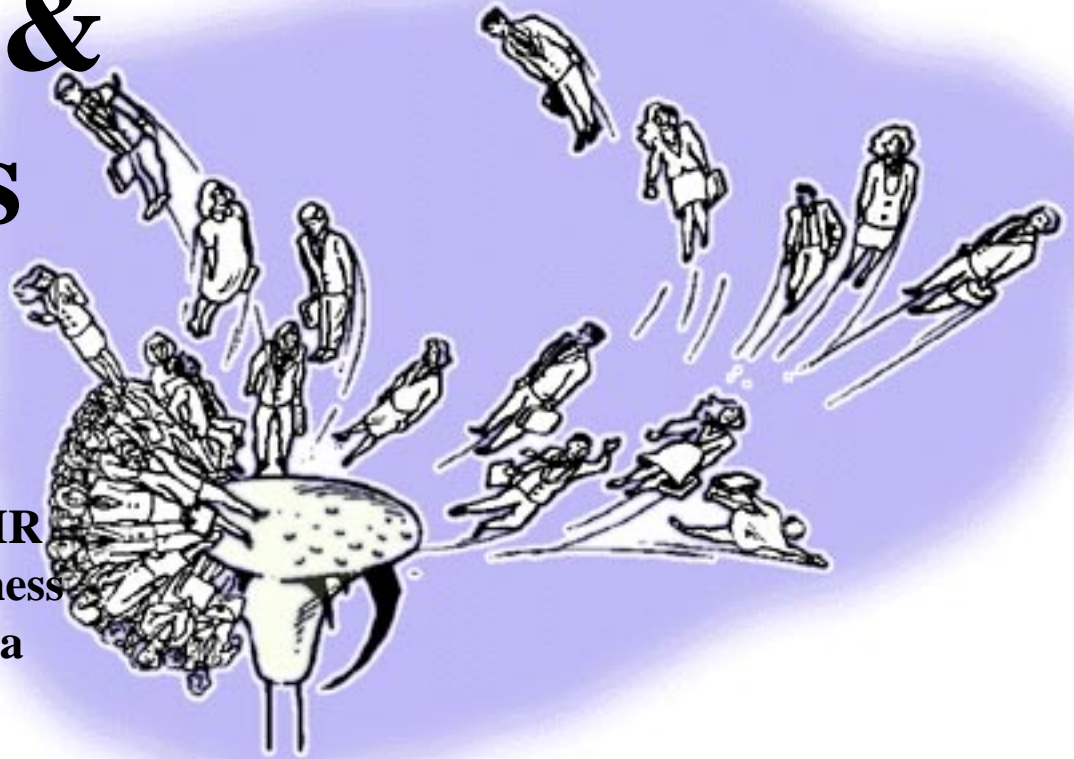


Trust & Teams

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Trust Summary

Trust & Relationship Development

Not! -- What we don't want from people

Mixed feelings about Relating

Cultural Differences

Trust & Team Development

What trusting ourselves and others does:

- it provides a forward vs. defensive thrust to interaction
- increases the strength & focus of motivation
- reinforces proactivity on the part of participants
- clarifies perceptions, generates authentic curiosity
- allows emergence of common vision and caring
- legitimates having feelings, being different, being candid, honest, and personal
- allows for change, flexibility, reasonable commitment
- reduces conformity pressures and self-stereotyping
- increases resourcefulness and creativity
- expands awareness and commitment to life

What distrusting ourselves and others does:

- encourages safe role-taking, moralizing, defending, rationalizing, punishment avoidance
- distancing, masking, suppressing, inhibiting, confusing, de-personalizing, formalizing, observing
- strategizing, planning, segmenting, persuading, coercing, manipulating, parenting
- controlling, projecting, submitting, depending, leading, dominating, rebelling, managing

On Trust and Relationship Development

Trust, unhappily, is not a part of the American, or global, political way of life. In fact our present culture is inhospitable to trust. We play roles; we manage and manipulate. We see organizations as depersonalized systems in our power-, fear-, and defense orientation.

Fortunately, trust can exist, and even thrive among individuals and in small groups. We hope for it in families, try to create it in our relationships and miss it in our communities. We want to be close and cared for, find ourselves to be and be thought to be important, part of something. We wish we were open to one another and more often felt that internal sense of freedom to just be ourselves with others and not play games. Trust makes it possible to get along without judging one another, without needing to have everything in writing, without having to play ogre, moralist, policeman or bureaucrat.

When we don't trust one another we are less honest, less willing to work together, we avoid deep and meaningful communications of any kind and protect ourselves instead. Our fear drives us to enforce rules, construct norms and contracts and tie each other down. Rather



than be persons, we become 'managers'; setting ourselves at a distance, becoming observers rather than co-participants in life, thinking strategically, generating plans. We resort to withholding, withdrawal, or persuasion. Trust is the measure of our health; our ability to live without such defensiveness, to go about learning and observing ourselves and others change in joy and without effort.

Fear stops the flow and arouses the defenses. Then we don't know who we are; we get momentarily lost. We cover-up and put on protective masks, put on and take off roles to please others and to "get ahead" or "get along" — whatever those mean.

Fear creates the danger. We over perceive risk, trigger defensiveness in others and produce just the outcomes we expected to find. We expect the worst and replicate it for ourselves and others. We narrow our focus and get all stressed out. Thinking, problem-solving, and action become unclear, random, jerky, irrelevant. Progress is not made when we immobilize ourselves with fruitless worry or allow others to immobilize us through their defensive strategies and techniques.

Trust begets trust. Fear begets fear. Trust and fear are the keys to understanding persons and all social systems. They are the primary factors in all human living. Your trust level at any given moment determines how personal, open, allowing, and interdependent you and those around you will be. It's all very simple. Here we go:

- It all starts with self-acceptance. Being yourself means caring and pride and allowing yourself to feel unique and special. It has to do with giving up guilt and any ideas about inadequacy. Observing, knowing, nurturing yourself leads to a strong sense of identity., spending a life working hard to fit into other people's games does not. Self-acceptance allows you to release yourself into the world and experience excitement with challenges and questions. Self-acceptance facilitates identification with the work, and not the roles of life; it allows for the

release into curiosity and creative contribution — quite a different state of motivation than the common grasping for roles and security.

- Self-acceptance involves opening oneself to experience, deciding to trust and take risks; swallowing congesting fears or putting them aside as one can. Being open and transparent — being honest with oneself and open with others where you can are the ways of coming to “know yourself” — experience feelings of freedom to be and do. It happens in the process of living through trusting relationships

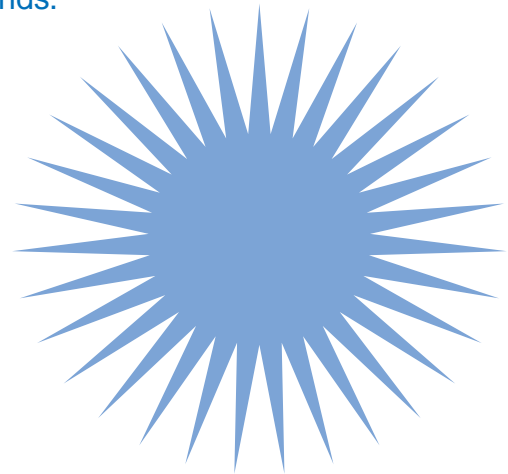


as an equal co-creator. This is the courage underlying Steve Covey's habit of pro-activity, and the well-spring for finding a genuine sense of purpose and contribution to the human community. The need for support which all of us now require as we face the challenge of creating our own lives — finding a "home" in our futures — only magnifies the importance of our capacity to love — starting first with ourselves.

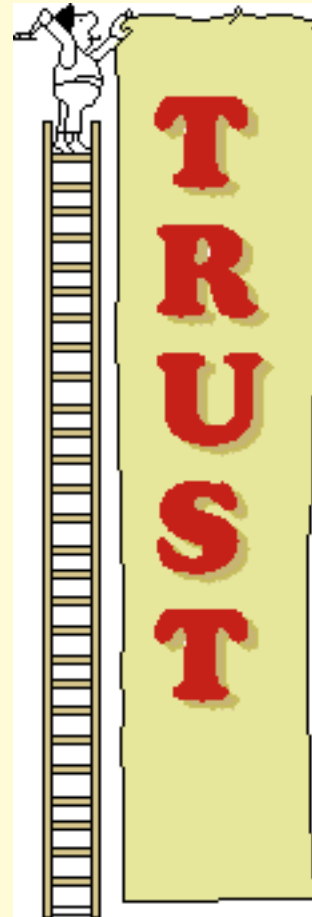
- The notion that one should love oneself is difficult for many, and smacks of selfishness — not unlike the offensive presumptions of "enlightened self-interest" which remains the dominant organizing principle of our socio-economic and political system. The healthy person takes care of him or herself first. Increasingly the imperative is less materialistic and calls for self-nurturance from personal life, choice at finding human partners to make deep and personal commitments to, taking personal responsibility for one's physical and mental health, and exercising discretion at where one allows their resources to be deployed in the increasingly complex and difficulty to learn about or understand socio-economic-political system of occupations and institutions. In all areas, however, the thrust is away from dependency and security as understood in traditional terms.
- Trusting and accepting yourself get mirrored in your capacity to support, show

appreciation wonder and enthusiasm, and allow others to be themselves. Letting them be involves accepting their emotionality and their uniqueness more than their ideas. People who think in terms of categories and roles put people in 'boxes' and don't treasure or nurture them. People who can't see past words do not care and are not to be trusted. People who 'just think', set distance, make objects of others, resort to self-interest, 'shirk' or don't understand interpersonal responsibilities common to most ethnicities are usually spotted within the first three minutes of meeting them.

- Personal behavior and the display of feelings produce trust. Withholding, taking roles, depersonalizing, rationalization, covert-seeming behaviors ('Why are they doing what they're doing? Do the words match the non-verbal evidence of feelings? Is the sound with the music?') feed fear, cynicism, and distrust. It all happens very quickly and can often be quite conclusive in impact. Type A people have difficulty finding friends.



- As relationships develop, the same questions pertain. Only those open with information about their thoughts, feelings, ideas, and sharing of facts earn high levels of trust in relationships from loving to managing. Being open earns commitments from others to integrate with your thoughts, feelings and the problems you see. Transparency is the first step in earning leadership credentials. Covert strategies, holding back, remaining private, non-disclosiveness — intended or not — culturally inspired or not — produce counter-strategies, circumvention, and resentment at the relationship responsibilities born by the more open and vulnerable. This is one of the key battlegrounds between Anglos and Asians, as it is between males and females.
- Most of what we think we 'know' about motivation is wrong; the presumptions come from autocratic and archaic forms of family and social organization. Motivation relevant to our age and the future is not a matter of manipulation through use of fear or punishment, obligation and guilt, arranging contingencies for extrinsic reinforcers, or persuasive manipulations appealing to part-logics of personal interest. Only on a very short-term and dysfunctional basis is anyone able to get someone to do something they don't want to do. Motivation is not a technique; it emerges from within the individual involved in constructive flows of trusting living. Motivation is the experience



of alignment between personal growth and task challenges of the situation.

- Constructive flows of trusting living are non-hierarchical and presume a modicum of equality of status and interpersonal respect. The freedom to do and be involves the experience, during personal growth episodes, of minimal constraint and interpersonal obligation. Status differences, attempts at control and influence

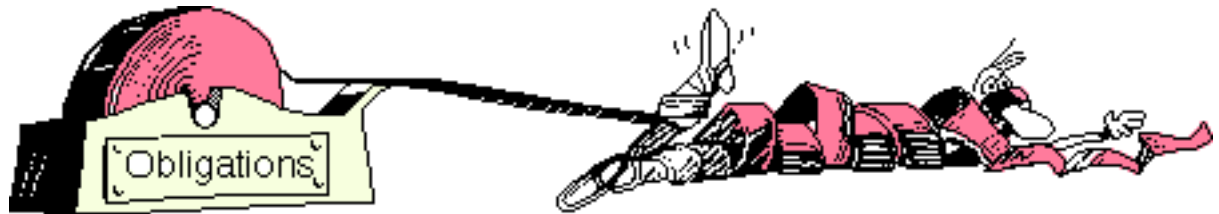
often produce resistance; dependency and passive aggressiveness, or rebellion. It's only when people feel truly free that they give freely. The differences between building obligations and free-will sharing are small, subtle, widely ignored, and absolutely critical. Synergy is the goal — unconstrained creative involvement at solving the problem, getting the job done, building something new. It requires fully engaged participants; free as well to manage and protect themselves from over-involvement at the cusp of burnout episodes.

- We have little language with which to talk about or define this emerging criterion for

excited human engagement. The term “inter-dependence” is used by most, though it implies reciprocal obligations for involvement (‘strings of attachment’) of exactly the order most want to avoid. Major theories of sociology have focused on definition of ‘role dynamics’ (reciprocal obligations), while the ‘gestalt’ of the age would seem to be to explore being “role-free”. The author of this paper thinks in terms of “inter-independence” (see paper below). Autonomy, rather than obligation seems essential if we're to win from our relationships not only satisfaction but the true creativity involved in synergy. (See “Winning Ways” — also a short paper below).

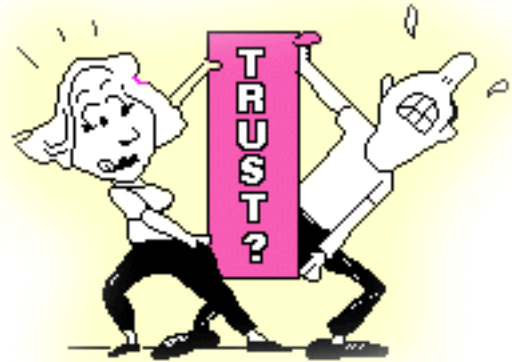


Not! — What we don't like from other people?



- People don't like feeling disconnected, lonely, out of touch, and separate. Each wants to feel unique and special, but related to others in some "real" way.
- People resent being talked into things, manipulated, "sold a bill of good", or persuaded.
- Most people don't like relationships that are programmed or routinized — role bound; relationships patterned to preservation rather than growth. Status-quo seekers are generally frightened and defensive.
- Most people hate being treated as an "object" — a segmented person (beautiful body, brilliant mind, specialist, etc.), or as a non-person. They don't want to be put on a pedestal or to be put down — but to be treated as "human".
- Most don't like to be looked on as a member of a class or category, even one associated with prestige. Each wants to see themselves as special and unique; no one wants to be "typical" of anything.
- Most people don't like to feel defensive, evaluated, or compared with others. They don't like being assessed, graded, or appraised unless they think they can 'win the game'. Trust and most forms of competitiveness are antithetical.
- We're uncomfortable when others are dependent on us; cloying, demanding, or asking for more than the other is willing to give. The dependent person as well finds relationships unsatisfying; most don't like being dependent, clutching, hungry, asking.
- Nobody's interested in paying for a relationship or being paid for it in any form of monetary or unmonetary obligation. Most people feel uncomfortable either feeling obligated to others or having others feel obligated to them.

Our Mixed Feelings about Interpersonal Relationships



A primary reason that interpersonal relationships are dynamic, changeful and sometimes turbulent can be found in the fundamental ambivalences felt by most people in all ongoing relationships. That most of us live in an interpersonal world is testament to our desire for relatedness, though rarely do people look on interpersonal commitments and entanglements as unequivocally positive.

With each relationship we simultaneously lose and gain freedom. In each relationship we become greater and lesser. We are enhanced through opportunities for dialog, cooperation and need satisfaction — though relationships involve risk of hurt or loss, and take time, effort, commitments and sacrifices not easily given.

Relationships are rarely stable — they involve both centripetal and centrifugal forces buried deeply in the human condition. Resolving ambivalences on both sides of relationships takes time; the process and history is unique

to each relationship we have. We are often not conscious of the processes involved, and at different stages at resolving personal concerns.

Researchers on relationship dynamics have shown that the degree of agreement between individuals across a variety of issues regarding the relationship are often so low that it has been suggested that there are really two relationships. Even more intriguing is the finding indicating that interpersonal pairs exhibiting a direct style of communications about “what’s going on” within the relationship show no greater mutual understanding of one another than do people who display evasive or nondisclosive communications styles.

With time, some relationships approach stability and coherence, while in other settings, often for environmental or external reasons, relationships are “pasted up” or “played out” without significant alignment at deeply personal levels.

Researchers have identified four dimensions of relationship ambivalence which commonly require dialectical resolution. Sometimes people find themselves in accord on these issues and can continue toward meaningful relationship; in other cases cyclical alterations substitute for progress, as where people get closer, then farther apart, then closer. Others avoid or turn away from potential relationships, or move hesitantly toward interdependence — as with a conscious determination to “give it a shot” in the face of fears.

The first dimension of emotional ambivalence in most relationships is variously characterized as “autonomy/connection” (Baxter, 1988), “individualism/collectivism” (Lustig & Anderson, 1990), and the “freedom to be independent/freedom to be dependent” (Rawlins, 1983). The fundamental contradiction underlying the dimension points to the approach/avoidance conflict people feel about sacrificing their autonomy. It is not simply a matter that some prefer to be lonely cowgirls off on their own, while others have learned that they can get what they want through fawning dependency on people “better” than themselves; each feels some pull in both directions and needs at least some temporary rationale for the risks to be taken, and they all undertake reciprocal obligations as they understand them (often cultural and unexplored until they are violated) with trepidation.

Novelty vs. predictability constitutes a second dimension of tension in many relationship. While at the beginning stages of relationship we seek to reduce uncertainty by resorting to structure in relationships, these same patterns can come to be sources of boredom and feel like a “straight-jacket”. There is a fine line between enhancing predictability through resort to relationship rules and the development of mundane sterility.

Research has evidenced that the primary reason people terminate relationships is for a lack of spontaneity and adventure. Ironically, it seems that in relationships not grounded in task interdependence, at the moment when obstacles to productive relationships are removed, interest often seems to dissipate. Both in their career and professional lives, people struggle with this contradiction. Often segmentation is used as a strategy for coping with the dilemma; striving for stability in defined areas and making heroic efforts at spontaneity in others. Voluntary temporary separations are often experimented with in personal spheres.

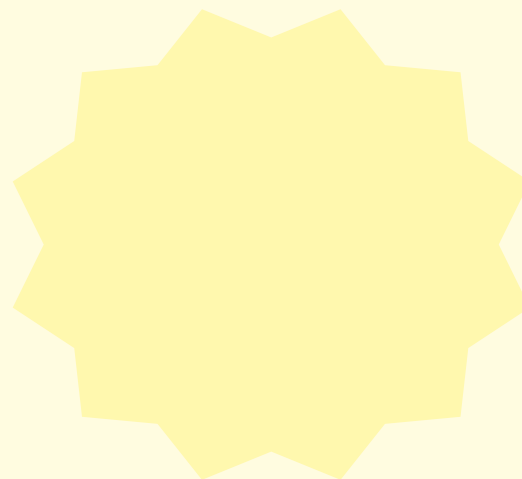
Joint commitments to engage in interaction and efforts at creativity themselves do not fully address underlying issues of trust vs. skepticism. Having decided to “give it a shot”, there are ongoing assessments of risks and rewards. Violations of trust cause rapid de-escalations of interpersonal commitment.

While people's generalized trust capacity seems to have little bearing on relationship quality, both the hopes and fears of each person evolve and interact to produce a relationship-specific level of faith between parties to a relationship or team. While there are reward for joint involvement, there is always the fear of false commitment on the part of others and anxiety about dashed hopes. Each is looking to the behavior of others to gauge how much risk to take — how deeply to invest themselves in mutuality.

Assessments of the predictability of the behavior of others influence trust decisions early in the relationship — as when a manager is deciding to whom to give the key for early opening of the store. Far more subtle judgments about loyalty take place after baseline thresholds have been established. Talking about these issues can help, but often testimonials are paid less attention than ongoing behaviors and relationship history.

Amidst the streams of action emitted by others, people are especially acute at inferring the goals and the plans being used to pursue those goals by others. The meaning that is attributed to a sequence of actions and words derives partly from one's own goal-plan orientation and has strong implications for levels of commitment to relationship. Trust is often assessed non-verbally or through semi-conscious strategies involving secret tests and third party discussions.

A final dilemma for many people involves openness vs. privacy. Though the legacy of the humanistic and pop psychology have long been biased toward openness and full disclosure, individuals usually strive for areas of inaccessibility even in their most valued relationships. While a degree of openness is essential, and while most relationships and teams show increases in disclosure during early stages, many contemporary perspectives on human relations characterize disclosure as strategic and exchange behaviors related to power position in the relationship and assessments of future relationship gains. Telling all of one's secrets is avoided by most — often with an expectation that the consequence would be a sense of total vulnerability and loss of self. Perhaps the common resolution arrived at most places is to “let there be space” — to negotiate safe topics while declaring others taboo.



Cultural Differences

Culture is often thought about in terms of language, religion, family patterns, and pottery. Elements of culture of many and varied, providing much basis for misunderstanding and confusion. More important, perhaps are the emotional reactions — generally negative — when people hold to different expectations of interpersonal behavior. Participants usually misunderstand the sources of difference and defend themselves from acknowledging reality through maneuvers of blaming and evaluation.

Uneasiness with people who are “different” — distrust — is the common attitude prescribed by most cultures. The uneasiness often arises less from general attitudes acquired through socialization than from personal experiences of having one’s expectations violated in encounters with people we’re trying to get to know. It’s often the minuscule norms about what people at different levels of knowing one another are supposed to do and say, etc. which pose the barriers with the longest range consequences for one-on-one relationships.

Cultural ideas about how long one should talk before involving the other in reciprocal interaction, or whether others should say anything or not; smiling, physical distance, and a host of



other communication behaviors are deeply ingrained. So deep are these cultural ideas within the individual that they are invisible to most members of a culture and can be transmitted unwittingly through generations of cultural assimilation; indeed they are part of us.

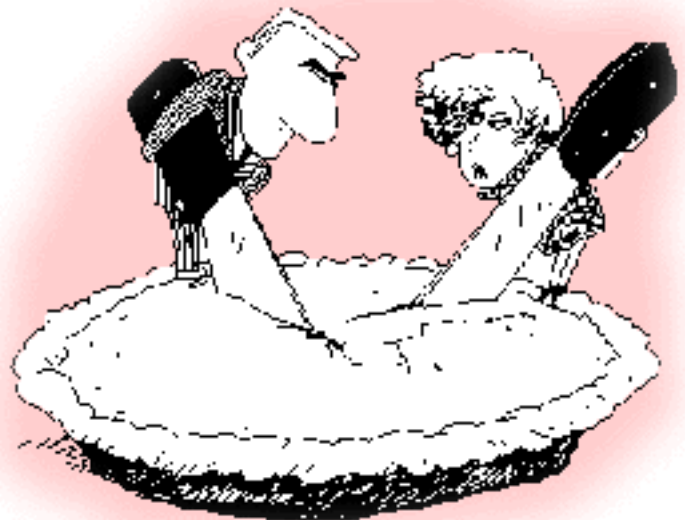
Interaction behavior of people from other cultures tends to be labeled as inappropriate, incompetent, gross, or insulting. Americans don't like Near Easterners who stand too close; Swedes think French use too much eye contact; Dutch resent what they see as Americans' tendencies to brag about themselves; Japanese think Americans talk altogether too much. North Americans have no time to be friends, dislike the smells of the people of

almost all cultures and take offense at unbrushed teeth.

Unfortunately, violations of unconscious cultural biases produce negative attributions, and typically these follow the pattern of the fundamental attribution error — to characterize differences as deficiencies of character rather than the product of cultural standards. Explanations of others' behavior tend not to be attributed to the situation or the relationship, but to intrinsic qualities of the other person.

Almost universally, people who are enacting different cultures are judged rather than accepted or understood. The ability to rationalize and forget another person's flaws is an essential component of interpersonal competence — and it is usually in short supply. People who are “different” are described as pushy, aloof, unclean, loud, aggressive, or stupid. Unacknowledged cultural biases prevent relationship development. Even within cultural groups the process is the same. Throughout the U.S. there are remarkably different norms for touch, verbal assertiveness, and openness which impair communications between individuals.

Cultural expectations are so habitual, so over learned and automatic that one or another's sensibilities in almost any relationship are likely to be violated in a variety of ways. Reactions to these violations are typically both negative and unconscious — people may not be able to put their finger on what is disturbing to them. The handshake that did not happen, the violating touch, the approach too warm and open are all candidates for intercultural misunderstandings. Only very sensitive communicators with great cultural sensitivity and considerable intercultural contact can avoid employing their own cultural upbringing in a negative way.



Trust & Team Development

Like human beings, each group is unique and emerges as an unfolding of complex processes. From the first moment of team life there are two large issues; What will the team be like as a performing organization around tasks, and what will the team be like as a human and interpersonal environment. Each group approaches and resolves these complex issues in unique ways.

Each person is an actor co-authoring a storyline which may either work or not work. Each person is either open and trusting, willing to take risks and start by being themselves, or they are on the defending side seeking roles, being guarded, anxious to find “structure” and security. Members who have developed withholding skills are particularly adept at fouling up the system, for if the group can’t know its members it has no information upon which to create an edifice for human accomplishment.

Most groups find a way of growing. With time and as members get a bit more secure, the magic of small groups and teams is that trust may grow. Where they do, relationships take on a life of their own, people can come to feel better about themselves, can find both a sense of community and challenge, and creative things can happen.



The first three minutes to an hour are the most important moments in the life of a team. Often, and usually quite unconsciously basic patterns get set from people’s first anxieties and fears. Quite often in the first moments a framework is established; whether the team accepts or will end-run the manager’s requirements, the goal they should aim for, how seriously people will take one another and the experience, etc. Some research on task teams in the classroom and in industry show that these basic patterns often don’t shift in any significant way until the group reaches a half-way point to where the task is supposed to get completed; then the ‘rush to completion’ can sometimes dislodge failed patterns of the past.

In human groups, the most important concern at the first stage of group life is that of acceptance. Some are trusting and genuinely ready to be open to others while others search for roles to answer the question “How should I act in order to be accepted here?” The lack of structure, the ambiguity about tasks and the purpose of the team, what projects will emerge, etc. drive many people toward being less than their full selves; the search for many is for the stable and trust-able rather than the chaotic, spontaneous, and impulsive environment of high trust living. All of us in such circumstances are uncertain that we’re “o.k.”; we don’t know quite what others want of us (if anything), or how the facades we put on in order to “say something” come across. If we can be easy in the face of all of this, and focus on building trust and getting to know one another, there is a possibility that we can build a fine team.

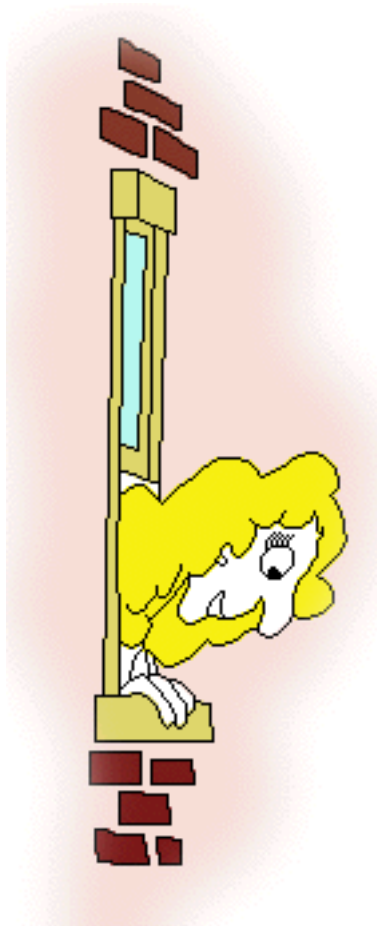
The strongest tendency and most common problem with groups and teams everywhere is to want to “skip the preliminaries” and find security in some kind of structure; taking the first goal that comes to mind, searching for a leader who will reduce all the uncertainty about what we should be doing, etc.

Early stages of most groups are marked by subtle signs of distrust; persistent defense of one’s opinions, avoidance of feeling or of conflict, denial of the importance of the group and what it might mean to people if they really

showed how much they cared, seeking information about the status and experience of others to determine how dangerous the turf is, suspicion about the motivations of others, put-down of the group, members, the class, or outsiders, setting up rules, keeping others at a distance, etc. etc. etc.

The problem is compounded because neither we nor others are aware that what’s behind all of the busy-work is a plea for acceptance of self and others. Not knowing what the problem is, the group casts around in a desperate search to feel that it’s done “something”. We’re not happy with others, and we’re not happy with ourselves. Some seek membership by evidencing decisiveness or pretending sophistication; by showing previous group experiences and trying to suggest that they would be willing to provide leadership for others. Some pair or “handclasp” with other members they know or who seem influential. Others show apathy and call it “listening skills”, though more often it results from the ‘quiet one’ having said something which wasn’t understood or results from pressures of persuasion toward false goals, or resistance from “charismatic” or “dynamic” types who are trying to lead the group.

It’s only as trust has room to grow and wrong turns aren’t taken in the early stage that members can start feeling more comfortable and less compulsive about structure and achievement. If a supportive environment can



be created by points of listening and evidence of truly hearing what others are saying about themselves; if we can find things to start respecting and liking in one another, individuals find more room on the team to be themselves and they can start opening up; they can start accepting not only themselves, but the attitudes and feelings expressed by others — without feeling threatened. Where trust

flourishes, people can crawl out of their “sociological selves” (roles and identities), and safely become more personal and psychological. They can show their vulnerabilities with minimal concern for hurt; they can treat each other more like friends and less like potential adversaries; watching the team develop can become exciting drama and not human tragedy. Every act of trust, of openness, of personalness, of honest expression of wants

helps. Every implication of distrust, every bit of withholding and not sharing of ones ideas and feelings stands in the way and has impact.

The issue of how structured (rational, predictable, organized) the group should be emerges at a variety of points in the life of a team. Often it gets introduced early around the issue of how the team will handle authority and leadership. Does it need a leader? Could leadership be rotated? Could leadership be done without? The issue often gets raised far before the team even knows what it will be doing; before it can assess the kind of structuring which might be relevant to whatever tasks, purposes, and goals emerge.

Often the issue is raised by those who want the experience or status implied by leadership roles; too often the requests are granted by those only too happy to give up co-responsibilities for leadership. Though groups often don't understand it, their decisions about leadership involve decisions about how influence will be shared, the flow and directions of communications, how priorities will be coordinated, and especially, the depth of commitment and responsibility to be called for from each participant.

Genuine teamwork, especially where the work of the group is personal development rather than the development of some rational product, calls for strong commitments to contribution from all members and is usually facilitated

when leadership decisions are postponed, and minimal leadership differentiation emerges based primarily on contribution to the specific task at hand. Tasks vary over the life of a group and so should leadership.

Proactive teamwork requires unified purpose and pretty uniform contributions. It takes an attitude of willingness to take full responsibility for creating fully shared and collaborative processes where every element and aspect of decisions is open to challenge and question. Anything less than full responsibility and felt accountability for the overall purpose and accomplishment of the group on the part of each team member is a cop-out and allows participants to blame any existing group limitation (as they see them) on those members who seem to like things the way they are.

The kind of accountability we're talking about here is largely one of taking responsibility for oneself, not taking responsibility for others. You don't take responsibility away from anybody by doing things for them; you clearly express your own feelings, showing who you are, making visible your wants, and taking part in any problem-solving or creative approach the group can generate out of its common understanding of the needs of the interpersonal and task situation.

Teamwork requires a great deal of willingness on the part of people to "tell their truth" — not about past sins or inadequacies at all, but

about what they are thinking and feeling about what's happening inside the team. The lack of open data about feelings and perceptions in natural work groups is frightening and confusing. People who are trying to 'go along' in order to 'get along' usually make messes of things since decisions get made that nobody has any investment in.

Integrity and candor are among the most difficult challenges of leadership and personal development — and the most important prizes of a strong commitment to personal growth. They are also the most difficult habits to develop since 'white lies', avoidance, subtle manipulation and hidden strategies seem natural and inevitable, in addition to being so widely taught. The reality, however, is that without authenticity (honesty of thoughts and feelings conveyed), synergistic progress is largely impossible.

When groups lack data about their members, they obviously can't help frame projects with appropriate assumptions about intrinsic motivation. Where a kind of unconscious conspiracy exists to hide relevant feelings and opinions, groups are paralyzed and teams get a cynical reputation; problems can't be solved, railroads can't be run, bottom lines won't be made.

In order to be effective, groups need a great deal of information about both their tasks and about their members. The critical issue is that

the team work to maintain and continuously enhance levels of trust as the team deals with increasingly challenging differences.

As people become more open, they need support for doing so. They spot conflicts and raise confrontations as caringly as they can, opening doors of communications relevant to the problem-solving needs of the group. They do not necessarily become more open to sharing personal issues of little relevance to group tasks, but they take risks on behalf of the overall good of the team. Congestion and blocking are reduced. Caution is less necessary. As trust grows, fear-barriers that prevent candor and openness drop away. People become more expressive, energetic, frank, impulsive, and spontaneous. Even people who fear that they don't "communicate very well" have little difficulty in trusting environments making their inputs clear, direct, to the point, and powerfully.

Everything in a good group "speeds up"; throwing unnecessary caution to the winds, the team can get to "real problems" more quickly, more confidently, and with less fuss. Good groups learn to gather data quickly — about themselves and whatever projects they're interested in — and they learn to make far better and wiser decisions about a broader range of things than their members could alone.

Having a true understanding of the people in the team, their wants, strengths, and dreams — is especially important where the team has some discretion in formulating purpose, developing goals, or figuring out the best use of member resources in order to get the job done. Developing acceptance and high level of trust makes it possible to know more about members and their feelings at a deeper level. The open flow of information is particularly important in generating a project which will truly integrate the interests and needs of team members.



Teams need much more than tactical goals; they need a sense of ennobling purpose if they are to call out the best energies of members. Hasty acceptance of the first goal or project proposal in the wind in a major downfall of many teams. It isn't until the team knows or can trust its members to share how intrinsically interesting alternative projects would be that the group has a basis for constructing truly satisfying projects.

Quality goal-formation is a distinguishing mark of effective group action. It results from members having genuine interests in things, from a sharing and deep assessment between people about what they want, open processing of relevant data, and a creative synthesis toward something do-able; not too abstract, not too impossible to operationalize through a plan.

Early, high-fear, or compromise goal-setting leads to feelings that members are doing things less satisfying than they might do alone; members 'go along' so as to 'cooperate', satisfy others, seem flexible, avoid being seen as a rebel, etc. Considerable research on groups using depth interviews show that members at an early stage who are seen by their peers as only consenting to go along with projects usually wind up with the most un verbalized secret reservations and lowest level of satisfaction with group involvement.

Several issues of "structure" (authority, goal formation) have been outlined above. We've used the term structure to refer to 'recognizable patterns, rules, roles, understandings, norms, stability of status designations, agreements about accountability, etc. Teams set up such regularities [and others, such as seating arrangements, friendship patterns, 'who-talks-to (or through) whom'] in order to satisfy needs for predictability, order, security, efficiency, fairness, etc.

These structures can help in a limited way, and can also get very much in the way of team development. The problem is that without trust, structure produces rule-beating and rule-avoidance risk-taking, unfairness, doing things the 'long' rather than 'short' way, etc. Good teams learn that the higher their level of trust, the lower and more temporary are their needs



or structure. This is generally true for small groups in size from two to twenty where progress in trust development over time is the general rule barring outside interference and considerations.

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