

Building Highly Effective Relationships

By Ron Crosling

Email: improve@sandhurst.net.au

Mobile: 0418 367 780

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Trustworthiness Profile

Attachment

Building Highly Effective Relationships

Synopsis:

Relationships between people can exist in many forms, however, those that are most productive, effective and rewarding operate in a state of ***inter-dependence***. This occurs when the parties involved develop high ***trust*** in their relationships, where they:

- show respect to others
- have a strong shared purpose
- develop confidence in each others abilities
- communicate openly and honestly

These characteristics not only enable a relationship to grow and deliver outstanding results, but just as importantly, they also prevent a relationship from unravelling under the pressure of turmoil and external influences - a vital factor in today's fast-paced and ever-changing world.

Strength in a relationship builds in stages as the individuals involved take the risk of placing their trust each other. This occurs as each party sees the other to be worthy of their trust, or put another way, they each become ***trustworthy***.

Trustworthiness has been identified as a crucial personal characteristic in all highly effective individuals who have achieved sustainable success in a group environment. Whether you realise it or not, your ***personal trustworthiness*** is a key factor in your relationships with others, which may be a strength or a limitation on your individual and collective performance. Fortunately, there are steps we can take to improve our trustworthiness, which will lead to stronger relationships with more effective outcomes and better results.

The essence of your trustworthiness is your ***personal integrity***, which is actually your ability to trust yourself. In short, if you can't trust yourself, how can you expect others to trust you? Understanding your level of personal integrity requires a high level of ***self-awareness*** - which is the tricky part of the improvement process.

In summary, if you live and work in a group environment and you wish to improve the quality of your relationships and the effectiveness of your efforts - individually and collectively - use an '***inside-out approach***', Begin by raising your ***self-awareness*** of your ***personal integrity***, which will lead to improving your ***trustworthiness*** as seen by others, which in turn leads to higher levels of ***trust*** and ***inter-dependence*** in your relationships, which ultimately leads to ***outstanding results*** - beyond your most optimistic expectations. Trust works!

This probably sounds challenging and demanding, but it becomes simple and achievable once you learn how to '***trust in trust***' - and that's what this paper is about.

Building Highly Effective Relationships

1. Human Relationships

The skills, talents and unique resources that each of us possess are life's most valuable gifts - and life's richest rewards are reaped when we share and utilise these gifts through the relationships we enjoy with others.

The purpose of this guide is to assist you to unwrap your own personal gifts, as well as those of others, so as to enrich your life and that of others through highly effective relationships. Whether these relationships are within your family or with friends or workmates or through business transactions, their effectiveness ultimately defines the *quality of your life*.

In simple terms, human relationships can be considered to exist within a continuum that spans three identifiable levels [1]: *dependence, independence, inter-dependence*. While this continuum is used to describe types of relationships in general terms, it is derived from the phases of human relationships as we progress from tiny new-born infants, through the formative years of childhood and adolescence, to fully-developed mature adults. These three phases of relationships can also be used to understand the way people interact in their adult life - at home, at work and in recreation.

Dependence: In a *dependent* relationship, one of the parties takes a dominant position by setting overall goals and codes of conduct for the other parties, who compliantly follow the leader by doing as they are told.

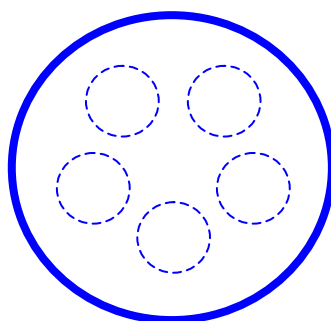
This type of relationship is successful and sustainable while the followers have a belief that the leader's intentions are favourable and their individual roles are acceptable. The effectiveness of the relationship is based on the symbiosis of the leader *leading* and the followers *following*. The leader sets the mood in the relationship. If the leader laughs, everyone laughs - if the leader cries, everyone cries. Under these circumstances there can be a strong sense of commitment to each other, supported by feelings of security in the relationship.

In *dependent* relationships, innovation and improvement tend to emanate exclusively from the leader and therefore sustainability in an ever-changing world depends heavily on the leader's values, vision, knowledge, judgement, creativity and benevolence.

If a *dependent* relationship is characterised by over-bearing dominance and oppression by the leader, the motivation of the followers to respond to the leader's edicts are usually driven by fear and the need to survive. Under these circumstances, the followers will comply grudgingly, with their disobedience being expressed through covert behaviour. The relationship will provide little enrichment to the lives of the people involved and their collective ability to respond to change will be low.

Examples where *dependent* relationships could exist are: parent and infant/young child; master and apprentice; employer and immigrant worker; domineering and compliant spouses; traditional church and military organisations.

The diagram below provides a visual representation of a *dependent* relationship. Here the followers are completely subordinated and contained within the sphere of control of the dominant leader.

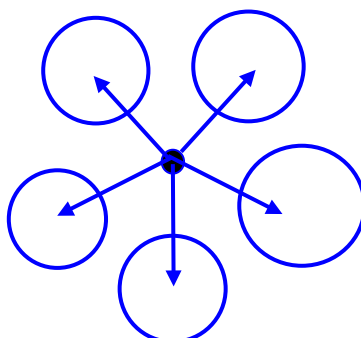


Independence: In an *independent* relationship, each of the parties involved has developed a clear sense of their own needs as well as beliefs about how they will achieve them. While each individual realises that others in the relationship have a role to play to achieve overall success, they each tend to focus their efforts on fulfilling their own personal needs and their own agenda. An environment of competition and rivalry often develops between the parties, which causes them to seek to maximise their own personal position at the expense of others. If one party gets a laugh, it is often at the expense of another party and vice versa.

The interactions between the parties are usually characterised by expressions of personal enthusiasm and passion for their own aspirations and preferred approaches. This environment tends to generate high levels of energy and creativity in individuals, which results in - at best - innovative approaches to meet emerging challenges, and - at worst - destructive conflict, disharmony and instability.

Examples where *independent* relationships could exist are: parent and adolescent child; rivalling teenage siblings; divorcing spouses; supporters of opposing sporting teams; enterprises lacking in organisational purpose and direction; combatants in a commercial dispute; the government and opposition in a parliamentary system.

The diagram below provides a visual representation of an *independent* relationship. Here, there is no dominant leader and each party sees themselves as competing against the others to achieve what they each believe is best for the relationship (or organisation). The purpose and direction of the relationship tends to wander according to the ebb and flow of the influence of the individual parties at different times in changing situations. This could be likened to a five-man tug-o-war, in which the knot at the centre wanders according to the tugging power of each of the combatants at different times.

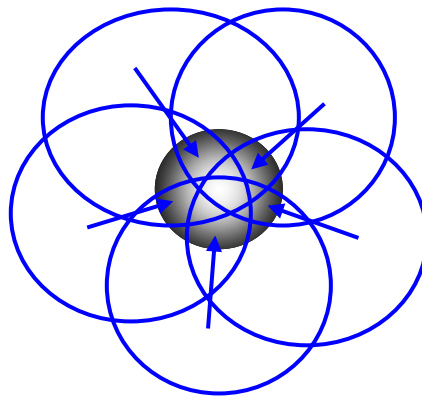


Inter-dependence: In an *inter-dependent* relationship, the parties have come to understand that achievement of their personal needs can only be sustained by serving a common purpose, which delivers benefits to themselves and many others. Here, each of the parties respect and value the uniqueness of the other, as well as appreciating how their individual skills, talents and resources can combine to achieve an overall result that is better than they could achieve by themselves as independent individuals. High levels of *trust* develop between the parties and outstanding results are achievable.

When *inter-dependence* exists, the parties are able to harmonise their efforts so as to achieve synergies (creative cooperation) of the highest order. The results are enriching to each of the parties and the relationship sustains itself into the future through *positive reinforcing cycles*.

Examples where *inter-dependent* relationships could exist are: responsive parent and adolescent child; happily married couple; enduring friendships; special interest clubs and associations; high performing sporting teams; enterprises with strong organisational alignment; commercial alliances and partnerships; a government and opposition of a nation under the threat of war from an external enemy.

The diagram below provides a visual representation of an *inter-dependent* relationship. Here, the individual parties have aligned their efforts to support and achieve the shared purpose of the relationship (or organisation). It is important to note that each party still retains their individual identity, however, they have also identified what they share in the relationship and have combined their talents and resources to achieve their central common goals. In so doing, they also fulfil their individual needs and aspirations.



As you read through the descriptions of *Dependence - Independence - Inter-dependence*, you would have identified examples in your own family, work and recreational life where these relationships exist, probably at all three levels on the continuum, depending on the personalities involved and circumstance surrounding each relationship.

Note that as these diagrams have progressed through *dependence*, to *independence* and to *inter-dependence*, the size of the circles representing the individuals (people or sub-groups) have increased. This symbolises the personal growth in character and capabilities that occurs in individuals as they progress through this continuum to *inter-dependence* and a relationship based on *trust*.

2. Trust in Relationships

In its very simplest form, *trust* can be defined as 'having a feeling of confident expectation'. We are constantly making decisions based on *trust* in everything we do in life. We pour water into a glass with a high level of *trust* in the law of gravity (at least here on the surface of the earth) and when we drink that water we *trust* in its purity. We frequently put our lives at risk by travelling in aeroplanes, *trusting* not only in the laws of physics, but also *trusting* in the motivation and competence of those who maintain them, fly them and control the airspace system. We allow banks to look after our money, *trusting* in their processes and the staff who operate them. *Trust* plays a part when we eat at a restaurant, act on medical advice, attend the dentist, leave our children in childcare, buy a car, build a new house, disclose a heart-felt concern to friend, etc, etc, - all done with a *feeling of confident expectation*.

All of these transactions require us to be involved with other people, one way or another. So *trust* involves more than simply developing a *feeling of positive expectation* - it also involves the development of *relationships* with the people with whom we share our lives. With this in mind, we can expand our definition of *trust* to 'having a feeling of confident expectation in our relationship with another person'. [2]

The actual importance of *trust* in a relationship depends on the circumstances that surround that relationship and in this sense four types of *trust* have been identified [3]:

1. **Spontaneous trust**
2. **Contractual trust**
3. **Values-based trust**
4. **Safety trust**

Spontaneous Trust: This is the first and most basic level of trust that develops when we first meet someone. *Spontaneous trust* occurs when the people involved choose to further a relationship with each other based on their own intentions, as well as their *initial perceptions* of the other person's motivations, capabilities and character.

As an example, if you are travelling on public transport - minding your own business - and the person sitting next to you begins a conversation, your mind will race through a series of considerations such as why the person is wishing to engage with you, what does their appearance and mannerisms tell you about them and what risks are involved in responding to their initiative. As a result of these instantaneous considerations, you respond in some way - positively, neutrally or negatively - which is an indication of your level of *spontaneous trust* of that person.

On the other hand, every successful salesperson knows that what they say and how they behave in the opening moments of their engagement with a new client, determines if the relationship will begin with positive *spontaneous trust* and move on to one where successful transactions can be negotiated and fulfilled.

In some relationships, even though the people may meet each other many times, positive levels of *spontaneous trust* do not occur - they just don't seem to hit it off! This can be extremely inhibiting when the people concerned are expected to work with each other. Under these circumstances, *trust* can be built and a productive relationship can occur as a result of a more managed trust-building process - as follows.

Contractual Trust: This is a more formalised approach to creating *trust* in a relationship, where the parties involved develop a *purpose* for the relationship, and make/keep simple agreements in the form of explicit verbal or written commitments that each rely on.

Contractual trust may be the starting point to commence a productive relationship where *spontaneous trust* is absent - for example, where the parties were previously in conflict with each other.

Contractual trust is usually the vehicle that enables *dependent* or *independent* parties to first move to an *inter-dependent* relationship. An example of this is the process parents go through when they first start placing trust in their children. They set very clear boundaries for the child to operate within and they get specific agreements about certain actions and behaviour - "*Do you agree to be home by 11.00 pm*". An example in an organisational setting is the minute-keeping practices of a committee - these are designed to record the agreements made between the parties and they define who will do what and by when. This helps to build *confidence in each other*. As a further example, we usually make important purchases or enter into commercial transactions with a formal contract to set out the specific rights and obligations of the parties involved.

Problems usually arise with *contractual trust* when issues or dilemmas arise that are not covered by the pre-agreements between parties or the minutes of the meeting. For example, agreements are not well 'operationally defined' so that there are different interpretations of what was intended to happen. At these times the relationship can quickly drop back to *independence* or even *dependence*.

Value-based Trust: A third and more complex type of trust can be described as *values-based trust* (or *self-disclosure trust*). Here the parties make commitments to each other based on their knowledge of each others personal motivations, values and capabilities to fulfil expectations. There is less emphasis on verbal or written agreements and more reliance on reading each other as people and *having a confident expectation* of their future behaviour and actions - under a variety of known circumstances, as well as some circumstances yet to be encountered.

Safety Trust: As *values-based trust* in a relationship matures, a fourth type of trust develops - *safety trust*. Here, time has allowed the parties to have their *confident expectations* confirmed by the actual behaviour and actions of their colleagues in a variety of testing circumstances. Each party now has a strong belief that their colleagues will do everything possible to avoid harming the other - physically or emotionally - intentionally or accidentally. When this occurs, their confidence in each other enables *synergies* of the highest order, their freedom to explore and create together is expanded, and their ability to achieve results soars.

Loyalty between parties in a relationship is the product of *safety trust*. Loyalty can be likened to a bank account between the parties - as their confidence in each other grows, so too does the depth of their trust. If the relationship is challenged in some way, the parties can draw on the depth of their trust in each other, just like we can make withdrawals from a bank account - at least while it remains in 'credit'.

With these four types of trust in mind and using the descriptions provided in *the continuum of human relationships* (in the previous section), let us now examine the varying levels of *trust* that exists in each type of relationship.

Dependence: While the followers in a *dependent* relationship may develop *trust* in their leader, the leader's orientation is usually towards *control* over the followers. A level of *loyalty* may develop in the relationship as long as the leader's influence remains benevolent. However, when the leader's control emerges as dominance over the followers, their *trust* will be replaced with *detached compliance* and eventually *reluctance*. Under these circumstances, sustainability in the relationship is based simply on the fact that each party needs the other to survive. Low levels of *contractual trust* may develop in the relationship, often at a simple verbal level, which usually suits the dominant leader.

If the motivation of the followers is driven by fear of the leader, the relationship is likely to become adversarial and ultimately dysfunctional. Despite this negativity, the parties often see no alternative but to continue the relationship in its *dependent* style and so it becomes a way of life for them - *people feel trapped with no where to go*.

Independence: *Trust* plays little or no role in an *independent* relationship. Here the parties are intent on doing their own thing. The main reason for listening to the others viewpoint is to develop an effective counter-strategy. Feigning *trust* is common in these relationships and people come to know that the expression '*Trust me*' as really meaning '*Give me control and I'll do what I want*'. Because of this, many people have a fear of putting their *trust* in others and so their relationships remain stuck at the *independence* level.

At best, a level of *contractual trust* merges in which highly detailed written agreements are developed to cover the actions of the parties under every imaginable circumstance, including the penalties to be invoked if the relationship breaks down. Great emphasis is placed on minutes of meetings and written communiqués as evidence of commitments made and what was said by whom.

Sometimes, the self-centredness of people in *independent* relationships breeds high levels of distrust, leading to tensions that cause an explosion of passions and a complete break-down in the relationship, with people choosing to opt out and go their separate ways.

Inter-dependence: In contrast, the defining feature of an *inter-dependent* relationship is the presence of strong *mutual trust* between the parties. The characteristics that sustain this relationship can be summarised under the headings of:

- **Respect for others** - appreciating diversity and valuing other people
- **Shared purpose** - the alignment of individual and shared intentions and aspirations
- **Confidence in each other** - the willingness to rely on the abilities/resources of others
- **Open and honest communication** - the use of conversation and dialogue to achieve inter-dependent relationships with others

While one or even two of these elements may exist in *dependent* or *independent* relationships, it is the presence of all four in combination with each other that allows

inter-dependent relationships to develop and grow. Together, these elements enable the skills, talents and resources of each individual to be revealed and combined to release the untold potential of human endeavour that is possible through highly effective relationships.

The nature of an *inter-dependent* relationship leads the parties from *contractual trust*, through *values-based trust* and into *safety trust*. The four elements of *trust* enable the people involved to 'read' each other beyond spoken words and written agreements - and into the character and integrity of the other person. That is, each party comes to appreciate the other's personal motivations, their values, their knowledge and their capabilities. Each person also forms an opinion as to how the other(s) will react in a variety of situations.

Disagreements and conflict are inevitable in any relationship, and it is at these times that the character and integrity of people in an *inter-dependent* relationship are on trial. It is then that their commitment to a shared purpose is fully revealed, people's true values are exposed and their abilities to work through difficult issues are fully tested. Paradoxically, it is often through *resolved conflict* that trust grows.

On the other hand, it follows that if the parties do not form this appreciation of each others character or their ability to resolve conflict, then *value-based trust* and *safety trust* will not flourish and the fruits of *inter-dependence* will not be fully achieved.

Words and acts of *encouragement* between parties play an important role in maintaining the bonds in a relationship at all times - in both the dark valleys of despair as well as at the sunny peaks of their achievement together. The members of an *inter-dependent* group are more likely to share a laugh together or genuinely console and encourage each other in times of conflict and trouble. Most people would have enjoyed these characteristics at some stage in their life as a member of a truly effective team.

In contrast, *encouragement* is lowly valued in *dependent* and *independent* cultures, meaning that negative sentiments are often allowed to grow and fester, resulting in *negative reinforcing cycles* and damaging conflict, which ultimately undermine performance.

3. Trust and Performance

Stephen R.M. Covey in his book *'The Speed of Trust'* puts his finger on the business case for trust [4]. He puts forward the proposition that trust always affects two outcomes - *speed* and *cost*. If *trust* in a relationship is *low*, the *speed* of getting things done will be *slow* and the *cost* will be *high*. Conversely, when *trust* is *high*, the *speed* of getting things done will be *fast* and the *cost* will be *low*. There are many case studies and research studies to support this proposition, all confirming that organisations with high-trust cultures significantly out-perform their counterparts with low-trust cultures in all major performance indicators. Therefore, Covey's proposition addresses the very essence of an organisation's competitiveness, viability and long-term sustainability.

If you need an example of this proposition, just think of the last time you travelled through an airport. Because of our fear that a terrorist may board a plane somewhere, all travellers everywhere are considered to be suspects and no-one is to be trusted. As a consequence all travellers are required to undergo the intensive security checks. The time consumed in this process - both personal and cumulative - is enormous and the cost to the system is huge, all because of the distrust of the travelling public. In this case, we all accept the need for these security measures, because the consequence of one terrorist event could be horrendous. It's the only way to effectively manage the risk and we are willing to bear the high cost and inconvenience.

Translate this example to any business environment. We often see a set of bureaucratic rules and regulations being imposed on a large group of workers, simply because of management's fear that one individual at some time may do something wrong? Once again, the issue is *risk management*. Are the imposed rules and regulations commensurate with the problem to be solved or is it a case of *'a baseball bat being used to swat a fly'*?

An example of this was *the 'kerosene bath incident'* that occurred in the aged care industry in Australia in 2000. In this case, the reaction to an isolated incident was the imposition of rules and regulations on the entire aged care system, which was regarded as insulting to the vast majority of age care practitioners who are competent and responsible.

In *systems thinking* terms, this is also an example of *'over-reaction'*, where one data-point (due to a *special cause*) is assumed to be indicative of the performance of the whole system, and across-the-board changes are made with the result that overall performance is negatively affected.

This approach is also called *'the lowest common denominator syndrome'*, where systems are designed on the assumption that the responsible masses will behave in the same way as an irresponsible few. The consequences are twofold. Firstly, there is an escalation of costs due to the extraordinary controls and delays that are built into processes. Second - and probably more harmful - is the damage that is done to the relationships between people because *trust* has been de-valued or even discarded. Because of this, people are often forced into *dependent* relationships where the aim is to control their behaviour to improve performance, however, due to the constraining and de-motivating environment that evolves, the overall performance actually declines!

In the context of this discussion, it is important to distinguish the difference between a 'lowest common denominator' approach to management and a 'quality system' approach. The latter aims to instil 'best practice and consistency' into the operations of an organisation, while at the same time supporting *trust* in the relationships between the people involved. However, this approach (as with any other) will inevitably become plagued by rising cost, time delays and apathy, if controls are imposed in ways that undermine the principles of *interdependence* and *trust*.

Trust works as a high performance strategy in many ways and, in the context of this discussion, there is one important feature that needs to be emphasised at this point. When there is a healthy level of *trust* in a relationship, the people involved are *trustworthy*. That is, they have a clear understanding of the desired outcomes, they are motivated to do the right thing for themselves and others, they have the capabilities to achieve the result and they are responsive to range of needs and circumstances. Most importantly, *trustworthy* people accept *personal responsibility for their own actions and behaviour*, which means they also willingly accept *accountability* for the results achieved.

If you think about this, you will realise that *accountability* is the same outcome that a *high-compliance low-trust* approach is trying to achieve, however, it attempts to do this through imposed rules and regulations rather than motivating and enabling people to *accept responsibility*. Holding people *accountable* for outcomes without their *acceptance of responsibility* is not sustainable over time.

To quantify the effectiveness of this approach, Covey has collected research data from a wide variety of industry sources which verify that *high-trust* organisations tend to out-perform their *low-trust* counterparts by 2 to 3 times when measured against key indicators. This data provides a compelling argument that *trust* plays a vital role in the success of leading organisations.

As to whether *trust* is the best approach for any given relationship situation, Covey addresses this under the heading of 'Smart Trust'. In this concept, he positions 'Smart Trust' (good judgement) on a spectrum between the outer extremes of 'Distrust' (suspicion) and 'Blind Trust' (gullibility).



A person who uses 'Smart Trust' to evaluate the viability of a relationship is able to:

- (a) identify the potential benefits of an *inter-dependent* relationship, and
- (b) accurately analyse the inherent risks and their likely consequences.

When combined, these two factors provide a clear assessment of when *trust* in a relationship is sustainable, or conversely, when it is best to avoid the commitment to *inter-dependency* and remain *independent* or even not to engage at all in the relationship.

In contrast, people who work in the '*Blind Trust*' mode tend to readily see the benefits of *inter-dependence*, but fail to recognise the risks and pitfalls associated with a prospective relationship. On the other hand, people who work in the '*Distrust*' mode, tend to readily analyse the risks and pitfalls, but fail to recognise the benefits of *inter-dependence* that are available from a prospective relationship. Either way, trustful relationships are not developed and problems are created or opportunities are lost.

The issues raised here explore the very essence of trust in relationships. They engage concepts such as *trustworthiness*, *integrity* and *motivation* - each of which will be explored in the following sections.

4. The Elements of Trust

To many people, *trust* is an elusive emotion that develops in some relationships and not others. When asked, most people have clear feelings about the level of *trust* in the important relationships that they share with others - they clearly sense when *trust* is present in a relationship and just as clearly when it is not. However, what is not always clear is the reason why *trust* is present or missing in their relationships. Is it due to some mysterious chemistry between the parties involved - similar to the deeply intuitive and unconscious responses of people when they fall in love - or does each relationship bring with it identifiable elements that combine to enable trust to grow and flourish?

The following pages work on the latter of these propositions, that is, *trust* in our relationships result from identifiable elements over which we have choice, to varying degrees. The reasoning follows that it is through a knowledge of these elements that we are able to create and manage the circumstances that are most conducive to highly effective trustful relationships.

As previously discussed, when *trust* exists in an *inter-dependent* relationship, each of the following four characteristics will be present:

- **Respect for others** - appreciating diversity and valuing other people
- **Shared purpose** - the alignment of individual and shared intentions and aspirations
- **Confidence in each other** - the willingness to rely on the abilities/resources of others
- **Open and honest communication** - the use of conversation and dialogue to achieve inter-dependent relationships with others

Each of these elements play a role at different times of the relationship.

Respect for others sets 'the environment' that allows the parties to inter-act with each other in a dignified way. Even if the individual people do not have personal friendships with each other, a respect for each other's values and beliefs enables conversations to lead to sharing of views and the discovery of opportunities. The toxins that prevent *respect for others* include: male/female prejudice and intolerance (both ways); status and hierarchal separation in organisations (snobbery and rivalry); racial, ethnic and religious prejudice and intolerance.

Shared purpose becomes 'the will' of the relationship - it is their *reason for being*. The *shared purpose* may be as simple as the desire for companionship between lonely people or as complex as a commercial venture between business people. Regardless, their *shared purpose* emerges as the individual motivations of people meld into a central energising force for the relationship. Just as important, whenever a relationship is confronted by obstacles, diversions or conflict that discourage or distract people, a re-focussing on their original purpose for being together can re-energise the relationship to move forward together again. If the *shared purpose* is strong enough, the relationship will respond appropriately, survive and prosper. If the *shared purpose* is weak, the relationship will probably flounder and fail.

Confidence in each other provides 'the way' that enables the relationship to achieve its shared purpose. Confidence in the relationship grows out of the knowledge that each

person knows their role and what is expected of them, each understands what it takes to achieve the desired result and each accepts *personal responsibility* for their own actions and behaviour. It is the *magic* that happens when people combine their individual gifts, talents, knowledge and skills into a seamless whole that fulfils their purpose. It is not simply the *sum of the parts* that each individual contributes, but it is more about the huge multiplying effect that is available when people support, encourage and synergise with each other to produce truly incredible results.

Open and honest communication becomes 'the glue' that holds the relationship together. Communication enables people to develop mutual respect, shared purpose and confidence in each other - *with passion and enthusiasm*. Without *open and honest communication*, the individual elements can become dreary, misaligned or fragmented. For example, the real purpose of the relationship can be forgotten or well-intended actions can be misinterpreted or honest mistakes can undermine confidence. An *inter-dependent* relationship will always be under pressure from challenges that could cause it to revert to *independence*. *Open and honest communication* can act to avoid this or, if necessary, can draw its members together if fragmentation starts to occur.

The following diagram shows a schematic view of the *four elements of trust* previously described. The three outer components of: *respect for others*, *shared purpose* and *confidence in each others abilities* define the imperatives or principles that are foundational to *trust* in a relationship. *Trust* cannot be built and sustained unless all three of these elements are present in the values and attitudes (belief systems) of the parties involved.

The fourth element - *open and honest communication* - is shown at the centre of the diagram, acting as the *lubricant* that keeps the other elements working together, thus reinforcing the assertion that *communication* is central to the growth and maintenance of *trust* in relationships.



Communication plays a role in each type of relationship - *dependence, independence* and *inter-dependence*, however, the style of communications will differ dramatically between each. The term '*open and honest communication*' is used to define a style of communication that uniquely supports *inter-dependent* relationships. It is the process through which understanding and meaning are exchanged between people. It allows knowledge and learning to be shared. It enables debilitating feelings to be surfaced and concerns to be expressed. It enables assumptions to be explored, opinions tested and the truth to be revealed. It encourages ideas to be shared, creativity to flow and fun to be enjoyed. Without *open and honest communication*, trust cannot survive.

Often, when people in an organisation complain about '*a lack of communication*', it is really a symptom of '*a lack of trust*' in their relationships with others. This usually means that their current communication processes are not addressing one or more of the other three elements of *trust*. In the absence of this understanding, some managers try to solve the '*lack of communication*' problem by increasing the volume of communication (e.g. more newsletters, more meetings, greater access to emails, etc). In doing so, they fail to recognise that the real problem is one of *quality (or content)* of communication, not *volume* of communication.

In summary, *trust* is a powerful human motivator and most of humankind's greatest heights have been achieved through relationships built on *trust*. When we are able to share, appreciate and combine our aspirations and resources with others, our energy and creativity are at their greatest. Outstanding teams, in all walks of life, always acknowledge the high levels of *trust* they have achieved in their relationship. Individual heroes often give testimony to their personal achievements by acknowledging the unselfish support and the vital resources that they received from their *trusted* colleagues.

Life is meant to be shared [5].

5. Trustworthiness

With *trust* comes *risk* - they are two sides of the same coin. Nothing really happens in a relationship unless someone is willing to take a risk to initiate a new idea or an action - and just as importantly - another person takes a risk by responding accordingly. The risks in a relationship may threaten our *physical* and/or *emotional* well-being - and they may be *real* or *imaginary*. When the risks in a relationship are low, *trust* may exist but it sits well in the back-ground. Conversely, when the risks are high, *trust* becomes crucial to the success of the relationship. Think of the differences in *trust* between a group of people going on a guided bus tour to the Barossa Valley in contrast to a group of people climbing Mount Everest. Clearly, there are differences in the level of *risk* associated with the physical and emotional environment they will encounter, as well as the level of *inter-dependency* needed in the relationship between the various people involved.

The level of *trust* that develops in a relationship is an aggregation of the *personal trustworthiness* that is shared between each of the people involved. This means that the process of building *trust* in a relationship begins with each individual first becoming *trustworthy* - that is, being seen by others as *worthy* of their *trust*.

Now here is the difficult part. *A person cannot demand trust from another - trust must be earned*. This occurs in a relationship as each of the elements of trust emerge through the spoken word, the body language, the actions and the behaviours displayed, and the outcome of their inter-actions with each other - up close and/or from a distance.

Establishing personal *trustworthiness* is particularly challenging in larger organisations where one-on-one relationships between people in different departments or at different levels are often limited. Nevertheless, each person will form a *perception* of another person's *trustworthiness* based on their experiences and observations - even from afar. This point has great significance for CEO's (and other leaders) whose *trustworthiness* is constantly under the scrutiny of the organisation's members at all levels. Subtly, good leaders are able to earn the *trust* of others, even when their interactions are minimal and remote. What they say, how they say it and how they follow-through on the commitments they make, are the small but vital indicators that people accumulate as they form their perceptions of others. This is also true for all family relationships - between spouses, between parents and their children and between siblings.

Leading *emotional intelligence* author Daniel Goleman [6] identifies *trustworthiness* as one of the key competencies that invariably exists in highly effective people. However, the feeling of *trust* that exists between people is not simply an emotional response over which we have little or no control. The process of building *trust* with others by becoming *trustworthy* can be learned and developed in each person - if so desired. This can be done by adopting the belief systems, mental models, attitudes and skills that are necessary to build *inter-dependence* into relationships and applying the elements of *trust* in one's personal behaviour and actions. That is: *respect for others; shared purpose; confidence in each other and open and honest communication*.

These elements and their relationship to the *attributes of trustworthiness* will be further explored at the conclusion of this paper.

6. Self-Awareness

Before embarking on a further exploration of the *attributes of trustworthiness*, it may be of value think to about the context in which you will process this information.

For each of us, our current *state of being* is the product of what has happened in our life to date, as well as what we desire to happen in the future - *our past-present-future continuum*. Issues and events that have occurred in the past are deeply imbedded in our brains, often as muted memories that emerge as feelings and emotional responses - positive or negative - as we encounter new situations. Similarly, we often respond to new situations with a compelling desire for change or to fulfil some heartfelt aspiration. Ultimately, we make decisions by blending these *emotional* responses with our more conscious *logical* thought processes.

The make-up of some people means that they rely heavily on their *emotional* responses to control their life, while others subvert their feelings to allow *logical* thought to dominate. People operating at either extremity of this spectrum usually encounter difficulties at some stage in their relationships with others. Often people who suffer these difficulties are unaware of the cause, which adds further to their frustration as relationships continue to deteriorate.

As you read the words in the following pages, you will digest them with your own blend of *emotional* and *logical responses*. Your ability to accept and use the information in the most constructive manner will depend on your personal *self-awareness* as to why and how you respond to each point raised.

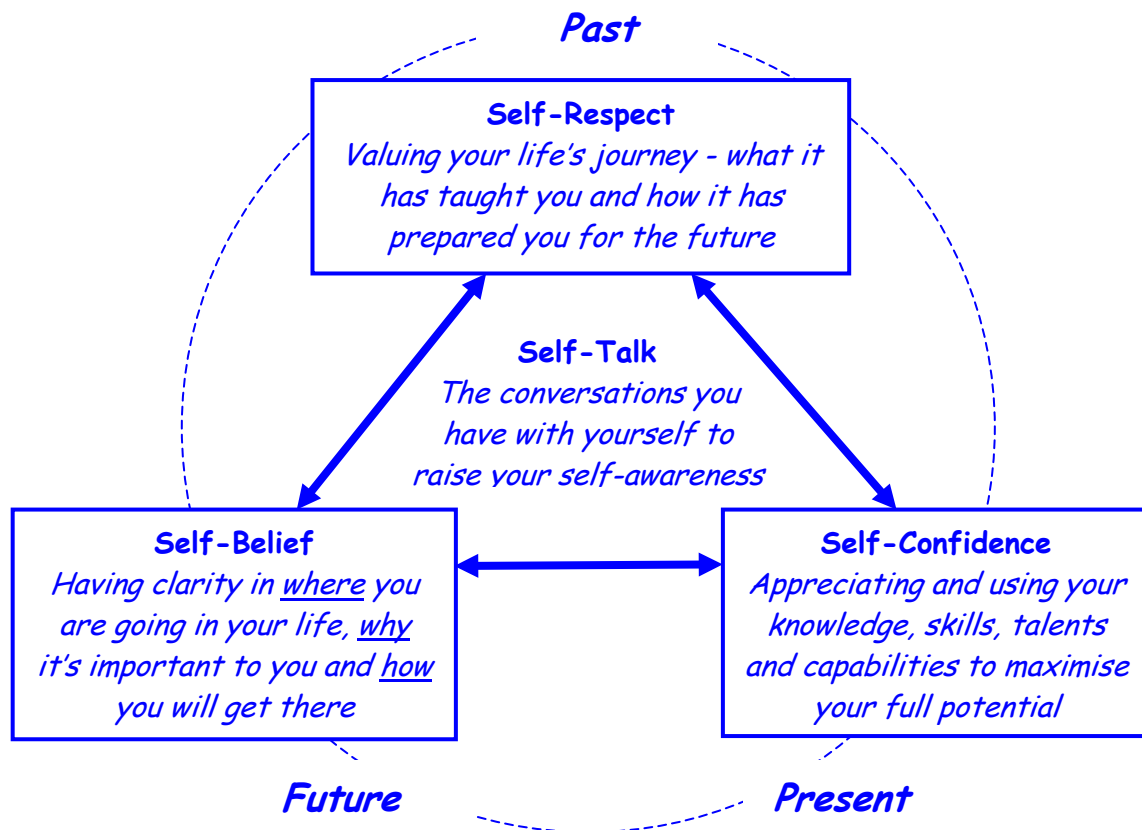
Self-awareness: *Self-awareness* is your conscious understanding and appreciation of the influences in your life (*past, present and future*) that determine your responses to situations and events that you encounter. Your level of *self-awareness* includes your feelings of:

- *self-respect (or self-esteem)*
- *self-confidence*
- *self-belief.*

Self-talk is the internal process we can use to use to consciously connect these factors to make sense of our own personal *past-present-future continuum*.

The relationships of these factors can be represented as follows:

Self-Awareness



Self-Respect: Your *self-respect* stems from your ability to value your life's journey by *appreciating* the 'nature and nurture' influences in your make-up. 'Nature' refers to the natural characteristics and preferences you were born with that shape your personality, while 'nurture' refers to the environments, the events and the role-models you have encountered that have influenced your life-long learning.

Appreciation is more than understanding. *Appreciation* occurs when you are able to reflect on any of these factors and extract *positive learnings* - regardless of whether you enjoyed the experience at the time or not. Trials and adversity in a person's life can often give birth to great personal qualities and characteristics. Think of Helen Keller or Nelson Mandela, to name just two. Your ability to *learn and appreciate* your own life's journey is the key to *positive feelings of self-respect*.

The basic knowledge that enables you to understand and appreciate '*why you are, what you are*' can provide an important step towards building your *self-respect*, e.g.

- What are the dominant characteristics of your personality style?
- Which of these characteristics are naturally inherent in you and which have been learned?
- How do these influence the way you perceive situations and make decisions?
- How does this influence the way you act and behave in any given situation?
- What things do you like to do and what things do you tend to avoid?

- How have these characteristics affected the way you relate to others - with either the same or different personality styles to yours?

Many people have accessed popular diagnostic models (such as Myers Briggs, DiSC, Personality Plus, etc) to raise their knowledge of personality styles and an awareness of their own preferences in this regard. If you haven't yet encountered a model of this type, there may be value in exploring this body of knowledge with a view to developing personal insights into why you think and act the way you do.

Additionally - and vital for building your *trustworthiness* - by learning about different personality styles, you are more able to expand your perspectives on the opportunities and challenges you meet by being able to view the world as others do.

Self-Confidence: Your *self-confidence* develops when you are able to accurately identify and appreciate your current values, your capabilities, your unique talents and the array of resources available to you from the networks that surround you. With this awareness, you are able to approach new situations - those that excite you, those that daunt you and those that challenge you - with more confidence in yourself to deal with the issues you may encounter - known and unknown.

As your *self-respect* improves, the knowledge you accumulate becomes a vital contributor to your growing *self-confidence*. Simple self-assessment techniques are often useful to enable you to build an accurate appreciation of your personal strengths, limitations and opportunities for improvement in this area.

Self-Belief: As your *self-respect* and *self-confidence* grow, you are able to develop your *self-belief*. Your *self-belief* strengthens when you have clarity about *where* you going in your life and *why* this is important to you. You have thought through your priorities and what is most important to you in life - now and into the future. Your focus may be on things you want to do for yourself, with your family, with friends and workmates, for your organisation and the broader community. It may also include the way you want to develop as a person and the legacy you would like to leave. *Self-belief* is further reinforced as you develop a clear understanding of *how* you will achieve these things. For some people, the simple act of writing down their personal aspirations, goals and plans often helps to lift them from the sub-conscious world to a higher level of understanding that reinforces their level of *self-belief*.

As you build your *self-awareness* through these approaches, be prepared to delve into your memory to identify your life stories that capture the events and emotions that have shaped your views on life and the profound learnings you have experienced. Allow a sense of aspiration to set your personal goals. Recognise your self-imposed boundaries and give yourself permission to dream beyond them.

Take time to understand if and how your personal values and attitudes are aligned with the tried and true approaches of the role-models you admire. Come to appreciate the *principles* that they live by and identify the *habits* of their success. Make a conscious *choice* of the principles, values and attitudes you will allow to influence your thinking, the way you communicate, the relationships you desire to build with others, the behaviour you will display and the actions you will take.

Self-Talk: A technique for improving your *self-awareness* is to use of *self-talk*. *Self-talk* is the conversations you have with yourself to reinforce your *self-respect*, *self-confidence* and *self-belief* so that you provide yourself with positive feedback that confirms your strengths and focuses you on your personal growth and improvement. When you use *positive self-talk* you are activating the conscious level of your brain, but this also has a *positive effect* at the *emotional level* of your brain. This is a key attribute of most high-performing individuals in all walks of life. The opposite is also true, that is, *negative self-talk* leads to negative emotions and poor performance.

Ultimately, your *self-respect*, your *self-confidence* and your *self-belief* and your *self-talk* will define your *integrity* as a person - which is the foundations of your *trustworthiness* as seen by yourself and others.

When you are conscious of building and maintaining your *integrity* as a person, you have taken the first steps towards *trusting* yourself - and after all, if you can't trust yourself how can you expect others to do so.

It may be useful at this point to compare the two diagrams used to explain the elements of *Self-awareness* (page 18) and *Trust* (page 14). Do you notice a certain symmetry between the two? What conclusion can you draw?

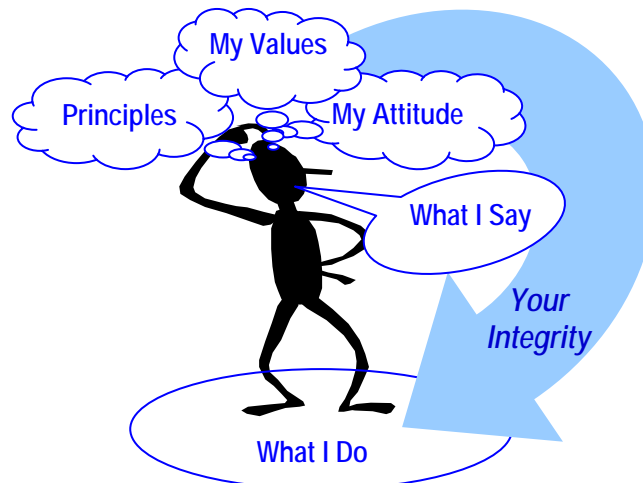
In essence, the diagrams support the notion that *trust* in your relationships with others grows out of *trust* in yourself, which is a product of your *trustworthiness* and *personal integrity*.

7. Integrity

Personal Integrity: Your *personal trustworthiness*, as seen by others, is a product of your *personal integrity*. When you have developed *integrity as a person* it means that your personal values are totally aligned with sound principles - and it is these principles that generate your values, attitude, thoughts, words, behaviour and actions in every part of your life. Put simply:

- you understand and accept the *principles* that govern sustainability of the systems in which you live and work
- you have aligned your *personal aspirations and values* to these principles
- you are able to choose the correct *attitude* to respond to situations and dilemmas that arise
- *what you say* is a true reflection of your values
- *what you do* is consistent with what you say - which is congruent with the guiding principles

This flow from *thinking to actions* is represented by the following diagram.



Ultimately, family members, friends and work colleagues will form opinions about your character based on their perceptions of your *integrity* - and the mainspring of your integrity is your *understanding and knowledge of sound principles*. It is important to define some of the terms used in this discussion.

Principles are foundational truths that underpin a body of knowledge about a sphere of activity. Principles are accepted by a group of people as the wisdom distilled through experience that acts to holistically guide their thinking and behaviour to ensure long-term sustainability in life.

Values are more personalised in that they express how each of us sees the way the world works from the *'nature - nurture'* factors that have influenced each of our lives. Because of this, everyone's values will be different - and they may or may not be aligned to principles.

It is common to attempt to develop shared values in a relationship involving a number of people. However, this will usually result in clear agreement on some issues, surrounded

by compromise and even omissions on other important issues where the group has either a 'blind spot' or has failed to reach agreement. For this reason, shared values are often just a rough approximation of principles.

Attitude is an opinion or way of thinking that a person adopts in response to any given situation and/or environment that they find themselves in. Have you noticed how two people in the same situation will respond quite differently because they adopt different attitudes? More significantly, have you noticed how your own attitude changes depending on the situation/environment you are operating in. Are you the same person at home as you are at work or at the sports club? If not, what is different? Have you changed your values - probably not? Or is it that you are prepared (or forced) to compromise your values in one environment but not the other.

While **principles** are timeless and enduring, our **values** can gradually change over time and our **attitudes** are situational (sometimes from moment to moment).

Different people will find sound principles for living an effective and fulfilling life from various sources - through a multitude of leaders, teachers and gurus reinforced by their own life-long learning. Suffice to say, as long as the principles you personally adhere to are based on the concept of *inter-dependence*, then *trust*, *trustworthiness* and *integrity* will all play a vital role in your relationships at home, at work, in recreation and in the community.

What is the level of your personal trustworthiness? This is a difficult question to answer accurately unless you receive the direct input and feedback from your friends and colleagues, which is never an easy thing to do 'just off the cuff'. However, as a simple starting point, the self-assessment instrument ('Trustworthiness Profile - A Personal View'), which you will find as an attachment to this paper, is designed to enable you to have a conversation with yourself on the factors that determine your personal trustworthiness and integrity.

It may bring to mind issues about your relationships with others that you have long ignored or never actually thought about. If you can identify these issues in yourself, then it is highly likely that others will have observed them as well. Of course, there will be some issues to which you are blind, but these will have to wait until the appropriate moment. Undoubtedly, if you work on your own self-assessed 'opportunities for improvement', you will be more open and receptive to receiving feedback from others when the opportunity arises.

Habits: It can be said that a person's character is the sum total of their personal habits. It is almost certain that the issues you identify for improvement in your integrity will be locked up in the day-to-day 'habits' by which you live and relate to others.

A habit is an intuitive or learned response that a person makes unconsciously or is unable to exercise a choice. While it is difficult to be precise, psychologists tell us that over 90% of the actions we take in our daily routine come from our habits and this includes the way we engage and relate to other people. Therefore, most personal improvement plans will involve the breaking a *bad habit* and replacing it with a *good habit*.

If we use the concept of 'integrity', as described above, a *bad habit* is an automatic response that violates a principle, whereas a *good habit* is an automatic response that is aligned with principles. So the process of personal improvement must be capable of including principles into our thinking process. The following STAR technique is designed to do this. It can be

used at any time you have an important decision to make or action/behaviour to display - which is almost constant when it comes to our relationships with others.

How To Become A 'STAR' Performer

- STOP** - suspend your current train of thought about the situation/dilemma
- THINK** - remind yourself of the *principles* that will guide you thinking toward an effective & sustainable outcome - choose an appropriate *attitude*
- ACT** - respond to the situation by displaying actions and behaviours that are consistent with the principles
- REFLECT** - review and reflect on the outcome - take your learning from the experience

The most important part of this technique is that split second decision to stop and *choose an attitude* that is based on the principles by which you wish to live your life. It is the constant use of this technique that will generate the new habits you need to improve your personal trustworthiness and integrity. Needless to say, if you do not have strong principles to guide your choices, then you will wander aimlessly through these critical moments - most often with disappointing results.

Remember, Stephen R. Covey's best-selling book is titled '*The Seven Habits of Highly Effective People*'. He put the issue of *good habits* right up front as the dominant factor in creating an effective and fulfilling life for each person.

Organisational Integrity: The concept of *integrity* also applies to organisations.

Organisational integrity is achieved when:

- people in the organisation understand and accept the *principles* that govern sustainability of the system in which the organisation operates
- they align their *shared purpose* and *shared values* to these principles
- the organisation's *systems, structures and processes* are designed to be congruent with and supportive of the purpose and principles
- their shared purpose and principles guide the thinking, planning and decision-making of all people. Each person is enabled to choose the correct *attitude* for the situations and dilemmas that arises
- their *communications* accurately reflect their thinking, planning and decision-making
- the *actions and behaviour* of people are consistent with their communications
- the organisation *does what it says it will* - which is congruent with the guiding principles

In simple terms, the *organisation's integrity*, as seen by its many stakeholders, is the aggregate of the *personal integrity* displayed by all its employees (staff, managers, directors, etc) under a variety of circumstances, and particularly those of adversity and challenge.

High personal integrity (trustworthiness) of an organisation's people leads to *high organisational integrity*, which leads to organisational excellence and sustainability. Conversely, *low personal integrity (trustworthiness)* of an organisation's people leads to *low organisational integrity*, which leads to organisational vulnerability, if not failure. Ultimately, *organisational integrity* is an issue of organisational culture and leadership.

8. Motivation

The factors described above goes to the very essence of human motivation and it is worthwhile to explore this in the context of *trust*.

In psychological terms, there are two types of human motivation - *extrinsic* and *intrinsic* [7].

Extrinsic Motivation: This form of motivation is created when a person is stimulated by another person to take certain actions to achieve consequential rewards and/or avoid punishment - without really questioning *why*, except to receive the reward or to avoid the punishment. As a consequence, people who are highly extrinsically motivated sometimes develop a single-minded focus on simply achieving a 'result' (achieve the award or avoid the punishment), often at the expense of the higher order purpose.

As an example, this sometimes occurs in organisations where compliance to externally imposed regulations is a requirement to continue in business. In this situation, some managers will build a facade of evidence purely in an effort to satisfy an external auditor, knowing quite well that this is not an accurate representation of the real performance of their organisation. Their aim is simply to pass the audit and avoid the penalties - not to develop sustainable performance that ensures the long-term future of the organisation to the benefit of its clients, its employees and other stakeholders.

Objectives only reinforced by extrinsic motivation can be very focussing for the people involved and can often deliver short-term results, but these results cannot be continued over time without increasing levels of rewards and/or punishment. Clearly, this is not a sound strategy for sustainable long-term performance.

Intrinsic Motivation: This form of motivation focuses on enabling people to recognise and value *why* something is important - for both themselves and the broader system in which they are operating. In this sense, the reasoning as to *why* something should be done occurs at the 'values level' of their thinking. As a consequence, when people are intrinsically motivated they do things with purpose, passion and enthusiasm to achieve benefits for themselves and others. Intrinsic motivation is a powerful mainspring for the creativity that resides in all people.

There are numerous examples of intrinsically motivated people in the ranks of the volunteers that support community service organisations. Their payment is never measured in monetary terms, but in the self-satisfaction they receive from seeing benefits flow to people in need and the positive effects that this has on the community in general.

When driven by intrinsic motivation, people are more likely to ensure that their personal values are observed and preserved in the conduct of their work. As a consequence, the results of their efforts sometimes appear more gradually, however, these results are more likely to be more robust and continue to improve to outstanding levels over time - to the benefit of all concerned.

It should be noted that if a person is extremely individualistic in their outlook on life (i.e. *non inter-dependent*), their values could be so self-centred that their concern for others is negligible. Under these circumstances, their intrinsic motivation will cause

them to act in selfish and uncaring ways to achieve their personal desires regardless of the cost to others. When a person with this intrinsic motivation is further stimulated by a strong extrinsic motivation that rewards this behaviour, the results are usually disastrous. There have been a number of high-profile corporate collapses that provide examples of this combination.

All human endeavour is influenced by a combination of extrinsic and intrinsic motivation, to varying degrees. Many of the passions we pursue in our own time (such as sports, hobbies and recreations) are driven by a desire to satisfy our intrinsic motivations. On the other hand, most of our work is subject to an extrinsically motivating reward structure that is imposed on us by others. We all know that our work is most sustainable when it is both personally satisfying and financially rewarding, that is, there is a harmony between our own *intrinsic motivation* for the work itself and the *extrinsic motivations* that are placed on it by others.

Often, extrinsic motivation is attached to performance indicators that narrowly define the outcomes of a particular activity. For example, it is a common practice in call centres to provide incentives (and penalties) for Customer Service Operators to achieve a nominated volume of calls over a day. While this might have the aim of improving the efficiency of the service provided, it often causes operators to act in ways that lower the effectiveness of the service provided in the eyes of the customers. As a consequence, the efficiency targets are met but the organisation fails in its purpose to meet customer needs.

However, there is another important consequence to this outcome that has even deeper influences on organisational performance. The Customer Service Operators are fully aware that their actions result in poor service to customers, which is contrary to the intrinsic values they hold for the work that they do. Yet the importance of this aspect of their work is denied, at least in the performance criteria imposed on them by well-meaning managers. The result is that the Customer Service Operators lose enthusiasm for their work, their innate passion for doing the job well is stifled and their creativity remains dormant. And so, overall performance deteriorates. The usual response to this by the manager is misplaced condemnation of the abilities of some staff and an increased focus on penalties. The most serious casualty in this cycle of events is the *trustworthiness* of the manager in the eyes of the staff. The resultant lack of *trust* that infects their relationship will spread to all transactions in their work, including morale and staff turn-over.

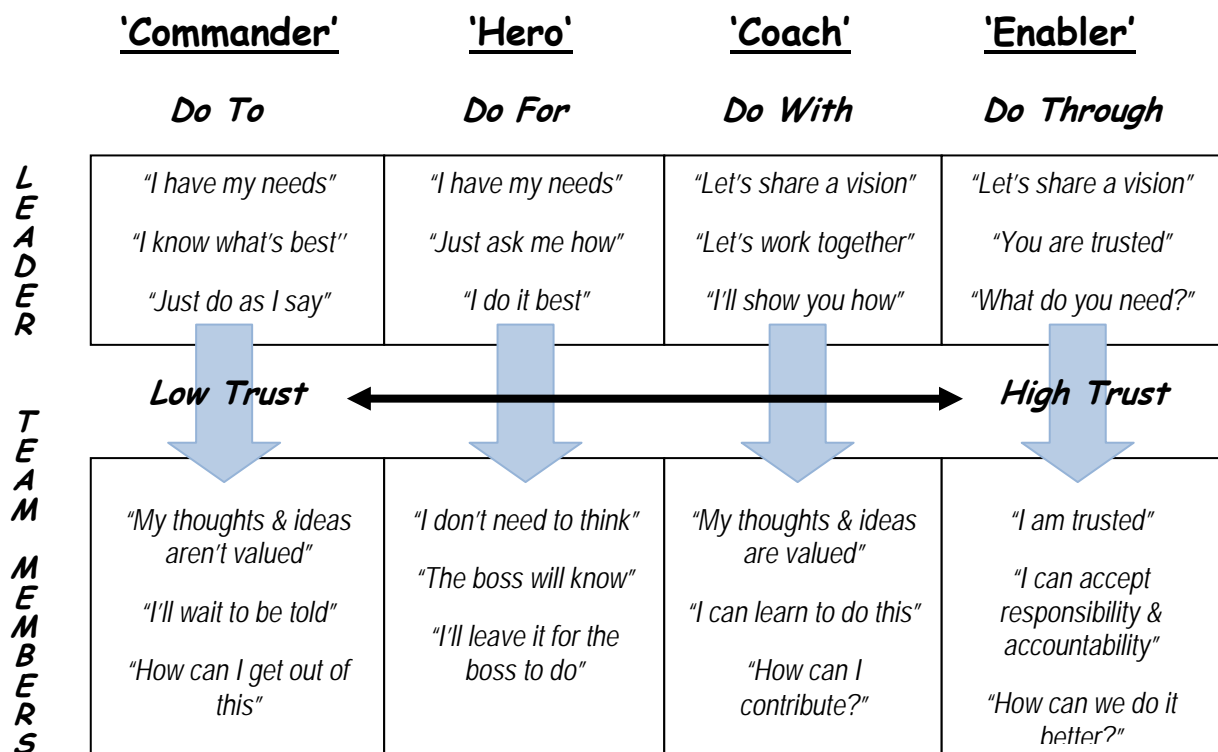
In summary, an appreciation of the power of *intrinsic motivation* is essential for anyone wishing to improve their *trustworthiness* as a basis for building *trust* in their relationship with others.

9. Leadership

Obviously, *trust* plays an important role in the way each leader chooses to relate to the people in his/her team. As we saw earlier, leader/follower relationships can be described as:

- *Dependent*
- *Independent*
- *Inter-dependent*

Each of these relationships sets up an '*initiation-response cycle*' between the leader and the team members, which determines the nature of their interactions as they undertake their work together. The following four *Leadership Styles* (attributed to Myron Tribus) summarise the typical '*initiation-response cycles*' that are easily recognised in organisations.



The '*Hero*' style is a very commonly occurring syndrome in organisations. It often occurs when a person performs well in a technical role and is then promoted to lead the team. Unfortunately, in their desire to perform well in their new role, the new leader tries to make an even greater contribution to the technical effort, which creates a relationship of *dependence* with the other team members. In so doing, the new leader fails to make the *vital shift* from an *effective team member* to an *effective team leader*.

Consequently, the new leader tends to micro-manage every situation, mutual *trust* in relationships is stifled and there is little growth in the capabilities of the team members. A *vicious cycle* often develops where time pressures, re-work, blame and high workload lead to personal stress and burn-out of '*Hero*' style leaders.

It is virtually impossible to break this vicious cycle without addressing *trust*. It is through the growth of *trust* that the leader can move to the '*Coach*' style, which begins to build a relationship of *inter-dependence*, in which the team maximises its effectiveness - as individuals and collectively. The ultimate step in this continuum is the '*Enabler*' style, in which

mutual *trust* and support for each other become central drivers in relationships to enable continuous improvement and personal growth, which leads to excellence in performance.

Clearly, the relationship described at the *'Enabler'* style is a pre-requisite to *Level 5 Leadership* as described by Jim Collins, author of *'Good to Great'* [8] and *Servant Leadership* as described by Ken Blanchard, author of the *One Minute Manager* series of books. These authors describe an environment where people are inspired and enabled to achieve as a result of the leader's humility, integrity, servant-hood and vision for the common good of many.

It is true that there will be some organisational situations where, for pragmatic short-term reasons, the *'Commander/Hero'* style is needed to survive, for example, an emergency or crisis situation where expertise is scarce and there is no time for extensive consultation. However, if these styles are adopted as the long-term approach to leadership, the development of *trust* in relationships will be denied, personal growth cannot occur and the team's performance will inevitably suffer.

10. Change

The concept of *trust* in teams has broad and deep implications for the new world we are entering. With the accelerating avalanche of new technologies and new markets, there is now rapid turnover of products, services and programs, as well as enterprises, organisations and people - *once bright stars are soon replaced by totally new galaxies*. Behind each new product, program or enterprise there are complex sets of human relationships, through which the personal aspirations, needs and concerns of people are brought to life. The strength of these relationships is a major factor in the viability and success of each new activity.

However, the highly transient nature of each new innovation means that there is often precious little time to enable *inter-dependent* relationships to develop. Groups form, disband and reform at a rapid rate. *Inter-dependence* and *trust* have little chance of developing - unless these are characteristics that are valued and consciously pursued by the individuals involved. Under these circumstances, the ability to develop *trust* in relationships becomes a critical competency for all people, particularly leaders. Put simply, *without trust* a group remains at the *dependent* or *independent* level, whereas *with trust* they can achieve *inter-dependence* in their relationship, with the potential to become a fully functioning and highly effective team.

The building blocks of *trust* in a relationship lie in the perceived *trustworthiness* of each person involved. It is therefore *trustworthiness* that ultimately determines the effectiveness of each individual, each team and each organisation.

11. Building Trust

The process of building *trust* in a relationship does not follow a simple linear formula. It depends primarily on the *trustworthiness* of the people involved. Even relationships at the *independent* or *dependent* levels will have some pre-existing presence of one or more of the *elements of trust*. The strongest of these elements can become the foundation point(s) upon which the weaker elements can grow and thus enable *inter-dependence* to flourish. Because each relationship will have a different history and different personalities involved, the path to *trust* and *inter-dependence* will vary, however, ultimately each element must be included in combination with the others to complete the journey.

Many people have a desperate desire to build *trust* in their relationship with others, but this is something you cannot simply impose on others. It would be absolutely useless to declare to your group, 'OK - we're going to start operating with a little more trust around here'. Some would say 'yes', but others would shrink back (even if they didn't voice their hesitation or concerns). We have a paradox - *it takes trusts to build trust*.

Trust develops in a relationship when each of the parties become *trustworthy* - and *trustworthiness* can't be demanded, *it must be earned*.

So if your family or your work group see benefits in moving to an *inter-dependent* relationship, begin by each person in the relationship agreeing to work on their personal *trustworthiness*. As this occurs over time, the steps to building *trust* in the relationship will follow as a natural consequence - everything the group needs to know and do will be covered as *inter-dependence* grows.

12. Attributes of Trustworthiness

A full listing of the personal attributes associated with *trustworthiness* is shown in the following attachment under the headings of:

1. **Respect for others**
2. **Shared purpose**
3. **Confidence in each other**
4. **Open and honest communication**

A series of statements are presented to expand on each of these headings. Each of these statements commences with the word 'I' to reinforce that your *trustworthiness* grows from the personal values, thoughts, behaviour and actions that you display to others.

These statements have been presented in a simple self-assessment format to enable you to form a self-perception of your current level of trustworthiness. Use it to reveal your strengths and identify opportunities for improvement. Make some commitments to yourself to improve in important areas. Share your findings, thoughts and plans with a friend or colleague, if you feel a level of *trust* pre-exists that will enable value to be added to this process.

Best wishes for your success.

References:

- [1] Stephen R. Covey - *Seven Habits of Highly Effective People*
- [2] Mink, Shultz, Mink - *Developing and Managing Open Organisations*
- [3] Mink, Esterhuysen, Mink, Owen - *Change at Work*
- [4] Stephen R.M. Covey - *The Speed of Trust*
- [5] Rick Warren - *The Purpose Driven Life*
- [6] Daniel Goleman - *Working With Emotional Intelligence*
- [7] Philip Zimbardo - *Psychology*

Trustworthiness Profile – A Personal View

Develop a personal view of your relationships with others by self-assessing your perceptions of your *trustworthiness* using the following scale: **K** = I know how to do this.

S = I sometimes do this with other people.

O = I often do this with other people.

WoL = This is a way of life for me.

	K	S	O	WoL
1. Respect for others				
1.1 I do not <u>pre-judge</u> individuals because of their gender, social/organisational status, ethnicity or religion.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1.2 I provide time and effort to understand and appreciate the values and beliefs of other people.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1.3 I am able to express my own values and beliefs in ways that do not impose on other people, cause offence or create conflict.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. Shared Purpose				
2.1. I actively seek to understand the personal motivations and needs of other people – I listen with <i>empathy</i> to fully appreciate their viewpoint.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2.2. I share my personal aspirations and needs with others – I express my enthusiasm for the things that are important to me.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2.3 I look for win-win solutions that provide benefits for others as well as myself.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2.4 I clarify the common goals & milestones I share with others and commit to their achievement.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. Confidence In Each Other				
3.1 I clarify and define what actually needs to be done to achieve agreed goals, eg. action plans.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3.2 I fully accept responsibility for my individual roles, actions and behaviour.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3.3 I gain a good appreciation of the knowledge/skills of the people with whom I work and I seek assistance from them to help me in my role – I am not afraid to ask for support, when needed.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3.4 I provide assistance to the people I work with to help them succeed in their role – I am watchful of their needs and responsive to their requests for help.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3.5 I give encouragement to others by positively affirming their contribution & efforts to succeed	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. Open and Honest Communication				
4.1 I promote productive conversations by allowing people to express their views on what needs to be done and how best to do it - I do not dominate nor make untimely interruptions.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4.2 I appreciate that each person has a preferred mode of communication (auditory, visual, and kinaesthetic) and I am able to adapt my style of communication to meet their preferences.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4.3 I ensure that the data and information I provide to others are accurate and reliably represents the whole truth – if not, I explain its short-comings and omissions.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4.4 I consult adequately with the people who will be affected <u>before</u> I make changes to the way we work together.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4.5 I keep others up-to-date on the progress of plans and activities for which I am responsible - I let other people know a.s.a.p. when I cannot meet my commitments to them.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4.6 I deal with issues/concerns in a timely and objective manner. I express my concerns, doubts and uncertainties a.s.a.p. - in a manner that does not offend people.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4.7 I am able to give <u>constructive</u> feedback to other people when short-comings in performance arise - I ensure that my feed-back is given with fairness and respect for the dignity others.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4.8 I actively seek and accept feedback from other people. I treat feedback on my performance as an opportunity to learn and improve - I do not react negatively or become defensive.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4.9 I actively participate in group discussions to review our performance, to reflect, learn and to identify opportunities for improvement - in relationships and processes.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4.10 I enthusiastically celebrate the successes and achievements that others and I share together.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Personal Reflections

The following elements of *trustworthiness* are significant strengths for me in my relationships with others.

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The following elements of *trustworthiness* are in most need of improvement to help me improve my relationships with others.

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These are my personal action plans to enable me to improve my *trustworthiness* in relationships with others

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