

The Open University, Milton Keynes, U.K.

E856: Educational Leadership: context, strategy and collaboration

End of Module Assessment: Project Report

A reflective report on the leadership of staff development and organisational change using a mobile application as a strategic Messiah



McDonald's of New Orleans, U.S.A. (2016)

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Context

The owners of a ten (10) month old for-profit international school in Switzerland who also own a chain of five (5) for-profit International Baccalaureate (IB) schools in Italy, require their new school to become an IB school as soon as possible. The first step in the IB authorisation process with the International Baccalaureate Organisation (IBO) is to become a candidate school. The candidate process to become an IB school in Switzerland has put pressure on the staff for it to be completed within one (1) academic year, in an attempt to increase the number of clients attending.

The first school year saw the entire staff move on to new jobs elsewhere. The Principal became hospitalised and was absent for most of the year. No replacement Principal was employed and all responsibility was on the Operations Manager.

In the school's second year, the absent Principal from the year before was not given their position back. The owner chose to structure the leadership team by giving dual-responsibility to the new Principal and Coordinator of one of their other schools in Italy. This distributed leadership system provided their attendance at the new Swiss school only one (1) half-day each week, while an entire new staff uncertified in teaching the IB culture and curriculum were recruited. I am situated as the only qualified, experienced and highly passionate IB Teacher internally recruited from one of their schools in Italy. The school has forty-three (43) students in total and has one class for Kinder, Transition, Grade 1 and Grade 2. There are a total of six (6) staff at the school. 'Aurora' is the Operations Manager and the critical friend in this activity.

The implementation of a one-month trial period using an educational app called Class Dojo (Class Twist Inc., 2016) in this leadership activity consisted of the following prescription:

Figure 1 Overview of the leadership activity: Class Dojo

Class Dojo 1-month trial period (week)	Actions and methods for validity
Prior to week 1	Communication with leadership team to implement the app. Customising and set-up of app to align with IB culture. Sample test with critical friend. Inform parents and students, gain authorisation to start app trial period.
Week 1	Start trial period, disperse leadership to critical friend for specialist teacher. Share with staff through informal discussions about the app and what it is about. Collect feedback and develop communication with staff and parents. Collect data on views and likes on every posting during the week. Include weekly report of Class Dojo to parents and staff in the Grade 2 newsletter. Weekly whole-school assembly Class Dojo update from Grade 2 presentation.
Week 2	Share with staff about the trial period of Class Dojo with staff in informal/unstructured discussions. Collect feedback and develop communication with staff and parents. Collect data on views and likes on every posting during the week. Include weekly report of Class Dojo to parents and staff in the Grade 2 newsletter.

	Parent information night – PYP reading and writing workshop. Issue a mid-trial questionnaire to staff and parents. Weekly whole-school assembly Class Dojo update from Grade 2 presentation.
Week 3	Collect feedback and develop communication with staff and parents. Collect data on views and likes on every posting during the week. Include weekly report of Class Dojo to parents and staff in the Grade 2 newsletter. Share with staff the trial period of Class Dojo in Grade 2 in staff meetings. Parent-Teacher individual conferences. Discuss with staff on the implementation for Class Dojo into their classrooms. Weekly whole-school assembly Class Dojo update from Grade 2 presentation.
Week 4	Collect feedback and develop communication with staff and parents. Collect data on views and likes on every posting during the week. Include weekly report of Class Dojo to parents and staff in the Grade 2 newsletter. Issue end-trial questionnaire to staff and parents. Weekly whole-school assembly Class Dojo update from Grade 2 presentation.
Post week 4	Send report to the leadership team on data collected. Discuss results with critical friend. Meet with staff to support or implement Class Dojo into their classrooms.

Part 1

The Activity

Globalisation is infiltrating the vocation of education throughout the world. Selling an international product of education that aligns with an interconnected world reflects how a business of ‘education is now seen as a crucial factor in ensuring economic productivity and competitiveness in the context of [...] the pressures and requirements of globalisation’ (Preedy, et. al., 2012, p. 1). The competing challenges for education in a profitable environment forecast increased autonomy, greater accountability, marketisation, policy and practical incentives for collaborative partnerships, economic constraints, community needs and expectations, social development and tensions between the demands of stakeholders and their priorities (Preedy, et. al., 2012). Considering these challenges and the context outlined above, this leadership activity will focus on using Western’s (2008) Messiah discourse in an attempt to lead staff and an organisation through transformative change. In Western’s (2008, p.13) words, the ‘Messiah character signifies the tension between salvation and destruction ... promising salvation from the chaotic world in which a lack of control is experienced and where traditional community is diminished’. This charismatic and visionary type of leader should appeal to the small group of individuals working in an unstable and uncertain context, and could obviate the lack of organisational leadership in place. Aspects concerning the Messiah discourse of leadership is therefore due not only the organisational and personal objectives outlined in this leadership activity, but also further detailed in the success criteria. This leadership activity will analyse the one (1) month trial of a mobile application (app)¹ to develop cultural and pedagogical change in the form of the not-for-profit International Baccalaureate Organisation (IBO)

¹ Mobile application ‘app’ is a software application designed to run on mobile devices such as smartphones and tablet computers.

in a new for-profit IB candidate school. The design of this activity is outlined below in figure 2.1 and 2.2.

Figure 2.1 Organisational Objectives

Figure 2.2 Personal Objectives

Objectives	Success criteria	Objectives	Success criteria
To introduce and develop new mobile ICT applications that reflect the IB programme.	<p>A mobile application is introduced to be a cultural discourse throughout the school.</p> <p>A mobile application is designed and used according to the specified learning and school culture.</p>	Develop an ability to facilitate change in pedagogical and cultural practices of staff and community. (Olson et. al. 2001) (Carnall, 2007)	<p>Staff experiment and begin to use the app.</p> <p>Community embraces the use of the app.</p> <p>App usage continues in the school after the trial period.</p>
To create and sustain the delivery of a successful IB candidacy school authorisation accreditation, by leading a group of teachers, staff and community new to the IB, to master the programme by the time the school is assessed by the IB organisation.	<p>Community, teachers and staff feel that they have been included in the innovation, they are autonomous and less anxious.</p> <p>Create new learning opportunities for a community, staff and teachers.</p> <p>Attain confirmation from IBO on successful completion of candidacy application process.</p>	Develop an ability to emulate the Messiah discourse of leadership. (Western, 2008)	<p>Use of signifying capacity, symbolism, ritual, myth and language of a Messiah.</p> <p>Build an engaged and supportive team.</p> <p>Build trust and non-resistance in teachers and staff to follow the Messiah leadership.</p> <p>Disperse leadership to other staff.</p>

The success criteria are based on an empirical constructivist approach, providing qualitative evidence to support the validity, reliability and generalisability of the activity. The educational app is called Class Dojo, it would be trialled for one (1) month in a Grade 2 class consisting of ten (10), 5-7-year-old students. In this activity, I would be leading a group of three (3) teachers, one (1) teacher-aide and one (1) administrative staff member. Parents and students would be informed about the app and required to sign an authorisation form for their child to participate. Support from the leadership team would help the implementation of the app. Mid-trial and end-trial questionnaires from staff and parents, including student reflections, regular formal and informal meetings with all parties involved either individually or in groups will be included as evidence. The app would be customised to facilitate the IB Learner Profile and aims to reflect the success criteria of the organisational objectives in Figure 2.1. The inclusion of the Messiah discourse in this activity targets transformational change as highlighted in the success criteria in Figure 2.2. This app has been chosen as the tool in this leadership activity because it will attempt to promote the use of the Messiah leadership discourse by helping staff and community to better understand the IB, learn new

pedagogical skills and assist the school to gain successful IB accreditation, in a turbulent environment. Pseudonyms are used in this reflective research.

Part 2

Evaluation of the Activity

a) Contributing to organisational/sub-unit improvement or effectiveness

The first organisational objective - introduce and develop new mobile ICT applications that reflect the IB programme - initially seemed to have positive outcomes. The leadership team, staff, teachers and community all gave full support for the innovation to occur. I introduced Class Dojo in individual 1-to-1 discussions with all staff, including formal weekly staff meetings and unregulated follow-ups. Time was shared to engage the whole community in understanding how the app would be used and customised to reflect the IB. This was done in formal 1-to-1 and group parent interviews, as well as weekly full-school assemblies. The type and frequency of these meetings/events were aimed at forming a strong allegiance and enthusiastic culture through innovation (Western, 2008).

Questionnaires filled out by the parents and the staff were used to assess the progress and success of the activity throughout the process. An analysis of the answers revealed that my leadership was acting as a driving force to successfully reach the first organisational objective. From a mid-trial questionnaire with the parents, one survey per family was returned. 100% felt that the app was an improvement in communication. 50% said that Class Dojo has helped them understand the IB, while the other 50% said that they have understood a little more. 80% reflected on the IB Learner Profile at home, and 100% acknowledged the innovation improving their understanding of the school culture. 80% believed that it is better to use the app than to not use it, and 90% agreed that it would be useful for other classes also.

At the end of the trial period, 100% of the parents agreed that the app should continue and be used at school. 100% agreed that this innovation helped them understand the IB. 80% gave extending confidence in my leadership. 90% believed that Teachers should be technologically trained. Parents were provided the same question as staff questioning an educational app which provides economic incentives such as Bitcoin² to educate children in the future. 80% suggested that children have to

² Bitcoin uses peer-to-peer technology to operate with no central authority or banks; managing transactions and the issuing of bitcoins is carried out collectively by the network. Bitcoin is open-source; its design is public, nobody owns or controls Bitcoin and everyone can take part. Through many of its unique properties, Bitcoin allows exciting uses that could not be covered by any previous payment system. (Bitcoin Project, 2016)

attend a school to get an education, whereas 100% of the staff agreed it could be possible (see appendix 5).

One of the strengths of the Messiah leadership strategy lies in building autonomous teams and dispersing leadership to others (Western, 2008). In the beginning of the trial period, I spent time with my critical friend so that she could help teach the specialist Teacher of Physical Education, Art and Italian how to use the app. This was useful, sensible and essential to distribute leadership because of time restrictions. During the second week, this specialist teacher took control of managing the app with Grade 2 for a few days, posting updates and homework and giving points to students reflecting the IB culture. Teachers became autonomous in trialling the app, enabling them to feel included in the innovation and engage in new learning opportunities.

With regards to the second organisational objective, related to the support provided towards the IB candidacy, the leadership staff confirmed that the app was quality evidence for the IB accreditation. The Coordinator and Principal commented that, 'It was excellent evidence for candidacy,' (Sam, 2016) and, 'I want all classes to start using it,' (Donald, 2016). Initial feedback from staff meetings and individual discussions was very positive. After becoming confident and supported, the Grade 1 Teacher was first to implement the app. The feedback from that Teacher was: 'Yes we love it, it should be something we all use,' (Sandy, 2016). Designing the app to facilitate the culture of learning was a key element in assisting staff development.

Across the four weeks of Class Dojo in Grade 2, there was an average of 14.42 views and 6.55 likes per photo. Each week there was a total of 28 to 46 photos posted on Class Dojo related to IB pedagogy and the Learner Profile. Some feedback from the parents during the trial were described as: 'I am addicted to this app, I can't stop looking at it' (Pond, 2016), 'great job Grade 2!' (Anita, 2016), 'I understand now the culture of learning' (Gioia, 2016). Messages such as the following were received:

'Mr Cresswell, we loved the updates and thought the app was very helpful in understanding the children's day, learning and promoting the learner profile at home. I certainly hope the school will keep using this tool and expand it to other classes. Thank You, Mrs Audrey'
(see appendix 6)

In light of these findings, the growing engagement, feedback and rise in questionnaire percentages reflect an achievement in organisational objectives. It was a success in attaining IBO accreditation and inclusive autonomous full-school development. Implementing a type of policy such as Class Dojo into the organisational routines reflected Spillane et. al. (2009, p. 140), in how 'the

introduction of new technology has the potential to change practice in planned and/or unplanned or unanticipated ways. It can alter institutional roles and patterns of interaction among organisational members’.

b) Developing your own leadership practices and/or capacities

My personal objectives entailed developing an ability to facilitate change in pedagogical and cultural practices, as well as my ability to emulate the Messiah discourse. These objectives are focused on my leadership’s contribution in facilitating change, rather than implementing a practice for the school. My leadership orchestrated success in a short time period, however the lasting effects may differ when analysed. Being a Messiah relies on being visionary and strategic (Western, 2008). I considered this by taking action, collaborating and providing support for staff and the community, where the school leadership could not. The effects of leadership relating to the success criteria can be seen in the data below.

From the mid-trial data, 100% of the staff agreed that the app was an improvement in communication. 60% said that it helped them understand what type of learning happens in the classroom, with the other 40% suggesting it was for the parents’ understanding. 100% agreed that Class Dojo would help their behaviour management practices. 80% implied that Class Dojo would have an effect on developing the IB pedagogy. 80% suggested it would probably connect them with the school culture. 80% felt as though it was better to use the app than to not use it, and 100% felt that they had been highly supported to understand the app.

To emulate the Messiah discourse, I had to engage with the staff and community with a type of language that would be visionary and energetic. To do this, I used famous quotes and phrases in formal staff meetings for my presentations. Examples of the language used in staff and parent meetings as a Messiah were: ‘because this is what the IB is all about’, ‘IB research shows that this is what we should be doing’ and ‘we live in a world where we all have mobile phones and we live in Switzerland, if we want to be the best Teachers we can be, we should be able to use the best, most up-to-date educational technology there is’ (Cresswell, 2016). Videos of Tony Robbins (Words of Wisdom: Tony Robbins’ Compilation, 2014) about change and learning, or by Peter Norvig (TED Conferences LLC, 2012) and Sir Ken Robinson (TED Conferences LLC, 2010), helped reinforce the ideas behind my leadership and the innovation. These resources were used to lead as a Messiah through symbolism, myth and language (Western, 2008). This strategy was aimed at strengthening the staff’s belief and trust in my leadership. These messianic actions also reflected the school mottos of ‘shaping our future together’ and ‘a world without frontiers’. Such a strategy is

supported by Johnson et. al., as this ‘discourse of strategy is linked to power and control’ (2011, p. 109).

In relation to both personal objectives, valid improvement is evident comparing the mid and end-trial questionnaires. This included feedback from 1-to-1 communications with staff, regarding use of the app, asking their thoughts on how they could use it and answering their questions. The staff felt less anxious knowing that there was also another colleague who could provide support. The Messiah discourse created a focus away from the anxieties and pressures from the lack of organisational leadership. At the end of the trial, the staff and community expressed confidence and trust in my leadership, which assisted them in learning new skills, improving their pedagogy and internalising the IB culture. This collaboration enabled the start of transformational change. Western (2008, p. 13) describes this as ‘leadership and vision in the face of a turbulent and uncertain environment’.

By the end of the trial period 100% of the staff said yes Class Dojo should be customised and used in every class. 60% were confident in using new technology in their classroom, and 80% liked continued support in the beginning of using the app themselves. 80% believed that it would change their pedagogy and 20% said it gave them new skills. 100% provided satisfaction in the communication and support, along with 100% confidence in my leadership (see appendix 5).

The results of the trial demonstrate that I was able to be a strategic leader ‘with the ability to change in highly competitive and erratic conditions ... and take the right action at a critical moment’ (Hickman, 2010, p. 75). Even though the personal objectives’ success is rationally clear and evident, the extent of legitimacy within such a short time frame may limit the sustainability of the innovation or create implications with the school leadership.

Part 3

Critical analysis of the processes and outcomes with reasoned explanation

Class Dojo was customised to use a student rewarding system incorporating the IB Learner Profile (International Baccalaureate Organisation, 2016a), which comprises ten attributes and twelve attitudes. These are the elements that make up the community’s culture to ‘help create a better more peaceful world’, as described by the International Baccalaureate Organisation (2016b) mission statement. My own passion for education was articulated through the school mottos and moral values of the IB in ‘defining the vision and moral purpose and translating them into action’ (Davies and Davies, 2010, p. 83). My ability to orchestrate a Messiah discourse in this activity reflected a

strategic approach that resonated in both the organisational and personal objectives. A further critical analysis on the truth behind this belief will be explored by looking into each of the objectives.

The first organisational objective to introduce and develop an app that reflected the IB programme was physically achieved, with the app installed and customised. Implementing this app seemed to be a rational solution to fill the void of the unstable environment the school was experiencing, as well as a strategy in line with a messianic leadership discourse. I therefore began by devising a plan that concentrated on a rational model of change, as illustrated by Olson et. al. (2001). These rationalisations, as identified in appendix 2, introduced my leadership strategy as one that would 'act on culture change' (Western, 2008, p. 13).

The situation I was presented with was that the parents and staff who were new to the IB needed support in understanding the pedagogical approach and IB culture of the school. Prior to the commencement of my activity, parents had expressed their dissatisfaction with the leadership of the school, but had also communicated their appreciation and support for the IB (Aurora, 2016). The analysis of such situation was fundamental for me to identify the type of activity and the organisational and personal objectives involved. The leadership strategy I devised and implemented was aimed at providing support and confidence in the school for the community in a critical time of need. This goal was achieved by delegating leadership to the critical friend to augment the support available to the community, holding regular meetings and conversations with the teachers, sending daily communications to the parents of Grade 2 and supporting them with clear examples and clarifications about the IB through individual messages, pictures and student accumulation of points linking the IB attitudes and attributes. The data from both staff and parents reflects a growing interest and satisfaction with my leadership. The number of parent views per picture increased each week. In week 1 there was 13.4 average views and 5.6 average likes per photo. In week 4, the highest number of views (14.42) and likes (6.55) were recorded. The fact that almost every mother and father were viewing the app data posted, accumulated validity in the success criteria. Parents of Grade 2 commented: 'Excellent initiative!' (Audrey, 2016), 'Amazing, I love it!' (Gaia, 2016), and 'now we know what the learning is like' (Bonna, 2016). I did realise that there was no specific order or checklist to what was being posted on the app. The distribution of posts had to be closely monitored to avoid aspects of favouritism and exclusivity regarding students and the IB Learner Profile. There was an erratic number of posts each week. In week 1, 28 images were posted covering all 10 Learner Profile attributes. However, in week 2 there were 38 images posted, only covering 8 of the 10 attributes. There was also no record of any student points pattern. Likewise, this could have provided deeper clarity of student cultural development of the IB. The design of my

leadership reflected the views of Mintzberg (2003) in Davies and Davies (2010, p. 87), who sees 'leaders less involved in planning strategy and more involved in crafting strategy'. Due to the short trial time frame, the transformational change I ignited may not have been as effective in this first organisational objective, as I am unaware if the app continued to be part of the school. This could reflect Carnall (2007) in how 'agents within the system are not in control of the direction of the organisation or its long-term future' (Open University, 2016c).

The data collected from the parents never concentrated on the ICT abilities or technological success of the community, other than to demonstrate support and direction in usage when requested. I never kept any data on the number of times I engaged with staff or parents regarding support in understanding or using the app. This exclusion could have helped validate a change in anxiety for staff or community in the innovation. My expectations on their autonomy with ICT led me to underestimate the risk of falling into another weakness of the Messiah discourse, namely the dependence that a Messiah can create in the community by becoming omnipotent. However the case, the feedback from staff, students and parents indicated that their knowledge and understanding of the IB was a transformational change. Considering the student perspectives seen in appendix 7, the time restraints and average class age of six (6) years old, there was no structure or plan to attain any in-depth conceptual data about my leadership. Nevertheless, without the enthusiasm and confidence of the students using Class Dojo, the app could not have trialled or continued throughout the school.

Looking further at the second organisational objective to gain IB authorisation for the school, this goal was heavily focused on providing evidence to the IBO on how the required culture of learning was alive in the school. In order to do so, the staff had to be given opportunities to learn about the IB. With no leadership team providing any time or support for their learning, this was an opportunity for the Messiah discourse to fill the void and guide the staff not only in understanding, internalising and spreading the IB culture, but also in collecting the evidence needed from the entire school as an obligatory requirement for the accreditation. One of the strategies I included in my Messiah discourse to support this process was including a Grade 2 student-led weekly assembly presentation for the entire school to experience. These weekly assemblies helped the staff to understand what the IB learning looks like and gain a deeper understanding on how the IB Learner Profile is intertwined into the classroom culture and learning experiences. The ability to use Class Dojo as the engine to do so was a less anxious method for the school to replicate. The pros and cons of using the app were communicated to the staff in the weekly staff meetings and informal conversations, to anticipate the challenges they might encounter when implementing the app in their classroom.

Careful strategy and action taken in posting images concerning specific subject areas of student learning was a constant process of reflection when actively using Class Dojo. The differentiation of images and IB Learner Profile was fundamental for the staff and community in understanding the reality of the culture. As the leader, my accountability was heightened. Every day I had to actively be engaged with the app to provide images, student/class points and communication with parents during the day. One day I decided to test the parents' reactivity and interest by not giving out points. Several parents promptly asked why there were no points given out that day. This reflected my accountability sensed in Müller and Hernandez (2010, p. 310), for my professional and personal performance to be 'a special type of social relation where some agent is obliged to be accountable to some other agent for some state of affairs' every day. On the other hand, this could also be interpreted as further evidence of excessive dependence and omnipotence (Western, 2008), as an extreme case of followership. Once again, the organisational objective was physically achieved, as the school succeeded in gaining IB accreditation, but the overall success in the choice of the messianic leadership discourse remains questionable, as traces of its weaknesses and downsides were evident throughout the activity.

The first of my personal objectives was to facilitate pedagogical and cultural change in the staff and community I was leading. My actions as a Messiah began by auditing the situation as briefly described above. On a deeper level, the leadership team regularly missed individual meetings with parents, prospective parents and staff, deflected responsibility with a lack of support for the community and demonstrated resistance to change (Aurora, 2016). Every week, teachers were required to write a newsletter to the parents. Staff feedback during this trial suggested that because of the increase of communication and workload using Class Dojo, the app could replace the weekly newsletter, avoiding informational repetition. The Principal declined the request. My critical friend described this choice as groundless resistance to change and innovation, 'providing no valid reason despite overwhelming evidence of engagement with the app and not much engagement with the newsletters, as most parents seemed to never know what was going on' (Aurora, 2016). This first objective was set because the staff and community were clearly lacking the tools and support that were needed for the staff to reflect the IB culture and pedagogy that everybody had signed up for. The development of my messianic leadership abilities in my second personal objective bears connections with the first personal objective to create change in the staff and community. As a Messiah, I needed to create an energised culture, trust and non-resistance, and disperse leadership to promote autonomy (Western, 2008).

Since starting the academic year in September, by February/March my charismatic leadership of the staff without an effective organisational leadership presence was highly welcomed. The insecurities, isolation and overall unhappiness of the staff provided the right platform for an internal, charismatic Messiah discourse to emerge, five (5) months into the school year, creating 'perceptions by followers that the leader is endowed with exceptional qualities' (Hickman, 2010, p. 76). Through the use of language, symbol and rituals of our varied meetings, my motivating voice and use of text and video brought the team together for a common goal and established trust in the Messiah and non-resistance among the staff. The questionnaire data indicated that the staff had 100% confidence in my leadership and welcomed the positive and supportive communication provided during the trial period, while 80% confirmed that my leadership changed their pedagogy and 20% said it gave them new skills. Overall, there were less concerns on school support, their understanding and cultural identity. This charismatic, Messiah discourse appealed to the staff replicating Western's (2008) views of promising salvation. These preconditions allowed for my leadership discourse to begin an incremental transformational change.

The Messiah discourse did promote success in the second personal objective to some degree. As mentioned above, I did not register the same validity of success in terms of dispersing leadership to promote autonomy. Signs of dependency were evident throughout the activity, both in the parents and in the staff. Because of this, the extent of achieving the personal objectives comes under question together with the overall effectiveness of just one leadership discourse in the given situation.

To find out if my personal objectives were being achieved, anecdotal notes from staff discussions and meetings were applied to reflect certain stages of Carnall's (2007) coping cycle (see appendix 3). Comments during the trial reflected these stages: Stage 1 denial, 'I don't think it will work for Kinder/Transition class' (Green, 2016). Stage 2 defence, 'I don't know how I'm supposed to do this during the lessons, it seems difficult' (Sandy, 2016). Stage 3 discarding, 'Maybe we can implement it next school year?' (Sandy, 2016). Stage 4 adaptation, 'Now that we can adjust the app to be functioning suitably for different year levels, it makes it easier and I am happy to give it a go' (Green, 2016). Stage 5 internalisation, 'the kids love the little monsters and the attitudes work' (Sandy, 2016). At stage 1, I supported this teacher by listening and sharing such concerns with the group and working out possibilities on how it could work and what was going to be comfortable for the teacher. At stage 2, I engaged my own knowledge and expertise into 1-to-1 mentoring and meetings with staff who needed the support. At stage 3, I had to refine the reasons why we should try to use the app in group meetings, while including my belief and support in motivating them through language, meaning and symbols as previously described. At stage 4 and 5, I continued with

similar efforts as stage 3 through 1-to-1 informal meetings with staff. These stages reflected the teachers' improved self-esteem and performance in integrating new technology into their pedagogy, providing a platform for cultural and pedagogical development to occur. My personal objectives did include the community and not just the staff I was leading, but as I did not collect the same type of data from the parents in their 1-to-1 parent interviews or full class parent seminars, I am unable to verify the validity of Carnall's (2007) cycle for the parents.

Even though the data from the mid and end-trial questionnaires from the staff and parents reflects positive change and support for my leadership, it does not reflect the type of change or leadership discourse they were immersed within. In my questionnaires, there was only one question posed each time to the staff and parents regarding my leadership. This question did not mention the Messiah discourse or otherwise. The focus throughout the activity was on Class Dojo. In hindsight, the meaning for becoming shy and less confident in asking such questions was due to the context we all were suffering in. Staff did however develop trust, indicate a change in pedagogy, skills with a decrease in anxiety and stress. Considering the diagram of Balogun and Hope Hailey (2008), the type of change for the organisational and personal objectives engaged staff in an attempt at evolutionary change from a small-scale initiative. Due to a resistance towards the organisation in how the leadership team did not allow Class Dojo to replace the class newsletters or provide staff with support, could actually exemplify my effect for change to be a reconstructive change of readjustment (see appendix 1). As Class Dojo continued in Grade 2 and took off in Grade 1, staff became open and honest in their dissatisfaction with the leadership team, commenting that 'we only learnt the IB and had support from Michael all year and that's it' (Sandy, 2016). According to Hickman's (2010, p. 77) definition of transactional leadership, it is 'when one person takes the initiative in making contact with others for purpose of an exchange of valued things'. This type of feedback would then confirm that a reconstructive change of readjustment had taken place for the staff.

Without losing faith in my Messiah discourse, I went back to Western (2008) and the complexities of different leadership discourses. My Messiah leadership established measures of success that strategically linked my own passion for education, my personal career motivations and the role I could play in enhancing the staff and community's learning. Upon reflecting on what I experienced in Carnall's (2007) cycles of change with the staff, I realised that my leadership had evolved into other discourses outside of what the Messiah would have prescribed. Due to the tension of the situation, my leadership role had not completely taken the role of Controller, but had actually integrated elements of the Therapist. According to Western (2008, p.12), the Therapist works in a context of 'tension between individualism and alienation, personal growth and workplace

efficiency, well-being and mental/emotional health’ to help ‘overcome the alienation’. I realised that due to the unstable context, the Messiah had no choice other than to build trust, be aware of others’ emotions and offer personal growth and comfort to the team in the face of the isolation and lack of organisational leadership. Western (2008) does stipulate that useful settings for the Therapist discourse would be education, organisations about human development and middle management-leadership positions that involve supporting a team. In the ultimate analysis, the Messiah discourse seemed to be appropriate for Class Dojo, which was the main focus of my leadership activity, but the needs of the staff and the specific situation naturally led me to introduce elements of the Therapist in my practice.

For an overall analysis of the degree of success I achieved in my leadership activity, I used the SWOT analysis (The Open University, 2016d) provided by Dyson (2004) and ascertained that the main strengths in my leadership activity consisted in calming the tension of the staff from the situation, providing them with new skills in their pedagogy and providing leadership and guidance for a community. An unquestionable 100% of the staff supported my leadership, as well as 80% of the parents assessing the highest mark of ‘extending’ about my leadership.³ The staff and I were able to develop and learn from experience through trial and error. This process reflected Davies et al. (2006) emergent strategy (The Open University, 2016e), in adopting new approaches and allowing for a process of review and adjustment as seen in Figure 1. This was successful because of the weekly assemblies and 1-to-1 informal meetings with other teachers I engaged in on a regular basis. Despite some positive objective changes and achievements, the robustness of my data was subjectively weak. I realised later on that I had not taken into account the external, political and personal forces that were intertwined within the social and economic dimensions of the organisation. Going once again back to the weaknesses described by Western (2008), it is mentioned that fast-changing organisations and a senior leadership needing their own strategic focus are less favourable settings for the actualization of the Messiah and Therapist leadership strategies. My arena of influence as termed by Begley (2010) as seen in appendix 7, emphasised an authentic form of leadership. A bottom-up initiative with constituents who were suffering, found faith and trust in a Messiah, may have contributed to a growth of distasteful allegiances in the organisational leadership and direction of the school, pursuing their own agenda and purposes.

This could give way to a further analysis into the assumption of who is sharing a collective culture, what subcultures are being born or already present and what the repercussions of these elements

³ The parents and staff assessed my leadership the same grading system the school assessed the students: extending, consolidating, developing and beginning. This was done to reinforce the new culture of teaching, learning and assessment and to allow followers to align themselves with the vision and brand of the IB through Class Dojo.

are. My leadership activity aimed at implementing innovations that entailed ‘congruence between change purposes and organisational cultures’ (The Open University, 2016f). The success I registered in the data collected does not reflect the fact that aspects of organisational structures and procedures, coordinated a higher level of intent rather than the cultural attitudes and beliefs of the staff or the IB (Hinde, 2004). This activity was a small-scale success of the organisational success criteria by receiving the IB accreditation and continuing Class Dojo longer than just the trial period. Whether or not the app continued the following school year is unknown. My ability to see the bigger issues affecting my leadership and the objectives brought forth further unexpected change and transient function of everything I was trying to do. Such dialectic leadership concerns are described by Denis et. al. (2010) as a dark-side that had started to surface. Sporadic but crucial feedback from my critical friend about my leadership provided a realisation of a different reality. Upon reflection, my critical friend responded that ‘the Messiah thing worked. You got the team collaborating and we all had come together perfectly, however the lack of support and encouragement from the Principal jeopardised everything’ (Aurora, 2016).

Even though the leadership team supported my initiative in staff meetings and initial email correspondence, they did not engage in anything further. I began to realise that the Controller discourse described by Western (2008) was evident in the organisation. One weakness of this discourse lies in the fact that ‘it creates employee alienation, resentment and resistance’ (Western, 2008, p. 16). Western (2008, p. 15) also warns that ‘the result of an espoused Messiah leadership discourse colliding with the experience of a Controller discourse creates cynicism and distrust, resulting in low morale’.

By the end of the school year, all the staff, administration and Coordinator resigned. The Principal was removed to only keep their position at the other school in Italy. This situation impacted the implementation and influence of the creative partnerships formed and would support the ideas in Western (2008) that I was utilising the Therapist discourse human organism of personal and team growth, including organisational growth and success. Fullan (2007; 2009) argues that ‘most attempts at educational change fail, largely because people adapt unduly rational assumptions – the belief that change can be achieved by ‘brute sanity’ – are doomed to failure, as they do not reflect the messy realities of organisational life’ (The Open University, 2016i). The change I was chasing was based on only my brute sanity, which did not yield the results I expected. In the end, the compelling challenges in education regarding increased autonomy, performance and market accountability, policy and practical incentives, budget constraints, tensions between external stakeholders, internal priorities, expectations and diversity of needs as mentioned by Preedy et. al. (2012), are totally exemplified through this activities purpose.

Part 4

a) Undertaking and reflecting on the leadership activity

As Bottery (2003) describes, in the world of business there is a relative absence of trust. Trust could be of individual integrity, or a concern for managing (Bottery, 2003). Ironically, the IB holds dear such qualities in their Learner Profile. In my situation, being a successful Teacher and Elementary Coordinator for this organisation at their other school in Italy, I may have taken it for granted that trust was already in place, in my new role at this school.

Contrary to Mayrowetz (2008) thinking that distributed leadership for goal attainment was outdated, the owners chose this path in order to save money. This choice led to a shift in leadership with the staff trusting me, resenting the organisation and following my lead. In my situation, I had absolute forms of power through resources, technology, the staff and community (Hardy, 1996). This feeling of power loss by the leadership team due to my success in supporting the staff and community, caused 'confusion, resentment and protection of position and power, especially if the expectations for the differentiation of roles are not clearly specified', as described by Earl and Katz (2005) in Moore and Kelly (2009, p. 233).

My objectives and success criteria attempted to cover a number of contextual factors of leadership mentioned by Wallace and Tomlinson (2010), encompassing the school strategic vision, local initiatives, response to policy, allocation of resources and management arrangements. However, these factors pressured the Principal's power and reputation to become questionable. The eleemosynary nature of my leadership reflected the words of Peter Senge (1990) in Pont and Hopkins (2008, p. 254), as it is clear that I tapped 'into people's commitment and capacity to learn at all levels'. The Controller discourse in school ownership illustrated their leadership being cost-effective but unsupportive for the staff and community. Reflecting on the two school mottos, it seemed odd that by emulating these words in my messianic discourse, I could bring fractured results. Data from staff confirms their indignation at the resistentialism of the organisation's leadership. It may be possible that I confronted the differentiation between for-profit attitudes in education versus the humanistic morals and vision of education and the IB they were trying to sell.

b) Taking part in the forum activities

In the forum activities, I found similarities in the distributed leadership context of the Margaret Beaufort School scenario to my own. Likewise, there needed to be an increased importance of collaboration and a shared vision of the school. Both cases reflect Collinson and Collinson's (2009)

stressing concerns of ‘the relationship between and nature of designated leaders and other staff in the organisation’ (The Open University, 2016h).

Before starting the activity, I was uncertain of what leadership I would apply in my learning context (see appendix 4). As time went on, I found myself becoming a catalyst for selling and promoting the IB through Class Dojo, only for someone else to profit from it. Considering this realization throughout the forum activities, I found it interesting that such research articles on the IBO website by Day et. al. (2015), Lester et. al. (2014) and Gough et. al. (2014) express a unified concern for continual support, staff development, retention and resources from IB school owners, including consistent leadership tensions.

My experiences from the forum activities generated an awareness of my own leadership inclination and how it could benefit the current needs of the school. This led me towards a natural selection of the type of leadership discourse I was going to apply to my activity. Western (2009, p. 14) identified that ‘individuals have an internalised ‘idealised’ leadership stance, which relates to their social location, and their personal experience of leadership, beginning from their parenting’. My personal choice of the Messiah discourse was also significantly influenced by mentors and coaches who have led me in the past in many different contexts.

During the activity, the forum helped me to reflect on leadership approaches in an uncertain environment, the motivations of other leaders and the impact I could have as a leader. The forum activities also assisted my ability to collect data in the right manner, including the parents, staff and students. This helped me think further in how I could attain more information to provide validity in this reflective research. The ideas of accountability led me to find a critical friend, as well as thinking about what type of data could lead me to explain change in a form of number or percentage over time.

c) Engaging with other aspects of E856

As we see in the parental choice and marketization transcript from E856, competition in the business of education suffocates the possibilities of collaboration, fairness and equity across all schools. These issues of autonomy, choice and marketization are promoting globalisation in education, by the same degree of international fast food corporations. The difference is that in education, dependence on customer financial capabilities and parental expectations is harming the moral capital of what education, including such vision of the IB should be determined against. Tate (2012, p. 207) argues that international education is determined by an impact of western utopianism and post-war development of the IB which, ‘makes a ‘one size fits all’ model of international

education impossible'. My own experiences in Swedish international education contradicts Tate (2012) in how Sweden uses the IB. In Sweden, all education is free. If the IB were able to provide their services in the same way, then their mission statement would have some hope extinguishing the utopian pessimism of Tate (2012). The reality of this is seen in the E856 examples from Singapore, China and Canada. They all illustrate a socio-economic gap in what a politically and economically structured education can create.

When researching amongst the OU Library, it was clear that the context for my leadership activity resonated in the words of Knights and Willmott (2007) in Hatcher (2012, p. 279), 'as a model of production, capitalism is distinguished by the progressive intensification of the underlying contradiction between the 'socialisation' tendency of the forces of production and the persistence of private-property based relations of production'. Further readings of Hwang and Kim (2015) and Tate (2012) led me to think that a universal app could one day educate every child for free, or at least those who could not attend a school. Education with a universal ideology of society such as the IBO led me to look into the future of education through the use of technology. The IBO mission statement desires 'a better and more peaceful world' (International Baccalaureate Organisation, 2016b), and resulting from this messianic activity, I believe that a universal app for the less advantaged is possible. My idea for a universal app is a 'broad spectrum idea, suggesting that there are issues and trends which transcend any particular nation-state, which have significant potentiality for full global effects' (Dimmock and Walker, 2000, p. 306).

d) Identifying how changes in your own thinking and practice have influenced other colleagues in your organisation.

As I became aware that my practice was becoming transactional rather than transformational, I also realised that adhering to just one form of leadership is virtually impossible, given the complex relationships that are formed in organisations. During the activity, I ascertained that my leadership may have actually turned into followership. This was exemplified by one staff in an informal conversation at the end of the year, 'I hate these people, I don't want to be here, it is not you guys, I just want to quit. I planned on not coming back to work ever this week, but I did it for you guys and the kids only. It is only about the money for them' (Sandy, 2016).

Despite attitudes such as this, I was able to succeed to some degree of change. I realised that the lack of a committed and supportive organisational leadership caused radical change effecting the future of the school. What I believe has influenced my colleagues is that they got an awareness of trust, the act of leadership through the use of ICT, and globalisation of education. I aimed for

sustainable change as mentioned by Hargreaves and Shirley (2009), and I do believe I had coherence in my activity for this to occur. However, having no long-term commitment to change that coincided with a mass exodus, my stewardship may be within the individual and not the organisation.

This activity has changed my ideas of what trust means in leaders that align themselves with dissimilar purposes and morals. Kvalnes (2014) describes the criminology of moral neutralisation techniques in business leaders. From my context in a for-profit school, the leaders in question are 'individuals whose characters are defective' (Kvalnes, 2014, p. 457). Kvalnes also identifies them as individuals 'who should not have been trusted with the moral responsibilities that come with leadership, since the necessary personal moral qualities were not in place' (2014, p. 457). I identify my leadership with Kvalnes to be authentic, as 'authentic leaders are people who stay true to their values' (2014, p. 458). I believe that I now have the awareness to lead people through uncertainties in a trusting and ethical manner. My leadership influenced others through 'intimacy and directness with which teachers can respond to the educational needs of the community they serve' (Müller and Hernandez, 2010, p. 320).

Research from Hwang and Kim (2015, p. 39) about social media describe it as an 'effective tool for mobilising people to participate in social movements'. Social media tools can help disseminate information and 'mobilise necessary resources beyond cyberspace' (Hwang and Kim, 2015, p. 39). Leadership in an educational app used to educate unprivileged children, could be a light towards a sustainable educational future. With reports from the World Humanitarian Summit (2015) indicating that 99% of children in crisis see education as a priority (World Vision International, 2016), digital leadership in education is urgent.

As Hwang and Kim (2015, p. 486) foresee, 'this means that when considering social capital gained from social media use, there is no single effect of social media usage, but bridging social capital that comes from social media use is a critical factor in increasing social participation intent'. The changes and practices of my own thinking can hopefully pave a pathway for future leaders to recognise the potential of social media technology in education. Technology is the next step for the future of educational leaders who can change the direction of globalisation.

Part 5 Ethics Checklist

Leadership Activity: Ethics Checklist

Your Name: Michael Cresswell Your PI: C5561184		Yes	Does not
Your Project Title: A reflective report on the leadership of staff development and organisational change using a mobile application as a strategic Messiah.			
1.	Does your proposed activity need initial clearance from a 'gatekeeper' (e.g. Local Authority, head teacher, college head, nursery/playgroup manager)? ⁴	X	
2.	Have you checked whether the educational setting requires you to undertake a 'police' check before carrying out your activity? ⁵	X	
3.	Have you indicated how informed consent will be obtained from your participants (including children less than 16 years old, school pupils and immediate family members)? Your consent letters/forms must inform participants that they have the right to withdraw from the activity at any time. ⁶	X	
4.	Does your proposed design involve repetitive observation of participants, (i.e. more than twice over a period of more than 2-3 weeks)? Is this necessary? If it is, have you made appropriate provision for participants to renew consent or withdraw from the activity half-way through? ⁷	X	
5.	Are you proposing to collect video and/or audio data? If so have you indicated how you will protect participants' anonymity and confidentiality and how you will store the data?	X	
6.	Does your proposal indicate how you will give your participants the opportunity to access the outcomes of your activity (including audio/visual materials) after they have provided data?	X	
7.	Have you built in time for a pilot study to make sure that any task materials you propose to use are age appropriate and that they are unlikely to cause offence to any of your participants?	X	
8.	Is your activity likely to involve discussion of sensitive topics (e.g. adult/child relationships, peer relationships, discussions about personal teaching styles, ability levels of individual children and/or adults)? Have you put safeguards in place to protect participants' confidentiality?	X	
9.	Consider whether your proposed activity raise any issues of personal safety for yourself or other persons involved in the project. Do you need to carry out a 'risk analysis' and/or discuss this with teachers, parents and other adults involved in the activity?	X	



⁴ Depending on the educational setting, once this clearance is gained many of the remaining ethical checks become unnecessary i.e. the activity is subsumed into the normal work of the setting, but do explicitly check with the gate-keeper whether this is the case and annotate your Ethics Checklist accordingly.

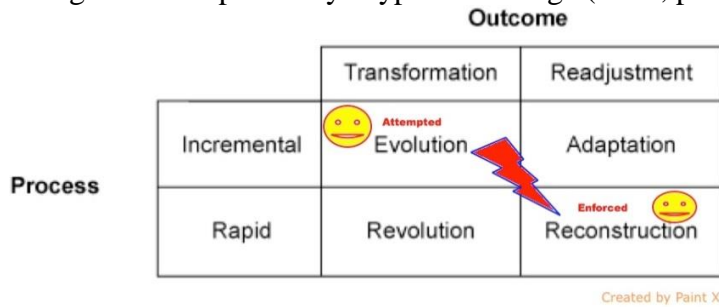
⁵ You must agree to comply with any ethical codes of practice in place within the educational setting (e.g. educational institution, social care setting or other workplace) in which your activity will take place. If required an appropriate level of disclosure ('police check') can be obtained from the Criminal Records Bureau (England), Disclosure Scotland, Criminal Records Office (Republic of Ireland).

⁶ This should normally involve the use of an information sheet about the activity and what participation will involve, and a signed consent form. You must allow sufficient time for potential participants to consider their decision between the giving of the information sheet and the gaining of consent. No research should be conducted without the opt-in informed consent of participants or their caregivers. In the case of children (individuals under 16 years of age) no activity should be conducted without a specified means of gaining their informed consent (or, in the case of young children, their assent) and the consent of their parents, caregivers, or guardians. This is particularly important if your project involves participants who are particularly vulnerable or unable to give informed consent (e.g. children under 16 years, people with learning disabilities, or emotional problems, people with difficulty in understanding or communication, people with identified health problems). There is additional guidance on informed consent on the Masters in Education website under Project Resources.

⁷ Where participants are involved in longer-term data collection, the use of procedures for the renewal of consent at appropriate times should be considered.

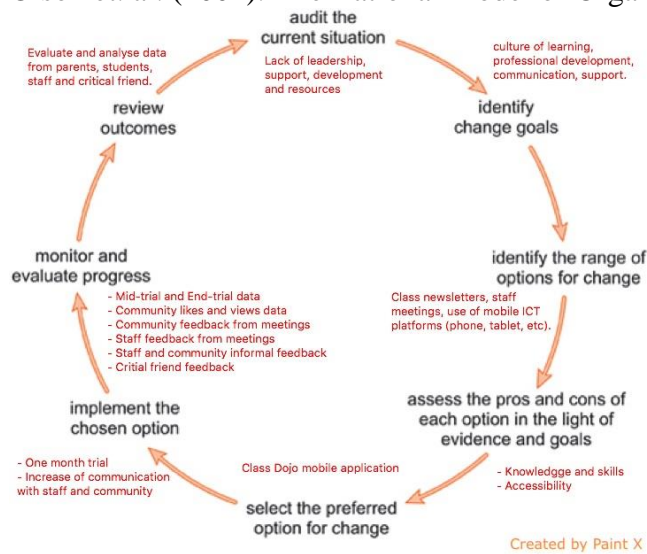
Appendix 1

Balogun and Hope Hailey: Types of Change (2008, p. 20). The Open University (2016q)



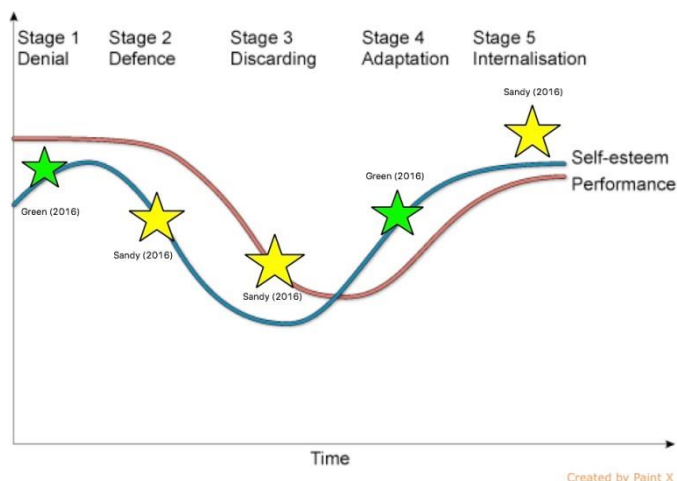
Appendix 2

Olson et. al. (2001): The Rational Model of Organisational Change. The Open University (2016p).

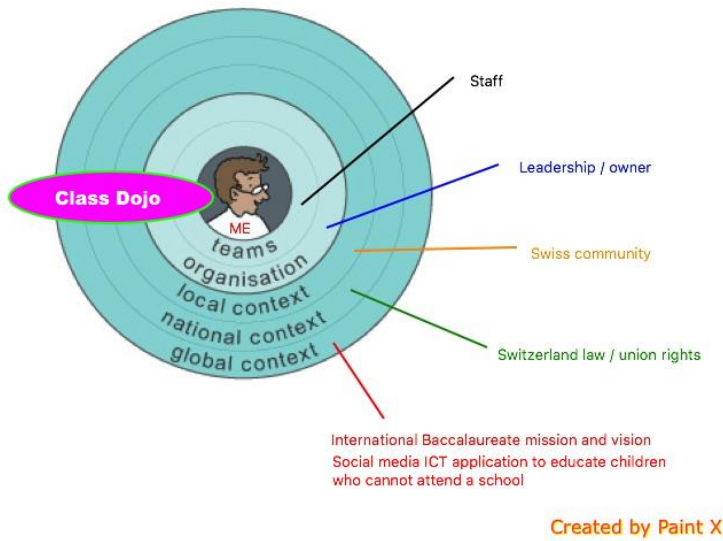


Appendix 3

Carnall: The Coping Cycle (2007, p. 241). The Open University (2016r)



Appendix 4 My Learning Context (The Open University, 2016m).



Appendix 5 Class Dojo Mid-trial and End-trial questionnaire results.

Class Dojo Mid-trial Questionnaire Results				#####
Parents (abbreviated for this table)				
Do you feel that the Class Dojo app is an improvement in communications with the school?				
Yes	Not Much	No		
10	0	0		
100%	0%	0%		
Has the app helped you understand what your child's learning is like in class?				
Yes, lots	Improved	No		
5	5	0		
50%	50%	0%		
Has the app helped you understand what your child's behaviour is like in class?				
Yes more	I know	IDK		
2	8	0		
20%	80%	0%		
At home, do you reflect with your child about the points they receive each week?				
Yes points	more communication	No		
5	3	2		
50%	30%	20%		
Do you have a higher level of knowledge of the IB PYP since using the app?				
Yes more	Little	No		
5	5	0		
50%	50%	0%		
Do you feel that the app has helped you connect with the school culture of teaching and learning?				
Yes	some	IDK		
6	4	0		
60%	40%	0%		
Do you feel that using this app is better than it was before when not using the app?				
Yes, amp	liked before	unsure		
8	1	1		
80%	10%	10%		
Do you think it would be useful for use in other classes at our school?				
Yes	No	Maybe		
9	0	1		
90%	0%	10%		

Class Dojo Mid-trial Questionnaire Results				15/03/2016
Staff (abbreviated for this table)				
Do you feel that the Class Dojo app is an improvement in communications for the school?				
Yes	Little	No		
5	0	0		
100%	0%	0%		
Could the app help you understand what learning happens in your classroom?				
Yes	Parents	Scared		
3	2	0		
60%	40%	0%		
Could the app help you manage behaviour in your classroom?				
Yes	too much work	don't need		
5	0	0		
100%	0%	0%		
Could the app help you learn and understand the IB PYP?				
Yes	I don't want	sch 2 teach		
4	0	1		
80%	0%	20%		
Do you think your parents would like Class Dojo?				
Yes	Y, not conf	No no ask		
3	2	0		
60%	40%	0%		
Do you feel that the app could help you connect with the school culture of teaching and learning?				
Yes	probably	IDK		
	4	1		
0%	80%	20%		
Do you feel that using this app could be better than not using the app?				
yes	liked before	unsure		
4	0	1		
80%	0%	20%		
How well have you been supported to understand the app?				
High	None	IDK		
5	0	0		
100%	0%	0%		

Class Dojo End-trial Questionnaire Results Parents (abbreviated for this table)			5/04/2016		
Do you feel that the Class Dojo app should be used in every class at school?					
Yes	No	Yes	custom		
8	0	2			
80%	0%	20%			
Has the app helped you understand what your child's learning in class?					
Yes	improved	IDK			
8	2	0			
80%	20%	0%			
Has the app helped you understand the IBYP?					
Yes	I learn more	IDK			
4	6	0			
40%	60%	0%			
Do you feel more connected in your child's learning?					
Yes	Better	in the mark			
6	4	0			
60%	40%	0%			
Would you like to continue using the app this year?					
Yes	No	something else			
10	0	0			
100%	0%	0%			
Do you think that teachers should be trained with up-to-date tech that can be used in the classroom?					
Yes	Best	No	oldschool		
9	1	0			
90%	10%	0%			
From the introduction of the app to promote the school identity and culture of learning in our community, how confident are you in the leadership of your child's teacher?					
Extending	Consolidating	Developing			
8	1	1			
80%	10%	10%			
The Bitcoin App Educational Question					
Yes	possible	No	real	IDK	
2	8	0			
20%	80%	0%			

Class Dojo End-trial Questionnaire Staff (abbreviated for this table)			5/04/2016		
Do you feel that the Class Dojo app should be used in every class at school?					
Yes	Unsure	customised			
0	0	5			
0%	0%	100%			
Are you confident in using new technology in the classroom?					
Yes	Need support	No			
3	2	0			
60%	40%	0%			
Do you think support for staff is needed to use the app for all classes?					
Yes	to start with	No indep			
1	4	0			
20%	80%	0%			
Do you think using the app will change your pedagogy?					
Yes	no change	new skills			
4	0	1			
80%	0%	20%			
Which of these concerns would you have because of the app?					
parent's	acc my ability	motivation			
3	1	1			
60%	20%	20%			
From the introduction of the app to promote the school identity and culture of learning in our community, how confident are you in the leadership of the Grade 2 teacher?					
Extending	Consolidating	Developing			
5	0	0			
100%	0%	0%			
Are you satisfied with the information and guidance in meetings with leadership and staff about integrating the app into the school?					
High	new knowl	not clear			
5	0	0			
100%	0%	0%			
The Bitcoin App Educational Question					
Yes	No	IDK			
5	0	0			
100%	0%	0%			

Appendix 6

Class dojo weekly class statistics: views and likes.

Class Dojo Data Collection				
Week 1				
Photo with IB culture	IB culture	# of views	# of likes	Average views/photo
Lunchtime 1	balanced	14	8	13.40740741
Lunchtime 2	balanced	14	5	
Art landscape paint	risk-taker	14	5	Average likes/photo
Maths food tally	inquirer	14	9	5.66666667
Morning break sun	balanced	14	3	
Morning hoops	balanced	13	4	
Basket Austin Filippou	balanced	14	5	
Swing fun	balanced	14	5	
Buddy reading 1	communicator	13	7	
Buddy reading 2	communicator	14	6	
Buddy reading 3	communicator	13	6	
Italiano WB	knowledgeable	13	7	
Brainstorming stories	communicator	13	4	
Brainstorming stories	open-minded	13	5	
Brainstorming stories	communicator	14	7	
Story writing 1	thinker	14	7	
Story writing 2	thinker	14	5	
Music class	principled	13	6	
Maths bar graph	thinker	13	7	
Story groups	reflective	13	6	
Maths money inquiry	thinker	12	4	
Maths money inquiry	thinker	11	4	
Maths money inquiry	thinker	12	3	
Maths iPad	knowledgeable	14	5	
Friday Art 1	risk-taker	14	8	
Friday Art 2	risk-taker	14	5	
Friday Art 3	risk-taker	14	7	
28	Total	362	153	
	10 learner profile attributes covered this week.			
	Weekly newsletter sent with full week statistics.			

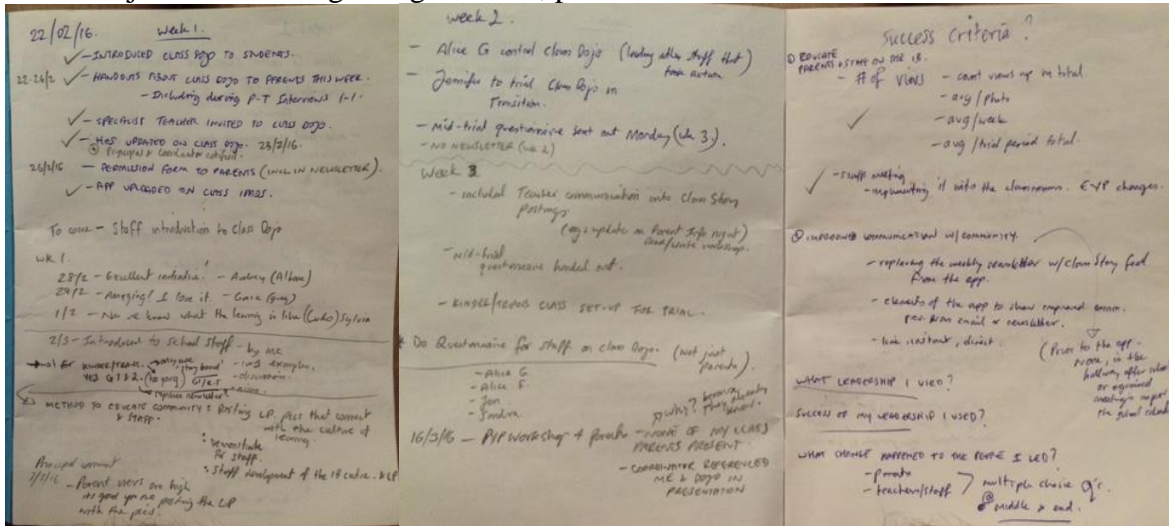
Class Dojo Data Collection				
Week 2				
Photo with IB culture	IB culture	# of views	# of likes	Average views/photo
Maths with iPads	risk-taker	13	6	11.57894737
Italian lesson	thinker	13	5	
Italian lesson 2	thinker	13	6	Average likes/photo
Italian lesson 3	thinker	13	6	6
Italian lesson 4	thinker	13	5	
snow play	balanced	12	9	NOTES:
art	communicator	12	7	MC away all week
reading time	communicator	12	8	Spec. T control dojo
country dance	open-minded	11	7	Kinder-Transit trial next term
classic	caring	12	9	Grade 1 trial this week
road safety 1	principled	11	5	
road safety 2	principled	11	4	
road safety 3	principled	12	6	
road safety 4	principled	12	4	8 learner profile total this week
road safety 5	principled	12	7	
road safety 6	principled	12	3	
road safety 7	principled	11	4	
road safety 8	principled	11	5	
road safety 9	principled	11	8	
road safety 10	principled	11	6	
road safety 11	principled	11	6	
road safety 12	principled	11	6	
road safety 13	principled	11	7	
road safety 14	principled	11	6	
road safety 15	principled	11	6	
road safety 16	principled	11	7	
road safety 17	principled	11	5	
road safety 18	principled	11	4	
road safety 19	principled	12	5	
road safety 20	principled	12	6	
road safety 21	principled	12	7	
maths fractions	knowledgeable	12	7	
maths fractions	knowledgeable	12	8	
ipad break	risk-taker	11	7	
ipad break	risk-taker	11	5	
ipad break	risk-taker	10	6	
ipad break	risk-taker	11	5	
ipad break	risk-taker	11	5	
38	Total	440	228	

ClassDojo Data Collection				
Week 3				
Photo with IB Culture	IB Culture	# of Views	# of Likes	Average Views/Photo
sentences	inquirer	13	5	12.76923077
sentences	communicator	13	6	
sentences	thinker	13	9	Average Likes/Photo
sentences	risk-taker	13	8	5.794871795
sentences	cooperation	13	5	
sentences	commitment	13	7	
ipad spelling	cooperation	13	6	
ipad spelling	thinker	13	6	
ipad spelling	inquirer	13	5	
ipad spelling	knowledgeable	13	5	
ipad spelling	cooperation	13	6	
Teacher post topic	communicator	11	5	1 comment great job grade 2!
story writing	knowledgeable	11	5	
story writing	knowledgeable	13	6	
story writing	knowledgeable	13	6	
story writing	knowledgeable	13	6	
story writing	knowledgeable	13	7	
story writing	knowledgeable	13	7	
counters times table	thinker	12	9	
counters times table	thinker	13	6	
counters times table	thinker	11	7	
counters times table	thinker	12	6	
finished stories	commitment	14	7	
finished stories	commitment	13	5	
Teacher post R/Writ	communicator	14	2	parent positive email
maths draw times	thinker	14	6	
maths draw times	thinker	14	6	
maths draw times	thinker	12	3	
maths draw times	thinker	13	6	
maths draw times	thinker	14	5	
guided reading at the library	communicator	13	10	
guided reading at the library	balanced	13	7	
morning play	balanced	13	6	
story published	balanced	12	4	
Friday art	inquirer	12	4	
Friday art	inquirer	12	3	
Friday art	inquirer	12	4	
story published	balanced	12	5	
story published	balanced	13	5	
39	Total	498	226	

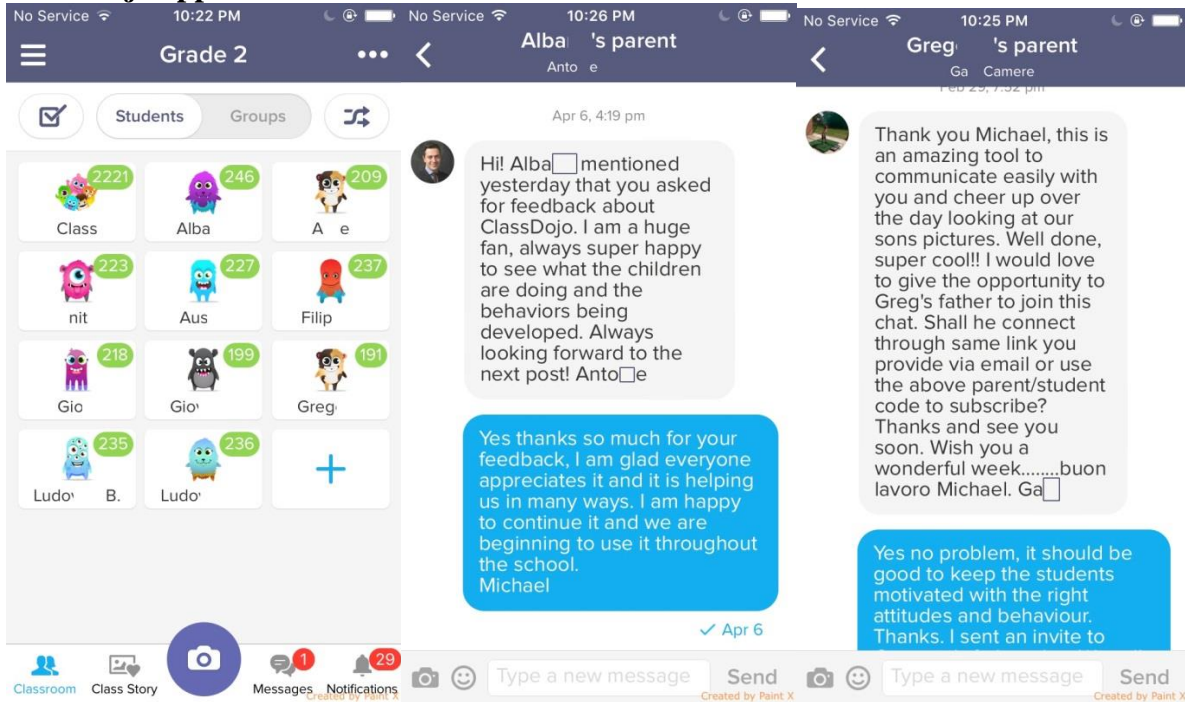
ClassDojo Data Collection				
Week 3, 5 days, week 3, aster/break				
Photo with IB Culture	IB Culture	# of Views	# of Likes	Average Views/Photo
reading stories	cooperation	15	7	14.42857143
lunchtime	balanced	15	5	
PE baseball	balanced	14	6	Average Likes/Photo
PE baseball	balanced	15	6	6.551020408
PE baseball	balanced	14	6	
PE baseball	balanced	14	5	
PE baseball	balanced	13	5	Total Average Views/Week 1-4
PE baseball	balanced	14	6	501.75
PE baseball	balanced	14	6	
PE baseball	balanced	14	5	Total Average Likes/Week 1-4
PE baseball	balanced	15	4	232
PE baseball	balanced	15	7	
maths data WB	thinker	15	7	
maths data WB	knowledgeable	15	5	Total Views/Week 1-4
sharing sentences	knowledgeable	15	6	2007
lunchtime	balanced	15	9	Total Likes/Week 1-4
lunchtime	balanced	15	7	928
cleaning lunch	principled	15	7	
ipad play maths	reflective	15	4	Average Views/Total
mandala play	reflective	15	4	41.3627284
2 digit maths WB	thinker	13	7	
its all in	communicator	14	9	Average Likes/Total
easter inquiry	inquirer	14	9	19.09929356
read loud aster	communicator	14	6	
read loud aster	communicator	13	5	
read loud aster	communicator	15	5	
spelling saw	knowledgeable	14	10	
spelling saw	reflective	15	10	1 comment they're beautiful!
music class	inquirer	15	8	
music class	inquirer	15	6	
brushing teeth	caring	15	8	parent communication FAQ
brushing teeth	balanced	15	7	RE: Student login at home
easter art	risk-taker	15	8	Teacher Setup for them (Filip & Inver)
sushi maths app	thinker	15	6	
king maths app	thinker	13	4	
2 digit subtraction	knowledgeable	13	6	
2 digit subtraction	knowledgeable	14	8	
2 digit subtraction	knowledgeable	14	9	
3 digit subtraction	thinker	15	7	
3 digit subtraction	thinker	15	4	
3 digit subtraction	thinker	15	7	1 comment bello!!
3 digit subtraction	thinker	15	7	
3 digit subtraction	thinker	14	8	
3 digit subtraction	thinker	15	8	
3 digit subtraction	thinker	14	5	
3 digit subtraction	thinker	15	7	
basketball	risk-taker	13	7	
basketball	risk-taker	13	6	
easter break	caring	15	7	
46	Total	707	321	
Parent Comments this Week:				
I am addicted to this app. It's a real top looking at it and				
Staff Comments this Week:				
Yes we love it, it should be something we all use from the beginning of the year				
Principal staff meeting request for kinder-trans & grade 1 to trial the app				
MC upgraded to Mentor status from ClassDojo.				
Audrey (Alba's parent)				
M Cresswell - fourth year 16				
We loved the updates and thought the app was very helpful				
in understanding the children's day and learnings, and promoting the learner profile attributes at home.				
I certainly hope the school will keep using this tool and expand it to the other classes. Thank you,				
Kinder/transition class customising the app for their class to trial the following term (2/3 weeks time)				

Appendix 7

Research journal notes regarding students, parents and staff.



Class Dojo app via mobile device and classroom



During the trial, each student was asked what they thought of Class Dojo and described their experience as:

'I love it, because I can create my monster'.

'I love it because if we do something caring or respect, we get points'.

'I like using the tablets'.

'I love it because if we get points, it means we are learning more'.

'I love it because Dad can see the photos'.

'I love it because I like seeing the photos and points'.

'I love it because I have points and change my monster'.

'I love it because I can change my monster, get points when we are thinkers and Mum and Dad can see what we do in class'.

'I love it because I can play with my monster, get points every day and at the end of the day, Mum asks about the points at home'.

'I love it because we are learning'.

(Grade 2, 2016)

Appendix 8 Personal and Organisational Objectives, Success Criteria & Evidence Tables

Organisational Objectives	Success criteria	Evidence
To introduce and develop new mobile ICT applications that reflect the IB programme.	<p>A mobile application is introduced to be a cultural discourse throughout the school.</p> <p>A mobile application is designed and used according to the specified learning and school culture.</p>	<p>Use the IB Learner Profile in the mobile application by targeting images and actions of students that reflect these attitudes and attributes.</p> <p>Feedback from staff, students and community on their knowledge and understanding of using new mobile ICT apps.</p> <p>Qualitative evidence from the mid and end-trial questionnaires.</p> <p>Feedback through regular and random, formal and informal meetings/discussions with staff, students and community, either 1-1 or in groups.</p> <p>Include a class review and weekly report on Grade 2 using the app to the entire school during the weekly school assembly.</p>
To create and sustain the delivery of a successful IB candidacy school authorisation accreditation, by leading a group of teachers, staff and community new to the IB, to master the programme by the time the school is assessed by the IB organisation.	<p>Community, teachers and staff feel that they have been included in the innovation, they are autonomous and less anxious.</p> <p>Create new learning opportunities for a community, staff and teachers.</p> <p>Attain confirmation from IBO on successful completion of candidacy application process.</p>	<p>Qualitative evidence from questionnaire statistics that demonstrate an increase of usage by the community.</p> <p>Introducing the app to the entire school in school assemblies and a weekly progress report/presentation to the school by Grade 2 and the teacher.</p> <p>Integration of the IB Learner Profile into the multimedia of the app and in the communications with the community.</p> <p>The use of points given to students rewarding them in light of the IB Learner Profile.</p> <p>Feedback from staff, students and community on their knowledge and understanding of the IB from mid and end-trial questionnaires, including regular and random formal and informal meetings/discussions.</p>

Personal Objectives	Success Criteria	Evidence
Develop an ability to facilitate change in pedagogical and cultural practices of staff and community. (Olson et. al. 2001) (Carnall, 2007)	<p>Staff experiment and begin to use the app.</p> <p>Community embraces the use of the app.</p> <p>App usage continues in the school after the trial period.</p>	<p>Develop the critical friend so they can support and train other specialist teachers to use the app.</p> <p>Engage in regular communications and meetings to support staff and teachers in using the app.</p> <p>Include the topic of the app in individual parent-teacher interviews and class curriculum overview meetings.</p> <p>Gain verbal feedback from the students on what they think of the app in class.</p> <p>Feedback from staff, students and community on their knowledge and understanding of the IB and using the app, from mid and end-trial questionnaires, including regular and random formal and informal meetings/discussions.</p>
Develop an ability to emulate the Messiah discourse of leadership (Western, 2008)	<p>Use of signifying capacity, symbolism, ritual, myth and language of a Messiah.</p> <p>Build an engaged and supportive team.</p> <p>Build trust and non-resistance in teachers and staff to follow the Messiah leadership</p> <p>Disperse leadership to other staff.</p>	<p>Lead staff meetings, provide 1-1 and small group support, engage in informal ritual –like meetings with staff, design of language used in communication with staff and community that give meaning, symbolism and myth.</p> <p>Include the topic of the app in individual parent-teacher interviews and class curriculum overview meetings and in weekly newsletters to class.</p> <p>Include a class review and weekly report on Grade 2 using the app, to the entire school during the weekly school assembly.</p> <p>Use of famous/motivational quotations or examples in weekly communications with staff that reflect a Messiah discourse.</p> <p>Develop the critical friend so they can support and train other specialist teachers to use the app.</p> <p>Engage in regular communications and meetings to support staff and teachers in using the app.</p>

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