The Transmission of the Charism of Marcellin Champagnat by Principals in Marist Schools

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# Table of Contents

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Declaration</td>
<td>v</td>
</tr>
<tr>
<td>Glossary</td>
<td>vi</td>
</tr>
<tr>
<td>Acknowledgments</td>
<td>vii</td>
</tr>
<tr>
<td>Abstract</td>
<td>viii</td>
</tr>
<tr>
<td><strong>Chapter 1: The Question and its Setting</strong></td>
<td></td>
</tr>
<tr>
<td>Introduction</td>
<td>1</td>
</tr>
<tr>
<td>What is 'charism'?</td>
<td>1</td>
</tr>
<tr>
<td>The charism of Marcellin Champagnat and the establishment of</td>
<td>2</td>
</tr>
<tr>
<td>Marist schools</td>
<td>5</td>
</tr>
<tr>
<td>The relevance of the study</td>
<td>8</td>
</tr>
<tr>
<td>The definition of key terms</td>
<td>11</td>
</tr>
<tr>
<td>Conclusion</td>
<td>12</td>
</tr>
<tr>
<td><strong>Chapter 2: A Review of the Literature</strong></td>
<td>14</td>
</tr>
<tr>
<td>Section 1: Charism</td>
<td>14</td>
</tr>
<tr>
<td>The nature of charism</td>
<td>14</td>
</tr>
<tr>
<td>The sharing and transmission of charism</td>
<td>17</td>
</tr>
<tr>
<td>The charism and mission of Marcellin Champagnat in Marist schools</td>
<td>20</td>
</tr>
<tr>
<td>Conclusion</td>
<td>22</td>
</tr>
<tr>
<td>Section 2: Leadership</td>
<td>22</td>
</tr>
<tr>
<td>What is leadership?</td>
<td>22</td>
</tr>
<tr>
<td>Leadership versus management</td>
<td>23</td>
</tr>
<tr>
<td>Vision and leadership</td>
<td>24</td>
</tr>
<tr>
<td>General qualities of leadership</td>
<td>26</td>
</tr>
<tr>
<td>Authentic leadership</td>
<td>28</td>
</tr>
<tr>
<td>Charismatic leadership</td>
<td>28</td>
</tr>
<tr>
<td>Transformational leadership</td>
<td>29</td>
</tr>
</tbody>
</table>
Chapter 3: Methodology

Section 1: Choosing a research methodology:

Qualitative versus quantitative

Section 2: The case study

The study sample
The limitations and delimitations of the study

Section 3: Data Collection and Analysis

Interviews
Participants
Observations
Document analysis
Fieldnotes
Taped interviews
Grids

Section 4: Validity and reliability

Section 5: Ethical considerations

Chapter 4: Findings and Interpretations

Introduction

Section 1: The principals' understanding of the charism of Marcellin Champagnat
Declaration

This thesis contains no material which has been accepted for any other degree in any university. To the best of my knowledge and belief, this thesis contains no material previously published or written by any other person except where due reference is given in the text.

Date: 22 August 2000
Glossary

**Charism:** a divine gift or talent that enables the bearer to inspire followers with enthusiasm for the particular cause.

**Community:** when applied to members of a religious order, it usually refers to those who live in the same premises and share a common lifestyle. The word may also refer to the broader membership of the order.

**Jesuit:** member of the religious order of the Society of Jesus formed by Saint Ignatius Loyola. (The term **Ignatian** also refers to the order).

**Laity or Lay persons:** 'all the faithful except those in holy order [priests] and those in a religious State sanctioned by the Church' (Abbott, 1996, p.57 in Hilton, 1997 p.vii).

**Lasallian:** associated with the religious order of the De la Salle Brothers, formed by John Baptist de la Salle.

**Marist Brothers:** religious congregation founded by Saint Marcellin Champagnat and taking the official title of the Marist Brothers of the Schools.

**Order:** a religious congregation, usually formed by an individual with some divinely given charismatic qualities, and which has been officially recognised by the Catholic Church.

**Province:** a geographical entity for the organisation and management of the activities of the religious order at a local or regional level.

**Provincial:** member of the religious order appointed to lead the religious order within a particular province.

**Religious:** members of a religious order who have consecrated their lives to God and taken vows of, for example, poverty, chastity and obedience.

**Solidarity:** programs conducted by particular communities of Marist Brothers, and often including their lay colleagues, aimed at assisting the poor and underprivileged.
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Abstract

Members of religious orders in Australia face generally declining numbers and aging membership. Some, both within the orders and among their lay partners, have recognised the desirability of transmitting the charisms beyond the members of the order, if those charisms are to continue to inform the vision and culture of the enterprise.

The Marist Brothers are no exception. Education is their main focus and the schools that they have established have been recognised as having a particular 'flavour' to them. The Marist way of educating has identifiable characteristics, inspired by the charism of the founder, Marcellin Champagnat. The success of the Marist style of education can be seen in the strong support for the schools. There is a clear desire among many, both religious and lay, to nurture and carry on conducting schools in the Marist way. As more lay people assume responsibility for these schools, it has been acknowledged that attention needs to be formally given to the ways in which the charism can continue to be transmitted.

This study has examined the ways in which selected principals in Marist schools have influenced the transmission of the charism within their schools. Through the use of the case study methodology, it has documented actions that have been identified as conducive to passing on the charism to the school community. It has observed that certain characteristics of leadership style are more likely to positively influence the transmission of charism. The study has also identified some factors that may work against such a cause.

As a result of the study, certain recommendations have been made which may assist in the process of ensuring that the charism of Marcellin Champagnat continues to flourish in those schools founded in his name.

'We are not the makers of the fire, we are the carriers of the fire for the tribe which does not know how to make it.'

Morris West
CHAPTER ONE: THE QUESTION AND ITS SETTING

Introduction

The Marist Brothers have been in Australia since 1872. Marcellin Champagnat, a young French priest founded the religious order, officially known as the Marist Brothers of the Schools, in France in 1817 (Farrell, 1984, p.66). On the Australian scene, the Marist Brothers’ involvement in education has grown from the original school founded in the Rocks area of Sydney, to some 59 schools currently in the network (Lavalla, April, 1999). In my opinion, the continuing success of their educational practices emanates, in large part, from their fidelity to their charism. Worldwide, the Marist Brothers are involved in mission in over seventy countries; much of their work focuses on education of the poor and marginalised.

Whilst one can accept that Brothers would become encultured in the charism through living in a religious community, the ways in which it is transmitted to laity would come, in the main, through their experiences in the schools. Fitzpatrick and Gaylor (Hilton, 1997, p.6) describe this as occurring by ‘osmosis’, implying that there has not been, even if there could be, a structured approach to passing on the charism. The continuation of the Marist way of educating assumes that there are people present in schools who transmit the charism.

The principal, as the leader of the school community, plays an important role in enunciating and transmitting the vision and culture of a school (Starratt, 1993). Little, however, appears to have been written about the principal’s role in transmitting charism which is said to shape both culture and vision. I am interested in how the principal of a Marist school contributes to the transmission of the charism as evidenced in the creation of the Marist ‘atmosphere’.

Considering the topic to be investigated, the case study methodology would appear to be the most appropriate format for undertaking such an exploration. Through case studies of three principals, (two of whom are Marist Brothers and one who is a lay person), and their schools, I
hope to be able to draw some conclusions as to how the principals have influenced the 
transmission of the Marist charism within their school communities.

The question to be investigated, therefore, is:

In what ways do principals influence the transmission
of the charism of Marcellin Champagnat in their schools?

What is 'charism'?

As a teacher at an amalgamated Catholic school that was established initially as two separate
institutions by two religious orders¹, I am developing an understanding of their charisms. The
traditions and the cultures of those schools reflect the influences of the particular charisms.

There is some debate as to whether or not charism means the same as culture or tradition. Whilst
some writers use the terms interchangeably, for the purposes of this study, charism is seen as a
distinctive notion. Based on Weber's definition, which explains charism in terms of the qualities
possessed by an individual (charisma), the discussion undertaken by Hilton (1997, pp.16-25)
provides the basis for the understanding of charism which underpins this study. Unlike some
writers, I do not see charism, in the theological sense at least, as interchangeable with culture or
even tradition; rather charism informs both culture and tradition, and the vision espoused by the
school.

Sharkey is one of those who uses charism with culture interchangeably. He maintains that the
charism or culture of the school '[shapes] every relationship or experience that members of a
school community have with each other' (Sharkey in Clark, 1998, p.2). It is the culture or charism
that influences or determines the core values, the traditions, the beliefs, the ethos of the school.

¹ The Sisters of Our Lady of Sion commenced a girls' school in 1893 and the Marist Brothers opened a boys' 
school in 1922, on two separate sites. The schools undertook partial amalgamation in 1973 and full 
amalgamation in 1993.
On the other hand, identifying charism as something distinct from culture, Green (1999, p.31) explains it as 'a particular way of incarnating ...the Christian faith' and it has an 'essentially spiritual root'. He emphasizes that charism should not be confused or replaced with its 'temporal expressions'. From the ecclesiastical Latin *kharisma*, charism (Encarta, 1999) is defined as a 'divine' [my italics] gift: a gift or power divinely bestowed' and hence one has the ability to inspire followers with enthusiasm. The theological sense is contained in 'divine' which picks up Green's stance.

In his exploration of the etymology of the word, Romano (1994, p.73) refers to the gift of grace. He examines St. Paul's use of the word in terms of a gift of the Holy Spirit, given freely and with love. Writing on the gifts of the Holy Spirit, St. Paul (1 Cor. 12: 1-7) has pointed out that they are different although given by the same spirit. He sees charisms as graces of the Holy Spirit that lead people to work for the 'well being of humanity and for the needs of the world' (Croke, 1998, p.4).

Whilst charism in the theological sense may serve as a source of spiritual affinity, its greater purpose is directed to serving in some particular way the needs of God's people. Describing charism as an elusive phenomenon, Dodds (1998, p.3) uses the metaphor of the wind to bring some definition to the term. For her, charism can be experienced as 'a gentle breeze or a wild untamed energy' which can move and uproot. She sees it as inspiring social change, the connotations being that such change is for the good of people. Using Weber's definition of charism in the purely sociological sense, Adolph Hitler could well be described as charismatic, in that he inspired others and brought about social change. His movement however, can hardly be seen to have benefited humanity in its outcomes.

For Chittister (Hugenot, 1998, p.4), charism 'is a living passion for whatever dimension of the life of Christ is missing now ... peace, truth, justice, mercy'. This notion is echoed by Grant who, in looking at founders of religious institutes, notes that they 'set in motion distinct currents of spiritual energy each of which began in response to a critical ecclesial situation that cried out for reform' (ibid., p.5). In terms of the charism of Marcellin Champagnat, the latter description is pertinent.
Despite recent canonisation, Champagnat could be described as an ordinary man who had, by the grace of God, a capacity and willingness for some kind of service, in this case educating poor, rural children.

Approaching charism from a sociological perspective, Weber defined charisma on two levels; that which arose out of the personal qualities of the person, and that of office, imposed by the [sacred] nature of the position (Bell, 1988, p.119). He saw it as a great revolutionary force 'because the charismatic leader can challenge the authority that is hidebound and ruled by tradition'. Marcellin Champagnat's response to the call of God fits this secular definition as well, and hence Champagnat could be said to have lead a 'social movement' (McMahon, taped interview, 1998).

Charism, and the Marist charism in particular, has been explored by Howard (1991, p.385). He refers to Pope Paul VI's use of the word 'in regard to a special grace given to the founders and foundresses of religious institutes...the charism of Blessed Marcellin Champagnat which gives distinctive character to [the] religious community, the Little Brothers of Mary [Marist Brothers].'

Charism, in this sense then, becomes the foundational spirit, which has been given by God to the founder of a religious institute.

Other definitions of charism relevant to this discussion include that provided by Dowling (1998, p.1). He describes it as 'a life flow, a field force, a harmony which draws people together and enables proclamation of the gospel in unique ways appropriate to the times, a way of thinking, being, living, which provides a particular slant on how we live out our lives as followers of Jesus and the Gospel, a challenge to society because it is radical, risky and daring.' Again, the notion of facing up to a particular social challenge at some point in history is encompassed.

Whilst Chittister's (1995, p.29) use of metaphor may not be entirely explicit, I believe that her description captures my understanding of charism. It is 'a gift to be recognised and set free, not an organisation to be controlled. A charism is mercury, not clay; spirit, not office; a movement, not a labour force.... a grace let loose in a temple of cement. A firestorm on a winter horizon'. In my experience, it is the charism of Champagnat that has moved his followers to take on the
challenges of working with the difficult students, of walking with those whom others have rejected; it has been the assistance given to refugees and the street kids – the 'little people' in our society who seem to be forgotten or who have no voice. It is work that I have witnessed 'ordinary' people called to undertake.

Just as there were dimensions of Christ missing in earlier times, (and in most cases religious founders were able to read the signs of the times), so too are there dimensions of Christ missing today. For example, the policies of economic rationalism which have directed capitalist societies and their governments in recent years have often meant increased hardships for those on the margins. There is little room for compassion. Charisms, therefore, are just as relevant today even if they are modified from that of the founder to something more appropriate to current needs.

The history of Catholic education in Australia has seen many schools established by different religious orders. In pre Vatican II days, most of the staffs of such schools were members of the founding order and so the charism of the founding order was nurtured, enlivened and transmitted by those Brothers and Sisters. Much of this transmission occurred incidentally 'around the breakfast table, in the lounge after they [the Brothers] had bedded down the boarders' (McMahon, ibid.). The term 'charism' probably did not attract a lot of attention – it was embodied in the life and culture of the school. It was Vatican II and the conciliar decree Perfectae Caritatis O'Connell, 1986) that overtly directed attention to the charisms of religious orders. In recent times there has been increasing interest shown by some members of religious orders in revisiting their charism. Such interest may have been stimulated by the desire of lay partners to learn more about the mission in which they are involved. The Marist Brothers are no exception to this interest.

The charism of Marcellin Champagnat and the establishment of Marist schools

Marcellin Champagnat was born the tenth child of rural French parents in 1789, the year of revolution. He was strongly influenced in his early years by his father's involvement as a minor official in the politics of the time, and his mother's great devotion to her faith. Marcellin's life revolved around the activities of the farm. Family life was flavoured with the tensions of social
upheaval and nurtured by love. Their faith life was strong and Marcellin, educated in his faith by his mother and aunt, grew up to know and love God.

Called to the priesthood, Marcellin experienced great personal struggles in his desire to become ordained. Study was never easy for him. His lack of formal education was a major obstacle that through tenacity and faith, he overcame.

He was one of a group of ‘zealous men of vision’ at a time when France was emerging from the upheavals of revolution and society was ripe for change. He set out to ‘implant the leaven of the Gospel into the powerful, historical movements of popular education’ (Balko, 1997, p.29).

Marcellin’s ideals were heavily influenced by his own experiences. He knew firsthand the deprivations of rural youth especially when it came to accessing formal education. His great love for his God and his burning desire to make the world a better place for those growing up in deprived rural areas were two powerful forces driving him. ‘I realized the urgent need of an institute, which would provide country children with good cheap schooling’ (ibid., p.31). As Balko has noted, Marcellin’s particular concerns centered on the poor, the waifs and the orphans. And so it led the young curate to form an order, which took the name of the Little Brothers of Mary. On 2 January 1817, the first two young men joined Champagnat in his mission.

Never one to shy physical labour, Marcellin was actively involved in the construction of the Hermitage, a five storey building originally intended as an orphanage and trade school. The vegetable gardens and orchards established there to feed its inhabitants still do so today. A love of work has become one of the distinctive features of Marist education.

The style of education espoused by Marcellin Champagnat, whilst based on that modelled by the De La Salle Brothers, differed in approach. Champagnat maintained from the outset that ‘to bring up children properly, we must love them and love them all equally’ (Life xxiii, p.538). Balko (1997 p.39) expands on this idea when he reflects that ‘a human being is a person who responds to love alone. The child must feel himself loved and appreciated for his own sake ... Education is a love-based dialogue.’ From this precept flow the ideals of simplicity and presence.
In my opinion, it is this spirit of love, which makes the Marist model distinctive. Unlike the De La Salle model that promotes 'seriousness' as one of the twelve virtues of a good teacher (Balko, 1997, p. 35), Champagnat saw it differently. Schools should have a 'happy atmosphere' where the relationships are 'easy and open' and where there is a 'welcoming family spirit' (ibid., p.36). In such an atmosphere then, it can be argued that one can achieve the 'real object of education [which] is to inculcate fundamental human qualities'. Out of such an approach arose a 'revered tradition in the Institute' which forbade the physical punishment of students.

Concern for the individual and confidence in youth are two hallmarks of Marist education. A teacher possessing such an approach is more likely to be in 'easy communication with pupils' (ibid., p.41). As Richard Eckersley (Hugenot, 1998, pp. 4-5) has noted, there is a crying need for such among the young today who have become 'alienated, less resilient, and with a lowered resistance to despair' and who, in the pace of life in the industrialised world have become 'devalued'. The Champagnat approach urges teachers to advise parents that 'their children show much promise'. Marist educators are challenged to 'remain people of hope, encouragers of the young' (Marist Brothers, 1999, p 56).

Champagnat was strongly influenced in these views by his devotion to Mary to whom he attributes the unconditional love of God for children. It was Mary as the mother of Jesus who provided family unity and love. She is the model for Marist Brothers, their 'ordinary resource', in that she was able to give the growing boy room to move, to be himself whilst always being present in her love and support.

Marist education also has a very practical approach in that it is ready to adapt and to seek new solutions. 'The circumstances and profiles of Marist schools around the world vary greatly, depending on their social, cultural, political and legal settings' (ibid. p.49). From Champagnat's time, consultation with parents has been seen as central to Marist education, as is the need to have goodwill and respect for civil authorities. Champagnat was enough of a pragmatist to see the sense in this. The underlying intention is that through such cooperation, the education of the young will benefit. This is still the case today.
As described by Balko (1997, p.45), Champagnat was ‘an outstandingly simple man, wholly given
to direct action, [who] quite naturally devoted himself to the service of life and education. He was
an educator pure and simple’. Whilst much has changed in the order, it is still believed that ‘the
education of the impoverished and hardworking populations ought to be the normal apostolate of
the Brother’ (ibid., p.32).

Today the legacy of Champagnat inspired education is identified by five characteristics:

• presence

• simplicity

• family spirit

• love of work

• in the way of Mary

This, then, is a way of educating young people that is consistent with the charism of Marcellin
Champagnat.

The relevance of the study

In the conciliar decree Perfectae Caritatis, on the renewal of religious life, Pope John XXIII
(O'Connell, 1986, pp. 80 - 81) challenged religious orders to revisit the charism of their founders
to ensure that, whilst they remain faithful to that charism, they live it in the modern world. This
gave a new focus to many within religious orders. Working with lay people, often in a partnership
in mission, brought a new dimension to the charism that, for many, had previously remained
behind cloistered walls.

For Catholic schools, the charism of the founding order presumably has influenced the ethos of
the school. Vatican II heralded other changes in religious orders, not the least of which was
decreasing numbers entering and increasing numbers leaving. Thus, Catholic schools which had
once been staffed almost entirely by the Brothers and Sisters of the founding orders now found themselves with increasing numbers of lay staff. For the Marist Brothers, the experience was no different. It was reported at the 1975 Chapter that 'the Melbourne Catholic Primary School System could survive without religious and that within ten years the secondary schools would be in the same situation' (Braniff 1989, p.24). If this were to be the case, then what would happen to the charism of Marcellin Champagnat or of any other religious orders for that matter? As Dowling (1998, p.4) has noted, 'the future [of the charism] will depend on the leadership of lay members of the Church who have strong vision and commitment.' He goes on to comment that 'if we do not creatively ensure the development of charism in our school communities ... then we have nothing of enduring value to offer'.

If the charism of Marcellin Champagnat, considered central to the particular ethos of Marist schools over the last 150 years, is to continue to be incarnated in the ministry of teaching, then there has to be an understanding of that charism. Furthermore, there needs to be conscious efforts made to transmit it to the people charged with enacting it, namely the staffs of those schools. As Hugenot (1998, p.11) has argued, while 'some charisms are more necessary for the needs of the church at particular times and places, all are nevertheless necessary'. It would not be too presumptuous to suggest that the charism of Marcellin Champagnat is as necessary today as it was in revolution torn France of the early 19th century. There are young people, 'the poor, the waifs, the orphans' not always in a literal sense, who are lost in our modern world. They need the presence of committed educators to walk the journey with them.

Green (1994, p.4) has noted that 'unless those involved in Marist education ... reassess some of their fundamental understandings about the animation and leadership of their schools, they risk the gradual dilution of the schools' special character and a loss of their charism'. Similarly, Hilton (1997, p.2) has also commented that, with the continuing decline in numbers of those in religious orders, 'the retention, maintenance and on-going transmission of ... charism is a matter of concern'. The Marist Brothers face this dilemma of decreasing numbers and increasing ages of those still in their order in the same way as other orders. (Appendix 1)
Writing on the establishment of the Champagnat Movement of the Marist Family, Howard (1991, p.342) notes that 'when lay people are seen at the heart of our institutions ... (they) become more authentic expressions of the church.' The need to prepare lay people and provide them with formation to ensure the continuation of Marist spirit and ethos is stated specifically.

Similarly, McDonough (Hilton, 1997, p.17) has noted that charism does not have an independent theoretical existence of its own, it only exists when it lives in people. Hilton reiterates this, stating that the 'story becomes charism once it is lived out ... and the individuals within it experience the world from the perspective of that story' (ibid.).

There is a recognised need to see that the charism of religious orders is passed on to the lay 'partners in mission' (Marist Brothers, 1999, p. 7). It appears, however, that there has not been significant research into how this is done. Hilton (1997) and Green (1997) have documented some research in this area and other religious orders, including the Marist Brothers, have instituted certain programs to achieve such ends.

Green's (1994, p.4) warning will take on greater import as the number of Marist Brothers in schools declines. The leadership of their schools is changing as more lay people take on senior positions. It is now not uncommon to find that the only Brother in a school may be the principal. The order recognises and accepts that lay people will, before long, fill the position of principal as well, and this has already happened in some schools.

In the history of the Marist Brothers in Australia there has been little documented research into the ways in which the charism is handed on. In fact, there has not been a great deal written on the order generally, either by its Brothers or lay scholars.

Interest in the charism of Marcellin Champagnat has been stimulated recently in the Marist world by the canonisation of the founder in April 1999. How that charism is passed on to the next generation of Marist educators is now becoming a recognised issue. The release of the document

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2 The Marist Brothers conduct several *Sharing Our Call* (Sydney Province) and *Sharing Champagnat's Vision* (Melbourne Province) seminars annually.
formally recognises the sharing of mission and the very real desire to keep the vision alive. The ways in which charism is passed on need further exploration. This study therefore attempts to examine how the charism may be transmitted within a school community by the principal.

The definition of key terms.

The key terms are charism, Marist, transmit, and mission.

The previous discussion in Chapter 1 has explored the term ‘charism’.

The word Marist refers to the religious society founded in France by a group of young seminarians led by John Claude Courvielle (Baptiste, 1947, p.29). They saw their chief objects as promoting ‘the Glory of God, the honour of His Blessed Mother, and to labour for the salvation of souls by giving missions and teaching youth’ (ibid.). Devotion to Mary, mother of Jesus, was central to their inspiration, so they called on her patronage by taking the name ‘Society of Mary’.

Marcellin Champagnat was one of that original group. He formed the Little Brothers of Mary in January 1817 as a branch of the Society of Mary (ibid., p.62). In 1863, the official title given by Rome was Institute of Marist Brothers in Schools (McMahon, 1992, p.134).

Marist can refer to the orders of Marist Fathers, Sisters and Brothers. On the Australian scene, one frequently associates it with schools established by the Marist Brothers. There is some interchange now with the name Champagnat, as the charism of the founder of the Marist Brothers comes into greater focus in the Marist educational scene. Some clarification is offered through the use of Marist to refer to the particular style of spirituality and Champagnat as educational philosophy and practice with the broader Marist spirituality.

The Oxford Dictionary (Fowler, 1975, p.1380) defines transmit as to ‘pass on, hand on, transfer, communicate’ and to ‘be a medium for, serve to communicate’. In terms of charism, the latter two would apply favourably. It would appear that often charism has been handed on by the way in
which those possessing it behaved, acted towards others, told stories etc. rather than in a more didactic approach.

In the context of this study, the word *mission* takes the definition of a 'person's vocation or divinely appointed work in life' (Fowler, 1975, p.775). Champagnat's mission for Marist Brothers was 'to make our Lord known and loved' (Baptiste, 1947, p.343). This was to be done through establishing schools in rural areas, with special attention to poor and marginalised youth. It is reflected in a style that demonstrates simplicity, modesty and humility, enacted in a family spirit (ibid., pp.12-14).

The Marist mission corresponds closely with the Lasallian definition (De La Salle Provinciliate, 1997, p.7) namely 'to give a human and Christian education to the young, especially in schools, with the service of the poor as priority, in order to evangelise and catechise, to promote peace and justice accomplished together as a shared mission'.

Further discussion of this topic will be undertaken in Chapter 2 when reviewing the literature related to charism.

Conclusion

What has gone before serves by way as an introduction to the topic being researched. In this thesis it will not be possible to do justice to the many issues that the topic raises, and so the focus will be limited. What follows points the way forward for this particular study.

Exploration of some of the literature related to both charism, in its theological sense, and leadership, particularly the leadership of Catholic schools, will form the basis of the Literature Review in Chapter 2.

The methodology employed in this research will be discussed in Chapter 3, with some examination undertaken of the reasons for choosing a case study approach. Furthermore, the
discussion will provide the contexts of the subjects studied, the ways in which the data has been collected and analysed, and the limitations of the study.

Chapter 4 will analyse the findings of the research and provide some interpretation of them. This discussion will be structured around the questions that were asked of the respondents, both the principals and those associated with their schools. It will also incorporate observations made during the period of data collection.

The final chapter will suggest, on the basis of the limited research undertaken, what recommendations may be made, for consideration by those involved and concerned with the transmission of the charism of Marcellin Champagnat in Marist schools.
CHAPTER 2: A REVIEW OF THE LITERATURE

Introduction

The Literature Review undertaken in this chapter will be divided into two sections, namely charism and leadership. This division is considered to be appropriate given the topic under investigation.

The literature on charism is diverse. It covers theological and sociological approaches and is most prolific in the last 150 years. Much of the literature of the theology of charism comes from the Catholic tradition, particularly since the second Vatican Council (1962-1965). The sociological literature emerges in the 19th century mainly through the work of Durkheim, Weber and Marx.

For the purposes of this thesis I propose to focus on the literature of the last twenty years and, because I am researching a religious charism, focus more on the theological writings rather than the sociological.

An even more prolific area of research is the topic of leadership. This review cannot and, indeed, should not attempt to cover all aspects of the topic. Leadership, particularly that which relates to the role of the principal in a Catholic school and the style(s) of leadership more appropriate to transmitting charism, will be the main areas of attention.

Section 1 Charism

The nature of charism

Some definitions of charism have already been discussed in Chapter One. It seems timely, however, to explore in more detail the distinctions which may exist between charism, culture and vision. Noting the difficulty of a precise definition, Ford (1999, p.56) quotes Sheeran in describing charism as 'a particular Gospel orientation with certain evangelical accents and nuances and it...
can be a source of life'. Charism in terms of this study has been used in the theological sense to describe 'a gift of the Holy Spirit to the whole church ... communicated through a particular person ... who gathers disciples around him or her and with whom he or she translates a bold vision into action' (Clarke, 1998, p.2). As Clarke and others have used the term, charism leads to a particular vision. Whilst the charism itself may not be tangible, the vision that arises from that charism can be enacted. In the case of Marcellin Champagnat, the charism led to a vision that saw the establishment of a religious teaching order that focussed its efforts on providing schools and education for rural, underprivileged youth.

Charisms, as Clarke (ibid.) has commented, traditionally focus on 'those groups most in need in society'. What is seen, then, is that religious orders based on such charisms have provided for the less fortunate through schools, hospitals and other charitable institutions. McCrory (1998, pp.4-5) echoes this theme noting that charisms are 'special gifts from God [which] highlighted or reflected special facets of the person of Jesus of Nazareth and his message ... given in the service of other people'. Similarly, Dowling (1998, p.2) has noted 'charism draws people, moves them on, fires them up to face the challenges of the day'. To this end then, he maintains that the power of the charism is stimulated by its continual articulation. Likewise Dodds (1998, pp.2-3) comments that, whilst charism 'is an elusive phenomenon and one which is conceptually vexatious', it 'inspires social change ... for the benefit of the poor'.

It follows then, that the particular nuances and accents of the charism will contribute to a certain culture developing in the institution established in response to the vision. Whilst tradition and culture may develop around, and are intertwined with the charism, it is the charism which influences culture and vision.

Such views enable one to argue that if a charism given to someone in times past, is to continue to influence and inspire in present times, then it has to be translated into actions today that are relevant to the particular situation. As Ford (1999, p.59) has noted, 'the charism, if it is to remain alive and relevant, will inevitably evolve'. In this way, the charism will be influenced by both the culture of the society and time in which it is being enacted.
Whilst much has been written on the culture of schools, of particular interest in this study is the relationship between charism and culture as it pertains to schools. There does not appear to a lot of research into the influence of the founding charisms on culture, and what does exist tends to be of a more recent phenomenon. It may, in part, be explained by the fact that although the concept of charism is from ancient times, it has only been applied officially to religious congregations since Vatican II (McDonough, 1993, p.646). Hilton (1997), Ford (1999) and Green (1998) are among some who have discussed the issues relating to charism and culture in schools.

Green (1998, OHP) posits that ‘for a school to be authentically Catholic then its tradition, culture, identity, ethos [and] spirituality will have a charism at its heart’. For him at least, culture is a by-product of charism. He takes this discussion further, noting that ‘it is important not to confuse or to replace charism with its temporal expressions’. He points out that the charism ‘shared by a particular community acquires, over time, a cultural expression’ (1999, p.32) This results in a ‘charismatic culture’, which he defines as ‘the relationship between the metaphor of organisational culture and the theological concept of charism’ (ibid.). Focussing particularly on Marist schools and the culture that emanates from the inspiration of the charism of Marcellin Champagnat, Green (ibid., p. 33) notes that whilst ‘the schools were not culturally identical, they did have in common core cultural values to which they gave articulation and expression in very similar ways’. The culture of Marist schools can be identified through such elements as family spirit, teachers’ presence among and with students, and simplicity in the way of operating. As such, these elements are ‘shaped’ by the charism, which inspired Marcellin Champagnat.

It becomes quite clear from Green’s discussion that charism is distinct from culture. This stance is reflected in the writings of others. The importance of the charism of the founding order on the culture of a school has also been discussed by Ford (1999, p.55) who notes that ‘the influence of the charism will permeate every dimension of the life of the school to the extent that a unique culture will evolve’. Commenting on the work of Flynn who undertook an extensive study of the
culture of Catholic schools, Ford expresses some surprise at the former's lack of reference to the centrality of charism in shaping that culture.

Hilton picks up on this point of the centrality of charism when he writes about 'discovering [charism] as a lived reality ... a lived faith that influences all aspects of the community down to the realities of day-to-day events' (Hilton, 1998, p.77). He supports such a view by contrasting schools that have been shaped by a founding charism and those where it no longer exists or was never present; as such they 'lack the support of any substantial tradition ... and can be subject to the rapid and random change with changing leadership'. Hilton maintains that 'charism provides a group of core values, a focus for action and provides a basis for the culture within the school' (ibid., p.78).

There seems to be little argument here that charism is distinct from the vision and culture. It is, however, inextricably linked with and shapes both. In each case study therefore, it was important to observe and reflect upon ways in which the charism may have influenced the culture of the school, and to what extent the principal may have contributed to such influence. The nature of the relationship between charism and culture is an area awaiting further research.

The sharing and transmission of charism

Another area where there is little documented research relates to the transmission of charism. As mentioned earlier, among religious communities this was seen to occur by 'osmosis' – by living in community. This is not the experience for lay people and the desire and/or necessity to formally pass on the charism to the lay partners has been a recent trend only. Whilst it may have arisen as much by necessity as more lay people take on responsibility for schools established initially by a religious order, it also reflects the growing interest from lay people to share in the mission of the order.

Romano's (1994) exploration of charisms confines discussion to the nurturing of those charisms within the religious community and the local church. Such a perspective was probably common, especially prior to Vatican II. However, this view needs to be challenged, writing as Romano
does, post Vatican II. Decrees such as the Apostolate of the Lay People (O’Connell, 1986) recognise the rights of lay people to share in the mission of the church. Many in religious orders now see their mission as being in the world. As such, they share the charism with others, most of whom will not be taking religious vows. The Lasallian experience certainly acknowledges this sharing and comments critically on the ‘patronising and limiting’ view of earlier Lasallian documents which referred to a ‘degree of belonging to the Institute’ (De La Salle Provincialate, 1997, p.24).

Howard (1991, p.342), writing on the establishment of the Champagnat Movement of the Marist Family, comments favourably on the ‘[friends] who ... are attracted to what they have learned about Marcellin’s spirituality’. This Movement was specifically designed to share the charism with laity. Furthermore, he notes that ‘when lay people are seen at the heart of our institutions ... [they] become more authentic expressions of the church’ (ibid., p.373). The need to prepare lay people and provide them with formation to ensure the continuation of Marist spirit and ethos is stated specifically.

Similarly, Hilton’s (1997) study argues strongly for attention to the very real need and desire for charism to be shared. He recognises that a charism will only have life as long as it is lived out in people. Hilton identifies several factors that should be addressed if the charisms of religious orders are to be perpetuated and given new life in the lay people who work with those in religious orders.

Writing particularly about schools, Green (1997, p.99) notes that ‘the future ... is lay. Their proud past has been founded on people infused with and enthused by a charismatic culture; their future will be guaranteed only by people similarly enculturated’. The fact remains however, that there is a dearth of documented research into effective ways of transmitting charism, especially to lay people.

Describing the Marist school as ‘a place of education in and by living together’ could imply that the particular qualities of the Marist ethos will be transmitted in part through the ‘community
dimension' which is seen as 'vital to the Marist school' (Marist Brothers, 1998, p.31). Documents provided by the Marist Brothers' Province of Melbourne do not explicitly address the responsibility, expectation or implementation of transmitting the order's charism. There is some reference to Marist spirit, but given that these documents were written for Brothers, perhaps the understanding is that it 'happens' or is 'caught'. Green (1997, p.97) maintains that the growth of the Marist culture was both automatic and intuitive. There has been 'no need to articulate or expound a theory of Marist education; it was learnt naturally and reinforced powerfully ... Marist education is what Marist Brothers did'. McMahon's (1992, p.307) study notes that 'it is possible to maintain a Marist ethos, or at least make a significant difference to the ethos of a school with different levels of contributions from the Brothers'. Members of the religious order were still present however.

The transmission of charism once there are no members in the schools has still to be addressed. Green acknowledges this, pointing out that if the charism is to survive and grow, there will have to be changes. These he identifies as partnership, co-responsibility and sharing of spirituality (Green, 1997, p.103). Some attention is given to specific measures that should be undertaken if Marist schools are to ensure that the charism is passed on. There is also acceptance that whilst the charism comes from the same source, it will be given a different but equally valid face as it is taken up by lay people who meld it with their own spirituality.

There are similarities between what Green proposes and the approach taken by the Jesuit Social Movement (McMahon, 1992, pp.97-111). There is an accepted sense of collaboration with lay people in an effort to help them build their own sense of what it is to be a teacher in the manner of Ignatius Loyola. Lay people did not want to become 'little Jesuits' (ibid., p.102). The approach is to come through the professional life of the teacher.

Hilton's study notes that 'the transmission of charism is about discovering it as a lived reality' (Hilton, 1997, p.95). The importance of modeling core values is considered as having much

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greater impact than what is written in mission statements (ibid. p.77). The culture created becomes central to the transmission of charism. The Lasallian document also addresses culture, seeing it as central to fulfilling the school's mission (De La Salle Provincialate, 1997). Hence, there appears to be some acceptance that charism is transmitted through the culture that is established.

What emerges in the literature is that charism is not 'owned' by the religious order but is a gift for all who choose to be involved - religious and lay. That the charism can be transmitted in some way, and to lay people, does not seem to be questioned. That it needs to be done to maintain the culture of Marist schools is the challenge. How it is done has not, as yet, had a lot of attention.

The charism and mission of Marcellin Champagnat in Marist schools

The literature acknowledges that there are similarities among charisms, and that this can be expected if one accepts that they are gifts of the Spirit. What distinguishes them is that they are 're-telling the Christian story through a specific language and with a particular focus, namely that of the founder' (ibid., p.4). There is also acceptance, at least by the congregation following the charism, that some sense of the particular nature of the charism be retained and passed on.

This study requires some understanding of Marcellin Champagnat's charism and in particular, its application to the ways in which Marist schools operate (see Chapter 1). As an original source, the letters of Marcellin Champagnat provide a comprehensive view from the Founder's perspective (Sester, 1991). Two other key references have defined what one should expect to find in a school aspiring to be Marist. The first is the original document The Teachers Guide (Marist Brothers, 1853). The second and recent document, In the Footsteps of Marcellin Champagnat – A Vision for Marist Education Today (Marist Brothers, 1999) has attempted, in part, to translate the former into a modern context.

Unlike its predecessor, which was written exclusively for Marist Brothers, this document sets out to explain the partnership between Brothers and laity. As well, it contains the call to evangelisation and espouses the distinctive nature of Marist education. Whilst the general
features of Marist educators are made explicit, how these are to be enacted is at the discretion of the particular group. As such, the document enables those using it to determine their programs with respect to the local culture, the resources available and the particular needs of those for whom a program is designed to serve. It recognises that charism will inform and be shaped by the local culture and traditions. It acknowledges, therefore, that it will vary from place to place, whilst maintaining a Marist core.

In terms of creating a culture that is shaped by the charism of Marcellin Champagnat, the document clearly delineates what elements should be present within Marist schools. These include the five characteristics' of Marist philosophy, which are simplicity, presence, love of work, family spirit, and in the way of Mary (ibid., pp.43-48). Furthermore the document explores to some degree, the ways in which such a culture may be created. It is not prescriptive and by nature of its very audience, having been written for Marist communities across 75 nations, has to be broad and general in its discussion. That is not to denigrate its worth. In examining the desirable features of Marist schools, the document does provide school communities with a model upon which to evaluate their particular institution.

Similar to the Lasallian document (De la Salle Provincialate, 1997), *In the Footsteps of Marcellin Champagnat* (Marist Brothers, 1999) also links the Marist principles with both Church documents and the Institute's Rules. Certainly, there is a clear sense of the Champagnat charism and mission contained within.

Unpublished doctoral theses, such as those by McMahon (1992) and Green (1997), further enunciate the qualities of Marist education in terms of the charism of Marcellin Champagnat, as do papers written by Braniff (1995) and O'Connor(1997). It is possible to obtain a comprehensive understanding of the charism and what is implied for schools seeking to live out the Marist mission through this literature.
Conclusion

Despite religious orders having been in existence since early Christian times, the transmission of charism, especially in terms of sharing with lay people, has not enjoyed very much attention in the literature. Recent research indicates increased interest in this topic. It arises not just from a perception that it is necessary for the continuing survival of the charisms. As much, it reflects a strong desire expressed by lay people to share in mission.

The charism that underpins Marist education is becoming better understood through publications that have been directed as much to the lay partners as to members of the order. Again, however, these are of recent origin and have been limited in scope and access.

Transmission of the charism of Champagnat and how it shapes education today is an area that warrants further research.

Section 2 Leadership

Literature on leadership in Catholic schools is extensive. In terms of leadership and transmission of charism specifically, however, very little appears to have been written. There is more richness in the literature when dealing with ‘vision’ for Catholic schools. Attention, therefore, has been directed at literature that more explicitly addresses the principal’s role in influencing the culture and vision within a school, and styles of leadership more appropriate to such actions. My justification is that if culture and vision are shaped by the charism, then such literature will be relevant.

What is leadership?

Any discussion of leadership needs to define the term – not an easy task because in the prolific literature on the topic, there are various nuances around a generally agreed set of qualities. Dainty and Anderson (1996, pp.126-7) have summarised such discussion, stating that ‘there is no universal agreement on how leadership is defined’, nor on what it involves, the qualities required
or what it means. Gurr (1997, p.2) has also noted that 'the definition of leadership is problematic' and quotes Beare et al. who contend that 'concise definitions are difficult, if not inappropriate'.

What follows endeavors to highlight some aspects of the qualities of leaders emanating from the literature, whilst noting that no one definition can be complete. Drawing some distinctions between leadership and management may be helpful, especially in terms of the Catholic school principal.

**Leadership versus management**

Whilst many writers attempt to draw some distinctions between the qualities of a leader as opposed to those of a manager, there are some who believe that the two roles overlap. In looking at the role of the principal of a Catholic school, it is worthwhile considering the distinctions.

Starratt (1993, p.iv) maintains that a manager or an administrator 'could run an extermination camp or a monastery'. 'Leader', by contrast, implies morality. Leadership, for him, is rooted in meanings, in that these are the source of deepest values. Such a view should sit comfortably with the role of the principal in a Catholic school. Similarly, Jolley (McMahon et al, 1997, p.135) points out that 'leadership is not organisational management.' In speaking specifically of principals, he adds that they 'give attention to the vision, ethos and character of their schools. And hence 'whilst some of the jobs that principals are called to do are managerial, the most significant ones are those of leadership'.

Presenting a slightly different perspective on the debate, Duignan (1995, p.153) argues that leadership 'is a cultural activity that derives, primarily, from the ordinary, everyday interactions and activities of organisational life'. Maintaining that every brief interaction and encounter in the daily work of managers provides an opportunity for leadership, Duignan (ibid., p.154) notes that administrative tasks, well performed, demonstrate leadership if both are seen as culture building activities.
Whilst Kotter (1990, pp.3-5) does distinguish between leadership and management, he does so by arguing that leadership ‘does not produce consistency and order ... it produces movement’ and it does this through the process of establishing direction, aligning people, motivating and inspiring them. He defines leadership as ‘a process that helps direct and mobilise people and/or their ideas’. He also notes, however, that both strong leadership and strong management are necessary for organisational effectiveness, thus echoing, to some degree, Duignan’s views.

**Vision and leadership**

One aspect of leadership relevant to Catholic school principals that receives considerable attention in the literature is that of the visionary role. In writing about leaders, Ansett (Robbins et al, 1994, p.466) sees leadership as much more than management in that the leader ‘establishes the vision for an organisation’. Senge (1992, p.206) focuses on the sharing of that vision which ‘create[s] a sense of commonality that permeates the organisation and gives coherence to diverse activities’ (ibid.). He sees the shared vision as vital because it ‘provides the focus and energy for learning’ and to which people are committed because it ‘reflects their own personal vision’. Visionary leadership, then, results when shared visions are built from personal visions.

The importance of vision is central to leading. According to Starratt (1993, p.41), the leader articulates the vision which builds a covenant and is involved in expressing the collective vision in institutional structures. Leadership involves continual renewal of that vision.

Starratt’s (ibid., p.22) model of the school as represented by an onion shows the ‘myth’ as central to a school with a sense of vision and purpose. He maintains that these myths may be almost beyond articulation. This is where the school leaders ‘find the grounding for their vision for what the school might and ought to become... they shape our convictions, our beliefs, our attitudes toward most things’ (ibid., p.21). Starratt sees that myth flowing into the beliefs and assumption, the vision, which energises all aspects of the school. This myth, I would suggest, in terms of schools conducted by religious orders, is the charism of that order.
Such a view is echoed by Bryk et al. (1993, p.157) who notes that the principal is the critical agent in the translation of the formal commitments to Catholic education. This translation is likely to be 'strongly influenced by the spiritual and moral capital of the various religious orders which have provided most of the leadership positions until recently.' Likewise Sergiovanni (Green, 1997, p.96) sees cultural leadership as the highest form a principal can give. This is shown by the principal who not only takes the time to articulate the vision, but who tries to socialise others into it and reinforces the vision through systems, rituals and symbols. McLauchlan would describe the leadership that articulates a community's vision and develops a culture that supports that vision as 'transformational' (McMahon et al., 1997, p.19). The importance of vision is also highlighted by Cunningham (1998, p.3) who describes the leader as a 'change agent with a vision and ability to bring others to the sharing of that vision'.

Bennis (1997, p.23), in his study of leaders, invariably found them to be 'pragmatic dreamers ... whose ability to get things done is often grounded in a vision that includes altruism'. He notes furthermore that leadership never occurs in a vacuum: 'It is always a transaction between the leader, [the] followers, and the goal or dream'. Whilst he maintains that leaders are capable of deep listening, he argues that what distinguishes leaders is the ability to 'find a voice that allows them to articulate the common dream'. 'Effective leaders put words to the formless longings and deeply felt needs of others. They create communities out of words' (ibid., p.24). Furthermore, it is the leader, in this case the principal, who needs to have 'the capacity to create and communicate a compelling vision of a desired state of affairs' (quoted in Sergiovanni, 1990, p.19).

Dainty and Anderson (1996, p.154) have also maintained that 'the capacity to create a vision which unifies and directs the organisation is of central importance.' Such a view seems to be echoed throughout the literature and it is this quality of possessing and enunciating a vision that often distinguishes the leader from someone who is, by contrast, a manager. Possessing a vision, it would seem, is a central tenet of effective school leadership.

Senge (1992, p.355) would appear to challenge such a point however noting that there are many 'charismatic' leaders who have a great sense of vision and purpose but little ability to foster
systematic understanding and so they deal in visions and crises. As a result of this the organisation lurches from crisis to crises and results in cynicism about the vision. The ‘leader as teacher’ is the leadership style needed to overcome this, according to Senge. The ability to enunciate and communicate the vision, to engage others in enlivening it, therefore, would seem to be critical.

The principal is seen as a pivotal figure in the embodiment of the vision and hence, where it exists, the charism within the life of the school, given that the charism presumably shapes the vision. Although the literature strongly supports the subsidiarity model of leadership for Catholic schools, the role of the principal in enunciating and enlivening the school’s vision is constantly reiterated. Leaders in Marist schools therefore, should have a ‘compelling vision’, which is in line with the key precepts of Marist education.

**General qualities of leadership**

Bhindi and Duignan (1997, p.117) quote Ramnarayan and Rao,

*The lasting tribute to leaders is that the culture, institutions and practices set in motion by them persist long after their own departures.... Whereas the organizations move on, the imprints of these leaders continue to inspire them.*

Such an observation would apply to Marcellin Champagnat in that his ‘imprint’ continues to be reflected in Marist schools today. The charism of Champagnat has lived on through his followers; it has inspired them, shaped as that charism may be by the particular cultures and circumstances in which the schools founded in his name, have been located. As such then, Champagnat would qualify as a ‘leader’ under this definition.

In today’s Marist schools, the principal as leader has a responsibility to build on the traditions and culture, to keep the charism alive. Deal (Sergiovanni, 1990, p.89) points out how such traditions and rituals ‘testify to the significance of shared values’ and that values which are not attached to
the school's history are unlikely to have any meaningful significance. The principal, therefore, has
an important role to play in nurturing the 'story'.

Furthermore, the culture is built, according to Sergiovanni (ibid., p.91) through 'the everyday
business of school life' in that 'the way business is handled both forms and reflects culture'. One
could argue then, that the principal in a Marist school should be endeavouring to conduct the'
everyday business' in a style reflecting the characteristics of Marist education. As such, the
charism then will imbue the culture of the school.

It is worth considering just what it is that enables a leader to leave an 'imprint'. Aspects which
best define a leader, according to Gronn (1996, p.8), are 'influence and identification' whilst the
action of leading is 'the framing of meaning and the mobilisation of support for a meaningful
course of action'. Gronn also emphasises the conclusions of other writers when he comments on
the acceptance of the notion that leading is an 'inherently symbolic activity'. Leaders have the
ability to 'invoke key symbols which reinforce the meaning of the events and circumstances they
frame' (ibid., p.9).

Not only that, Bennis (Sergiovanni, 1990, p.57) maintains that the principal is the one who is
'responsible for starting the dialogue about what the school stands for and believes in'. This is not
new thinking. It was Barnard (ibid., p.54) who, in 1938, espoused that 'the inculcation of belief in
the real existence of a common purpose is an essential executive function'.

Integral to the discussions of leadership is relationships with others. Leaders cannot be such
without followers. Whilst management can focus on process and procedures, leadership involves
people. Rosen (1996, p.13) maintains that ‘the single biggest influence on employee commitment
and performance ... is the leadership skills of their managers ... who need to cast brightness,
project confidence and humility’ Leading, in Rosen's terms, is an action, rather than a position.

In looking at the qualities of leaders, Rosen (1996 p.22) identifies eight principles. These include:
vision, trust, participation, learning, diversity, creativity, integrity and community. Other writers, in
their own ways, have listed similar qualities. Whilst there may be different emphases, depending
on the perspective of the writer, the basic principles of good leadership would appear to incorporate these qualities.

Certain theories about leadership styles would seem to be more appropriate to the role of the principal in influencing the transmission of charism. The following discussion, albeit cursory, will highlight some aspects of this discussion.

**Authentic leadership**

Bhind and Duignan (1997, pp.117–132) focus more on the moral-ethical-spiritual dimensions in their discussions of authentic leadership. Noting that it requires a shift from the more accepted notions of leadership, they maintain that authentic leadership ‘is based on personal integrity and credibility, trusting relationships, and commitment to ethical and moral values’ (ibid., p.119). Authentic leadership encompasses intentionality which takes energy and direction from the good intentions of the organisation’s members, a renewed commitment to spirituality, and sensibility to the feelings, aspirations and needs of others. Furthermore, authentic leaders ‘help nurture, inspire and empower others’ (ibid.). They encourage and support ways of thinking and doing that are ethical and people centered. Gurr (1997, pp.8–9) supports this view, noting the growing interest in this aspect of leadership.

Cunningham (1997, p.4) also echoes this theme. In terms of Christian leadership she quotes Sofield and Kuhn who see in Jesus the leadership elements of listener, responder and creator of a vision. Jesus was an authentic person of integrity who was compassionate, forgiving, inclusive and who empowered others.

As a leader in a Catholic school then, which is based on promoting Gospel values, one could argue that the principal should possess such qualities.

**Charismatic leadership**

Charismatic leadership is an extension of this theory but includes the trait notion of ‘greatness’. Charismatic leaders will have a high level of self-confidence, a vision which they are able to
articulate and about which they will have strong convictions. Furthermore they will behave in ways that are seen as out of the ordinary and will be agents of change (ibid., p.500). In biblical terms, the charismatic leader is seen as having a 'divine gift or talent' and hence the 'capacity to inspire followers with devotion and enthusiasm' (Fowler, 1975, p.1524).

According to Sergiovanni, (1990, p.52), charismatic leadership is defined by the faith and respect that the followers have in the leader and the inspiration and encouragement that they derive from that association.

The German sociologist Max Weber, took the understanding of charismatic leadership further, proposing that the charismatic leader has a prophetic role (McMahon, 1992, p.16). Weber’s theories underpin the modern understanding of charisma as ‘a power of leadership or authority’ (Encarta, 1999). A caution is offered by Dainty and Anderson (1996, p.139) however, in that they maintain that charismatic leadership in the secular sense of the word, ‘does not distinguish between moral, immoral and amoral intentions’.

Whilst this debate has some relevance to this topic, space requires that the discussion focus on the theological dimension of charisma.

Transformational leadership

Another of the theories of leadership concerns transformational leadership which is 'built on top of transactional leadership' (ibid., p. 501). The transformational leader inspires others to transcend their self-interests for the good of the organisation by paying attention to the concerns and needs of their followers and by finding new ways to address old problems. It incorporates charisma, inspiration, intellectual stimulation and consideration of the individual (ibid., p.502). In many ways it is seen as the ideal form of leadership and, as Gurr (1997, p.13), has noted, 'there is much that this conception of leadership has to offer educational leaders'.

In a similar vein, Leithwood’s (1994, pp. 510 –512) research gives strong support to this model, focusing as it does on educational leadership. It emphasises practices such as developing a
widely shared vision for the school, on interacting with the individuals involved, in attending to
decision making structures which empower people and on building the school's culture. It is
transformational leadership that elevates the 'school goals to the level of a shared covenant'
(Sergiovanni, 1990, p.32).

As such, transformational leadership has considerable credibility in current leadership
discussions. The attributes of the transformational leader sit comfortably with the role of principal
in a Catholic school.

Servant leadership

Another model of leadership, and one that also applies particularly to leadership in Catholic
schools, is that of servant leadership. This is based on the model of Jesus who, according to the
Gospels, came to serve others, was caring for them and made himself available. Greenfield
(1977, p.14) expounds on the differences in this style of leadership noting that it 'manifests itself
in the care taken by the servant just to make sure that the other person's highest priority needs
are served'. Servant leadership is not focused on profit, it is about empowerment. Going beyond
other theories, which acknowledge the role of followers, servant leadership focuses strongly upon
relationships with them.

The transformational leader in a Catholic school, one could argue, will ideally demonstrate
qualities of both servant leadership and charismatic leadership, in addition to the more secular
qualities noted.

Conclusion

That there are some theories of leadership more applicable to those who lead Catholic schools is
not to be doubted. What needs further exploration is how those who lead schools which base
their practices upon the charism of a religious order, can be effective leaders in transmitting the
charism to their communities.
CHAPTER 3: METHODOLOGY

Section 1 Choosing a research methodology

Qualitative versus quantitative

A review of some of the literature on research methodology has identified two main strands: quantitative and qualitative. The first refers to the scientific, empirical tradition, the second to the naturalistic, phenomenological mode (Burn, 1997, p.3). Emerging from that review, the characteristics of qualitative research were considered to be the most appropriate for this research topic which focuses on the ways in which selected principals of Marist schools may influence the transmission of the charism of Marcellin Champagnat in those schools.

A summary of the characteristics of qualitative methodology which appeared to be most relevant to this study include: naturalistic enquiry, inductive analysis, holistic perspective, personal contact and insight, unique case orientation, context sensitivity, emphatic neutrality and design flexibility. As these characteristics are all encompassed in the Case Study, this became the preferred research model.

Given that the case studies are based on the experience of both the selected principals and their colleagues and followers, the ideographic approach that focuses on each unique situation is not only relevant, but central. The importance of the subjective, experiential 'lifeworld' of the human beings involved is what matters in this study. Eisner's (1979, pp.14-15 in Burn, p.12) observation that 'there can be little meaning, impact or quality in an event isolated from the context in which it is found' further confirmed the appropriateness of the qualitative methodology. A phenomenological perspective was adopted as most appropriate given that the task was to gain some understanding of actions and interactions of the subjects in a particular context.
The quantitative approach was considered as inappropriate for this topic because that methodology depended on 'observable, measurable facts' (Glesne & Peshkin, 1992, p.2), where sampling strategies and experimental designs generally lead to reliable results. These would then normally be able to be generalized to other persons and places. Furthermore, the report would usually reduce data to 'numerical relationships and present findings in a formal, disembodied way' (ibid.). Neither outcome seemed to be relevant or feasible in terms of the chosen topic. Because the qualities involved were 'complex and indivisible into discrete variables' (ibid.), the quantitative method was not suited to this topic.

The case study

Because of its 'non-manipulative' (Eisner, 1991, p7) nature, focusing on situations intact, the case study method was seen as most appropriate to a topic which required reflection, description, and explanation. Furthermore, Arbuckle (McMahon 1993 p.152) has pointed out that the case study suits a study of religious congregations and their schools because in a 'flesh and blood' way, it discusses particular individuals rather than 'agents of change'. As faith is a very personal and subjective attribute, the human element is essential.

Religious congregations have been in existence for a very long time. They have strong oral traditions. Much of their story is bound up in their community life, their practices of reflecting on relationships and in their interactions with others engaged in their mission. These characteristics, among others, are further justification for using the case study.

Eisner (1992, p.7) has noted that the researcher is 'the instrument that engages the situation and makes sense of it ... it is not a matter of checking behaviors but rather of perceiving their presence and interpreting their significance'. Furthermore, as Merriam (1988, p.7) has stated, the case study is more appropriate when it is 'not possible or feasible to manipulate the potential causes of behaviour and when the variables are not easily identified or are too embedded in the phenomenon to be extracted for study.' This applied to the participants and the chosen topic.
Eisner (ibid.) has described the qualitative method as non-manipulative in that it studies situations intact. There was a need to become immersed in the setting and lives of the subjects in order to gather the data. The contextual nature of the data was very significant because it shaped and embodied the passions and values that are expressed variably in time and place. (Peshkin, 1988, p. 418). This seemed particularly applicable to both the topic and the participants. The relevance of context in terms of social, historical and temporal aspects cannot be dismissed in regard to the topic being researched.

By its very nature, the topic involved telling the stories of others. As such, it was 'anecdotal' and descriptive and so the narrative form was more appropriate because data was usually expressed in words rather than in figures. Furthermore, it was data that could not be broken into discrete units. The language used, the nuance of expression and tone, the pauses, the times of silence all contributed to the stories being told.

Direct quotations from participants became an important sources of data. Given that the phenomenological approach recognises that nothing can be regarded as trivial (Bogden & Biklen p.30), close attention to what was being said was necessary. The importance of engaging with the subject who was telling the story became essential. The researcher's direct personal contact and empathetic neutrality were necessary characteristics in such data gathering.

In examining the ways in which the selected principals may influence the transmission of charism within their schools, it was necessary to regard each school setting as an important source of data. As Bogden and Bicklen (1992, p32) have noted, human behaviour is significantly influenced by the setting and such actions will be best understood when observed in the setting in which they occur. The physical setting itself offered crucial data, especially in this study where such things as the physical symbols, the pictorial displays, the sign posting and the particular configuration of space conveyed attitudes that were relevant to the ways in which charism may be transmitted within those schools. The relevance of a naturalistic form of enquiry whereby one studies real world situations as they unfold, acknowledges the significance of the context. In these case studies therefore, each principal was studied in the context of his own school.
The interpretative approach was most appropriate for this topic because there were no hard and fast answers. There was a need to look at attitudes and behaviors, and make interpretations based on them. The focus of the studies was on a 'process' rather than a product or outcome. Data were analyzed inductively in that the theory emerged from the bottom up rather than from the top down, the latter a process that focuses on data to prove a prior hypothesis. By contrast, this inductive analysis approach built a whole from gathering together the parts as they emerged. It is described as 'grounded theory' (Glaser & Strauss in Bogden and Biklen, p.32).

As noted in Bogden and Biklen (ibid.) 'meaning' is of essential concern in qualitative methodology. It is the ways in which the participants interpreted the significance of their experiences and their perspectives on those experiences that were central to this research.

A review of the characteristics of case studies that Merriam (1988, p.12) has summarized from others' writing on the topic pointed to the suitability of that method for this topic. Guba and Lincoln's (Merriam, 1988, p. 12) 'conversation-style format', 'thick description' and 'holistic and lifelike' reporting aptly describe elements of methodology most appropriate because they enabled situations to be analyzed and documented with examples and quotes. What further appealed in this model was Helmstadter's (Merriam, 1988, p. 12) view that the case study 'can be used to remedy or improve practice'. By virtue of its heuristic nature, the case study enabled evaluations to be made and conclusions to be drawn about the ways in which the subjects influenced the transmission of charism.

This possibility was considered important. There is an increasing interest in maintaining and nurturing the charism of Marist schools. If the study was able to suggest ways in which this may be achieved, then it may provide recommendations as to what actions are more likely to contribute to such an outcome.
Section 2  The study sample

The principals selected for the study included two Marist Brothers and one lay person. The two Brothers have been principals for 20 and 26 years respectively; the lay person has been a principal for 9 years.

The selection of principals for the Case Studies was not randomised. It was considered important to study principals who demonstrated exemplary practice, each in his own way. It was also important to have a lay principal if there was to be some point of comparison between those who may have acquired their understanding of charism through living in a religious community and those who may have acquired it in other ways. At the time of undertaking the study, there was only one lay principal in a Marist secondary school, within the Province selected for the study.

The reasons for selecting the principals also included a perception, on my part at least, that each had demonstrated in his own way a sense of the charism of Marcellin Champagnat, and a desire to lead a school that fosters the charism.

Furthermore, each principal had his own style of leadership. Whilst there were obvious similarities, there were also differences. The influence of leadership style on the transmission of charism was another consideration of the study.

In addition, the schools that these men lead are representative of Marist schools in Australia in that across the three, they cater for students across the range of socio-economic and ethnic backgrounds. They have different histories in terms of the involvement of Brothers and also differences in ethos.

As all three principals had been in their current schools for several years, I believe that there had been sufficient time for their leadership, and therefore the ways in which they may influence the transmission of the charism, to have impacted upon their school.
Below is a summary of the schools selected with some personal observations on particular aspects that were apparent.

The schools are:

Case Study 1

School A: Coeducational (Boarding)

Years 10–12 (approx 890 students)

Established 1897

Principal Marist Brother

The century old, capital city school could be considered at the upper end of the socio economic range of schools within the Province. Its clientele is mainly middle to upper class Anglo-Australians. Originally a boys’ school, it has been co-educational for the past twenty years. The Old Collegians, however, are strongly influenced by the male membership, some of whom form an important power base within the College.

Many former students want their children and grandchildren to be educated at the College. They value their own experiences and would like to see them continue. The College enjoys an increasing demand for enrolment places.

There is both a strong sense of tradition and a desire to maintain the tradition. Its culture, to this observer, could be described as that of a boys’ school which has admitted female students. For many, academic success is second only to sporting prowess.

It has been noted, however, that the current principal has worked hard in an effort to change some of the emphases, especially in terms of faith practice, equality of opportunity and integrity of the curriculum. The introduction of boarding for girls has been one such initiative aimed at changing the culture. The boarding component of the school is considered to be very important
and much emphasis has been placed on providing for the strong demand for boarding places, hence new buildings.

In terms of physical environment the school appears to be one of the 'establishment' – a well-endowed property with historic buildings, spacious grounds and an aura of 'privilege'. The reality is not necessarily so – some 10% of students are receiving some form of fee relief.

Case Study 2

School B: Boys

Years 7 – 10 (approx 215 students)

Established 1920

Principal Marist Brother

This school is at the opposite end of the spectrum from School A. Superficially, it could be considered as more in keeping with the expectations of a school espousing the Marist philosophy. Built in the inner suburbs of a capital city, originally to cater for the children of working class Catholics who were the factory workers living there, the school has suffered a decline in numbers as the population base has changed. Its clientele comprises many ethnic groups. They are the children of working class families – often single parent, social welfare recipients, many of whom struggle to pay the minimal fees charged. It is classified as a disadvantaged school.

It is on a crowded site and whilst great effort has gone into providing a pleasant environment, the limitations are apparent. It does not have the extensive playing fields and grassed areas of either the other two schools.

Again, there is a strong sense of tradition especially in terms of serving those most in need. The extension of pastoral care beyond the school walls into families is very apparent and a key aspect of the principal's vision for the school. There is a strong sense of 'family' about the school. This
can probably be accounted for, in part, by smaller numbers and the presence of more Marist Brothers on staff than either of the other schools. This is a deliberate policy on the part of the Brothers to serve this school.

Former students, especially those who have 'moved up in the world', are more likely to send their children to other, more 'prestigious' Catholic schools, however, which are perceived to offer 'more'. Despite this, fierce loyalty to the school still exists, especially in some long standing members of staff, some of whom are former students.

The declining enrolments will see the school amalgamate with another Marist school in 2000.

**Case Study 3**

School C: Boys

Years 7 – 12 (approx 1150 students)

Established 1950

Principal Lay

Originally located on the opposite side of the same capital city as School B, but in a more affluent suburb, the school moved to its current site in 1963 when more space was required. Now occupying spacious grounds and well equipped, purpose built facilities, it serves a rapidly expanding residential area comprising mainly middle class families, many of whom are first generation Australians who could be described as the 'nouveau riche'.

Academic success is considered important, as is sporting success. The emphasis is on providing a sound, balanced education and considerable energy by both the current principal and his predecessor has gone into encouraging the more artistic strands of a comprehensive education.
Despite the best efforts of the principal, the Catholic and Marist aspects probably do not rate as highly with some parents as the opportunities for a ‘good education’ at an affordable ‘private’ school. Parents, however, are active in and supportive of the school.

Whilst there is not the strong sense of tradition found in School A, there is a great loyalty to the school and a sense of being Marist, especially among some staff and students.

The atmosphere could be described as comfortable egalitarianism.

The limitations and delimitations of the study.

Those factors which cause restrictions and qualifications to be placed on the findings of any research are considered to be limitations, whilst establishing boundaries for the research are defined as the delimitations. Qualitative research, by its very nature, will encounter both. This is particularly so in a case study such as this research undertook because of the narrow scope of the study.

One of the limitations of the study is that there appears to have been little research undertaken in English speaking countries on how Marist or other charisms have been transmitted to laity. There are no theories on models of transmission upon which to base research.

A second limitation is that only three principals are being studied. It is not sufficiently broad to draw more general assumptions as to how principals may influence the transmission of charism in either Marist schools or schools conducted by other religious orders. However, each of the three case studies is embedded in the study of the three schools involved. Data are gathered from multiple sources in each school, ensuring that the picture of each principal is not based on a self-report.

My professional relationship with the principals involved may be another limitation. I am a colleague of two of the principals, working on Marist committees with them. I specifically mention these limitations as factors about which I am aware and which have guided my research.
In terms of delimitations, the fact that the three selected principals are male may influence the findings. It may be that females operate in a different style in regard to the research question. It was not possible however, to examine this influence because there are no female principals in Marist schools in the Province in which the study was undertaken.

Probably the most significant delimitation would be that the phenomenon of transmission of charism is very much dependent upon the perceptions of the principal and the other respondents as to what constitutes 'charism' and the ways in which it may be transmitted. Whilst the findings of this case study may be applicable to Marist schools generally, and possible to other Religious Orders, no such conclusions are drawn or implied.

A further delimitation is that in examining the role of principals only, the study does not address, at least directly, what others within the school community may contribute to the transmission of charism. In reality, charism is likely to be transmitted by a number of people.

In addition, the study focuses on the transmission of charism, in its theological sense, as distinct from culture. The reality may well be that such a separation may not be entirely realistic in that each will influence the other. The scope of this study did not allow for pursuing such theories.

Section 3  Data collection and analysis

Data was collected in the following ways:

Interviews

Interviews were the most significant form of data collection. Given that the purpose of the study was to invite participants to describe and reflect upon their values, attitudes and actions in relation to transmitting the charism of Marcellin Champagnat, it was essential that they were given the opportunity to tell their story. Participants' perceptions were central to the study. 'By learning the perspectives of the participants, qualitative research illuminates the inner dynamics of situations – dynamics that are often invisible to the outsider' (Bogden & Biklen, 1992, p.32).
This was of critical relevance to a study that was exploring in part, the participants' faith and deeply held values.

Three types of interview methods were used. These are described by Patton (1980 pp.197 - 205; Merriam, 1988, pp. 71 - 86) as:

a) general interview guide (the interviewee was provided with a list of questions to be covered in the interview)

b) informal conversational (questions flowed from the context)

c) the standardized open interview (consistent use of a framed set of questions)

The interview type chosen depended on the subject. Both the general interview guide and informal conversation were used with the principals because of the personal nature of their interpretations as to the charism of Marcellin Champagnat and the ways in which they believed they influenced the transmission of the charism.

The general interview guide was used with other adult participants because of time limitations and in order to maintain consistency across the sample in the questions posed.

The open-ended interview was the most appropriate to groups i.e. students and representatives from the wider school community groups.

Participants

a) The Principal

The primary participant and subject of each case study was the principal.

In two of the three cases, the formal interviews were conducted in the principal's office. In the third case, the interview was conducted in the school's boardroom where all other interviews at that school were also conducted. The choice of the location was the principal's.
Less formal interviewing occurred with each principal as we moved around the school, met with
groups of staff and students, attended school functions and through telephone conversations.

Each principal was supplied with a written list of questions at the time of writing to request his
participation and, again, before my arrival at the school. (Appendix 2)

b) Other Participants

In conjunction with the principal, or the person nominated by the principal, other members of the
school community were selected according to their interest in the topic, willingness to participate
and their availability. Each participant was supplied with a list of questions when they were invited
to participate. (Appendix 3)

Members of the school communities who were interviewed included:

.i. Three/four teachers

.ii. One non-teaching staff member

.iii. A group of students

.iv. Members of the wider school community (in two of the three schools)

Interviews were tape recorded with the participant’s permission. Transcripts of interviews were
 supplied to individual participants for checking purposes prior to analysis of the data.

One possible limitation of the participants related to the selection process. In School A, I was
assisted in the selection process by the Deputy Principal. In Schools B and C, the assistance
came from the principal. This may have caused some bias to occur, although this was not
obviously apparent from the responses obtained.
Observations

Noting the importance of the contextual setting of the data and the influence of the setting on the participant's behaviour, it was considered desirable to observe each participant in his environment where he was interacting with others.

In addition, as has been noted by Bogden and Biklen, (ibid., p.37) the physical setting can yield relevant data. In a school which espouses a particular religious charism, the importance of the such things as religious practice and the use of symbols associated with that practice, emphasis on tradition and history, allocation of resources and use of space - for example the location of the principal's office in relation to student access, made their own statements about the influence of the charism.

Where feasible, the following opportunities for obtaining data were exercised.

a) Staff meetings

b) Other school committees in which the principal is involved e.g. Advisory Committee

c) School masses, assemblies, cultural and sporting events and social gatherings

d) Physical environment - buildings, grounds, facilities, symbols, etc.

It was not possible to undertake data collection in each of the above categories for each principal. A selection was made across each school and each principal, according to what was available and time constraints.

Document analysis

Written material provided a rich source of data for this research topic. Not only was the content important, but the manner in which the content was presented reflected the particular principal's emphases on certain aspects of the charism as that principal had interpreted it.
The following documents were analysed in order to gather data.

a) Mission/vision statements
b) School prospectuses, policies, annual magazines
c) Written communication to parents e.g. newsletters
d) Curriculum documents
e) Staff memos etc.

Analysis of data was undertaken in the following ways:

Fieldnotes

Detailed fieldnotes describing what was seen, heard and experienced have been kept. In addition and, as Bogdan and Biklen (1992, p. 107) have pointed out, reflections and hunches on those observations have also been noted. The importance of the reflective data was to constantly monitor my 'relationship to the setting ... (and) the evolution of the design and analysis' (ibid. p. 121).

Photographs formed a component of fieldnotes.

Taped interviews

Taped interviews were transcribed to assist analysis and checking purposes. Each participant was requested to check the transcription and to delete any material that they did not want used in the final analysis.

Grids

The construction of grids (Hurworth, 1998) which grouped the data according to certain criteria were used to assist in analysis.
Section 4 Validity and reliability

Merriam (1988, p. 63) has pointed out that ‘all research is concerned with producing valid and reliable knowledge in an ethical manner’. As Bogdan and Biklen (1992, p.14) have noted, ‘the researcher’s primary goal is to add to knowledge’. If it is to do that, then the validity and reliability of the data need to be ensured.

One of the criticisms of qualitative research is that by its very nature, it may be subject to prejudices and opinions on the part of the researcher. Recognition of this possibility requires that certain actions be taken to eliminate this as far as possible. Merriam (1988, pp.166-177) has discussed both internal and external validity. The former refers to how well the findings match what is really there. External validity, on the other hand, relates to how one may apply the findings of one study to other situations.

The following steps (Merriam, 1998, pp.168-169) were undertaken to protect the internal validity:

a) triangulation – interviewing other people with whom the principal interacted was the primary method of checking the validity of the data

b) member checks – the principals have been invited to check the findings for accuracy and plausibility of findings

c) peer examination - colleagues have been invited to comment on what has emerged from the data collection

d) participatory research - participants have been invited to comment on all stages of the study

e) clarifying my biases and prejudices at the outset. Bogdan and Biklen (1992, p.14) suggested that this could be overcome by taking ‘detailed fieldnotes which included reflections on [my] own subjectivity’.
Further measures included the use of an audit trail, verbatim quotes and 'thick description'.

Long term observation, which was another step that could have been used, was not feasible in this particular case study because of my distance from the locations of the case study schools.

**Reliability** i.e. 'the extent to which one's findings can be replicated' (Merriam, 1988, p.170) is according to that author, closely linked with validity. Quoting Goetz and Le Compte, Merriam (1988, p.172) has suggested that to ensure reliability it is important to explain the assumptions and theory behind the study, describing subjects and the reasons for selecting them and the social context from which the data has been collected. This has been done in Section 2 - The Case Studies

**Section 5 Ethical considerations**

Bogdan and Biklen (1992, p.49) have noted that the two dominant ethical issues in research are informed consent and protection of the participants from harm. Following the guidelines of the Ethics Committee of the University of Melbourne, an application setting out full details of the research project was submitted and approved. All requirements have been met in accordance with the approved application.

In order to observe all requirements, written consent to participation was sought, having first provided each participant with:

a) a written explanation of the purpose of the study

b) a guarantee of their full control over the use of any material/information provided, including anonymity.

Where interviews were conducted with minors, written permission from the parent or guardian was also obtained. All interviews with minors were conducted in a group setting (Appendix 4).
All written material, including interview transcripts and my interpretations of the data, has been submitted to the participants for checking and final permission for inclusion in the report.

In each school, I was introduced to the staff and the purpose of my study was explained.
CHAPTER FOUR: FINDINGS AND INTERPRETATIONS

Introduction

The case studies which were undertaken to ascertain ways in which the selected principals of Marist schools may influence the transmission of Champagnat's charism within their schools have produced findings specific to each case. As well, there are experiences that are applicable across the three.

As noted in Chapter 3, Eisner's (1979) observation that there is little value in studying an event out of the context in which it occurs, is particularly relevant to this study. The ways in which the principals influence the transmission of the charism of Marcellin Champagnat within their schools are integrated with the particular culture created in each school. Whilst each school's culture reflected the Champagnat's charism as interpreted in terms of the local environment, there were common elements to be found. As such, this study concurs with the one undertaken by Green (1999, p. 33) who noted that 'although the schools were not culturally identical, they did have in common core cultural values to which they gave articulation and expression in very similar ways.'

The observations and interpretations from my case studies have been discussed under headings that reflect the major issues to emerge. These include:

# the ways in which the schools reflected aspects of the charism,

# the principal's own understanding of the charism,

# the ways in which he believed he may influence the transmission of that charism within his present school,

# the influence that his style of leadership may have had on the transmission of that charism.
In addition, some observations as to factors which may have inhibited the transmission of charism have also been noted.

The codes used are as follows:

A, B and C refer to Principal A, Principal B and Principal C and their respective schools.

RA1, RB2 etc. refer to respondents other than the principal from the three schools. Each participant has been numbered.

SRA etc refers to students' responses from the three schools.

T.I. refers to taped interview.

Section 1 The principals' understanding of the charism of Marcellin Champagnat

It was critical to gain an insight into each principal's understanding of the charism of Marcellin Champagnat because this understanding, presumably, would underpin their efforts to infuse it in the culture of their schools.

Common elements emerged. These included a 'call to educate the poor, rural youth in faith and all other aspects of learning' echoing Marist beginnings; the importance of presence, in 'being the listening ear', and engendering a family spirit and welcoming all. Each principal demonstrated a sound understanding of the key elements of Champagnat's charism as reflected in documents such as *In the Footsteps of Marcellin Champagnat* (Marist Brothers, 1999, pp.25 – 70). How they gained their understanding varied. For the two who are Marist Brothers, it would have come from the 'osmotic' [sic] process of living and working in community. Principal A also referred to his academic study which he felt had better informed him on Champagnat's charism and Marist spirituality.

In the case of the lay principal, he believed that his understanding came from direct contact with Marist Brothers and also through immersion in Marist culture through participation in Marist
related activities. It became apparent that these understandings then influenced, and were reflected in, the cultures that emerged in each of the schools.

In discussion, each principal commented upon particular aspects that were important to him. Principal A (A, T.I. 1998) saw charism as something that is shaped by time and place; it is subject to both personal and community discernment and is re-interpreted according to one’s relationship with God. It is not something for him that could be interpreted alone – ‘unless we’ve got both [personal and community discernment] we are not being true to the charism’. Community, therefore, became an essential part of that charism. For him, it was not just the religious community within which he lived. The notion of community was extended to his school and to the community beyond.

Marcellin Champagnat was seen as a ‘self starter’ by Principal B (B, T.I. 1999): ‘Champagnat saw the need and went out and did something about it’. There was a focus on service as an aspect of the charism. ‘The Marist Brothers will get in ... they do this and that and it helps them to be aware of things’. The ‘hands-on’ approach was seen as very important. This response may also have reflected his experience, much of which had been in primary schools where the principal is more likely to be directly involved in both the teaching and pastoral care of the students.

In the case of Principal C (C, T.I., 1998), a strong message for him in the charism was that ‘no-one is excluded’ and that all are given the opportunity to better themselves. The emphasis he placed was on ‘kids regardless of who they are’ and in terms of the school that meant valuing them ‘more than anything else the school has to offer’.

Each principal had come to his own understanding of what the charism meant for him. There were differences in the ways in which these were expressed, reflecting different perspectives. Principal A took a more intellectual and spiritual approach to the interpretation of charism. His extensive studies and writing, and his broader involvement in both Catholic education and Province responsibilities have given him what could be described as a more academic view of
what constituted a school that followed the charism of Champagnat. He was more likely to write about the charism about which he showed a deep and measured understanding.

Principal B (B, T.I., 1999), however, was more likely to enunciate his understanding through his actions: 'it is a matter of being I do yard supervision I take relief lessons I sign everyone’s diary four times a year I think it is the person, in being around'.

For Principal C (C, T.I. 1998), it was important to create an environment where ‘every kid has the opportunity to better himself or herself and where no kids will be excluded on the basis of ability’, to make the environment ‘as welcoming and supportive as possible’.

I was left in no doubt as to the sincerity of each principal and his commitment to the charism. Whilst there were minor variations in their emphases of what were the core issues for each of them, and variations in their articulation of what the charism meant for them, the common characteristics, as noted in Chapter 1, were present.

Section 2  Features of Champagnat’s charism emerging in the schools

Each principal was asked to identify in what ways he believed his school demonstrated aspects of Champagnat’s charism. Whilst common points emerged, there were variations which reflected to some degree, both the cultural environment of the school and the particular emphasis of each principal. For example, the principal of School A, perceived to be a more affluent school catering to those desiring academic achievement, identified a love of learning as one important aspect. Principal B however, whose school was seen as serving the more materially deprived students, saw the school as one where the ‘little people will see us as a great school because they got a start here’ (B, T.I., 1999).

The importance of caring for students and nurturing open relationships featured prominently in each principal’s observations. These aspects arose directly from Champagnat’s exhortation to love all children equally. Hence, emphasis was given to making each student feel valued through such features as pastoral care programs, sharing of faith and prayer through voluntary masses...
and liturgies, and the determined efforts made to keep and 're-direct' the difficult student. The need to be 'present' to students was conveyed.

Examples of the caring nature of the school varied, but the common theme emerged. Principal A (A, T.I., 1998) believed that in his school there was a climate of 'gentleness', where there was a love between teachers and students. Similarly, Principal B (B, T.I., 1999) commented that 'people feel welcome here no matter how bad their problems'. In School C, the principal felt that support services, which supported both the students and the teachers, were vital aspects to a school espousing Champagnat's charism (C, T.I., 1998).

These observations were supported by the comments from other respondents in each of the schools. One staff member (RB1, T.I., 1998) presented her perceptions: 'we are walking alongside the kids...we always work with the kids no matter what they have done ...we have got the perfect opportunity to carry out the charism'. Another (RA4, T.I., 1998) commented on the concept of family and 'the care for each other and concern for the whole family'. In one school, a staff member observed that there was 'an obvious sense of need to care for the student at risk'. A teacher (RA2, T.I., 1998) noted that she had 'become much more gentle' in her approach to students as a result of understanding the charism of Champagnat and what was expected of her as a teacher in a Marist school.

Interviews with students confirmed the observations made by the principals and the staffs. In each school, the students believed that the staff genuinely cared for them and their well being. Each group of students illustrated their beliefs with examples, some of which had been personal experiences. Likewise, members of the wider school communities made similar comments as to the quality of care; concern for the individual student being a feature that they noted. In informal discussions, some parents reflected that the quality of pastoral care had been a major influence on their choice of school.

It was clearly apparent that each school endeavoured to live out this aspect of the charism. Mission statements, school policies, pastoral care structures, student welfare services and staff
attitudes are just some examples that bore testimony to the intention. Whilst it is easy to proclaim such platitudes, and there would undoubtedly be examples to argue that this aspect of the charism was not always being enacted, each school was genuine in its desire and generally successful in its endeavour, to ‘love them all equally’.

The creation of the family spirit which Champagnat encouraged; ‘the spirit of a Brother’s school ought to be a family spirit’ (Furet, 1947, p.430) was a related aspect that each principal spoke upon. Again, each school encouraged this element in various ways. Saturday sport where staff, students and parents freely interacted, providing educational programs for parents of adolescents, and assisting parents in need to access social welfare benefits were some examples noted. Furthermore, each principal commented that no student who desired a Catholic education at that school would be refused entry on financial grounds. Even the two more affluent schools had relatively high enrolments (approximately 10%) of families receiving fee relief. Such actions support the notion of ‘helping each other out’ as usually happens in a family. Each school demonstrated a strong commitment to providing opportunities to both foster and enhance the family unit and the school’s shared responsibility with the parents in the education of their children.

The sense of family spirit was particularly evident in School B, possibly a reflection of its much smaller numbers and also the presence of more Brothers on staff over a longer period of time. Students at this school commented on one Brother in particular – ‘Br.G was great; he would fix your bike’, ‘when you were in trouble, you could go and talk to him down in his shed’ (he was on the maintenance staff) – (SRB, T.I. 1999). A sense of a ‘father figure’ came through and this was probably very important in a school where many students did not have a male role model at home. It also demonstrated that whilst the principal may influence the transmission of the charism, other people can have a pivotal role in doing so.

Learning about the charism through learning about the Founder was considered an essential aspect of the faith life of each school. At each school, units on Marcellin Champagnat were included in the Religious Education programs. Statues and pictures of Champagnat featured in
each school as did displays of Solidarity projects in which the schools had participated or were supporting through fundraising. Linked to this, in each of the schools there was a strong emphasis on participation in community service through a variety of different activities. As Principal C commented, it was important that students learned that serving the community involved leadership but such leadership was not necessarily rewarded in accolades. Even in School B, where students were considered to be disadvantaged, the principal (B, T.I., 1999) saw it as important to 'sensitise them to the missions and ... that there are other people who are hurting'.

Discussions with students in each school revealed varying degrees of knowledge of Champagnat and what it means to be Marist. The feast day, the statues, Solidarity visits and the presence of Brothers were all aspects that were mentioned. Again, School B's students appeared to have the more thorough understanding and this may have been a reflection of their exposure to more Brothers in a smaller community. It may have also reflected the curriculum that included more emphasis on Champagnat and Marist ethos. The students in each school, however, demonstrated some knowledge, understanding and acceptance of what a Marist school espoused.

Each principal observed that those aspects of the school that demonstrated the presence of the charism, had built up over time. There were different emphases in each school, reflecting in part the history of the school as well as the principal's interpretation of what was essential to nurturing and sustaining the charism at that particular point in time and within the current culture. In part, the views espoused by the current principals were reflections of their understanding and experiences of the charism, and the ways in which it should be present within their school. It was clearly evident to me that each school demonstrated aspects of the charism through the culture that had been created and the practices that were undertaken.

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4 Solidarity refers to projects undertaken by the Marist Brothers which are in solidarity with poor and underprivileged groups and communities across the 75 countries in which the Marist Brothers work. Solidarity projects are coordinated through the General Council of the Marist Brothers in Rome. Each Province is expected to support certain Solidarity projects, usually within its own region, but not necessarily so.
Noting Sergiovanni’s (1990, p.91) observation that the daily business of the school is where the culture is both formed and reflected, I believe that each school’s ‘daily business’ was informed by Champagnat’s charism. Whilst not all in the community were necessarily conscious of this or committed to it, the schools all reflected, each in their own way, a Marist philosophy of education. The nature of the pastoral care, the emphasis on family spirit, the faith life and the friendly, accepting atmosphere that prevailed – the way things were done - were just some of the characteristics that made me feel I was in Marist schools.

**Section 3 The ways in which the principal may influence the transmission of Champagnat’s charism**

As noted by many of the writers on educational leadership and discussed in Chapter 2, the principal’s leadership style will be pivotal in determining the culture of the school. McMahon (1997, p.4) in writing about the leadership of a Catholic school notes that while ‘culture building is by no means the sole prerogative of the leader ... it is on the leader that much of this responsibility falls.’ Starratt (1993, p.19) likewise notes that leadership energises all levels of the school and that ‘the point of leadership ...is to pursue a dream (ibid., p.43).

Elements of leadership style that emerged as relevant to this study are discussed below. Whilst by no means an exhaustive examination of leadership, the following aspects appeared to be significant in the principal’s potential to influence the transmission of charism.

**Personal commitment to the charism**

It was Senge (1990, p.211) who wrote that ‘shared visions emerge from personal visions’. If the principal is to encourage others within his school community to share in creating a school which reflects the charism of Champagnat, then it follows that there would be a personal commitment to that charism which shaped his vision for the school.

Each principal saw it as critical to live out in some way his understanding of the charism, if he was to have any impact on sharing that charism with others in his school. Whilst how this was done
varied with each principal and his particular interpretations, again there were common aspects. Central to this was the principal's own faith practice, the importance of prayer and of discernment. One described it in terms of being 'authentic' to his calling.

The particular qualities that each principal brought to his role could be seen to be elements of his personal commitment. One principal was seen by his staff as having a deep love and understanding of Champagnat that came through very clearly to his staff. One staff member (RA3, T.I., 1998) commented that, 'he lives what he sees is the charism of Marcellin Champagnat. Another principal was described by a staff member in terms of his kindness and compassion, 'especially for the kids who are having problems – he will go to the nth degree to help' (RB2, T.I., 1999). In the case of the lay principal, some commented on the importance that he placed on maintaining the Marist ethos, so that for them, the school seemed no different from when they had a Brother as principal.

There was a sense of integrity and authenticity in each principal's personal commitment to living out the charism as each understood it. They have endeavoured to interpret the charism and espouse it according to their own understanding, and in the context of their particular school. Overwhelmingly, their school communities respected these endeavours. Coupled with their own strong faith practices, the principals represented committed and credible followers of Champagnat.

**Articulation of the charism**

Central to sharing the charism was articulation of the charism. If people are expected to have some understanding of, and commitment to the charism, they have to know what it is they are being asked to 'take on board'.

As mentioned before, when there had been Brothers in the schools, understanding of charism came by some form of osmosis. As Principal A (A, T.I., 1998) explained it, in his early days as a Brother, he did not understand the word 'charism' and knew little about Marcellin Champagnat,
but what he saw in those Brothers with whom he both lived and worked, were the qualities that inspired him. He modelled himself on those Brothers who had influenced him.

Now, with very few Brothers in schools, and none in some, there is a need to explicitly articulate the charism if it is to influence the culture of the school. Both Green's (1999) and Hilton's (1997, pp. 3-7) discussions reiterate this observation. Not only is there a need, there is also a desire on the part of many lay staff to learn more about the charism. Principal B (B, T.I., 1999) expressed it this way: 'partners need to be informed otherwise we are walking but not in partnership ... we have not got something that is so precious that it should not be shared. It is something that is alive, hopefully.'

Articulation of the charism was done in several ways. Each principal saw it as important to write about Champagnat and Marist education in newsletters and other public documents, and to speak about it on public occasions and with staff. Principal A (A, T.I., 1998) maintained that 'charism has to be spoken about and must be passed on and must be shared'. He believed that it is 'stirred in many different ways ... and we have got to provide opportunities for Brothers as well as lay people ... to chew the cud about this'.

For Principal B (B, T.I., 1999) this articulation also included speaking about the expectations of teachers endeavouring to live out the charism. It involved emphasising the 'ordinary things' such as the impression one makes as a teacher entering the classroom - 'there is something special about that moment' – and the importance of 'knowing the person you are teaching'. As one staff member (RB2, T.I., 1999) commented about Principal B, 'whenever he gets the chance, he will talk about Marcellin Champagnat'.

Similarly Principal C (C, T.I. 1998) considered it important 'to talk it up', to talk overtly about Marcellin Champagnat, and to have staff discussions about what the charism meant in terms of certain activities undertaken in the school. It was important, for example, when decisions were made to 'explain those decisions in light of the charism, in light of the mission statement, in light of what the school is on about so that it gets out there in the community'. As one staff member
(RC4, T.L., 1998) from this school observed, 'there is an emphasis put on it in staff meetings and in-services ... when we have full school assemblies ... time and time again he addresses it ... it's something which permeates the school'.

Examination of the various publications provided by each of the schools demonstrated varying degrees of reference to Champagnat and/or elements of Marist education. Sometimes these were quite specific, for example in celebrating the feast day; at other times the references may have been more general, promoting a Solidarity project being one example. In each case, however, there was regular reference to Champagnat, Marist ethos and spirituality and the expectations that being Marist placed on the school and its community.

Most of the staff respondents mentioned and applauded the importance of the principal both writing and speaking about Champagnat, his charism and Marist education. Such actions assisted them in gaining an understanding of the charism, and in the ways in which the charism was meant to shape the school. In describing one principal's approach of mentioning or writing about Champagnat at every opportunity as the 'dripping water' approach, the respondent (RA4, T.I., 1998) believed that eventually it 'got through to people - they can take it or leave it, but at least they know what we are on about'.

Articulation of the vision is essential and a key responsibility of the principal. As Bennis (Sergiovanni, 1990, p.20) has noted, it is important that the leader has the 'capacity to create and communicate a compelling vision of a desired state of affairs'. The importance of the leader's capacity to sharing the vision has been discussed in Chapter Two and cannot be over-stated. Each principal endeavoured to do this. More than that, there was some passion in each of them to do this. It was a task that also came from the heart. They did not take a 'top down' approach, but reflected a genuine desire to share a great gift that was offered to all.

Whilst there was some variation in both the quality and regularity of such sharing, each principal recognised the value of, and the responsibility for, ensuring that the community was exposed to the charism of Marcellin Champagnat and the ways in which it underpinned the school's mission.
Sharing leadership and decision making

The notion of sharing leadership and empowering others to lead came through from each of the principals. Principal A (A, T.I., 1998) saw it as essential that there be a leadership team in the school. He noted that Marcellin Champagnat's charism had a community dimension as reflected in the group of Brothers he had around him at the Hermitage where they 'broke open that charism'. Therefore, in Principal A's style of leadership, it was important for the leadership team at the school to do likewise. This was exemplified in the way in which decisions were taken. It was a process modelled on Champagnat who consulted with his Brothers and, only after a thorough consultation process, did he publish the Rule. In Principal A's school a decision making process had been developed which emphasised the subsidiarity model. The document had been circulated to all staff and was the way in which decisions were expected to be made - at least from a theoretical perspective.

The importance of sharing in the decision making at this school was also raised by other respondents. Commenting on Principal A, two respondents (RA3 and RA4, T.I., 1998) noted that his approach of involving those who are affected by the decision in the decision making process. Whilst one acknowledged that this was time consuming, it was seen to be in keeping with the Marist way. The respondent saw this as reinforcing the notion of family spirit in that he believed families took decisions after discussion and consultation.

A similar view towards sharing leadership was expressed by Principal B for whom sharing the problems and dialoguing about the ways in which issues were dealt with was seen to be important. Whilst he did not put as much emphasis on a team approach to decision making, there was a commitment to discussing the key issues, particularly with his deputy. Staff were also consulted on issues that were seen as relevant to them and one staff respondent commented that this reflected a 'Marist way of doing things'.

Likewise, Principal C (C, T.I., 1998) believed that others needed to be empowered to make decisions at 'whatever level they wish to operate'. They needed to be encouraged to 'make
appropriate decisions, not told what to do'. Whilst describing his style as possibly more Ignatian, based on his earlier experiences of teaching in a Jesuit school, he saw it as 'very much a church model' which could 'work anywhere'. He described his leadership style as one in which he valued individuals and worked hard to ensure that individuals had the opportunity to lead and to serve. This meant that he could not 'afford to be the sole arbitrator'. In considering how he had developed his style of leadership, Principal C felt that it owed something to previous principals with whom he had worked. He also saw it as the model that had operated in this current school under the previous principal and was therefore appropriate to continue. He noted that to try and impose it on a school where the style had been very hierarchical probably would not work because 'people find it much easier if they don't have to make decisions'. Principal C was making the point that while charism focuses on working for others, leaders must respect the current cultural norms of those whom they are leading.

It may well be that when the charism influences leadership in this way, it may also have longer term effects such as raising the professional confidence and independence of individuals. This was an issue that did not emerge specifically from the data and is outside the scope of this work.

Other respondents, when invited to reflect on their principal's leadership style in terms of how it contributed to the transmission of the charism, commented on the emphasis on participation in decision making. Whilst the daily realities sometimes distracted from the bigger picture, there was a sense of living out the charism in those schools where there was a shared responsibility for making decisions.

In School A, the process had been most clearly enunciated and implemented. The principal strongly supported the notion of delegation and subsidiarity. Whilst not all appreciated the benefits of this in that some wanted a more 'hands on' approach from the principal, the principal's commitment to this style of leadership clearly reflected his understanding of Champagnat's way of leading. The principal of School C adopted a similar approach, although from my observations he was more likely to be directly involved in decision making. Both schools have large staffs (around
100 and 110 respectively) and so more overt efforts and documented processes would be necessary if there was to be effective participatory decision making.

In School B, on the other hand, the much smaller staff of approximately 17, could be involved in decision making in a more informal and possibly frequent way such as around the lunch table. The process was not as clearly delineated in this school.

In terms of leadership styles, developing a leadership team and implementing participatory decision making process are congruent with the Marist philosophy, in that they reflect the ways in which Champagnat himself worked with his Brothers. As such, they enhanced the transmission of the charism. According to Starratt (1993, p.72) 'an empowered staff can generate extraordinary energy and enthusiasm' which can only be good for the school in that it is much more likely to achieve its vision. Although the degree to which this was undertaken varied among the schools, there appeared to be a genuine commitment to empowering others in this way. As noted in the discussion of leadership in Chapter Two, encouraging and enabling participation in decision making and valuing that participation are very much in keeping with the role of the principal in a Catholic school and, by implication, the principal of a Marist school.

**Support for professional development programs**

The importance of professional development programs and the principals' support for and active encouragement of participation in such programs were noted as strong influences on the transmission of charism.

Each principal commented on the importance of the *Sharing Champagnat’s Vision* program on influencing staff attitudes towards the charism. They actively encouraged staff to attend, and staff attested to this, believing that such participation had positive benefits for the Marist ethos in their schools.

Respondents who had attended the program also spoke very highly of its impact on their understanding of, and commitment to the charism. One respondent (RA2, T.I., 1998) observed
that those who had been on the program came back ‘changed ... if things were a bit tight and you see a teacher running around flustered, you would go to assist that teacher’. Another (RC4, T.I., 1998) commented that ‘I could talk with some people from forty Marist schools – we were able to communicate about the same things’.

Other professional development activities such as full staff in-service days were also seen by principals as important ways of communicating the charism and its influence on particular aspects of the school, for example, determining the approach to pastoral care. Not all, however, shared the principals’ enthusiasm for such days – ‘this is boring, I don’t want to do this again’, and ‘we don’t want to hear this anymore’ being two responses to annual days which focussed on Champagnat. Most respondents, however, were prepared to acknowledge that it was important to have in-service activities where the charism was explored, discussed and tested in light of the current situation, and that staff did gain value from such activities.

The principals’ encouragement of and participation in effective professional development, such as participation in the Sharing Champagnat Vision programs has been of considerable value in assisting the transmission of charism. Whilst not all staff supported further professional development on this theme, it would seem that if done in a relevant way, such activities had positive benefits.

Other attributes which may contribute to the transmission of charism

An important precept of a Marist approach is the notion of ‘presence’ – especially to the young, Principals, however, also saw it as important to be present and to build strong relationships with staff as well, in order to model Champagnat’s way of educating. This is also important in terms of appropriate leadership in a Catholic school where relationships are seen to be central.

Principal A (A, T.I., 1998) felt that it was important as the leader to be there for people – ‘the call of the angel is when people call me to be with them’, making reference to the Annunciation of the angel to Mary, the Mother of Jesus. It also means that ‘we’ve got to listen to how a person feels when we’re meeting that person’.

62
For Principal B, the notion of presence also implied being of service – ‘you do what has to be done’. It was also a ‘hands on’ approach. It was a leadership style that was not ‘sitting in my office pontificating and handing down’ but one in which ‘I am out there with them’. Principal B described himself as a ‘pastoral type of person’. He felt it was important to ‘pick up the culture and history of a school to find out what really works around the place’. Consequently he saw it as very important that he went out of his office to be with students and staff.

Seeing the principal around the school, especially in Schools B and C, came through in very positive terms from student respondents. They valued the fact that the principal ‘says hello and knows my name’ (SRB, T.I., 1999) ‘asks about my family’ (ibid.), ‘always comes and watches us play [sport]’ (SRC, T.I. 1998). Staff and students commented on such actions: ‘at any function, he seems to be there’ (RB3, T.I.1998), and noted that ‘he’s out with the staff, he’s out with the students, he’s out with the parents’ (RC3, T.I., 1998). The physical presence of the principal in the day-to-day activities of the school was a point that many respondents made when referring to ways in which the principal may influence the transmission of charism.

On the other hand, in School A, the principal’s lack of presence was commented on by most respondents. One staff member (RA4, T.I., 1998) observed ‘a gap between philosophy and practice’ when noting that the principal was often not around. Such comments may have reflected a lack of understanding of the principal’s wider involvement in Catholic education in that state and his membership of various committees at a management level. In addition, his commitments to Province duties also took him out of the school reasonably often – a fact not always known by staff. In this case too, the principal’s more reserved personality possibly contributed to less of a physical presence among them. None, however, doubted his commitment.

The presence of the principal was a factor in his ability to influence the transmission of charism because, for most respondents, he was then seen as living out one of the precepts. Furthermore, it modelled the precept for others. There seemed to be an added credibility to his role as a principal in a Marist school when he was ‘present’ and was available. And yet, in the case of School A, there was general consensus that the principal who was less present had had a strong
impact on bringing the school back to what a Marist school should be. This would seem to point to the fact that the principal does not necessarily have to be always physically present to be transmitting the charism.

Linked to presence is the accessibility of the principal. This was also seen to be important by several respondents. They commented on the fact that ‘his door is always open to the staff’ (BR2, T.I., 1999), ‘he is very accessible to staff and students’, and ‘I find him easy to get along with’ (CR4, T.I., 1998).

The accessibility of the principal in terms of the physical layout of the school was a factor in creating the impression of availability. In School A, the principal’s office was located upstairs well away from both general staff and student areas. In this school, the principal was less well known to students and some staff also commented on a certain sense of isolation, although all found him very welcoming on a one-to-one basis, and always willing to listen to them if they went to speak with him. In Schools B and C, the principals’ offices were located in the main thoroughfares of the schools, with easy access to both students and staff. The students interviewed felt no hesitation in these schools about going to see the principal because they felt they knew him.

The ‘gentle’ approach to leadership style, reflecting the Marial influence on Marist spirituality, was another aspect upon which principals and other respondents commented. Principal B (B, T.I., 1999) believed that his style, which he described as ‘a Marist style’, was more gentle than that exhibited by some other religious orders. He felt that ‘one had to be prepared to challenge when necessary’. It was the manner in which it was done that was important. He may ‘bubble on the inside’ but tried not to show that. It was leadership that ‘involved head, heart and gut’. Principal A (A, T.I., 1998), in reflecting on his style referred to Mary, mother of Jesus, as one who would ‘ponder these things in her heart’. Reflection and prayer were central to his style of leadership. Again, a sense of gentleness emerged.
As Principal A (A, T.I., 1998) commented, 'I don't believe there is going to be any one way of doing it' [transmitting the charism]. This would appear to be a valid statement from the observations made, the reflections of the principals themselves, and the comments of others.

Principal A's leadership style, that was very much one of delegation, and as such reflected Champagnat's style, was seen by some as 'opting out'. It is likely that those people would not have been as receptive to the aspects of charism that Principal A did influence. Others, however, who had afforded themselves the opportunity to discuss charism and its implications for the school with him, or who observed the changes that he had initiated, were able to appreciate the impact that he had made.

In the case of Principal B, his style differed in that he focussed all his energies on the students and the day-to-day running of the school. His direct involvement in classroom discipline issues, for example, gave some staff a sense of the principal being very much there as a backstop and this fitted neatly with their concept of a principal in a Marist school. Some staff felt that he was more reserved when compared with previous principals but the respondents did not express any hesitation in approaching him to discuss issues of concern.

The more outgoing nature of Principal C coupled with his strong commitment to making the school 'a good place to come and work [where] the feeling in the staffroom is really crucial' (C, T.I., 1998) gained positive comments from respondents. The concern for staff was seen as important in that it impacted on morale and that then had implications for the whole school community.

Certain common elements of leadership, however, seem to be more appropriate to those leading Marist schools, if they are to be able to share the charism with the school community. These include the importance of an authentic personal commitment to the charism which is then reflected in every action, having a clear vision and being able to enunciate it, building effective relationships and recognising the right of all to be involved in shared decision making.
Section 4   Factors that may work against the transmission of charism

The three principals and other respondents were all able to identify certain factors that they believed worked against the transmission of charism. Some of these related to personal attributes of the principals, others to the culture and personalities within the school communities.

Principal A (A, T.I., 1998) identified a key blocking force as 'people with closed hearts and minds who won’t stay with the struggle'. This view was echoed by Principal B (B, T.I., 1999) who commented that there were 'staff who don’t want to be involved'. In both cases, they elaborated on their observations explaining that there are adults 'who either don’t want to or can’t keep up with the re-shaping of our world that young people want' (A, T.I., 1998).

For some staff, according to Principal A, the involvement of students in decision making was difficult to accept. They tended to have a more traditional view of teaching and were more inclined to an authoritarian approach. This did not sit comfortably with the Marist way where there was a greater sense of 'journeying together'.

The personal lives and the pressures that teachers faced in their professional lives were cited by other respondents as factors that inhibited the transmission of charism. Some saw the calls to be 'present' to young people as making excessive demands on their own time – ‘you are expected to be involved in Saturday sport’ (RC4, T.I. 1998). There was a tension between the principal’s perception in seeing staff as ‘not as committed’ (B, T.I., 1999) and the staff perception of unrealistic demands being made by the school, ‘under the guise of Marist ethos’ (RA3, T.I., 1998). One staff member commented that the principal (a Brother) did not ‘understand the realities of people’s lives ... they live in a sheltered lifestyle ... they are not quite open to reality’ (RA2, T.I., 1998). It was seen as ‘ok for them to put these views [on the charism] ... but they can’t quite latch on to what today’s world really is’ (RA1, T.I., 1999). Another (RB1, T.I. 1998) noted that for lay people 'it is not as easy to live out in the way Champagnat did', because of the various demands of family, career etc.
Professional demands that came from dealing with more difficult 'alienated' students were seen to create frustration for some teachers. One respondent (RA1, T.I., 1998) commented that 'we have a lot of lost students' and that resources were needed to cater for these students. 'We've got a lot of people who might be alienated from the Marist charism but they're not alienated from the kids. We need support, we need resources'. Her argument was that if it was important to the charism, then 'let's do something about it'. Another staff respondent (RC4, T.I., 1998) pointed out that 'it's very tiring trying to work out the charism when you are dealing with kids who have been given a second chance and they're not taking it'.

Similarly, Principal C (C, T.I., 1998) identified 'having kids at the edge' as one area creating tension. He noted that there are teachers and parents who say 'get rid of the person, dismiss him. Kick him out, and we rarely expel kids. We don't even use that word'. Principal B (B, T.I., 1999) also spoke of the dilemma of deciding whether a difficult student should stay or go, and the negative impact that this can have on staff. He noted that 'you get frustrated and think 'why can't they look at it differently and why can't they do it differently?'

Allegiance to the charism came into question when there were tensions between expectations and the provision of resources, be they material or in terms of personnel and/or time. There also seemed to be some tensions between the understanding of the expectations in the commitment possible by lay people and that of the Brothers. This points up the need to ensure that such expectations are clear and just, and that they do reflect the charism in the current reality. It highlights the need for on-going conversation whereby the issues are discussed and teased out.

Whilst there were practices and situations which, in the minds of some, inhibited the transmission of charism to some people, the impression I gained was that they were not widely spread or too deeply seated as to have a major influence in any of the schools studied. There was also no sense of coercing people into accepting or adopting the charism, only disappointment at those who turned their backs. For those for whom the charism was meaningful, they expressed faith and optimism that one day, the people who had not yet been 'won over' would 'catch the charism' too.
**Section 5  Summary of key points made by the principal respondents**

The table below is a summary of key points emerging from the interviews with each of the principal respondents.

The data gathered from other sources, both through interview and other means, would generally support the points made by the principals.

<table>
<thead>
<tr>
<th>Question</th>
<th>Principal A</th>
<th>Principal B</th>
<th>Principal C</th>
</tr>
</thead>
<tbody>
<tr>
<td>What is your understanding of the charism of Marcellin Champagnat?</td>
<td>• Grace from God</td>
<td>• Something lived out</td>
<td>• Tradition passed to us</td>
</tr>
<tr>
<td></td>
<td>• Resulted from context of the time</td>
<td>• Being perceptive of others</td>
<td>• Committed to offering opportunities to all young people in our educational institutions</td>
</tr>
<tr>
<td></td>
<td>• Young people needed education in faith and all secular aspects</td>
<td>• Goes on a needs basis</td>
<td>• No-one is excluded</td>
</tr>
<tr>
<td></td>
<td>• Community - important element</td>
<td>• Matter of presence - listening ear</td>
<td>• Engender family spirit - parents involved</td>
</tr>
<tr>
<td></td>
<td>• Re-interpret according to context of time and place</td>
<td>• Transmitted by osmosis</td>
<td>• Welcome all - atmosphere and environment very important</td>
</tr>
<tr>
<td></td>
<td>• Lay involvement part of the essence of charism</td>
<td>• Involves head, gut and heart</td>
<td>• Emphasis on marginalised</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Wanted good Christians and good citizens</td>
<td>• Obligation to young whoever they are</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Different ministries but a common goal</td>
<td>• Community aspect</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• We have not got something that is so precious - it is alive hopefully</td>
<td>• Value students more than anything else school has to offer</td>
</tr>
<tr>
<td>Describe a school that embodies the charism of Marcellin Champagnat.</td>
<td>• Faith community, love of God, respect for God, give God time and place</td>
<td>• People feel welcome no matter how bad their problems</td>
<td>• Community feel among staff</td>
</tr>
<tr>
<td>How do you see the charism existing in your current school?</td>
<td>• Love of learning, desire to grow</td>
<td>• Out of the welcome there will be improvement</td>
<td>• Support services e.g. special ed. support teachers as much as students</td>
</tr>
<tr>
<td></td>
<td>• Very open ended</td>
<td>• Less rigid than schools of other Orders</td>
<td>• No hierarchy of different activities - all are valued equally e.g. music</td>
</tr>
<tr>
<td></td>
<td>• Teachers pray with their classes</td>
<td>• Teachers concerned that</td>
<td>and sport</td>
</tr>
<tr>
<td></td>
<td>• Able to say how God is influencing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>What implications does the charism have for the principal's preferred leadership style?</td>
<td>In what ways does the principal believe that he transmits the charism?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>• Importance of a leadership team – consultation on decisions cf. MC and the Rule</td>
<td>• Try to be a MC follower – authentic, think about leadership, role of Marist brothers and do it</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Charism has a community dimension – we break open charism together</td>
<td>• Support for teachers – become directly involved in classroom problems</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Begins with Mary – listen, reflect etc.</td>
<td>• Has to be articulated through newsletters, at meetings etc.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Stay with the struggles</td>
<td>• Talk it up –</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

- their life
  - Physical elements e.g. statues
  - Curriculum units on MC
  - Formalised in the decisions – choose some things and not others
  - Teachers and students mix informally
  - Voluntary Eucharist
  - Third world experiences
  - Family element
  - Gentleness – love between teachers and students
  - Marist role of leadership – roll up sleeves

- students are poor
  - Little people who would see this as a great school
  - Students get a start in life here
  - Has love and concern
  - Does not have to have Marist Brothers
  - Staff prayers – Marianal aspect

- Awards night where every student is recognised
- Remar – a sense of offering yourself to serve others
- Serving community involves leadership but not rewarded in accolades
- Staff have a Solidarity project
- Programs for parents of adolescents

- Importance of a leadership team – consultation on decisions cf. MC and the Rule
- Charism has a community dimension – we break open charism together
- Begins with Mary – listen, reflect etc.
- Stay with the struggles

- Community based
- Family style of decision making
- Lead through service – do what has to be done
- Pastoral – hands on
- Be prepared to take in those who others reject
- Teachers need to know student’s story
- Deciding when someone has to leave for the greater good
- Lead in a more gentle way
- Challenge when necessary

- Have to value individuals
- Work hard to ensure opportunities for individuals to lead
- Empower people
- Those in PORs are encouraged to make appropriate decisions
- Listen to others and then make a decision
- Style is Church model rather than Marist – becomes Marist because of the culture
- Need to be able to sit back and reflect

- In what ways does the principal believe that he transmits the charism?
<table>
<thead>
<tr>
<th>What does the principal believe are the forces that work against the transmission of the charism?</th>
<th>People with closed hearts and minds who won't stay with the struggle</th>
<th>Myself – not having the creativity/personal temperament</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adults who don't want/can't keep up with young people re-shaping the world</td>
<td>Personal pressures on staff in their own lives – less committed perhaps</td>
<td>Staff who don't want to be involved</td>
</tr>
<tr>
<td>Need to empower young people – opposed by some staff</td>
<td>Lack of sensitivity of some staff to student needs especially in some ethnic groups</td>
<td>Lack of sensitivity of some staff to student needs especially in some ethnic groups</td>
</tr>
<tr>
<td>Blocking of ideas because of tradition</td>
<td>Staff who teach subjects rather</td>
<td>Staff who teach subjects rather</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>• Need for personal charism</th>
<th>• Encourage involvement in community projects</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>• Push the boundaries, find new ways</td>
<td>• Emphasis the need for communication, consideration for others</td>
</tr>
<tr>
<td></td>
<td>• Write about MC and Marist education weekly, speak at public functions etc</td>
<td>• Talk about the teacher’s role in staff meetings</td>
</tr>
<tr>
<td></td>
<td>• Encourage Marist Brothers to participate in school functions</td>
<td>• Sensitise students to the fact that there are others who are suffering</td>
</tr>
<tr>
<td></td>
<td>• Include all staff in responsibility for the charism</td>
<td>• Encourage staff to attend SCV seminars</td>
</tr>
<tr>
<td></td>
<td>• Interactions with staff, students and parents</td>
<td>• Expect members of Executive to attend</td>
</tr>
<tr>
<td></td>
<td>• Integrate wider Marist community in the school</td>
<td></td>
</tr>
<tr>
<td>Some general observations made by the principal respondents</td>
<td>than people</td>
<td>• We can have Marist schools with educational opportunities for people to experience the charism - people have to want to share and believe in it</td>
</tr>
<tr>
<td>-------------------------------------------------------------</td>
<td>--------------</td>
<td>--------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>• Need both personal and community discernment to be true to the charism</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Don't believe there is any one way of living the charism</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• There is one charism because there is one man (MC) who received the grace</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Risk that if we don't go back to the Founder then we can take ourselves off track a little</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Charism must be spoken about, passed on, shared otherwise it will die</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• We often don't see the good things - we do it and we get exhausted</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• New Catholic schools that have started and have not got a charism are lost a bit</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• We have a history behind us - something to go on with</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• We are walking in partnership with lay people - partners need to be informed</td>
<td></td>
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</tbody>
</table>

**Conclusion**

The case studies have demonstrated that the principals have influenced the transmission of charism in their schools in various positive ways. Whilst there were some differences in approach, the personal integrity and commitment to fostering the charism in his school was evident in the case of each principal. These attributes were essential in terms of credibility. Furthermore, their styles of leadership, in the main, were appropriate to what is desirable in a Catholic school and to a Marist school in particular. As such, they also contributed to the principal's influence in transmitting charism.
Transmission of charism is not solely the domain of the current principal and this emerged very clearly for me in the course of these studies. In part it happens because of traditions and cultures already established. Other people in the schools can be very influential as well. Those staff who are committed to the charism and who are able to live it out in their own way will also be strong influences.

I also concluded that it did not necessarily require the presence of Marist Brothers, either as principal or on staff, to ensure that the charism was transmitted. Lay people who are imbued with the charism can be ‘carriers of the fire’ albeit in their own manner.
Chapter 5: Recommendations

Introduction

It is a reality that the numbers of Marist Brothers available for school ministry is declining. (pps. 9 – 10, 84) This study has recognised, as others before it, that if the charism of Marcellin Champagnat is to continue to influence the schools that were initially founded by the Marist Brothers and which operate today under that ethos, then certain actions need to be continued and new initiatives undertaken.

From the analysis and interpretation of the data obtained, it is reasonable to postulate that there are certain actions that may assist in the transmission of the charism. These have led to the recommendations that follow.

Principal selection, formation and review

The importance of the principal's own understanding and living out of the charism were most apparent in each of the three principals studied. Whilst the interpretation of that charism may have differed slightly along with the ways in which that understanding was both gained and lived out, the core elements were present. These are considered essential to the 'character' of any school that calls itself Marist. It would seem reasonable therefore, to recommend that those in the role of principal and those aspiring to be need to be both well informed about, and able to commit to the charism. They also need to have leadership qualities that are conducive to transmitting the charism.

The selection of a person for the position of principal in a Marist school should ensure that the successful incumbent would have a knowledge of, and commitment to the charism of Marcellin Champagnat. Furthermore, the leadership qualities of that person should be in harmony with the style of leadership most likely to enable transmission of the charism. As the study has identified, such qualities include being able to formulate and enunciate a clear vision, which enables the qualities of the charism to become the lived experience of the school community.
The recommendations, therefore, are:

1. **Ensure that the role statement for a principal includes the transmission of charism as a responsibility.**

2. **Provide opportunities for principals and those in leadership teams to explore what it means to lead a Marist school.**

3. **Provide mentoring opportunities for those appointed to the position of principal.**

As the principals themselves identified, nurturing and enlivening the charism is seen to be central to (although not exclusively) the role. This aspect, therefore, should also be addressed in any review of the principal.

The recommendation is:

4. **Develop criteria as part of the review process that explicitly address the principal’s role in transmitting charism**

**Staff formation**

It was evident that the staff who had undertaken in-service programs, especially *Sharing Champagnat’s Vision* programs, had a better understanding of, and greater commitment to the charism, and to ensuring that the Marist ethos informed their relationships with students. The value of this program in informing staff was identified by both principals and staff respondents.

The recommendations, therefore, are:
5. *Sharing Champagnat's Vision programs and those of a similar nature need to continue and be made available to as many staff as possible*

6. *Consider the development of other programs that facilitate an understanding of the charism and how it may relate to particular aspects of the school’s program*

The resources of the Champagnat Education Commission, the body established by the Provincial Council to oversee education in the Province, may well be further utilised in this regard.

**School review**

If the charism is to inform the vision of the school, then it should follow that this will be translated into the ‘everyday business’ of the school. As the principals have identified, it is to be hoped that the charism then influences all aspects of the culture of the school. It would seem to be important to monitor this. The process of regular school reviews would be a valuable and seemingly objective way of ascertaining the degree to which the charism is ‘alive’ in the school.

The recommendation, therefore, is:

7. *Develop a process for school reviews that addresses all aspects of school policies and procedures to ensure that they reflect the core elements of Marist education.*

The document *In the Footsteps of Marcellin Champagnat - a Vision for Marist Education Today* would provide a good starting point for such a process, providing as it does, a ‘blueprint’ for Marist educational mission.

**Curriculum development**

The charism does not just belong to the principal and the staff. It is a gift that should also be shared with students because the charism is a gift to the whole Church. As those who have
written on charism have noted, charisms are calls to serve the most needy in our communities at
particular times in history. The charism of Marcellin Champagnat is no exception, focussing as it
does on the poor and marginalised. Students too should also hear the call to be Marist in today's
world. This requires, in part, the development and implementation of relevant curriculum
especially in the area of religious education, and appropriate resources to support that curriculum.

The recommendation is:

8. Develop appropriate units of curriculum and resources to enable students in
Marist schools to gain an understanding and an appreciation of Champagnat's
charism and its relevance today.

Further research
As noted in Chapter 2, there has not been a lot of research on the transmission of charism to lay
people and the implications for leadership in a school based on a charism, especially in terms of
lay leadership. This would seem to be an area ripe for further research as more lay people are
being called to take on the role of principal in schools conducted by religious orders.

The recommendations, therefore, are:

9. Encourage further research into ways in which charism is transmitted, especially
to lay people

10. Encourage further research into leadership styles appropriate to schools based on
a charism

The world has changed greatly from that of revolutionary France in Marcellin Champagnat's day.
Champagnat had little difficulty in finding young men prepared to answer his call and share in his
mission. Today it is both men and women who are responding to that call. Whilst there are still young men who are prepared to join Religious Orders, that is much less the case in western countries. The Australian scene, as already discussed, illustrates this situation. The desire to be Marist however seems to be no less intense, if the numbers of people connected to Marist missions across the seventy five countries in which Marist work is any example. In the schools studied, the enthusiasm of staff for the 'Marist way' was very apparent, and illustrated in part by the support of Sharing Champagnat's Vision programs. It would seem appropriate therefore that some consideration be given to undertaking research which examines the changing face of the Marist world as increasing numbers of lay people choose to follow the Marist way.

The recommendation, therefore, is:

11. Explore what it means to be Marist in today's world, especially in terms of the different calls to Brothers and lay people.

Overview of the study

The purpose of the research was to ascertain the ways in which principals of Marist schools may influence the transmission of the charism of Marcellin Champagnat in the schools they were leading at that particular time. Although there are limitations on the study, not the least of which is its length, the purpose for which the study was undertaken, can be said to have been achieved.

Limited though the study was to three principals and their schools, it has provided some evidence to support the observations that emerged from the literature on leadership with regard to the pivotal role of the principal in influencing school culture, vision and traditions. Whilst these are not charism as such, they are integral to the concept. One cannot study charism without regard to these elements.
As already noted, there is very little literature available which documents the ways in which charism is transmitted, especially among lay people. The findings of this study support and concur with those of Green (1994, 1997, 1999) and Hilton (1997) who have also explored this area of the transmission of charism.

Certain common features emerged as to the ways in which the principal influenced the transmission of Marist charism. These included the commitment to and understanding of the charism as held by each principal, the styles of leadership they adopted and the ways in which they actually lived out the characteristics of a Marist educator. The importance of communication, in all its forms cannot be overlooked. It would be reasonable to conclude from the study that the principal is central to a school being 'Marist'.

The chosen research methodology was the case study and it proved to be appropriate. This research was concerned with each individual's 'deep story'. Faith as such, cannot be quantified or subjected to statistical analysis. It involves the central core of a person's being and can only be explored through each person telling their story.

The case study, however, did have some limitations. The topic involved individuals' personal perceptions and these can be difficult to objectify. Furthermore, the amount of data collected from both the principal respondents and others was far more than could be adequately examined in this study. In some ways, the study seems to have merely 'skimmed the surface' – there is so much more that could be explored.

Despite the qualifications that must be placed on such a study, it has been possible to draw some conclusions from the research, which have led to the recommendations that have been offered.
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Appendix A: Marist Brothers of the Province Currently in School Ministry

(Source: The role of the Brother in schools over the next ten years: Draft Report to the Provincial Council, April 1998)

The table below indicates the ages of the Brothers who are currently in schools. The roles they occupy include: principal, full time teacher, counsellor, Religious Education Coordinator, boarding house staff, bursar. It does not include Brothers who are in support roles, eg: remedial/special education roles, clerical or maintenance roles. Likewise, the list does not include those Brothers who may return to the school ministry sooner rather than later. As for Brothers in other ministries the evidence available suggests that once Brothers move out of school for more than five years they are unlikely to return. There are exceptions of course, but the general age distribution as outlined does not change significantly. Note that the above does not include any increase due to new Brothers entering the school ministry; such Brothers would not be available for at least five or six years. Similarly, the above list is likely to decrease dramatically over the next ten years as a result of infirmity, death or departure from the institute. It should also be noted that only seven of the Brothers listed above would be under the age of 60 in ten year's time.

<table>
<thead>
<tr>
<th>Brother</th>
<th>Age in 1988</th>
<th>Brother</th>
<th>Age in 1998</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>57</td>
<td>16</td>
<td>43</td>
</tr>
<tr>
<td>2</td>
<td>48</td>
<td>17</td>
<td>59</td>
</tr>
<tr>
<td>3</td>
<td>59</td>
<td>18</td>
<td>56</td>
</tr>
<tr>
<td>4</td>
<td>50</td>
<td>19</td>
<td>62</td>
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<tr>
<td>5</td>
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<td>20</td>
<td>51</td>
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<td>76</td>
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<td>14</td>
<td>56</td>
<td>29</td>
<td>49</td>
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<tr>
<td>15</td>
<td>46</td>
<td>30</td>
<td>51</td>
</tr>
</tbody>
</table>
Appendix B: Interview Questions - Principal Subjects

The questions to be investigated include:

- What does the principal understand to be the charism of Marcellin Champagnat?
- How would the principal describe a school that embodies the charism?
- In what ways does the principal see some sense of the charism existing in his school?
- What implications does the charism have for the principal's preferred leadership style?
- In what ways does the principal believe he transmits the charism?
- What does the principal believe are the forces that may work against the transmission of the charism?
Appendix C: Interview Questions - Staff Subjects

The questions to be investigated include:

- What does the staff member understand to be the charism of Marcellin Champagnat?
- How would the staff member have gained that understanding?
- In what ways does the staff member see some sense of the charism existing in the school?
- In what ways does the staff member see the principal transmitting the charism?
- What factors may work against the transmission of charism in the school?
Appendix D: Information for Student Participants and their Parents

Plain Language Statement - Student Subjects

The University of Melbourne

Faculty of Education

Department of Education Policy and Management

Principal Researcher: Dr. Richard Cotter

Other Researcher: Ms. Marylyn Mathieson

1. The Research Project:

1.1 The title of the project is ‘The Transmission of the Charism of Marcellin Champagnat by Principals in Marist Schools’.

1.2 The aim of the project is to investigate how the principal in a Marist school transmits the charism of the Founder of the Marist Brothers, Marcellin Champagnat, within his school.

1.3 The questions to be investigated include:

- What makes a school a Marist school?

- In what ways do students see their school as Marist?

- In what ways does the principal encourage the school to be a Marist school?

2. Procedures for Data Collection

2.1 The students will be interviewed using the questions in 1.3. as a basis for the discussion. Students will be interviewed as a member of a representative student group of the school.

2.2 The interview will be recorded on audio tape. Notes may also be taken during the interview. The interview will be conducted in one group session. It is anticipated that the interview would take approximately one class lesson.

3. Participation in the Project

3.1 Participation in the project is voluntary and the student may withdraw consent to participate and discontinue participation at any time.

3.2 Parental consent must be given in the case of any student who is under 18 years of age.
3.3 Permission for the research to be carried out in the school has been given by the principal.

4. Confidentiality of Data

4.1 The identity of all participants and participant schools will be disguised, being referred to as School A, Students at School A etc.

4.2 Data will be stored according to the Guidelines for the Management of Research Data and Records as set down by the Ethics Committee of the University of Melbourne. (A copy of the Guidelines will be provided upon request).

4.3 Data will be kept in locked storage for a period of five years and will then be disposed of according to the Guidelines.

5. Further Information

5.1 Any questions and/or requests for further explanation should be directed to:

Student Researcher:

Ms. Marylyn Mathieson
P.O. Box 27
SALE 3850
Tel: 03 5144 2177 (B) 03 5144 4341 (H) 017 159 741 (M)
Email: MLM@s140.aone.net.au

Principal Researcher:

Dr. Richard Cotter
Faculty of Education
Department of Educational Policy and Management
University of Melbourne
PARKVILLE 3052
Tel: 03 9344 8668 Email: r.cotter@edfac.unimelb.edu.au
THE UNIVERSITY OF MELBOURNE

Faculty of Education

Department of Education Policy and Management

Consent Form for Persons participating in a Research Project

Name of Participant: ____________________________

Project Title: The Transmission of the Charism of Marcellin Champagnat by Principal in Marist Schools.

Name of Researchers: Dr. Richard Cotter (Principal)
Ms. Marylyn Mathieson (Student)

1. I consent to participate in the above project, the particulars of which - including procedures - have been explained to me and are appended hereto.

2. I authorize the investigator or his or her assistant to use with me the procedures referred to under (1) above.

3. I acknowledge that:
   (a) the possible effects of the procedures have been explained to me to my satisfaction;
   (b) I have been informed that I am free to withdraw from the project at any time and to withdraw any unprocessed data previously supplied;
   (c) The project is for the purpose of research and/or teaching and not for treatment;
   (d) I have been informed that the confidentiality of the information I provide will be safeguarded subject to any legal requirements.

Signature: ____________________________ Date: ______________

(Participant)

Where participant is less than 18 years of age:

I consent to the participation of ____________________________

in the above project.

Signature of parent or guardian ____________________________ Date: ______________
Author/s: 
Mathieson, Marylyn Louise

Title: 
The transmission of the charism of Marcellin Champagnat by principals in Marist schools

Date: 
2000

Citation: 

Publication Status: 
Unpublished

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File Description: 
The transmission of the charism of Marcellin Champagnat by principals in Marist schools

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