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How has Section 28 of the Local Government Act (1988)
impacted on Youth Work with Young People?

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Examination for the Bachelor of Arts Degree

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Abstract

Section 28 of the Local Government Act (1988) was a piece of legislation which was implemented by the Conservative-led Government to prevent the promotion of homosexuality as a pretend family unit. This study set out to explore whether Section 28 of the Local Government Act (1988) impacted on Youth Work with young people, whilst exploring whether this legislation impacted on the practice of youth workers and their youth work colleagues. There has been a huge amount of research and literature into how Section 28 impacted on the Education Services, with little or no research undertaken from a Youth Work perspective. The study used an online questionnaire to gain a large number of responses, and from this, participants who were interested to take part further were offered to participate in either face-to-face interviews or telephone interviews. Section 28 caused confusion for youth workers about what was meant by the term 'promotion.' Section 28 also caused fear among many practitioners as it was perceived that there would be consequences if they breached this piece of legislation. Youth workers felt angered by this piece of legislation as it prevented them from working to the values which they held, as they felt that they would not be meeting the needs of the young people with whom they worked. The majority of participants believed that Section 28 did not impact on their practice directly, but they felt that it impacted on the partnership work within schools and with other agencies that feared this piece of legislation. Youth workers did not feel supported by their management or elected members when promoting work around sexuality and were told not to work with LGBT-specific organisations. Youth workers also had to have any workshops or publications which related to homosexuality approved by managers, which could take a long time. The study showed that Section 28 was used to allow youth workers who did not agree with homosexuality to air their prejudices or avoid talking about sexuality with young people. Recommendations have been made in relation to lessons learned for current and future practice, and in relation to how the history of youth work has been documented.

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Chapter 1 - Introduction

Section 28 was introduced in the United Kingdom (UK) in 1988 by the conservative government as part of the Local Government Act (1988) which prohibited Local Authorities from 'promoting homosexuality as a pretend family unit.' This act was widely misunderstood mainly by schools to mean that teachers could not discuss homosexuality and caused much confusion. As will be stated in Chapter 2, the media played an important part in bringing panic to parents by caricaturing books which made mention of gay parents.

In addition to the lack of published literature available around the personal identity of Lesbian, Gay, Bisexual and Transgender (LGBT) young people in a youth work context, with the exception of extensive research by Stonewall (2007) there has been a lack of published research into how Section 28 of the Local Government Act (1988) has impacted on youth work. In addition, the mention of LGBT issues in literature about the history of youth work has been negligible and the fact that there are now job roles in the specialist field, working with LGBT young people in a youth work context, it would be useful to discover if any impact was made by this piece of legislation in working with LGBT young people. Research has been undertaken in South-East Wales on how Section 28 has impacted on teachers' practices (*the repeal of Section 28: it ain't over 'til it's over*, Greenland and Nunney, 2008) and to would be useful to compare and contrast this with perspectives on the impact of Section 28 on youth work.

It was felt that this study can make a major contribution to the youth work literature already available. As this will be the first research paper on the topic then it may give other students or academics the encouragement to write on a topic in relation to youth work. From looking at the available research it is difficult to gauge how much an impact this piece of legislation has had specifically on youth workers, youth services and even young people who access youth provisions. By collecting the thoughts and feelings (qualitative data) of youth workers who worked in the field of youth work during the time Section 28 was implemented it was believed that to understand the thoughts and feelings of the participants he would need to investigate how Section 28 impacted on their values and practices, whilst also investigating if the participants felt it impacted on other youth workers' practice and if it impacted on young people. This can also make a contribution to literature on the history of youth work which, it could be argued, has been written largely from a heterosexual perspective.

Whilst the main emphasis of this research project had adopted a qualitative approach, there also was added a quantitative dimension to the research. As the quantitative approach relates to statistics and numbers, it was decided that an online questionnaire for youth workers would be adopted and from this questionnaire built a statistical picture of the findings and compare this to the primary data from the qualitative approach used.

Whilst using an online questionnaire to get a wide demographic of answers for the research project, I will also adopt the following instruments. The second

method will be an online focus group held over email. The third instrument will be telephone interviews and the fourth instrument will be face-to-face interviews. The reason why these instruments were chosen will be explored more in-depth in chapter 3 of this dissertation. As this study was capturing information regarding a historical moment in time, a lot of the data can be interpreted as nostalgia. By using a narrative method, the stories have been captured, amalgamated and 're-storied' into the analysis. By doing this it makes this data into research data rather than merely an anecdotal account.

There were a number of constraints and limitations to this study. The first is that the sample of youth workers were planned to be from South-East Wales but it was identified that it wasn't possible to identify a sample. Therefore it was felt that it was best to get a wide-range of participants and open the research to anyone interested from around the UK. Another constraint for this research project was my own time available to the project due to being a part-time student. Another constraint for the research project may be a lack of interest from youth workers as they feel that they could be identified in the final report. It was made known from the start of the project that any data or quotes used would be anonymous, whilst adhering to data protection and confidentiality policies.

Chapter 2 - Literature Review

2.1 Introduction

This literature review explores the Lesbian, Gay, Bisexual and Transgender (LGBT or LGB) identity. The literature examined relates to the historical evidence regarding the above identity, whilst also examining the religious; political; and media perceptions held about the LGBT identity. The literature review also focuses on Section 28 of the Local Government Act (1988). From examining the available literature, I will analyse and identify gaps in the literature and develop the research question around the area of the LGBT identity, in relation to youth and community work.

2.2 Historiography

Records as far back as 1700BC demonstrate that individuals within different cultures and societies have always had desires for affection with those of the same sex (Aldrich, 2006); although it is acknowledged that the literature may be misinterpreted because of the language barriers which can be faced when translating text.

In Ancient Greece, although terminology differed from today's categories, art and literature demonstrate that same-sex relations were a part of the culture and were not feared as they can be today. Some areas of Greece, however, deemed same-sex relations illegal (Pickett, 2011). Hupperts (2006) states that male homosexuality was central to Athenian culture in the form of a pederastic relationship which means a man had same sex relations with a

younger boy between the ages of 12 and 18 years. This was symbolic of a man's social status and power (Dode, 2004; Huppert, 2009)

In Ancient Rome, preference for sexual partners was believed to be used as an exercise in power and the males had to show dominance in their relationship, regardless of their partner's gender otherwise they would lose their status within society (Hupperts, 2006; Pickett, 2011). Like the Greeks, the Romans also chose younger, less powerful boys as same-sex sexual partners (Williams, 1999). Although Pickett (2011) argues these relations were viewed as acceptable, Dode (2004) argues that they were only tolerated. Huppert (2006) states that when the Roman Republic became the Roman Empire, the Roman calendar devoted a special day for the male citizens to have relations with male prostitutes. Whilst the Roman Empire became more powerful, laws were passed which prohibited same sex relations with, 'free-born Roman boys' (Greenberg, 1988).

With the expansion of the Roman Empire during the 4th century, Christianity became the dominant culture within the 'western world' and same-sex relations were deemed a mortal sin and an act against God (Moon, 2002). Boswell (1980) believes that this statement about same-sex relations was directed at male prostitution which was rife during this time and same-sex relations become punishable by law and led to castration. Christianity held the view that same-sex relations were sinful and Paul states in 1 Corinthians 6:9–10:

Know you not that the unjust shall not possess the kingdom of God?
Do not err: neither fornicators, nor idolaters, nor adulterers, nor the

effeminate, nor liars with mankind, nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners, shall possess the kingdom of God.

Greenberg (1988) believes that the negative impression about same-sex relations is not held throughout the whole of the Bible and that it is held only in the New Testament. Many theorists believe that same-sex relations have appeared in the Old Testament and that there was evidence that same sex relations even happened between saints such as Saint Serge and Saint Bacchus (Boswell, 1980).

In 1533 a law was passed in England known as the 'Buggery Act' which made same- sex relations illegal and punishable by death (Bhatnagar, 2010) and it took until 1967 to become decriminalised in England and Wales but in Scotland it became legal in 1981 (Richardson and Seidman, 2002).

It was not until the late 19th Century that the label 'homosexual' was penned by a doctor (Moon, 2002). The word 'homosexual' is a Greek and Latin hybrid with the first element derived from Greek ὁμός homos, 'same' (not related to the Latin homo, 'man', as in Homo sapiens), thus connoting sexual acts and affections between members of the same sex, including lesbianism (Etymology of Homosexuality, 2011).

2.3 Perceptions of the LGBT identity 1980 - 2003

The acceptance of homosexuality or same-sex relations throughout recorded history has changed over time, from being accepted by societies and then condemned by different societies. This section will explore the perceptions of

the LGBT identity which was held in the British culture between 1980 and 2003.

Jeffery-Poulter (1991) suggested that the Lesbian, Gay, Bisexual (LGB) community has suffered discrimination over the last 25 years due to the legal changes and the fact that homosexuality had negative connotations in public policies. The time period of the 1980s was a substantial period for the LGB community because social movements were fronting the agenda of equal rights for any person who did not identify as heterosexual, even though the political policies were in favour of the 'family unit' (Richardson and Seidman, 2002).

Many of the religious groups around the world still had clear cut views on homosexuality, such as homosexuality is a sin and individuals who practise this are worthy of damnation (Moon, 2002). It is also believed that the negative attitudes toward same sex relations come from a past in which, 'homosexuality and same sex relations are considered a mortal sin.' (Hekma, 2002, p.347) Christianity places an emphasis on relationships being acceptable between a male and a female and not between individuals of the same sex (Moore, 2003). Whilst analysing this data, it is clear that while many authors, such as Boswell (1980), Greenberg (1988) and many others have written about the views of homosexuality held by Christianity as being negative ones, there is also evidence that not all individuals who believe in Christianity hold these views. Rather, they believe that homosexuality is part of everyday life and that it is wrong to hate someone because of their sexual

orientation. Tutu (2010) cited in (Staff Writer, 2010) believes that homophobia is a crime against humanity and is as unjust as the segregation the South African nations went through in his years as Archbishop. Tutu (2010) states:

We struggled against apartheid in South Africa, supported by people the world over, because black people were being blamed and made to suffer for something we could do nothing about; our very skins. It is the same with sexual orientation. It is a given. ... We treat them [gays and lesbians] as pariahs and push them outside our communities. We make them doubt that they too are children of God – and this must be nearly the ultimate blasphemy. We blame them for what they are.

During the 1980s the LGB community faced much negativity because of the emergence of the AIDS/HIV epidemic which began to spread across the world (Cole, 1996 cited in Seidman, 1996). It is believed that the first reported cases of HIV or AIDS were a group of homosexual males (MMWR, 1981). There was also controversy over what to call the disease; some groups wanted it to be called GRID (gay-related immunodeficiency disease) but in the end it was known as AIDS as it was a more neutral name (LSU, 1993). The epidemic was condemned by the mainstream media who blamed homosexuals, prostitutes and intravenous drug-users as the main cause of this outbreak (Cole, 1996 cited in Seidman, 1996). Gamson (2002) cited in Richardson and Seidman (2002) backs up the claim that homosexual men were the early targets for discrimination in the mainstream media when the epidemic occurred. In the UK, the AIDS epidemic was small compared to the rest of the world and of all the reported cases in the UK only 67% were comprised of gay men (Watney, 2000). From the media spin about this epidemic, the condemnation of the LGB communities grew even more in the 1980s and this

negative attitude was shared by the government in power (the Conservatives) in the United Kingdom (UK).

One of the biggest challenges faced by the homosexual community during the 1980s and 1990s was from the political arena. Pickett (2011) believes that the political arena did not favour the homosexual community because of the views held by the right-wing Conservative Governments. Pickett (2011) believes that the government under Margret Thatcher pushed for a law which contained an anti-gay provision known as 'Clause 28' of the Local Government Act (1988) which will be explored later in this literature review. Tatchell (1992) cited in Plummer (1992) also backs this claim up by suggesting that Britain has more discriminatory laws and less protection for LGB people than any other European country. In 1989 approximately 3,000 men were convicted or cautioned, and 40 to 50 were imprisoned, for agreeing to homosexual relations (Tatchell, 1992 cited in Plummer, 1992). With the negative media spin creating a negative image of homosexual people, the media caused panic about the resources being used in state schools (Greenland and Nunney, 2008).

Even though the Conservative government believed in traditional family values and had negative views towards homosexuality, it is clear that these views were changing after the PM resigned. The successor of parliament, John Major, supported and passed a piece of legislation which lowered the age of consent for homosexual males to have sexual intercourse even though it was not equal to heterosexual couples (Pickett, 2011).

Trenchard and Warren (1985) felt that the teachings of heterosexual relationships were forced upon young LGB people and these young people felt that some youth workers were openly making homophobic remarks, which in turn upset many LGB young people in London. Also during the 1980s a report known as the Thompson Report is believed to have ignored the reality of LGB young people and it was claimed Thompson believed that LGB youth organisations were not part of the national youth service (London Gay Teenage Group, 1982). Although limited to London, this report has some interesting findings.

This section has demonstrated a person who identified as LGB faced much negative imagery which was mainly created by religious and political institutions, whilst also facing difficulties from a negative portrayal in the media, which led to a lack of understanding in British society. With this lack of understanding, this played a part in people becoming homophobic or ignorant of any discrimination LGB people faced.

2.4 Section 28

As previously stated, the Conservative Government of the 1980s put forward a piece of legislation known as The Local Government Act (1988) which incorporated a clause known as 'clause 28' which prevented local authorities from *promoting* homosexuality as a 'pretend' family unit (Jefferies and Smith, 1990). This clause later became known as 'Section 28'. In reaction to a perception local authorities that were actively promoting homosexuality within 'maintained schools' which are run by the state. This clause also prevented

money being spent on materials and projects which promoted homosexuality (Gillian, 2003).

In the run up to Section 28 being implemented, two local authorities within London and one in Manchester started to challenge the issue of heterosexism within its schools by allowing books which 'promoted' homosexual families, but this was disputed by the media as the books did not reflect the traditional family values held by most in the UK (Kent-Baguley, 1990). One such book was known as *Jenny lives with Eric and Martin* which was written by Susan Bosche in 1977. Bosche (cited in The Guardian 2000) wrote this book so that children can be taught that there are different family groupings other than Mum and Dad. Bosche (cited in The Guardian (2000) feels that her book was sucked into the argument about Section 28. Bosche (2000) also discovered that her book was pigeonholed by the media as homosexual propaganda in 1983 and later in 2000.

Since the implementation of Section 28, there was much confusion about the accurate definition of this amendment (Greenland and Nunney, 2008). Local authorities and teachers felt that Section 28 caused uncertainty for them to approach the subject of homosexuality in school lessons or even to implement strategies to combat homophobic bullying within schools (Greenland and Nunney, 2008). A statement was made by the Department of Education and Science that:

Section 28 does not affect the activities of school governors, nor of teachers, the environment department circular states. It will not prevent the objective discussion of homosexuality in the classroom, nor the counselling of pupils concerned about their sexuality (DES (1988) cited in Deer, 1988)

We can see from this that the government did genuinely believe that Section 28 would not cause problems for LGB young people.

Section 28 was used as a reason not to fund projects or resources which worked specifically with LGB (Pickett, 2011). Many professionals believed that they could be held responsible if they promoted homosexuality, and they feared that they could face legal action if they did so (Greenland and Nunney, 2008). Warwick et al (2001) claim that another effect Section 28 had, which was believed some teachers that the needs of LGB young people were not being met by the local authorities because there were no policies in place to combat homophobic bullying and all sex education lessons focussed on heterosexual relations. This claim was backed up by a survey where 48% of teachers were in agreement that the needs of LGB young people were not being met (Greenland and Nunney, 2008). Warwick *et al.* (2001) propose that the long-lasting period of Section 28's implementation has led to an increase in incidents relating to homophobic bullying in schools. Greenland and Nunney (2008) believe that the only positive effect Section 28 had was that it placed the rights of LGB people on the public agenda. From the implementation of Section 28, a new charity which aims to uphold the rights of LGB, known as Stonewall, was formed (Stonewall, 2011) amongst many others.

2.5 Perceptions of the LGBT identity post 2003

The previous section demonstrates that during the late 1990s and early 2000s the perceptions of the LGBT identity in the media, government and religion

changed dramatically. This section of the literature review will explore the perceptions held by the dominant British culture between 2003 and the present day.

Johnston (2004) states that even though the British culture became more accepting of homosexuality, Section 28 had major implications for youth services and schools to explore the issues of homosexuality because some schools and youth services took a conservative approach to LGB matters. Teachers found it hard to talk about LGB issues in a positive manner even though Section 28 was repealed in 2003 (Greenland and Nunney, 2008). Trotter (2001, p.25) states that, 'professionals are still often caught in a web of conflicting pressures when trying to respond to the needs of LGB young people.' Greenland and Nunney (2008) back up this claim by showing that out of 33 teachers in South East Wales, 53% believed that Section 28 still affected their practice. This suggests that some teachers in 2005 still felt uncomfortable about promoting homosexuality and because of Section 28 the needs of this group of young people were not being met (Greenland and Nunney, 2008).

There are indications that during the twenty-first century the perceptions of the LBGT identity have become more acceptable within the world of politics compared to those views held during the 1980s and early 1990s (McNair, 2002). This is indicated in part by the fact that Members of Parliament (MPs) have started to identify as Homosexual, Bisexual or Lesbian (McNair, 2002) such as Angela Eagle who entered a civil partnership with her long-term

partner in 2008 (Barrow and Ballinger, 2008). From 1997 the UK government was controlled by the Labour Party which has led on many policies which promoted the equality of LGBT people. At this stage the government recognised the identity of Transgender people and added this identity with LGB. These policies included the Gender Recognition Act 2004 which allowed transgendered people to be accepted as the opposite sex (Public Whip, 2004); the Civil Partnership Act which allowed same sex couples have the same rights as married heterosexual couples (Stonewall, 2011). These policies show that the perceptions at policy level held were changing and that being LGBT was becoming more acceptable.

In 2010, the coalition between the Conservative Party and the Liberal Democrat Party was elected. In October 2010 this government passed the Equality Act (2010), the Bill which had been inherited from the previous Labour Government, and this Act brought together all the anti-discrimination policies to protect all individuals within the UK (Home Office, 2010). The Home Secretary Theresa May maintains that equality for all is at the heart of this government (Stevens, 2011). This shows that even though the Conservative party still believes in what it terms as strong traditional family values, this party has become more accepting of the idea of same sex relationships. In 2009 David Cameron PM publically apologised to the LGB community for Section 28 being implemented (Watt, 2009).

Views on homosexuality within the Christian faith are varied between groups. The Church in Wales believes that human beings are built in God's image

regardless of their sexuality (Church in Wales, 2011); whilst the Catholic Church still believes that homosexuality is a sin, although 56% of Catholic people believe that homosexuality is not a sin (Jones and Cox, 2011). Analysis of this shows that the majority of people who attend the Catholic Church disagrees with the establishment's beliefs on homosexuality. It was reported in 2011, Church of England clergymen who identify as homosexual may be able to become Bishops if they remain celibate; this is a response to the Equality Act which protects individuals from discrimination on the grounds of sexual orientation (BBC News, 2011). It could be argued that the Catholic Church is less progressive than the Church of Wales and Church of England on this issue.

Since the 1990s homosexuality and bisexuality have been in the media spotlight and portrayed in many different ways. The LGB community believe that having LGB people in the media is really important as this can lead to a better understanding of LGB issues (2CV and Kantar Media, 2010). These programmes have included Eastenders, Hollyoaks, Queer as Folk, Torchwood and many other programmes. As times have changed the negative imagery of LGB people in the media has dropped and LGB people have been represented from all walks of life (2CV and Kantar Media, 2010). A European piece of research found that 75% of LGBT young people in their native countries found that the media in their own country expressed discrimination of LGBT people (Takács, 2006). One respondent believes that:

In lots of comedy programmes people laugh at the stereotypes of gay people, there are some rap songs which talk about shooting people for being gay, and there are a lot of negative images of gay people on television (such as lesbians only ever being portrayed in prison, or very

predatory on straight women). Most of the time gay people are not on television, so one big problem is being completely invisible in the media unless it is a negative image

(UK F23 cited in Takács, 2006)

Takács, (2006) also states that even though the media can be seen as having a negative impact on the LGBT identity, it can also be seen as one of the most promising vehicles for socialisation.

From analysing this literature, it is evident that perceptions in some parts of UK society have changed expressively since the 1980s. Even though these perceptions have changed, homophobia is still rife throughout the country especially in Schools (Stonewall, 2007) and still a lot of work needs to be done to make the a minority in the UK accept that further work needs to be done.

2.6 Recommendations for further study

This review has discovered a lot of research into Education, Psychology, Media, Politics and Religious beliefs about homosexuality, but very little research into Youth Work. The majority of research and literature reported in this review has been conducted in other countries outside the UK. Rogers (2011) stated that she has found that there is a lack of research into LGBT young people and youth work with LGBT young people in the UK, whilst feeling that this research should be happening. Rogers (2011) also states that:

It has been a campaign of mine for a long time to change this and support local authorities in developing good quality provision that doesn't focus solely on sexual health or support needs, but also offers LGBT young people opportunities to get involved in interesting projects, socialise with peers and have a good time!

Gaps within the research and literature within this topic area include a lack of research into youth work with LGBT young people, the effects of homophobic bullying within a youth and community work setting and how policies have affected youth work with LGBT young people.

From undertaking this literature review it has been therefore decided that the research question will be 'How has Section 28 of the Local Government Act (1988) impacted on youth work?'

Chapter 3: Methodology

3.1 Introduction

This chapter will discuss approaches taken to answer the research question and will then discuss how they can be implemented into the research project. Other methods have been considered and there are explanations about why they were not chosen. The following topics will be discussed: the Quantitative Approach; the Qualitative Approach; Narrative Inquiry; Instruments; Pilot; Participants and Data Analysis.

3.2 Qualitative Approach

Qualitative research is employed mainly by academics in the Social Science field but also used by researchers in the arena of market research (Denzin and Lincoln 2006). Cohen and Crabtree (2006) state that qualitative research is a system of social examination which uses not only scientific statistics. Rather, qualitative research sets out to encompass the use of empirical methods of personal experiences, observations of social group interaction and interviews (Cohen and Crabtree, 2006). Holloway (1997, p.2) defines qualitative research as:

a form of social inquiry that focuses on the way people interpret and make sense of their experiences and the world in which they live. A number of different approaches exist within the wider framework of this type of research, but most of these have the same aim: to understand the social reality of individuals, groups and cultures. Researchers use qualitative approaches to explore the behaviour, perspectives and experiences of the people they study. The basis of qualitative research lies in the interpretive approach to social reality.

By using a qualitative approach to research, I can focus on the views of the participant and give participants a voice, which might not be achievable from

using a quantitative approach and the researcher concentrates focus on the participants in their ordinary setting (Holloway, 1997).

The positive aspect of using qualitative research is that it gives the researcher the chance to describe the area of interest in great detail and to voice the views of the participants in their study (Williams, 2006). The negative aspect of using qualitative research is that researchers tend to find it difficult to categorise and generalise the themes which appear within the data (Williams, 2006). Key (1997) also states that another negative aspect to qualitative research is that it can be difficult to establish the reliability of information gathered.

From identifying the question in relation to this study, it has decided that the principal research method to use to answer the named question is to use a qualitative approach. As the research question enquires about the impact Section 28 had on youth work with young people, I feel that the best method for this is by collecting first hand data on how Section 28 affected participants' practice. Therefore this is an interpretivist approach which lends itself to qualitative research methods.

3.3 Quantitative Approach

A quantitative approach to research is used when a researcher employs a statistical technique for a project. Bell (2009) defines quantitative researchers as, 'people who collect facts and study the relationship between one set of facts to another.' Cottrell (2008) states that a quantitative approach to

research also needs to focus on changes or differences that can be measured within the data. Quantitative research normally examines the variables which are based on theories which have already been set out and that this data is set out in numbers (Struwig *et al.*, 2001). Quantitative research also uses a large collection of samples and a distinct and controlled data collection procedure (Struwig *et al.*, 2001).

From reviewing the literature available on using quantitative research, I learnt that the positive aspect of using this data is that it can be used to give precise facts and the ability to measure the data, such as the percentage of male or female participants answering certain questions. Mujis (2011) believes that the majority of questions can be answered by collecting statistical data and these can be answered by using a quantitative approach. The negative aspect of using quantitative data is that the results do not give a story behind the numbers and does not give the participants a voice to air their feelings on a subject matter. Muijs (2011) also recognises that the major shortfall for using a quantitative approach is that not all questions can be answered by using numbers.

On beginning the study, I must decide which of two different approaches, qualitative and quantitative is most suitable; as the research progresses, it may be necessary to use both methods (Best and Kahn, 1998).

It is suggested that employing both quantitative and qualitative is not feasible, as they are conflicting (Lincoln and Guba, 1985). However Reichardt and

Cook (1979) state that it is possible to employ both approaches for specific studies and an amalgamation of the two provides a better analysis.

From reviewing the literature, it was decided that a more qualitative approach to the research because I would like to gather the thoughts and feelings of youth workers on how Section 28 impacted on youth work. There will also be the opportunity to use a quantitative approach to the production and analysis of background statistical data produced in the form of an on-line survey.

3.4 Narrative Inquiry

Narrative inquiry is a discipline in the wider field of qualitative research and an understanding of “narrative as both phenomena under study and method of study” (Connelly and Clandinin, 1990). As this present study has listened to participants’ story, it was decided that a narrative analysis approach would be taken to retell their stories. Narrative Inquiry is more than simply the re-storying of the research participant’s life alone rather it is ‘a process of collaboration involving mutual storytelling and re-storying as the research proceeds ... [a] shared a relationship in which both voices are heard’ (Connelly and Clandinin, 1990, p.4) and turn those stories into an analytical account of what went on at the time to add to the history of youth work.

3.5 Methods

This section will explain what methods I had used within this present study. These methods are participants, online survey (questionnaire), telephone interview and face to face interviews.

3.5.1 Ethics

As this present study will use participants as the main source for data, I recognise that I need to obtain informed consent from each individual participant. I devised a consent form (See Appendix 1) to be signed by the participant and myself for those who undertook in interviews, whilst a question asking for consent was placed at the start of the on-line survey (See Appendix 4). I also talked through the consent form with each participant and gave an information sheet (See Appendix 2) so they understood what they were accepting to do and to also notify them that they can leave the study at any time. As the study could be published I reassured each participant that they will have anonymity and that confidentiality could be hard to adhere to as they may get recognised from within the text. During the present study I will use a pseudonym for all the participants to decrease the chance of them being recognised.

All data will be held in-line with the Data Protection Act and stored in a secure place and once the study has been completed all documentation will be disposed of in a discreet and viable manner. I will also adhere to the School of Education ethical guidelines and also the ethical guidelines as set out by the British Education Research Association (BERA, 2011)

3.5.2 Participants

As this present study is designed to explore how Section 28 of the Local Government Act (1988) has impacted on youth work, it was decided that the participants of this research should be individuals who were practising youth

workers between the times of 1988 and 2003 because these dates co-incide with the time Section 28 was in force. In order to get a fair sample of youth workers and to make this research viable the sample frame was extended to the whole of the UK in order to get a valid response. The project was advertised through organisations such as Stonewall and the LGBT Excellence Centre, whilst emailing LGBT youth provisions around the country and members of the TAG Network list. It was decided that a non-probability sampling system will be used as the participants who are required are individuals who practiced youth work between 1988 and 2003. I needed to make the sampling system wider than just people involved with LGBT groups and from this snowball sampling was likely to occur.

3.5.3 Questionnaire

An online questionnaire was used as the first instrument. Thomas (2009, p. 173) defines a questionnaire as a written form of questioning. The questionnaire will be available to anyone who would be interested in becoming a participant. This questionnaire will take on the form of an online survey using a piece of software known as Survey Monkey (See Appendix 4). By using Survey Monkey, the survey will be able to collect up to 100 responses. The positive of using this type of survey is that it is more accessible for people, whilst also offering absolute anonymity and the negative aspect is that participants may not do the questionnaire. Other negative aspects of using online surveys are the lack of physical presence and influence between the participant and researcher, which leads to the lack of opportunity of discussion. This questionnaire will have a mixture of open

and closed questions which will give clear answers but also give space for participants to express their views and feelings. By using open questions this can give the questionnaire the qualitative approach that is needed, whilst closed questions will give it a quantitative approach as these questions can be measured. I will also make available a paper copy of the online survey. Thomas (2009) states that a positive aspect of using a questionnaire is that I can increase the number of participants within a piece of research, but, Thomas (2009) also states that if the questionnaire is too long then there can be a decrease in the number of participants. With this in mind, I will only use 10 questions for the questionnaire.

3.5.4 Interviews

Thomas (2009) defines an interview being a tool which enables a person to gain information from individuals. Kvale (2007) suggests that the way to get people to disclose how they feel about a subject is by engaging in a discussion with them and this forms an interview. I will perform two types of interviews of which these will be face-to-face interviews and telephone interviews. It had been decided to use telephone interviews because of the difficulty I will face accessing participants. Bell (2009) suggests that to get as many responses as possible to a questionnaire, I should make it known that anonymity will be kept. For both types of interviews I will use a semi-structured approach as this would allow the participants to have freedom to express themselves whilst the researcher having a form of structure to work from. Having a structured interview is important because it is easier to record and analysis answers (Bell, 2009).

Prior to the interview, I will prepare a prompt sheet which will be used but the I recognise that each interviewee may have different views, so these questions can adapt to different situations (See Appendix 3). Bell (2009) states that a positive aspect of holding interviews for a research project is its adaptability and can be changed suiting to the participants needs. Cottrell (2008) states that if there are multiple interviews then these should be carried out in near-identical conditions.

The on-line survey asked people to participate in further research and people responded to this call. Then from the responses I selected a varied range of participants. These participants would be selected on their involvement within youth work at the time of Section 28. I would like to choose 5 interviewees from the sample of responses received from the email. I held 3 face-to-face interviews with participants from Cardiff.

3.6 Pilot

I acknowledge the importance of piloting a piece of work. A pilot is defined as a way of practicing interviews or questionnaires (Cottrell, 2008). The pilot also gives the researcher a chance to practice recording the answers and make sure that the questions are not too complex for participants to understand (Cottrell, 2008). For this research project, the questionnaire will be piloted by my colleagues within his workplace. The interview questions will be piloted in both formats (face-to-face and telephone based) by my own acquaintances.

3.7 Access

I accessed youth workers who practised in the profession between 1988 and 2003. My own knowledge of working within Cardiff Youth Service was that there were not many youth workers still in the profession who could participate within the research. I decided to open up the project to any youth worker within the UK who would like to become a participant.

3.8 Data Analysis

To analyse the researcher will use a data analysis approach known as Thematic Analysis. Howitt and Cramer (2007) define this approach as a way for the researcher to identify reoccurring themes within the data from the chosen instruments. Whilst analysis the data, the research will compare this to the data and findings used in a similar piece of research known as *the repeal of Section 28: it ain't over 'til it's over* (Greenland and Nunney, 2005). By doing this I adopted a deductive approach to the research. This will give a comparison to see if Section 28 impacted on youth work as much as it did in the education system. The difference between deductive and inductive approaches to research is that deductive research is driven from knowledge and inductive research is based on observations (Skinner, 2012).

3.9 Non-chosen methods

A focus group is a tool which can be used to interview a group of people about a certain topic (Barbour, 2007). I recognised that a focus group could be a perfect opportunity for youth workers to reflect on how Section 28 impacted on their practice and by being part of a group thoughts and feelings

could be remembered which may not be remembered by filling out a questionnaire. Due to constraints it was decided that an email focus group would be held and from this there were only two respondents. Due to the low number of respondents, it was decided that the methods which would be used was the on-line survey, face-to-face and telephone interviews.

3.10 Timescale

For this present study I have set out a timescale to complete the study within a 9 month period starting from September 2011 until May 2012. For a detailed timeline please see Appendix 6.

Chapter 4 - Presentation and Analysis of Findings

4.1 Introduction

This chapter examines the data which was collected from the online questionnaires, face-to-face interviews and telephone interviews. The data gathered has been presented in a number of ways, including the use of pie charts and graphs. This is beneficial for readers who may prefer to have a visual representation of data.

4.2 Online Questionnaires

As stated in Chapter 3, it was decided that to obtain the most samples for this research project, an online questionnaire would be circulated throughout various networks. It was found that 79 people started the questionnaire but only 46 individuals completed the questionnaire, which equates to 58.2%. From analysing the responses to the questionnaires it is clear that some of the participants may not have been in the youth work profession or they were too young to know about Section 28. 100% of the participants consented to be part of the questionnaire survey and allowed for anonymous reporting to be used.

From examining the questionnaires, it was evident that the largest number of participants identified as Female, whilst 1% of the participants identified as a Transgendered individual (See Fig 1). From these samples, the most responses came from individuals who were aged between 24-34 years and 35-44 years old, with the lowest number of participants being from the age ranges of 51-54 year olds and those over 60 years old (See Fig 2).

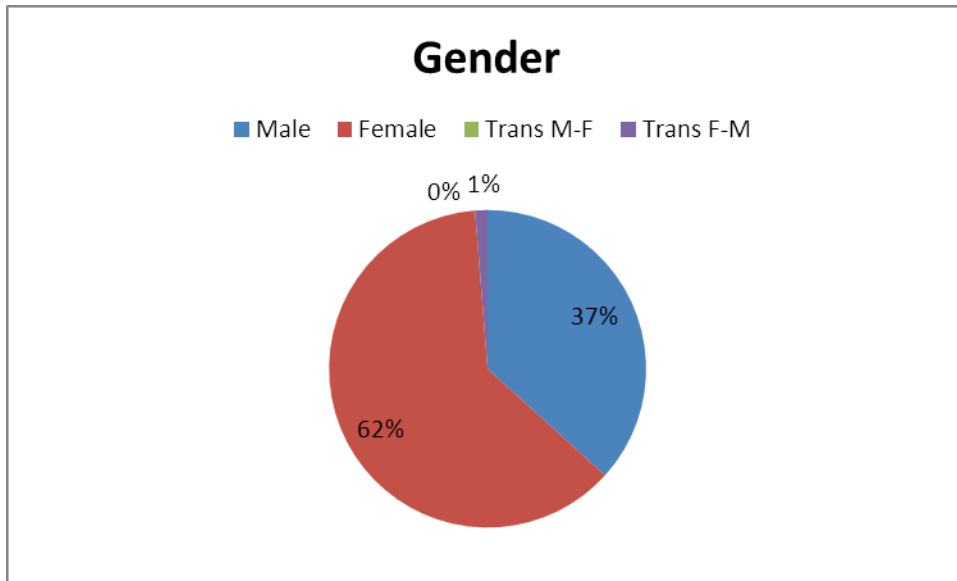


Fig 1. Breakdown of Gender

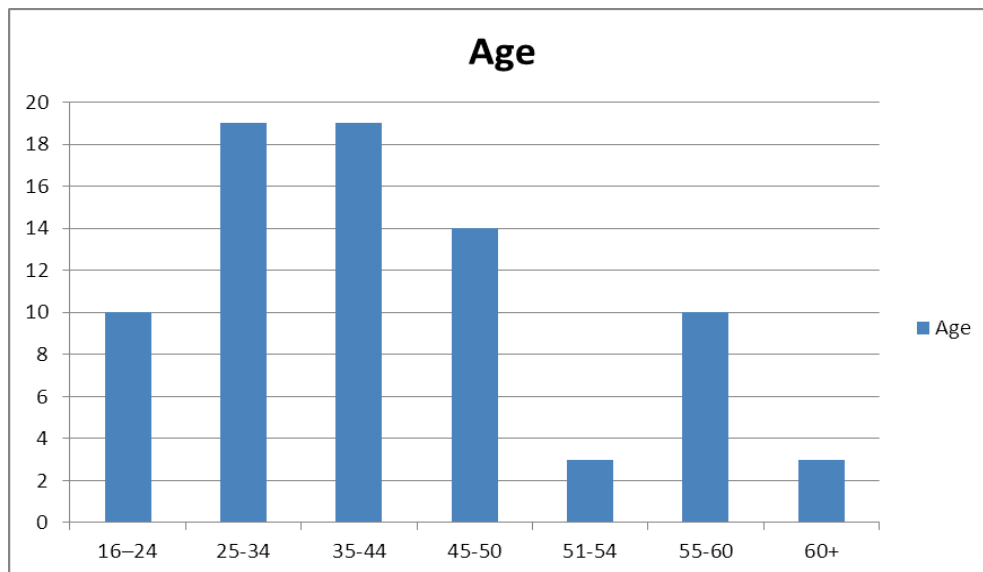


Fig 2. Breakdown of Age

It is clear from the findings that many of the participants who took part in the questionnaire survey were practising Youth Workers at the time Section 28 was implemented (See Fig 3) but 22% of the participants worked in other professions with young people, such as Community Art Workers and Health Promotion Specialists. Other responses came from individuals who did not

directly work with young people. These professions included Wales Youth Agency (WYA) employees, Trainers and College/University Lecturers. This shows that these individuals were aware of Section 28 even though they did not directly work with young people.

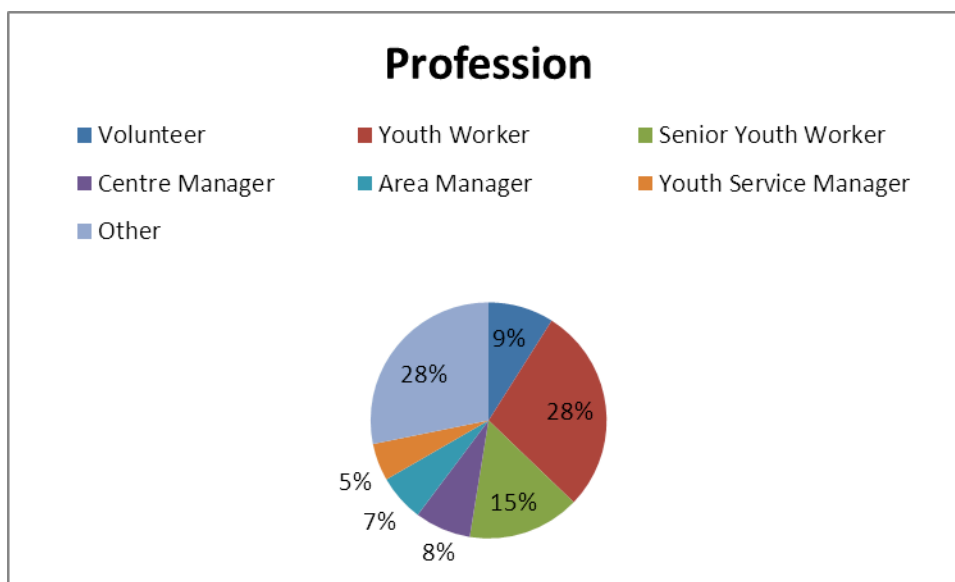


Fig 3. Profession during implementation of Section 28

When exploring to what extent participants remembered what Section 28 was, 49.3% had varying views about this piece of legislation, whilst 8.8% did not know or remember what Section 28 was. From the findings, 26% of the participants remembered that Section 28 was about the promotion of homosexuality, whilst 12% of the participants did not know or remember what Section 28 was (See Fig 4). It is also clear from the findings that participants remembered the fear that Section 28 caused when it was being implemented and the impact it had on services working with young people. It was also remembered by participants that there was a huge amount of negative media around the issues of homosexuality.

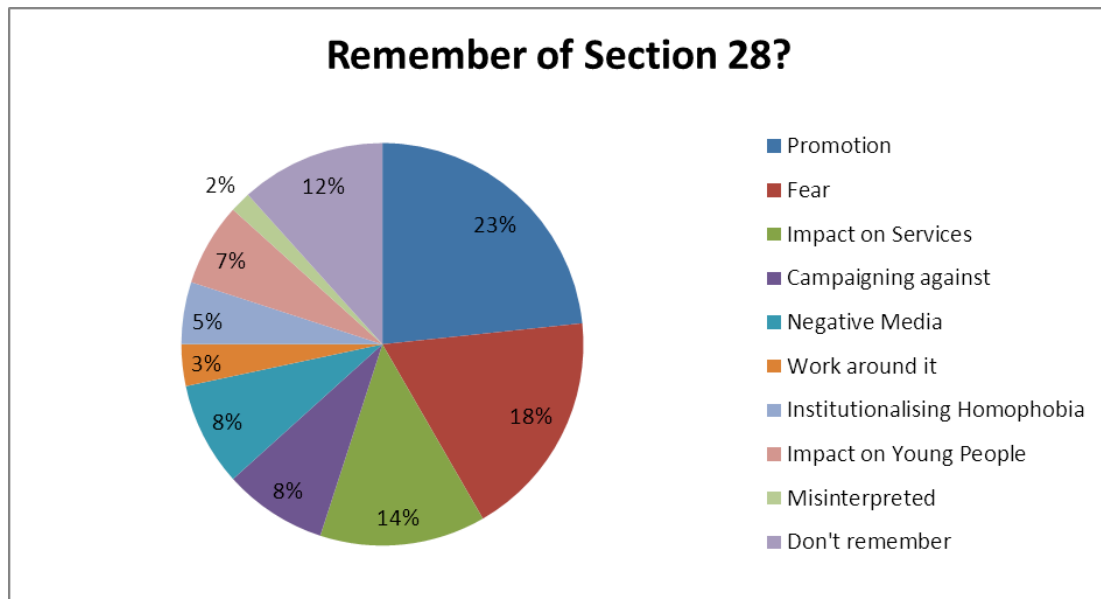


Fig 4. What do you remember of Section 28?

Whilst exploring if Section 28 impacted on the participants' practice, 38% stated that this piece of legislation did not affect their practice (See Fig 5). For those participants who stated that Section 28 did not affect their practice, they used this piece of legislation to cause debate and discussion with young people or colleagues. These participants did find that, even though it did not affect their practice, it was more difficult to explore the issues with young people whilst in schools. A participant from the survey stated that:

It was very difficult for us to work in schools to raise awareness of the impact of homophobia, bi and transphobia.

Also many participants chose to ignore the legislation as it went against the core values of Youth Work.

Those participants who believed that Section 28 impacted on their practice felt that, even though it did not directly impact on their work with young people, they had to get anything relating to homosexuality checked by managers and

faced challenges with partner agencies that were fearful of implementing LGBT work into their programmes. One participant was also instructed by their management not to work with LGBT groups.

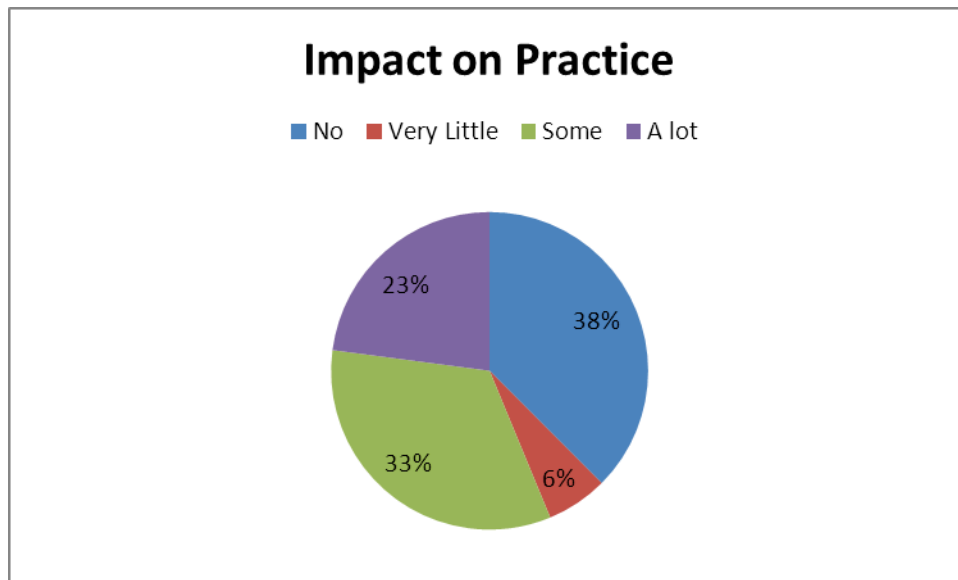


Fig 5. Did Section 28 impact on your professional practice as a Youth Worker?

When it came to questioning if Section 28 impacted on the practice of colleagues, 27% of the participants felt that it caused fear among them and 16% of the participants felt that Section 28 allowed colleagues to air their homophobic views, whilst one participant felt that Section 28 encouraged this type of behaviour. 14% of participants felt that Section 28 also impacted on services, such as delivering awareness workshops on homophobia in schools, which in turn angered their colleagues as they felt they could not meet the needs of young people.

Colleagues were also presented with negative attitudes from partner organisations when discussing work around LGBT. 55% of participants felt

that the consequences Section 28 had for Youth Work impacted on the young people with whom they worked (See Fig 6). Participants felt that young people did not get the information they needed around the topic of sexual identity as staff felt they would be in breach of this legislation. Other participants felt that even though Section 28 did impact on their own or colleagues' practice, they felt that it did not impact on the young people they worked with, as Section 28 caused youth workers to have debates and discussions with groups, but impacted hugely on partnership working.

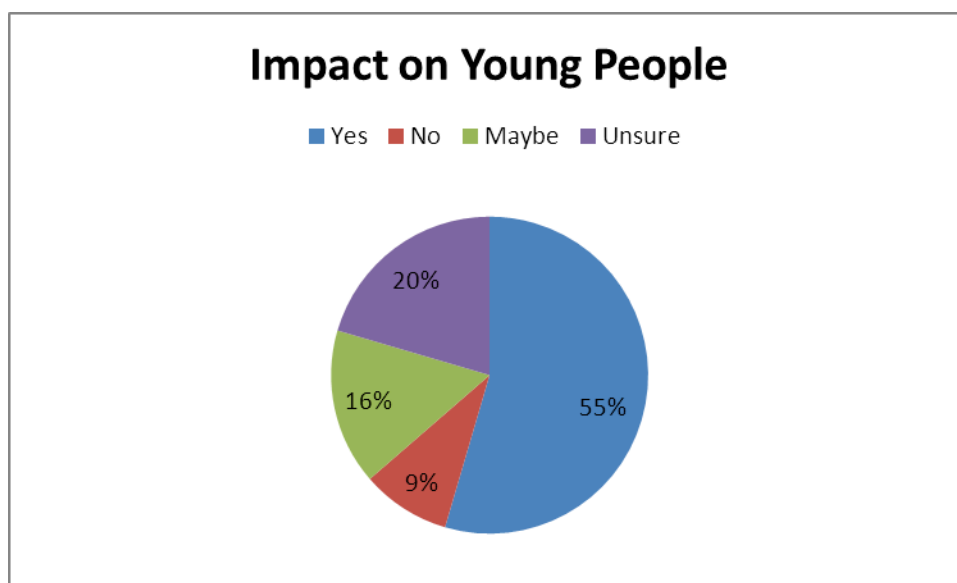


Fig 6. Do you feel that the consequences of Section 28 impacted upon the needs/experiences of young people within the provision?

4.3 Interviews

Face-to-face and telephone interviews were held with five participants. Two of the participants worked in South Wales at the time Section 28 was implemented whilst two participants worked in Northern England and the other worked in Devon. The participants had varying roles within the youth work

field (See Appendix 5) and these roles ranged from a student, youth worker, youth centre manager, trainer and Principal Youth Officer (PYO).

All participants stated that Section 28 was about Local Authorities not being able to promote homosexuality. Participant 1 states:

About promotion or not promoting of homosexuality and something specific about the family as well in that and not promoting a sort of gay family as a family unit and gay parenting.

Participant 2 states:

Section 28 came out because of a book published which featured a gay male couple bringing up a child and this was used by a Labour run council. The legislation first went in as a private member bill but got thrown out of parliament, and then it re-emerged as about promoting homosexuality as an alternative lifestyle to heterosexuality.

Participant 3 recalls that:

Section 28 created a lot of uncertainty among youth workers about how the topic of homosexuality can be approached.

All participants felt that Section 28 did not impact on their practice. Participant 1 explained that in her role, when Section 28 was implemented, she was being trained to be anti-discriminatory and that her manager influenced her practice to be this way, but at the time felt that Section 28 was not openly discussed. Participant 1 states that:

I cannot remember Section 28 being put on any agenda for discussion or considered in turn of planning youth work or community work activities at all. I do not remember any incidents where it was being openly discussed.

Participant 4 also felt that it did not impact on his practice but he remembers having a conversation with a partner organisation about what can be delivered or not delivered within a youth work setting. Participant 4 states that:

The reason I was aware of it and must have had conversations about what it was possible or not possible what to do in terms of youth work but can't remember who I had conversations with.

Whilst Participant 3 believes it did not impact on his practice as youth workers normally work around issues like this. Participant 5 states that:

Young people who needed advice around sexuality would not be turned down to having this advice and there was no question about promoting homosexuality. In Youth Work, we work to meet the needs of the young people and if supporting them and giving advice about sexuality is what we needed to do then we felt justified to do this.

Participant 2 and 3 believed that even though Section 28 did not impact on their practice directly, there were external sources which tried to restrict their work, such as elected members. Participant 2 states that:

I had also been addressing sexuality and homophobia in all of the many residential I had been doing. My manager instructed me specifically as a result of Section 28 to stop this work. I then sent all my session plans and notes to the Home Office and I still retain the letter I received from them informing me that my education work did not contravene Section 28, hence I was able to continue with my work.

Participant 1 and Participant 4 believed that Section 28 did not impact on their colleagues' practice. Participant 1 believes that the fundamental training received in the provision, prevented colleagues from being discriminatory in their practice, but as a centre manager, if homophobic remarks were not challenged, then she would challenge the staff member on why they didn't do this. Participant 1 states that:

Fundamental to my practice is on-going training around discrimination and how to challenge others and was fundamental to what I did and

from this I felt I had the confidence to challenge people and even colleagues, can't remember challenging colleagues around homophobic remarks... but certainly from young people yes and young people would be challenged if they made a homophobic remark... If staff did not challenge the young people, then I would talk to the staff member about why they didn't and challenge them on why.

Participant 4 felt that Section 28 could give colleagues an excuse to shy away from discussing homosexuality or challenging any behaviour by using other reasons as an excuse. Participant 4 could not recall any physical incidents where this was the case but felt that staff who were not confident in dealing with issue-based work by using religious grounds as an example to not tackle or support young people with a certain issue. Participant 4 states:

I think Section 28 had an effect, but I cannot give clear examples of people saying they would not do it because of Section 28 but it just seems to me there were a lot of other things happening in terms of discrimination which weren't happening to tackle homophobia.

Participant 3 felt that his colleagues in the various roles he attained were quite supportive of gay rights and felt that youth workers would challenge any form of discrimination but were wary of the laws around that time. Participant 3 states that:

The affect was not as large and youth workers in my experience were always characterised and be prepared to work around the edges, the fringes of practice according to their own values and not to the attitudes of the laws of the day and those laws or restrictions have been brought in because it was some kind of concern about practice. So I felt it was less marked and people were aware of it due to conferences and so on where it was going to be a session about a topic on a publically declared law and people were more wary but just in terms of day to day and week to week practice.

With regards to Section 28 impacting on young people, Participant 1 was not sure if it did impact directly on young people as back at the time; Participant 1 felt that the whole concept of LGBT was 'taboo' and individuals were more

'guarded' to 'coming out' compared to present time and the media play a part of this. Participant 1 felt that there were other factors which could impact on young people with regards to sexual or gender identity and one of these examples was religious group's thoughts on being LGBT. Participant 1 stated:

We had posters up which showed a gay male couple which prompted discussion from young people but that was good... an evangelic church group leader who used the centre ripped down all my posters.. and I went mad about this and told my line manager and told no one should touch the posters and turn around the posters until you leave... they also left homophobic literature on the Sunday and I told them that being Gay is not an illness and do not need to cure people and do not want this literature left...

Participant 1 also believed that society had a major impact on young people instead of specific laws and stated:

I think society generally had an impact on young people rather than perhaps the specific law. I don't know if young people were aware of it, but I don't remember talking about it and noticed over the years that young people 'woof' the legislation over their head. It was generally more a societal impact on young people.

It was felt that social policy can affect young people but may not affect them directly but affects them in other ways, such as teaching about the various sexual identities. Participant 3 states that *Social policy does have effect on what happens in society and either assists or blocks developments, such as dealing with homophobia.* Participant 2 felt that Section 28 did impact on young people even though not directly as it was felt the discrimination movement towards LGBT was not as strong as it was until Section 28 became implemented but felt that discrimination towards LGBT people was stronger. Participant 2 states:

... Now I don't think in terms of the youth service, there was an attempt by nobody to trying to stop progress as it wasn't as strong and co-ordinated as well as the other discrimination areas. So I think it had an effect and I can't give clear examples of people saying they won't do anything because of Section 28... There is no question in my mind that the levels of discrimination towards LGBT people were stronger than any other form of discrimination.

Also the participants felt that any resources made to deal with homophobia, relationships or sexuality was push to the side-line and one participant had to wait three years before his resource pack was signed off. Participant 1A states:

At the time I was also involved in a curriculum group addressing issues about masculinity. We printed a resource pack which the county solicitors and senior officers then tried to ban despite the county PYO taking full credit for the resource pack yet using his personal prejudices to prevent us from trying to develop the work within the county.

It was also clear that Youth Service management felt the pressure from council officers and even councillors to stay in line with Section 28 and if the Youth Service did not then they would be challenged on this as it was perceived to be breaking the piece of legislation. Participant 2A: states that:

I tried to set up an LGBT youth group and my manager who identified as Lesbian would not support the group unless we could prove that LGBT young people has 'special issues' for this type of group to go ahead and I felt angry because she did not want to support this group even though she was identifying as Lesbian herself.

Chapter 5 - Discussion

This chapter discusses the key findings from the data collection process undertaken in this research project and compares these findings with the published literature in the literature review (See Chapter 2). This chapter discusses the similarities and differences between the findings of this present study and the published literature, whilst accounting for any difference between the two. The discussion will also compare and contrast the findings from this present study and that by Greenland and Nunney (2008). Also discussed are the significance of the findings and the possible reasons for this, whilst exploring the implications for youth work practice. It also examines the impact of the process on personal professional practice since undertaking this study, whilst at the same time discussing the limitations of this study. The discussion will be around the main themes which have emerged from the data collected.

There has been much research undertaken as to how Section 28 has impacted on Education, Services and LGBT people (Greenland and Nunney, 2008; Trotter, 2001; Warwick *et al.*, 2001; Pickett, 2011; Gillian 2003) but there has been very little or no research on how this piece of legislation has impacted on Youth Work.

The study was designed to explore youth workers' awareness of Section 28, the extent to which it impacted on their practice with young people, and whether it was felt that it impacted on young people directly. Each participant had a different view about Section 28 and what it was, but all participants

remembered that Section 28 was about the 'promotion' of homosexuality as a 'pretend family unit'. However, they also remembered the fear this piece of legislation caused and the impact it had on services.

The first theme from the data which was evident was that there was confusion and fear over what was meant by the term 'promotion of homosexuality' and the consequences if it was promoted. Due to this confusion and fear, some participants and their youth work colleagues found it difficult to understand and also whether they should be approaching the topic of homosexuality in their work. The majority of participants felt that youth work colleagues feared delivering or even talking about homosexuality in case there were any consequences for breach of the legislation, but also other colleagues felt angry at this piece of legislation as it went against the core values of youth work and they could not meet the needs of young people. Youth workers had discussions and debates about what they could or could not do, whilst many ignored the legislation to meet the needs of the young people they worked with. In Greenland and Nunney's (2008) study it was clear that participants had an understanding of what Section 28 was and that it related to the promotion of homosexuality but there was confusion about what was actually meant as promotion. It is clear that both teachers and youth workers alike had issues around the true meaning of this piece of legislation. Both studies show that youth workers and teachers alike avoided providing information around homosexuality in case they were seen as promoting it, with the consequence that they avoided the issue altogether.

Another theme which had emerged from the data was that working with other organisations to promote work around the LGBT identity became problematic, due to the partner organisations' fear of the consequences if they were deemed to be 'promoting' homosexuality. It was felt that if a person worked within a LGBT youth provider setting, then this caused issues with other agencies as they felt that if they worked in partnership with this type of youth group then they would be contravening the legislation. A participant states:

Working with an LGBT Youth Provider I faced daily challenges with other agencies who were fearful of implementing LGBT into their practice.

A participant was also ordered by their manager not to work with LGBT groups, whilst also facing negative attitudes from partner organisations, managers and other staff. As youth workers also worked in schools, many participants felt that working with schools to tackle homophobic bullying was difficult as the schools would not work with youth workers to combat this. A participant states:

It was very difficult for us to work in schools to raise awareness of the impact of homophobia, bi and transphobia. Since it has been changed, we have very open access in schools and have delivered about 40 workshops in the locality to a wide variety of schools, so that shows it held people back who otherwise would have tried harder to make their schools safer places for LGBT youth.

Sapin (2009) believes that other agencies value the close link which youth workers have with young people... and youth work is known for working in partnership with many various organisations. However, this present study shows that because of Section 28 it was difficult for practitioners who worked in the field of promoting equality for LGBT young people or those who

challenged homophobia to work with agencies such as schools, which in turn had an effect on the services which would be provided for young people.

There have been mixed responses throughout the study as to whether Section 28 impacted directly on the work of the participants and of their youth work colleagues. For example, some participants had to have any work or publications relating to homophobia checked by their manager, which sometimes caused issues for workers, whilst one participant had to wait for three years until it was agreed he could carry on using his resources, whilst another participant did not have the support from their manager (who also happened to identify as an LGBT person) to set up an LGBT youth group and this participant had to prove that LGBT young people had 'special circumstances' to have their own youth project. Another participant was also asked by their manager to take down an award winning exhibition because it was designed by an LGBT youth group and the manager was pressurised by a councillor to do this as it contravened Section 28. This shows that some managers within the youth service were compliant with Section 28 because of the pressures from their employers and elected members.

Some participants felt that their colleagues feared delivering or talking about homosexuality in case there were any consequences for breaching the legislation. Some felt that Section 28 actually allowed youth workers who opposed homosexuality to air their homophobic views, which was quite a worrying response as practitioners are not meant to let their own prejudices get in the way of their work with young people (Jefferies and Smith, 1999; Sapin,

2009; Young, 2006; Trenchard and Warren, 1985; Jeffs and Smith, 1990; Banks, 2010; Batsleer and Davies, 2010). It was also noted that religion had previously been used for the same scapegoating purpose.

Section 28 did impact on some participants' practice and that of their youth work colleagues, who disregarded Section 28 because it contravened the core values of youth work. One participant went above their management and to the Home Office to see if their work on challenging heterosexism breached Section 28 and was informed that this was not the case. Some youth workers also had discussions and debates about what they could or could not do, whilst ignoring Section 28, to meet the needs of the young people they worked with. Some youth workers were also angered by Section 28 because if they were compliant with the piece of legislation then they believed they would not be meeting the needs of young people. Teachers also believed that Section 28 prevented them from meeting the needs of LGBT pupils (Greenland and Nunney, 2008). This shows that professionals were at odds about what to do and Trotter (2001, p.25) states that, 'professionals are still often caught in a web of conflicting pressures when trying to respond to the needs of LGB young people.'

Many participants believed that Section 28 did have an impact on young people because it affected services which were available to young people, such as the information young people would need to know about making choices or learning about equality and acceptance of others, also causing cuts in funding for LGBT youth projects and LGBT related resources. It was

felt by many participants that Section 28 also caused an increase in discrimination of LGBT people and, due to the confusion and fear caused by this piece of legislation, youth workers would not challenge homophobic bullying or heteronormativity. Greenland and Nunney (2008) and this present study found that teachers and youth workers would ignore homophobic bullying within their retrospective settings and this in turn caused an increase in homophobic bullying within these settings. It was also felt that youth workers and teachers did not challenge homophobic bullying because they lacked the knowledge or confidence to do so. Warwick *et al.* (2001) also agreed that in a school setting, the number of homophobic incidents had increased whilst Section 28 was implemented and this may be similar in a youth work setting. For those who did challenge heteronormativity and homophobic bullying, their management team or even elected members put barriers in place. In relation to Greenland and Nunney's (2008) study, teachers also felt that this piece of legislation caused an increase in discrimination to pupils and 45% of the participants felt that Section 28 caused difficulties for the teacher to meet the needs of gay and lesbian pupils. Both studies show that teachers and youth workers alike avoided providing information around sexuality in case they were seen as promoting it, with the consequence that they avoided the issue altogether.

Some participants felt that Section 28 did not impact on young people directly but that it did impact on the wider society, thereby impacting on the development of dealing with homophobia and supporting young people who may identify as LGBT. There were many participants who disregarded

Section 28 and continued their work in challenging heteronormativity but whilst Section 28 was implemented, this work went 'underground' and was not recognised by managers.

So by comparing both of the studies, Greenland and Nunney (2008) found that teachers were largely compliant with the legislation, whereas this present study found that within youth work culture, many practitioners would challenge or disregard any legislation which went against the core values of youth work so that these practitioners could meet the needs of the young people they worked with.

It is evident that Section 28 impacted on youth workers in different ways. This could be down to the area they worked, such as youth services within rural or city-based Local Authorities. It was also clear that some participants who worked with LGBT young people or those whose work challenged heteronormativity faced more challenges than those youth workers as they did not receive the support from their line management in case they contravened Section 28. It is also clear that front-line youth workers felt the pressure from partner organisations and elected members not to contravene the legislation whilst other individuals, such as managers did not feel this pressure.

The findings from this present study show that Section 28 did have an impact on youth work and it had an impact on work with young people. The significance of these findings is that even though Section 28 did impact on the profession, there were many practitioners who disregarded the legislation,

compared to those teachers who worked with schools. It also shows that the needs of young people were not being met as information regarding sexuality was being held back from young people. Another significant finding of this present study is that Section 28 went against the values which are held by many youth workers and for those who held different values it was felt that they could air their homophobic views more openly. From undertaking the study, the findings also show that Section 28 had a different impact on youth workers who worked in different areas, such as those who worked in city-based Local Authorities had more pressure to comply with the legislation than those who worked in rural areas.

Towards completion of this study, there has been coverage within the national press of the use of 'anti-gay' books within faith-based schools and how the Education Secretary, Michael Gove (MP), is allowing these books to be used within sex education classes (Doward, 2012). According to Michael Gove, the use of these books is permitted as the Equality Act (2010) does not cover the curriculum content within schools. At this time it seems to be that the 'shoe is on the other foot' as when Section 28 was implemented any materials which recognised homosexuality as a normal identity were banned from being used. So this could be a warning as even though the government has been supportive of LGBT rights such as same-sex marriage, not all legislation will cover the use of discriminatory materials.

It should be noted that the data collected for this present study is not necessarily representative of the wider youth work field as only a small

sample of practitioners was used. The data collected from the online questionnaire could also be seen as a limitation because nearly half of the respondents did not answer the questions for various reasons but it means that only those who responded in full can be counted as part of the data. It would have been helpful to explore with more face-to-face interviews because of the use of discussion and the ability to probe for further answers.

As this present study has been the first of its kind to look at how Section 28 impacted on the profession, this study gives practitioners and researchers a snapshot of youth work history, which has not previously been researched in depth. This study will also give workers who may not be aware of Section 28 an insight into how this piece of legislation caused fear and confusion for those who worked and may continue to work in the profession and how it contravened the core values of youth work. As from the literature review, homophobia within society is still evident and there is a need for homosexuality to be addressed widely across the field of youth work. Youth workers should have the confidence to talk about homosexuality in an open way with young people, without fear and confusion.

Chapter 6 - Conclusion

6.1 Introduction

For a very long time my professional interest has been directed to how Section 28 of the Local Government Act (1988) impacted on youth work and the impact it had on young people. The aims and objectives for this study were to see to what extent Section 28 had impacted on youth workers' practice and then establish if Section 28 impacted on their colleagues' practice, whilst finding out if the piece of legislation also impacted on the young people with whom these youth workers worked. This chapter includes what has been concluded from these findings and finally recommendations based on these findings.

6.2 Recommendations

As this present study was not representative of the wider youth work field, I would recommend that this study was taken further and interviews be undertaken with a larger sample, whilst using a wider sample of story based narratives. I would also recommend that to gauge how Section 28 impacted on young people, it would be better to find out the views of young people who were involved in the youth services at the time Section 28 was implemented, through to its repeal. I would also recommend that more in-depth research be undertaken to explore how much prejudice and discrimination takes place within youth work settings with LGBT young people, whilst also looking at prejudice and discrimination in general.

In terms of recommendations for youth work practice, the present study captured a historical moment when homosexuality was demonised via the media's interpretation of unhelpful government policy. I would recommend that youth workers should continue to challenge heteronormativity at all times to make youth centres and youth services inclusive of LGBT young people. As discussed in Chapter 5, there materials appear to be published within education which are seen as 'anti-gay' and I stress to youth workers that whatever values you hold, you should remain impartial and offer the advice and guidance to any young person, regardless of their gender, race or sexual orientation. I would also give a warning about legislation and political allegiances that can be changed without just cause and that you still need to remain impartial, regardless of the legislation.

As to youth work history, where does this study sit? Comparisons can be made with feminist history, the goal of which is to explore and demonstrate history from women's perspectives and to recover and illuminate women's voices from the past (Lerner, 1981). Whilst this study has not necessarily made claims for illuminating LGBT voices from the past, it has gone some way towards illuminating an issue of significance for LGBT people, a topic on which the written history of youth work appears to be relatively silent. This study contributes to the history of youth work and it is clear from the findings that Section 28 did have an impact on youth work and even on young people. I would recommend breaking the typical norm, of youth work history being viewed from the white, heterosexual, male perspective, and this study can be a starting point for further research into LGBT youth work history. This study

has assisted in finding my place within youth work and I strongly believe that this study can contribute to the LGBT heritage within youth work history.

6.3 Self Reflection

As I have been passionate about this topic from the start, I have thoroughly enjoyed undertaking this study. From this present study, I have learnt a number of things. First and foremost, I have learnt that the history of youth work has been quite silent in relation to LGBT issues. I found great difficulty in finding literature specifically aimed at youth work on LGBT issues, compared to the equivalent in the education system. When I did research into LGBT issues in a youth work context, I found that the published work was from a white, heterosexual, male perspective and was not representative of LGBT issues. In future, I would like to be able to research other aspects of the LGBT identity within a youth work context as I feel that this is an important factor as there are many publications on Travellers, Young Carers or Young Offenders but what about LGBT young people? I believe that if youth workers are going to be engaging with LGBT young people, they also need to know about the issues they may face and how to support them through this.

Whilst undertaking this study, the journey was a reflective one, as from exploring the literature and listening to participants' stories, I found that even though Section 28 was repealed, there were many similarities in the difficulties faced, either working with LGBT young people or challenging heteronormativity. These are very similar to the challenges I have faced with managing an LGBT youth project. When managing the project I did at times

feel alone but can see from this study that I am not, even though the stories this study has explored are around 30 years old.

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Appendices

Appendix 1 – Consent Form

**CARDIFF METROPOLITAN UNIVERSITY
PARTICIPANT CONSENT FORM**

Participant name or Study ID Number:

Title of Project: How has Section 28 of the Local Government Act (1988) impacted on Youth Work with Young People?

Name of Researcher: John Bond

Participant to complete this section: Please initial each box.

1. I confirm that I have read and understand the information sheet for the above study. I have had the opportunity to consider the information, ask questions and have had these answered satisfactorily.

2. I understand that my participation is voluntary and that I am free to withdraw at any time, without giving any reason.

3. I agree to take part in the above study.

4. I agree to the workshop being audio recorded

5. I agree to the use of anonymous quotes in publications and presentations

Signature of Participant

Date

Name of person taking consent

Date

Signature of person taking consent

** When completed, 1 copy for participant & 1 copy for researcher site file*

Appendix 2 – Participant Information Sheet

Cardiff Metropolitan University (UWIC) **Participant Information Sheet**

Student Dissertation Study: Youth & Community Work Degree

How has Section 28 of the Local Government Act (1988) impacted on Youth Work with young people?

You are being invited to take part in a research project. Before you decide whether or not to take part, it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully

Aim of Study

This research project is to investigate how Section 28 of the Local Government Act (1988) impacted on Youth Work with young people. This piece of legislation prohibited the promotion of homosexuality as a 'pretend family unit' and also prohibited the teaching or printing of homosexual publications. Section 28 was finally repealed by the Labour Government in 2003 and also in Scotland in 2000. There has been a vast amount of research undertaken by Stonewall and other researchers on how it has impacted on the Education System but not on how it impacted on Youth Work.

What your involvement will entail

Your involvement in this project will be as an interview participant where I will ask you to reflect on your own and your colleagues practice during the time Section 28 was implemented. I will also want to explore with you about your thoughts on how this policy impacted on young people.

Why you have been invited

You have been invited as an interview participant for this research project because you have been a practising youth worker during the time Section 28 was implemented. There will be one other participant who will undertake the method of a face-to-face interview whilst there will also be a number of participants who will be undertaking a telephone interview.

Do you have to take part?

It is up to you to decide whether or not to take part. If you do decide to take part you will be given this information sheet to keep and be asked to sign a consent form. If you decide to take part you are still free to withdraw at any time and without giving a reason

Anonymity, Privacy & Confidentiality

The researcher will ensure privacy during each of the data collection sessions. Data collected will be handled only by the researcher and supervisor and will be stored securely. The data will be disposed of on completion of the study, 17th May 2012. The information that you provide is

completely anonymous whilst any quotes anonymity will be kept in any published work.

Withdrawal

Please remember that you are free to withdraw from the study at any time. Should you do so all data relating to you will be destroyed.

Who has reviewed the study?

The research has been approved by the University Research Ethics Committee, Cardiff Metropolitan University (UWIC)

Contact for Further Information

If you have any further question then please contact the dissertation supervisor Dr Jan Huyton:

Dr Jan Huyton - Cardiff Metropolitan University, Cyncoed Road, Cardiff, CF23 6XD

Tel: 029 2041 6499

Email - JHuyton@cardiffmet.ac.uk

Thank you for taking time to read this information and potentially being part of this research project

John Bond
1st March 2012

Appendix 3 – Interview Prompt Sheet

Interview Prompt Sheet

- 1. Consent for recording?**

- 2. What is remembered of Section 28?**

- 3. Role/location at time of implementation of Section 28?**

- 4. Effect on practice? (Values etc.)**

- 5. Examples on practice**

- 6. Effect colleagues' practice (Values etc.)**

- 7. Examples**

- 8. Did this impact on the young people?**

Appendix 4 – Online Survey Questions

1. Your consent to participate

I understand that the answers I give may be reported anonymously in John Bond's dissertation and I give my consent for the use of data and quotations for this purpose only.

- Yes
- No

2. Are you?

- Male
- Female
- Transgender M to F
- Transgender F to M

3. Age range:

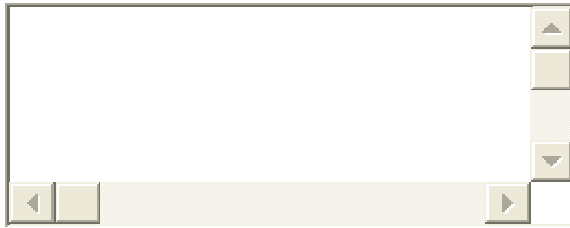
- 16 - 24
- 25 - 34
- 35 - 44
- 45 - 50
- 51 - 54
- 55 - 60
- 60+

4. What were your job or volunteering roles during the period when S,28 was in force (1988-2003)

- Volunteer
- Youth Worker
- Senior Youth Worker
- Centre Manager
- Area Manger
- Youth Service Manager

Other (please specify)

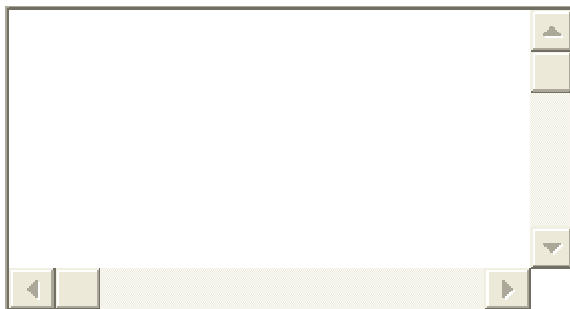
5. What do you remember of Section 28?

An empty text input field with a light beige background and a thin border. It features a vertical scrollbar on the right side and a horizontal scrollbar at the bottom, both with small triangular arrowheads.

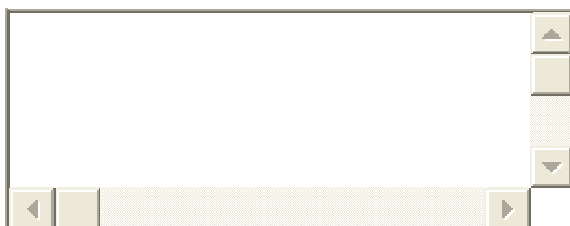
6. Did Section 28 impact on your professional practice as a Youth Worker?

- No
- Very Little
- Some
- Alot

7. Please explain how Section 28 impacted on your professional practice?

An empty text input field with a light beige background and a thin border. It features a vertical scrollbar on the right side and a horizontal scrollbar at the bottom, both with small triangular arrowheads.

8. What impact if any do you think Section 28 had on your colleagues' practice?

An empty text input field with a light beige background and a thin border. It features a vertical scrollbar on the right side and a horizontal scrollbar at the bottom, both with small triangular arrowheads.

9. Do you feel that the consequences of Section 28 impacted upon the needs/experiences of young people within the provision?

- Yes
- No
- Maybe
- Unsure

Please Explain

10. In general, what do you perceive to be any changes in the period 1988-2003 in how non-heterosexuality is addressed in a youth work setting.

Please give reasons for your answer.

Appendix 5 – Interview Participant Biographies

Participant 1

Participant 1 is from a rural county borough. This participant has worked in various settings. Participant 1 started off as a part time youth worker in a rural county borough council and then undertook the post-graduate degree at a university in London. On her return she became a Community Education Officer within an urban local authority.

Participant 2

Participant 2 was a senior helper, volunteer, and part-time youth worker at youth clubs, Boy's Clubs, Intermediate Treatment centres and has been a youth and community worker, drugs education worker, training officer, Youth Inclusion Project Manager and the Operations Manager for 30 years working in Wolverhampton, Birmingham, Lancashire, Warwickshire and Yorkshire.

Participant 3

Participant 3 began her career as a youth and community worker in 1982 within the voluntary sector in an inner city. It was whilst working in the East End that she began to specialise in using outdoor education as a tool in personal development. She has been involved in youth and community work training and education since 1990 when she began working in an urban area as a trainer and outdoor pursuits instructor. She has undertaken a wide range of roles in many different settings within the context of informal education, including developing a mentoring project and acting as an evaluation worker in a primary health care setting.

Participant 4

Participant 4 has worked as youth and community worker for twenty years with experience in both the statutory and voluntary sectors within a Welsh inner city. Participant 4 also has had various roles from being a youth worker, trainer and to a centre manager. Participant 4 worked in an urban area within Wales at the time Section 28 was implemented.

Participant 5

Participant 5 has worked as a youth worker in London and also in the south west in various roles. These roles range from youth worker in London, training officer and principal youth officer in the south west, which is mainly a rural area, whilst also working for the National Youth Agency.

Appendix 6 – Timeline

	2011				2012				
Task/Month	Sep	Oct	Nov	Dec	Jan	Feb	Mar	Apr	May
Literature Search	↔								
Literature Review		↔							
Methodology			↔						
Sampling			↔						
Pilot Questionnaire			↔						
Introduction									↔
Pilot Interview			↔						
Collect Data				↔	↔				
Data Analysis					↔	↔			
Findings							↔		
Discussion								↔	
Conclusion								↔	
Abstract									↔
References									↔