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others, we remove the burden of accountability from ourselves. Yet its use today in common parlance is the exact opposite of its ancient meaning, according to Maimonides. The goat was there to help make sin visible and pronounced to all of Israel; it worked as a symbol only when the community was committed to change.

Rabbi Jonathan Sacks, in his book *Judaism's Life-Changing Ideas*, describes the perils of a scapegoat mentality: "It happens whenever a society feels that something is badly amiss, when there is a profound cognitive dissonance between the way things are and the way people think they ought to be. People are then faced with two possibilities. They can either ask, 'What did we do wrong?' and start to put it right, or they can ask, 'Who did this to us?' and search for a scapegoat."

The scapegoat is a common hazard in leadership. Leaders who don't want to take responsibility for problems within their organizations commonly look around for people and conditions to blame. Suket Gandhi, in his blog "Beware the Rise of Scapegoat Leaders" (April 17, 2016) writes that "Scapegoat Leaders" are quick to blame others for their own shortcomings and their inability to achieve expected outcomes. "These leaders have the mindset of finding a scapegoat for everything that has not gone well so that they can protect themselves." He claims the tribe of scapegoats keep growing and says that the expression 'scapegoat leader' is itself an oxymoron: "A scapegoat is a victim, and a leader cannot have a victim complex."

Leaders can also become scapegoats for much deeper systemic issues that boards or administrators do not want to acknowledge or treat. Roberto Motta in "Are You a Leader or a Scapegoat?" (*Medium*, Sept. 19, 2015), describes what happens when companies identify a scapegoat for their problems: "The catharsis achieved by firing the unsuccessful company executive serves the important function of bringing relief to the people who remain in the organization, as well as hope that things will

improve." It also reinforces "everyone's belief in individual action." These people were fired because they did not do enough. If you work harder and better, you will not be fired. But, in reality, those who are truly guilty for the health and well-being of an organization are not identified or punished. They can then seize control of the chaos for their own ends. The factors contributing to organizations' problems are ignored.

The scapegoat of the Hebrew Bible was meant to achieve the very opposite of what scapegoating does today. It was the High Priest himself who was charged with confessing on the day and sending the goat away. In full view of his community, the High Priest took responsibility for his sins, those of his household, and for those of all of Israel. When he intoned the words, he understood his responsibility as the leader to own his sins and those of his flock.

So, who and what have you blamed for your mistakes?