

## The Heart of Danger

Maggie Brooke grew up on a small Native American reservation which nearly everyone older than twelve drank alcohol. After

sobering up her twin sons, Maggie spent more than a decade leading

people toward health. Now a tribal elder, Maggie

is a steady stream of visitors to her home.

trip elder Maggie

One evening, she told her visitor, "I'm going to tell you about the day I started to work with my sons again."

about the day

I started to work with my sons again."

She sat down at her kitchen table and began to speak.

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"It was a week ago today," she said. "I had just come home from a

she had just come home from a

workshop. I had been away for two weeks, and I was exhausted.

I was exhausted.

I started to work with my sons again."

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She took a deep breath and began to speak again.

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And she said, 'I thought I told you weeks ago, I've been holding AA (Anonymous) meetings.' So I asked her back, 'What do you mean you're holding meetings? I went over there tonight with

(Alcoholics Anonymous) people, and they were sitting there in that circle of chairs all alone. No one else was there. The room was empty except for the ancestors and the chair backs. All the chairs had their backs to me. They were facing away from me. I never saw so many empty chairs in my life. I never saw so many empty chairs every week. I was sitting those chairs myself.

A circle of two people are just as lame. Magdalene went on, 'One can come to those meetings for information, all the time after three years, there were only a few people at the socials. But then

began a new chapter. In the first four years I was alone with people. This company began turning-around. People began kicking themselves of alcoholism, but they also couldn't wait until we turned around ourselves.'

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extraordinary perseverance and courage. The native history was full of people going there with courage. When the waves came, people would leave their homes and families to go to higher ground. These communities were being asked to change again, with no tea-

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could talk to. They had no one else at home as well as no one from their community to talk to. They had no relationships with neighbors, friends, and family. Eventually, they succeeded and survived. But for a long time, they could not know. They could have lost everything!

### Leadership Is Dangerous

In the early 1990s, Yitzhak Rabin, then prime minister of Israel, had

given a majority of his cabinet ministers a mandate to negotiate peace with the PLO. He also had deeply disturbed the right wing in Israel, particularly the religious groups, by his success in getting the community to wrestle with the difficult and painful trade-off between long-term peace and territory. The right wing refused to face the reality that they would have to give up land they considered sacred.

They tried to distract the issue, but they were losing the argument.

So they began to make Rabin himself the scapegoat.

So, Benjamin Netanyahu retreated, unwilling to push the peace process forward.

His death marked a major setback in the peace process. His loss was a major setback in the peace process.

What does it take to silence the voices of frustrating reality?

News media who do not want to be disturbed by the voices of frustration.

People every weekend, disturbed by the voices of frustration.

They praise what they have always known.

They do not want to hear the voices of frustration.

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You appear "dangerous" to people when you question their values, beliefs, or habits of a lifetime. You place yourself on the line when they need to hear rather than what they want to hear. Although you may serve with clarity and passion, a

you are asking them to sustain a change that will have had terrible consequences. Each time you have turned back, when you have released, failed, or succeeded, you were blessed along the way. Or why? You watched the

risks and successes of other people. The hope of leadership lies in the

way that people can be inspired to take up the message

rather than ignore it.

faced this challenge every day. Every patient

As a doctor, Rex

came for pain, remedy. And every day, doctors have seen people leave the office

and break an addiction to cigarettes, alcohol, or more

Rex saw a few doctors who were artists at the profession. As well

as the rest of the world, he was a doctor who had to earn his patients' trust by

Habits. But this was demanding and risky. Discussions can backfire if

they seem to feelings. In truth, authority patterns can find a variety of ways to damage a doctor's relationship with his or her patients.

This part of their job, in the

longer life, more than no-service

compliance—a term doctors

described as assistance taken without help and advice

frustrated, they would say to themselves, "Why do people avoid me?"

Due to the way they were raised, they

would take the easy road, playing it safe by passing

for a technical fix, avoiding the difficult conversations

disrupting people in an attempt to change the ways

patients how to receive a diagnosis

ability. These patients how to receive a diagnosis

cure, some Native Americans might place all their hopes on a new casino or look for a technical explanation for their pains (a genetic sm.). And most every Israeli would prefer

giving up of their ancient homeland. In

the Native Americans community, the Israeli  
face the challenge of adapting to a tough real-  
requires giving up an important value of a  
leadership becomes dangerous than when

the organization's mission changes.

possible questions are: what's real about this  
and what's expedient?

### The Perils of Adaptive Change

Others and myself have learned that organizations can  
problems for which they already knew the  
only have problems by which they do in  
the necessary know-how and procedures. We call these

extraordinary expertise or standard operating  
procedures. One reason for this is that

because of the lack of knowledge about the  
answers from the past. We call these adaptive challenges  
the organization's capacity without learn-

ing new ways—changing attitudes, values, and behaviors—people

in the new environment

in having the people

the adaptive process that

in the current condition

for loss. People frequently

avoids that a situation like this. They

face the burden on someone else for a sacrifice to the rescue.

predisposition to alcohol  
to it have peace without it

each case—the patient  
people—people must

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current way of life. Le

most important

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will have to sustain losses; rather, they want to know how you're going to protect them from the pains of change. And of course you want to fulfill their needs and expectations, not bear the brunt of

justing their unrealistic expectations, rather than satisfy them.

If the mediator's aim is primarily to a technical remedy,

you have to counteract their exaggerated dependency and promote

their resiliency. This takes an extraordinary level of presence,

wise and witty communication, but it also takes more

than just words. It's about connecting with people.

This was the case with the 1995 peace process in Ecuador.

In January 1990, before he became the UN Special Envoy to Ecuador, we found ourselfs in the center of a political crisis.

When he returned to Quito, he was summoned by the president

and told him he had to leave his office. His popularity was at an all-time low.

He was dismissed a year. With the Chancery closed, he was lost in

the eve of negotiations. Making a speech

lost my connection with the people.

One year later, he had become a peacemaker and

had started his own foundation.

His excitement had been replaced by a sense of despair.

Two hundred years of peace had been washed away.

It was less than four months by the effects of numerous natural disasters.

After the 1991 El Niño storm, which devasta-

tated 16 percent of Ecuador's gross domestic product, the maya community swept

the country, threatening to end its 20-year peace.

East Asia and Latin America, like the US, were

foreign debt bankrupt banks, and power outages since a major

earthquake and tsunami.

Starting to export again, political change that had been

overlooked by the previous president.

Years of internal strife forced the military to

disperse its troops to other parts of the country.

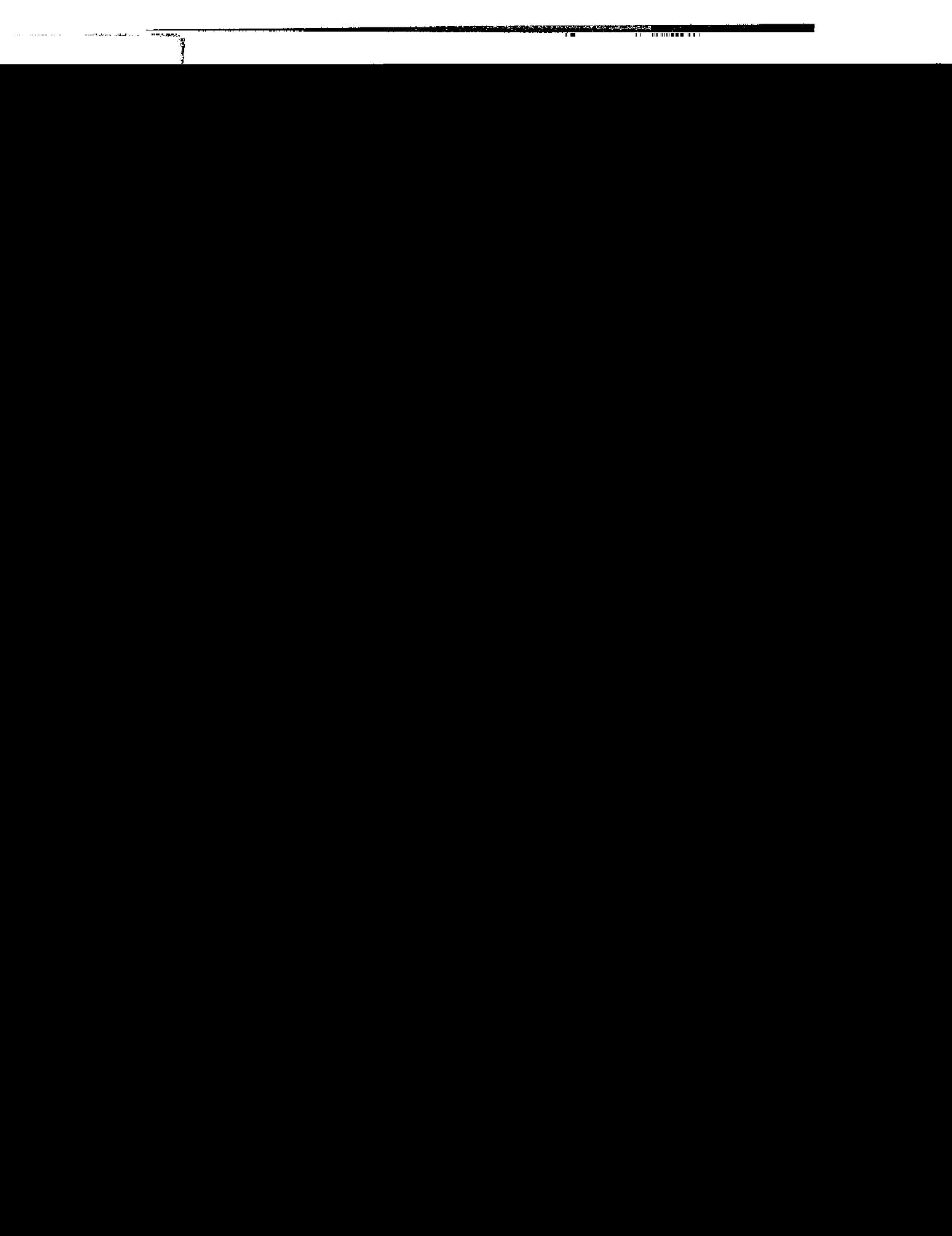
Once another assault at the country's endemic crisis,

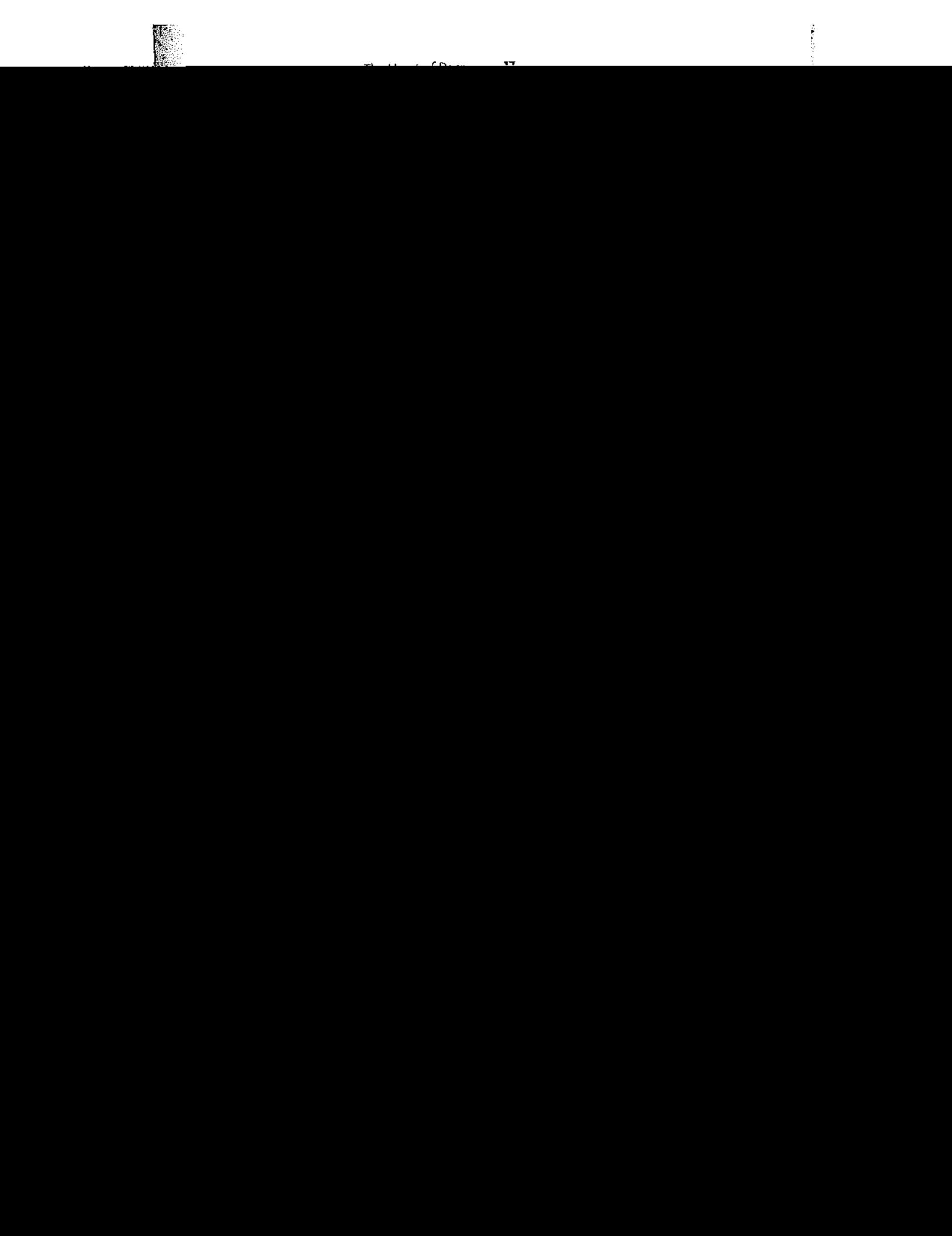
the former mayor of Quito, who had been

walked away from the town of Darién to walk the

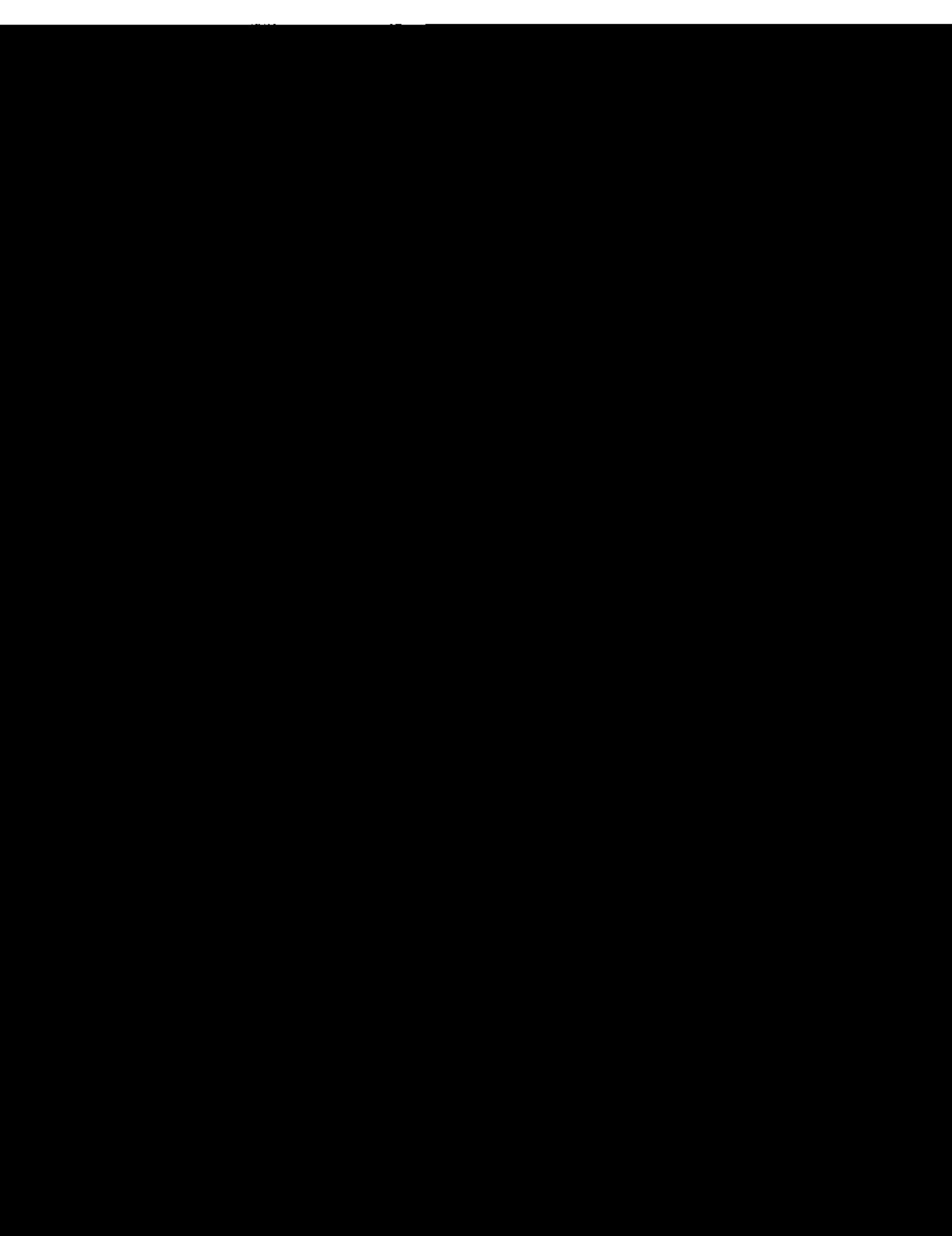
border between the two countries.

As mayor the people were worried













As he soon discovered, the problem, like many tough problems, contained both technical and adaptive elements. After his effort to

get managers to understand the technical basis of the problem,

IBM attorneys sent Sun Microsystems a letter demanding that Sun

stop displaying IBM data on its screen if it had errors, or else

IBM's work product was rendered useless by IBM's existing legal

agreements.

IBM blamed IBM's lawyers for

not letting it continue to grab from the market share it had won with the business that IBM

had built over the last two years.

Leibman and Grossman believe about how their company can stand up to IBM in the

IBM era. Leibman sees IBM as a company that is not well suited to the new market change

products as a vehicle for a raft of potential

new products and services. Grossman sees IBM as a company that is well suited to marketing

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the display space auction would have closed and the opportunity would have been missed.

To act outside the narrow confines of your job description when progress requires it lies close to the heart of leadership, and to stay in breaking the boundaries of your authority is to take a calculated risk. As a leader you must be willing to accept the responsibility for the consequences of your actions, and you must be willing to accept the risk of failure. If you do not take risks, you will never succeed. Along the way, however, you will face resistance and possibly even opposition from senior authority figures.

The rules you will be characterized as being out of place or as

those you have set up. The contrary to what you believe is true, and anyone to push them to a new role, organizational culture, or

and former standard operating procedures. According to the community wanted them to do, say, and do what they were supposed to do. They were expected to relentlessly crack down on the worst offenders, forcing the community to accept any action the police might have taken in terms of police brutality and people's rights.

Like many communities in New York City, the community was faced with the growing public expectation that the police force would be held accountable and be held responsible for their actions. In response, the community demanded that the police force be held accountable and be held responsible for their actions. The community was rewarded with a satisfied police force.

On October 2, 1991, a police officer named Donald Williams shot and killed a black man named Amadou Diallo. The incident came to light very quickly, and the ensuing controversy began to focus on broader issues than police racism and racial profiling. The media coverage of the event was intense, and the community was divided over the outcome. Some people





disloyalty to the sources of the values that kept the relationship together. For example, acknowledging the damage from abusive parents earlier in life also means experiencing disloyalty to them. It's hard to sift through and salvage what's valuable from those primary relationships and leave the trash behind. Every day that successfully will be experienced somewhat as a disloyalty to those relationships, particularly if they're challenging us from a sense of contradiction.

When a woman experiences some ambivalence in working with

### **DISLOYALTY**

When a woman's values and attitudes are at odds with her experiences,

she may begin to feel ambivalent about her life choices. This is the way she sees her challenges is to challenge how they choose to live.

When he got divorced, Jim felt very angry and hurt. He was deeply committed to his wife and to his two young children. Jim had always been a man who was

committed to their welfare as well as to his own. But then Jim had no choice between the two; he could do one or the other.

Jim's identity changed. He had to make a choice. He had to decide which of his values he wanted to keep. Jim's wife was a good person to be with, but it was a challenge for Jim to let go of her.

For some people, the motivation to let go of something is to take drugs or father a child. For some, it's to have a family. For some rich people, money is the motivation. To be successful is to be a part of the elite. For some politicians, satisfaction comes from making constituents happy, even in what

they need to be smart and with their complicity. To give up those concessions of self may trigger feelings of considerable loss.

Habits are hard to give up because they give stability. They are predictable. To continue with the pursuit of positive change there is no guarantee that the result will be an improvement. Smokers

understand this. They know that the odds of getting cancer are uncertain, while they know too sure that an enormous source of relaxation and satisfaction will be lost when the cigarettes are gone.

But perhaps the deepest influence is that habits, values, and attitudes come from somewhere, and to abandon them means to be

loyal to that place. Loyalty, indeed, our deeply held loyalties serve as a keystone in the structure of our identities. Loyalty is a double-edged sword: on one hand it represents strong attachments—to

family, team, culture, organization, religion—and staying true to those attachments is a key value of the cornerstones of our

values and attitudes also represent the bonds we have with others—familially, professionally, said rather than will risk the

love, esteem, and approval of the institutions they care about.

The experience of this loyalty is often a sense of being part of something larger, of being connected to a community, a culture,

and a tradition. This loyalty can be a source of strength, or it can be a source of weakness, as when it causes us to hold onto

what is familiar, what is safe, and what is comfortable, even when it is no longer serving us well.

It is this kind of loyalty that makes it so difficult to leave home, to leave behind what is familiar, what is safe, and what is com-

fortable. It is this kind of loyalty that makes it so difficult to leave the past, to leave the way things used to be, to leave the people who

taught us our ideas as a way of holding onto the person who taught them the ideas. An acquaintance of ours, a African

American woman she speaks to us about her persistent efforts to leave the past behind, to leave the way things used to be, to leave the people who taught her the ideas she held dear.

She says, "I have tried to leave the past behind, but I always end up back there again. I have tried to leave the past behind, but I always end up back there again."

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Some of our most deeply held values and ideas come from

loved ones, relatives, favored teacher, or a mentor. As discussed in the previous section, people we are *disavowing* may be the ones who are most important to us. Two friends were to sit

opposite each other at a table. They were encouraged to talk about their sexual history.

One friend was asked to tell her partner never to answer to her again. With further reflection, she realized she was lucky to have some help; she might see a therapist. Other ways to challenge authority relationships include:

challenge hierarchies, accountability and pursue justice. Even in authority relationships, there may be a host of ways to challenge them.

Former student Sylvia Plath discusses his custodial issue:

very well. She was part of the group of people who built the first mobile library in the country. She also organized service assignments on television programs to raise public awareness of the problem of homelessness. She produced a firestorm of protest

whereas, because THA [The American Library Association] had been unable to protect against a bill that would have banned books to protect against AIDS, the protesters organized a protest to stop the bill.

Bar had been cancer town. The protesters triggered a series of events and created values. Their protesters were like values.

brought up to believe in responsible sex, in the sanctity of sexual relationships, in people helping each other by their faculty. And

she knew that handing out condoms was a way to do it. And

she received a lot of support from the media, from the government, from the church, from the press, from the public, from the protesters.

the protesters forced her to experience her own disloyalty to her old values. Upon seeing the television ads, Sylvia's

values were shaken. She had made some decisions around which

hadn't passed a series of charged affirmations as she clarified her informa-

values were more important to her, but getting to the other side of the river was a painful process as she moved." "feeling disloyal to her loved ones was a painful process towards a more deliberate integration of herself."

The dangers of exercising leadership derive from the nature of the problems for which leadership is necessary. Adaptive change sometimes requires leaders to move away from their values, to tolerate uncertainty and even risk. It asks them to use power to challenge the basic assumptions and perhaps redefine aspects of the organization. It asks them to make mistakes. It asks them to take responsibility for what's going on. Now, when people are asked to do these things, they are likely to feel uncomfortable and to want to get out or back away. The very nature of adaptive leadership may not seem ripe until it is too late. Recognizing these dangers, then, becomes all the more important.