



Transform your leadership with the power to observe human ontology and dynamic change

# The Change Leaders Digest

## THIS ISSUE

### Thinking about TRUST

Loss of trust has become the issue of our time. At an inter-personal and international level, trust is given but not relied upon. Indeed, we now behave in ways which suggest that we actually expect promises, contracts and international agreements to be broken.

The complex and unpredictable nature of life in modern times can make the outcome of any relationship uncertain.

Embracing uncertainty involves an approach to trust that enables us to trust until we have evidence to the contrary. We still expect people to honour their promises, but we put in place processes that hold each other to account

This kind of living and working environment requires us to apologise quickly and put things right when we let others down. We learn not to take criticism personally and to reframe our perspective whilst keeping calm and resilient.

There is no point in analysing what went wrong, as 'win-win' solutions have to be found quickly so that we learn the lessons and do not behave like victims.

Steve Trivett



Fernando Flores

**“When trust improves, the mood improves . . . our best comes out when we have honest discussions . . . our worst comes out when we behave like robots and professionals”**

Today's leaders of change are facing unprecedented challenges and amazing opportunities. The current economic conditions are changing leadership behaviour because the dominant beliefs about what makes a good business relationships are changing. Ethics, morality and social respon-

sibility are now shaping the way business is done. Leaders of real change see success coming from their ability to build new cultures where the emphasis is on finding and fostering trusted partners, in order to create the depth of relationship needed to innovate and create more value from those relationships.

Ontological coaching has built a strong tradition of valuing people as human beings and appealing to the human soul to bring out the best in people.

Fernando Flores is acknowledged to be the father of Ontological Coaching. He speaks from both head and heart and this is not always appreciated by professionals who behave without authenticity in their relationships with others.

Fernando's colourful language and direct approach does not always endear him to people who clearly do not even trust themselves i.e. people who waffle or procrastinate.

It is unlikely that a transformation of beliefs and values will be achieved through traditional competency building programmes. We need a leadership for change mindset that focuses on authenticity, integrity, core beliefs and most of all—trust.

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EDITOR'S NOTE

Trust has become the key to success in today's complex world. It is now seen as the glue that holds people, organisations and societies together. When trust is lost, economies crash, businesses struggle and relationships become stressful and more contractual.

It is suggested that because we live in a more uncertain world, where business is done with strangers from different cultures, that expectations of how trust is seen can vary. In some cultures, a 'yes' can mean 'maybe'.

Among friends and family we adopt 'blind trust' where it is given without question until broken. In business we adopt 'authentic trust' where our offers and requests are reviewed regularly and tested against what we promised.

Steve Trivett



# Comments and Contributions

Hi Steve

Reading the item on 'Creativity and Innovation' in a previous edition of the Leaders Digest I reflected on how we need to see things differently in order to act differently. It brought to mind the celebrated book by Eckhart Tolle 'The Power of Now' which is about how you can change your life and alter the way you see yourself.

His prose is delightfully simple and his premise is straightforward. He proceeds by way of Socratic dialogue, posing questions and answering them at length. What has he to say about the salvation of the human species? The path to peace and joy is within us, if only we can find the strength to silence the endless babbling of the mind and recover the essence of 'being'. He wants us to withdraw from our obsession with the past and with the future and concentrate on the true birthright and legacy of mankind, the 'Present'.

The 'Now' is where we are most vibrant. Our perceptions are sharpened. Our senses come alive. We are able to enjoy what we see, taste, hear and touch. This is the moment when we direct our attention away from the fantasies of the future, the flitting hopes and fears, paltry compensation for the life we can enjoy in the present. This is the moment when we leave the past in the past.

Obsession with both past and the future threatens to deprive us of the pleasures and liberation of being fully conscious. Why miss out on the beauty of our very being?

Tolle wants us to surrender to the joy of becoming more fully conscious of our real self, the spiritual self that we share with the whole cosmos, rather than succumbing to the ghostly shadows and fractured dreams that haunt the material world.

He says that to live in the present we must be prepared to forgive and forget, to allow ourselves to leave behind any negative feelings and memories. He invents a concept the 'Pain Body', the embodiment of hurt, anger, rage, distress that lies sedimented in our systems, if we cannot find it within ourselves to let them go, hence the need to forgive ourselves. He believes that this is not simply an individual experience but can encompass the historical residue of collective memory of oppression and struggle.

He wants us to allow ourselves to 'Be', to accept rather than struggle with what the external material world hurls at us. He is critical of the ego that tries to assert itself at every opportunity. Our principal threat is posed by the ego. The mind tries to limit our spiritual life by subjugating us to its own identity. What he wants to tell us is that we are more than just our minds.

Our inner essence is to be found when we silence the mind, halt its endless chatter, switch its connection with the material world and focus on the real inner self that lies dormant, buried beneath a compost heap of negativity and hurt that emanates from the insanity of the material world.

He has hard things to tell us about the mind. Although I respect and accept his premise, I sometimes feel that his blanket condemnation of 'Mind' masks a more subtle reality. I accept wholeheartedly his view that we should not identify ourselves with the thought processes that emanate from an insane world but look within for real answers to the real question, 'Who am I?'

His real target is the ego. Its cravings feed our fears and generate justification for intellect, the judgmental critic that constantly chatters into our ears, thereby separating us from 'Being' in the present. Tolle's relentless and persuasive marshalling of a simple yet powerful argument has earned him the status of spiritual guru and teacher, numbering Oprah Winfrey amongst his admirers. He has written an invaluable guide to the simple truth about the beauty of 'Being', the quality that makes us truly human. He is confident that we can reappropriate our spiritual birthright, our inner self and the peace that comes from enjoyment of the 'Now'.



**Martin Straker-Welds**

Author and Education Adviser—Birmingham (UK)

Thank you Martin. It is our sense of past and future that allows us to make sense of who we are now and what's important to us..



## QUOTES

*"It is better to be trusted than to be loved"*

George McDonald

*"Trust is the Glue of life"*

Stephen Covey

*"I'm not upset that you lied to me, I'm upset that from now on I can't believe you"*

Friedrich Nietzsche

*"Trust yourself. You know more than you think you do."*

Benjamin Spock

*"You may be deceived if you trust too much, but you will live in torment if you do not trust enough"*

Frank Crane

*"Trust yourself. Create the kind of self that you will be happy to live with all your life. Make the most of yourself by fanning the tiny, inner sparks of possibility into flames of achievement."*

Golda Meir

*"A man who doesn't trust himself can never truly trust anyone else."*

Cardinal de Retz



In this article Steve Trivett explores why we can trust both our reasoning and your intuition. This may seem paradoxical, but it is possible for two ideas that reflect opposing views to be right at the same time. Our body is continuously assimilating cues and data that it retrieves from the environment (*from the outside-in*) which our brain processes automatically (*from the inside-out*). We are less aware of how our opinions are influenced by others (*from the bottom-up*) and those who have authority over us (*from the top-down*).

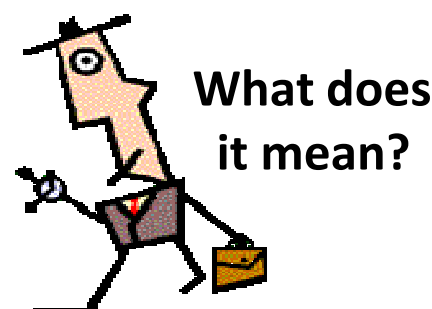
We have to trust ourselves when we make important decisions. This means we must trust our reasoning powers and our ability to make meaningful assessments. But when it comes to trusting others we look for evidence. Are they reliable, competent and sincere? Seldom do we look at ourselves and honestly answer the same questions for ourselves.

But can we trust all the thoughts and desires that come to mind or the beliefs we hold dear? It is our capacity to assess our own thoughts and to reflect on the efficacy of our beliefs that allows us to accept our choices. The test then becomes—can we trust ourselves to face these facts, to be open to alternatives or embrace the unknown with a positive outlook? The objective of acceptance is to accept something that will avoid the consequences of non-acceptance. For example, if we do not accept the possibility of change, we will not trust the alternatives presented to us. To trust that things will get better does make it easier to accept a more expansive future, which can result in a potentially more positive outlook on life.

We may consider something that we initially did not believe in, but, by assessing it from a positive frame of mind, we are more likely to accept it. It's as if we are reflecting on our ability to trust ourselves, to accept something that we would not normally believe could be possible or to our advantage. This is akin to what Fernando Flores refers to as 'authentic trust'. This is explored elsewhere. Intuition on the other hand is "the immediate knowing of something without the conscious use of reasoning." And that is why logical thinkers seldom trust their intuition.

But should we learn to trust your intuition, and what is it anyway? Intuition is a thought, emotion, suspicion or hunch that something isn't right. It is a safety mechanism that exists to protect us from harm, or at least to make us think twice before we go about doing something. There's a reason we are thinking a thought or feeling an emotion. Something in our memory, subconscious, or past experience is telling us to be careful. Something about the situation doesn't quite feel right, we may not be able to understand how or why but we listen to ourselves first. Our subconscious can pick up the tiniest clues from our environment before we consciously or rationally understand what they mean or what to make of them.

We have amazing abilities to rationalise and justify what we believe we should be doing, whilst ignoring signs that point us to what we should do. So, we can trust our intuition, and let it lead us to new opportunities, while steering us away from time wasters and scams. The next time that little voice in your head tries to get your attention, listen to it. It is not uncommon to meet someone you instantly distrust. The conventional approach is to dismiss these misgivings. But a closer analysis may reveal that the person's style is similar to that of someone who proved untrustworthy in the past. "Intuition can be a very useful indicator" - but not a predictor..



In this article Steve takes a personal look at the way the body is the first to sense whether trust exists and when it is lost. Often we cannot quite put our finger on why or how trust is lost as it depends on so many small factors, yet our bodies 'know'.

The body is where we experience all aspects of our ontology (our 'way of being'). It is where we learn, express our emotions, imagine our future, make commitments and assert our identity.

Without our body we would not be able to sense or make sense of the world around us.

There is a growing awareness of how important the body is in assessing and understanding how we act and how we learn from observing others.

The process of modelling someone else's actions, language and mood state is well known to actors and NLP Practitioners. We are born with a rich natural heritage of genes and memes as human givens. They serve us well when they meet our needs but if our minds fail to develop our potential, it is our bodies that will notice it first, appearing as the bodily changes linked to anger, anxiety, depression, greed, addiction, etc.

When this happens we start to doubt our ability to control our thoughts or emotions or trust our actions. We end up in 'two minds' and confusion emerges. Meditation can help us discover what is real for us and allow the two seemingly opposing parts of us to merge into a more meaningful 'way of being' that integrates the parts into one unified whole.

Trusting ourselves is knowing that radical change can happen at anytime. But trust doesn't have to be blind. Nor does it have to be based on anything outside our body. By letting the tensions in our body go, the mind can settle itself and quieten its chatter.

The mind, body connection is often complex, so there are no easy answers that the mind can create by itself. It is the body that is the first to 'know' when something isn't right, but we have to be aware enough and wise enough to trust it's subtle messages.

What we can observe is our 'way of being', and because we can observe it we can change it. Using our body as the starting point. Opening up our body posture predisposes us to a more positive mood state that opens our mind to the possibility of change. More energy flows through our body enhancing our creativity and intelligence.

A more aware and receptive body state leads to a more appreciative mood state that brings on more positive self talk . . . and so on. This awareness can be expanded so that it feeds off itself creating the conditions for a happier life.

Nassim Taleb talks about the certainty that is uncertainty, what he calls the "Black Swan" phenomenon.



The smallest of unconscious slips can have devastating consequences. For example, a broken promise in a highly charged political environment can lead to a situation where an apology is just not enough. Only a resignation will do.

What are the odds that this could happen to you? What are the odds that you will be let down by someone you trust? These are not issues of certainty, but we know they can happen at any time. As Nassim Taleb reminds us " - remember that you are the Black Swan". You are just as likely to sense that you have lost the trust of others as they are of sensing that they have lost yours. That we are here at all is extraordinary. So, don't sweat the small stuff of trust. Allow your senses as well as your thoughts to guide your actions

## Obliquity

*Obliquity is a theory that proposes the best way to achieve a goal is to take an indirect approach instead of a direct one. The idea of 'obliquity' relies on the factors involved in a decision being too numerous and too intricately connected to be easily understood. The theory holds, for example, that individuals whose only concern is their own happiness are rarely happy, and that organisations seeking to maximize profits at all costs are unlikely to be the most financially successful.*

*The concept of obliquity in living systems was developed by John Kay, a British economist and business writer. Kay quotes George Merck (founder of the extremely profitable drug company): "We try never to forget that medicine is for the people. It is not for the profits. The profits follow, and if we have remembered that, they have never failed to appear. The better we have remembered it, the larger they have been."*

*In his book, John Kay explains how so much of our decision making is to justify decisions we have already made. We have to find reasons to justify our decisions to others and they need to appear rational and coherent. What seems an irrational decision from the outside is just oblique logic. In his autobiography, John Stuart Mill believed that happiness was attained by not making it the direct end. It was the by-product of aiming for something that was important to us, or we felt passionate about. In complex or unfamiliar situations objectives can only be imprecisely defined and we discover more as we interact with the many variables involved. Whose to know what our real reasons are for doing things? For example, we buy a house to live in. But is this the only or even the most important reason? So called "rational thinking" is plagued with decisions that seem perfect in plans, but seldom survive in the real world that we ultimately create for ourselves.*

To learn more go to:

<http://www.youtube.com/watch?v=D9eobUAOME>

Emotions and Trust

Recent experimental work has shown a strong connection between trust and our emotional state.

Deciding which pre-schools to place our children in is a highly emotional choice that hangs on our assessment of trust. In the workplace too our emotional state influences our level of care, motivation and attention.

Incidental emotions can also influence trust in unrelated settings. Happiness and gratitude, can increase both trust and anger. An emotion that induces negative thoughts can decrease trust.

It is often found that emotions induced by people we do not know, who display anger or gratitude, seem to have a significantly bigger influence over our ability to trust than those we know well.

Our emotional state seems to create less of a negative reaction when relationships are good. This is probably because we can guess at the other person's likely reactions, reputation and intentions. We feel we 'know' them as someone with integrity. They are assessed as being sincere, reliable and consistent in their behaviour.

Much depends on how aware we are of our own emotional state and how important it is for us to maintain it or change it in a given situation. We are then asking ourselves "How do I feel about being in this state, which is influencing my judgement about trustworthiness?"

Finding and building trusted partnerships is very much dependent on the quality and closeness of the relationship established. This isn't always possible, in which case trust takes the form of a contract. Because the judgement is based on the evaluation of factual information.

Steve Trivett

# Leadership and Trust

By Chris Chittenden

*Chris is the Director and Coach of Talking About Ltd an ontological coaching group that is building better relationships for better outcomes. To find out more about his work and access his brilliant articles and newsletters, go to: <http://www.talkingabout.com.au/Documents/ourpeople.htm>*



Trust is usually seen as the key to successful relationships, but just exactly what is trust? Let us begin with an interpretation.

Trust is not an independent entity. It does not exist out there but rather it lives in each one of us. Trust is something that we ascribe as individuals. It is assessments that we make of others in the context of our relationship with them. However, when we talk of assessments of trust, what are we assessing? Through his landmark work, "The Ontology of Language", Rafael Echeverria has defined trust as a set of three separate assessments. Each of these assessments relate to our experience of another, either directly or indirectly.

Firstly there is the assessment of **sincerity** - does this person say to others what they say to themselves? Next there is an assessment of **competence** - can this person do what they are claiming they can do? Do they have the skills, the resources etc? Lastly, there is the assessment of **reliability** (responsibility) - has this person kept their promises in the past?

When we explore the nature of trust in more depth, firstly we can say that trust is fundamentally about future action. If we are to coordinate with that person in the future, then our assessment of trust in the relationship with that person will have an impact on that future action.

Secondly, we can say that because trust is an assessment about the future, there will always be an assessment of risk involved as well. Trust is not

simply a black and white assessment of someone's sincerity, competence and reliability, it is an assessment of the extent of those components. Therefore we can talk about a range of trust that goes from distrust to varying degrees of prudence to blind trust.

Having clarified just what trust is, next we must ask ourselves why it is so important to leaders? We say that leaders "**take people places that they would not go by themselves**". Are you inclined to go somewhere like that with someone you did not trust? Probably not, but why not?

One answer lies in the interpretation that trust is the key-stone to coordinating action with others. It is the glue that binds together our relationships. The degree of our assessment of trust will impact on how we go about coordinating future action with others. If we have a low level of trust in our relationship with another, we may decide that the risk of coordinating with them is too great and decline their offers or requests. In other words, we will not work with or follow them at all. Alternatively, we might choose to develop contingencies around any promises that we agree with them. The cost, then, of low trust for a leader can be seen as a divergence from a common direction as those they seek to lead put in place contingency plans that they feel are required in case the leader does not deliver on their promises. The less trust, the greater the contingency required. This cost can be very great indeed.

On the other side of the coin, many leaders have difficulty trusting those that they seek to lead. In general, this mistrust is an untested assessment. In other words, the lack of trustworthiness is assumed because of a general sense of not trusting others. Because of this mistrust or at least prudence, many leaders resort to establish either covert or overt control systems in their management style - interviewing, interrogating, telling and explaining.

Unfortunately this may have the opposite effect than that desired by a leader, if they are seeking to be trusted by others. It creates an environment where employees feel that indeed they are not trusted, which in turn breeds resentment and erodes the very trust that leaders seek.

The difficulty for many leaders is that this tendency to not trust others is transparent to them. They do not see it in themselves and are not aware of this attitude to others. For many leaders, breaking this transparency is the first step to establishing higher assessments of trust in their relationships.

So what should you do if you want to lead others? Firstly, be honest and consistent in what you say to others. Don't develop strategies for dealing with others, this only leads to a sense of being manipulated. Speaking from a clear set of values will help you achieve this goal.

To read the full article, go to: <http://www.talkingabout.com.au/articles/Leadership/leadership%20&%20trust.htm>

# Learn to Trust Yourself

In this item Julie Fuimano draws on the work of Julio Olalla. Julie is a Success Coach with [Nurturing your Success](http://www.nurturingyoursuccess.com). She is an executive and personal coach with a passion for helping people take the challenging journey to a new level of success. Contact Julie through her website at: [www.nurturingyoursuccess.com](http://www.nurturingyoursuccess.com) to find out more or sign up for her newsletter. Julie is a popular motivational speaker, internationally renowned writer, and author of the life manual and confidence builder: *The Journey Called YOU: A Roadmap to Self-Discovery and Acceptance*.



request, perfectionism, procrastination or an inability to set timely schedules for yourself or use your time effectively.

When you hold yourself out to be an expert at something but are not capable of performing to the specifications needed, you are, in essence, lying. This causes you stress because you are out of integrity. It also makes you look bad and can result in a negative reputation

Be honest with yourself about your level of skill and then seek out the appropriate education if that's what you want. Be truthful with others about your capabilities and learn to ask for help when you need it. There is nothing more humbling than asking for help and yet it demonstrates your humanness.

Whenever you breach one of these elements, you decrease your trustworthiness. If you apologize to the person - especially to yourself - then it softens the impact and you can regain some ground in developing yourself as a trustworthy person. Accepting responsibility for your truthfulness, your words, actions and follow through, demonstrates your commitment to yourself and to your evolution as an adult.

Learning to trust yourself has huge implications for your life. When you trust yourself, you recognize trust in others so you know when you can count on someone or not and make better choices about who you surround yourself with. You also feel better about yourself. When you honour your word, you build your self-esteem.

Learning to say "no" to what you don't want or what is not beneficial for you means you can learn to say "yes" to those things that are the best use of your time. This means more joy and less stress for you. This sounds simplistic but it is very difficult in practice. Just keep practicing.

How you trust yourself can translate into how others trust you. We therefore need to be more intentional about how we behave so we communicate directly what we expect from others.



Julio Olalla of the Newfield Network delineates three elements of trust: **reliability, sincerity and competence**. Let's explore those elements

so you can develop them in yourself and also, when you feel you cannot trust someone, identify which element of trust you are not experiencing in this person. In this way, you can address your specific concern with that person.

of dieting tomorrow, then don't say you will

Setting an intention to do something or making a commitment to follow through on a particular goal is not something to be taken lightly. Consider what you're willing to do to make it happen. If you're unwilling, unable or don't have the time, then don't say you'll do it.

There are many reasons why people have a hard time saying "no" even though they know they cannot complete the task. These include people-pleasing, needing to be liked, concern over what other people think, or the "superman/woman" mentality. There is also the person who is so unhappy that he stays busy to avoid his reality.

Before you say anything, consider your words carefully. Only say "yes" to what you can commit to following through with. Each day, find little ways to follow through on what you say. If you're not sure you can complete a task then use your words to convey that.

It's essential you learn to keep the promises you make to yourself. When you learn to keep your word to yourself, you take yourself seriously and that translates to others over time who will also learn to take you seriously. You become someone who is reliable and who honours her word. You will be treated with respect when you first treat yourself with respect.

## Are you sincere?

How you say what you say conveys trust. To be sincere means to be authentic. To be authentic means to be transparent. This means that you are clear; people can see through you - there is nothing clouding or impeding the view. This is not easy to achieve and yet it is the path to revealing your true self and to feeling good about who you are. When you take your words seriously and speak your truth with conviction, people perceive you as sincere. Then when you follow through with what you say, that solidifies their faith in you.



## Are you competent?

Do you have the skill to perform the request at a certain level of excellence? If you don't and take on the task anyway, it won't be completed the way it needs to be. Why are you taking on a task for which you are not the best suited?

It goes back to why you have difficulty saying "no". There may be other obstacles showing up here including not wanting to disappoint others, again, not knowing how to say "no" to a

## Are you reliable?

Do you do what you say you will do? Do you say "yes" to things without thinking about what you're agreeing to?

Have you ever said "Let's do lunch" without any intention of ever seeing the person again? Every word you utter has meaning. There is always an impact even if you are unaware of what that impact may be.

Dependability is a key component of trust. Whenever you speak, consider the consequences. Become a person who honours their word, meaning that you do whatever you say you'll do even if that commitment is to yourself. For instance, if you have no intention

## Triscendence ?

'Triscience' is a website that focuses on trust issues.

Go to:  
<http://www.triscendence.com/reading.php>

It contains a booklist and an excellent article by Richard Hews on 'How to trust and be trusted' He sees trust as an ongoing practice based on mutual understanding, dignity and respect.

For more, go to:  
<http://www.triscendence.com/documents/trust-trusted.pdf>

*"Trust is the essential pre-condition upon which all real success depends. Without it, sustainable change cannot be built or maintained. Yet, increasingly, we find ourselves in a world where our methods to address distrust are insufficient."*

— Julio Olalla,  
 founder, Newfield Network

## Coaching Commons

The Coaching Commons is an extensive website for coaches which is a "non-partisan 'big tent' under which coaches can freely create the future together in a non-commercial setting on the world-wide-web."

It has future-oriented information and trends towards advanced dialog, together with a social focus. There is an extensive range of information available.

An example of what the site offers is an article about Julio Olalla and Ontological Coaching.

Go to:  
<http://coachingcommons.org/>

# Trust in Learning Organisations



Trust has been widely recognized as a key enabler of organisational success. Trust has been shown to facilitate efficient business transactions, increase customer satisfaction and enhance employee satisfaction.

More generally, trust promotes cooperative behaviour within organisations and between organisational stakeholder groups, as it fosters commitment and motivation, along with creativity, innovation and knowledge transfer .

Trust has been shown to facilitate successful organisational transformations, by strengthening relationships between services and their various stakeholders (e.g., employees, customers, funders, etc.). Trust can also serve as a source of competitive advantage.

Trust exists when parties are willing to make themselves vulnerable to the discretionary behaviour of others. It requires a willingness to be vulnerable to the actions of another party based on positive expectations regarding their motivation and behaviour .

Trust is also context specific. It increases in relationships containing integrity, competence , openness, transparency and reliability.

Integrity for example is assessed on how well an individual, team or organisation is at delivering on its promises and meeting its commitments. There needs to be a track-record of honest and ethical behaviour.

When there are high levels of job satisfaction, employees identify with their organization, and are more likely to report higher levels of trust and effectiveness. In contrast, if they feel more alienated from the organisation, they will describe lower levels of trust and effectiveness .

Learning organizations are characterized by total employee involvement in a process of collaboratively conducted, collectively accountable change directed towards shared values or principles. Trust plays a vital role in these processes.

They can be 'top-down', managerial imposed, visionary initiatives that support strategic objectives and goals or 'bottom-up' approaches that reflect democratic values where learning is valuable, continuous, and most effective. Every experience is an opportunity to learn.

Without a culture that values and supports trusting relationships neither of the above approaches will flourish.

There is also an 'inside-out' perspective where a learning

organisation is built around the individuals' ability and commitment to learn and this relies on motivation and job satisfaction. There is also an 'outside-in' dimension that requires those individuals to be continuously aware of and interact with their environment.

Peter Senge offers a systemic or integrated view of trust in learning organisations where *"leaders must trust the intentions of people within the ranks, and employees must trust that leaders won't punish them for taking risks. Trust is a by product of honesty and truthfulness.."* It appears that trust is not achieved by pursuing it for its own sake, it is best achieved 'obliquely' - see page 3.

If leaders believe that everyone in the organization wants it to be successful, then if people are acting in ways that don't seem to be in the best interests of the enterprise, either they don't see the consequences of their actions or they don't see what is possible. Rather than punishing workers for their errors or manipulating them into acting differently, leaders can rely on inquiry and conversation to help them develop their awareness of other possibilities. For more on this go to:

<http://www.pegasus.com/PDFs/SengeOnLeadership.pdf>

Openness and trust are clearly important ingredients in a learning organisation. Without them individual learning is unlikely to be fostered. Levels of job satisfaction are likely to be low because the commitment to learning is low.

Steve Trivett

## Dennis Pescitelli on Trust

He is a Newfield certified coach with over twenty-five years of executive experience that includes leadership development, team building, program and project management, and strategic planning and implementation.

His company—[NewInsight Associates](#)—helps motivated executives achieve professional mastery and personal freedom through client-customized, executive development programs.



## Charles Feltman



Charles is the author of *'The Thin Book of Trust'* It will help you build and maintain strong trusting relationships with others, and repair trust when it is broken, by being intentional and consistent in your language and actions.

Understanding and consistently demonstrating trustworthy language and behaviour will help you earn and keep the trust of the people you work with.



See a sample chapter on 'Competence':

[http://www.thinbook.com/docs/chapter\\_5\\_competence\\_v2.pdf](http://www.thinbook.com/docs/chapter_5_competence_v2.pdf)

Often our desire to appear competent gets in the way of our ability to be competent.

We are more anxious to display our knowledge than to learn what we do not know.

Charles is a coach with many years of experience working with all kinds of people and organizations. For this reason, he's able to define trust in a way that I hope you will find eminently useful. Go to:

<http://www.thinbook.com/index.htm>

***"Like strategic planning, building trust is most effectively a top-down process. The innate power relationships in any organization dictate that the first efforts to establish trust are best undertaken by leaders."***

There is ample evidence to confirm the assessment that widespread lack of trust is today's most urgent organizational problem. An ongoing survey by the Massachusetts-based Discovery Group concluded that 52% of employees don't trust the information they receive from senior management. Declining public trust in big business, public institutions and political parties has been so widely and consistently documented.

By remaining focused on plans and process alone, many executives are slow to realize the importance of trust and are tentative—or derelict—in their efforts to address it. Accordingly, lack of trust becomes the "elephant in the room" that everyone sees but dares not acknowledge.

**"The strong tendency of people in organisations, because of loyalty or fear, to pretend there is trust when there is none, being polite in the name of harmony when cynicism and distrust are active poisons."**

Many fail to make the connection between trust and the creative spark that differentiates great companies from mediocre ones. Trust nurtures innovation and creativity because it permits the risk taker to fail without fear of retribution. In a trusting environment, employees are confident that failures from prudent risk-taking will not be used against them by their co-workers or supervisors. In this culture, teamwork thrives and generates the two components of high morale excitement and pride. Trust thus becomes the rich soil that nourishes the roots of innovation and creativity.

**"...trust can be as important as computer networks in moving information through an organisation."**

At its soul, an organization living in a culture of blind trust is in stagnation. Work relationships are unable to evolve to a level that permits mature discourse and continuing renewal. If blind trust is ever betrayed, the affected personal relationships are often damaged beyond repair.

**"Authentic trust exists between parties when both accept the possibility of betrayal."**

Authentic trust is a mature trust in which parties are confident they can enter into honest and open dialogue before their mutual trust becomes endangered. In the event of actual betrayal, authentic trust allows both parties believe they can take effective action to redress any wrongs. Authentic trust requires a continuing assessment of the trustworthiness of others, an action that often mirrors how we assess the trustworthiness of ourselves.

A clear understanding of the nature of trust can help teams and executives consciously promote sincerity, competence, and reliability as hallmarks of organisational culture. In an environment marked by trust, team members make requests honestly and clearly, and they honour their commitments.

When trust is present, employees are able to generate emotional commitment to personal success, the vision of the organisation, and inspiration of their peers. Once this occurs, ego-driven concerns dissipate, and the foundation is laid for the bursts of creativity and innovation that all organisations seek.

The full paper can be found at:

<http://www.newinsightassociates.com/resources/downloads/Face%20of%20Trust%20White%20Paper.pdf>

**Promise Management**



**Professor Alan Sieler.**  
*The Newfield Institute. Australia.*

We trust people who keep their promises.

A promise is the means by which we make commitments to each other and commitments are the actions we agree to take in order to cooperate with each other. Why do we do this in the workplace?

*"Through coordinating action we integrate into a single process various competencies that it would be hard to find in an individual and thereby succeed in getting several people to work together in the pursuit of a common objective."*

Rafael Echeverria

The making and managing of promises is an indispensable foundation for the development of a high performance team. Trust plays a crucial role in the successful management of promises and in dealing with breakdowns.

If organisational personnel are not able to make and manage commitments with each other, and their external suppliers and customers, they cannot be relied on. Our ability to make and manage commitments generates the expectations others have of us, and expectations are indications of *identity and integrity*.

Find out more at:

[http://www.newfieldinstitute.com.au/pdf/011\\_Promise\\_Management.pdf](http://www.newfieldinstitute.com.au/pdf/011_Promise_Management.pdf)

# A TRUSTING ORGANISATION

Trust is the key factor that binds leaders and followers together, which cannot be bought or mandated. But what are the ingredients that create a trusting organisation?

Having a clear vision and focus is important, as is the ability to promote understanding and empathy, but the best way is to behave in a trustworthy manner. In return, this earns trust from others and helps to keep it.

Warren Bennis and Robert Townsend, in their book 'Reinventing Leadership' talk about the importance of "congruence" or authenticity where people actually practice what they preach. It's about integrity and consistency.



In hierarchical, bureaucratic organizations trust has to be built from the **top-down**. Few directors in local government seem to understand how important this is. Motivation and performance are directly linked to the behavior of superiors. If they leave meetings early and expect others to stay the course, if they use their 'blackberries' in meetings and ask others to turn them off, or they arrive late for meetings because they have "more important things to do" yet expect everyone else to be on time, it sends a message to others on what is acceptable behavior.

Trust is the emotional glue that holds a successful organisation together. It involves caring about the fate of others and being on their side. It means caring about the goals of the organisation as passionately as you do about your own.

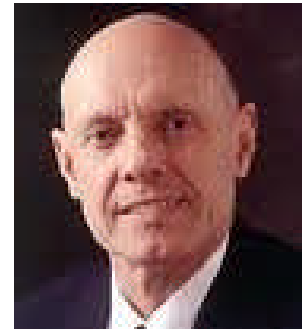
Leaders build trust through their whole being because their goals match their inner feelings about what is important and they match what they say and do.

Listening is also important because if nobody feels listened to they will think nobody cares. This happens when employees share customer concerns and suggestions with superiors and nothing happens, or when they make suggestions and nothing ever changes.

The energy for change must come from the **bottom-up**. Employees must be encouraged and then valued when they take responsibility, behave more proactively, make suggestions for improvement, etc.

Some senior managers seem to think that trust is built by making policies and creating procedures and leaving it to those below to get on with it. This is because in the past they have been accused of micro-managing change.

Developing trust is a two way street—**my trust of you and your trust of me**. A form of "personal contracting" has to take place so that both parties make 'deposits' into the relationship to build trust. These 'deposits' are needed to draw on when trust gets broken and 'compensation' needs to be paid.



**Stephen Covey**

## Speed of Trust

**When there are high levels of trust in a relationship, communication flows effortlessly and is instantaneous. "Trust is the glue of life" as much a heart as a head issue. Intuition takes over from reason.**

**When trust is strong, mistakes are forgiven and forgotten. When weak, distrust becomes 'toxic waste' that seeps out or gets dumped as excuses, avoidance or non-cooperation.**

**Trust is built with regular acts of kindness, consideration, appreciation and service.**

**Trust is supported by seeking first to understand the other person before judging them, to make sure we keep our promises to each other and apologising to seek forgiveness when we don't. This requires us to behave with integrity and to give timely and honest feedback.**

**It is everyone's responsibility to be trustworthy and be a model for how we would like others to treat us. Go to:**

<https://www.stephencovey.com/>

# What trust makes possible



By Mark Gerzon

*"I never saw an instance of one or two disputants convincing the other by argument."*  
—Thomas Jefferson

coordinated action." This definition is particularly useful because it is not about what *makes trust possible* but *what trust makes possible*. It is about the relationship of trust to innovative results.

transformed into opportunity.

As educator Anne C. Lewis notes, "without trust, other activities will be imperiled." Mediator Alan Gold, a veteran of difficult labour negotiations, puts it even more strongly. "The key word is 'trust,'" he says. "Without it, you're dead. Without it, stay home!"

Some kinds of agreements and breakthroughs can be achieved when trust is low. But they are much harder to achieve, and to maintain, than when trust is high.

As we enter more deeply into the conflict and seek to transform it, fear is our adversary because it inhibits creativity. Trust is the Mediator's ally because it dramatically increases creativity, which leads to bridging and innovation (the final two tools of the Mediator . . .).

In *low*--conflict settings, where everyone is making similar assumptions and has similar goals, the standard decision making styles of the Manager often work satisfactorily. But in *high*--conflict settings, where those involved operate on diverging assumptions and have very different interests, dialogue is often required.

For more on this article, go to: <http://hbswk.hbs.edu/archive/5351.html>

For more on Mark Gerzon go to: <http://www.mediatorsfoundation.org/biographies/mark-gerzon/>

Mark is co-founder and co-director of the Global Leadership Network, an international organization whose members are leadership trainers from every region of the world.



To achieve our goals we must tap into a power source that is rarely accessed by the other forms of discourse. This source of power is our assumptions—in other words, our unexamined beliefs, preconceptions, biases, and stereotypes about each other and about the conflict itself.

Much of the energy for transforming conflict is buried in the soil of our assumptions. Because dialogue unearths assumptions and brings them into the light, it can release and harness this vital energy. With hard work and perseverance, this fertilized soil can produce the harvest of transformation.

For our purposes, I like the highly action--oriented definition of trust developed by Julio Olalla, a master coach from Chile and founder of the Newfield Group, who has trained thousands of coaches on three continents. "Trust," concludes Olalla, "is the precondition for

Not surprisingly, trust is now being recognized as one of the foundations of individual and organizational learning.

If, as Peter Drucker generalizes, "organizations are no longer built on force but on trust," then developing leaders who build it rather than deplete it would seem to be a high priority. Judging from current statistics, however, our leaders today are not building trust. According to Gallup's annual assessment of public trust in major institutions, trust fell to new lows in 2005. Trust in newspapers and television (28 percent), trust in the presidency (44 percent) and the Supreme Court (41 percent), trust in big business and Congress (both 22 percent)—recent drops in these already low figures suggest that leaders are behaving in ways that undermine their institutions' credibility.

The result is a culture in which conflicts erupt much more easily and are less likely to be

## Personal Branding



TESSA HOOD

**Trust should have great key soft skills.** When you're first introduced; warm facial expressions, positive body language, (no folded arms, or fidgety movements), a well-modulated voice, careful attention to dress, a firm handshake and respectful eye contact, will make the first and future meetings memorable.

**Trust has no hidden agenda.** Ensure that there is real transparency, clarity and proactivity in all your dealings with people. Never assume anything and never be seen to be taking advantage of your client/sales relationship.

**Trust brings its own respect.** Your own self-respect should be mirrored in your respect for your client. Hold your own position, but make tangible your respect for them through remembering and having interest in small personal details such as their holiday or family.

Watch Tessa Hood explain her approach to Personal Branding

[http://www.changinggear.net/index.asp?page\\_id=268](http://www.changinggear.net/index.asp?page_id=268)



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How do we go about leading ontological change in our selves and in the bigger system ? To lead change we have to see it and then agitate, motivate and activate it to make it happen? So, what is involved ? How is it done ? What resources do we need ? How do we know if it's right? Who needs to be involved ?

**The 'Leaders Digest' provides a vehicle for you to tell your story and share your experience of what holds the key to ontological / sustainable change.** Perhaps you are a coach, mentor, educator, business leader, service manager, community leader, politician, change professional or someone trying to make change happen for themselves.

**If you would like to share your stories, thoughts, experiences, articles, websites, change tools, leadership techniques, books, theories, favourite DVD's, etc., that demonstrate ontological or dynamic change—get in touch.**

When we trust someone else, or ourselves, we believe that what was promised will be delivered. It contains the ingredients of reliability, competence and sincerity, but has the same status as belief. The strength of the belief is based on what happened in the past as a predictor of what is most likely to happen in the future. There is 'evidence' that it will. But how reliable is it?

### Trust from the Outside-In (Environment)



With this kind of trust we are only as trustworthy as our last performance. This may be because the context is constantly changing. The conditions may be less predictable, the level of resource to support us may be unknown or our level of confidence has slipped. This type of trust is what Fernando Flores calls 'authentic trust', which has become increasingly more prevalent in business and professional relationships. Trust is kept under constant review and not given without a conscious assessment of the risks. Contracts are used to clarify responsibilities, risks and protect each party from the consequences of a breakdown. This creates the illusion of trust that allows business to be done with people we don't know. But inside organisations it results in additional costs (bureaucracy and administration), not to mention poorer communications and lower levels of productivity.

### Trust from the Top-Down (Authority)



The 'target' culture found in government agencies reflects a growing lack of trust in public servant's ability to do the best job they can. Command and control cultures do not foster personal responsibility they demand compliance. However, this is changing as employers seek more creativity and motivation from an increasingly costly 'human resource'. Targets ultimately breed resentment, blame or nominal performance. There are real gains from trusting employees to work collaboratively and find the best way of doing things. This requires leadership not management.

A good job is done when there's commitment to learning how people can be the best they can be for their clients, that delivers the best for themselves as well? Trust brings mutual benefits.

This happens when the people directly involved control the process and sign up to a shared purpose. Trust is strong in relationships that serve mutual interests and an awareness of what's important. If it's important to be trustworthy then it will be valued, expected and checked for.

### Trust from the Bottom-Up (Culture)



When someone agrees to do something for you by a certain date, do you wait until that date to mention that it has not been done? Unlikely. You take responsibility and ask for feedback on how things are going, are they on schedule or do they need additional help? When you agree to do something for someone else, you don't wait until the last minute to tell them that it cannot be done. You give advanced warning that there could be a problem and renegotiate. If for some unforeseen reason the deadline cannot be met then apologise and offer some form of compensation so that a new promise and a new deadline can be agreed. Trust is built and maintained by the way people behave towards each other i.e. with respect, sincerity and appreciation.

### Trust from the Inside-Out (Competence)



Trust is a form of faith. Blind trust offers the mind an inner certainty that all will go well. It only works when it is unconditional. This relies on our ability to forgive. But trust, like faith need not be blind, nor does it have to be based on anything outside ourselves. By going through the process of 'letting go' of our feelings when trust is shattered it becomes possible to find reasons to re-establish trust, here and now. That way the relationship can be repaired and the people can move on. What do you think ?

**Steve Trivett**