

Starting Out in detached  
youth work; some basic  
theories and practices

"theory's cool,  
but theory with no practice ain't shit."

— Fred Hampton; [April 27, 1969]



I don't care how much theory you got, if it don't have any practice applied to it, then that theory happens to be irrelevant. Right? Any theory you get, practice it. And when you practice it you make some mistakes. When you make a mistake, you correct that theory, and then it will be corrected theory that will be able to be applied and used in any situation. That's what we've got to be able to do.

# 6

## critical questions

things to think about  
when someone has  
something to say

**who**

### Who said it?

Someone you know? Someone famous?  
Someone in authority?  
Should it matter who said it?

**what**

### What did they say?

Did they give facts or opinions?  
Did they give all the facts?  
Did they leave something out?

**where**

### Where did they say it?

Was it in public or in private?  
Did other people have a chance to  
talk about the other side?

**when**

### When did they say it?

Before, after, or during an  
important event?

**why**

### Why did they say it?

Did they explain their opinions?  
Were they trying to make someone  
look good or bad?

**how**

### How did they say it?

Were they happy, sad, angry, or didn't  
care? Did they write it or speak it?  
Could you understand it?

*Special Characteristics of Detached Work*



"THE DETACHED WORKER STANDS FACE TO FACE WITH THE KIDS ON THE KIDS' OWN GROUND"

## **Detached youth work:**

works on and from young people's territory (as determined by *their* definitions of space, needs, interests, concerns and lifestyles).

works where young people have chosen to be, whether this be streets, cafes, shopping centres etc.

endeavours to provide a broad-based, open-ended social education in which the interests, problems and issues to be dealt with, and the manner in which they are dealt with, emerge from a dialogue between the young person and the youth worker.

- Tuan (1977) The difference between 'space' and 'place' can be described in the extent to which human beings have given meanings to a specific area. Space is freedom, place is security.
- Seamon & Sowers (2008) So space and place are dialectically structured in human environmental experience.

(Social) space is a (social) product [...] the space thus produced also serves as a tool of thought and of action [...] in addition to being a means of production it is also a means of control, and hence of domination, of power.

Change life! Change Society!

Lefebvre, H. (1991) *The Social Production of Space*, London: Blackwell.

Colin Ward and Anthony Fyson

# ***STREETWORK***

***The exploding school***



Under the seeming disorder of the old city, wherever the old city is working successfully, is a marvellous order for maintaining the safety of the streets and the freedom of the city. It is a complex order. Its essence is intricacy of sidewalk use, bringing with it a constant succession of eyes.

Ward, C. (1973) *Streetwork: The Exploding School* p. 17.

## Cities debate

Cities

# Cities debate: teenagers talk London, New York, Johannesburg and Rio

'Children are a kind of indicator species. If we can build a successful city for children, we will have a successful city for all people,' says Enrique Peñalosa, former mayor of Bogotá, credited with transforming his city. The Guardian talks to young people around the world about how they rate their home cities

Cities is supported by



About this content

**Carlene Thomas-Bailey**

Wed 29 Jan 2014 08:00 GMT



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▲ Aida Guzsa, Yara Sheikh, Jack Brennan in Brixton, south London. Photograph: Martin Godwin

Children are a kind of indicator species. If we can build a successful city for children, we will have a successful city for all people. Enrique Penalosa.

Give our young people places to go so that they are off the street.

Tony Blair, 27th September, 2005



**RajYouthWorker** @RajYouthWorker · Jan 14

#Tragedy when #StopAndSearch becomes normalised

Stop and search  
Intelligence function

"They think they know me. They don't know me. That's what these police officers go off. They think they know you because they see things on paper [intelligence] and they think they can make a judgement. It's like, "No, you can't search me. I am not going to bow down to you because you found out I have been in trouble with the police." [Paul]

"It was weird man. Starting to get stopped and searched all the time to the point where it became a joke. It was just a normal thing like putting on your clothes. You knew you were getting stopped and searched. There was all times...I remember one time [laughs] I got stopped three times a day. I can't remember if they say if you've been stopped twice in the same day or something or three times in the same day, you don't have to get stopped the third time or something. But it didn't happen. I was still getting searched. It became so normal, it felt like I knew what was going on. Everyone around me was getting stopped and searched daily. There was no one around me that wasn't in a sense. So, I just thought, yeah, it's just a thing where they're just stopping young black kids." [Andrew]

# Young People Now

For everyone working with young people

youth minister will give  
Hodge really said at the  
IPPR's conference **p15**

**JOBS** Community youth  
tutor, Kent County  
Council, £26-28K **p25**



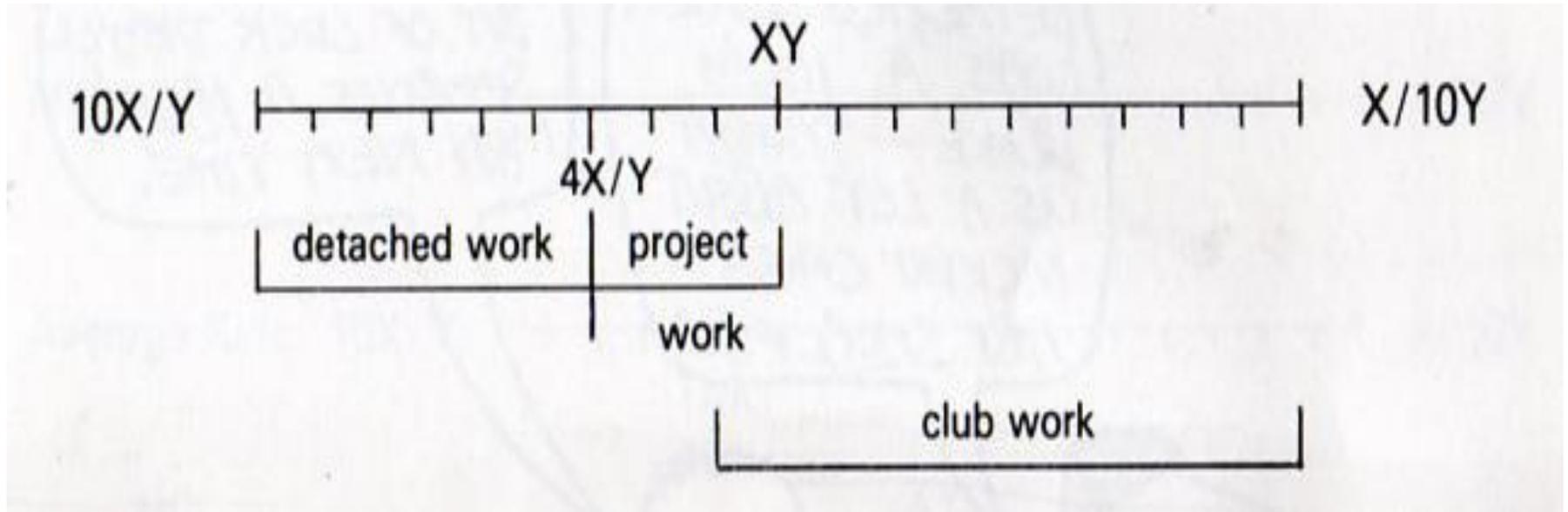
## Keep off the tracks

Rail firms are using youth work to get the safety message across **p16**

Some are too wary or too deeply estranged to accept, at any rate initially, even the slight commitment required by club membership. We should like to see more experiments made to cater for their social needs in the unconstrained way which they appear to seek. We have in mind the coffee bar sited strategically at the sort of place where they tend to congregate, the 'drop-in' club ... the experimental youth centre or workshop ... We would go even further and suggest there is also a need for experiment with peripatetic youth workers, not attached directly to any organisation or premises, who would work with existing groups or gangs of young people ... Only by going out to young people shall we discover how to gain their confidence, to meet their needs and to make them aware of more genuinely rewarding pursuits.

*The Youth Service in England and Wales (The Albermarle Report), HMSO, Cmnd. 929, London, 1960, paras. 186/7.*

## A Youth Work Spectrum:

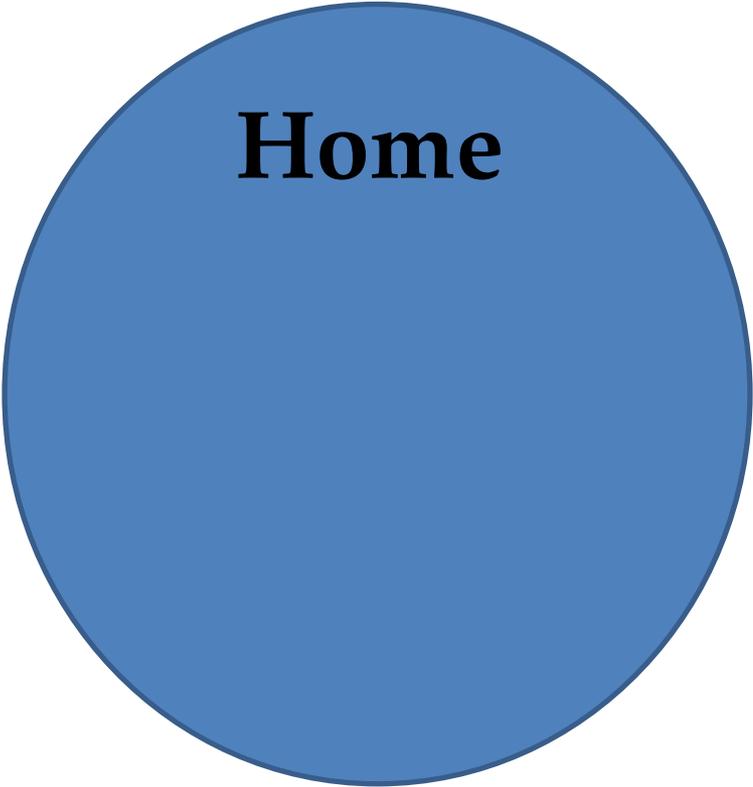


The Management of Detached Work, 1981

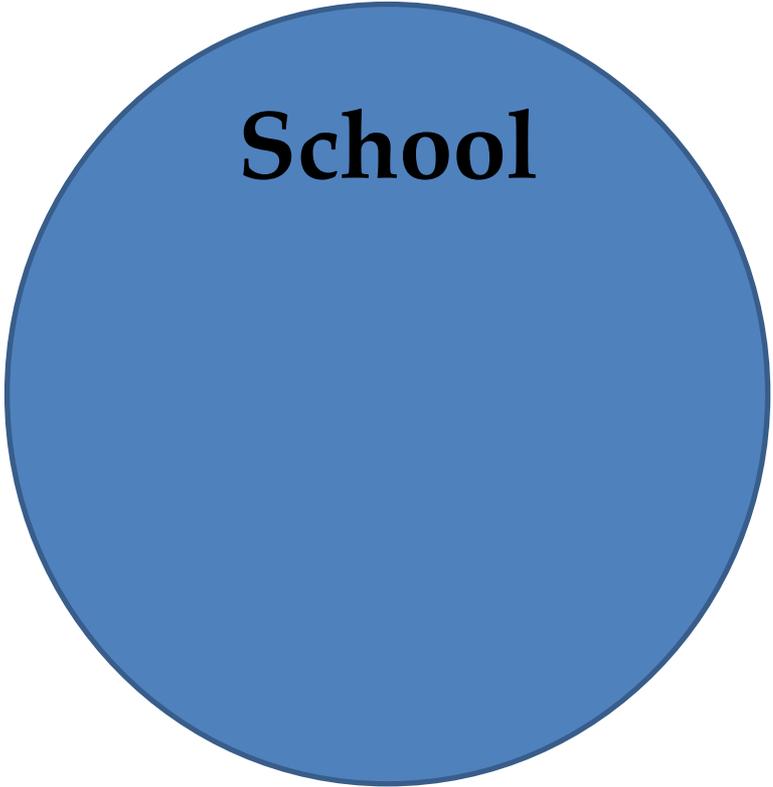
It is so important that teenagers are able to live elsewhere, in places where they can escape both family constraints and those of the systematic learning of rationale [school] ...

in truth, it is this participation in social life within frameworks that are relatively free from the family and school sphere that guarantees the gradual emergence of autonomy in adolescence.

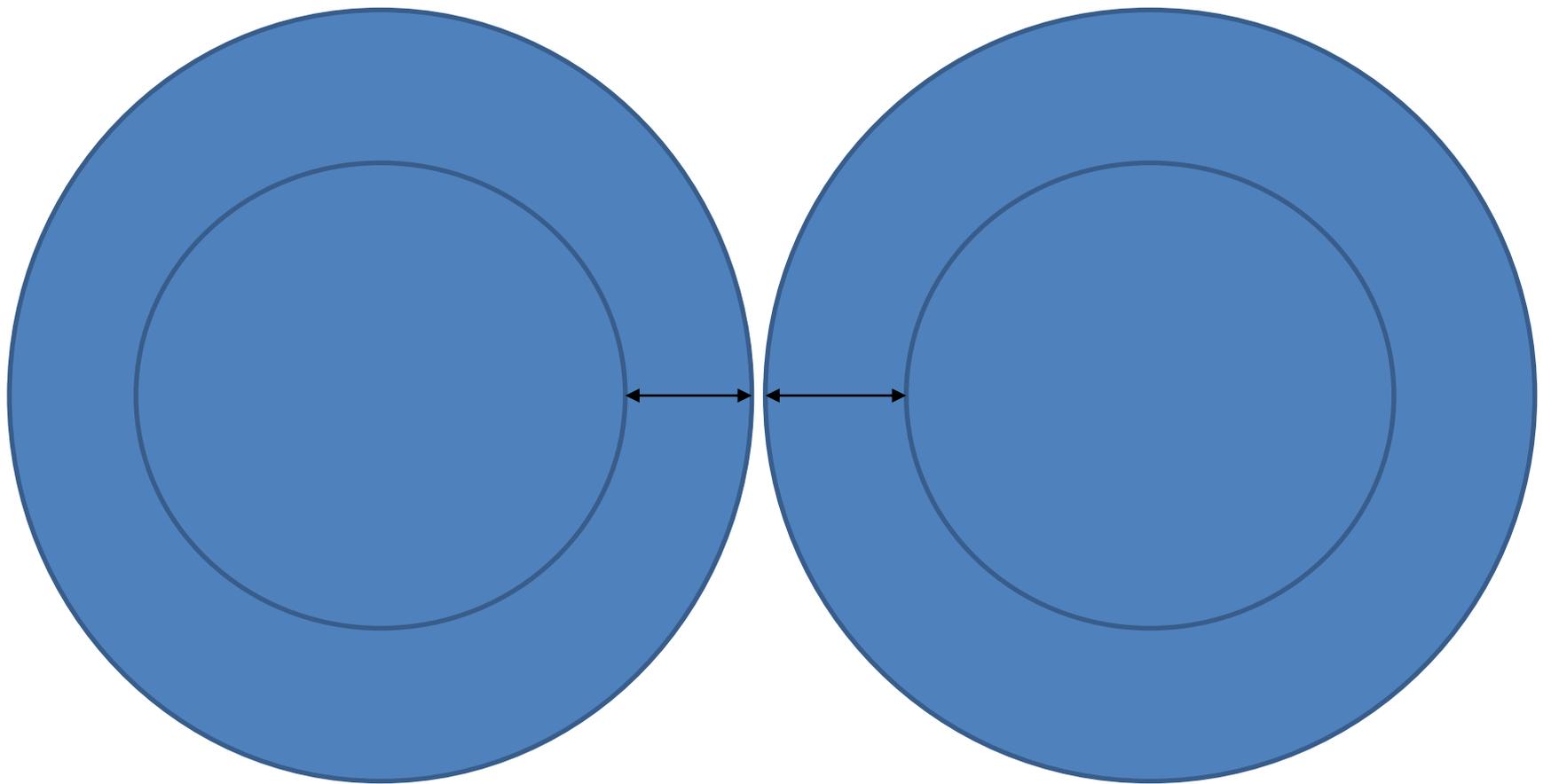
Mérieu, P. (1992) 'Mais comment peut-on être adolescent ?', *Le Ligueur*, Bruxelles, le Octobre 2, 1992, pp. 1-5.



**Home**



**School**



‘wanted help in forming associations’ and ‘making himself generally useful among the class to which his efforts will be developed’.

Shedd, C.P. (1955) *History of the World Alliance of Young Men's Christian Associations*, London: SPCK.

Thresher, F.M. (1927) *The Gang: a study of 1,313 gangs in Chicago*, University of Chicago Press, Chicago.

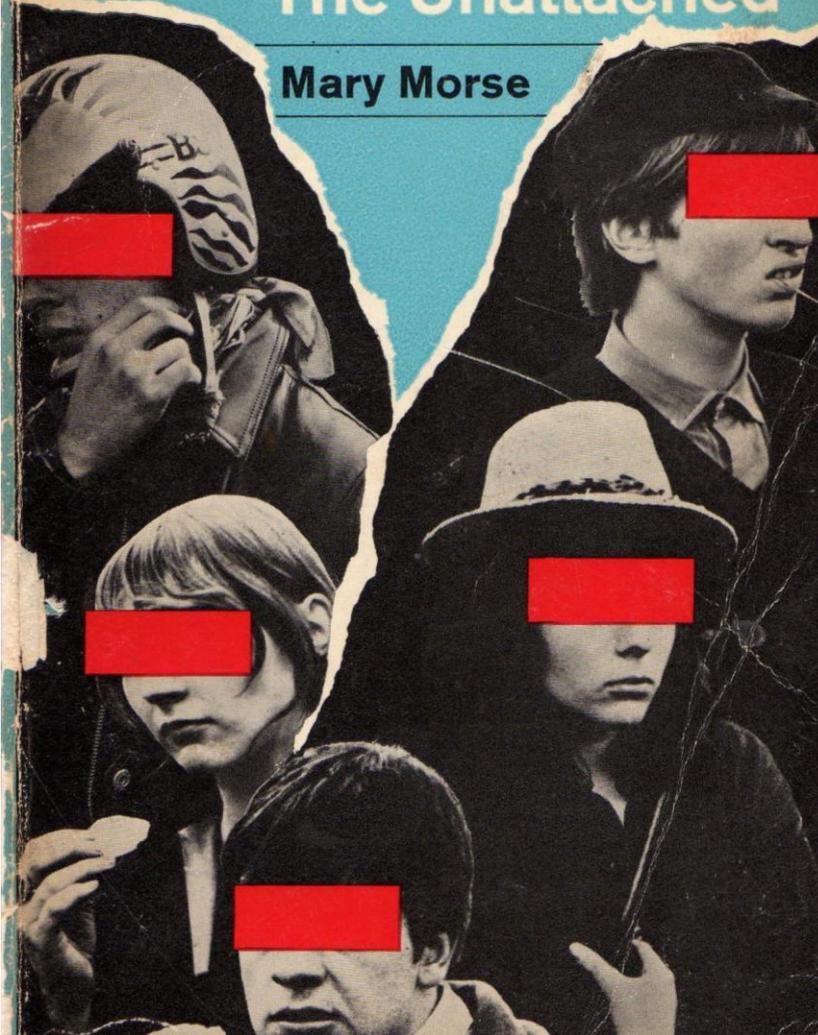
Whyte, W.F. (1943) *Street Corner Society: The Social Structure of an Italian Slum*, University of Chicago Press, Chicago.



a Pelican Original

# The Unattached

Mary Morse





Bundesarbeitsgemeinschaft:

Streetwork / Mobile Jugendarbeit Österreich (2007)

1. Voluntary participation

2. Confidentiality and anonymity

3. Critical partiality

4. Accepting attitude

5. Low threshold

6. Transparency

7. Focus on milieu

8. Mouthpiece role

9. Focus on resources

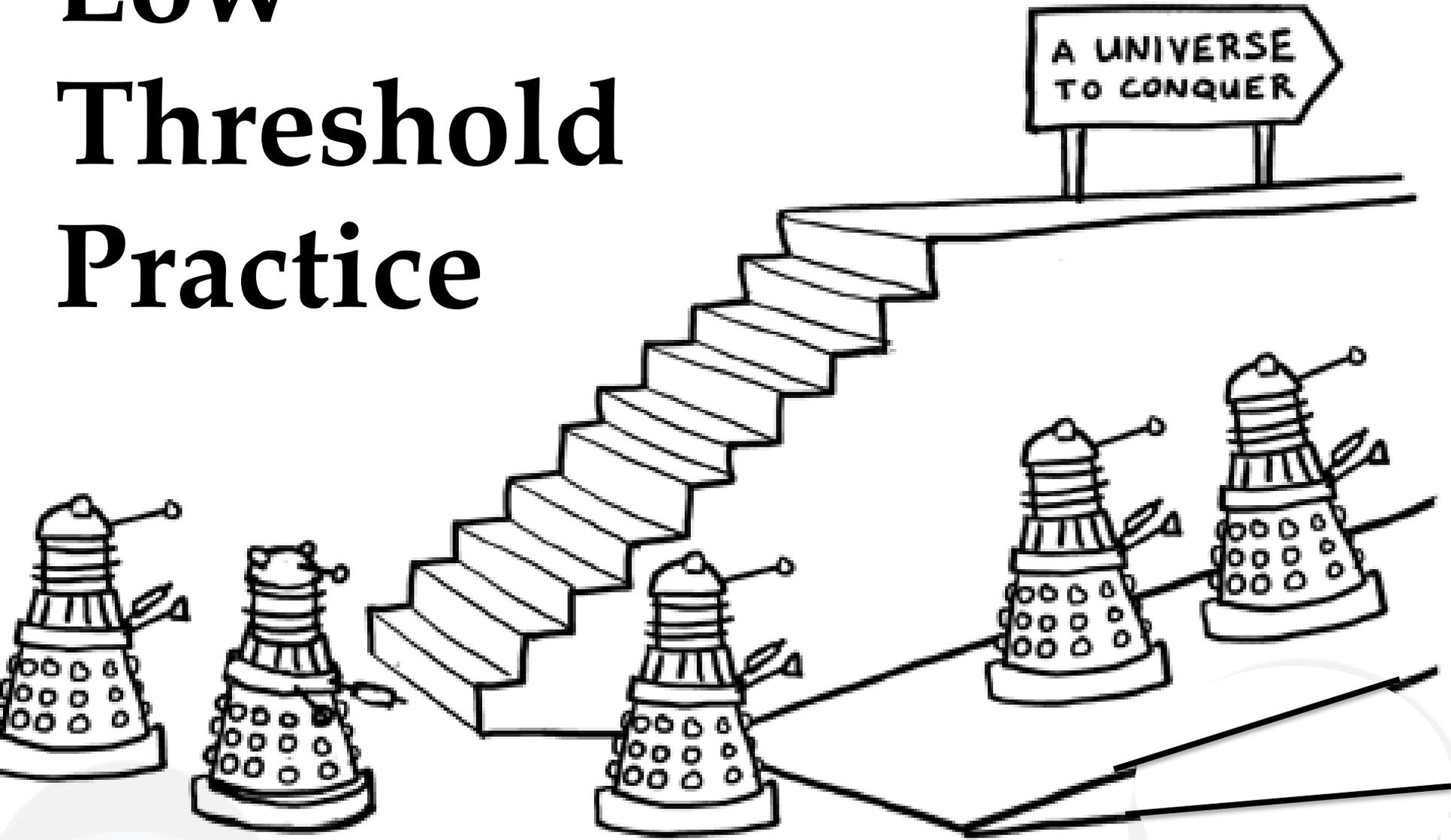
10. Flexibility and mobility

11. Accessibility

12. Continuity

13. Gender-specific

# Low Threshold Practice



# Session 2

Increased migration, growing diversity, the boom in information technology and globalisation are having a profound effect on people's identities. More than ever, within our communities we find people living side-by-side who hold different beliefs, backgrounds and outlooks. This enriching of European societies is to be celebrated, but it also requires us to think carefully about how we nurture a set of common values around which to organise. How do we resolve clashes between competing worldviews? What are the attitudes and behaviours we can and cannot accept?

Such dilemmas are not easy. The danger of avoiding these questions, however, has been brought sharply into focus by the recent surge in foreign terrorist fighters: young, radicalised Europeans who have been brainwashed into turning their back on democratic life and waging war on their fellow citizens. Such extremism can only take root when young minds have not been taught to understand diversity, rather than to fear it, and when young people struggle to think critically, for themselves.

The aim is not to teach students what to think, but rather how to think, in order to navigate a world where not everyone holds their views, but we each have a duty to uphold the democratic principles which allow all cultures to co-exist.

The phrase “culture of democracy” is used in the present context rather than “democracy”: this is to emphasise the fact that, while democracy cannot exist without democratic institutions and laws, such institutions and laws cannot work in practice unless they are grounded in a culture of democracy, that is, in democratic values, attitudes and practices.



# The 4 C's

<b>Critical</b>	Being critical of ideas – our own and others'. Reasoned judgements.
<b>Creative</b>	The ability to create new ideas and make fresh connections.
<b>Caring</b>	Being care-ful about what we say and how we say it; thinking <i>of</i> others. Taking responsibility.
<b>Collaborative</b>	Building on each others' ideas: meaning-making. Thinking <i>with</i> others.

Jan Carson

*A plea for the art of listening*

Radio 4: *State of the Nation*, 9<sup>th</sup> Jan 2020

<https://www.bbc.co.uk/programmes/mooczdhd>

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