UFS GLOBAL LEADERSHIP SUMMIT 2012

TRANSCENDING BOUNDARIES IN GLOBAL CHANGE LEADERSHIP

PARTICIPANT MANUAL

CONTENTS

1. Introduction
2. Learning approach
    2.1. Outcomes
    2.2. Methodology
    2.3. Success
    2.4. Schedule
3. Assignments and assessment
    3.1. Individual
        3.1.1. Participation
        3.1.2. Journal
        3.1.3. Blogging
        3.1.4. Essays
        3.1.5. Research
    3.2. Group
        3.2.1. Learning partners
        3.2.2. Debriefings
        3.2.3. Cohort video

Addendum 1 Reading list general

Addendum 2 Theoretical themes

Addendum 3 Development themes

Addendum 4 Schedule

Addendum 5 Daily session and Journal notes

1. Introduction

The Global Leadership Summit (GLS), its conversations, learning events and structure are envisaged and set-up to resemble an "international space station", where participants together explore the meaning and impact of global change leadership beyond the boundaries of national and/or institutional identities and mandates.

Participants are expected to consider and introduce their unique (local) narratives as comparative case studies in exploring the shared theme of global change leadership – actively engaging diverse perspectives to invite shared directions to emerge.

The programme affords you the opportunity to explore at international level diverse views on key themes in change leadership such as amongst others social justice, diversity, citizenship, race, agency and reconciliation.

The programme also affords you the opportunity for leadership capacity and skills development with mediated change experiences and your own and shared peer reflection.

This manual provides a framework to mediate your reflection during your tenure at the GLS – it provides you with a brief description of the approach and methodology followed in the learning engagement and the requirements of and logistics for participant assessment during the summit.

2. Learning approach

2.1. Outcomes

The GLS aims to expedite your growth in capacity to lead in contexts of diversity and change and do so by:

- Assisting your growth in knowledge on relevant themes for change leadership;
- Enabling comparative consideration of your own context and capacity for change leadership and;
- Motivating your initiative as change leader in global and local context.

The GLS combines theoretical and developmental goals/themes in a grid to achieve these outcomes and mediate integrated learning on key questions in global change leadership.

The theoretical themes the programme explores include transformational leadership, citizenship, race, education, globalization, gender, change agents, social justice and reconciliation.

The developmental themes in the programme include resilient courage, purpose clarity, emphatic relationships, crossing boundaries, change initiative, restorative intent, inspiring imagination, critical thinking and ethically rooted.

Apart from the summit goals the GLS assumes that partner institutions also follow a developmental approach in their unique local programme phases of application, participant selection and preparation and envisaged institutional re-integration and programme continuation.

The theoretical and developmental themes are engaged in a mix of diverse learning events during the summit, where the theoretical themes are considered primary themes in lectures and cohort sessions.

The developmental themes are considered primary themes in sessions for guided reflection in feedback groups and among learning partners.

Theoretical themes for discussion and development themes for reflection continuously intersect throughout the programme so as to achieve the learning outcomes of knowledge increase, comparative self-reflection and motivation for change leadership.

Please note the grid of themes/goals of the GLS.

Fig. 1 GLS Theme Intersect Example Grid

	Transformational leadership	**Citizen-ship**	**Educa-tion**	**Race**	**Globali-zation**	**Gender**	**Change Agents**	**Social Justice**	**Recon-ciliation**
Resilient courage									
Purpose clarity	Intersect to study leadership and reflect on clarity of purpose					Intersect to study gender and reflect on clarity of purpose			Intersect to study reconciliation and reflect on clarity of purpose
Emphatic relation-ships									
Crossing bound-aries									
Change initiative	Intersect to study leadership and reflect on change initiative					Intersect to study gender and reflect on change initiative			Intersect to study reconciliation and reflect on change initiative
Restora-tive intent									
Inspiring imagi-nation	Intersect to study leadership and reflect on inspiring imagining					Intersect to study gender and reflect on inspiring imagining			Intersect to study reconciliation and reflect on inspiring imagining
Critically thinking									
Ethically rooted									

2.2. Methodology

Cognitive, behaviourist and situational approaches to learning underlie the GLS-programme due to its combined emphasis on theoretical engagement, lived experiences and self and peer reflection.

As participant you need to:

- Focus on real-time **peer conversations** and **shared experiences as primary learning activities** during the summit programme, while;
- Using the "**learning toolbox**" **as secondary learning activity** to make sense of what you discover and experience and reflect on and integrate what you learn.

The tools listed below are used either for assessment and feedback to you or to guide your own and shared peer reflection on your experiences during the summit.

The tools also function as part of the research programme of the GLS so that your entries in the various activities are considered research data. Apart from monitoring holistically the quality of the programme, the research programme during the GLS aims to determine the impact of the programme in achieving its outcomes of change leadership knowledge, skill and initiative.

Thus, while all tools here listed are considered assignments to be completed by participants, only certain assignments must be handed in as per the assignment schedule for the purpose of immediate feedback to you, while others may be required for research purposes or only for personal or peer reflection.

The learning toolbox to guide your reflection and engagement include the:

- JOURNAL, in which you reflect and record your own experiences, which will not be assessed, but may be requested for research purposes;
- BLOG, which you have to create and post two entries at during the GLS, which will be assessed for research purposes;
- ESSAYS, completed during the GLS, which will be **assessed for feedback to you** and for research purposes;
- LEARNING PARTNERS, who you meet and reflect with regularly during the GLS, which will not be assessed;
- GROUP DEBRIEFINGS, in cohort and feedback format you participate in during the GLS, which will not be assessed, but recorded for research purposes;
- COHORT VIDEO, which you have to create with your cohort during the GLS, which will be adjudicated in closing the summit and also recorded for research purposes;
- RESEARCH QUESIONNAIRES, which you may be required to complete during or following the GLS.

You may also be required to complete other assignments by your own university as per the requirements of the local programme through which you participate in the GLS.

2.3. Success

Success at the GLS depends on your ability to adjust to the foreign local environment, the diversity of participants and mentors and the unique requirements of the summit programme.

You share with the GLS the responsibility to effectively mediate your adjustment and successful participation.

The GLS has designed the content and the structure of the summit to assist your successful adjustment and participation in the programme – referred to as the architecture and ecology of the summit.

In "architecture" the summit programme include clearly defined programme schedules that provide you with details of time, venue, requirements and deadlines, coordinating staff members to provide guidance, summit student crews to guide you on campus, important contact details and other logistical information in participant packs and manual.

In its "ecology" the summit programme purposefully places you in various groups to establish relationships for shared reflection and adjustment, namely in learning partner groups, developmental feedback groups and theoretical learning cohorts, where both feedback groups and cohorts include staff mentors for further adjustment support.

Your adjustment furthermore requires your initiative to:

- Share anxieties with mentors and peers to normalise emotional responses;
- Manage yourself to overcome emotional fatigue and remain engaged;
- Actively build friendships to calibrate your experience and responses with others;
- Participate in all aspects of the programme;
- Stick to the programme schedule to ensure sufficient rest and self reflection; and
- Ask for help and information when unsure, lost or confused.

It is important to remember that the GLS is designed as a shared space equally challenging to all participants, which allows for peer guidance in adjustment.

Please do not hesitate to ask any coordinator, staff mentor and student crewmember for any information or assistance.

2.4. Schedule

Due dates for completion and hand in of the assignments and various activities of the learning tools have been scheduled, as well as due dates for feedback to you on assignments.

You're expected to keep to the schedule.

Please find the schedule and to-do-list in addendum 4.

3. Assignments

3.1. Individual

3.1.1. Participation

Since the dialogue and discussions at all programme events form the primary learning activity of the GLS, participation in all programme events is compulsory and monitored by staff coordinators and mentors through attendance registers.

If you're unable for good reason to attend a particular programme and/or feedback sessions you're requested to inform a cohort coordinator or mentor timeously.

3.1.2. Journal

Please use the journal pages provided to note your experiences, thoughts and understanding of events taking place during the GLS. Your journal entries may well guide also your conversations with your learning partners and group debriefings.

You're encouraged to honestly note all experiences, feelings and interactions so as to support your reflection and learning process, although you are advised to consider the dignity of others at all times.

Journal entries may be used in the research programme, although this will always be done anonymously and with due consideration for ethical protocols.

Find your journal pages in addendum 6.

3.1.3. Blogging

Please create your own blog and post at least one entry per week for a total of two entries during the GLS – you're invited to post as many entries as you can, but only two are required for the GLS.

The **first entry** must address the Cohort Theme that you've selected and reflect a discovery relevant to that theme.

The **second entry** must address any one of the Developmental Themes and reflect a discovery relevant to that theme.

You're not limited in approach or content of the blog, apart from the requiring adherence to relevant ethical protocols and a minimum of 100 words when posting entries in writing.

Create your blog and complete your entries by the due date as per the schedule in addendum 4.

3.1.4. Essays

You have to complete two (2) short essays as individual assignments in addition to your blog entries.

In the **first essay**:

1) Choose and describe any case study of change leadership relevant to [COHORT THEME] from your own life/local environment,

2) Reflect on and describe what you've discovered regarding the impact on or engagement of [COHORT THEME] in change leadership, and

3) Describe what you would do differently in the case related in 1) with the knowledge described in 2).

In the **second essay**:

1) Choose a Development Theme (Addendum 3) to reflect on.

2) Choose and describe any case study of change leadership relevant to [DEVELOPMENT THEME] from your own life/local environment,

3) Reflect on and describe what you've discovered regarding the impact on or engagement of [DEVELOPMENT THEME] in change leadership, and

4) Describe what you would do differently in the case related in 2) with the knowledge described in 3).

Essays are required to:

- Total a minimum of 400 and maximum of 600 words
- Included at the top of first page: your name, name of own institution, cohort name, date
- Times New Roman, Size 12

- 1.5 spacing with full alignment

Please complete the essays by the due date as per the schedule in addendum 4.

3.1.5. Research

You may be required to complete research questionnaires, which you will be informed about as and when needed. Participation will adhere to all relevant ethical protocols.

3.2. Group

3.2.1. Learning partners

Learning partners (LPs) refer to two other GLS-participants who you have to meet with regularly to discuss significant experiences and to debrief difficulties you may experience during the programme.

LPs guide your learning by allowing you to compare your reflections and test your conclusions and assumptions with peers as your progress through the programme.

Please adhere to the times recommended for LPs as per the schedule in addendum 4.

3.2.2. Debriefings

Group debriefings consist of cohort and feedback debriefings, are compulsory to attend and will be facilitated by either cohort coordinators or staff mentors.

Cohort debriefings aim to facilitate peer conversations in reflecting on the cohort theme you're exploring and will require of you to share your local narratives as case studies in the discussions.

Feedback debriefings aim to facilitate peer conversations on leadership development themes as listed for the GLS and will require you to share your own relevant experiences. Feedback debriefings also aim to create a safe conversation for you to raise difficulties that may impede your successful participation in the GLS.

Please adhere to the times recommended for cohort and feedback debriefings as per the schedule in addendum 4.

3.2.3. Cohort Video

Your Cohort Group is required to produce a 5-min video ready for YouTube that best express what the group learned during the GLS regarding the Cohort Theme you studied.

Please have the video ready for screening as per the schedule in addendum 4.

An adjudication panel will choose the most informative videos as 2nd and 1st runners up and the winner of the competition at the closing function of the GLS.

END

Addendum 1 Reading list general

Addendum 2 Theoretical themes

Themes for Global Leadership Summit

It is in fact a part of the function of education to help us escape, not from our own time, for we are bound by that, but from the intellectual and emotional limitations of our time -T.S. Eliot

Development can be seen...as a process of expanding the real freedoms that people enjoy -AmartyaSen

1. Transformational Leadership

Transformational leaders are able to envisage and create new possibilities. They understand that real and radical changes require new mindsets and new ways of working together in order to realize structural transformation that goes beyond the superficial. Often, they are guided by a desire to stand up for justice and fairness. The test of their leadership is measured by theirability to learn, transcend fear, and to show courage and bare their moral stature. Transformational leadership refers to the continuous opening up of spaces and opportunities for individuals and institutions to rethink the existing dominant assumptions and behaviors. Transformational leadership often also involves changing power relations which may be resisted by those who previously held power. Transformational leaders are therefore challenged to deal with conflicts and are able to see them as productive sources for change. Some argue that one of the distinctive characteristics of such a leader is the ability to make counter intuitive decisions.

Starting points for dialogue:

- Give some examples of counterintuitive leadership.
- How can transformation of the self and selfless leadership be balanced?
- What are the main leadership challenges in times of social and political transformation in your own country, and globally?
- How can we form/ cultivate the next generation of transformational leaders?
- In what manner can authority be questioned when issues of principle are at stake?

2. Citizenship

'Citizenship' is a contested notion with a multiplicity of meanings. Legally, citizenship denotes a link between an individual and a state which involves both rights and responsibilities on both sides. A citizen is part of a particular social, political and national community. Citizenship therefore almost always has an element of exclusion, meaning that some people who are not citizens lack certain rights. Refugees, 'displaced persons' and so called 'illegal immigrants' experience major difficulties in their lives because they lack citizenship rights. Some argue that citizenship is a cultural notion and that 'good citizenship' means different things in different societies and cultures. National states are challenged to deal with political, gender, social, cultural, linguistic and economic differences within their citizenry. Some citizens are privileged, while others are disadvantaged. Many states have laws and regulations to accommodate minority rights within their state. New trends suggest that the notion of citizenship beyond the modern state may be a more productive interpretive scheme. They suggest that citizens in the 21st Century need to develop an ability to look beyond the local and also act in the interest of the global.

Staring points for dialogue:

- Identify different forms of citizenship.
- What does it mean to be a responsible citizen?
- How should refugees, 'displaced persons', and so called 'illegal immigrants' be treated?
- What does it mean to be a global citizen/citizen of the world?
- How can the elements of exclusion and inclusion be balanced when minority rights are at stake?

3. Race

The term racism is commonly used negatively and is usually associated with race-based prejudice, violence, dislike and oppression. Our global legacy of colonialism has resulted in people across the world still categorizing others in terms of race. Although discriminatory laws have been legally removed in most countries, it seems as if racism still thrives. Rather than focussing only on discrimination on the basis of 'race' by itself, the theory of *intersectionality* holds that the classical conceptualizations of oppression within society, such as racism, sexism, homophobia, and religion-based bigotry, do not act independently of one another; instead, these forms of oppression interrelate, thus creating a system of oppression that reflects the 'intersection' of multiple forms of discrimination. In practice this means for instance, that it is more difficult to be a black woman than a black man in a world of white male privilege. Race consciousness can also be used in emancipatory struggles. In the United States, 'Black Pride' became closely associated with the Civil Rights Movement. In South Africa, Steve Biko promoted the development of black consciousness as a solution to the existential struggles which shape existence, both as a human and as an African. In order to redress social injustices created by racism, many institutions adopt policies of affirmative action which take factors including race, color, religion, gender, sexual orientation or national origininto consideration in order to benefit an underrepresented group, for instance in areas of employment and education.

Starting points for Dialogue:

- Is race a social construct?
- Is xenophobic violence a form of racism or a result of racism?
- Do affirmative action policies devalue the accomplishments of people who are chosen based on the social group to which they belong rather than their qualifications? Does it undermine the achievements of minorities, and encourages individuals to identify themselves as disadvantaged?
- What is meant by white privilege?
- Distinguish between non-racialism and anti-racism.

4. Education

Education is recognized worldwide as a powerful tool in changing the lives of people for the better. The right to education occupies a central place in international human rights law and is of key importance for the exercise of all other human rights. As Secretary General of the United Nations, Koffi Annan stated: 'there is no tool for development more effective than the education of girls and the empowerment of women'. According to him, there is no other policy that is as likely to raise economic productivity, lower infant and maternal mortality, or improve nutrition and promote health, including the prevention of HIV/AIDS. In spite of all the commitments made by governments for providing education for all, especially basic education, there are 774 million illiterate adults and children worldwide today - approximately 20% of the world's population. The majority are women and the rural poor from sub-Saharan Africa, Asia, and Latin America where growing populations, war and internal conflict, continuing gender disparities, and inadequate funding for basic education contribute to low literacy rates. Education is not neutral and is influenced by different, often conflicting worldviews and ideologies. It is not just about what is taught, but also about how it is taught. The famous Brazilian educator Paulo Freire coined the concept of 'banking education', referring to a metaphor of students as empty containers which educators must deposit knowledge into, which the students patiently receive, memorize, and repeat as passive objects. This type of education reinforces a lack of critical thinking and knowledge ownership in students, which in turn reinforces oppression.

Starting points for dialogue:

- Give some examples of instances where education is/was used to oppress people.
- How can education help to change the structural and personal conditions that perpetuate chronic poverty and other forms of marginalization?
- What can be done for the many (young) people across the world who have their high school diploma or a degree in higher education, but cannot find a paid position in the formal economy structure. Cultural and religious values in education
- How can engaging in critical thinking be transformative?

5. Globalization

Globalization refers to the increasingly complex global relationships of culture, people, and economic activity. Globalization is a constitutive feature of the modern world. Many conceive of globalization as linked to the growth of social *interconnectedness* across existing geographical and political boundaries. It is generally characterized by four major features: (1) trade, (2) capital and investment movements (3) migration and movement of people and (4) dissemination of knowledge and technology. Some argue that nation state-based liberal democracies are poorly equipped to deal with the side effects of globalization such as climate change, water and air pollution or the increasing economic inequalities in the world. Critics argue that globalization develops primarily according to corporate interests. They advocate policies that better address the moral claims of poor and working classes as well as environmental concerns. They argue in favour of strengthening and further democratization of supranational authorities such as the United Nations to come up with trans-national/global solutions. Opponents in developed countries are disproportionately middle-class and college-educated. This contrasted sharply with the situation in developing countries, where the anti-globalization movement was more successful in enlisting a broader group, including millions of workers and farmers. "Anti-globalization" activities include attempts to demonstrate sovereignty, practice democratic decision-making and critiquing free market deregulation.

Starting points for dialogue:

- What are some of the positive aspects of globalization?
- Are transnational companies more powerful than governments?
- What role do the media play in globalization?
- What are the implications of globalization for the Global South?
- How should universities be involved in preparing students to become global citizens?

6. Gender

Gender conventionally refers to a cultural and social construct that denotes the socialization process in which males and females are pressured to become masculine and feminine in particular ways. What that exactly means for their daily lives depends on the dominant social, and norms and values in a particular society. Social identity theorists argue that an important component of the self-concept is derived from memberships in social groups and categories. The group to which one belongs often defines who you are and how you should behave in the social sphere. Across the world, communities create social expectations that define the behaviors that are "appropriate" for men and women and also determine women's and men's different access to rights, resources, power in society and behaviours. Although these expectations may vary in different societies, they typically favor men, thus creating an imbalance in power and gender inequalities. Gender and particularly the role of women is widely recognized as vitally important to international development issues. This often means a focus on gender-equality, ensuring participation, but also includes a critical look at the different roles and expectation of the genders within communities. Generally in liberal democracies, people agree that minority communities should have a right to preserve their own culture. But critics argue that many minority and even majority cultures are deeply sexist, and that they perpetuate women's subordination. They also condition women into taking a low view of themselves and accepting their subordinate status, with the result that their well-being is damaged and they lack a sense of self-respect and self-esteem. In her well-known essay 'Is Multiculturalism Bad for Women?' Susan Moller Okin argued that liberal societies should ensure that respect for cultures does not become a shield for sexism, and that leaders of minority cultures, almost always male, should not be allowed to be their sole spokesperson.

Starting points for dialogue:

- Discuss the complex normative interplay between sex, gender, knowledge, power and sexuality.
- What are the meanings associated with the notion of 'gender'?
- What do you think of the idea that (minority) group rights could become a shield for sexism and the perpetuation of discrimination of women?
- What do you consider to be typically masculine and feminine behaviour and do you think these behaviours are natural or socially constructed?
- Please discuss the following statement: 'Gender equality is an illusion, men and women are biologically different and this determines their roles in the family, community and broader society'.

7. Change agents

A change agent develops a vision of what could or should be in the future and uses this vision to develop new ideas and take action. A change agent is often passionate about envisaged changes and is able to inspire that passion in others. Advocating for change involves great responsibility, since it entails the ability to influence people to change not only in their thinking but also their behaviour. One needs to be clear on the need for change (usually for the greater good) as well as the nature and process of change (e.g. as a gradual process or an urgent outcome) that one aspires to. Being a change agent requires skills such as critical thinking and the ability to network effectively. There is a growing interest in the role of social media in affecting change. After analyzing more than three million tweets, gigabytes of YouTube content and thousands of blog posts, a recent study concluded that the Arab Spring was truly fuelled by social media which became a critical part of the toolkit to build extensive networks and organize political action.

Starting points for dialogue:

- Is there a difference between being a change agent and being an activist?
- What role can the social media play in affecting change?
- How would you define the concepts of "student activism" and "leaders for change"?
- Can violence be justified in a process of change?

8. Social Justice

Difference and diversity are hallmarks of human society. It is the increase in mobility of human beings and economic, educational, political and cultural globalization that supported the visibility of complexities. Most societies are characterised by relations of domination between different groups, be it cultural, religious, class, etc. While a political settlement is an important first step to creating a society that is just and fair, issues of social justice comes to the fore when we ask how constitutional principles can be implemented in such a way that power and resources are fairly distributed. The concept of 'social justice' relates to addressing inequality in society and the way in which societal burdens are unequally distributed resulting in practices of exclusion and inclusion. The social, moral, psychological and material dimensions of 'social justice' are to be converted into strategies that can lead to the elimination of everyday structural violence and conflict. In the context of massive material inequalities and dominant neo-liberal capitalism, socially marginalized groups often go unrecognized. For example: People living with HIV/AIDS, LGBTI communities and differently-abled people. How to balance the interest of people different from oneself in such a way that the most vulnerable groups in society are best protected from morally and structurally anchored violence in everyday interpersonal and group relations.

Starting points for dialogue:

- How can economic development and sustainable livelihoods be balanced in societies characterized by major socio-economic inequalities? Identify some of the structural conditions that marginalize people on the grounds that they are different
- Compare different forms of social justice such as distributive, restorative, cultural, epistemic and political.
- How can difference be distinguished from diversity?

- Is homosexuality a "Western" construct?
- Is tolerance enough when it comes to people living with HIV/AIDS, LGBTI communities and differently-abled people.

9. Reconciliation

The United Nations proclaimed 2009 as the *International Year of Reconciliation*. Reconciliation processes in countries such as Ireland, South Africa and Rwanda have received much media coverage, but official truth and reconciliation processes have been introduced in more than 22 countries worldwide: from the Unity and Reconciliation Commission in Fiji to the Greensboro Truth and Reconciliation Commission in the United States. However, reconciliation has come to mean different things to different people: a political concept to facilitate the process of nation building; a religious concept as witnessed in the Truth and Reconciliation Commission; a legal issue in instances of human rights violations. It is used as a synonym for forgiveness, peace building, conflict

resolution and matters involving social justice. However, the main emphasis of reconciliation is as a process of relationship-building. The top-down approach involves truth commissions, legal processes and reform, national reparation programmes and public apologies, while the bottom-up approach focuses on community-level initiatives (cross-community relationship-building or individual healing work).

Starting points for dialogue:

- Should the acknowledgement of past wrongs be a key element of reconciliation?
- Do you agree that truth and justice are indispensable elements for the attainment of reconciliation?
- Can reconciliation be seen as a permanent social demand?
- What role does apology and forgiveness play in a process of reconciliation?
- Is reconciliation a process or a goal?

Addendum 3 Development themes

The cycle of participant interaction and reflection direct learning also according to the following leadership development themes:

- **Resilient courage –** the drive to remain courageous in difficult times and bounce back from traumatic events and processes through self-awareness.
- **Purpose clarity** – the drive to hold and transfer to others with clarity the unifying direction, meaning and purpose of change.
- **Emphatic relationships** – the drive to focus always on relationships with empathy for all people from an understanding and engagement of your own humanity (brokenness).
- **Crossing boundaries** – the drive to serve and think holistically, seek boundaries to cross and find and celebrate shared and unique identities.
- **Change initiative** – the drive to actively, fundamentally and sustainably transform social injustice and model agency in leading such initiatives.
- **Restorative intent** – the drive and intention for restoration of relations, dignity and humanity to a greater whole than the recovered sum of the parts of a broken past.
- **Inspiring imagination** – the drive to explore new ideas and imagine inspirational solutions/realities that provide hope and ignite and empower partners to agency.
- **Critical thinking** – the drive to continuously and repeatedly investigate all reality, remain open to new perspectives and purposefully seek a counter-cultural challenge to the accepted order.
- **Ethically rooted** – the drive to construct normative ethical communities, demand ethical engagement in change processes and model personal moral integrity.

Addendum 4 Schedule for Due Dates and Recommended Times

Activity	**Responsibility**	**Due Dates**						
Blog entry 1	Participant	12/07						
Blog entry 2	Participant	17/07	**Recommended time slots for individual assignments: 21:00-23:00 daily.**					
Essay 1	Participant	13/07						
Essay 2	Participant	17/07						
Feedback Essay 1	Staff mentor	15/07						
Feedback Essay 1	Staff mentor	19/07						
LPs meet	Participant **Recommended time**	10/07 **17:00-19:00**	11/07 **17:30-18:30**	12/07 **18:00-19:00**	14/07 **18:00-19:00**	15/07 **20:30-21:30**	18/07 **08:30-09:30**	19/07 **21:30-22:30**
Feedback Debrief	Staff mentor **Recommended time**	11/07 **12:30-14:00**	14/07 **17:00-18:00**	17/07 **19:30-20:30**	19/07 **20:00-21:00**			
Cohort Debrief	Cohort mentor As per programme	10/07 **15:30-17:00**	12/07 **14:30-16:30**	15/07 **19:30-20:30**	17/07 **11:00-12:30**	17/07 **16:00-17:30**	18/07 **19:00-20:30**	20/07 **08:00-10:00**
Cohort video	Participants	18/07 **Due @ 21:00**	20/07 **Screen 11:00**					
Cohort slots for video assignment	Participants	12/07 **14:30-16:30**	13/07 **19:00-21:00**	14/07 **20:00-22:00**	15/07 **08:30-10:00**	17/07 **16:00-18:00**	18/07 **19:00-20:30**	

Addendum 5 Daily session and Journal notes

8 July 2012 WELCOME & INTRODUCTION

8 July 2012	MY JOURNAL

9 July 2012 Day sessions Notes	

10 July 2012 Day sessions Notes	

9 July 2012 **MY JOURNAL**

10 July 2012 **MY JOURNAL**

11 July 2012 Day sessions Notes	

12 July 2012 Day sessions Notes	

11 July 2012 **MY JOURNAL**

12 July 2012 **MY JOURNAL**

13 July 2012 Day sessions Notes	

14 July 2012 Day sessions Notes	

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14 July 2012 **MY JOURNAL**

15 July 2012 Day sessions Notes	

16 July 2012 Day sessions Notes	

15 July 2012 **MY JOURNAL**

16 July 2012 **MY JOURNAL**

17 July 2012 Day sessions Notes	

18 July 2012 Day sessions Notes	

17 July 2012 **MY JOURNAL**

18 July 2012 **MY JOURNAL**

19 July 2012 Day sessions Notes	

20 July 2012 Day sessions Notes	

19 July 2012 **MY JOURNAL**

20 July 2012 **MY JOURNAL**

END