

# Rabbi Hirsch values and principles and McKinsey 7 S model. Past and Future in Israeli School Management

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## **Abstract**

*This article discusses the relevance of Rabbi Hirsch religious values and principles of school management formulated in the 19<sup>th</sup> century based on the Tora teachings to today's school management practice and realities of the 21<sup>st</sup> century. His main shared value standing in the center of its approach is "Loving one's fellow and human dignity. It is important to recognize the love, dignity and honor that people give and share with us. Dignity is a precondition for a "happy life." The fundamental rule is that, in effect, teaching has to be presented to the students as an activity arising from a moral obligation, and acquisition of education arises from a moral, not a selfish, aspiration, otherwise moral education would not succeed. Based on these we discuss the management of an existing school using the 7S model of McKinsey applied in the case of Israeli schools.*

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## **1. Introduction**

Rabbi Samson Raphael Hirsch – Rabbi and author was born in Hamburg, Germany, on June 19, 1808, and died in Frankfurt am Main, Germany, on December 31, 1888. During his active life have happened several far-reaching changes for European Jewry in general, and for German Jewry in particular.

He founded and managed two general schools, in which young Jews received a good education, with particular emphasis on training them both as good Jews and as useful citizens. He established new principles in school management, which are quoted in his writings as the foundations of the Torah's laws (Breuer, 1955).

Rabbi Hirsch approach to value-based school management

Hirsch wrote regarding the main shared value the following: "Loving one's fellow and human dignity: Love everyone, all those whom I have placed into your life. The presence of the other is essential for your presence in the world. His wellbeing is essential for your wellbeing. It is only through the presence of the other that you can achieve perfection, and so your soul should be tied to the soul of the other" (Hirsch, 1973). It is clear that an individual Jew is a member of a larger community and he/she should learn and do his/her best while the community will benefit from his achievements.

“Man was created to act and to labor, and so it is your duty to support others, to maintain them, to comfort, teach, provide for them, ensure their success and give them life. Were you not to have friends, you would not be able to do these things. Were it not for the collective, the community, all of your actions would be but a fleeting dream (Hirsch, 1973).” The teachings of rabbi Hirsch are encouraging school teachers, educators and their students to do their best working together as an educational community, and enjoying the results of every one in the community and of the community as a whole. This is because “God tells us that He loves everyone, that He is the father of all creation. You too are commanded to love, as is your fellow man, and so you should rejoice in the success of the other, for he is one of God’s creatures, just as you are”.

“And you should love your neighbor as yourself” – We must dedicate ourselves to the other, and to bring the other to himself. One who is complete, from a spiritual and moral perspective, does not differentiate between the wellbeing of his neighbor and that of himself, for the causes that lead him to seek his own welfare are those that also lead him to see the welfare of his fellow. For one’s love of oneself is nothing more than a recognition of one’s duty. Man sees himself solely as a creature of God, into whom God instilled his Divine image, and it is his duty to bring himself to that same physical, spiritual and moral perfection that God had intended for him...We need to be men of moral freedom, people who, in keeping with the idea of *imitatio Dei*, seek justice, truth and love.

There are two fundamental ideas regarding the sanctity of mankind’s role: the divine nature of all creatures, and the particularly exalted role of man, the source of both of which is God. Both of these take us outside the narrow confines of man’s perspective, and thus maintain the divine order (Rav Hirsch’s Commentary on the Torah, Leviticus 19”).

Another issue discussed by Rabbi Hirsch, in the “The Foundations of Education” (), in the chapter: Moral Education in Schools” refers to the fact that “the school is primarily an institution for the teaching and imparting of knowledge, while the purpose of discipline is secondary, such that it is not directed at perfecting the acquisition of knowledge. ...The school cannot afford itself the luxury of being able to understand the nature or character of its students to the appropriate extent. The school assesses its students solely on the basis of their achievements in their studies, and every experienced educator knows that a student may appear at school in a totally different light than that in which he is seen in his parents’ home”.

“However, according to the tradition received from our Sages, the student should be educated and trained toward fulfilling the practical commandments, and this is the most effective method of moral education. The teaching that accompanies this education comes only to explain or demonstrate to the student the concepts and demands of morality, so that he may also assimilate them into his intellect”.

He compels a guide of normative behaviors for the school students such as “ ... the students in a school are subject to the discipline and authority of teachers

and principals, and they must carry out the assignments given to them, as meticulously and as completely as they can” and “they need to review their lessons willingly and with desire, and they take pride in the fruits of their labors that they have been able to complete. They must undergo goodhearted criticism of their independent work, and so they must ensure that they maintain a mutual relationship with their classmates, and treat them leniently and forgivingly” .

In his opinion, the fundamental rule is that “teaching has to be presented to the students as an activity arising from a moral obligation, and acquisition of education arises from a moral, not a selfish, aspiration, otherwise moral education would not succeed”.

In order to determine how to apply Rav Hirsch’s theory in practice, let us take a key value in human life in general, and in the field of education in particular. With this selected value, we will attempt to examine how it fits in with McKinsey 7 S’s management approach.

The model relates to the effective management of an organization, and is based on a holistic perspective that views the organization as a complete, coherent unit, functioning properly only when all of its elements are operating in complete synchronization. On the one hand, each part is essential in and of itself, while on the other hand, each part is also part of the whole, and it is only when all seven parts (or organs) are harmoniously in place that the organization is fitted to operate in an optimal manner in the surrounding environment (McDonald, 2014).

We will examine how the selected shared value – “love of one’s fellow and human dignity” – from Hirsch’s theory fits in with all seven elements in McKinsey 7 S’s model, and how they indeed influence one another and integrate together.

It should be noted that the attempt to integrate the moral values espoused by Hirsch, who lived at the end of the 19th century, and McKinsey 7 S’s modern management theory, is indeed a complex task, but at the same time it is both challenging and interesting, in that it affords an opportunity to find a synthesis between the past and the present. The 7S Model of a school based on Rabbi Hirsch principles

## **2. Strategy**

Strategy means having a working plan to achieve the aims and goals that have been set, which also influence the process of determining the strategy from among a number of alternative approaches (Peters, 2014). Hirsch’s value dealing with love of one’s neighbor, sets out certain key fundamentals and principles. The aim is to reach a situation in which each individual cares for and loves his fellow man as himself, and does not speak negatively or do negative things that can harm him.

The strategy for transmitting this value in the education system is complex. The first task is to teach to each school staff the educational and moral basis of this value. In order to ensure the inculcation of the value among the students and the teaching staff. This will also lead to the creation of a common approach and language among all the schools in the city. Selection of a suitable

syllabus for all the schools in the city. Next is the application of the value as an educational tool within the school's systems.

The strategy aimed to create unity among the schools, based on a common social-educational climate for all the schools in the city. The way was to organize a conference for the principals of all the educational institutions in the city. At the conference, a lecture was given on the chosen value "loving one's fellow man and speaking positively", among students and within the whole of the education system.

To this end, a current educational topic was chosen, one that is of practical importance for all the students in the city's education system. This was the question of violence within social networks, or how to cope with the problem of shaming in social networks. This topic was selected because it is the closest application to the value of loving one's fellow man that is suggested by Rabbi Hirsch. It was considered a shared topic that is appropriate to all students from all sectors and all types of educational institution in the city, ranging from kindergartens, through elementary schools, junior high schools, and high schools.

The goal was twofold: to learn the topic of loving one's fellow and negating hatred and revenge, as an important educational value of the highest order, and to learn about the value and its characteristics, based on Rav Hirsch's approach.

The implementation process itself has served to connect and unite the students and the teaching staff in each educational institution, and among all the schools in the city. In itself, it was a factor in the practical application of the value of loving one's fellow man, both directly and indirectly.

### **3. Structure**

The organizational structure reflects the ways in which the organization operates in order to achieve its goals. What comes into the equation here is models of division of role, hierarchic structure, and definition of communications channels between the various departments, both horizontal and vertical (Peters, 2011).

The organizational structure for the project is functional, and is constructed from the top downwards. At the top of the structure is the head of the city's education department. He appointed a steering committee to build the topic and the program. This committee included representatives of several stakeholders, such as: department heads from the education department – kindergarten, elementary, and secondary; subject inspectors from the Ministry of Education; educational counselors from the schools and the Ministry of Education; coordinators for social education, computer coordinators, pedagogic coordinators, educational psychologists, student representatives, representatives of the school principals, and university or college lecturers who covered the theoretical materials related to the topic.

This steering committee will study the educational value in depth, and will translate it into an educational, social and practical syllabus. Hirsch said that you must have a structure in order to succeed and no one can work only by himself.

Staff: refers to the organization's employees, allocated to groups, and role definitions, taking into account skills and abilities (Peters, 2011). The manpower required for implementing the value of love of one's fellow man in the city's educational institutions, needs to be all the people: teachers and staff, students, principals and other stakeholders, who are oriented toward an understanding of this important value, and who wish to impart this value to the next generation.

The central team for implementing the program is headed by the director of the city's education division, who formulated the idea for application of the value in the city. He is supported by: Departmental heads of various departments, school principals, pedagogic coordinators, educational counselors, educational psychologists, computing/ICT coordinators, social coordinators, homeroom teachers, the school's student council, specialists from the field of the selected topic – researchers in the academic world, organizational consultants, inspectors from the Ministry of Education, publicity staff, youth movements and a secretary or coordinator to arrange working meetings, preparation or materials, teaching materials, and information for all the various teams. As Hirsch said you need a team who will be with you.

Style, refers to the management style of the organization as a body with a single identity (Ravid, 2010). Application of the value of love of one's fellow man is characterized by supportive and results-oriented systems management, but will also require a hierarchic and authoritative management approach.

In order to transmit this value, which by its nature is based on connections and unity, it is necessary that all the teams involved in managing the schools have an appropriate orientation, and are ready to cooperate.

Such management style requires a comprehensive understanding of the value, and the whole of the educational team needs to be loyal and connected with this supreme value, even before any implementation stage.

On the other hand, as with any management system that also needs to see results in practice among the students, there is a need for a hierarchic system, headed by the initiator of the idea, who can see the whole picture and imagine the whole of the system motivated to act toward the goal. The person at the top of the system pyramid transmits information and working methods to the rest of the teams associated with transmitting this value to the students.

The other teams are run based on their role in the general municipal education system. In this way, there are circles of knowledge and professionalism, with each defined team coordinating its activities internally, and subsequently involving the other teams.

This approach means that the teams themselves are also learning and becoming familiar with the value being learned, that of loving one's fellow man. This individual experience generates a dual message – one directed toward the team members themselves, and the other directed at the students, who see the educators themselves being committed to the value and acting accordingly. This is the best influence that an education system can have.

Skills component is about skills, abilities and qualifications, knowledge and learning ability, and to what extent the employees have the knowledge and abilities to develop (Pereg and Inbar, 1996). Participating schools have teaching staffs that are qualified to transmit educational content. Within the framework of

the responsible team, special study workshops were prepared for the various teams, so that they could acquire new, relevant skills for the topic being learned.

Educational messages were prepared, with the aim of teaching all of the educators involved so that they would be speaking the same language, and transmitting similar, quality educational messages.

Systems are needed in order to apply theoretical models in practice, it is necessary to define working systems, routines, work and research methods, and tools. Under this heading are defined elements such as recruitment methods, models for promotion, and tools for assessing employees (Oplatka, 2015).

After defining the value in terms of Rav Hirsch's approach, it is necessary to translate this value into an implementation language. Application of the value of "love of one's fellow man" will be translated into the practical language of dealing with dialogue on social networks, the verbal violence and the reactions among the writers. Rules for writing in social groups, and for how responses should be framed, and relevant rules regarding the various images posted by the students will need to be put in place. This will include respect for the teams of educators.

These rules will take the form a rule-book for the students, and those who do not adhere to them can expect to be excluded from the relevant groups.

The educational staff will participate in in-service training related to operating social systems within the various networks. They will learn about the laws, and the methods of enforcement that are available to them in cases of inappropriate behaviors. They will learn about the harm and the benefit that lie within social networks, and methods of coping with the associated social problems.

Similarly, the educational staff will study the influence of psychological harm on the child's psyche, and the immediate and future harm that can be expected by the students. The city's education system will distribute explanatory materials through various channels, explaining both the advantages that derive from social networks and the harm that may come from improper use of this medium.

In order to prepare these materials, meetings will be held for the educational teams, who will formulate the key statements that can influence, bring about change, and motivate the students and the adult public throughout the city. Publicity and marketing personnel will also participate in these meetings – their task will be to translate the materials into more suitable marketing language.

The means for publicizing the materials will include billboards, and stickers that will be handed out across the city and at key commercial venues. Articles by educators and media figures will be published in the local press, and in-service training programs will be held in the schools to explain the benefits and harm involved in the use of social networks, and how they can be upgraded within the education system. Lectures by specialists in the field will be presented in the schools and at other public venues, and these will be open to all who are interested. Members of the city council will issue a press release on the importance of the value in question, and will encourage the education system to deal with the matter in all of the educational institutions. Workshops for educators will be held, at which it will be explained how to get across the importance of the value in all the classes, and homeroom teachers will be asked to provide examples of incidents that took place in their schools.

In order to inculcate this value at all age cohorts among the students, and in all frameworks, young educators will be recruited who will talk with the students, in informal frameworks, about the importance of the value and the important benefits inherent in it.

The process as a whole will be accompanied by an audit by the municipal education system. This will be carried out at the beginning of the process: a check of the status quo in each school, and how the students react to the choice of the topic. This check will be done through individual questionnaires given to each student.

Each school will construct an educational working plan, appropriate to the needs of the school and its special characteristics. During the course of the year, periodic reports will be submitted as to what is happening in each school, and summation days will be held at the end of the school year, in order to determine what has changed. An additional questionnaire will be administered, to see whether the value has been appropriately internalized, and what else can be done to improve and progress in the lead up to the next school year.

Hirsch as a head of a community and a school principal wrote in the 19th century values and educational roles which may be fitted to our days and implement to model as well.

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