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Transformational Leadership for Marist Schools



John McMahon fms

Br. John McMahon, a Marist Brother for thirty-five years, has had twenty years experience as a principal in three of the schools conducted by the Marist Brothers Province of Melbourne. He is a member of the Provincial Council and his current role is that of Director of the Champagnat Education Commission which has oversight of the schools in the Province. The charism of Marcellin Champagnat was the focus of his Ph.D. which was completed at the University of London. This article continues his great interest in educational leadership, especially that exercised in Marist schools.

Abstract

In this article I discuss the notion of transformational leadership and explain why I believe it to be the most appropriate form of leadership for organisations valuing a religious charism today. I apply this specifically to schools established by religious congregations in the Catholic Church. As a Marist Brother, my particular interest is in schools belonging to the social movement established in 1817 by Saint Marcellin Champagnat.

People search for good leadership. Much is written daily on the topic. The media, for example, looks to politicians, business leaders and sometimes members of a monarchy for examples of effective leaders. Educational leadership is a rich source of academic debate and research. Many books and journals cover such discussions. A recent study of the most common styles of

leadership being adopted in education, revealed that the following six proved to be the most often used in schools (Leithwood, Jantzi and Steinbach, 1999). Each style has its own technical jargon and no one style can be considered to be completely discrete from another. I summarise the discussion in the table below:

Characteristics of Leadership Styles

<i>Instructional</i>	Based on the expert work of teachers
<i>Transformational</i>	Charismatic, visionary and empowering
<i>Moral</i>	Centered on values and ethics
<i>Participative</i>	People centered
<i>Managerial</i>	Focuses on functions, tasks and behaviours
<i>Contingent</i>	Responds to situations

Styles of leadership such as these could, at first glance, be regarded as 'secular'. One might wonder how they fit in with leadership for a school promoting a religious charism. Servant leadership, for example, is not mentioned. This response, however, depends on how we see the sacred and the secular. If we see faith permeating all life, if we see God present in the whole world, then the religious dimension can also be visibly present in all these forms of leadership. Of these six contemporary theories, I contend transformational leadership is the one that gives us the greatest assistance when thinking about leadership for schools with a religious charism. In order to explain why this is the case, let us look first at the nature of transformational leadership and then its relationship to charism.

Transformational leadership

The term 'transformational leadership' was first introduced by James MacGregor Burns in 1978 when he 'identified two broad kinds of leadership: transactional and transformative' (Sergiovanni, 1995, p.117). He described transformational leadership as a process within which 'leaders and followers raise one another to higher levels of morality and motivation. Their purposes which might have started out as separate but related, as in the case of transactional leadership, become fused'. Burns identified transformational leadership in terms of relationships: 'the most powerful influences consist of deeply human relationships in which two or more persons engage with each

other'. He believed people influenced by such leaders are consequently 'transformed' and feel a strong commitment to the organisation's objectives (1978, pp.11-20). I maintain this transformation is the work of the Holy Spirit and the contemporary leader is the servant of this process.

Today many researchers do not differentiate between transformational and charismatic leadership, most seeing charisma or charism as an important component of transformational leadership (Hughes, Ginnett and Curphy, 1999, p.296). As such, the theory of transformational leadership depends significantly on the pioneering work of the German sociologist Max Weber (1864-1920) who, for Gronn (1996), still provides us with the best starting point for any contemporary discussion of leadership. Weber understood authority to be of three types charismatic, traditional and rational (Bottery, 1992):

Characteristics of Weber's Authority Types

<i>Charismatic</i>	Authority accorded to exceptional people by their followers, a phenomenon typical of prophetic religious movements
<i>Traditional</i>	Authority which relies on actions and traditions of the past
<i>Rational</i>	Authority which focuses on rules and categories as exemplified in bureaucracies

Weber's understanding of charisma continues to be significant for the study of authority and leadership today. The current director of the Strathclyde Business School, Roger Gill, develops this understanding when writing that charismatic leaders inspire:

a sense of trust and identification in their followers, and a desire to achieve on their behalf. What they provide is a simple and understandable vision, usually in the form of a goal or objective. ... They are positive individuals who do not dwell upon failures or mistakes. They are also the sort of people who will put themselves on the line in pursuit of their vision, possessing a strong sense of what is good and right (Porter, 1999, p.7).

Since charism is central to our understanding of transformational leadership, let us now look at its nature in more detail. In this discussion I will refer to its theological dimension first and then consider charisma sociologically in the context of social movements.

Charism

The Concise Oxford Dictionary defines charisma as 'the ability to inspire followers with devotion and enthusiasm ... an attractive aura; great charm ... a divinely conferred power or talent' (Allen, 1991). In writings about religious congregations, the word 'charism' is used. Both words are derived from the ancient Greek word 'kharis' meaning 'favour,' 'grace' or 'gift from the gods.'

Theology is very rich in its explanation of the nature of charism. The Second Vatican Council described the primary and perpetual foundations of theology as the written Word of God and tradition. It saw the study of Scripture as the soul of theology and a source of nourishment for Christian instruction. Tradition is seen to be the handing on of understandings which have resulted from the contemplation and study made by believers since the time of Jesus. Scripture and tradition, together with reason, provide essential resources for considering the *theology of charism* (Avis, 1992, p.115). Such a study becomes essential to the study of religious charismatic movements.

In the Old Testament, special people were designated by God's Spirit and anointed to lead the people. In choosing these people, God provided them with the inspiration, or charism, needed for the task. Thus Perkins describes the early leaders of the tribes of Israel as charismatic (1990, p.24). The Spirit transformed these people to actions beyond their known capacity—such as when delivering Israel from its enemies. Saul, for example, was moved by the Spirit to deliver the city of Jabesh-gilead, threatening all those who did not follow him with severe punishment (Hengel, 1981, p.19).

In normal times the loose organization of the tribes of Israel needed no more than the simple government of clan and village elders. When external enemies threatened the peace of Israel, this leadership was not enough, and it was supplanted by the leader who demonstrated the possession of the spirit by the deeds of the spirit. During the period of the judges, the spirit of the charismatic leader was a passing phenomenon: the spirit came upon the leaders during the emergency,

impelled them to a mission, and departed after the mission was accomplished (McKenzie, 1991, p.1290).

In the New Testament, we observe that Jesus was charismatic in the *sociological sense*.

He was exceptional and set apart; endowed with supernatural or superhuman qualities ... He attracted and retained his followers not on the basis of traditional legitimacy or status, but by virtue of his innate qualities and the sense of the divine and numinous that emanated from him. Like a true sociological charismatic, Jesus was detached from the everyday concerns and responsibilities of human life. He forsook family and home, just as he taught his followers to do; he had nowhere to lay his head. He made no provision for the future, teaching his disciples not to worry about what they would eat or what they would wear. He undermined social conventions, especially cultic conventions. Though apparently cautious and reserved about his miraculous signs, he did not deny that they testified to his extraordinary source of authority. It is typical of the charismatic that he is opposed as vehemently as he is supported: to his opponents, Jesus had a devil and was guilty of blasphemy (Avis, 1992, p.71).

To the believer, Jesus was, of course, charismatic in the *theological sense*. This sense dominates the New Testament: He was clothed with the power of the Spirit. He was the Christ, the Anointed One (Avis, 1992, p.74; Suenens, 1992, p.1157). In moving from the sociological to the theological, we change from the purely phenomenological description of charisma to the theological evaluation of it. For Christians, Jesus really was endowed with an altogether unique charisma and He was aware of this.

[He] thought of himself as God's son and as anointed by the eschatological Spirit, because in prayer he experienced God as Father and in ministry he experienced a power to heal which he could only understand as the power of the end-time and an inspiration to proclaim a message which he could only understand as the Gospel of the end-time (Dunn, 1975, p.67 quoted in Avis, 1992, p.71).

In recounting the baptism of Jesus, the synoptic writers recall how, when coming out of the water, Jesus 'saw the heavens torn apart and

the Spirit descending like a dove on him' after which 'the Spirit immediately drove him out into the wilderness' (Mk.1:10-11). Once he left the desert, Jesus fulfilled his mission as a charismatic teacher standing outside any uniform tradition of Judaism. This caused Him to be described as a 'seducer' in contemporary Jewish circles. The Old Testament was no longer the central focus of His message and this distinguished him from both the prophets and the scribes of his day. Jesus' messianic charism was to look behind the Law of Moses towards the original will of God (Hengel, 1981, p.46, p.49 and p.70).

Paul, the former Pharisee and scribe and one of Jesus' greatest disciples, first introduced the actual term 'kharis' into theological literature and the tradition of the Church (Hengel, 1981, p.51). Considered as a Greek word, it was lifted from 'referring to an earthly benefit to referring to a heavenly one', from signifying the favour, grace and goodness of one person to another, to signifying the favour, grace and goodness of God to each human person (Hoerber, 1989, p.182). In his letters, Paul describes charisms as gifts of the Spirit—the Spirit of Christ, the Spirit of God's Son and the Spirit that confesses the lordship of Jesus (Avis, 1992, p.73).

To one is given ... the utterance of wisdom, and to another the utterance of knowledge ... to another faith ... to another gifts of healing ... to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses (1 Cor. 12:8-11).

This list is not intended to be exhaustive and precise definitions are impossible (Murphy-O'Connor, 1990, p.810). Paul sees these gifts as differentiating believing individuals from each other for the sake of enhancing their mutual service (Koenig, 1978, p.14). Every Christian has been granted at least one of these gifts (1 Cor.7:7) and 'what people instinctively choose manifests God's gift' (Murphy-O'Connor, 1991, p.804).

Hence charism, as a gift of the Holy Spirit, is always 'dynamic and renewing, rejecting stagnation, routine and rigidity ... If history and reality change, if Church and society are transformed, the charism evolves, adapts itself, invents new forms of presence, new solutions' (Falquetto, quoted in Green, 1997 p.73). The challenge for us is to be able to recognise this evolution, the charism's new form and predict the effect this will have in the future. Having considered the

theological nature of charism, let us now look at the impact of charisma sociologically as experienced in what are described as 'social movements'.

Charisma and social movements

The Cambridge Encyclopedia defines a *social movement* as any 'significant social or political force which aims to bring about change, but which has only the minimum of organization and operates through self-generating and independent action'. Charisma can be described as the 'glue' holding such a movement together and the 'currency' for carrying out its action. The same encyclopedia defines a *charismatic movement* as a 'movement of spiritual renewal, which takes a variety of forms in Roman Catholic, Protestant, and Eastern Orthodox Churches. It emphasizes the present reality and work of the Holy Spirit in the life of the Church and the individual' (Crystal, 1992).

In this article I am referring to charismatic social movements. Such movements begin with a person—a charismatic leader—who, following a 'founding experience', expresses a vision for the future and sets about seeing this vision implemented. Initially the leader, his or her vision and the project that emanates from the vision, attract a small group of people. Members of the group feel attracted by the leader and decide to give the project their energy because they believe implementing the leader's vision will make the world a better place. They work together and form a strong social network or community. The network expands and other people join. The social movement grows. Once the movement is firmly established, the leader begins to monitor its progress, evaluate its interaction with society and the extent to which it is achieving its goals.

Traditions begin to form and traditional authority starts to emerge. Weber sees this as a natural development. Actions become 'routinised' and structures established. This leads to activities being rationalised and people asked to fill particular roles. Hierarchies are formed and a bureaucracy emerges. Weber sees this as an efficient arrangement, ideal to a capitalist system. He doubts, however, the continuation of a charism after the death of the charismatic leader and once the bureaucracy has been established (Bottery, 1992).

Following the death of the social movement's founding person, his or her closest followers regroup and decide how to continue the movement. New leaders emerge and, despite Weber's doubt, evidence shows, particularly with religious groups, that some social movements do grow and develop. Others, of course, fade.

There have been many examples of social movements throughout history. Recent ones include the International Feminist and Green Movements, the Polish Solidarity Movement and the American Civil Rights Movement. In considering these movements, we quickly focus on the movement's charismatic leader. Who, for example, could forget Martin Luther King's inspirational 1963 'I have a dream' address or John F Kennedy's vision to have a man on the moon before the end of the 1960s? Further we could consider Lee Kuan Yew, founder of Singapore's Peoples' Action Party in 1954 and Prime Minister from 1959 to 1990. He set about founding a modern Singapore, which would be the Switzerland of the east – a vision 'he had achieved by the time he retired in the early 1990s'. It is clear Lee Kuan Yew had a vision 'and a strong set of values, allied to self-confidence, determination and eloquence in several languages' (Porter, 1999, p.7). Today many see Richard Branson, Nelson Mandela and Tony Blair as charismatic leaders.

Examples of specifically religious social movements include the Christian Church and specific religious congregations. These began as 'groupings of like-minded people on fire with a shared vision and a commitment to a special way of life. Like most movements, they tended to be enthusiastic, open, flexible and creative' (Fegan, 1998, p.226).

Unfortunately social movements have not always led to the improvement of society. We have only to think of the evil perpetrated by Adolf Hitler and his followers earlier this century. If we analyse Hitler's social movement sociologically and theologically, it is clear that his leadership was extremely strong phenomenologically but theologically very weak. This suggests those followers of charismatic and transformational leaders need to distinguish between moral, immoral and amoral motives.

We now look at how social movements apply to education.

Social movements and education

Let us begin by considering the able ruler, Charles the Great (742-814), the founder of an early social movement in education. One of his charters stipulated the opening of Song Schools and Grammar Schools for 'the children of freemen and the servile class, that knowledge might be spread and the service of the Church ensured'. His ordinance of about 803 stated 'Let every monastery and every abbey have its school, where may be taught the Psalms, the music notation, singing, grammar, and counting. Let the books be free from

faults and let care be taken that the boys do not spoil them' (Cunnington, p.13). Monasteries, particularly in Europe, still have schools today.

Paul Mort provides us with a second example of a social movement involved in education. In 1941 he published his *American School in Transition*, often cited as the 'first systematic study of educational change and the first entry in the American canon of literature on school improvement'. Mort's framework for school improvement has subsequently taken root. It emphasises 'diffusion and dissemination as appropriate strategies for school change' and is the earliest exemplar of what House (1979) calls the technological perspective on educational innovation (Miller and Lieberman, 1988, p.3). More recently the school improvement movement has become associated with the school effectiveness movement.

As these examples show, a person can propose a particular approach to education. Associates feel attracted by this proposal and seek to assist in the implementation of its vision.

A third example is provided by the United World Colleges Organisation. This organisation results from the vision of its charismatic leader, Kurt Hahn (1886-1974), who strove for greater international understanding and co-operation. He believed that an international education body could help reduce national and racial prejudices and therefore the causes of war. Hahn was led to found his organisation through a 'founding experience' he had in 1932 while headmaster of Salem—a school he had founded in Germany, modelled on the British Public School, where he brought together children of former enemies, Germany and Great Britain. After Hitler's telegram glorifying the murderers of Potempa who had trampled a young Communist to death in front of his mother, Hahn wrote to all former pupils informing them that if they were members of the SA or the SS, they must either break with Hitler or break with Salem. This led to his arrest and only the intervention of the British Prime Minister, Ramsay Macdonald, gave him exile to Britain (McMahon, 1993, p94).

Once in Britain, Hahn felt the need for some force to work positively and energetically for international understanding and co-operation. During his lifetime he had witnessed two world wars, the horrors of Hiroshima and Nagasaki, the growing threat of the 'Cold War', the ongoing tensions of East and West and the countless widespread military and political conflicts throughout the world

(Interscol, 1987-1988, p.10). He was shocked by the catchwords 'Ohne mich' (without me) and 'I couldn't care less' and wanted to see this attitude remedied through education. His vision included:

1. the common involvement of young people of different nations and cultures in active, skilful, challenging service to others—particularly the saving of life;
2. academic work that challenged a person's memory and imagination;
3. teamwork which involved exercising and accepting leadership and
4. each person pursuing his or her 'grand passion'—whether it be 'playing the cello, building boats, entomology, or Renaissance architecture' (Peterson, 1987, p.2).

Hahn's first school, Atlantic College, was established in 1962 in Wales. By 1992 it had students from 60 countries. United World Colleges are now based in seven countries.

While traditions in education become established in this way they need to be continually interpreted and transformed. The German philosopher Hans-Georg Gadamer's understanding of the relationship between education and tradition is informative to this discussion:

in educational experience, traditions are continued, not as a reproduced past, but as a transformed past, insofar as they are challenged and questioned, and insofar as they take on new meanings in our present interpretations ... If educational experience is primarily directed to the unfamiliar it also involves the possibility of throwing the familiar into question ... Interpretations ... never simply repeat, copy, reproduce, reconstruct, or restore the interpreted in its originality. Interpretation produces something new (quoted in Sullivan, 1998, p.43).

Hence a key to transformational leadership in education is interpretation, a topic I take up in the final part of this article and apply to Marist schools.

Overall then, examples of social movements related to education include:

Social Movement	Founding Leader	Century Commenced
Christian Church	Jesus Christ	1st
Benedictine Social Movement	Benedict	5th
Song Schools and Grammar Schools	Charles the Great	8th

Jesuit Social Movement	Ignatius Loyola	16th
Lutheran Social Movement	Martin Luther	16th
Marist Brothers' Social Movement	Marcellin Champagnat	19th
School Improvement Movement	Paul Mort	20th
United World Colleges	Kurt Hahn	20th

We now consider how transformational leadership applies to religious schools belonging to social movements using Marist schools as a model.

Transformational leadership for Marist schools today

The Marist Brothers' Social Movement began in the south of France on October 28th, 1816 when Marcellin Champagnat:

was called to the house of a carpenter in Les Palais, a hamlet just beyond Le Bessat. A sixteen-year old boy Jean-Baptiste Montagne lay dying. The lad was entirely ignorant of matters of faith. Marcellin instructed him, heard his confession, and prepared him for death. He then left to visit another sick person in the area. When he returned to the Montagne household, the young priest learned that Jean-Baptiste had died (Sammon, 1999, p.32).

This experience transformed Marcellin. What had been a kernel of an idea for him came to life through this 'founding experience'. In the eyes of Jean-Baptiste Montagne, Marcellin saw the calls for help from thousands of other youngsters who, like Montagne, were victims of tragic human and spiritual poverty. The event spurred him into action. A few weeks later he invited two young men to assist him. On January 2nd, 1817, these two followers began to live in community and the Congregation of the Marist Brothers' was born. Marcellin enthused these recruits with his apostolic and educational zeal. He taught them reading, writing and arithmetic, how to pray and to live the Gospel in ordinary life and how to be teachers and religious educators themselves. Before long, other young men sought to join this social movement. The first Marist School was subsequently established at Lavalla in 1818 with two Brothers and 80 students. Today, Marist Schools exist in over 70 countries.

The table below depicts some of the significant events in the history of Marcellin Champagnat's social movement (McMahon, 1993, pp.119-120).

MARCELLIN CHAMPAGNAT'S SOCIAL MOVEMENT, 1816 – 1999

1816	Marcellin has his founding experience
1817	Marcellin initiates his Congregation
1818	The first Marist School is established
1836	Brothers are sent to Oceania
1837	The first rules of the Congregation are printed
1839	Br. Francois is elected Superior General of the Marist Brothers
1840	Marcellin Champagnat dies
1851	The French Government recognises the Congregation legally
1856	Publication of the life of Marcellin Champagnat
1863	The Catholic Church recognises the Congregation legally as an autonomous institute of pontifical right
1897	Brothers arrive in Brazil
1900	Brothers are killed in the Boxer rebellion in China
1903	Brothers are expelled from schools in France by the Combes law and move to other countries such as Argentina. Administration of the Congregation changes from France to Italy
1936	Brothers are killed in the Spanish Civil War
1943	Brothers are killed in the Solomon Islands
1949	Brothers are expelled from China
1955	The Catholic Church beatifies Marcellin Champagnat
1967	The Congregation begins to adapt to Vatican II
1976	Marist schools in South Africa challenge apartheid by welcoming black students into their schools
1985	Official launching of the Champagnat Movement of the Marist Family
1986	The Catholic Church approves the new Constitutions
1994	Brothers are killed in Rwanda
1999	Marcellin Champagnat is canonised

Given this rich history, let us now look at how transformational leaders in today's Marist schools exercise their leadership in accordance with the charism of Marcellin Champagnat and the role that Marcellin's social movement plays in such leadership. To do this we benefit from the work of Hughes, Ginnett and Curphy (1999) who have identified a number of characteristics of today's transformational leaders. They believe such leaders 1) set a vision 2) share the vision 3) personalise leadership and 4) empower others. Let us take each of these in turn.

1. Set a vision. Transformational leaders are future oriented people who are able to see fundamental discrepancies between the way things are and the way they should be. 'They recognise the shortcomings of a present order and offer an imaginative vision to overcome them' (Hughes, Ginnett and Curphy, 1999, p.296).

Marcellin took this approach. In the early nineteenth century, for example, he saw the need to assist with the eradication of illiteracy in rural France especially among the poor. The figures below confirm this need (Heffernan, 1992, p.149).

ILLITERACY RATES IN FRANCE, 1686-1876

	Men %	Women %
1686-1690	71	86
1786-1790	53	73
1816-1820	46	66
1872-1876	23	33

There were higher levels of illiteracy in the south and west of France, where Marcellin began his social movement, than in the north or east. By the end of the nineteenth century it is clear schools such as those established by Marcellin Champagnat had assisted greatly in overcoming this need (Heffernan, 1992, p.149-151).

Subsequent to Marcellin Champagnat's time, Marist Brothers have continued to take this visionary approach. Let us consider a need of a different kind which arose in Brazil. When the Portuguese first went there they were slow to establish universities. The Marist Brothers saw a need in this area and believed it to be consistent with the charism of Marcellin Champagnat. Consequently they moved into this work even though in the past they had mainly been involved in primary and secondary schools. Today Brazil still has three large Marist Universities.

During April 1999, the month of the canonisation of Marcellin Champagnat, contemporary members of Marcellin's social movement (Marist Press File, 1999, p.27) promulgated the following vision:

Today we ... are being called to break through barriers – not only geographical borders, but those of obstinacy and inertia, of ignorance, of greed and selfishness, of racism ... We're being called to be fired-up witnesses to the Good News and to live in solidarity, making whatever changes are necessary in order

to succeed. To embody Champagnat in today's ... [world], doesn't it mean to address the problems of our time rather than shutting ourselves up in a self-imposed ghetto? Doesn't it demand of each of us the act of placing ourselves at the disposition and service of people most in need? Mary is clearly our model in all of this – she who 'went in haste' through the hill country to be with her cousin Elizabeth, helping and taking care of her for as long as was necessary.

'A heart that knows no bounds', the slogan for Marcellin Champagnat's canonisation, summarises this vision.

These examples show us that, as the Marist social movement has progressed, needs have been identified and work begun to overcome these needs. Such examples can inform us when we endeavour to establish the vision for our school today, because they point us to a key question : *'where are the needs which are consistent with the charism of Marcellin Champagnat that we must address in this school now?'*

Marcellin always stressed the importance of the presence of God. He insisted on the Brothers participating in their daily Eucharist and of being continually aware of the presence of God. Today, as school communities, we have the opportunity and, I believe, the responsibility to participate in prayer and shared reflection. In this way we have a better chance of being able to interpret the will of God, and therefore the vision appropriate for our schools. Our Marist tradition and texts provide valuable resources for such prayer, reflection and interpretation. Some relevant Marist documents are listed below.

DOCUMENTS OUTLINING MARIST EDUCATIONAL VISION

1837	Rule
1853	School guide
1856	Life of Father Champagnat by Br. John-Baptist Furet
1868	Biographies of some brothers
1909	The first and subsequent bulletins of the Congregation
1914	The first and subsequent circulars of the Superiors General of the Congregation
1931	The Teacher's Guide
1936	Our Models in Religion

1968	Our Marist Apostolate
1984	Achievement from the Depths by Br. Stephen Farrell
1986	Constitutions and Statutes
1989	Life of Joseph Benedict Marcellin Champagnat (revised) by Br. John-Baptist Furet.
1998	In the Footsteps of Marcellin Champagnat: A Vision for Marist Education Today
1999	Opinions, Conferences, Sayings and Instructions of Marcellin Champagnat.

2. Share the vision. If transformational leaders are to be successful, they must share the vision (Fullan, 1993, p.28). Doing so inspires followers to embrace this vision. In communicating the vision, transformational leaders are encouraged to make use of metaphors, analogies and stories rather than 'abstract and colorless rational discourse' (Hughes, Ginnett and Curphy, 1999, p.300). Public occasions provide an excellent opportunity for good quality sharing by a Marist leader of his or her vision. Such occasions include school assemblies, speech nights, school masses and formal openings of school facilities.

In more recent years, Marist Brothers have become aware that Marcellin Champagnat's charism is not just for the Brothers but for the Church and the world. During 1999, the Catholic Church highlighted this with the elevation of Marcellin to sainthood. Early signs of this desire to share Champagnat's vision more broadly occurred in 1985 with the launching of the Champagnat Movement of the Marist Family in the following words (Marist Brothers, 1990, p.11):

The Holy Spirit
 is stirring up lay people in the Church today,
 sparking a new response to their vocation
 as followers of Jesus and sharers in His mission
 of evangelizing the world.
 As a result,
 numbers of people closely associated
 with the Marist Brothers around the world
 asked the Brothers to help them make
 their personal, daily commitment
 more profound and concrete.
 They want to share more fully
 in the spirituality and sense of mission

which the Brothers have inherited from their founder, Blessed Marcellin Champagnat.

Through this Movement, students, lay teachers, parents, friends and Marist Brothers are now formally recognised as having the opportunity to live Marcellin Champagnat's spirituality, to follow his approach to education and to contribute to the development of Marcellin Champagnat's social movement.

There are, of course, many ways to share the vision of the social movement in individual schools. A recent worldwide consultation has enabled the publication of an excellent work titled *In the Footsteps of Marcellin Champagnat A Vision for Marist Education Today* (1998). This text, for example, shares the movement's vision of the distinctiveness of the Marist style of education:

We share the intuition that 'to bring up children properly, we must love them, and love them all equally' [Furet, 1989, p.538]. From this principle flows the particular characteristics of our style of educating: presence, simplicity, family spirit, love of work and following the way of Mary. We seek to adopt these attitudes and values as our way of inculturating the Gospel. It is their sum and their interaction which give our Marist style its Spirit-inspired originality.

Such a vision obviously impacts on each Marist school and invites school leaders to evaluate their school's approach to education according to these criteria.

3. Personalise leadership Transformational leaders are intensely relational and expressive (Hughes, Ginnett and Curphy, 1999 p.302). They nurture their relationships through the time they spend with each member of their staff or group. Through such contact, the leader's vision is likely to be communicated to the person and the opportunity is provided for the member of the group to deepen his or her understanding of the vision through dialogue with the leader who remains the key person in overseeing the implementation of the vision.

Consultation about decisions provides the transformational leader with a special opportunity to nurture relationships with followers. Marcellin Champagnat exemplified this practice when, as leader of the social movement, he spent a year consulting his Brothers before implementing the first Rule of 1837. Consultation such as this gives

the leader the opportunity to show those in the organisation his or her respect and appreciation for each of them.

It is this personalised style that seems to be responsible for the feelings of empowerment among followers of transformational leaders (*ibid.*). Today's leader of Marcellin Champagnat's social movement is Spanish born Br Benito Arbues who, as Superior General of the Congregation, resides in Rome and leads a small group of Brothers, called General Councillors, who are each elected by a representative gathering of Brothers once every eight years. As these Brothers visit the various Marist Provinces throughout the world, they remind all they meet of Marcellin Champagnat's mission for today. Through these visitors, the leadership of Marcellin Champagnat's social movement today is personalised in a special way. School principals and other leaders in Marist schools can do similarly by their visits to the various groups and classes that constitute their school community.

4. Empower others. Transformational leaders are enthusiastic about empowering others. They give their followers tasks 'that lead to successively greater success experiences and heightened self-confidence, thus persuading followers of their capabilities and creating an environment of heightened excitement and positive emotions while, at the same time, role-modeling and symbolising the group's purpose (Hughes, Ginnett and Curphy, 1999, p.303). Such empowerment is consistent with the Church's teaching of subsidiarity. Marcellin put this principle into practice from the start. At the time of his death in 1840, Marcellin had founded 53 establishments. 180 Brothers were teaching some 7000 students. He believed all the dioceses of the world come within the scope of his movement's mission.

The social movement Marcellin initiated has expanded significantly since his death. On 31st December 1997 there were 4942 Brothers and many thousands of lay colleagues, across 44 Marist Provinces, working in schools, colleges and universities, assisting children with difficulties such as drug addiction and social problems, helping street children, looking after people in deprived areas and caring for immigrants. The following table, published in the 1997 Vatican Yearbook, reflects the breadth of this current Marist work (Marist Press File, 1999, p.20).

PRESENCE OF THE MARIST SOCIAL MOVEMENT ACROSS THE
WORLD AS AT 31ST DECEMBER, 1997

AFRICA
South Africa
Angola
Cameroon
Chad
Congo (Zaire)
Ivory Coast
Ghana
Equatorial Guinea
Kenya
Liberia
Madagascar
Malawi
Mozambique
Nigeria
Central African
 Republic
Rwanda
Tanzania
Zambia
Zimbabwe

AMERICA
Argentina
Bolivia
Brazil
Canada
Chile
Colombia
Costa Rica
El Salvador
Ecuador
Guatemala
Haiti
Honduras

Mexico
Nicaragua
Paraguay
Peru
Puerto Rico
USA
Uruguay
Venezuela

ASIA
Cambodia
China (Mainland)
Korea
Philippines
Hong Kong
India
Japan
Lebanon
Malaysia
Pakistan
Singapore
Syria
Sri Lanka

EUROPE
Belgium
France
Germany
Greece
Great Britain
Ireland
Italy
Holland
Portugal

Spain
Switzerland
Hungary

OCEANIA
Australia
Fiji Islands
Kiribati

New Caledonia
New Zealand
Papua New Guinea
Solomon Islands
Samoa
Tonga
Vanuatu

Such a widespread Marist presence, which now also includes Romania, recognises both the number and variety of gifts people use to incarnate Marcellin Champagnat's charism in today's world. Paul informed us of this availability many centuries ago in his first letter to the Corinthians (12:4-7):

Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good.

The challenge for Marist transformational leaders is to continue to harness these varied gifts for the promotion of the Reign of God in the way of Mary.

Conclusion

Marcellin Champagnat is recognised as being a charismatic and transformational leader. In gathering around him a group of Brothers, he initiated a social movement in history which now includes lay men and women who, together with the Brothers, endeavour to interpret the will of God for the good of the young people whom they serve. While other ministries such as welfare have become part of Marist mission, education continues to provide the major opportunity to implement Marcellin's charism today.

When setting up his first schools, Marcellin Champagnat described the specific approach to education he wanted his first Brothers to adopt. He told them that before they could teach their students, they had to love them. The goal he assigned his Brothers was to assist the students they taught to become good Christians and good citizens. Marcellin then left his Brothers to implement this vision. While he periodically visited each school, he trusted the leaders in those schools

to 'ignite' the community where they were working with the passion for good quality education, in the Marist way. In so doing, Marcellin facilitated the transformation of these leaders and asked them to do the same for others. That is a wonderful legacy.

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