

by Revelation Kollektiv 7 months ago

Mali Enterprising Leaders LEADERSHIP DAY, Coin Street Community Centre, 29.7.17

Building on Project Mali: A Place to call Home

We had community groups from Derby, London, Manchester and Leicester attend the day.



LDN Derby, Manch Leic Peckham in the house Mali Empowerment project [@ubeleinitiative](#)
[@ppvernon](#) [@revkollektiv](#) [@198CAL](#) [#youngLeaders](#) [pic.twitter.com/9D1MT5Te3i](#)

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The day explored leadership within the context of young people and their 'emerging leadership' potential as well as older people and their (potential) status of Elder. Since I participated in the Elders' group, I will only give my reflections on the activities and discussions that took place within that group.



Yvonne kicking things off. Sustainability of BME comms. Proj Mali report. Organic growth and development [#intergenleadership](#) [@critracemmu](#) [pic.twitter.com/6gxpu48kRz](#)

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Yvonne Field from the Ubele Initiative gives a little more [background for the day](#) in terms of building on their seminal 2015 report, *Project Mali: A Place to call Home*. Yvonne also outlines the need for us to examine and define our intergenerational models of community leadership.

@ubeleinitiative Enterprising leaders workshop! Hosted at @CoinStreet Community Resource Centre! With @SchoolPriority & 4 other BME groups!! pic.twitter.com/i6CzoABsit

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Yvonne: We need agency from our reports, hence Proj Mali Enterprising Leaders project funded by Power2change. [@critracemmu](#) [@critcommpsymbmu](#)

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Yvonne: Today's about conversation about our sustainability. Intergenerational knowledge co-production. [@critracemmu](#) [@critcommpsymbmu](#)

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The Elders' Group



Am just starting the group for elder leadership (er um, the over 40s) session [@critracemmu](#) [@critcommpsymbmu](#) pic.twitter.com/gnn0vp29Hs

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The focus of our session was to attempt to build a consensus on what Eldership means:



Michael from Ubele. Elders? Our value. No formalities around transitions between life stages.
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Because we (in the West) have lost our traditional rituals that marked different periods of the life cycle and especially those that relate to our later years, we appear to have also lost a collective sense of value and function for the status of Elder (or the older person). This surface lack of clarity about the role was also compounded by the fact that within our group of elders there was an age range of over twenty years.

To begin to approach this dilemma, we chose to frame the discussion about Eldership by using the attributes (categories): Wisdom, Skills, Knowledge and Experience.



#Elders gather to begin reflect on their #Wisdom #Skills #Experience #intergen #projectmali
[@V4CE](https://twitter.com/V4CE) [@ppvernon](https://twitter.com/ppvernon) [@TonyCealy](https://twitter.com/TonyCealy) [@salemagulbahar](https://twitter.com/salemagulbahar) pic.twitter.com/zj1687mFC8

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Using paired listening exercises, we tried to locate these attributes within our own life narratives, whilst our partner listened on, intently. We then wrote them down and gave them to Ubele to collate for their own summary of the day.



#Eldership conversations that matter! #Intergenerational #Leadershipmatters @salemagulbahar @revkollektiv @cbuk100 @CarnavalPueblo pic.twitter.com/LZkJEGekJk

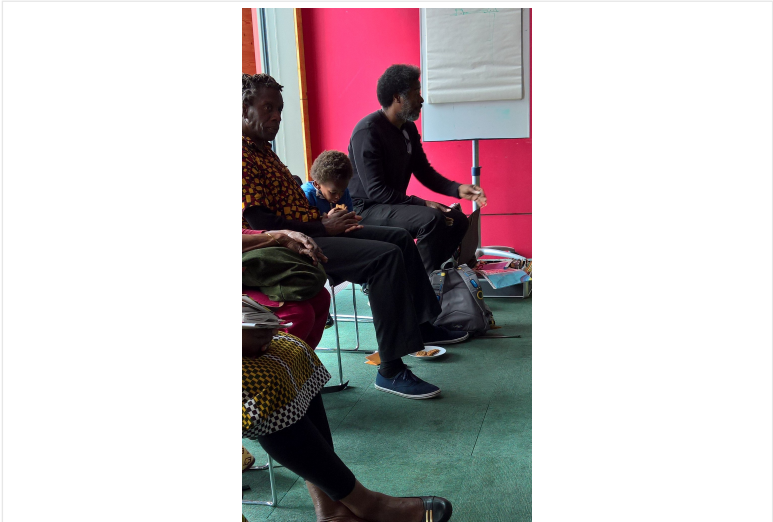
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We just did an intros, w/the meaning of our names & paired listening exercises about r skills, exp. knowl' & wis. Now about orgs @critracemmu pic.twitter.com/V9ZelOvQgt

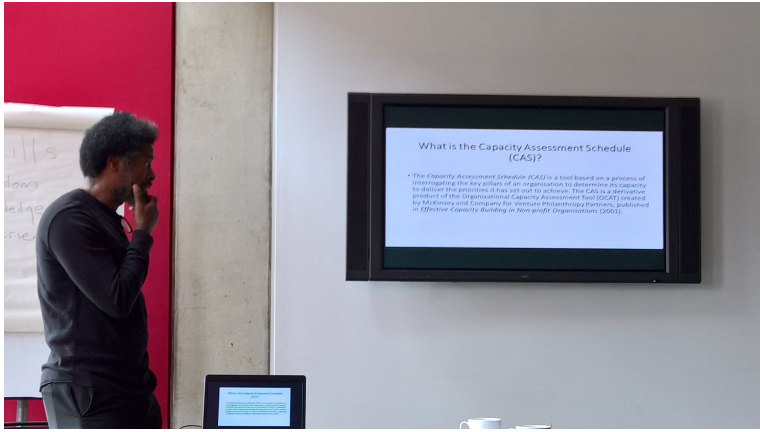
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Baselining our Community Groups for the Mali Enterprising Leadership initiative



Karl Murray from Ubele talking about base lining of our comm assets. He will share the data later. #intergenleadership @critracemmu pic.twitter.com/0NqE89vMGd

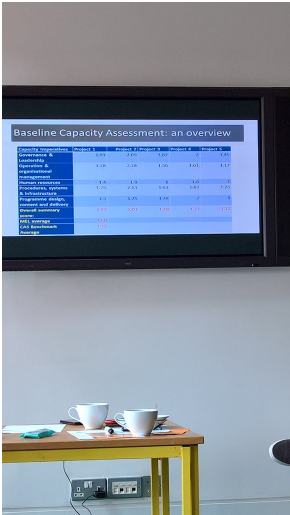
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Karl describing the Organisation Capacity Assessment tool. To help assess community viability
[#intergenleadership @critracemmu pic.twitter.com/X2GY6N3BJa](#)

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Karl made the important point that achieving a CAS score of 2 (out of 4) was difficult because for many small scale community enterprises there is a lack of resources that impedes full development across all five indicators, below.



Karl: How our 5 projects are doing according to CAS. [#intergenleadership @critracemmu @critcompsymmu pic.twitter.com/hmTbD6scqV](#)

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Discussing Eldership Models

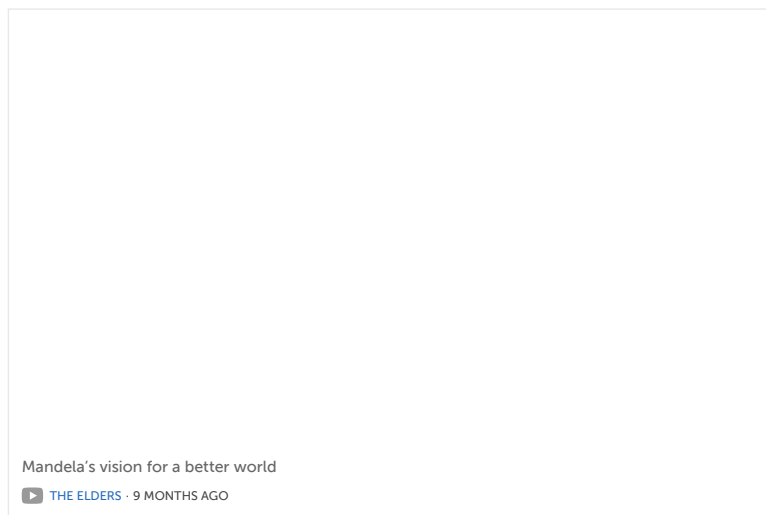


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Discussing models of leadership after watching the Elder film with Mandela.
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We watched *The Elders* to see if there was any learning that we could apply to our local grassroots activism:



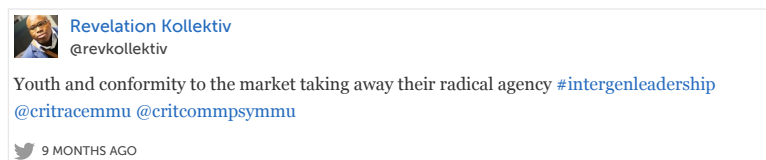
My immediate reaction to watching this film was that The Elders seem to be using their privilege (as having been former world leaders, who in part were responsible for some of the structural challenges they now were campaigning against) and celebrity (driven by Nelson Mandela) to make surface differences to challenging situations without being able to really focus on achieving structural change for those communities. I thought that the nature of an externally self-appointed group of Elders mitigated against the sustained, embedded and inherent leadership (eldership) processes already taking place in those local communities. I was not personally convinced that The Elders had spent sufficient time on the ground working with the native and organic leaders already working for change in the field.

Unsurprisingly, others took different views that, for example, observed value in The Elders' ability to generate media attention for issues that enabled them to negotiate access to levers of power, which would have otherwise remained inaccessible.

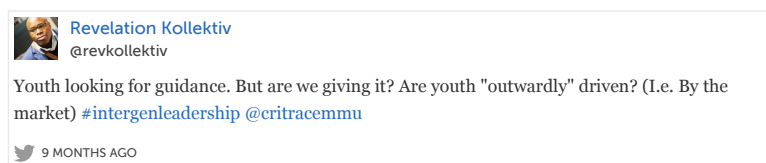
However on the ground, this led us to discuss:



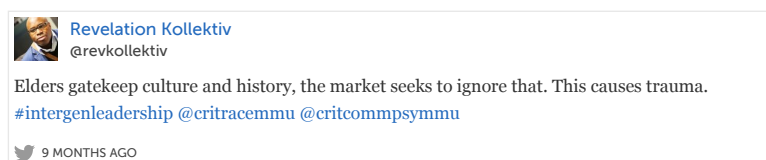
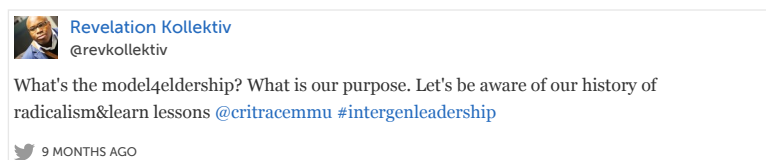
In terms of young people

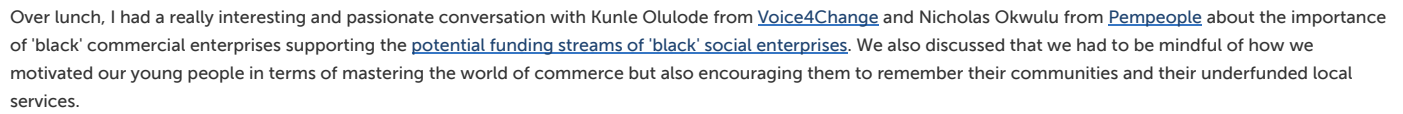


Is there a possible role for Elders within our neoliberal age?



Could the role of Elder be about continuity but can this 'continuity' be easily accessed by young people?





A little montage of some of our groups working on representing these processes:





Describing r models: Waters from which ideas emerge2desogn r ideas to emerge as the fruit of sustainability [@critracemmu](#) [#intergenleadership](#) [pic.twitter.com/TfPkViVO9e](#)

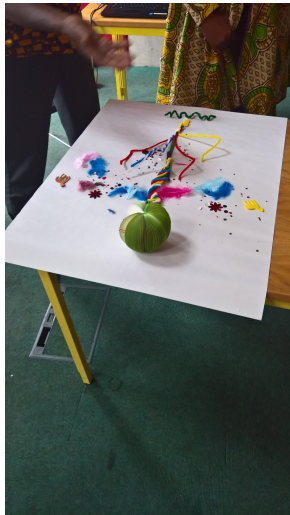
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The direction of travel towards the fruit is the monitoring in terms of collective accountability [@critracemmu](#) [#intergenleadership](#)

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The process of coming together despite the challenges the bits to the side, culture, creativity to heal [@critracemmu](#) [@critcommsymmu](#) [pic.twitter.com/6FmKGJzFE9](#)

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The intertwined pipe cleaners represent the 'coming together' of ideas.



This represents the coming together. Our cultural heritage incl new traditions. We need2 reclaim our culture [@critracemmu](#) [#intergenleaders](#) [pic.twitter.com/LDOB4IPVU4](#)

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The sprinkly bits represent



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Culture used to reconnect ourselves to the dynamism of our heritage and culture. We need also recog our intellectual culture [@critracemmu](#)

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Process 2



Just discussing how we will rep the process of becoming an elder. What is an elder? [@critracemmu](#) [#intergenleadership](#) [pic.twitter.com/BXpB5GRwX7](#)

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We discussed the possibility of defining nuanced stages in becoming an elder in terms of differing life experiences, for example, someone in their 40's perhaps being called a "senior" whilst someone in their 60's assuming the title "elder".

From left to right (below): The 'big bang' of intergenerational ideas that inform the ups and downs of life (represented by the pink pipe cleaner) attached to (bottom montage: bottom left) a representation of a lattice that holds (it is being held in the picture!) or contains our knowledge gained from our experience and wisdom:



Great day on #Eldership yesterday. Lots of deep conversation; new insights and laughter.
@revkollektiv @FORWARDUK @sailemagulbahar #intergen
[pic.twitter.com/Hs6wj8qKbp](#)[https://t.co/Hs6wj8qKbp](#)[pic.twitter.com/Hs6wj8qKbp](#)[https://t.co/Hs6wj8qKbp](#)[pic.twitter.com/Hs6wj8qKbp](#)[https://t.co/Hs6wj8qKbp](#)

A model of structure: Using mcr as an eg, our youth, health, education etc. Young & elders. Elders have a forum can't dictate [@critracemmu pic.twitter.com/JHZTEvbVw7](https://twitter.com/JHZTEvbVw7)

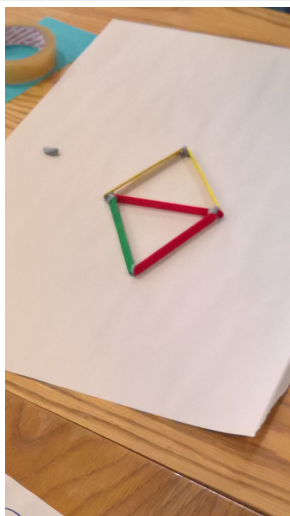
10/12

The community discussions between the youth and elders around health, education and other crucial areas need a physical space to happen in:

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A physical space needed for youth and elders to share knowledge. Need a process for knowledge coproduction. [@critracemmu](#)

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Reps the meeting space between elders & youth. It feels valued, protected, inclusive. How do we moderate it? [@critracemmu](#) [#intergenleadership](#) pic.twitter.com/eYYBCPgij

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Here is a 3D representation of the depiction of the space above:



Meetings spaces. Assets. Relationships, meetings. Yellow pipe cleaners rep holding these spaces together [@critracemmu](#) [#intergenleadership](#) pic.twitter.com/DFrcBN4Fz6

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Interestingly, the pipe cleaners represent the eldership *processes* that hold the spaces (assets, meetings, relationships) together!

How are these spaces moderated?

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Moderation can come organically from the space itself. The context. [@critracemmu](#) [#intergenleadership](#)

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So.....



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Instead of trying to build infrastructures, why not connect the structures we already have? Can we ask different questions? @critracemmu

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Plenary



Young and "old" together in our plenary! Exchanging "gifts" between the generations @critracemmu #intergenleadership pic.twitter.com/Orv5ol92ra

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Youth session (a summary)



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Youth summary: Different aspects of leadership skills. Access to information available from elders to nurture their ideas. @critracemmu

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Youth summary: Collective struggle we need2 look after the wider comm. How can we build r sys? How can we utilise r own assets @critracemmu

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A group selfie to end the day!



Well done @ubeleinitiative great event yesterday #intergen @revkollektiv @ppvnon @V4CE @Chisaraa @b3tvchannel @TheVoiceNews pic.twitter.com/GZonYg9OyV

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