounds of religion or belief in employment or in the provision of services. It also incorporates a public sector equality duty, actively requiring employers and service providers to provide environments which take in to positive account the

religion and belief diversity of staff and users. Similar legal regimes have emerged elsewhere in Europe and North America. The Act's use of the term 'religion or belief' stretches older ideas of traditional religion (commonly conceived as the world religions) to incorporate non-traditional, informal and non-religious forms too. This includes re-emerging nature-based and goddess religions, house-churches, humanism, environmentalism and, in one self-conscious attempt at formal recognition in the UK census, Jedi Knights. Thus the religion and belief landscape which employers and providers are required to acknowledge is broader and more nuanced than ever. For this reason we use the term 'religion and belief' throughout to indicate all these forms.

At a practical level this might include nuances associated especially with food or parts of the body (Boisvert 2015) or being able to refer to religious celebrations without offending people of other faiths (Bradstock 2015). There may also be issues associated with variations in workplace duties and practices, such as space to observe prayer times, wearing of certain items of clothing, attending same-day funeral rites at short notice, or withdrawing from the conduct of same-sex marriages. The skills required to navigate such issues are important in workplaces where colleagues, customers and other stakeholders often have diverse religion and beliefs. In a recent report on religious education in England, it was proposed that 'Employers value employees who have a good understanding of the diversity of religious and non-religious worldviews and how this may affect their work' (Commission on Religious Education 2018, 44).

Dinham and colleagues (Dinham and Jones 2012; Dinham and Francis 2015; Dinham and Shaw 2015) have explored these issues as they play out in a variety of public and

workplace settings via a framework of religious literacy. This recognises that there is a "lamentable quality of conversation about religion and belief, just as we need it most" (Dinham and Francis 2015) and identifies four distinct components: 'knowledge' describes what people need to know in order to engage well with religion and belief diversity and is thought to be contingent to the sector and setting in which people find themselves. 'Knowledge' is easily translated in to the UK National Occupational Standards (NOS) where the same designation appears; knowledge must be accompanied by practical 'skills' capable of delivering an environment in which religion and belief diversity can find expression appropriately. This aspect has a strong overlap with the NOS designation, 'Performance criteria'; 'disposition' refers to the deep atavistic and ontological assumptions that individuals bring to dealing with issues involving religion and beliefs, which often find expression in hostility, anxiety or indifference; and 'category' concerns which religions and beliefs are thought to 'count' or be taken seriously, and underpins decision-making about what should be accommodated. This framework underpins our reading and discussion of the data.

Whereas for some occupations, such as those working in health and social care (e.g. Crisp 2015; Dinham 2018; Pentaris 2019), the need for religious literacy has been debated for several years, the idea that religious literacy is required across the wider range of occupations represented in the NOS brings a new dimension to discussions about religious literacy. In a recent English study, one employer commented that

> A very, very large number of beliefs are relevant to the workplace, e.g. if you work in education or health sector, understanding about religious beliefs in our society today is very important. The precise utility of religious knowledge will vary by occupation, activity and sector but there

is no doubt that to a wide, wide range of sectors, knowledge about religion and belief is very important. And to put the contrary, not understanding about religious belief is a serious weakness. (in Dinham and Shaw 2015, 24)

As another participant in the same study noted, it is not sufficient that knowledge of different religions is held by some members of a workplace but rather this is needed by all staff:

So I think that whole notion of diversity in the workplace, respect and 'good working' that understanding and awareness of other religious faiths in such a diverse society as we are becoming is absolutely what every employee needs to be equipped with. (in Dinham and Shaw 2015, 24)

Method

Approach

The UK NOS have been developed at the initiative of national government by public bodies called skill sector councils, with other stakeholder organisations responsible for setting occupational standards across the United Kingdom. Before a standard can be included in the NOS, it must be approved by the relevant standards organisations in England, Scotland, Wales and Northern Ireland. Typically a NOS training suite sets out what the particular occupation requires in terms of skills and knowledge to perform a range of activities, each of which is further specified in a separate standards document. Individual standards and/or entire training suites may apply to one or more occupations. A detailed guide as to how NOS are developed and how standards are

linked to different occupations has been produced by Carroll and Boutall (2011). This includes recommendations that feedback is sought from a sample of employers and other interested parties including professional associations, trade unions and education providers. However, the use of occupational standards by employers would appear to be optional and the extent to which they are in developing position descriptions and staff recruitment is unknown. Nor does there seem to be any requirement that education providers ensure graduates have the skills and knowledge which the NOS specify as necessary for employees in a particular occupation.

The NOS can be accessed online by anyone who has an interest in occupational standards. Some of the ways it has been envisaged that the NOS can be used include: organisations which deliver or accredit qualifications to identify the attributes required by individuals in a particular occupation; employers, to create job descriptions for staff or training plans to develop their skills and knowledge; and job seekers to research different types of work and the skills and knowledge that are needed to perform these (UK Commission for Employment and Skills 2014).

For the purposes of answering our research question, we recognised that it is also possible to use the online database of NOS to start with an area of interest, such as religion, to identify particular occupations where some knowledge or understanding of this is required. As the NOS represent consensus statements of key stakeholders for various occupations, analysis of published NOS standards reveals the extent to which religion and belief are thought to be important issues to specific occupations, and the degree to which they are capable of being operationalised. This method has the advantage over studies involving surveys or interview data in that the latter may produce data which reflects the opinions of individual respondents as to what is

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necessary or important (Ervin, Carter and Robinson 2013) rather than the carefully constructed consensus which emerges in the NOS process.

Data collection

A searchable database of NOS in the UK is available at https://www.ukstandards.org.uk/Pages/index.aspx. This database was searched in October 2018 using the terms 'Religion' and 'Religious' to locate standards documents including these terms. After removal of duplicates, retaining only the most recent version of standards for which the search returned multiple iterations, and removing documents in which the search terms were only included as a keyword or as part of an occupational group to which a standard applied, 465 separate standards documents were found to be within scope and details were entered onto an Excel spreadsheet.

Information from each standards document was recorded as follows:

- Organisation which developed this standard

- Year when standard was developed

- Code and name of standard

- Training suite(s) which this standard contributed to

- Relevant occupations to which it is designated to apply

- Verbatim details for each occurrence of the search terms and the section of the standards document in which it was found: 'Overview', 'Performance', 'Knowledge', 'Glossary', or 'Scope/range related to criteria'. Not all documents

included either of the latter two terms, and the information listed in some documents under 'Scope/Range related to criteria' was similar to that listed in 'Glossary' in other documents.

Results

Of the 465 standards referencing religion or belief, thirteen were located that had this as their primary focus. Eight of these were concerned with meat and poultry processing in accordance with Islamic and Jewish laws and a further two were concerned with Islamic banking. The other three standards were concerned, respectively, with the spiritual development of young people, arranging religious worship in custodial environments and complying with broadcasting regulations of religious programmes. Details of these standards, including the training suites which they contribute to and the relevant occupations are presented in Table 1.

INSERT TABLE 1 HERE

The 13 standards identified in Table 1 in which religion and belief are primary form a very small fraction (2.8%) of the 465 occupational standards which require some sort of engagement with religion and belief. This wider field of occupations in which capacity to negotiate religion and belief is an expectation has been summarised in Table 2 in which training suites and occupations have been categorised according to broader industry groupings.

INSERT TABLE 2 HERE

Three-fifths (58.2%) of the standards documents referred to in Table 2 indicated the need for knowledge about religion and beliefs. However, it should be noted that 20.2% (94) of these documents were part of the 'Renal' training suite and a large number of

standards does not necessarily mean they collectively provide more detail about religion and beliefs than occupations for which there are only one or two documents which discuss them. All of the Renal standards which were identified indicate the need for knowledge about 'the religious beliefs of different cultures, either in general or in concerning the effects on care management' and/or 'effect on family dynamics'. Although the renal standards dealt with all types of care, including both dialysis and kidney transplants, the majority were associated with transplants. Those associated with transplants included standards for both care of the recipient and care of the donor and/or their family. Typically, these specified required knowledge as having 'evidence of beliefs about transplantation among informed and uninformed religious and cultural groups' (e.g. typical mistaken beliefs that a religion opposes transplantation, or incorporates religious pronouncements such as Muslim fatwa in favour of transplantation). Only one of the Renal documents, *Conduct of Last Offices for the Deceased Donor After Surgery,* required any other knowledge than noted above (Skills for Health 2010a).

Most commonly religion and beliefs appear as part of a longer list of characteristics which staff are expected to have knowledge of. For example, the standard *Support Equality, Diversity and Individual Rights in the Workplace,* which is part of the 'Cleaning and Support Services' training suite, includes as part of the knowledge requirements:

> The causes of discrimination against people including: differing abilities, age, class, caste, creed, culture, gender, health status, relationship status, mental health, offending background, place of origin, political

beliefs, race, responsibility for dependants, religion, sexuality (Asset Skills 2009)

Such standards typically provide no guidance at all as to what workers might need to know about religion and belief in order to undertake their work. In contrast are those few standards which provide quite full guidance as to what workers need to know, thereby drawing attention to the inadequacy of the majority. For example, the 'Fish and Shellfish processing' suite includes standards which state the need for knowledge about 'what alternative or substitute products and species may be suitable for the consumer, and the dietary, cultural or religious factors that may mitigate your advice' (Improve 2010).

Conversely, in the 'Preventing and Addressing Domestic Violence' training suite, the only mention of religion is an identical statement which is found in the Overview for 34 standards documents. One possible interpretation is that knowledge of religion and belief is seen as secondary in that being a religious person is not regarded as a protective factor in respect of domestic violence:

> Domestic abuse is frequently perceived as a gendered crime perpetrated by men against women; however this standard is intended for practitioners who support those experiencing domestic violence within any intimate or family relationship, regardless of their social background, age, gender, religion, sexuality or ethnicity. (Skills for Justice 2013a)

Only one standard around working with victims and survivors of sexual violence identified performance criteria as needing to 'take account of the culture, ethnicity,

religion and theology of those you work with' (Skills for Justice 2013b) and none identified knowledge about religion and beliefs as necessary for workers in this field.

Having knowledge and being able to use it in the workplace are not the same, yet the UK Occupational Standards are far more likely to include standards about knowledge than skills, or performance criteria, in respect of religion and beliefs. Apart from the 13 documents listed in Table 1, only 63 of the remaining 452 standards (13.5%) included performance criteria and only 34 (7.3%) included mention of religion and beliefs in both required knowledge and performance skills. The gap between knowledge and skills can be demonstrated in the standard *Provide Advice and Information to Individuals on How to Manage their Own Condition* as part of the 'General Healthcare' training suite. Here both elements are addressed, showing how it could be done, and drawing attention to how it is not in very many of the standards. This standard has a requirement of knowing 'how an individual's cultural or religious beliefs could affect their ability to adapt their lifestyle in certain ways and how to respond to this' (Skills for Health 2010b). The performance criteria which follow provide a strong statement as to what is required, expecting a capacity to 'demonstrate respect for people as individuals when interacting with them and acknowledge their cultural and religious needs and their rights to make their own decisions in the context of their own lives' (Skills for Health 2010b).

Only two standards documents, both of which have religion and belief as their primary focus (see Table 1), include a requirement that workers be aware of their own beliefs and values, recognise how these may influence how they work and understand the need to ensure that they are not imposing their own beliefs onto others (Learning and Skills Improvement Service 2010; Skills for Justice 2013c). A further four are

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concerned with professional development and the need to be reflective practitioners, requiring that 'Personal beliefs may include beliefs about values, cultural norms, religious beliefs and opinions which you hold firmly' (Skills for Care and Development 2012a, 2012b, 2012c, 2013).

Moreover, no attempt is made to determine what is meant by 'religion' or its proxies (what religious literacy calls 'category'). The implication that religion is understood is taken one step further in two standards documents produced as part of the 'Sensory Services' training suite, in which religion is used as a comparator for deafness:

> Deaf: deaf with a small "d" simply refers to the medical condition of hearing loss. However, most people who use BSL/ ISL refer to themselves as Deaf. The use of upper case "D" indicates a language preference and is also a political and cultural term of belonging to the Deaf community. It is used in the same way that people who belong to a national, cultural or religious group would describe themselves, for example, as French or Muslim. It is for this reason that many Deaf people do not define themselves as disabled, rather they describe themselves as belonging to a cultural or linguistic minority. (Skills for Care and Development 2008)

An exception is the Glossary in the document *Facilitate young people's exploration of their values and beliefs,* which is part of the youth work suite, which explores what is meant by values and beliefs:

> The exploration of values and beliefs can cover a broad spectrum of topics such as: community, cultural values, discrimination, environment, ethics, faith, global issues, health, ideological beliefs, inter- and intra-

group or community conflict, morality, philosophical beliefs, political views, relationships, religious beliefs and spirituality, including convictions of non-belief. (Learning and Skills Improvement Service 2010)

Another is in the standard *Design Learning Programmes for Learner Drivers/Riders* is found the information that 'Cultural and religious factors could include: inability to attend sessions on particular days of the week; sensitivities about making eye-contact; the belief that it is 'bad manners' to contradict the teacher' (People 1st 2013). However, sometimes there is an assumption that religion and beliefs may be important to understand in particular instances without it being clear why. For example, there are 41 standards for beauty therapists, nail technicians and/or spa therapists in which the Scope/Range section notes that one aspect of diversity is 'religious diversity'. It is not specified how this relates to the standards such as *Create Airbrush Designs for Nails* (Skills Active 2015a), *Enhance the Appearance of the Eyelashes* (Skills Active 2015b) or *Provide Male Intimate Waxing Services* (Skills Active 2015c).

Despite the breadth of standards which mention religion, these did not include areas of work in which dissenting religious views have had a longstanding presence in public debates such as abortion, transgender surgery or assisted dying. In respect of assisted dying, *Support Individuals at the End of Life* (Skills for Care and Development 2012d) includes a performance standard to 'Support the individual to express their preferences about how they wish to die, including aspects associated with their culture or beliefs' as well as the expectation that workers will have knowledge of 'Your own background, experiences and beliefs that may have an impact on your practice'.

However, being aware of one's own views and assisting dying persons to express their views on death is a long way short of assisting someone to die.

Discussion

This study has found that occupational standards are beginning to recognise that some degree of engagement with religion and belief is required for workers in a diverse range of occupations. However mentions of religion and beliefs are highly idiosyncratic with no consistent or apparent reason why they are included for some occupations but not for others. For example, while there is no question that the ability to address religion and beliefs about transplantation might be necessary for health workers involved in renal care, the NOS do not suggest that this might also be a requirement for health workers involved in transplants of other organs or body parts. In this sense occupational standards have been criticised for reflecting the dominant voices in the process when there are multiple and conflicting stakeholders (Black 2008). We can only surmise that when the renal standards were developed, either there were particular issues around religion for renal staff at that time or the standards were drafted by people who recognised the potential for religion to be an issue in renal work but neither of these conditions was present when NOS were being drafted for other health workers involved in transplants. This implies a problem of agency in the process which in turn suggests a lack of the religious literacy which would underpin a strategic engagement with this issue. The frequency of references to religion in long lists of characteristics which have been associated with discrimination may say more about occupations wanting to promote an image of tolerance (O'Rourke 2006) than a deep commitment to religious literacy.

Even without such cynicism, requirements for knowledge and performance criteria regarding religion and beliefs do not equate with issues having been properly or

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adequately addressed (O'Rourke 2006). Mentions of religion and beliefs tend to be too vague to be operationalised (Leka et al. 2011) and make assumptions as to shared understandings about what religion and belief is (the 'category'), and their relationship to values ('disposition'), despite increasing contestation (Baker et al. 2018). Furthermore, despite frequently being linked with the need to avoid discrimination, the NOS are largely silent on the need for individuals to reflect on their own disposition in relation to religion and beliefs and how this may impact on how they carry out their work. In particular, the NOS are silent on how workers act in situations which may conflict with their own beliefs, for example from people seeking or having an abortion or wanting assistance to die.

Mentions of religion and beliefs are often clustered together with other cultural attributes that can result in discrimination. While many make sense, in some cases it is difficult to understand why religion has been mentioned, unless there are obscure religious teachings we are unaware of, e.g. religious teachings associated with body waxing. Conversely, the fact that most UK NOS make no mention of religion and beliefs, and there no ostensible logic for inclusion or exclusion, suggests that there may be considerable scope for meaningful inclusion of religion and beliefs when standards documents are created or revised.

With the exception of standards in which religion is central, there would appear to be no requirement that creators of NOS seek advice on matters associated with religion and beliefs. If the NOS are to make a substantial impact on religious literacy, arguably seeking expert advice on religion is required. However, this is unlikely to occur. One of the critiques of occupational standards internationally is that they struggle to be up

to date, and that widening the circle of consultees would place further constraints on timeliness:

> Encouraging dialogue between stakeholders is an obvious first step, but it pays to be realistic, by entering the process with 'open eyes' and recognising that agencies and stakeholders have limited time for debate and discussion. (Siekmann and Fowler 2017)

Conclusions

While the development of NOS is consistent with a range of measures to modernise the workforce (Humphrey 2003), the status of these standards must also be noted. Unlike regulatory standards which place requirements on individual workers to act in a prescribed manner (Cook, Corr and Breitkreuz 2017), the NOS are guidelines for employers and they come with no incentives or sanctions.

If there are growing expectations that workers will have even a starting level of religious literacy, the question arises as to where they will acquire this in order to apply and comply with such standards. Professional education for occupations tends to skip over religious literacy, providing minimal if any relevant teaching about religion and beliefs (Crisp and Dinham in press). Furthermore, there are many occupations for which there is no prescribed training at all on these issues.

New curriculum standards for school, university and work-based training for jobs, if introduced, are likely to have an impact on religious literacy in the wider community in the future, but in the meantime, if the NOS are to go beyond token gestures to religious literacy, the relevant stakeholders in the NOS, including stakeholder organisations, employers and education providers, need to consider how the rhetoric can be translated into operational reality.

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These conclusions apply not only in the UK but potentially in other countries which are also developing occupational standards (Siekmann and Fowler 2017). Cross-national research, which identifies the place of religion and beliefs in occupational standards from different countries, might also provide further insights as to how occupational standards can contribute to religious literacy.

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Table 1. UK National Occupational Standards with a primary focus on religious beliefs or practices

Standard	Year	Training Suite	Occupations
Communicate the practice and principles of takaful to customers and colleagues	2009	General Takaful	Accounting and finance; Finance
Communicate the practice and principles of Islamic banking to customers and colleagues	2017	Bank Accounts; Bank and Building Society Accounts	Finance
Carry out religious slaughter	2010	Meat & Poultry Processing	Manufacturing technologies; Food Preparation Trades; Process, Plant and Machine Operatives; Process Operatives
Understand how to carry out religious slaughter	2010	Meat & Poultry Processing	Manufacturing technologies; Food Preparation Trades; Process, Plant and Machine Operatives; Process Operatives
Principles for slaughtering Halal meat	2010	Meat & Poultry Processing	Manufacturing technologies; Food Preparation Trades; Process, Plant and Machine Operatives; Process Operatives
Principles for slaughtering Kosher meat	2010	Meat & Poultry Processing	Manufacturing technologies; Food Preparation Trades; Process, Plant and Machine Operatives; Process Operatives

Carry out bleeding operations for Halal meat	2010	Meat & Poultry Processing	Manufacturing technologies; Food Preparation Trades; Process, Plant and Machine Operatives; Process Operatives
Monitor bleeding for Kosher meat	2010	Meat & Poultry Processing	Manufacturing technologies; Food Preparation Trades; Process, Plant and Machine Operatives; Process Operatives
Understand how to monitor bleeding for Kosher meat	2010	Meat & Poultry Processing	Manufacturing technologies; Food Preparation Trades; Process, Plant and Machine Operatives
Maintain lairage and ante mortem facilities for religious slaughter	2010	Supply Chain Management	Manufacturing technologies; Food Preparation Trades; Process Operatives; Process, Plant and Machine Operatives; Plant and Machine Operatives
Encourage the spiritual development of young people	2010	Youth Work 2010 v2	Health, Public Services and Care; Health and Social Care; Public Services; Child Development and Well Being; Education and training; Health and Social Services Officers; Social Welfare Associate Professionals; Protective Service Occupations; Public Service and Other Associate Professionals
Arrange resources for public worship in a custodial environment	2013	Custodial Care	Chaplains; prison staff; volunteers
Comply with broadcast regulation	2010	Law and Compliance for Broadcasting	Arts, Media and Publishing; Media and communication;

of religious programmes		2	Media Associate Professionals

Table 2. UK National Occupational Standards which refer to religious beliefs or practices grouped by Industry and Training Suites

Industry	Training Suites
Beauty	Beauty Therapy; Beauty Therapy Advanced Practice; Hairdressing and Barbering; Nail services; Spa Therapy
Clothing and textiles	Manufacturing Textile Products
Construction	Heritage Skills (Construction)
Culture and heritage	Archive Services and Records Management ; Cultural Heritage; Information and Library Services
Education and training	Children and Young People's Workforce; Children's Care Learning and Development; Community Learning and Development; Family Learning; Learning and Support Services; Learning Development Support Services; Support Teaching and Learning in Schools; Work with Parents
Emergency services	Watch Management
Finance	Bank Accounts; Bank and Building Society Accounts; General Takaful; Generic financial advice
Food	Fish and Shellfish Processing; Food Preparation Trades; Food Production and Cooking; Hospitality - Professional Cookery; Hospitality Management; Manufacturing Technologies; Meat & Poultry Processing; Process Operatives; Process, Plant and Machine Operatives; Supply Chain Management
Health	Allergy services; Breast Screening and Assessment; Children and young People's Health Services; Clinical Health Skills; Clinical imaging; Complementary and natural healthcare; Coronary heart disease, Drugs and alcohol; Emergency, Urgent and Scheduled care; Falls and Osteoporosis; Forensic mental health; General healthcare; Healthcare science; Long Term Conditions - Case Management; Long Term Conditions -

	Neurological Care; Maternity and Care of the Newborn; Mental Health; Perioperative Care Support; Renal; Sensory Services
Justice	Addressing and Responding to Honour-Based Violence; Addressing Stalking; Common Standards Across The Justice Sector; Community Justice; Courts, Tribunals and Prosecution; Custodial Care; Legal Advice; Mentoring and Befriending of Offenders and Those At Risk of Offending; Providing Legal services; Public Protection; Resettlement of Offenders; Restorative Practice; Youth Justice
Law enforcement and security	Aviation Ground Security Operations; Investigations; Parking Control Occupations; Policing and law enforcement; Port Security Operations; Precognition Operatives; Spectator Safety
Media	Journalism; Law and Compliance for Broadcasting; Production (Film and TV); Production Accounting; Visual Effects
Printing	Digital Print Production; Master Printer
Recreation and leisure	Activity Leadership; Leisure management; Outdoor programmes; Personal Training; Sport and Active Leisure
Services	Cleaning and Support Services; Driver training; Funeral services
Social care	Counselling National Occupational Standards; Development Worker; Health and social care; Housing; Inspectors of Health, Social Care, Children and Young People's Services; Leadership and Management for Care Services; Preventing and Addressing Domestic Violence and Abuse; Providing Independent Sexual Violence Advice and Advocacy; Support Services; Supported Housing; Youth Work
Not grouped	Business and Enterprise Support; Design; Intercultural Working: Standards for Working with People from Different Countries and Diverse Cultures; Local Government Skills; Operational Delivery Contact Centre Roles; Operational Delivery- Public Services; Public Services