



2007-07-20

# Trust Me, I'm the Principal! A New Conceptual Model of Trust for Educational Leaders

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“TRUST ME, I’M THE PRINCIPAL!”  
A NEW CONCEPTUAL MODEL OF TRUST  
FOR EDUCATIONAL LEADERS

by

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A thesis submitted to the faculty of

Brigham Young University

In partial fulfillment of the requirements for the degree of

Master of Education

Department of Educational Leadership and Foundations

Brigham Young University

June 2007

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BRIGHAM YOUNG UNIVERSITY

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BRIGHAM YOUNG UNIVERSITY

As chair of the candidate's graduate committee, I have read the thesis of Bryan W. Blair in its final form and have found that (1) its format, citations, and bibliographical style are consistent and acceptable and fulfill university and department style requirements, (2) its illustrative materials including figures, tables, and charts are in place, and (3) the final manuscript is satisfactory to the graduate committee and is ready for submission to the university library.

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## ABSTRACT

“TRUST ME, I’M THE PRINCIPAL!”  
A NEW CONCEPTUAL MODEL OF TRUST  
FOR EDUCATIONAL LEADERS

Bryan W. Blair

Department of Educational Leadership and Foundations

Master of Education

The ultimate aim of this work is to contribute to the knowledge of how trust influences and relates to those practices that best support student development and growth as educated and productive citizens, prepared to share in our democratic society—which is the ultimate purpose of our schools (Dewey & Dewey, 1915). Specifically, this thesis investigates the role of trust in relationships between school principals and teachers. A comparative analysis of available literature was conducted using grounded theory methodologies to inform the development of a proposed conceptual model describing the role of trust in organizational processes within the

school, specifically between the principal and the teacher. There is sufficient literature in the realm of leadership theory and organizational behavior and psychology to justify the links among motivation, action, and outcomes. The intent of this treatise is not to spend an inordinate amount of time rehashing these well-established links. What is distinctive in this model is the assertion that trust relationships are a prerequisite for motivation, and therefore the subsequent actions and outcomes of a leadership process. Therefore, a large majority of this work is devoted to developing a strong understanding of trust, the components of trust, and the underlying need for trust. Examples from the literature and personal experience are then used to suggest future study to validate the groundedness of the model and to suggest ways for educational leaders to build trust within their organizations, using the model to predict outcomes of each strategy, and to promote student achievement.

## Acknowledgements

I would like to thank God for his grace and mercy and for sending his Son to Earth to show the perfect example in all things, including leadership. Jesus is the way, the truth, and the light (John 14:6), he is the word of truth and righteousness (Alma 38:9), and the only one in whom we can have perfect trust unto salvation (2 Ne. 22:2, Alma 38:5)

I would like to thank my dear wife, Katie, for her love and patience and support while I chase my dreams around the world—especially when works such as this take away from our precious time together. To my sweet daughter Celeste—may you live to see a world where trust overcomes conflict, so that you can be as happy as I am when I hold you. My family on all sides has also been especially gracious and supportive of this effort, for which I am grateful.

I would like to thank the members of the department of educational leadership and foundations for their guidance and support. I especially need to thank Dr. Ellen Williams for taking a chance on letting me into the program in the first place, and for her support throughout this process. Dr. Scott Ferrin is, in my estimation, a man with few equals in the academic world. I appreciate his willingness to join my committee at the eleventh hour. Dr. Pam Hallam and Dr. Clifford Mayes have not only been a source of professional wisdom, but a surprisingly limitless source of direction and support. I treasure our joint professional enquiries, but more importantly, I will always treasure our friendship. It is because of professors like those on my committee that I can join with Sir Isaac Newton in saying, “If I have seen further [than certain other men] it is by standing upon the shoulders of giants” (Andrews, Biggs, & Seidel, 1996)

To all of my fellow students in the program, and for all those who have ever taken upon them the sacred title of ‘teacher,’ I salute you. For as Cicero noted so long ago, “What greater or better gift can we offer the republic than to teach and instruct our youth?” (R. L. Evans, 1991)

On the need for healthy interpersonal relationships:

“But she [Nature] has gone further. She has not only forced man into society, by a diversity of wants, which the reciprocal aid of each other can supply, but she has implanted in him a system of social affections, which, though not necessary to his existence, are essential to his happiness. There is no period in life when this love for society ceases to act. It begins and ends with our being.” (Paine, 1995 [1791], p. 552)

**ARMY STRONG!!**

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## Introduction

There is an increasing interest in the humanistic side of organizational behavior, as the mechanistic views of scientific management have continued to give way to the personal and interpersonal realities of the world. This interest has caused students of leadership theory from all fields, such as Robert K. Greenleaf (the founder of the servant-leadership school of thought), to question the role of the leader in fostering positive relationships within the organization, as opposed to merely coaxing the most output possible from his<sup>1</sup> subordinates (Spears, 2003). Business and military leaders have long recognized (Clausewitz, 2006 [orig. 1832, transl. 1874]; Williams, 1923), first intuitively and now formally, that trust is an essential ingredient in any organization, for it is part of the basis for relationships and decision-making.

However, studies on trust in the field of public elementary and secondary education in the United States are scarce. What work is available tends to focus on the relationship between the teacher and the student, or even sometimes the trust that parents and the community have in the school as a collective whole. They largely neglect the importance of the trust relationship between the school principal and the teacher. Even when citing trust as a factor in individual and group performance, most authors tend to make anecdotal declarations as opposed to assertions coupled with citations to scholarly research<sup>2</sup>. This is not because there is an absolute lack of research on the topic, but because the area has not been adequately explored and described.

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<sup>1</sup> To avoid the stylistic problems of gendered pronouns, masculine pronouns will be used throughout this work. Unless otherwise noted, they refer to leaders of either gender, which are equally capable of leading.

<sup>2</sup> See (R. E. Smith, 2005) for an example of this, though he is far from being the only author to make such claims. I do not believe that authors fail to include citations out of poor scholarship; trust is such a

The disciplines of organizational behavior and organizational psychology are replete with models to describe individual and group interaction, and every book on leadership has its own spin on the concept. But these models are rarely tailored to the unique context of public schools, and the sheer volume and diversity makes them incongruent, incoherent, and therefore inaccessible. Educational scholars have historically adopted and adapted these models to attempt to capture the dynamics of the schoolhouse. Bryk and Schneider (2002) have used grounded theory to develop a model of trust in schools that has been increasingly adopted by educational and organizational scholars (S. M. R. Covey & Merrill, 2006; Hallam, 2006). However, this model is overly complex in its representation of trust, and overly simplistic in its representation of how trust influences the overall organizational processes within schools. This study intends to add to this discourse by using grounded methods of inquiry to develop a new conceptual model to guide further exploration into the dynamics and implications of trust relationships between principals and teachers.

In spite of the fact that most educational practices and pedagogies had their genesis within business and military settings, there remains within the culture of most public schools a strong resentment for the imposition of models from anyone outside of the field of education, and even from some within the field (T. E. Deal & Peterson, 1999). The notions that public schools should be run like a business, a military unit, a monastery, a penitentiary, or even a circus<sup>3</sup>, are missing a fundamental truth—public schools are unto themselves a wholly different type of organization. It is a place where state control and compulsion collide with the ideas of free speech, free press, and

---

pervasive and fundamental aspect of culture and society that it seems intuitively natural to ascribe many different organizational processes and outcomes to the principle of trust.

<sup>3</sup> Though some educators may agree the circus metaphor applies perhaps more than it should!

individuality in a beautiful mess that is little understood, but often appraised and adjudicated by parents, politicians, businessmen, barristers, magistrates, and malcontents who know little about the delicate dance of developing children in our democracy. But educators, in their bristling, miss the underlying intent of these well-intentioned offers for assistance. Often what is meant in the comparison to other organizations, even though stated in ways that dangerously ignore the uniqueness of schools, is the illustration of the benefits these organizations gain from having a guiding central purpose (T. E. Deal & Peterson, 1999), as opposed to the fractious nature of most schools (Dewey, 1931).

Thus it is that I humbly enter the fray. I am not a public educator, but have spent the last year immersed in public education as a student and administrative intern. In offering this new conceptual model of trust, I understand that it may receive resistance simply because I am not an initiate in the fraternal order of educators. This new model stands a risk of double jeopardy in that it is based on models from organizations outside of education as well.

The bittersweet irony is that I am offering a model of trust that may be rejected out of distrust. Educators distrust the imposition of external models because of the history of imposition of bad ideas since the inception of public schools (T. E. Deal & Peterson, 1999; Ravitch, 1983; Tyack, 1974; Watras, 2002). External stakeholders of the public schools, which is pretty much everyone in our society, distrust public schools because schools have been ineffective in countering the tide of negative publicity denouncing the effectiveness of schools (Berliner & Biddle, 1995), and because unfortunately, sometimes the public schools are not effective in responding to the

developmental needs of our nation's youth, or even in the basic task of providing them a safe place to meet (Brantlinger, 2003; Kozol, 1991).

The only real antidote for distrust is trust. Litigated policies and symbolic gestures are generally only substitutes for trust, but can serve as the basis for building trust (Hallam, 2006; Wrathall, 2006). The survival of any organization is based on cooperation, communication, and shared purpose (Barnard, 1968 [1938]). The role of the organizational leader is to then facilitate these three functions. Cooperation depends on maintaining both results in relation to the organizational environment and internal satisfaction of members (Barnard, 1968 [1938]). Thus it is incumbent upon educational leaders to mend the fences of trust both internal to schools and between schools and the society that they serve.

Explaining how to do all of that is well beyond the scope of this treatise, and beyond my current intellectual capacity. The present work is aimed at the first step in the process, fixing the trust relationships between school principals and teachers. Again systems theory and network analysis reveals that schools are an overwhelmingly complex organization (Senge et al., 2000). The naïve idea that only school principals and teachers are important to student achievement has been debunked so long ago that it would be irresponsible to suggest that strengthening the bond between principals and teachers will be the panacea that will take away all of our sufferings. By applying the model I propose here, principals and teachers will be able to strengthen their trust bonds, and together can in turn face the challenges of our educational system with a united front, strong in the synergy of their relationship. In the military lexicon, this is known as the principle of unity of effort. In the education system, I submit that it is what may save our schools.

### Research Questions

The purpose of this thesis is to seek to expand the understanding of the importance of trust in the relationships of teachers and their school principal. To that end, the following research questions are posed:

- 1) What is trust? What are its components, prerequisites, and potential outcomes?
- 2) What, if any, is the role of trust in the relationships between teacher and principals in advancing student development and growth as an organizational process?

## Methodology

This investigation was completed in two phases—first, model development using grounded theory methodologies, then use of the model together with the available literature to discuss possible implications for educational leaders and areas for future research.

### *Research Intent and Philosophy*

The purpose of selecting this method of investigation was to seek information on trust from a variety of perspectives in order to inform the discussion of how trust affects principal-teacher relationships in schools and how that trust relationship, in turn, serves as a factor in the overall education process in schools.

Trust and its related principles have been discussed for millennia through the lenses of philosophy (Plato, 1989 [ca. 360 BC]), religion (Psalms 22:4-5; The Koran III:2-3), politics (Hobbes, 2002 [1651]), and military leadership (Sun Tzu, 1963 [ca. 500 BC]). Within the last 500 years, trust has been a fundamental principle of capitalism (A. Smith, 2002 [1776]). Within the last century, especially the latter quarter, trust has been an increasing subject of interest in all of these fields. To study such a large library of discourse would take a lifetime to fully ingest and comprehend—which is clearly beyond the scope of this thesis, nor is it required in grounded theory methodology (Dey, 1999).

But to ignore such a vast and diverse body would be foolish and irresponsible. Public education in the United States is fundamentally different from any other organization in the world and this uniqueness must be recognized and respected. However, public schools and public schooling is not so fundamentally unique that it exists in its own realm, separated from and untouched by the influences of thought and

debate in related fields. Leaders of public education have historically drawn on learning from other fields, such as psychology, business practices, and military leadership, and there is still much more for educational leaders to glean from these fertile fields. With the ever increasing complexity of our society, there is an increasing need and value in interdisciplinary qualitative research (Biklen & Casella, 2007).

The underlying assumption of all sociology is that behavior is “nonrandom and rule-governed in the sense that ‘natively competent’ members of social groups behave in accordance with shared understandings that simultaneously govern their own behavior and their interpretations of the behavior of other members” (Grimshaw, 1973, p. 4). Therefore, “*the particular task of comparative sociology is to distinguish between those regularities in social behavior that are system-specific and those that are universal (in either the substantive or the metatheoretical sense)*” (Grimshaw, 1973, p. 5).

My goal in comparing literature from different fields and disciplines is to help identify some of the universal characteristics and applications of trust and what trust does specifically in an educational organization. While it is true that there are an infinite number of behaviors a person can display, it is not correct to say that these behaviors can only be understood in their own unique context and that no general rules can be applied. Just as a language can generate an infinite number of sentences based on a few grammatical rules and a sufficient vocabulary, an infinite number of behaviors can be generated from a few universal social rules (Grimshaw, 1973).

The decision to use a grounded approach was to start the investigation from the position of a relatively uninformed and unbiased seeker, as much as is possible, willing to let the different perspectives each have their place in the discussion. This allows the data

to show connectedness in ways that might otherwise be ignored. Deciding to do the coding manually, as opposed to using qualitative software, was purposeful. While there is the argument that using software might decrease the influence of personal bias and understanding, it should be remembered that the algorithms of any software were developed by humans and still introduce a measure of human bias. In this light, it seems more reasonable to accept the bias that is colored by context and intuition than the bias that is antiseptic and detached.

### *Grounded Theory*

*Grounded theory* refers to both the methodology and the resulting hypothesis, but the term is usually used in reference to the methodology (Charmaz, 2005). Grounded theory is a method of comparative analysis designed and intended for the *generation* of new theory applicable on any scale of society, as opposed to the *verification* of theory, which is the purpose of experimental and statistical research methods<sup>4</sup> (Glaser & Strauss, 1967).

This focus on generation of theory entails a need for synthesis, which is an underlying assumption of science in general and comparative studies in particular. Eddy, Hasselblad, & Shachter (1992) noted,

One of the most important and difficult problems in science is the synthesis of evidence to estimate the outcomes of different actions. This synthesis is the basis of our understanding of reality, the basis of our decisions, and a determinant of our future. (p. 1)

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<sup>4</sup> This emphasis on the generation does not discredit the work of verification, which is an implied process necessary after the generation of a hypothesis. It does, however, warn against verification of theories that are not “grounded” in the context of the social reality that it attempts to explain, for proofs of a theory that are not predictive are of little value (Woods, 1992).

It would be ideal if a collection of experiments would simply point to a conclusive answer, but this hardly happens because of the following factors: multiple pieces of evidence, different experimental designs, different types of outcomes, different measures of effect (strength of relationships), biases (to internal validity, comparability, and external validity), indirect evidence, mixed comparisons, and gaps in experimental evidence (Eddy et al., 1992).

Scientists have known for centuries that a single study will not resolve a major issue. Indeed, a small sample study will not even resolve a minor issue. Thus, the foundation of science is the cumulation of knowledge from the results of many studies. There are two steps in the cumulation of knowledge: (1) the cumulation of results across studies to establish facts and (2) the formulation of theories to place the facts into a coherent and useful form. (Hunter, Schmidt, & Jackson, 1982, p. 10)

Grounded theory seeks to develop theory that is generalizable by using comparisons of evidence to show the boundaries of the theory, where and when it is applicable, alerting the researcher to look for ways to stretch the boundaries (Glaser & Strauss, 1967). Researchers can work to generate new theory or elaborate on existing theory (Strauss & Corbin, 1994). However, the intended use of grounded theory is not simply to “debunk” or discredit the work of others, for there are always new ways of looking at things, and the focus on refuting theory is contrary to the principle of developing theory (Glaser & Strauss, 1967).

*Grounded theory methodology.* “In discovering theory, one generates conceptual categories or their properties from evidence; then the evidence from which the category

emerged is used to illustrate the concept<sup>5</sup>” (Glaser & Strauss, 1967, p. 23). The conceptual categories are then linked by hypothesis as to their relationships in the overall social process of interaction. “In grounded theory research, this theory is a ‘process’ theory—it explains an educational process of events, activities, actions, and interactions that occur over time” (Creswell, 2002, p. 439).

The stages in grounded theory methodology, and therefore the stages that I used, are listed as follows (Locke, 2001):

Stage 1- Comparing data (naming, comparing, and memoing)

Stage 2- Integrating categories and their properties

Stage 3- Delimiting the theory (identifying the bounds of generalization)

Stage 4- Writing the theory

New concepts emerge throughout the research process because all steps of the process occur simultaneously and iteratively (Locke, 2001). Grounded theory allows for simultaneous data collection and analysis. This allows the researcher to redirect the search for information based on interim interpretations (Charmaz, 2005).

A newer approach to grounded theory, built on the later works of Anselm Strauss, is situational analysis, which uses situational maps, social worlds/arena maps, and positional maps as an additional tool for analysis to supplement the basic social processes framework of original grounded theory (Clarke, 2005). While I used a modified form of this approach to develop diagrams to help me with the manually coding process, I stayed closer to the original concept of the emerging design, as promoted by Glaser, with the inclusion of some of the constructivist principles espoused by Charmaz; namely, the

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<sup>5</sup> Replication of evidence strengthens the likelihood of its accuracy, but evidence does not have to be absolutely proven to be used to generate a category or its properties, because contextual evidence changes, but the general concept remains (Glaser & Strauss, 1967).

inclusion of my own beliefs, values, and knowledge, the need to describe the new theory in terms of its meaning for the lives of those in the process, and the adoption of the principle that “any conclusions developed are suggestive, incomplete, and inconclusive” (Creswell, 2002, p. 446).

*Potential criticism of the grounded theory approach.* The use of grounded theory to examine pre-existing qualitative data, as opposed to looking at newly gathered data, is not uncommon nor should it be a point of contention with others who favor more traditional qualitative methodologies. In constructing their literature review section in preparation for future research, lacking any other model, most researchers will intuitively use a grounded approach. That is, they will look at the existing information they uncovered, lump it into related groups and themes, and discuss how everything they found is related.

For a researcher to use only pre-existing information, and not conduct field research of their own, does not denigrate the value of the work to merely an over-glorified literature review. In comparative studies in general, and grounded theory in particular, it is the identification of new ways to understand the relatedness of the information that is of particular value. In fact, when Bryk and Schneider (2002) developed their model of trust in schools, they derived it using grounded theory methodologies to analyze and compare qualitative data that they and others had already collected for a different research project.

Critics of grounded theory also focus on whether it is possible to enter grounded theory research without regarding prior concepts (having an open mind or blank slate), how a researcher knows when they have reached *saturation* and do not need to identify

any more concepts, and the fact that grounded theory is best suited for generating concepts and not testable hypotheses (Woods, 1992).

First is the issue of the perspective of the researcher. Researchers can bring their previous research and knowledge into a new study, as long as the old theories are consistent with the current data (Strauss & Corbin, 1994). Grounded theory from a constructivist standpoint recognizes that no researcher can approach qualitative data from a purely objective standpoint, for all people start from a particular interpretive lens. This is not an impediment so long as the researcher is reflexive and understands their relationship within the reality of the subject (Charmaz, 2005). It is an erroneous assumption that a researcher can (or should) disregard previous knowledge, perceptions, and assumptions, particularly in ethnographic research; the generating of theory is a value-laden exercise, as opposed to simple description, which is more value-neutral (Roman, 1992).

Second is the question of when to stop gathering data. Saturation is a misleading term that implies completion and exhaustion of all sources. The founders of grounded theory never intended for inquiry to be wholly conclusive, for knowledge is always expanding and further research will always be necessary. However, the researcher can stop when he finds no more new concepts to describe a category, even though there are many more sources to act as evidence to support concepts already identified. Due to principle of saturation and limits of this research design, many sources were simply passed over and not cited if they did not offer anything unique to the topic, but merely reinforced ideas that had been noted by several others. For example, many recent authors (K. F. Evans, 2004) cite the writings of Giddens (1990) about the need for trust in a

modern society due to the deterioration of traditional sources of trust relationships, such as from extended families; so instead of citing all of the modern writers, I relied more heavily on citing Giddens.

It is more important to be systematic in the coding of information rather than the collection of information (Dey, 1999). It is unlikely that a researcher can ever collect the entire population, or universe, of materials written on a subject; the researcher can either limit the bounds of the population to a more reasonable level or take a sample of the available literature. This, of course, introduces a degree of variability and bias (just as in any other statistical sampling method), but may still be sufficient to meet the research purposes. Techniques of random sampling simply do not apply where you cannot define the population, so the researcher must work from a systematic method to control the selection bias (Hunt, 1997).

Theoretical sampling in grounded theory is the term for the purposeful sampling by the researcher in sources that the researcher believes will yield the most information—pure random sampling and other methods simply do not make sense. Under the concept of emerging design, this initial purposeful sampling informs subsequent rounds of purposeful sampling until saturation. This entails the use of constant comparison between the data and the emerging concepts. As concepts and categories emerge, discriminant sampling is used by the researcher to look for evidence in the data to support proposed connections between categories. The evidence in the data first informs the researcher of categories, then the same data or additional data is used to propose connections between the initial categories. This triangulation through discriminant sampling is a form of validation in grounded theory, as it shows the theory is indeed

grounded in the data. Another way to validate the theory is to compare it to existing theories, along with outside reviews (Creswell, 2002).

That leads to the third criticism, which relates to the suitability of grounded theory for generating testable hypotheses. This argument is usually couched in terms of the underlying logic of grounded theory. Although originally introduced as an inductive method (Glaser & Strauss, 1967), grounded theory is in truth neither induction or deduction—it is abductive reasoning. Abductive reasoning is using available information to develop the best possible hypothesis not an absolute generalization, as under induction (Atkinson & Delamont, 2005). Abduction, as a form of logic, is a weak form of inference that is strengthened by the use of appropriate methodological strategies that look for excellence in reasoning, not simply validity (Paavola, 2004).

Philosophically speaking, abduction may be discredited as merely a circular argument where the evidence is used both to generate the new theory and to prove the new theory. However, a true understanding of abduction must allow for the following principles: the difference between explanation and deduction, the layering of hypotheses, the creative nature of abduction resulting in revolutionary hypotheses, the elusiveness of completeness, the complexity of simplicity, and the occasional need for visual representation (Thagard & Shelley, 1997).

Critics claim that grounded theory is logically invalid because it follows the Modus Ponens (confirmatory) logical error of affirming the consequent:

If p, then q.

q.

Therefore, p.

This is an invalid form of logic because there could be any number of reasons for q instead of p. However, grounded theory does not make the final claim of “therefore, p.” In developing hypotheses, it is saying, “therefore, *possibly* p...Now let’s go test this hypothesis...” This is actually a more natural, intuitive method of discovering hypotheses, and is much closer to the logic that rules our daily personal investigations of the world around us.

This argument on the part of the critics is itself a logically invalid assertion following the Modus Tollens (disconfirmatory) logical error of denying the antecedent:

If p, then q.

Not p.

Therefore, not q.

That is to say, the critics are making the argument:

If grounded theory was logically valid, its resulting hypotheses would be valid.

Grounded theory is not logically valid.

Therefore, its resulting hypotheses are not valid.

Even if it were shown that the grounded theorist used invalid logical constructs in developing the hypothesis (which we just described is not the case merely by the use of abductive reasoning), the validity of the hypothesis has yet to be determined empirically, for “such a determination has little to do with theoretical formulations” (Ray, 1997, p. 48).

Science, under the principle of falsification as articulated by Sir Karl Popper, can never actually prove a hypothesis; it can only disprove it (Ray, 1997). If the experiment fails to disprove a hypothesis, we do not know that it is true, just that we have not yet been able to show that it is false. This reliance on the rules of logic makes science

conservative in its claims. “However, it does not follow that our research topics, our ideas, or our theories also need to be conservative” (Ray, 1997, p. 50).

*Grounded theory compared to meta-analysis.* In this light it is helpful to compare grounded theory to another comparative approach—meta-analysis. Meta-analysis is a quantitative approach, which is different from the narrative qualitative approach (Tecson, 1991). “Meta-analysis essentially offers a range of techniques designed to generate additional information from an existing body of knowledge; it involves synthesis of empirical analysis to assess common features and variations across a range of prior studies” (van der Bergh, Button, Nijkamp, & Pepping, 1997, p. 19) Meta-analysis was originally intended as a statistical method for summarizing several different quantitative studies. As the number of available studies grows, the more difficult it is to summarize their often conflicting conclusions. The researcher must take into account the subjectivity of the original researchers, as well as follow established procedures of assigning weights to the “effect size” recorded, such that studies showing stronger relationships get greater weighting in the statistical analysis (Gay, Mills, & Airasian, 2006). Meta-analysis is an important tool to summarize many divergent scientific findings into one comprehensible whole. Meta-analysis is even more important in the social sciences because of the variability of human behavior that cannot be controlled against in the same way that physical and medical scientific procedures can (Hunt, 1997).

Meta-analysis aims to include information that may otherwise be overlooked, such as theses and dissertations and other unpublished works. While some might argue that this introduces poor scholarship, there are advantages to the inclusive approach, as theses and dissertations many times have a better design than published journal articles

and have a lesser effect size, balancing the large effects found in published articles (Gay et al., 2006); an article likely may not have been published in the first place if it did not find a strong relationship (Cook et al., 1992; Tecson, 1991). However, a meta-analysis by other researchers found no statistically significant variations in effects of unpublished works versus published works (Hunter & Schmidt, 2004).

Meta-analysis is important to policy-makers because they are interested in generalizations—what works under the most general circumstances for the most people. Meta-analysis not only condenses what applies generally, but highlights what does not apply generally (Cook et al., 1992). Meta-analysis is important in education research because it makes findings available to policy-makers so that they can give the research due consideration (Kavale & Forness, 2000).

This description of meta-analysis, as a cousin of grounded theory in the field of comparative studies, highlights some of the attributes and limitations of grounded theory. Where meta-analysis was developed for and is only suitable for quantitative analysis, grounded theory may be used for both qualitative and quantitative comparisons. Meta-analysis seeks to impose subjective quantifications of “effect size” in an effort to generate a statistically unbiased, objective synthesis. Grounded theory makes no pretensions of removing all subjectivity and seeks to compare information in its own contextual setting.

Grounded theory also seeks to draw on information from various fields of knowledge to determine new patterns of relationship, and as such, is an equally valid tool for guiding policy-makers in decision-making. As noted earlier, it is a rarity for science to determine any truth in absolute; all science is merely a collection of hypotheses and theories. Whether the theory was derived quantitatively by induction or abductively

through grounded theory does not limit its predictive power. In that grounded theory seeks greater predictive power through grounding the theory to the observable evidence, it may be even more powerful than other tools for developing working theories to guide policy.

Grounded theory is well-suited for studying organizations, schools included, because of the focus on process interactions and the openness to developing new theories (Locke, 2001), which is why it has been chosen as the guiding methodology for this thesis.

### *Sources of Data*

Some of the limitations of qualitative research in general include access to the organization and its members, particularly those in power, and the need for ongoing access (Locke, 2001). These limitations do not affect this current study in the same way, as the data is drawn from printed materials. The limitation, then, is access to relevant materials. But, as with meta-analysis, there is no need to access all materials in the population—just a sufficient sample from which to develop the pertinent concepts.

Data came primarily from literature review, colored in part by my own perceptions and experiences. My systematic method was to begin looking for all materials (except legal) that came up in a library catalog search under “trust” at the Harold B. Lee Library (HBL) at Brigham Young University<sup>6</sup>. I then used the “snowballing method” of selecting related titles from the same shelves as well as searching for sources listed in these titles. As I developed interim categories, I pursued those categories specifically to determine their properties and relation to other categories.

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<sup>6</sup> The Harold B. Lee library was recently ranked by the Princeton Review as the “Best College Library,” and is consistently ranked among the best in the nation (Friends of the Harold B. Lee Library, 2006).

This approach is valid under grounded theory, for by definition, the data collection process is informed by the data already collected (Charmaz, 2005).

This search of the HBLL was supplemented by using similar methods to review available data from the holdings of the Orem Public Library and of my own personal library, which contains primarily books related to military topics, business management, and religious writings. I also used references recommended to me by my committee members. My committee chair, Pam Hallam, wrote her doctoral dissertation on trust in schools (Hallam, 2006) and provided many key references.

I tried to include sources from a variety of fields, ranging from education to sociology, business, psychology, philosophy, international relations, religion, and military science. I included journal articles and other materials in my search, but quickly found myself favoring books as sources. Normally, books would be a dated source compared to journal articles, but due to the groundswell of interest in trust, of the over 170 books I identified in my initial HBLL library catalog search, all but 22 were from the year 2000 to the present, and the majority of the remaining 22 were from the 1990's. I found books to be better sources because they provided a more in-depth analysis and discussed related topics in the surrounding chapters, helping me to situate the data in context better than from a journal article.

I stopped collecting data once it appeared that I had reached the point of saturation in regards to the definition of trust, even though there were still, quite literally, hundreds of other sources I could have consulted. I identified many related attributes of trust, as well as many specific outcomes, but it was never my intention to review all available literature on trust or tangentially related topics. I simply drew what I felt to be a

sufficient sample of the literature to aid in the conceptual development of a hypothetical model of the role of trust relationships between principals and teachers in schools. By definition, it is impossible to prove that my sources are a representative sample of the entire population of literature related to trust, because that population is undefinable.

### *Data Coding*

Data coding in grounded research methodology is an on-going process. I did this by keeping detailed notes of my sources in a Microsoft Word document, together with the source information. As I recognized patterns in the findings, I created sections in the document for each interim category and cut and pasted relevant memos (or notes) into each section. This allowed me to keep all of my notes together in one easily reproducible document<sup>7</sup> as well as the power to quickly reorganize concepts.

To help in this development of emerging categories, I used the techniques of situational analysis to create visual maps of the inter-connectedness of my findings to aid in the conceptualization of the new model. I also used memoing to help record my impressions and reflections on the source data. This proved helpful in not only finding connections between categories, but in the final writing phase, as the memos reminded me of intuitive impressions that I would have long forgotten over the research process.

I originally intended to supplement my manual coding with assistance from the qualitative software tool NVivo 7. However, time constraints did not allow for me to grasp the complexity of the program in time, so use of the program for future validation of my proposed model will remain an option for future research.

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<sup>7</sup> Experience has shown it is much easier to back up a computer file in multiple locations than a notebook or notecards written in longhand.

*Ethical Considerations*

Although this thesis did not involve human subjects and the extensive related ethical procedures and reviews, there are other relevant ethical considerations as identified by Dooley (1990). The first danger is in the possibility of inadvertent plagiarism. Inadvertent in that I would never intentionally misrepresent the ideas of others as my own; but as the character of Alice from Alice in Wonderland once quipped, “I’ve read that in some book, but I don’t remember where” (Carroll, 2001, p. 142). To help avoid the problems of citation, I used the Endnote X software program to record and organize my sources and to include them in this work in the appropriate APA format. I also cited each of my notes in my working Microsoft Word document so that I could transfer the citation along with the text. Where possible, I limited the use of quotes in my notes so that I was capturing only the ideas and not the original text.

A second ethical consideration is the problem of peer review. Inherent in the collection of data for grounded research is the desire to capture not only the content of a work, but also its context. I am limited in the ability to understand the context of the individual authors just as any other reader would be, but I recognize the moral imperative to present the arguments and findings of others in the best possible logical framing, even if I disagree with the assertions. Also I attempted to heed the warning of the founders of grounded theory by avoiding the tendency to refute proposed theory, but simply to add to it (Glaser & Strauss, 1967).

A third consideration is the possibility of misrepresenting findings. This relates not only to the previous problems of maintaining the integrity of the original concepts,

but also relates to the ways that I identified contextual relationships. In grounded theory, this is admittedly colored by my personal experiences and perceptions and motivations. To that extent, I must provide a disclosure to couch my findings in the context of my experiences, perceptions, and motivations, and leave to you the reader the task of identifying any unintentional misrepresentation that I have missed.

I am a 29 year-old white male, married with one child. I am a devoted member of the Church of Jesus Christ of Latter-day Saints, and believe in the truth of the doctrines of that church in the absolute sense. I am a captain in the United States Army, and after graduation from West Point with a B.S. in general management, I served as an armor officer, including a tour of duty in Iraq from 2004-2005. I was recently approved for a voluntary transfer from the Armor branch to Civil Affairs, where I hope to help communities in developing nations establish better schools. This military background is an important factor in my understanding of the importance of trust in organizations, as trust in the military is quite literally a life and death matter. I am currently a master's student studying educational leadership and foundations. I do not have experience as a public school teacher, but did complete over 200 hours of internship as a junior high assistant principal. My teaching experience is within my church, where I have taught 12-13 year-old boys for a total of four years, and co-taught an adult gospel doctrine class for close to a year. I also served as a missionary in Paraguay for two years, teaching the tenets of our faith to investigators and teaching other missionaries and local church leaders how to perform their duties. This, of course, does not include the role of teacher inherent in being a military officer and husband, where teaching and learning are a part of daily life.

My interest in trust in organizations stems from all of these experiences, from academic studies in administrative science, to life experience in schools and on the battlefield. I cannot escape the initial presumption that trust relationships are an important, if not an essential part of organizational process, but will make a sincere effort to be fair in reporting any evidence to the contrary. I am conscious of the high personal and professional regard that I have for the members of my thesis committee, including their own investigations into the field of trust relationships and the need to treat their findings equally in comparison to scholars with whom I have no personal trust relationship beyond their credentials.

I believe that public education plays a vital role in the development of the youth of our nation, for both political and economic reasons, as well as the more important reasons of the worth and infinite potential of the individual. I do not, however, limit the role of education to public schools. Private schools have many of the same internal dynamics, perhaps intensified by the economic demands of private enterprise, in contrast to the publicly supported oligopoly of public education. Education also occurs in schools, museums, libraries, communities, and most importantly, in the home. The principles of educational leadership, as general concepts, transcend the contextual location of the learning.

This brings us back to the issue of maintaining the context of my sources. In comparing information from different societies and cultures (for the culture of public education is quite different from the culture of business and military), it is important to account for appropriateness and equivalence for the comparison to be valid (Armer, 1973). Appropriateness deals with how the methodology was used specific to each

society, for methodology which is acceptable and effective in one society may not be in the other. For example, interviewing military leaders is less likely to reveal complaints about foreign policy because of regulations and cultural prohibitions in the military that discourage speaking out against current policy; educators on the other hand, although they are technically government (state) employees, tend to believe they have an “obligation” to speak out against policies and are protected by tenure policies, so interviews would yield a lot more information. In the military, an anonymous survey may be a better tool.

Since methodological concerns of appropriateness mean different methods are used in different societies, it is important for researchers to determine if there is enough equivalence between the concepts and methods to make a valid comparison. Even if the methods and concepts are identical, they may have different meaning contextually. Keeping with the previous example, let us say interviews were done of white, 26 yr-old males with a bachelor’s degree in both the military and the education professions. In the military sample then, you are likely talking to junior captains who have likely held several leadership positions and may have already deployed for combat multiple times. In the educator sample, you are talking with teachers who may have just received tenure, or “professional” status, after teaching for three or four years in one school. One-on-one interviews that ask the same questions in the same order and manner of both interviewees would be phenomenologically identical in that they used the same methods. However, the problem of appropriateness already discussed may yield different patterns of responses that may be just as much a symptom of the methods as they are indicative of the differences in values and beliefs of the two professions. Another common example is

using standardized tests to compare performance of students of different nations.

Although identical methods were used, they lack equivalence because of other confounding variables, such as the nature of the student populations (Berliner & Biddle, 1995).

It is unlikely that any comparative study can show complete equivalence, but this is acceptable so long as the researcher identifies potential areas of nonequivalence and qualifies his findings in those terms (Armer, 1973). To that extent, I will try to identify when concepts I am using come from a context that may not be wholly transferable. But this implies a fair amount of interpretation on my part, and trust on your part. This conflict in qualitative research is normally discussed in terms of the *etic* or *emic* approaches (Helfrich, 1999). The *etic* approach seeks to describe the material in general, universal terms; the *emic* approach seeks to describe the material situated in the context of the situation and the individual. Thus under the *etic* approach, the researcher uses his own words to describe the material, and the *emic* researcher seeks to use the words of the studied group. However, the belief that the *etic* and *emic* approaches are mutually exclusive is a false dichotomy. The content of any situation may partially transcend the context. However, there is value in noting context even when describing universal applications. To this extent, I will mix the two approaches under the triarchic model (Helfrich, 1999). It is my intent to convey universal principles of trust, but to respect the context of both the source information as well as the context of the educational applications I propose.

*Stylistic Notes*

As you may have noticed, I am writing this thesis in a more informal tone than may be expected of formal academic writing; this is purposeful. It would be hypocritical to speak of the need for trusting personal relationships in the academic environment in a cold, impersonal tone voiced in the third person. In my goal to inform you and others in this field of inquiry, it is immediately apparent that you must place some form of trust in me to accept what I am sharing (Biklen & Casella, 2007). While you may choose to afford me a lower level of regard and trust for not adhering to the formal writing conventions, I pray that this will be outweighed by my efforts to speak to you in a direct, personal manner that will relate to your personal practice as an educational leader—for we are all educational leaders of a school that always includes at least ourselves.

## Discussion

### *Research Questions*

These are the two research questions I posed at the outset of this work:

- 1) What is trust? What are its components, prerequisites, and potential outcomes?
- 2) What, if any, is the role of trust in the relationships between teacher and principals in advancing student development and growth as an organizational process?

By answering the latter part of the first research question, we also answer the second. That is, by identifying the outcomes of trust, it becomes evident how trust between principals and teachers would directly impact the performance of teachers, and indirectly enhance student achievement. That is not to say that if a principal places blind trust in his teachers, all of the students will somehow be accepted to Ivy League universities. What I am predicting is that a strong trust relationship between a principal and a teacher sets the conditions for the teacher to improve their practice, increasing the likelihood that the teacher will help his students boost achievement, in whatever sphere is most appropriate for each child.

This is a lofty prediction, but one that is entirely grounded in reality. To help explain the reasoning for this prediction, let us first look at trust—what it is, why it is important, what prevents it, and what builds it. Understanding this, it will then follow how trust fits into a model of school organizational behavior that I will outline. All preambles aside, let's begin...

*Trust Defined*

*Trust* is a basic and essential element of all society (Breton, Hartmann, Lennards, & Reed, 2004; Deutsch, 1958; Houston & Sokolow, 2006). Trust is the “basis for establishing reciprocal role relationships” (Sergiovanni, 2005, p. 91). Trust is the basis of almost all social and economic exchange, so all social organization is based on networks of trust (Coleman, 1970).

Trust is not an attribute of a person, group, organization or society, but is a relational attribute—an attribute of the relationship between people and other people or groups (Coleman, 1970).

Trust is a continuous process of reciprocal exchanges. It is not enough to merely speak about one’s integrity to a passive audience; both parties must engage in some form of exchange. The paradox of trust is that the more someone talks about their trustworthiness, the less likely someone is to believe they are trustworthy (Bibb & Kourdi, 2004). Once “earned” or “given,” trust still must be fostered, for it can be taken back (Gobé, 2002).

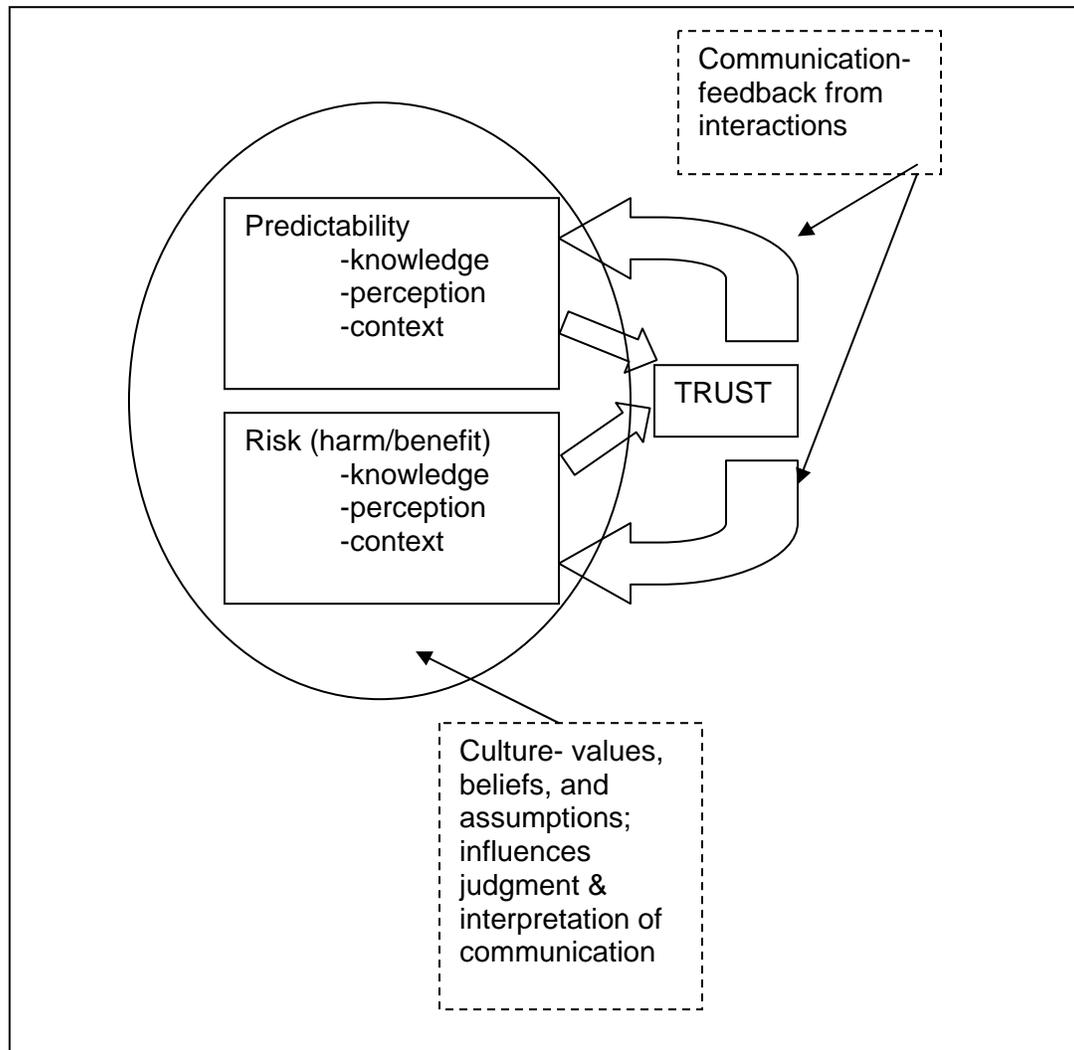
While trust is indeed the basis of all social organizations from two people up to the entire human population, it is a concept that differs between societies and cultures, and is evidenced by concepts in languages. Northern European languages stress a difference between trust and confidence, with confidence being a higher quality that is based on feelings of safety and relationships. Latin languages do not stress this difference, and many cultures from Italian to Portuguese view trust through different lenses (Kjærnes, Harvey, & Warde, 2007). My work here, then, is generally limited in its explanation of trust from a predominately American (U.S.) perspective. This does not

mean that it is inherently unsuitable for use in other cultures, but it does need validation in the cultural moors and tendencies of other specific cultures. This is important still to American educational leaders who are applying these conceptions of trust to students, parents, and teachers that may share many of these diverse cultural conceptions of trust based on their unique cultural backgrounds.

After reviewing literally hundreds of definitions of trust, each with their own unique twist, I have found that they all revolve around only two principles that were succinctly and eloquently explained by Morton Deutsch (1958). Trust is fundamentally (1) a prediction of another's behavior, (2) coupled with an assessment of risk of that behavior in relation to oneself. All other definitions of trust are merely derivatives and permutations of this idea and can be collapsed under one or both of these principles.

Predicting another's behavior is an empirical judgment based on observation or knowledge of past behavior. Within this, there is a separation between "perception (what we see) and cognitive structure (what we already know)" (Goldman & Hardman, 1997, p. 19). Assessing possible consequences is a normative judgment of risk, which is itself also based on a combination of perception and knowledge. Both the judgments of risk and predictability are influenced by communication and context. Communication, by whatever means, is how we obtain the data to inform our knowledge base and our perceptions. The context of the situation also plays into our judgments. Affecting both our capacity to communicate and our ways of knowing information is our culture. Thus derived, the two judgments together, predictability and risk, determine the attitude of trust or distrust that we have towards another (Fairholm, 1994; Goldman & Hardman,

1997). Figure 1 illustrates how this process of continual assessment of trust is experienced by one party to the trust relationship.



*Figure 1.* A new conceptual model of trust. Trust is shown here as experienced by one party to a trust relationship, and consisting of a continual assessment of predictability and risk, influenced by the communication process and culture.

#### *Components of Trust*

As Deutsch (1958) explained, trust is composed of predictability and risk, but he and others have also identified some concepts that influence our judgment or assessment

of these two central variables, particularly the importance of communication and culture. So let us look deeper at each concept.

*Predictability.* Trust is based on the predictability of another (Breton et al., 2004; Koppenjan & Klijn, 2004; Wrathall, 2006). It is a judgment of how a person will or might behave, for we can never say for certain how a person will behave.

Our assessment is first influenced by what we know about the other person. Exchange or transaction theory states that trust is developed over time based on our knowledge of successful and unsuccessful encounters with the person (Goldman & Hardman, 1997). Covey (1989) has captured this ideal in the metaphor of the emotional bank account, with each interaction either making a deposit or a withdrawal from the stored trust and goodwill between people. This knowledge we have of another could be from personal exchanges with the person, or based on reports of exchanges that person may have had with others—the power of the rumor mill! We use this knowledge to predict how they will behave in the future.

Let us take an example of a convenience store clerk named John who was honest about telling you when you overpaid him once; you will then use that knowledge to predict John will do so again in the future. To that extent, trust is a reliance on the authenticity and integrity of others (Fairholm, 1994, 1997), not just that they are trustworthy, but that they will remain constant.

Essentially, we do not know if John will tell us if we over pay him in the future, so that is where trust comes in. “Trust lets us act *as if...*” (Fairholm, 1994, p. 114, 1997). Trust lets us act as if we had perfect knowledge, until we learn otherwise. We can act as if our peers are trustworthy or competent, etc. If it were not for trust allowing us to act

“as if...” we would forever be paralyzed by uncertainty, but we tend to lend greater trust under greater circumstances of predictability. Trust, by definition, does not exist or is inoperative when superseded by knowledge, for there is no reason to trust when you have absolute knowledge because behavior is perfectly predictable. However, trust is necessary because it is rare for anyone to ever have such an absolute knowledge of anything or anyone (Fairholm, 1994).

Now, in the case of John we made the prediction based on our direct knowledge from personal experience, but many times we do not have this luxury. Whether it is someone we have just met for the first time or someone we have known all of our lives, we are frequently in the circumstance to need to place trust in someone regarding a matter for which we do not have a historical background. We therefore balance our knowledge with our perceptions. Since all people use different mental models, they will tend to perceive the same events differently, choosing to focus on those aspects that reinforce their own mental model. These differences affect how people interact, as everyone tends to assume that their own perceptions are the only truth (Senge et al., 2000).

John may tell you when you over pay him, but will he tell you if you drop your wallet? Here you make a judgment based on perception. From your past experience with John returning the extra money you inadvertently paid him, you perceive that he is an honest person, so you may be willing to extend the notion that he will be honest in other situations. If it were Fred, instead of John, and you had never met Fred before, you would have to base your judgment of predictability solely on perception—does Fred *look*

like an honest person? What does “an honest person” look like, anyway<sup>8</sup>? We will talk about that in a minute, but for now, hold onto your wallet while we first look at the idea of risk.

*Risk.* Trust is also based on the risk of betrayal and of personal harm; it is a matter of vulnerability (Breton et al., 2004; Houston & Sokolow, 2006; Koppenjan & Klijn, 2004). More than this, it is also based on an expectation of future benefits (Koppenjan & Klijn, 2004), even if that benefit may very well be not being harmed. Trust has to do with feeling psychologically safe (Bibb & Kourdi, 2004) as well as physically safe.

The concept of risk assumes that the world order is a social construction and not a result of fortune, fate, or even divine will (Giddens, 1990). Thus there is a difference between risk and gambling on the one hand and risk and faith on the other (Giddens, 1990).

The concept of risk figures into our overall assessment of trust for several reasons. If we had absolutely nothing to benefit or gain from a social exchange, there would be no reason for trust because the outcome would not matter to us. However, rarely does the outcome of an exchange have no impact, even when we do not believe it does, for every exchange establishes our history of predictability (Remember what I said about the rumor mill?).

Distrust comes from the subjective nature of the judgment of one’s security, and is not always a rational assessment. It is hard to account for the irrational perceptions that lead others to feel threatened. This may be defused through communication and the

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<sup>8</sup> For a fascinating look at how taxi cab drivers make snap judgments on the trustworthiness of potential customers, I recommend the book *Streetwise* (Gambetta & Hamill, 2005).

use of objective sources of security assessment, among other methods, but this is not always possible. Goldman & Hardman (1997) remind us of the old adage that “perception is reality.”

“Relational trust refers to the quality and kind of social exchanges one finds in sets of role relationships. Trust is high when every party to the role set feels supported and safe. Support and safety are provided by social exchanges” (Sergiovanni, 2005, p. 69). The actual perception of safety is what is important because we never know that we are indeed safe. We only perceive that we are safe when we perceive there are counterbalances or defense mechanisms in place equal to or greater than the perceived threats (Giddens, 1990). For example, rocketing down the freeway at 75 mph in a tiny compact car really is not a very safe activity in the absolute sense, especially given the frequency of injury and death from automobile accidents. However, we perceive we are safe because we are wearing a seat belt, have all the latest safety features on our car, are convinced that we are an excellent driver (even when simultaneously munching an egg McMuffin and talking on a cell phone), and believe these defense mechanisms outweigh the risk of injury in a crash.

Returning to the example of dropping your wallet, assessing risk means you have to assess the potential benefit of trust and harm of betrayal. If you had no money in your torn up wallet, not having it returned to you would be of little harm, as you would have likely thrown it away soon and bought a replacement, assuming you get some money first. However, what if you had \$10 in your wallet? \$100? \$1,000? What if you had the card for the superintendent of a different school district that you just met at a sporting event who was so impressed with you that he offered you a job as assistant

superintendent? Get the point? If there is real harm in the situation, you will be much less likely to trust.

The assessment of risk also goes the other way in the consideration of potential benefits. You likely would never have kept the business card of the superintendent in the first place if you did not trust in a potential benefit in working with him.

*Context.* In talking about how you will decide whether or not you trust John, we have made a lot of contextual references, like asking how much was in your wallet or whether you knew that John had returned someone else's wallet. Trust is contextual; it is offered with limits or caveats (Houston & Sokolow, 2006; Koppenjan & Klijn, 2004). We may trust John to be honest enough to return the few dollars we overpaid him, but he may falter under the greater temptation of the crisp stack of \$20 bills John just watched you withdraw from the ATM. Thus our formulations of trust are couched in the terms of, "I will trust you to do X under Y circumstances" (Giddens, 1990).

*Communication.* Trust as a cognitive (individualized) concept is based on perceptions of risk, so trust comes from communication of risk (or safety) by credible sources (Kjærnes et al., 2007). The problem then is not only the communication process, but again trust in the communicator. Communication, be it verbal, written, observation of behavior, or any other medium, is how we obtain the information that we use in our judgments of risk and predictability. When John returned your overpayment, he communicated that he was honest. He did not have to tell you he was honest.

Communication consists of the sender, the medium, the message, the receiver, and the noise (R. B. Adler, 1983). In this example, John is the sender and you are the receiver. The medium, or method of communication, is non-verbal action. The message

is that John is an honest person (and that perhaps you are not very good at counting money). The noise is anything that interferes with the communication process, such as the distracting music in the background or your excitement to go home and tell your wife about your new job offer, which might explain why you could not count the correct payment and why you were in the convenience store purchasing a half-wilted bouquet of flowers for her in the first place.

*Culture.* Communication, verbal and nonverbal, is a behavioral system (Novinger, 2001). We learn these behaviors from our *culture*, as culture is the synthesis of our shared values, beliefs, and assumptions (T. E. Deal & Peterson, 1999; Novinger, 2001; Schein, 1984). By culture, I not only refer to ethnic culture, but any shared system of values. Motorcyclists share a culture that is different from the culture of Catholic monks, but each culture is powerful in defining the ways its members perceive the world, and in what they deem as appropriate methods of communication. The motorcyclists shave their heads to prove they are tough, the monks shave their heads as a sign of devotion. The motorcyclists shout over their noisy engines, while the monks pursue their vow of silence.

So the difference in culture is the primary communication barrier (Novinger, 2001). The culture of participants in negotiations or exchanges affects both how they will interact in the process and how they will perceive the outcomes (Faure, 1998). Our culture gives us the basic set of assumptions that allows us to interpret the messages we receive. For example, it is your cultural understanding of honesty that tells you that John displayed honesty by returning the overpayment. If someone came from a different upbringing, they may equally interpret John's action as a sign of foolishness or weakness

because they would perceive no moral obligation to return the money from the overpayment.

Cultural values may have also dictated that John not say anything while returning the money, perhaps out of the cultural belief that one should not call attention to one's own good deeds, or maybe from the cultural assumption that it is rude to risk publicly humiliating you by saying something about your inability to correctly count out \$4.69 that would be overheard by the person behind you in line. Nonverbal behaviors are up to three-fourths of communication, so if we see the need to translate verbal communication, we need to learn to translate nonverbal communication (Novinger, 2001).

*Levels of trust.* Having this understanding of trust as a balance between predictability and risk, both of which are context dependent, it is therefore easy to understand that trust exists in an infinite number of degrees. Trust is not an either/or proposition, therefore it does not make sense to argue about which comes first, trust or relationship, as the two must exist together in varying degrees (Raider-Roth, 2005).

Various authors have tried to codify the varying degrees of trust based on either the strength of the trust relationship, or on the manner in which the trust was derived. Bibb & Kourdi (2004) offer the following as the levels of progressive trust:

- 1) faith (blind trust)
- 2) predictability
- 3) dependability
- 4) elementary trust
- 5) advanced trust (based on judgment and thinking)

The Lord does not expect or want blind obedience. Rather, He wants us to come to know Him through trust, obedience, and faith (Oaks, 2003). But the concept of trust progressing from blind followership to critically reflective and purposeful decision-making is a model adopted by others, but does not capture the strength of trust in the different levels, for a devout religionist can exercise more trust through faith than they can through rationalizations.

Covey & Merrill (2006) developed a model that places what they call *Smart Trust*, or trust based on rational thinking, as a desirable medium between distrust on one hand and blind trust on the other. They correctly highlight the practical danger of offering trust simply for the sake of offering trust. However, trust offered on intuitive judgments may be just as desirable as trust based solely on rational thinking.

Also, in discussing the levels of trust, it is important to clarify that the opposite of trust is not distrust (Giddens, 1990). To distrust someone, you have to have a reason based on predictability and risk; you are trusting that they will behave in an untrustworthy manner under certain conditions—but you are still describing a level of trust, however small.

The opposite of trust is to have absolutely no connection to the other person. In theory, if you were completely disinterested in the outcomes of another's behavior, predictable or not, then you could say you had no trust or distrust in them. That would only hold true for the context in which you were disinterested. In fact, we place a degree of trust in people around the world that we do not know, or even know they exist. We trust that the workers in the electric plant will keep power coming to our house; and we trust that the local firefighters and police are standing ready to respond to the call of

danger; we trust that the president of Russia will not decide that today would be a good day to launch a nuclear attack destroying all human life. We just do not always realize we act based on these trust assumptions that are actually quite strong. Moreover, the inability to develop these generally healthy trust assumptions is the basis of phobia, paranoia, and dysfunction.

Along with models that categorize trust by strength or by rationale, others have categorized trust by whom, or what, the trust is placed in. Self-trust is essential to the ability to trust others and to be trusted by them (Bibb & Kourdi, 2004). *Organic* trust is trust in an institution or person based on their nature (Bryk & Schneider, 2002); for example, trusting a teacher simply because they are a teacher.

*Contractual trust* is trust derived from specified details of agreement that describe the process and product of an interaction (Bryk & Schneider, 2002). Bryk & Schneider, interestingly, go on to claim that contractual trust rarely applies to schooling because of the complexity and uncontrollability of variables. Perhaps a better characterization is that contractual trust is rarely the most effective in education, but it is certainly not the least common form. Anyone who has ever spent two days in a public school has likely met at least one burnt out teacher who lives by the “letter of the law” and abides by only those rules spelled out in his contract. In fact, many other authors point out that contractual trust is merely a poor substitute for relational trust (Giddens, 1990; Hallam, 2006).

Relational trust is based on social exchanges and the mutual fulfillment of expectations and obligations (Bryk & Schneider, 2002), and generally tends to foster the strongest trust relationships, possibly because of the increased emotional investment, and

therefore the desire of both parties to mitigate the risk of betraying or failing the other person.

### *Why Trust?*

Now that we have clearly defined what trust is, the next question is, “So what?” Why is it important for educational leaders to understand trust? Well, as trust is the underlying assumption for most social organization and decision-making and is essential for a democratic society, then educational leaders that intend to promote democracy through education need to not only model trust, but be able to foster the development of trust in others (Goodlad, Mantle-Bromley, & Goodlad, 2004). The societal and economic changes of globalization require that we fundamentally rethink how our schools prepare our students—they need to change faster than ever before—to teach content knowledge in-depth as well as analytical skills and cultural tolerance (Friedman, 2006; Gardner, 2004). *Change* is by definition a reduction in predictability and an increase in risk (at least in the short-term, until the outcomes of the change are apparent), which are the ingredients of reduced trust; therefore, implementing change requires building trust.

Trust is the fundamental element of all social organization. Distrust places a tax on productivity, while trust pays dividends (S. M. R. Covey & Merrill, 2006). More than just the organizational outcomes of trust, such as student achievement and resource efficiency, is the idea that trust is a basic human need. Management is, broadly, “the process of doing things to satisfy human needs and wants” (Sen, 2003, p. 21). The moral obligation of leaders and managers is to satisfy the human needs and wants of the organization’s members, as well as other stakeholders.

*Universal human needs.* Human needs in general are a theoretical construct that cannot be “proven.” Generally there are two schools of thought in needs theory (Lederer, 1980). The first is *universal/objective*, which holds that needs are only those things essential for life and development as a human being. On the other hand, the *historical/subjective* approach looks at needs as variable among societies and that needs are not universal. The universal-objectivists would then counter that those things essential for all life are needs and all else are desires or satisfiers. To that extent, sociologists cannot even agree on what are “basic” needs, or even whether the term basic should no longer be used, as it implies some needs are greater than others and that merely satisfying the primal physical needs, while ignoring personal developmental needs, is morally sufficient. By any measure, the importance of culture in the determination of needs cannot be overlooked (Lederer, 1980), as these shared fundamental assumptions color what is perceived as a need.

Humans are part of an open system with their environment, in that they continuously interact with the world around them. Thus the first challenge or need for all people is to establish and try to maintain a sense of identity; the only alternative to that is “disorganization and death” (Nudler, 1980, p. 143) in the psychological sense. Our personal identity is formed by combining how others treat us with the internal elements of ego and consciousness. A person's perception of themselves results in behavior that corroborates that perception—people that believe they are unliked and incapable will behave that way unless something intervenes to change that perception, and vice versa (Waters, 1978). People's perceptions about their trustworthiness will affect how they

behave in a trust relationship so the principal must be concerned with how teachers view themselves and their roles.

The driving motivation of people is the desire for self-worth, especially in the eyes of those other persons who matter to us (Williams, 1923). People stop putting forward maximum effort at work once they realize that leadership conditions will never allow them to fully develop. Instead, they do just enough to keep from being fired and channel their energy into other areas of their lives for fulfillment, either through vices, such as alcohol, or through civic service. For most workers, the first time they get the message from their organization's leaders that they do not matter as people, despite claims otherwise, is through their working conditions and the failure of leaders to provide adequate resources and a sufficient measure of autonomy so that the worker can feel a sense of accomplishment and satisfaction from their work. Harsh leaders steal this satisfaction from others in an effort to make themselves feel better usually because their superior had in turn robbed them of job satisfaction (Williams, 1923). Trying to view the workplace as completely rational by saying, "It's not personal, it's just business," is merely an institutional and cultural coping mechanism to cover the real emotional wounds of constant social interactions that devalues individual identity by equating it only with narrowly defined productivity measures (Stein, 2001).

Thus the second fundamental need is the need to grow, not just physically and intellectually, but psychically (Nudler, 1980). The two parts of this growth are *differentiation* and *integration*. Differentiation is the establishment of personal identity separate from the environment and identifying and dividing oneself into subsystems.

Integration is then connecting these subsystems and reconnecting the whole with the environment.

People may develop a strong differentiation, but never achieve integration, which is just as pathological as a person who never achieves differentiation. An example of this in a school might be a teacher who relishes in their role as a “rebel” who is always challenging the administrators and other teachers. They have clearly differentiated themselves, but have not successfully integrated themselves back into the system. Despite their claims of stirring healthy discourse, always disagreeing simply to disagree is pathological (indicating an improperly formed identity) and not beneficial. As the person is still an open system that must continue to change in relation to external stimuli, those with a strong sense of identity are usually able to adapt and redefine their identity. Those with a weak identity lack the ability to cope with these changes and tend to entrench themselves in their current identity and sense of security, resulting in a person that is increasingly rigid and closed off from the world.

We have a society that requires public servants to not operate based on religious principles, at least not overtly, which is asking many people to deny a fundamental aspect of their being (Reed, 1994). This can create a moral dilemma for teachers as well as an identity and an integration crisis. One might ask which is more important to them, their role as a public servant or as a devout religious member? On the contrary, teaching is essentially a spiritual act and teachers can legally and morally incorporate their spirituality in their practice if done so appropriately (Mayes, 2004, 2005). Researchers have not fully explored the implications of damage to identity and self-trust when

government and society imply that a teacher's personal convictions are not only irrelevant, but unwelcome.

The third universal need is for *transcendence*, which is the need a person feels "to offer his life for the sake of life" (Nudler, 1980, p. 146). This conflicts with the needs for identity and growth in the urge to maintain a separate identity, but transcendence is not the same psychological death of isolation as in the failure to establish identity. Transcendence can only occur when one has established their identity and then voluntarily surrenders it for the benefit of others, such as in the desire to devote a lifetime to teaching others.

Nudler (1980) goes on to explain,

Different needs derive in turn from these three fundamental needs and these shall therefore be called derived needs. While not claiming to be exhaustive, one could say that from the identity need derive the needs connected with physical and psychological survival, such as the needs for food, shelter, affection, security, self-esteem, enjoyment, and meaningfulness. From the growth need derive the needs to explore, to know, to be stimulated, and to have new, deep experiences. And from the need to transcend derive the needs to create, participate, love, meditate, and unite with nature" (p. 146).

How these derived needs manifest themselves are a function of the diverse social circumstances of the individual, including their culture, family, and other associations; notwithstanding, the three fundamental needs are universal (Nudler, 1980).

*Human needs in modernity/post-modernity.* Remembering that trust is contextual and effected by culture, it is important to understand the effects that the changes in our

culture over the last few generations have had on the general proclivity of people to trust one another. Most of the understanding of this key aspect comes from the writings of Giddens (1990).

As opposed to the pre-modern general concept of placing trust primarily in local persons, under modernity trust is placed in disembedded abstract systems. We can have trust in people based on relationships, but in modern society where relationships are more passing and superficial and technology is increasingly more complex and specialized, we have to place trust in credentials and in abstract systems (Giddens, 1990). The need to having trusting personal relationships is part of human nature, as the ability to trust others relates to the ability to trust oneself. However, modernity shifts personal trust bonds from trust that is assumed because of kinship to trust that must be earned and developed through friendship. The increased focus on the process of mutual exploration of the other in a relationship helps explain the changing role of sexuality in society, for the strong intimate bonds of the sexual experience partially meet the need to be in a trusting relationship (Giddens, 1990).

The modern environment of trust consists of the following: 1) “*Personal relationships* of friendship or sexual intimacy as means of stabilising [sic] social ties,” 2) “*Abstract systems* as a means of stabilising [sic] relations across indefinite spans of time-space,” 3) “*Future Oriented*, counter-factual thought as a mode of connecting past to present.” The environment of risk includes the following: 1) “Threats and dangers emanating from the *reflexivity* of modernity,” 2) “The threat of *human violence* from the industrialisation [sic] of war,” 3) “The threat of *personal meaninglessness* derived from the reflexivity of modernity as applied to the self” (Giddens, 1990, p. 102).

Part of maintaining trust is in limiting access to knowledge of errors by performing technical functions away from people because knowledge of failures increases the perception of risk and reduction in the perception of predictability, which partially explains why doctors operate on patients in private, why mechanics do not let you into the bay, and why many teachers are reluctant for any peers, parents, or administrators to observe them in the classroom.

Systems have people represent them and usually require a certain code of behavior while representing the system. For example, store clerks are reminded to be friendly to the customers and well-groomed, and teachers and principals are expected to dress and behave professionally, especially when interacting with students and parents. The fallibility or reliability of these representatives is a potential weakness for trust in the system or a potential source of increased trust, respectively.

We tend to trust in the constancy of the world around us—to trust that something is safe “until further notice” (Giddens, 1990). As social trust in a society declines, people tend to withdraw from social interactions, but still maintain a need for self-identity, which normally comes largely from these social interactions. Absent these social exchanges, symbolic interaction theory asserts that people will look to material possessions and other honors to construct their self-identity. However, people still value trust over materialism (Wrathall, 2006).

Religion in society can help to meet these basic human needs and promote trust. As Giddens (1990) notes,

Religion is an organising [sic] medium of trust in more than one way. Not only deities and religious forces provide providentially dependable supports: so also do

religious functionaries. Most important of all, religious beliefs typically interject reliability into the experience of events and situations and form a framework in terms of which these frames can be explained and responded to” (p. 103).

However, the other side of religion is that in some, instead of creating security, it creates anxiety and fear as people worry about falling from Grace, falling into disfavor with the gods, or other existential dilemmas (Giddens, 1990).

Trust as a social concept focuses on the predictability in society based on social norms and institutions. Institutions serve to remove the personal relationships from trust and to replace them with forms of interaction with collective groups (Kjærnes et al., 2007). Giddens (1990) still describes the personal interaction between institutional representatives as separate from anonymous interaction with the institution. Society falls into disorder when norms governing society and institutions prove unpredictable, leaving people to search for predictability in socially deviant areas (Kjærnes et al., 2007). Some examples of this deviance in schools includes students joining gangs for security and a sense of belonging and teachers and administrators attempting to exert improper control over others through abuse or harassment. However, these deviant behaviors are not always negative. The unpredictability of having a new principal may cause teachers to want to band together and collaborate more, which can have positive outcomes, but is deviant from the present norms of behavior in many schools.

There is also a decline in the predictability of the social order due to a fundamental shift in the structure of families in our society. The concept of the traditional nuclear family, with the male wage-earner, female homemaker, and children raised at home, has been the historical exception rather than the rule (Coontz, 2001). It

was still the ideal that most people strove for, but much less so today. Presently, most trends in society are continuing to reduce this stable familiar relationship structure, including rising divorce rates (Phillips, 2001), delaying marriage (Phillips, 2001), increasing cohabitation rates (Nock, 2001), increasing males as homemakers with females as the wage-earner (Hurly, 2001), and increasing homosexual groups seeking legitimization of their family structures (Weston, 2001). All of these changes to the familial social order increase the need for people to seek and engage in trust relationships outside of the home. Brubaker (2006) notes that this void can be filled for educators within a professional community in the school.

*Educator needs: Why teachers became teachers.* To understand what specific needs teachers have, it is important to first understand why teachers became educators. As most administrators began as teachers, this discussion generally applies to them as well. Dan Lortie's (1975) seminal book, though now a generation old, is still an apt description of educators<sup>9</sup> and gives us the following reasons why they entered the education profession:

- 1) *Interpersonal*- desire to work with people, especially youth
- 2) *Service*- belief that teaching is a special moral mission, influenced by the revered role of the teacher in Judeo-Christian theology; teaching as a calling
- 3) *Continuation*- love for schooling and education, desire to remain in schools; also the ability to pursue specialized fields when abilities are insufficient to do so in private practice (coach sports, direct plays/ acting) or when there are little to no opportunities for the field outside of education settings (ancient history, etc.)

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<sup>9</sup> Recognizing, of course, the inherent danger of stereotypes.

- 4) *Material Benefits*- salary, job security, prestige; often underreported as a reason because of the cultural norm of teaching as service, which concludes that teaching is a sacrifice, and therefore it is inappropriate to ask for more material benefits. Surveyed teachers rarely indicated material benefits as their reason for teaching, but often ascribed it as a primary influencer for colleagues
- a. *Salary*- pay scales are very predictable and “front-loaded,” meaning each successive incremental raise is a smaller portion of the initial base, which creates the feeling of starting close to terminal salary
  - b. *Social Mobility*- teaching as a profession, although not always paid well compared to other professionals, it is clearly a step up for those coming from lower-income and working class backgrounds
  - c. *Job Security*- underreported, but an especially important consideration for those of working class backgrounds that experienced unemployed parents and women who do not want to compete with men for positions; from tenure and perpetual need for teachers due to permanence of the profession (we will always have schools and need teachers) and high teacher attrition leading to perpetual shortages; also the lack of job stratification allows people to leave and reenter the profession at the same level without loss of status
- 5) *Time Compatibility*- shortened work day and year, with multiple long breaks for holidays; especially a drawing factor for married women

- 6) *Wide Decision Range*- easy to enter teaching at any stage in life, whereas professions such as medicine and law require long training usually requiring decisions earlier in life
- 7) *Subjective Warrant*- perceptions of prerequisites to enter are low; most surveyed teachers reported that the desire to teach was the only real requirement, as opposed to athletes or doctors that require specialized talents and abilities
- 8) *Early and Affective Decisions*
  - a. *Identification with Teachers*- having a past teacher as a role model, especially strong in “marginalized” people (immigrants, lower-class) who see teachers as symbol of success of the world they do not understand; the desire to be like their role model [identity]
  - b. *Continuity with Family*- teaching is a connection with relatives who were/are teachers; fathers, relatives, but especially mothers who may have been teachers but left teaching to raise kids
  - c. *Labeling by Significant Others [identity]*- symbolic interactionist theory states identity is in part formed by how others respond to us; when teachers or friends indicate that teaching is a natural talent or good choice, if the person is frequently the leader and explainer during child games
- 9) *Entry Under Constraint*- not everyone enters teaching as their first choice

- a. *Socioeconomic Constraints and Undergraduate Education*- access to teacher prep colleges and programs is cheaper than most other professional schools
- b. *Parental Prohibitions and Dutiful Daughters*- parental influence, especially among women, can limit options to teaching; e.g. parents may not want a daughter in show business for various reasons [moral, “starving actor”], but teaching drama is a safe alternative
- c. *Blocked Aspirations and Convertibility*- teaching was a fall back option due to first two constraints (a,b) and other problems; almost 1/3 of teachers reported teaching was not first choice, but few regretted it.
- d. *Second Careers*- some enter teaching after failure or dissatisfaction with first careers, and find teaching as an accessible and moral alternative (Lortie, 1975)

Other more problematic reasons not identified by Lortie might include a desire to exercise power, an unhealthy desire to relate with youth more than adults, a desire for acceptance from youth that was denied to the teacher in their childhood, and the direct access to children desired by pedophiles.

Overall, it is fair to say that there are myriad reasons why people choose to be teachers and most of them do not initially have to do with the love for the profession, or even for children. All teachers came into the field of education seeking to fulfill specific needs, ranging from the pernicious to the transcendent. An educational leader would do well to surrender any naïve belief that all teachers love children and base his trust in his

teachers on the basis of seeing each teacher as a unique human being seeking to fulfill unique derivative needs as well as the same three universal needs shared by all people.

*Educator needs: What motivates teachers.* Understanding why teachers became educators helps unlock part of the mystery of what motivates them that is different from society at large.

Teachers become teachers generally out of a desire to help others, but often with the expectation that their efforts will be reciprocated with love and adoration by the students, which is rarely the case. There will always be some students who are appreciative and some who are hostile to the efforts of teachers (Brookfield, 2006). Over time, many teachers often become department chairs and principals to help other teachers as well as students, and then find even more rejection. This can be a challenge to the needs for identity, growth, and transcendence.

Affiliation is the positive relationships (support and acceptance) one shares with others, including administrators. Teachers tend to be more social by nature, with a heightening need for affiliation. Teachers list affiliation concerns as one of top concerns with their job (Johnson, Berg, & Donaldson, 2005). Lack of affiliation creates job dissatisfaction and feelings of isolation and ineffectiveness. Problems with affiliation are related to expectations (not meeting others expectations of us, or their failure to meet our expectations) and interpersonal skills. Teachers also reported concerns and fears over evaluations, possibly related to the need for approval (Cruickshank, Bainer, & Metcalf, 1999).

Teachers tend to have a strong need for approval. New teachers tend to seek this approval from students and gradually shift to seeking approval from colleagues and

administrators. Many eventually stop seeking approval and become isolated.

Administrators building relationships can prevent the bad results of teachers seeking student approval. The principal-teacher relationship is more than just personalities and can be built by stimulating professional dialogue (Cullingford, 1995).

Attachment theory talks about how children are naturally inclined to want to develop collaborative and prosocial attitudes (Watson, 2003). This begins at infancy with the relationship between the child and the caregiver. As the child learns that the caregiver is trustworthy, the child develops an outlook on other relationships based on an expectation of trust. Safe within the security of the relationship, they do not need to be enticed with rewards or threats of punishment, but will follow the inclination to be social and cooperative.

When that trust is broken, children tend to develop the perspective that others, and the world in general, are not to be trusted. They develop perceptions that relationships are inherently conflictual and based on unequal power and coercion, and that they are themselves unlovable and untrustworthy. They then tend to act out with resistance to test authority figures to see if they will respond with love and trust, or with continued coercion and emotional withdrawal (D&C 121:43).

The way then to help children develop and adopt healthy perceptions of themselves and others is to build a trusting relationship that disciplines without punishment. Discipline is necessary to prevent the child from acting out in ways that harm others and to help build a sense of self-reliance and confidence; simply permitting the bad behavior also is ineffective (Watson, 2003).

If we suspend the notion that this developmental theory only operates on children, and accept that adults are also in a state of continual development, we can extend this theory of social interaction and behavior to them as well. Perhaps the innate need to be in a trusting relationship with others and with caregivers has roots in our spiritual nature and connection between us as spiritual children of a loving God, as described in *The Family: A Proclamation to the World* (The First Presidency and the Quorum of the Twelve Apostles, 1995). We are in a state of continual development and progression. We seek to ultimately develop a trusting relationship with God and that level of development is shown in our relationships with others.

Adults who are initially optimistic and social can often become pessimistic and reclusive. In education, this all-too-frequent phenomenon is called teacher-burnout (Schlichte, Yssel, & Merbler, 2005). Teachers begin their careers with a desire to establish these strong affiliative relationships with their students and peers and leaders, but too often are confronted with the realities of distrust in the culture of schools. Teachers are taught they cannot trust administrators through both experience and collective lore. Teachers soon learn they cannot always trust students or their parents, and in turn the students and parents form mistrustful perceptions of teachers. This also is informed by experience and perceptions. It does not help that students and parents are bombarded with messages from society that the schools are failing to perform their responsibilities to educate children, causing students and parents to enter relationships with teachers and administrators with a measure of skepticism and doubt<sup>10</sup> (Berliner & Biddle, 1995). With all of this negative reinforcement, it is little wonder that teachers

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<sup>10</sup> Despite the perceptions of teachers to the contrary, a recent Harris Poll found that 83% of the general population is generally inclined to trust teachers, second only to doctors at 85%, and a full 9 points higher than clergy (The Harris Poll, 2006).

tend to become withdrawn, reclusive, and defensive displaying the very same traits as the children they are teaching and further isolating and insulating themselves against the possibility of positive relationships in the future. If we extend the explanatory nature of attachment theory to teachers, then we may also extend the curative principles of the theory as well. That is, the only remedy for mistrust is trust.

Another way teachers seek for a sense of identity is through the debate for education to be classified as a profession and not merely a common vocation (Dewey, 1940; Stinnett, 1953). Traditionally, entering a profession meant passing through strict requirements to become part of a social class of experts who were to be trusted because of this professional status. This would explain the obsession by many educators to be classified as professionals. It fills the need for identity, differentiation, and integration. It also places the educator on a pedestal as an expert—not to be questioned by administrators, parents, or community members.

However, the concept of professionalism is evolving (Furusten & Garsten, 2005). The new view of professionalism permits and encourages the “layman” to question the expertise of the professional and to demand that expert knowledge be delivered in a contextually appropriate manner (Furusten & Garsten, 2005). Teachers must not only know their subject, but effective multicultural pedagogies to reach all children. Also there is a permissiveness that denies any one way of attaining professionalism or of judging the merits of a professional and their knowledge, opening the door even wider for alternative licensure and multiple teacher evaluation methods.

*The power of trust.* Trust is important to schools, not just because it makes people feel better, but because when people feel better, they produce greater results (Blanchard

& Johnson, 1982). Trust is empowering because it boosts the self-image of the recipient as someone worthy of trust who is likely to reciprocate (Houston & Sokolow, 2006).

Trust also increases the influence of educational leaders by increasing each of the bases of power. The capacity of a leader in multilateral negotiations of conflict resolution to successfully fulfill his roles (coalition-building, comprehensive issue presentation, determination of joint/common interests, process management, and process control) is predicated on the power bases of competence and resources, so trust must exist that the leader has these power bases (Sjöstedt, 1998).

*Resource power* is the power the leader has based on their control over supplies, material, and other critical support. The ability of the principal to acquire these resources for his school, especially in light of the perpetual scarcity of resources in most schools, builds trust. However, the inability to sustain the flow of resources reduces trust. Teachers also seem to have a way of acquiring needed resources through their informal networks, negating any influence the principal could wield due to his role as resource provider.

*Coercive power* stems from the ability of the principal to harm or punish a teacher in some way, such as through poor evaluations or the withholding of resources. The threat of punishment is the weakest form of influence, as it breeds distrust by increasing risk and inspires resistance as soon as the threat of force is removed. Leadership requires trust, for trust is required on the part of the follower to decide to follow. Without this voluntary followership, the leader must resort to force (Fairholm, 1994; Sergiovanni, 2005).

*Reward power* is the opposite of coercive power, but is also a weak influencer over the long-term, for if the leader cannot sustain the flow of rewards he offers to entice compliance, which is usually the case in most resource-strapped schools, then predictability goes down, lowering trust.

*Legitimate power* is the power and authority of the principal by nature of his position. The irony is that most learning does not occur in schools, yet it is the level of schooling that is used to set people apart in our society (Dewey & Dewey, 1915). Principals and teachers get their licensure from scholastic credentials, not from demonstrated knowledge and proficiency in those roles. Thus most principals have little influence merely by title only in their legitimate influence over the even lesser power bases of resource, coercion, and reward.

*Expert or knowledge power* is the influence a principal has based on his access to and control of information. For example, the principal usually gets first wind from the district office about major changes. However, knowledge does not flow through an organization like electricity in a wire, but through relationships that are held together by trust; so knowledge power does not come from position or organizational structure, but from the ability to connect to others through trust (Stephenson, 2005). Especially in school systems, the informal network established by teachers usually obtains and disseminates information before the principal even learns of the information. Also teachers are the ones in direct contact with students, so they actually have more of the knowledge necessary for organizational success and are in a position of influence over the administrator in that regard.

It would seem then that all of these power bases, though each is bolstered by trust, provide only limited influence and power to the principal. While this is so, trust is the basis of relational (referent) power, the most powerful form of influence (Hower, 2005). The bonds of loyalty, though the hardest to form, are the strongest and most durable. They are most likely to bring about many of the organizational benefits predicted throughout the literature.

*The outcomes of trust.* Trust is inspiring, increases productivity, increases competitive advantage, improves communication and mutual understanding, reduces stress, builds more trust, delivers lower cost and greater efficiency, and leads to greater risk-taking (Bibb & Kourdi, 2004).

The building of trust is an organizational quality. Once trust exists in a school, it becomes a norm that sets the standard for how teachers, for example, should behave toward each other, toward their students, and toward the school itself. Once embedded in the culture of the school, trust works to liberate people to be their best, to give others their best, and to take risks. All of these are behaviors that help schools become better places for students. (Sergiovanni, 2005, p. 90)

Some of the other benefits of trust include reducing transaction costs, improving investments and stability in relations, stimulating learning and the exchange of knowledge, and stimulating innovation (Koppenjan & Klijn, 2004, pp. 84-85).

According to Fairholm (1994; 1997), trust is necessary in developing organizational cultures of respect. Trust boosts productivity through cooperation instead of competitiveness. Energy can be focused on production instead of defensiveness and protection. Trust is necessary for team development. Trust facilitates problem solving

by allowing people to share information and perceptions. Trust allows us to commit to ideas, people, and organizations.

Trust enhances collective decision-making, increases the likelihood that school participants will engage in reform efforts, and creates a “moral imperative” to take on school reform, especially in regards to exerting extra effort. Reform efforts increase teacher vulnerability, and relational trust decreases that vulnerability (Bryk & Schneider, 2002).

Trust also helps in the hiring process and in labor negotiations (R. E. Smith, 2005). Internal trust is required to resolve conflict, as all parties to the conflict must be completely honest in order to find the best solution (Farnsworth, 2007). Trust relationships between individual negotiators that have developed a common language and culture has opened the door for international agreements that would not have occurred otherwise (Iklé, 1998). If these trust relationships can lead to the most far-reaching international agreements, they can help teachers and administrators find common ground on how to help students grow while nurturing similar growth in the teachers and administrators.

Computer modeling has found that the best solution to the classic prisoner dilemma of game theory is for the two prisoners to always cooperate on the first move by refusing to testify against each other, and then to do as the other prisoner on all subsequent moves, never trying to betray or outmaneuver your opponent except in retaliation. That the two parties must trust each other to cooperate and be willing to share outcome rewards is essential for this to work, even in zero-sum scenarios. Strategies of always deceiving have greater outcomes in some scenarios, particularly short-term

scenarios, but not against a like-minded partner or in long-term scenarios. However, the strategy of cooperation worked well with both cooperative and belligerent partners (Knelman, 1989). The application for this in schools is the benefit of teachers and administrators agreeing to cooperate and trust each other initially and repeatedly to get the greatest benefits from their long-term association.

And last, but certainly not least, trust in schools is correlated with student achievement (Bryk & Schneider, 2002). That alone should be cause enough for educational leaders to focus on the importance of trust!

*The perils of distrust.* If you cannot be convinced of the importance of trust, perhaps you will be persuaded by the dangers of distrust within schools.

Distrust as a cause of conflict is studied and understood much better than trust as a reason to explain the absence of conflict (Goldman & Hardman, 1997). Distrust breeds fear, which breeds more distrust until there is nothing left of the organization. It is the responsibility of the leader to build and maintain trust (Farnsworth, 2007).

Trust deficits have serious consequences for schools that seem to worsen over time. Consider the following examples:

-The less trust there is in a school the more people keep things to themselves.

-The more people keep things to themselves the less trust there is.

-The less trust there is in a school the more often are ideas hoarded.

-The more often ideas are hoarded the less trust there is.

-The less trust there is in a school the less likely are people to be helpful and open.

- The less likely that people are to be helpful and open, the less trust there is. (Sergiovanni, 2005, p. 91)

Distrust is a barrier to effective research, which in turn makes understanding and improvement difficult (Form, 1973). For example, take a principal who is concerned with the low standardized tests scores of students who all share the same teacher.

Distrust between the teacher and principal would be a barrier to the principal finding out what the true problem is, as the teacher is likely to resist and the principal is likely to overlook other possibilities than teacher incompetence because of the bias of distrust.

From the realm of international relations come the following thoughts on distrust:

The underlying assumptions of the authors are these: disagreement among human beings is inevitable. Political conflict is perpetual. However, war and other forms of military violence are primitive, inefficient, and inconclusive techniques of conflict resolution. Weapons and warfare are the symptoms, not the disease. The disease arises from insufficiencies in human relationships, notably distrust, and from inadequacies in the modes of organizing and institutionalizing those relationships of distrust for purposes of conflict management and resolution.

(Goldman & Hardman, 1997, pp. ix-x)

“In an environment of international distrust, the outcome is an arms race, even though both parties may prefer to use their respective resources for other than military purposes” (Goldman & Hardman, 1997, p. 6). Trust must develop in order to develop a shared system of security “and before conflicts can be resolved by regular rather than crisis procedures” (Goldman & Hardman, 1997, p. 174).

CBMs [confidence-building measures] actually have two interlinked dimensions: creating self-trust and trust in others. Trust of oneself is a key factor in trusting others. If the party does not have confidence in itself, it will never be able to instill trust in others or trust others. All wars and hostilities arise from the very fact that a country feels cornered, isolated, and threatened, all boiling down to a lack of self-trust. (Shahandeh, 2003, p. 213)

Taking the metaphor of international relations back into the schoolhouse, we can conclude that in interpersonal conflicts, distrust leads to efforts to increase power and provide personal protection—it quite literally becomes an arms race! Unproductive behaviors such as saving emails and correspondence, “digging up dirt” on one another, recording conversations, sticking only to the letter of the contract, refusing to cooperate, using bribes and threats are far too common practices in many schools and are resource-taxing symptoms, when both parties would really rather use their time and energy in other areas. Principals could spend more time helping teachers and teachers could use those resources to help students.

Instead, students often see the conflict, and not only suffer from the misdirected antagonizing efforts between the teacher and principal, but many times are drawn into the conflict. For example, as a junior high student, my band teacher encouraged all of the members of the band to talk to the principal about how well we were doing and to persuade him not to reduce our funding. In high school, the school principal decided that one of my classes should end 30 minutes early each period so we, as students, could go do peer tutoring for other students in a remedial class. While this plan may have had noble objectives, the decision was made unilaterally by the principal and caused quite a

conflict between the principal and my teacher, who did not want to lose instructional time. In short order, again my teacher encouraged students from my class to petition the principal to stop imposing this program on us. In both of these examples, students were drawn into the conflict to fight a proxy-war on behalf of the teacher (as students are usually more loyal to their teachers, and especially their coaches, than they are to administrators) and were further distracted from learning activities, all because of the conflicts between the teacher and principal due to low trust levels.

One of the reasons teachers leave schools is because of their distrust in the stated goals of the school in contrast with the real experience of poor facilities, limited resources, and the lack of support (Buckley, Schneider, & Shand, 2005; Johnson et al., 2005). This causes students to distrust teachers until they prove they can be trusted by staying in a school over a period of time (Butters, 2004). High teacher turnover affects the stability of schools, further decreasing the amount of trust, in spite of the increased need for dependency and collaboration. Teachers largely leave schools due to poor working conditions (physical, resources, support, autonomy), which can largely be remedied by educational leaders (Buckley et al., 2005; Ingersoll, 2004).

*The dark side of trust.* No analysis of the power of strong trust relationships would be fairly balanced without discussing some of the potential problems of trust misapplied. I have already alluded to problems of blind trust. When we make a risky decision without any realistic thought towards the predictability or risks inherent in the situation, we are gambling, not exercising trust. Sometimes this occurs when trust is abused, when we have become so comfortable in the predictability of the situation that we fail to critically reflect on the risks and fail to act appropriately to mitigate those risks.

For example, a principal might trust a shop teacher to prevent accidents because there have been no accidents in the class for several years. This trust could breed a sense of complacency in the principal, leading him to fail in his duty to regularly inspect the safety measures applied by the shop teacher.

The dark side of workplace collaboration, or even some workplaces that do not collaborate well, is addictiveness to the workplace (Wilson Schaef & Fassel, 1988). This happens when the workplace becomes the central facet of a person's life. This addiction develops because the organization fills a psychological void that an employee might not find elsewhere, whether it is personal or financial security, a sense of worth, a sense of purpose, a sense of belonging (we're a family here), recognition, approval, acceptance, friendship, camaraderie, etc. This addiction leads to blind loyalty in order to comply with the rules and norms of the organization in order to get the desired rewards.

Mission and vision statements can often be used to deceive employees about the goals of the organization, especially in the public service professions, such as health, education, and government (Wilson Schaef & Fassel, 1988). These organizations attract idealistic people that want to help and belong to a community, so a mission statement about helping others aids the employee to cope psychologically with the incongruent reality of the selfish pursuits of the organization and some of its members.

Benefit and retirement packages also foster the addiction by making it difficult for people to leave the organization and lose those benefits; even when they are burnt out and see the discrepancies in the mission statement and actual performance, the addicts remain dependent on the organization (Wilson Schaef & Fassel, 1988). There is nothing inherently wrong with organizational loyalty, mission statements, and benefits

packages—they are all important aspects of healthy organizations—but can foster addictive behavior. These addicts replace family, church, and other pursuits with participation in the organization, ironically pushing away the things that would normally fill the psychological void that the organization is now filling. The prevalence of this addiction is overlooked because it is often seen as a positive addiction by the organization, because of the increase in productivity (Wilson Schaef & Fassel, 1988).

Also when evaluating material from students (tests, homework, etc.), teachers need to be conscious of whether the material is a reflection of what the student actually knows, or just what the student thinks the teacher wants to hear in an effort to preserve their relationship (Raider-Roth, 2005). This dynamic can occur between the principal and teacher as well.

The delicate nature of the responsibility of teachers to guard over the children in their charge sometimes conflicts with the strong desire for affiliation and the need for identity. This can lead to improper relationships between teachers and students, based on power, intimidation, or excessive fraternization. This need for identification, as pointed out by Giddens (1990), can lead to inappropriate sexual relationships. Not only must principals be vigilant to spot signs of inappropriate relationships between the teachers and the students, but should also be wary of inappropriate relationships between teachers, teachers and parents, and even between himself and teachers.

#### *A Model of Trust Processes in Schools*

Having now discussed trust in some length, and making the case for the need for fostering trust in schools, it is now time to construct a conceptual model of how trust functions in educational settings. This model I am proposing is a synthesis of both the

model of trust formulated in Figure 1 with a fusion of several models of organizational processes taken from the field of organizational behavior. These theories of motivation and organizational processes are much more defined and validated, so I will offer only a few descriptive comments about each model, primarily focusing on the part of the model that I am adopting.

*Needs and motivation.* The first idea we need to establish is that motivation is based on needs. In our discussion of trust, we identified the three universal needs of identity, growth, and transcendence from which all other needs are derived, including the need for trust. However, most studies of organizational behavior still focus primarily on the three most popular models of needs, which are Herzberg's Two Factors, Maslow's Hierarchy of Needs, and Adelfer's ERG Needs.

Herzberg's Two-Factor model classifies needs and desires based on necessity; if they are a necessity for existence, they are hygiene factors, and if they are only desirable, but not necessary, they are considered motivators (Sagini, 2001). The general principle is that hygiene factors must be in place for an organization to function at all or at minimal capacity. Motivating factors added onto a lack of hygiene factors are pointless, as they hold no value until the hygiene factors are fulfilled. This classification is, of course, quite a subjective exercise, for what some may demand as a hygiene factor, may be so frivolous to others that it is not even a motivating factor. One example from education might be teacher salaries. Despite all love of children, the practical reality is that very few teachers are financially capable of working for free. Thus a hygiene factor for the teacher to remain employed is a sufficient salary for the teacher to live comfortably. Any additional pay increases would then be somewhat motivational, in that they would be

welcome and increase satisfaction, but would not be necessary beyond the threshold point of providing for the teacher's physical needs. For different teachers, this transition point between hygiene and motivation differs. However, if the school is a dangerous place to work due to gang violence and poor infrastructure, these hygiene factors must be addressed before any extra salary increases would be seen as a motivating factor. Other than a few dedicated souls, few educators would stay in a school where they were being shot at on a daily basis, regardless of the amount of compensation.

Maslow's hierarchy of needs is a progressive model of needs, with the most basic survival needs at the bottom and psychological needs at the top (Sagini, 2001). The operating principle is that the needs must be satisfied in progression. For example, food and shelter must be obtained before a person will seek to fulfill the higher needs of love and esteem. A problem with this model is the assumption that the higher needs cannot be met without first fulfilling the baser needs. From my own personal experience as a missionary teaching in the slums of a developing South American nation, and as a Soldier in a conflict zone, I can testify that people that have the least physiological comforts can be the most self-actualized and highly functional people on the planet.

Alderfer's ERG Needs model is similar to the idea of the three universal needs, but with different categories named existence, relatedness, and growth (Sagini, 2001). The existence needs correspond to the physiological and safety needs described by Maslow. The relatedness needs likewise correspond to Maslow's love and esteem needs, and Alderfer's growth needs corresponds to Maslow's esteem and self-actualization needs. A distinction between it and the progressive nature of Maslow's hierarchy is the

concept that all three of the needs are continuously operative, and that a person may alternately focus on different needs (Sagini, 2001).

*Existing models.* Needs, by whatever quantification or qualification method, are the basis of motivation to work to satisfy those needs (Sagini, 2001). Motivation alone does not accomplish anything; we must act<sup>11</sup> to get results. This is the foundation of almost all models of motivation. In its simplest form, it is described by Blanchard and Johnson (1984) in their ABC model.

The ABC model follows the premise that for every action, there is something to initiate it, and some outcome. Therefore, there are always activators (A) that lead to behaviors (B) that lead to consequences (C). However, just because you work hard does not mean you will get an outcome you desire, despite whatever protestations you offer. Life just is not fair in that way. You have to join effort with ability, even then the outcome may be less than desirable. This is a weakness of many models such as this which, in their simplicity, suggest that action will result in a desired outcome.

The next model is an interpretation of the basic concepts of expectancy theory. Under expectancy theory, motivation is shaped by perceived outcomes throughout the process (Nadler & Lawler, 1991 [1977]). The individual first assesses whether they believe they have the capacity to perform the given task. If not, they will likely not even begin—why bother, right? The second assessment is of the likelihood that the performance, being the combination of effort and ability, will achieve the desired outcome—if I complete my thesis, will I get to graduate? The third assessment is, given the assumption that the outcome is possible or likely, is it worth the amount of effort? This concept is known as the valence of the outcome.

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<sup>11</sup> Choosing not to act is still an action that has resulting consequences.

Under equity theory, rather than value the outcome in the absolute worth of achieving it, valence is determined in part by the relative efforts of others. For example, a teacher will view his salary in terms of the amount of work he puts towards his job as well as the amount of work that his peers put in. If he sees that everyone else is doing a lot less work for the same salary, then he loses motivation to continue to work harder than everyone else in order to re-establish a sense of equity. This strengthens the understanding of the assessment process inherent in expectancy theory.

In a more detailed model of expectancy theory, Nadler & Lawler (1991 [1977]) give us the added perspective of adding the importance of planning and prior knowledge to obtain greater performance. Their assertion is that all of the effort and ability in the world will not bring about the desired results if those efforts are misdirected through improper planning. They also deepen the understanding of the concept of valence by highlighting the difference between extrinsic and intrinsic outcomes, and how they both operate to create the sensation of satisfaction. *Extrinsic rewards* are external rewards such as salary and recognition from others. *Intrinsic rewards* are the internal emotions for accomplishing a task, such as pride and a sense of accomplishment. By adding a separate concept of satisfaction, it highlights the fact that simply receiving a reward does not always make us feel like the task was worth the effort if the final rewards were not what we had perceived them to be in relation to the actual amount of effort expended.

The Porter-Lawler Motivation Model adds the idea of role perception and individual traits to effort and abilities to generate performance, but leaves out the planning aspect (Sagini, 2001).

Organizational behavior theorists, faced with the multiple models of motivation and outcomes have tried many times to develop a combined, unified model of organizational processes. Carrell, Jennings, & Heavrin (1997) offer a model called the Motivation Sequence. The model describes a repetitive loop that begins with needs and progresses through values, goals, performance, rewards, satisfaction, and finally feedback that defines future needs. This model over-simplifies some of the processes that are important to highlight in a model of trust; however, from it we gain an appreciation for the feedback loop and the inclusion of needs and values as a precursor to motivation.

Finally, Bryk & Schneider (2002) introduce trust as a precursor to motivation. However, the depiction of trust is overly complex and does not match the standard definition based on predictability and risk that we have already reviewed. Instead, they describe trust in regards to multiple shaping forces on three different levels, the interpersonal, the intrapersonal, and the organizational, and how these interactions develop relational trust. The models over-simplifies the rest of the organizational processes that we have just discussed by simply saying that trust catalyzes a supportive and facilitative work culture that in turn fuels instructional practice that improve student learning, feeding back into the next iteration. Despite the omission of some key aspects of the other motivational models, the Bryk & Schneider model is valuable in that it shows a link between trust and student learning outcomes.

*A new conceptual model of trust in schools.* All of the models we have reviewed so far each have a piece of the organizational processes of schools, but none captures the role of trust in schools as I have discovered it using the grounded approach of this study.

To that end, I have developed a new conceptual model that I offer for future validation and study (Figure 2).

The model begins with the bond between the leader and the follower, which for our purposes is the principal and a teacher, respectively. One of the fundamental weaknesses of all other models so far is that they follow the organizational process of the follower operating alone. It is important to conceptualize the principal and the teacher navigating the process together, bound together in the journey by their mutual trust.

It is also important that the starting point is the trust relationship. Starting into the process without first ensuring the trust relationship is sufficiently strong is like heading out on a drive through the desert without first checking the fuel level of the vehicle. You might have enough gas, or you might not, but 273 miles from the nearest gas station is not the time to notice the fuel tank is empty. Likewise, trust issues are much more difficult to resolve later in the process than at the outset.

The next salient feature of this model is its circular shape, with conflict in the center. This is intended to symbolize how conflict is a central part of all processes, especially cooperative and collaborative processes. Successful navigation of the processes leads safely around the conflict, returning back to the condition of the principal and teacher, still united in a bond of trust, but now even stronger from having successfully completed the process.

However, there is danger of conflict every step along the way. I chose also to illustrate conflict as a separate concept on the model, even though none of the other models had done so, because conflict does not merely mean stopping “dead in your tracks” in the process.

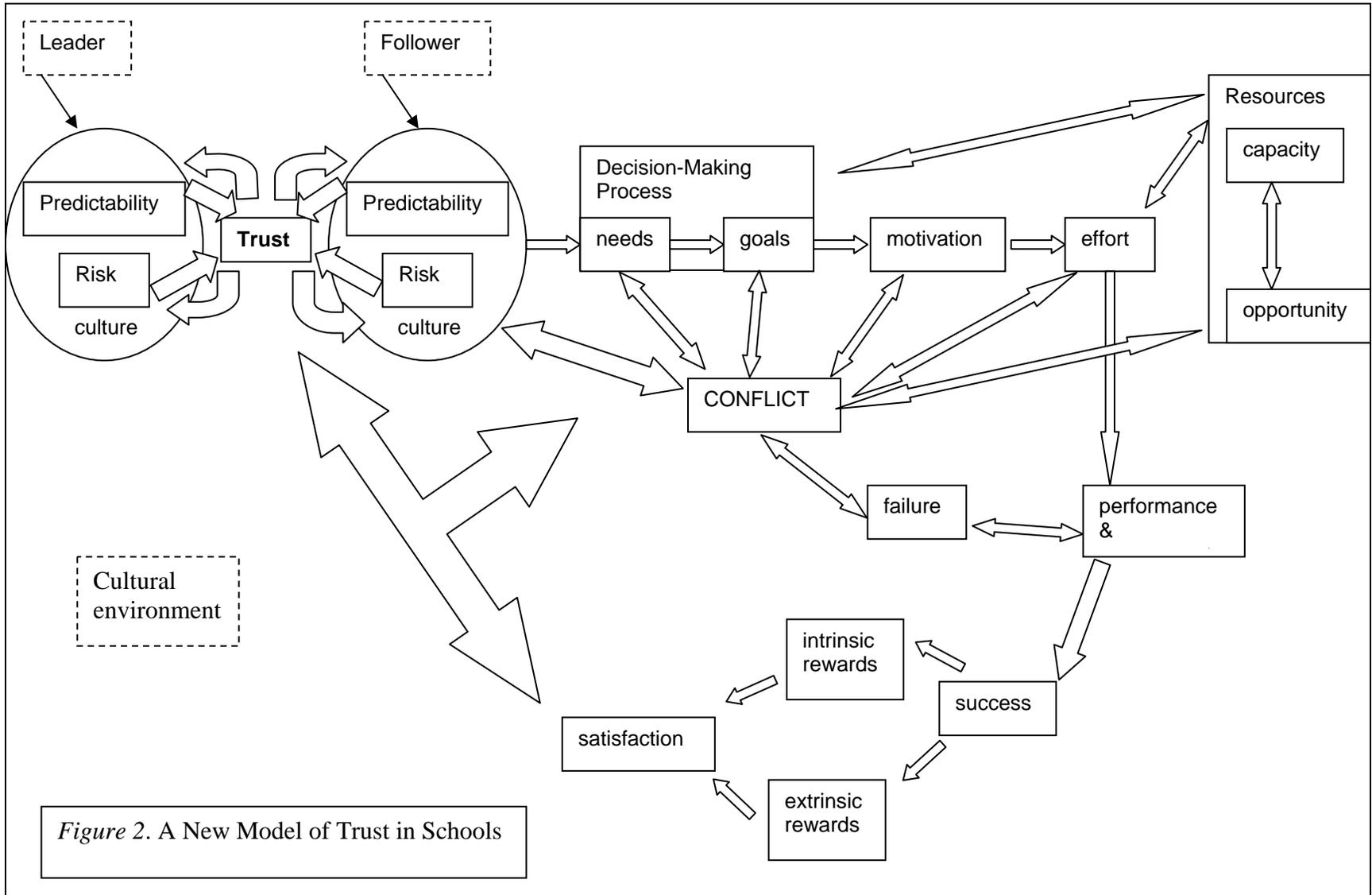


Figure 2. A New Model of Trust in Schools

Conflict is a derailment—it takes the conflicted parties off course to a fundamentally different place. Once in the state of conflict, the parties then need to strengthen their trust and overcome the conflict, returning to the step in the model that is most appropriate, not necessarily the one they were at when they began the conflict. For example, if the conflict was in the motivation phase, then perhaps it is necessary to return to an early step, such as shared goal-making, in order for motivation to increase. Retaining the same goals while still trying to boost motivation will likely return the principal and teacher back into the abyss of conflict.

I grouped the needs and goals together in a category I call the decision-making process. This incorporates the notion of shared planning using an agreed upon decision-making model. It is important that the teacher and the principal use a shared decision-making process if they are to identify the same needs and goals.

Contributing to the concept of performance, I included the concepts of effort, capacity, and opportunity with the latter two grouped under the category of resources. Effort is the amount of exertion, devotion, and tenacity that the principal and teacher are willing to put forward. Capacity captures a lot of the individual characteristics, or intrinsic resources, that several of the other models tried to capture. Capacity includes the knowledge, skills, talents, and other characteristics of the principal and the teacher. It also includes the talents of patience, endurance, ingenuity, and many other yet unidentified personal characteristics that aid in performance. While capacity is the conglomeration of all the necessary shared talents, effort is the extent to which those talents are applied.

Opportunity has to do with the extrinsic resources available to assist in performance. In schools, the most precious resource is time. Other resources include funding, location, additional training, assistance from others, and any other external contribution. I named this category opportunity because it reflects the nature of the importance of these resources. All of the talent in the world does not profit anyone if there simply is no time or opportunity to apply it.

The resource category is set-off from the rest of the circular model to emphasize the influence of external factors on the availability of these resources. The block also has additional arrows linking it to both effort and the decision-making process. Effort not only needs to be applied to the performance of realizing the shared goals, but also into developing the necessary resources. In schools, this involves the effort teachers and principals put into collaboration and other personal development, as well as efforts to secure greater extrinsic resources, such as grant money. The link to the decision-making process shows that the apportionment of resources should be decided on during the decision process, not after a commitment has been made to proceed. Christ taught this principle in Luke 14:28-30:

Luke 14:28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it*?

29 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

Together, effort, capacity, and opportunity equal performance, but performance does not always equal success, which is why failure is included as an outcome in the model. I put performance and assessment together in the same category because (a) appropriate and previously accepted assessment methods need to be an explicit part of the judgment of success or failure and (b) because this assessment should be ongoing throughout the performance. It does no good for a principal to evaluate a teacher on the last day of school, only to find out that the teacher has been performing below standard all year.

Each of the arrows represents not only the path of options available in the process, but also symbolizes the continual communication necessary to transition between steps. Also the model is enclosed in the culture of the school and the overall society which both exert external influence throughout all stages of this process.

#### *Implications for Educational Leaders*

While I believe this model is a potentially valuable tool for understanding trust in schools, it still is open for modification as validation procedures indicate flaws and shortcomings. It is grounded in the research and experiences that I have accumulated, but the model will still need to be grounded in the experiences and circumstances of each leader that uses it to understand his school.

Some potential benefits of using the model include the focus on building trust first and then using that trust to participate together in school improvement. The awareness of conflict allows leaders to circumvent it when possible and to properly confront it when necessary. The circular nature of the model reminds the leader of the importance of the cyclical nature of change and improvement.

Another potentially powerful property of this model is the ability to use it at different levels of organization and to nest the model within several iterations of itself. For example, a principal should be involved in a trust relationship with each of his teachers. These relationships will likely be at different places in the model. Even between the principal and one teacher, they may be at different places in the model regarding different goals; they could simultaneously be stuck in conflict over lunchroom duty on one iteration of the model and have reached satisfaction over bus duty using another iteration. These separate iterations are still nested within each other in the sense that they are both building trust towards an overall goal of implementing a new safe schools policy, and the building or eroding of trust with each iteration impacts concurrent and subsequent iterations.

This model may serve as the basis for any number of educational reform and/or research projects. I will identify some specific topics to explore later, but first let me illustrate how this model could be used for future research, which would contribute other knowledge while serving to validate this model.

A particularly pressing problem for most schools is teacher retention. This model could be used to look at how a principal works with a teacher to retain them. First, the principal needs to establish a trust relationship with the teacher, no matter how weak at

first. This meets the teacher's need for affiliation, which we have already identified as a key reason for losing teachers. Already the model predicts an improved chance of retaining the teacher.

Based on this relationship of trust, the principal can communicate with the teacher to identify the needs of the teacher, the needs of the school, and how to best meet as many of these needs as possible. This then allows the teacher and principal to communicate about shared goals they can set together, like keeping the new provisional teacher progressing towards tenure while helping students learn. Having worked together on identifying needs and setting the goal of reaching tenure, it is much easier for both the principal and teacher to communicate their motivation to pursue that goal.

Now comes the exertion of effort, combined with capacity and opportunity. This phase is where the new teacher works to improve her skills as a teacher, assisted by the principal and others in providing the new teacher the opportunities to increase her capacities. The performance of the teacher, still working with the principal through their trust relationship, is continuously assessed by both the teacher and the principal. If failures are detected, the teacher either renews her efforts of performance, or the principal and the teacher pass into temporary conflict, where they can work to rebuild trust and re-enter the model at the appropriate place, which may very well be performance.

Having achieved success in reaching the goal of earning tenure, the principal and the teacher can both communicate their intrinsic and extrinsic rewards resulting from the success. They can each then communicate their satisfaction with the outcome. With their strengthened trust relationship, they are now prepared to continue on several different iterations of the model.

From simply going through iterations of the model mentally, it is possible to begin to validate that the model is indeed grounded in the realities of the existing processes within school. It also helps to predict how using the model could be an agent for facilitating school improvement. In this instance, we have talked through how using this model could help principals retain new teachers in his school, but there are many other possible applications for this model.

## Conclusion & Suggestions for Future Research

### *Conclusion*

We have explored available literature from several different fields and used that information to construct a definition of trust, as well as to describe the characteristics of trust and the importance of trust.

We then explored several models of organizational behavior and, finding them incomplete or incompatible with our knowledge of trust, I then offered a new conceptual model of trust in schools for consideration. We investigated one hypothetical use of the model in predicting its validity in helping retain new teachers in schools

### *Validation*

Under grounded theory, in order for this model to be proven valid, it must be shown to meet four criteria; fit, work, relevance, and modifiability (Creswell, 2002, p. 445). With our example of teacher retention, we have shown one instance of how the model fits the dynamics of the organization and principal-teacher relationship, that it has the potential to work (help retain a new teacher) and that it is relevant (teacher retention is a major problem in many schools). We have shown that it is flexible in dealing with conflict, but not how it might be modified. However, the model does have the ability to be modified by adding, removing, or resequencing steps if future validation shows this to be necessary. Future efforts to validate the model should use the same four criteria

### *Other Research Topics*

*Teacher retention.* In our walk through, we have shown that this model may be used to promote teacher retention. This bears witness of a need to pursue this line of research

*Effects of Utah school homogeneity.* It would be interesting to look at schools outside of Utah where the faculty and community are not so homogenous, especially in religion, culture, and race. These external factors may promote trust that may not otherwise be available to school leaders elsewhere. The strong sense of community and family relationships related to the LDS religion hearken to Giddens' (1990) definition of a pre-modern society. Where these social foundations remain unbroken, what is the role of trust in relation to abstract systems like the school? It would seem that a person would have less need for trust and identification with schools and colleagues as there is less of a psycho-social void to fill in their lives.

For example, I have observed this in my experiences in LDS congregations both inside and outside of Utah. Outside of Utah, where LDS students and faculty are a small minority, they tend to bond around these shared ties, not only at church, but at school, especially when most of the congregation does not have family nearby. However, I have observed in Utah wards that there seems to be less of a bond between members of a ward because there are so many others in the society with whom to correspond that share the same values and because many members in Utah have large, extended families within a short travel distance—they have less of a need to build trust relationships in their congregation because that need is filled by the family already. It would be interesting to study if this observation was generally valid and if it carried over into the public schools.

Research should also look at the difference in trust levels in Utah schools between the dominant LDS community and non-LDS faculty members, especially in the principal-teacher dyad. Another area to explore is the difference in trust between ethnic minority faculty members and their white colleagues and leaders. Gender is also another issue that

should be explored further to see the difference in how members of each gender perceive the need for trusting relationships, how each gender defines a trusting relationship, and cross-gender issues—do men and women trust members of their own gender more or less than of the other gender? Do both sexes tend to prefer a male or a female leader, and if so, why? Special attention should also be placed on the sociological phenomenon of women in leadership roles assuming traditionally masculine behaviors (rationality, aggressiveness) and how that affects the calculus of trust.

If the propensity for trust is different based on gender, ethnicity, and religion, then researchers should look at why. Religious differences may be explained through clear differences in values based on the religious system, but differences based on the physical characteristics of gender and ethnicity do not of themselves speak to value differences, unless some form of stereotyping or other bias causes inferences about differences in values. Transference and other psychological processes should be investigated.

*Learning communities.* Research should also look in schools that do not systematically use the learning community model to see if there is a difference in trust relationships, or even how trust relationships evolve throughout the implementation of a learning community.

*Other educational settings.* Research could also pursue how applicable this model might be in settings outside of the public schools, such as in private schools, higher education, religious groups, business, and the military. It is likely that the model might work in each of these settings, as it was grounded in data originating from all of them. For now, however, the intended limits of generalizability of this model remain as

initially stated—to describe the trust relationship between a principal and a teacher in a U.S. public school.

*Triads and larger networks.* Researchers may also consider adding a third party to the original principal-teacher dyad, as network theories have long suggested that triads are much more stable (Krackhardt, 1998). One way to look at this might be to investigate the trust dynamics between a secondary principal and his assistant principals, or the triad of a principal-assistant principal-teacher, principal-department chair-teacher, principal-mentor teacher-teacher, or several other combinations.

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Appendix A: Selection from Hobbes' *Leviathan*

I include the following selection in the appendix because it is a powerful and concise look at the nature of mankind, seen in the classical sense, with the hopes that by expanding the appreciation for trust, our lives will not be “solitary, poore, nasty, brutish, and short” (Hobbes, 2002 [1651]).

Againe, men have no pleasure, (but on the contrary a great deale of grieffe) in keeping company, where there is no power able to over-awe them all. For every man looketh that his companion should value him, at the same rate he sets upon himselfe: And upon all signes of contempt, or undervaluing, naturally endeavours, as far as he dares (which amongst them that have no common power, to keep them in quiet, is far enough to make them destroy each other,) to extort a greater value from his contemners, by dommage; and from others, by the example.

So that in the nature of man, we find three principall causes of quarrel. First, Competition; Secondly, Diffidence; Thirdly, Glory. The first, maketh men invade for Gain; the second, for Safety; and the third, for Reputation. The first use Violence, to make themselves Masters of other mens persons, wives, children, and cattell; the second, to defend them; the third, for trifles, as a word, a smile, a different opinion, and any other signe of undervalue, either direct in their Persons, or by reflexion in their Kindred, their Friends, their Nation, their Profession, or their Name.

Out Of Civil States,

There Is Always Warre Of Every One Against Every One Hereby it is manifest, that during the time men live without a common Power to keep them all in awe, they are in that condition which is called Warre; and such a warre, as is of every man, against every man. For WARRE, consisteth not in Battell onely, or the act of fighting; but in a tract of time, wherein the Will to contend by Battell is sufficiently known: and therefore the notion of Time, is to be considered in the nature of Warre; as it is in the nature of Weather. For as the nature of Foule weather, lyeth not in a showre or two of rain; but in an inclination thereto of many dayes together: So the nature of War, consisteth not in actuall fighting; but in the known disposition thereto, during all the time there is no assurance to the contrary.

All other time is PEACE.

The Incommodities Of Such A War

Whatsoever therefore is consequent to a time of Warre, where every man is Enemy to every man; the same is consequent to the time, wherein men live without other security, than what their own strength, and their own invention shall furnish them withall. In such condition, there is no place for Industry; because the fruit thereof is uncertain; and consequently no Culture of the Earth; no Navigation, nor use of the commodities that may be imported by Sea; no commodious Building; no Instruments of moving, and removing such things as require much force; no Knowledge of the face of the Earth; no account of Time; no Arts; no Letters; no Society; and which is worst of all, continuall feare, and

danger of violent death; And the life of man, solitary, poore, nasty, brutish, and short.

#### The Passions That Incline Men To Peace

The Passions that encline men to Peace, are Feare of Death; Desire of such things as are necessary to commodious living; and a Hope by their Industry to obtain them. And Reason suggesteth convenient Articles of Peace, upon which men may be drawn to agreement. These Articles, are they, which otherwise are called the Lawes of Nature: whereof I shall speak more particularly, in the two following Chapters.

#### The Fundamental Law Of Nature

And consequently it is a precept, or generall rule of Reason, "That every man, ought to endeavour Peace, as farre as he has hope of obtaining it; and when he cannot obtain it, that he may seek, and use, all helps, and advantages of Warre." The first branch, of which Rule, containeth the first, and Fundamentall Law of Nature; which is, "To seek Peace, and follow it." The Second, the summe of the Right of Nature; which is, "By all means we can, to defend our selves."

#### The Second Law Of Nature

From this Fundamentall Law of Nature, by which men are commanded to endeavour Peace, is derived this second Law; "That a man be willing, when others are so too, as farre-forth, as for Peace, and defence of himselfe he shall think it necessary, to lay down this right to all things; and be contented with so much liberty against other men, as he would allow other men against himselfe." For as long as every man holdeth this Right, of doing any thing he liketh; so long are all

men in the condition of Warre. But if other men will not lay down their Right, as well as he; then there is no Reason for any one, to devest himselfe of his: For that were to expose himselfe to Prey, (which no man is bound to) rather than to dispose himselfe to Peace. This is that Law of the Gospell; "Whatsoever you require that others should do to you, that do ye to them." And that Law of all men, "Quod tibi feiri non vis, alteri ne feceris."

## Appendix B: Remaining Research Notes

I am including in this appendix those source notes that I recorded, but did not use in this thesis. My intent for including them here is to make them available to you should you wish to use them to pursue further research into trust or to use as source data to further validate the model I have proposed. When the information is in quotation marks, it is a quote. Otherwise, the notes are a summary of my understanding of the source, and you are encouraged to review the original source, which is cited. Any comments appearing in [brackets] are my memo comments to my self of ideas that came to mind as I was recording the source.

Narrative authority- how believable I am as a narrator. Share personal experiences, information, and potential biases. OK to speak directly to the reader instead of in “objective” third person (Biklen & Casella, 2007).

Memoing is where the researcher makes notes to himself along the way about possible connections in the data as they emerge (Creswell, 2002) [Talk about how I did this in the MS Word notes and how it helped in subsequent sampling and coding- don't forget to change methodology section to past tense]

ABC model- Activators→Behaviors→Consequences Activators are what people do to stimulate behavior and consequences are the outcome of behavior (Blanchard & Johnson, 1984)

Lenses for understanding international relations:

-Realism: power

-classical realism: seek own security by countering threats, causing others to do likewise, reducing overall security. "As a result, international relations is riven with suspicion, distrust, fear, and conflict" p 8

-neo-realism/ structural realism: No such thing as absolute security, so seek stability through balance of power

-International Political Economy: wealth and power

-mercantilism: states seek wealth to increase political power

-classical mercantilism: the role of the state is to build wealth and power

-modern (neo-) mercantilism: hegemon cooperates with others out of self-interest

-hegemonic stability: hegemon is necessary to foster economic cooperation

-liberalism: individual liberties and private commerce (free exchange) promotes cooperation, stability, and peace if left alone by government to work to efficiency and maximize wealth

-complex interdependence: need for interdependence causes states to seek to exert influence through international bodies

-Marxism: conflict based on inequitable distribution of wealth

-Dependency theory: because developed nations cannot exploit their workers, they exploit developing nations, trapping them in a cycle that prevents development

-Nation-State: choice, states are not rational actors influenced systemically, but make choices based on beliefs and political systems

(Kaufman, Collins, & Schneider, 1995)

[My model should be seen as a model that is nested in itself at different layers- metaphor of fractals. The model can describe trust at different organizational levels? The model also can describe the pursuit of the overall school goal or each subgoal.]

Leaders in higher education need to do a better job of communicating organizational success to the public in order to get the resources (tax money, etc.) from the public to meet the increasing demands of the public regarding the educational process (Wellman, 2006).

There are four aspects of the trust relationship:

- 1) teacher connectedness- “willingness and ability to be sensitive to and empathetic toward a student’s social, affective, and cognitive experience in school.
  - a. Mutual empathy- both people in the relationship have a sense that they both see the other and are seen by the other
  - b. Relational authenticity- both people in the relationship represent themselves fully and truthfully
  - c. Inter-subjectivity- the ability to see things from the perspective of the other

- d. Mutuality- the communicative feedback loop between both members in a relationship
- 2) Teacher's genuine interest in nurturing students own ideas- teachers are interested in student's ideas and understandings, and students trust that teachers will seek to add to their knowledge and understanding, not just simply correct them.
- 3) Teacher-student collaborative inquiry- shared study of a particular topic builds trust by promoting exchange and shared work.
- 4) Safe environment- a learning environment where privacy and confidentiality are respected, and people are free to express ideas and dissenting ideas without reprisal. (Raider-Roth, 2005)

Since maintaining trust relationships with others outside of the organization is important to the success of the organization, it is the role of the leader to invest time in fostering those relationships (Farnsworth, 2007).

The spread of technology and distance learning are creating fears for teachers about job security in higher education. (Foster, 2004) [Whether this fear may spread to secondary education is important to monitor over the coming decades]

See Bryk and Schneider model on pg 124- compare to my model

$S \times E = R$  (strategy times Execution equals Results)

$(S \times E)T = R$  ([strategy times execution] multiplied by trust equals results) (S. M. R. Covey & Merrill, 2006)

Smart Trust Matrix (S. M. R. Covey & Merrill, 2006)

Confusion in education comes from conflict which comes from lack of shared understanding of purpose (Dewey, 1931).

[find] [Trust & Betrayal in the Workplace: Building Effective Relationships in Your Organization - Page 148](#)

by Dennis S. Reina, Michelle L. Reina - 1999 - 175 pages ON GOOGLE BOOKS

Look at One Minute Manager Game Plan as contingency model for how feedback loop works (Blanchard & Johnson, 1982)

*Prerequisites- Building Trust*

Now that we have established the overarching importance

The problem with schools is that they attempt to force children to learn things that they are not ready for because some adult has determined it is knowledge they must have to be an adult (Dewey & Dewey, 1915). [By this measure, we may also extend this to adults and reflect on how leaders attempt to “teach” followers something because they believe it is in their best interest, without considering the preparation necessary for the followers to receive the information.

Two basic positions: “hawks” and “doves.” Hawks are distrustful and believe trust must be earned, and defenses bolstered in the meantime. Doves believe that trust must be given, sometimes unilaterally, to reduce distrust among others to defuse conflict (Goldman & Hardman, 1997).

“For a genuine dialogue to be initiated some preconditions must first be met:

- Participants must be able to speak freely and without fear.
- Parties must be devoid of the willingness to dominate.
- A common logic for dialogue must exist. Participants must have a common interest to talk and listen (this can be called enlightened self interest.
- Establishment of a win-win situation, based on a language of friendship and trust as a means to enhance the desire to conduct dialogue.
- Developing an appreciation of other cultures, civilizations, and politico-economic systems.” (Shahandeh, 2003, p. 214)

“The principal who complains of disloyalty, lack of honor, and failure to cooperate on the part of his teachers had best look to himself first. Faith, loyalty, coöperation [sic], trustworthiness—will be found in teachers by superiors who have these qualities in strong measure.” (Potts, 1924, p. 364)

The “internal dynamic processes” of interpersonal exchange are: exchange, reciprocity, significant symbols, obligations, investment, and dependence. The “external structural

constraints” are: differentiation, institutions, inequality, heterogeneity, and crosscutting circles (Blau, 1987).

*Barriers.* (Like in 2-factor theory, must have hygiene, motivators increase—must overcome barriers, facilitators increase)

There is little dispute in the business world of the need to train and develop managers, both new managers and current managers. It is no longer accepted that initial training and practical experience are sufficient to maintain good management practices, for the context of the initial training is invalid over time and simple experience testifies that not all managers learn adequately from their practical experiences. However much a manager agrees with what they learned in development programs, they must still overcome the organizational barriers to change resulting from their change in management practice (Mailick & Stumpf, 1998). [A principal may learn that he needs to build trust in his school, but that alone does not mean he can overcome the inertia of decades of collective mistrust built into the school’s organizational culture. The principal has to use effective strategies to try to build trust regardless of the cynical opposition he may face at the outset. One problem with the principal changing his style of leadership is that it, by definition, decreases predictability, reducing trust. Teachers must make an assessment about whether the change is sincere, or just a short-lived effort, and having seen multiple school improvement fads come and go, they are likely to view changes with a skeptical eye.]

barriers to trust:

- 1) communication
- 2) authority- tendency to use authority for force instead of building trust culture
- 3) apathy
- 4) alienation
- 5) societal decay of moral values
- 6) lack of effective accountability mechanisms- accountability provides the information for predictability, but often accountability is either too controlling and stifles initiative and trust relationships or emphasizes values contrary to trust, such as competitiveness
- 7) risk of trusting others
- 8) personal selfish interests
- 9) negative trust events
- 10) organizational structure- rigid bureaucracy can stifle initiative by excessive coordination, anarchy makes predictability impossible; structure defines relationships and empowerment of people
- 11) moral values- differences in moral values fosters distrust
- 12) ambiguity
- 13) caution
- 14) deceit
- 15) editing and screening
- 16) limiting channels
- 17) secrecy

- 18) indirection (grapevine)
- 19) gimmicks
- 20) hostile humor
- 21) lack of emotion
- 22) disloyalty (Fairholm, 1994)

What destroys trust:

- 1) risk of lawsuits
- 2) structural avoidance of truth- focus on motivation and vision instead of confronting facts
- 3) emphasis on empirical over intuitive- having facts negates trust, so demanding facts over trust devalues trust
- 4) process having primacy over relationship- process as a replacement for trust
- 5) ignoring problems
- 6) avoiding conflict- conflict breeds mistrust, and proving an unwillingness to resolve conflict exaggerates the mistrust by confirming it
- 7) 'kindergarten syndrome'- communicating with others as if they were children and using euphemisms to cover ugly truth
- 8) Favoritism- engenders cynicism and mistrust
- 9) Management practices that assume employees cannot be trusted
- 10) Lack of congruence
- 11) Hidden agendas
- 12) Lack of authenticity

(Bibb & Kourdi, 2004)

*-communication*

Blaming problems on a “breakdown in communications” is just a way of shifting blame to the process of communicating and away from those responsible to communicate.

Also, communication problems are generally blamed on the ‘other person.’ There is more likely to be a flow of information from administrators down, but poor communication from faculty up. (Albrighton & Thomas, 2001)

In order to implement change in a school, you have to start with good interpersonal relationships that facilitate communication. This communication facilitates a common understanding. It is not important for everyone to have the same goal, but that they see how their individual goals complement the goals of the other participants. As this process develops, participants take ownership of the program; they have the confidence to modify the program to their own individual needs and trust that other participants are still working in accordance with the overall program intent when they modify the program for their specific needs (Gardner, 1993).

If the principal and a teacher had a high trust relationship, the principal may be involved in the exit interview between a teacher and the district HR dept. “to aid the communication process” (R. E. Smith, 2005, p. 53) [Shouldn’t a teacher be able to speak for themselves? Shouldn’t the district be asking the teacher about the principal and their relationship to get feedback about the principal? Kinda hard to do with the principal there. Or is the author suggesting that trust facilitates communication?]

*-lack of shared values*

Leaders are successful when they are trusted and accepted by their followers, based on shared values. However, if all members had exactly the same values, there would be no need for leadership, as the purpose of leadership is inherently based in promoting change, which must involve adopting new ideas and values (Bainbridge & Thomas, 2006)

Most organizations try to develop vision, mission, and goals, and trust is an afterthought when they encounter resistance, [but then building trust is a reactionary activity, and itself viewed with suspicion]. More effective organizations work to build trust first, and then tie that trust to organizational purposes and goals. You don't have to convince everyone at first, but just have sufficient trust accrued that people are working from the same basic assumptions and values, and trust that everyone else is doing the same. Then, as vision, mission, and goals are developed, there is a greater likelihood that people will try the new change. This experimentation, when done in a supportive environment of trust, allows people to see the initial results that allow them to more fully embrace the change. (Sergiovanni, 2005)

Similar ethnic background is not an automatic qualifier for trust. The closer someone or something is to a person, the more likely they are to express trust in it- family, friends, co-workers, similar ethnicity, others (Breton et al., 2004). [People do not always equate

shared ethnicity with shared culture, but in the absence of any other predictor of trust, it still plays a role.]

Trust across a generation gap does not have to be a problem if leaders realize that the generation gap is usually artificial. People of all generations generally share the same values, they just express them differently. Thus, there is a fundamental difference between values and behaviors, and helping people see that will smooth tensions. The conflict usually comes as a contest of power, with older generations reluctant to cede power to younger rivals based on the assumptions of seniority based on age and experience- but age and experience do not always equate to knowledge and capability. People from all generations want trust in the workplace, especially from leaders, and feel they do not have it. They report spending more time covering and protecting themselves from possible betrayal than actually being productive. People who report a low level of trust in their boss and organization also report a significantly increased desire to leave their job, no matter what age. [Trust is directly related to retention]. (J. J. Deal, 2007)

*-educator inclinations*

Teachers are shy about sharing success because they don't want to be seen as braggarts, so skills and knowledge were not shared. Having each teacher give a 2-minute presentation at a staff meeting about their personal growth plan helped foster sharing without bragging. Each subsequent *success* in sharing progress or getting help in a

problem increased “comfort levels” and more voluntary sharing (McCormick Peine, 2003).

Why teachers are generally not predisposed to changing schools/ education:

- 1) recruitment- recruitment patterns generally do not attract teachers willing to change the education system
  - a. people coming into education enjoyed education, and generally do not see a need to change it
  - b. people entering teaching because of time compatibility- desire for abbreviated work schedule (esp. women w/ families), generally do not have the time or disposition to devote to changes
  - c. transient nature of people in teaching as an alternate or step-stone occupation;
    - i. not devoted strongly to education, so weak desires to devote extra energy to change, because that would be a psychological commitment to staying in teaching
    - ii. upwardly mobile (esp. males) looking to administrative positions have interest in maintaining status quo to be selected for administrative positions
    - iii. few who enter teaching indicate desire to complete career as teacher (women intend to drop out and have families, men intend to move on to other professions mainly for economic

considerations, either in education administration or another job altogether)

- 2) weak socialization into profession- comparative ease of entry into teaching compared to other profession (medicine, law, clergy, military) that do not require major changes in behavior or personality; relatively limited specialized training, short (if any) internships (student teaching?); allows people to proceed into the profession with initial personality and assumptions generally unchanged- so “conservative” tendencies indicated not likely to be changed by induction into system
- 3) Reward system of teaching is weak
  - a. Salary- low salary is predictable (set) and front-loaded. Little opportunity to convert extra effort into extra salary
  - b. Lack of staging in career progression- other than advancing to administration, there is no upward mobility in teaching- a 3 yr tenured teacher is little differentiated from a 30 yr tenured teacher- so, there is:
    - i. A focus on the present instead of the future (little in the future to work hard to become, whereas military, business have clear progression and even law and medical have progression in status, from intern to resident to partner)
    - ii. Those who work harder feel a sense of deprivation as they do not receive any additional external reward [interesting, since teachers deny they are in teaching for the external rewards, but

are frequently heard to deny requests for extra effort because it is “outside of contract hours” or “there is no additional pay”]

iii. Ability to leave and re-enter teaching at the same level (women who leave to raise a family can re-enter when kids are older and still have the same position- so not in their interest to stratify teaching positions)

c. Disjunction between engagement and work satisfaction- teachers that invest the most time and personal funds in their jobs report the least amount of satisfaction in their jobs [frustration over equity perception of perceived outputs of perceived inputs][married women tended to devote the least amount of extra resources, but were most satisfied, probably because they are gaining the most out of a situation where they get the same external rewards for less effort]

d. Physical and emotional isolation

i. Moral code

1. constant community scrutiny

a. restriction on desired activities

i. singles cannot go to bars to meet other singles for fear of moral scrutiny

b. restriction on association with “morally questionable” people or activities

2. restrictions on interaction with kids

a. no hugging, etc.

ii. physical isolation

1. in same classroom in same school
2. always with children, little contact with adults
3. roughly half of teachers surveyed reported no contact with other teachers during school day (but only roughly half reported that collaboration was a desirable behavior trait in teachers)

iii. Almost all surveyed men over 40 reported a strong pursuit of interest outside of education (hobby, additional job) [need for differentiation]

e. Dominance of psychic rewards

i. Subjective

ii. Different for each individual

iii. Primarily from satisfaction of “reaching kids” and helping them learn

1. can be increased with extra effort
2. different teachers focused on learning in different ways
  - a. moral education- teaching how to behave and function in our democratic society
  - b. content education- learning the specific material
  - c. inclusion- focus on reaching kids on the margins

iv. reduction of psychic rewards due to standardization of curriculum, lack of autonomy and resources, lack of support

for judgments by parents and administrators[belief kids are no longer really learning, having standardized tests reinforce fear that students aren't learning (usually dismissed with rationalization against common assessments and standardized tests as too restrictive of their practice)]

- v. Acceptance by/ respect from other teachers based on [and therefore culturally reinforced]
  - 1. ability to get affection from students
  - 2. ability to get students to work
  - 3. ability to maintain student discipline
- vi. preeminence of classroom over school
  - 1. since external evaluations and psychic rewards come from performance within the classroom, there is little incentive to devote scarce resources to school-wide efforts over classroom duties
  - 2. only concern for school as external environment of the classroom is when there are distractions to classroom learning (time lost to assemblies or announcements, calling students out for discipline, or failure of other teachers to prepare students for sequential learning (2d grade teacher mad at 1<sup>st</sup> grade teachers for not teaching reading well enough)

- a. reflected by list of improvements teachers would make in schools (p182): all responses focused on classroom improvement, not school-wide. Half were time focused (more time with kids- without extending the day- take time from other teachers). Requests for better facilities and resources were aimed at improving their classroom experience. Teachers wanted less restrictions on curriculum and school rules. They wanted better prepared administrators that in turn granted them greater autonomy, and some teachers requested better students and parents. Most responses were same for what would improve effectiveness and what would improve satisfaction, except requests for better pay and professional relationships, which were both listed as improving job satisfaction but NOT job effectiveness
- b. What teachers want from principals: support and autonomy. Teachers feel the role of the principal is to provide the physical resources and moral support for how *they as teachers* feel they should run the classroom. Only 4% felt it

was the role of the principal to provide professional development to teachers. Teachers generally wanted little interference in their classrooms, but wanted principal intervention against other teachers who were not, in their estimation, sharing responsibilities and teaching effectively. Even so, they claim they want the principal to be fair, and not picky about teachers following rules; at the same time, they favor principals as being strict disciplinarians over students and firm with parents who question teachers. (Lortie, 1975)

[The differences in what teachers expect for themselves and what they expect of others underlies an apparent contradiction, almost a hypocritical sense of their service as a teacher being somehow more important and superior than the service of others. They demand trust in their professional judgment while placing qualifications on trusting their colleagues and students. What is it about teachers that produces this duality?]

“Free Riders” are those who contribute less to a group than they receive in benefits, and have an incentive to slack so long as they continue to receive the benefit without a requirement of proportional effort. “Zealots” are those who contribute more to a group than they receive in direct benefit; they do so when they perceive an indirect benefit of contributing to the overall “public good. People will only contribute up to the point

where they perceive a benefit equal to or greater than the cost of the efforts (Coleman, 1987). [This is basically the equity theory of motivation expressed in other terms. For example, a tenured teacher can slack because they will still get paid the same salary as a zealot with a lot less work, unless they value the indirect benefits of helping the students learn, helping the school succeed, and lightening the load of other “zealot” teachers that have to compensate for the slacking of the “free rider.” It explains the attitude of many teachers who voice the phrase, “Why should I do X, Y, or Z? They aren’t paying me anymore for it?” Thus, the leader, in order to help motivate the teacher to accomplish X, Y, or Z has to either increase the utility of the extra effort extrinsically by increasing compensation, or intrinsically by helping the teacher value the indirect benefits. Either way, trust is a factor in the efforts of the leader, for the teacher must trust that the promised extrinsic or intrinsic outcomes will occur (expectancy theory).]

The analysis of benefit versus effort (output versus input) only makes sense in a relative context. A worker does not know if the output is “just” or “fair” (equality and equity) without comparing it to the relative inputs and outputs of others in similar circumstances (Stolte, 1987). [This is where perception comes in as well as knowledge- do teachers really know the inputs and outputs of their fellow teachers? It also has to do with how teachers perceive fairness- equality of outcome vs. equality of opportunity, etc. A leader can manage these perceptions through communication. People make assessments of future outputs based on their perceptions of past and present outcomes. Trust helps overcome misperceptions or even overcome a history of poor outcomes (I got a bad

evaluation this year, but I trust it wasn't personal, and that if I do what the principal says, I'll get a better evaluation next time).]

*-history of mistrust*

“Administrators should be excluded from classroom teacher organizations because experience has shown that when they are present the common teacher generally feels subdued and overawed. Thousands of administrators, with of course notable exceptions, tacitly assume that their views and not the teachers’ are the most important factors in a conference. A real leader in education will not intrude where he is not wanted nor will he fear to allow teachers that liberty of action in professional matters which they require.”

“Teachers, completely free to talk and act in their own organizations, will make contributions which would be stifled and lost in an organization dominated by administrators.” (National League of Teachers' Associations, 1925, p. 15)

Emotions that influence negotiations/ conflict resolution: “anger, resentment, or hatred because of misdeeds, treachery, or wanton attack committed by the opponent’s government or its predecessors,” “emotional attachment to pieces of national territory,” “trusting and bonding,” and “feelings of loyalty and related sentiments” (Iklé, 1998).

Perceptions of the justness and fairness of negotiated outcomes are derived by each party through the use of internal (contextual) criteria, which varies widely based on personal values, and external and impartial criteria, which though rarely dominant in practice, rely

on appeals to external norms and regulations to define fairness (it was fair because I felt good about it vs. it was fair because it was in compliance with the treaty we had agreed upon) (Albin, 1998).

Villainization of an opponent is a tactic used to justify not negotiating as a power play to force the other into compliance with demands in order to merit negotiation (I'm not talking to you until you apologize). However, trust can bridge a lack of personal regard, so long as each party can trust that they will fulfill their agreements (Spector, 1998).

“No treaty of peace that tacitly reserves issues for a future war shall be held valid. For if this were the case, it would be a mere truce, a suspension of hostilities, not peace, which means the end of all hostilities...A peace treaty nullifies all existing causes for war, even if they are unknown to the contracting parties...” (Kant, 1795)

“No nation at war with another shall permit such acts of war as shall make mutual trust impossible during some future time of peace...Some level of trust in the enemy's way of thinking must be preserved even in the midst of war, for otherwise no peace can ever be concluded and the hostilities would become a war of extermination” (Kant, 1795)

*-structural sources*

Leadership and influencing followers can be seen as either a physical task through structure and control, or a psychological task through trust relationships (Fairholm, 1997).

In a self-reported case study, the principal noted great success and efficiency by never assigning teachers or students to do anything, but created an atmosphere of trust, respect, and support, and noted that teachers and students all assumed roles of individual leadership, each contributing where they could to better the school (Adams, 1930).

Disagreements with power structures and policies in schools usually results in resistance instead of focusing on real change for the better (Crebbin, 2004).

*-hierarchy*

The imposition of structure in an organization inherently places people in opposition, breeding conflict and mistrust, [by introducing risk and the need for predictability]. The leader that cannot lead by trust must lead by negotiation until they can build trust (J. Morris, 1980).

“The history of all hitherto existing society is the history of class struggles.” (Marx & Engels, 1848, p. 203)

“These labourers, who must sell themselves piecemeal, are a commodity, like every other article of commerce, and are consequently exposed to all the vicissitudes of competition, to all the fluctuations of the market.” (Marx & Engels, 1848, p. 211)

Bureaucracies serve as a social defense by containing personal anxiety by depersonalizing the work roles and separating them from personal identity. People feel more secure when they can hide behind organizational rules or processes like decision chains (where a policy memo must be signed by staff- sharing personal blame and allowing the defense of “but I followed procedures”). By replacing trust and delegation with procedures and paper controls it allows depersonalizes working relationships (individual feelings and emotions become irrelevant) and increases the need for non-work relationships. Employees not held accountable for results express greater security, which some equate to happiness, but in this inefficient organizational security, they cannot experience the full pleasure of personal success and accomplishment (Hirschhorn, 1988). [So, the procedural nature of schools removes trust relationships at the school- but as we have shown, that need for these relationships doesn’t go away. This also shows why some teachers and leaders still cling to union negotiated procedures, such as evaluations that both parties recognize are meaningless, simply because they are meaningless and pose no security risk. Thus the emphasis of NCLB of attempting to determine accountability for results decreases security while increasing procedural restraints that inhibit the trust and delegation needed to psychically counter the loss of security]

The heritage of Marxian thought and other structuralists is the idea that social structure is a constraint on social exchange. However, other theorists in the field of social exchange discuss how these structures developed from the dyadic interactions of people. Power is a function of dependency- the more one is dependent upon another, the more power the former has over the latter. Over time, this unequal relationship develops into the structural inequities that perpetuate the imbalance. Equal partners can become unequal through dependency resulting from a failure to reciprocate. If A receives a benefit from B, then A must either reciprocate or work independently to get the benefit in the future or do without. If A cannot get the benefit independently or from others, A becomes dependent on B, giving B power over A. However, if A can reciprocate to B, then they become equal partners again. With this debt paid off, A no longer is beholden to B, and has little obligation to cooperate with B on future exchanges, but may choose to do so trusting in the now established pattern of mutual benefit. However, the perpetuation of this dependency based on A's inability or refusal to fully reciprocate develops into the structural inequalities described by Marx that limit future exchange options. As the dependency becomes perpetual, the power imbalance increases, eventually leading to conflict. Unionization and other collective strategies are one method of rebalancing power and dependency (Gillmore, 1987). [A principal may be able to afford to replace one teacher, but not all teachers if they collectively strike or resist in other means (half-assing, etc.)] [This is related to the laws of supply and demand. If A needs a benefit from B, then the more A needs the benefit, the more B can demand in return, until A no longer can or will pay. The tendency is for B to demand the most from A in exchange for the benefit. Thus supplier power is developed. If A is not solely

dependent on B for the benefit, then B has no power. But the more A is dependent on B for the benefit, the more B can demand in exchange for the benefit. This plays out in the principal-teacher relationship. The teacher is dependent on the principal (in varying degrees) for their job or other desired benefits (time off, class assignments, etc.), unless the teacher has the mobility to get a different job elsewhere. So long as the teacher does not have the option of seeking other employment (for example, dependency on the health plan), or have other means of obtaining the desired benefit (unionizing), then the teacher is increasingly dependent on the principal, and the principal can demand more of the teacher in exchange for continued employment. The principal's power is increased if he is not dependent on the teacher because of the ability to hire a replacement who will work for similar or lesser compensation. The teacher's power comes from the ability to reciprocate, maintaining the relationship in an equal state, or by reciprocating more, gaining power. An example of the teacher having increased power can come from a shortage of other teachers to replace them, creating a dependency on the part of the principal. As teacher shortages continue to increase in most areas, especially in specialized fields such as special education, principals continue to lose power, and can therefore demand less of their teachers in exchange for continued employment. For example, the principal of an undesirable school, such as one in a rural area or in an impoverished area, has greater dependency on his teachers than the principal of a school that is more attractive. As the principal rarely has the ability to increase extrinsic compensation to the teachers for their labors, the principal loses the leverage to demand more from his teachers, unless he can increase intrinsic rewards to balance the relationship. One intrinsic reward valued by many teachers is the opportunity to be in a

trust relationship (cite). Therefore, the ability of the principal in this situation to foster a trust relationship re-balances the power, or even tips the scale of power back in favor of the principal, as teachers realize they have few other schools they can work at to experience the same benefits of the trust relationship.] [From email to Cliff- includes references to power bases: I just used Marx because I am currently going off on a tangent about social exchange theory, where Marx blames structural imbalances for the power imbalances, but several social exchange theorists blame localized power imbalances (based on dependency) for generating the eventual structural imbalances that are then perpetuated. My point is that there is a delicate power balance between principals and teachers, with one or the other having the upper hand based on several factors, particularly supply and demand. For example, even though a principal can theoretically fire a low-performing special ed teacher (based on his legitimate and coercive powers inherent in his structural position), a special ed teacher has power in that she is hard to replace (expert power and scarcity), so a principal is dependent upon her, and actually has less power than the teacher, and can therefore demand less in performance from her. A principal has little power over extrinsic rewards (salary, etc.), so one way for the principal to restore the power balance is to focus on intrinsic rewards, and participation in a trusting, collaborative school culture is one intrinsic reward that many teachers value, and is generally within the realm of the principal to create. Having restored the power balance (through reward and referent power) to either neutral or even favorable to himself, the principal is then in a position to nudge an unwilling teacher to improve.] The structure of an organization directly impacts channels of communication and other personal interactions. The more 'organic' or decentralized the structure, the more

interdependence develops based on trust. However, the more structured and autocratic the organization, the more boundaries are placed on communication and interaction. In either case, informal organizations develop either in response to, or as a supplement of the organizational structure. Unproductive structures may cause informal groups to combine to resist or change the structure, but informal groups can be positive and beneficial, [such as professional development study groups] or other groups that form to benefit to organization [volunteering to tutor after school]. A leader must see these informal groups as a reality and work to help them become a positive part of the organization (Waters, 1978)

*-transient leaders, permanent teachers*

*-evaluations*

On supervising teachers: “An attempt is made to establish immediately the feeling that the supervisor wished to help, that the inspectional aspect of the work is only to find out how to work with the teacher.” (M. E. Morris, 1924, p. 347)

Teacher evaluation and appraisal systems create insecurity in teachers unless administrators relate appraisal in terms of helping and developing instead of monitoring and disciplining (Cullingford, 1995).

Trust relationships between principals and teachers, along with the ability to communicate objective data, are essential to an effective supervision and evaluation program (R. E. Smith, 2005) [why? P. 9 use as an example of how education texts only superficially discuss trust, also pg 166]

Preobservation conference reduces teacher anxieties and shows that principal is collaborative and not adversarial (R. E. Smith, 2005) [building trust by reducing risk]

Teachers fear poor evaluations based on one-time snapshot observations that may not present an accurate portrayal of true performance (R. E. Smith, 2005). [Reduce risk by developing better evaluation methods, see my paper in the annex, to include observations that are frequent and in many different circumstances, such as lunchroom duty, parent-teacher conferences, club sponsorship, collaboration meetings, individual tutoring after school, etc see pg 201 for more examples. Everything on the essential task list should be evaluated. If it is essential, it needs to be monitored. A teacher grades a student on all aspects of the curriculum, so it only makes sense that teachers should be evaluated on all aspects of their performance (Smith, p 9) Just as you can't judge a Soldier simply by his marksmanship, you can't judge a teacher by only one aspect of their. Some may feel that this decreases predictability because knowing the one day and time of a formal observation is pretty predictable; but knowing that all observations may be included in a holistic evaluation system is also a source of predictability by knowing the method and knowing that all observations count, but in relation]

*-other*

Teachers generally lack the support they need in the form of time, financial and other resources, professional development opportunities, and professional relationships (technical assistance and mentoring) they need to differentiate their curriculum and teaching methods to meet the needs of their diverse students in ways that are supported by research (Kame'enui, Carnine, Dixon, Simmons, & Coyne, 2002).

Nationalism, and the “contest for prestige and political influence” p7 lead to distrust (Goldman & Hardman, 1997).

“Some of the factors that are usually presumed to *reduce* distrust and conflict include: common culture, common language, similar racial characteristics, and similar social, political, and economic institutions. Conversely, when these factors are neither common nor similar, the occasions for fear, distrust, and conflict seem to multiply” (Goldman & Hardman, 1997, p. 105).

There are two “laws” that are part of the basis of distrust and insecurity. First is the “law of cultural conflict” which states that conflict occurs when people of dissimilar cultures (values) come into contact. The second is the “law” that perception is reality. People act on perceptions of the truth more than on shared objective understanding (Goldman & Hardman, 1997), and are generally predisposed to perceive that they are in the right, and the other party is wrong (my thoughts- verify with a source).

(Business perspective) The more complex the task environment of the organization (the external environment that directly imposed demands and regulations on the organization—customers, unions, etc.), the more there is a greater need for personal interaction to clarify and overcome mistrust. Part of what adds to the complexity of the task environment are the homogeneity of the task environment [are all students and parents white LDS], the stability of the environment [how fast the demographics are changing, likelihood of legal and administrative changes], the disruptiveness of the environmental inputs [complaints of a poor illegal Latina vs. threat of lawsuit from wealthy parents], the uniqueness of the demands [creating an IEP], the degree of difficulty of the demanded task [teaching sex ed vs. teaching arithmetic] (Dill, 1958)

*-lack of self-trust*

“CBMs [confidence-building measures] actually have two interlinked dimensions: creating self-trust and trust in others. Trust of oneself is a key factor in trusting others. If the party does not have confidence in itself, it will never be able to instill trust in others or trust others. All wars and hostilities arise from the very fact that a country feels cornered, isolated, and threatened, all boiling down to a lack of self-trust” (Shahandeh, 2003, p. 213).

[From the viewpoint of trust between teachers, students, and their (the student’s) peers: cite as evidence of the focus of trusts studies on teacher-child interactions, ignoring the administrator] Trust in oneself is tied directly to relationships with others, for we can

only understand ourselves in relation to how we perceive others understand us. This trust in ourselves also affects how we trust what we know. We all have knowledge based on our experiences, and we trust the knowledge that is validated by others and question the knowledge that is discounted by others. This also affects how we trust others (Raider-Roth, 2005).

The more or less we trust others, the more or less others trust us (Fairholm, 1994, 1997).

Having integrity and being trustworthy means different things to different people. Morally, each person must come to terms with what is honesty, and under what circumstances is it morally acceptable to break a promise or to lie (McKay, 2004).

*Facilitators.* [If trust is predictability and risk, then you build trust by establishing predictability and reducing risk- this can be done in a dyadic relationship even if the environmental context is low predictability and high risk]

The first wave- self trust:

The 4 cores of credibility:

- 1) integrity- are you congruent?
- 2) Intent- what's your agenda?
- 3) Capabilities- are you relevant?
- 4) Results- what is your track record?

The second wave- relationship trust:

The 13 behaviors:

- 1) talk straight
- 2) demonstrate respect
- 3) create transparency
- 4) right wrongs
- 5) show loyalty
- 6) deliver results
- 7) get better
- 8) confront reality
- 9) clarify expectations
- 10) practice accountability
- 11) listen first
- 12) keep commitments
- 13) extend trust

(S. M. R. Covey & Merrill, 2006)

How leaders build trust:

- 1) create an atmosphere and expectation of trust
- 2) take responsibility
- 3) clear intent- no hidden agendas
- 4) have org and employees best interest at heart
- 5) credibility- capability, credentials

- 6) consistent
  - 7) trust others
  - 8) share emotions
  - 9) confront without being confrontational
  - 10) admit when they do not know
  - 11) they have integrity
  - 12) use power positively
- (Bibb & Kourdi, 2004)

Build trust by:

- 1) being authentic
- 2) show confidence and compassion
- 3) have integrity
- 4) speak up for what they believe
- 5) listen to others
- 6) allow themselves to be influenced by others
- 7) know their facts
- 8) identify your power- understand what power base you are using
- 9) identify your skills- self-knowledge, not bragging to others
- 10) build self-confidence
- 11) repeat your personal PR message- communicate your strengths and contributions to others
- 12) find high-profile projects

13) get a mentor, be a mentor

(Hower, 2005)

Principals can build trust by removing poor teachers from schools by “counseling out” or through other procedures (Bryk & Schneider, 2002). [I suppose that make this claim based on equity theories of motivation that teachers want other bad teachers removed- but this action also increases risk to the remaining teachers- they now have proof (predictability) that the principal CAN get rid of a teacher, so they must now always question if they are next.]

Trust develops culture and is shaped by culture. Leaders have a need and an obligation to develop an organizational culture that promotes trust (Fairholm, 1994).

Leading culturally diverse organization is challenging, but a leader does not have to accept errors of cultural relativism- some cultural values are simply wrong or incompatible with certain organizations (bribery, nepotism, inappropriate discipline). The challenge of leadership is to build an organizational culture that incorporates the positive values of diverse cultures, but transcends all other cultures, such that the organizational culture is stronger than individual culture. The danger is alienating people who might perceive this as an affront to their culture. The leader must work to build understanding and trust and inclusion of each person on the basis of the shared values of the organization (Fairholm, 1994).

A culture of trust is:

- 1) shared values
- 2) shared mission or goal
- 3) open and authentic leadership
- 4) consensus not force
- 5) feeling of enjoying work
- 6) atmosphere of fun and enjoyment
- 7) desire to learn, not blame
- 8) Honesty and authentic conversations

(Bibb & Kourdi, 2004)

Two parties share a strong tie based on: p 22-23

- 1) amount of time spent interacting
- 2) emotional intensity in the interaction
- 3) extent of mutual confiding
- 4) degree of reciprocal services performed
- 5) frequent interaction
- 6) affection
- 7) history of relationship

However, adding a third party to whom both have a strong tie (creating a Simmelian Triadic Tie) greatly increases stability of the network because in a dyad, there is no majority, either agreement or disagreement, but with a triad, the ability to develop majority consensus influences the minority to “suppress individual interests for group

interests,” less likely to withdraw (and lose two strong ties instead of just one and be completely isolated), and a third person is always available to negotiate conflict between any two members. Adding additional members increases this effect slightly, but nothing in comparison with the jump in strength between going from a dyad to a triad

(Krackhardt, 1998, pp. 22-23)

The elements of a trust relationship are:

- 1) acceptance- of self, others, and the parameters of the situation
- 2) assumptions- personal views (world is safe/unsafe; hard data vs. soft data)
- 3) authentic caring- willingness to develop relationships (show interest in others and being open to them) and to serve others
- 4) ethics- morals, belief in what is right or wrong
- 5) leadership- predictability, consistency, cooperation, service orientation
- 6) individual character- expect trust, honesty, openness
- 7) predictability- consistency, confidence, actions based on truth (Fairholm, 1994, p. 106)

People discern the trustworthiness of others based on:

- 1) respect- sense that each person is important and heard
- 2) competence- usually judged by perceived ability to produce desired outcomes
- 3) personal regard for others- expressing concern for others beyond formal obligations
- 4) integrity- congruence between what is said and done (Bryk & Schneider, 2002)

“In all cases, however, the secret to change is to make sure that everyone has the support and the capacity they need to implement the change successfully.” (Sergiovanni, 2005, p. 94) [It appears that providing support, emotional and physical (aka resources), either builds or reduces trust, and is a key impetus for starting the reciprocal trust cycle. This is important in schools where resources are tight, and all a principal may have to offer is emotional support, making it that much more important.]

We also build trust in schools by helping students [teachers] trust each other. Some ways to do this are by first showing that we trust and respect all students, as students will emulate our example in order to align themselves with us, or will view the favoritism as a sign that the teacher cannot be trusted. Teachers can foster communication between students, teach them that diversity is acceptable, and by the ways teachers structure group work (Watson, 2003).

The strength of human relations in an organization can be gauged by examining dependency (how much reliance one has on another to complete one's own work), cooperation (the shared actions towards shared goals), and accommodation (how much personal change, voluntary or not, is made to avoid conflict) (Waters, 1978).

Policies that stress shared goals do a better job of promoting positive human relations than prohibitive policies, which become ingrained in the culture and are difficult to change [even after they are no longer valid] (Waters, 1978).

Qualities in people [orgs and institutions] that engender trust:

- 1) integrity- honesty, authenticity, openness
- 2) patience- duration of relationship
- 3) altruism- offer trust voluntarily out of caring and desire to serve
- 4) vulnerability- willingness to be exposed to risk
- 5) action- proactive, predictable, dependable [while we may not be able to predict how someone will perform a task, we can still predict and therefore trust that they will perform the task]
- 6) friendship- compatibility, shared values, credibility, comfort with others
- 7) personal competence- ability, expertise, [knowledge]
- 8) judgment- makes good, ethical decisions (Fairholm, 1994, p. 126)

ways to develop trust:

- 1) participation- shared experiences build trust. Allow followers to help in decision-making. [Participate in organizational process- teach a class, etc.]
- 2) helping- providing support builds trust
- 3) active listening- trying to understand the other's point of view
- 4) consistent leadership
- 5) make commitments
- 6) reward trust/ penalize distrust
- 7) do not abuse power as a leader

- 8) build cooperation and independence- showing others how to work together but to also take initiative (Fairholm, 1994)

*-predict up*

Discourage exploitation by making clear boundaries (Goldman & Hardman, 1997).

A leader can still work with someone who is not willing to trust by inviting them to work within the system anyway, by allowing them to express their concerns and suspicions, and by never providing justification for their suspicions [basically, work to build trust incrementally]. If an employee or even a leader simply cannot come to terms with the mission of the organization, it may be time for them to seek other employment.

Otherwise, they will become increasingly isolated and divisive to the organization (Farnsworth, 2007).

Ways to build trust include:

- 1) demonstrate genuine caring
- 2) participate- educational leaders should still find time to teach to remain grounded in the experience of the organization, and should also meet other organizational requirements, such as deadlines, meetings, research, [and professional development]
- 3) listen to criticism- not only listening, but creating an environment where people are comfortable voicing concerns to you, and not just through rumors

- 4) inform- fear comes largely from the unknown. Proactively sharing information, discussing problems, and making accurate predictions of the future reduce the fear of the unknown, building trust [reducing risk and promoting predictability]
- 5) credit freely/blame slowly- don't take credit for the work of subordinates, but don't scapegoat them either. Trust comes from [predictability] knowing one will receive a just reward or recognition, while being protected from punishment [risk] for honest mistakes. Intentional faults should be dealt with appropriately, but failings are best discussed in private.
- 6) Be calm, upbeat, and positive- part of the leader's burden is to bear the weight of uncertainty and troubles without passing on fearful emotions [but you still need to be honest and keep people informed]. The difference is in maintaining composure and a demeanor of confidence, which inspires others and builds trust [reduces fear of risk- "It's all gonna be OK."]
- 7) Be ethical- doing what is right, not just what is legally correct [will rogers- just because you have a right to do something doesn't make it right]. Even if someone encourages you to do something unethical, even they will lose trust in you [predictability, risk] because now they have to wonder if you will be ethical with them in future dealings.
- 8) Be accessible- giving people access to your soul, not just your office. People will generally not confide in people they do not know. [builds predictability through knowledge]
- 9) Work with spirit- you don't have to be religious to invoke a sense of higher purpose, especially in education

10) Build consensus- [mobocracy] or even democracy [direct voting- republicanism?]

do not work well in an organization, because they always create winners and losers. Building consensus is having an environment and a process where everyone has a voice, and does not have to agree, but simply be satisfied enough not to impede the final decision. This means a leader must be willing to allow discussion to continue, and even respect contemplative silence, until there is a solution that everyone can agree to at least not impede. (Farnsworth, 2007)

Teacher credibility is shown through:

- 1) expertise- demonstration (not mere possession) of the skills and knowledge the teacher aims to share
  - a. command of the information or skills
  - b. Ability to field questions
  - c. How well they respond to unanticipated events (computer crashes, etc.)
- 2) Experience
  - a. With the skill, especially in vocational skills
  - b. With teaching, ability to draw on teaching experience to explain why using different instructional practices
- 3) Rationale- explaining to students the reason for decisions, practices, and evaluation methods

- 4) Conviction- when students feel that it is important to the teacher that they understand what we are trying to teach them
  - a. Charismatic presentations
  - b. Individual feedback and attention
  - c. Taking time to review and reinforce (Brookfield, 2006)

It is not necessary for students to like teachers, just that they trust them. Trust is built by:

- 1) congruence- parity between our words and actions
- 2) full disclosure- making plain the “criteria, expectations, agendas, and assumptions that guide her practice” p69. Students assume teachers have agendas and expectations and sharing them, even if they do not agree, creates predictability, whereas refusal to share or denying their existence creates unpredictability and risk.
- 3) Responsiveness- showing students that you want to teach them in the best way for them
  - a. Constant assessment
  - b. Discussion of how assessment is shaping teaching strategy
- 4) Personhood- helping students sense your humanity
  - a. Share experiences with the subject matter (Brookfield, 2006)

Studies indicate that businesses in Britain over the past 20 years have recognized the importance of continual development of managers to improve the organization, and have devoted greater resources to manager development training, with organizations that

devoted the most effort generally seeing the greatest positive outcomes. This development has been extended to increasingly lower levels of management, but generally does not extend to line managers (Thomson, Mabey, Storey, Gray, & Iles, 2001). [Schools tend to focus on “staff development” as a tool to improve teachers, but rarely to improve administrators. This communicates an assumption of mistrust in the competencies of teachers, when development of administrators could likely bear tremendous gains in the organizational performance of schools. At very least it could help boost the confidence (trust) in the competencies of the principal, first based on the expert power of training credentials, and second by the experience in improved leadership.]

10 Essential behaviors of managers includes: “Merit your employees trust. Admit your errors, don’t tell lies, and if you cannot keep a commitment, explain why.” (Tagiuri, 1995, p. 11)

Discourage exploitation by making “trip-wires.” Example, US troops left in Europe and Korea after cold war, not sufficient to win, but by attacking those nations, USSR would be attacking US also, encouraging US response (Goldman & Hardman, 1997).

Discourage exploitation through preemption- offense is the best defense. Counter opponent before they can strike, but tends to reduce own perceived legitimacy among others (Goldman & Hardman, 1997).

Discourage exploitation through publicity- spread good and/or bad information about opponent (Goldman & Hardman, 1997).

Discourage exploitation through “saber-rattling and gunboat diplomacy” which is intimidation through a show of force (Goldman & Hardman, 1997).

Discourage exploitation through arms race (Goldman & Hardman, 1997).

Methods to promote political trust include: negotiating profitable transactions, raising the cost of betrayal, systematizing conflict resolution, developing systems of institutionalized trust, and collective security agreements. Collective agreements are mutual assurances of protection among all parties, not just alliances of some for protection against aggression of others (NATO, teacher’s union, etc.) (Goldman & Hardman, 1997).

Being consistent in praising success, even partial success, and reprimanding failure clarifies expectations, increasing the sense of personal security and confidence, allowing for better personal performance (Blanchard & Johnson, 1982).

“The leader has got to engender a feeling of trust in his subordinates; they have got to trust him or her. That’s how you build a cohesive unit—trust between the leader and the led. It comes from the confidence the subordinates have in the competence and character of the leader, in his ethics, in his integrity. The troops pick up on all that stuff right away,

and they can spot a fake instantly” –LTG Daniel Christman, 55<sup>th</sup> Superintendent of USMA West Point (Ruggero, 2001)

Organizations that establish internal guarantees build cohesiveness through trust (predictability). Internal guarantees offer a specific promise [I will be on time for staff meeting], the promise must be meaningful to the recipient [other teachers value the principal arriving on time and not wasting their time], the payout [penalty] must be sufficient to motivate compliance [if I am late, I owe everyone a soda, or I have to sing a silly song, or give you time off to compensate for the wasted time, etc], and the payout should be disciplinary, not punitive [humiliating people is not the intention]. Using internal guarantees might not work well in organizations with a lot of complex relationship problems- there needs to be at least a little spirit of cooperation to begin with (Hart, 1995).

Leaders who constantly make policy exceptions for people (out of a need to be liked) reduce predictability, lower morale, and cause subordinates to question where they stand in the organization and to feel powerless (McClelland & Burnham, 1995). [This was a business setting, so subordinates may be more results oriented than teachers who value results & affiliation]

*-risk down*

“All of us are vulnerable when trying something new, and we need to be assured that mistakes will be accepted and that support will be there.” (Sergiovanni, 2005, p. 94)

Giving up some “ability to inflict damage on the other” promotes trust, as it reduces fundamental concern for security (Goldman & Hardman, 1997).

Trust is shared between members of ‘at-risk’ communities (lower-SES) because people recognize similar circumstances, challenges, and values in each other; however, there is a greater need to renew the trust on a continual basis through interaction (K. F. Evans, 2004).

Development and training exercises that are centered around ‘real-life’ activities requires real commitment and therefore builds trust, as opposed to development exercises that are artificial and the learner is distanced, physically and/or psychologically from their daily experiences. Using ‘real-life’ tasks also removes some of the suspicion that the scenario was manipulated by the instructor. Some strategies (p 334) for overcoming this include integration (e.g. coaching, on-the-job training, job changes, special assignments), taking learning to the job (e.g. projects, learner centered debriefings), taking the job to the learning (e.g. clinics, problem definition sessions, identifying a real problem in the organization as the topic of the training session), creating a range of activities within the learning event (e.g. modules, choices, optional classes, all allowing the learner to select the training that is best suited to their needs), and creating job based development activities (e.g. change opportunities, experimentation, allowing learner to apply learning to job) (Binsted, Stuart, & Long, 1980). [Staff development initiatives that are grounded in the reality of the school will help teachers to become more committed to personal

development and the principal as the facilitator of that development, whereas non-contextual training distances the teacher from their roles.]

Continual communication is key to building trust, especially when backed by actions to demonstrate resolve and commitment. Examples- Reagan used harsh rhetoric and built up military, but also made incremental gestures of trust to the USSR. Sadat of Egypt was only able to initiate the peace process with Israel and between Israel and other Arab nations only after proving his resolve to them by participating in the Arab-Israeli war (Goldman & Hardman, 1997).

Build trust by promoting open society- no secrets and free flow of information because “information tends to reduce anxiety” p9 It also saves the resources expended to spy and obtain info that is faulty at best (Goldman & Hardman, 1997).

Promoting understanding of gains and losses from exploitation of the other party builds trust and cooperation, especially when parties understand how little they have to gain and how much they have to lose from conflict (Goldman & Hardman, 1997).

Breaking up large problems into multiple smaller ones promotes trust. It is difficult to get people to agree on everything all at once, but it is possible to make small gains, building trust, that will lead to further gains (Goldman & Hardman, 1997).

Build trust through unconditional and genuine caring. Caring for other must not depend on reciprocity, even if we do justifiably hope for a measure of reciprocity. When others sense that caring is only based on the expectations of reciprocal behavior, then this fosters a sense of mistrust and feelings of being manipulated and used. [It is unethical and emotionally abusive to say or imply that you will only love someone if they...do x.] In order to care for all students, a teacher must learn to look past the behavioral manifestations and view the student as a person of intrinsic worth that longs for the same things the teacher does, love, support, and acceptance. To do this, a teacher must invest time in getting to know the student as an individual [which of course is difficult when a teacher under so-called “productivity” models have 40 students in each of seven classes a day over the course of a forty year career. But this only emphasizes the need to consciously try to personalize the relationship with each student, because so many other won’t]. It is also important to get to know the families of students. [This not only helps give you an understanding of the level of trust and acceptance in the home, but also shows an interest in things that are of value and interest to the student. Principals should, without overstepping the bounds of propriety, seek to develop bonds with the spouse and family members of each of the teachers. This is not merely an act of patriarchal or matriarchal dominance, for the principal should never seek to exert influence over the family members or the teacher through the family members. The development of bonds with the family of a teacher strengthens the overall trust relationship that is based on the expressions of genuine caring.] This intimacy develops best when time is spent outside of instructional time in developing relationships [such as recess, lunch, or after-school clubs] because that removes the suspicion of ulterior motives. [However, the dark side of

this is the potential for over-attachment, reinforcing dependency, favoritism, or other more pernicious relationships between teachers and students] [This principle may be extended to the principal-teacher relationship by principals seeking to spend time getting to know teachers as people, and not merely as employees. This is entirely possible, even with the strictest fraternization policies. Even in my role as a tank platoon leader, I could get to know the people in my platoon- their hopes, dreams, talents, desire, anxieties, and families, without expressing favoritism or the need for them to return my genuine concern. Faculty picnics and other bonding social events are important as a group, but individual time is important as well. Principals should seek to spend time talking with their teachers, not just about school and students, but about life in general. Talking about the non-teaching goals of a teacher during pre- and post-observation conferences is an excellent time to show that the relationship is more than one-dimensional. But this expression of caring and concern must extend beyond “scheduled” interactions. Unfortunately the culture in many schools has deteriorated to where any attempt to establish personal relationships is seen with suspicion and derision.] Special attention should be paid when trying to build trust with students [teachers] from a different cultural or ethnic background, as there may be additional culture norms that interfere with building the relationship, such as cultural perceptions of the culture or ethnicity of the teacher [black students in a ghetto may have been taught their whole lives not to trust white people] [Also some cultures have boundaries on social interaction. In arabic culture, it is expected that one will develop a personal relationship with someone *before* there is any negotiation of professional relationships. However, it is not generally acceptable to make specific inquiries to a man about his wife or children, especially

female children. Questions should be limited to generalities- ‘How is your family?’ – until the relationship deepens and the person indicates a willingness to speak about their family members.] Trust is also built by explicit communication of our genuine concern- we must tell people we care about them, and not simply hope they understand our implied concern. This verbal expression must be consistent with our behaviors. We build trust by sharing information about ourselves [which shows that a leader or teacher is indeed a person with like sensibilities and emotions] and by ‘doing nice things’ (p 49) [service] and by doing ‘fun stuff’ (p 52) [levity disarms mistrust, shows a human and humane side of our character]. It is not appropriate, however, to use these acts of service and fun as bargaining chips for future compliance [if you want me to do nice things for you I the future, you have too...] as this is again coercive in nature and only feeds perceptions of mistrust and manipulation (Watson, 2003).

Trust is essential to the performance of schools. A way to increase trust in schools is to increase trust between teachers, principals, students, and parents by reducing class and school sizes. The trade-off in specialized instruction is made up for in the personal attention to needs. Small schools will do no good unless they have the authority to make decisions to best suit the needs of students [Not only must the public trust schools, but principals must trust teachers]. (Meier, 2004)

Social capital is a real source of power and wealth, and is based on the goodwill and trust between actors. Conflicting studies of governance structures still agree that the lack of

perceived legitimacy and transparency in governance produces mistrust, and is a liability, reducing social capital (Preston, 2006).

Organizations would have less problems, legal and relational, if they focused on ethical, values-based behavior [such as trust], instead of merely complying with rules and regulations as a substitute for ethics (Daly, 2006).

A study in the US and England of how taxi-cab drivers decided who to stop for was based on an assessment of trustworthiness/ risk that was colored by the drivers perceptions of what kinds of people were untrustworthy. They found that drivers deemed more trustworthy those people they perceived to be of less risk, namely female, white, adult, alone, wealthy/professional, known, same religious background, same ethnic background, self-absorbed (vs. inquisitive), candid, and friendly (Gambetta & Hamill, 2005). Taxi drivers have to make snap judgments based on immediately observable characteristics and behavior. This illustrates some of the underlying assumptions people communicate about their trustworthiness through their appearance and behaviors, and how people instinctively makes assessments of trustworthiness, which then form the basis for future development. Educational leaders are immediately assessed with regard to their trustworthiness by the teachers even before they meet. The leader then needs to consider 'image management,' being conscious of how others perceive dress and mannerisms. The leader must be aware of the possible perceptions others may have already formed of him in order to know how to build the relationship of trust.]

*-resolve work-family conflict*

Working women and lower-SES minorities experience the greatest conflict of interest between the workplace and family duties. Employers can reduce this conflict by:

- 1) helping employees find and pay for child-care
- 2) provide job flexibility to access child-care [pick-up and drop off times] and to meet special circumstances
- 3) create an organizational culture that views the welfare of employees and their families as central to the organizational planning
- 4) assist in the development of community-based child and adult-care services

(Fredriksen-Goldsen & Scharlach, 2001)

[These are the groups education relies on for teachers, but we have ample evidence that they frequently leave education to raise families. We can build trust by addressing these concerns (increase predictability and reduce risk), and boost retention at the same time. Incorporating families in school socialization communicates the value of supporting families and viewing employees holistically, not just as salaried cogs in a machine. Many teachers choose the profession because of the work schedule coinciding with their child's school schedule. School districts could easily provide free (or extremely reduced cost) day-care/ preschool for the children of teachers at a cost lower than the opportunity cost of losing an experienced teacher and expenditures on recruiting and retraining. Most school districts already have the personnel, expertise, facilities, and resources to support this if they wanted to. For example, teachers that wanted to spend more time with family could instead be offered part-time employment in the district child

care program. This would allow teachers, who already have training in child care and development the opportunity to temporarily rotate out of their regular teaching assignments (perhaps they just need a break!) without sacrificing tenure and job security. The day care system could be self-sufficient by charging for other local children. The military and many private corporations provide this benefit. Military day-care costs are progressive based on pay-grade, helping it be accessible to lower pay grades that are more likely to need it. ]

Even though parents can recoup a portion of the cost of child-care through child-care tax credits, the initial cost of the child-care must be within the reach of the employee until they get the once annual tax refund, if they earned sufficient wages to have to pay taxes, [which may not be the case for single mothers in education] (Gornick & Meyers, 2003).

The primary concerns of childcare are access (what is affordable, available) and quality (Gornick & Meyers, 2003). [School district provided child care answers both of those concerns.]

Making public preschool free (and mandatory??!!) helps prevent inequalities in access, but does not fully address the ethical concern of whether it is best for a child to remain at home and be nurtured by its mother, versus beginning developmental education earlier and allowing the mother the ability to earn a wage to support the family (Kagan, 1986).

[Quote Family Proclamation- role of mother to stay home and nurture, but individual circumstances require individual adaptation. Plus, many women no longer share this view, so might as well help them stay in education instead of other employment.]

Women shoulder an unequal burden for care of family members, direct and extended. Policies of unpaid leave like FMLA, while a step in the right direction, unfairly disadvantage women because only those women with husbands who make a sufficient salary to overcome the loss of the woman's salary really have access to taking the unpaid leave (Gerstel, 2000).

Working women shoulder an unequal burden of family care and household chores (Hochschild & Machung, 1989).

Single mothers, particularly in rural and remote areas, do not generally have the support of extended family members to provide child care. They are usually forced to make other, less than ideal arrangements (Nelson, 2000).

US society, based on individualism, views work-family conflicts as personal problems, ignoring the fact that society creates the problem by limiting choices. The work-family conflict strikes at the root of the need for identity (Blair-Loy, 2003).

Studies have shown, with a few contradictory exceptions, that employers providing family care policies like flexible schedules, child-care services, and paid leave and

increased employee loyalty, increases in individual performance and volunteering for extra work, reduced turnover intentions, reduced absenteeism, increased commitment, organizational productivity and organizational performance (Kossek, 2005).

Org culture barriers to providing assistance to overcome work-family conflicts are:

- 1) quantity of time physically present is equated with commitment [even if presence isn't productive]
- 2) managers believe employees must be present for them to supervise and control them
- 3) having a family is seen as a personal choice, so employer has no obligation to support

(Bailyn, 1997) [All of these barriers fundamentally result from trust issues.]

Work-family conflicts could be ignored previously because they were primarily a phenomenon of lower-SES families, but the rapid increase of dual-worker households and single-parent households makes work-family conflicts a problem for all SES classes.

Only leadership that overcomes traditional climates of mistrust between employer and employee can help find practical solutions (Googins, 1991).

*-empowerment/ shared risk/ giving trust*

(Business perspective) Worker empowerment is a response to the increased complexity of the workplace and the need for greater individual competence (Heizer & Render, 1999). [worker empowerment requires a trust relationship]

“The purposes of schools, the nature of teaching, and the expectations for success are becoming increasingly complex. *As a result, continuous learning is more important.*

“As complexity increases, people become more interdependent, looking to each other for support, and are required to pool their intellectual capital to be successful. *As a result, learning together and working together is more important.*

“Complex purposes and complex settings require that problems be solved and decisions be made by those closest to teaching and learning as they create their practice in use. *As a result, leadership distributed throughout the school and school district is more important.*” (Sergiovanni, 2005, p. 68)

As organizational complexity increases, so does the need for trust, in order to allow for the differentiation of specialties and the interdependence of members. However, this also makes trust more difficult “as it can no longer be based simply on tradition or personal acquaintance” (P. S. Adler & Heckscher, 2006, p. 20)

“Throughout the production and distribution system, the topics of employee involvement and empowerment, leadership, communication, and team development are all crucial for maximizing productivity opportunities (Heizer & Render, 1999).

Military leadership, while still holding a place for autocratic styles, routinely practices extreme forms of decentralized leadership that makes even the most liberal business leadership models pale in comparison (Ruggero, 2001).

A principal demonstrates “faith” or trust in teachers by: 1) believing (“holding the attitude towards her”) that the teacher really desires to do well and will welcome assistance in that, 2) by permitting the teacher to exercise their own judgment (ex. Letting teacher hold class over when stopping at the bell would ruin the learning that was occurring), 3) by permitting initiative (ex. Form of torture is to put prisoner in a box where cannot lie or stand fully, but is uncomfortable in between. Likewise, students and principals will not let a teacher “lie down on the job,” but principals must not impose restrictions that prevent a teacher from standing at her true height), 4) by “keeping her to her ideals” (not letting them be cynical, helping them believe in themselves and in the importance of helping children) (Rhodes, 1924)

Administrators nurture reflective teachers by supporting their professional development and allowing them to take risks and try new strategies if they can show the new strategies are sound. Principals should facilitate, participate, and celebrate with students and teachers and provide encouragement. p17 (Eby & Kujawa, 1994)

“Teacher empowerment means that teachers have more opportunities to make choices and decisions, a necessary ingredient for reflectiveness. For without the right and responsibility to make decisions, reflecting on the way to improve one’s teaching and improve the lives of one’s students would be fruitless” p321 (Eby & Kujawa, 1994)

Along with allowing subordinates latitude in decision-making, or “empowerment,” comes the obligation to use their shortcomings and failures as a positive developmental opportunity (Ruggero, 2001)

“Two additional virtues can help build trust in schools, subsidiarity and mutuality. These values can be expressed as principles. The principal of *subsidiarity* that every member of every society and every institution in that society should be free from excessive intervention, circumscription, or regulation by the state or any other larger institution. This principle places faith and responsibility in local rights and initiatives... Though higher levels have a right to provide policies, these policies should not replace the judgment of principals, parents, and teachers. Empowerment of this kind, when coupled with the reciprocal role responsibilities... builds trust.

“The principle of *mutuality* states that interdependence in the form of mutually beneficial associations characterized by dignity and respect among people, among different institutions, and between different levels of government should characterize their relationships. This principle, too, places faith and responsibility in local rights and initiatives but sees them as integral parts of a larger community where interests from all levels of this larger community come together on an equal footing. Mutuality depends on a level of intimacy between the elements that is characterized by trust and respect. Mutuality also depends upon parity. When people are brought together in a school under the principles of subsidiarity and mutuality, trust grows.” (Sergiovanni, 2005, pp. 94-95)

Conflict in educational organizations are generally due to the complex set of demands imposed by the numerous interest groups (school leaders, government, parents, students, business, teachers, etc.) whereas a business can focus primarily on customer satisfaction and satisfaction of its own internal goals. But even businesses have found that reducing a person to a quantification of how much they produce decreases satisfaction, and therefore production. A focus on human relations in business has increased satisfaction and productivity. However, schools, [which should be organizations focused on human development] feel the external pressure to “produce” and focus on meeting these external requirements at the expense of human relations within the organization. You cannot demand an increase in productivity while at the same time imposing restrictions that prevent the person from using all of their capacities to produce greater results. The end of such systems is to reduce education to the lowest common denominator by restricting teachers to teach the same material in the same manner, all in the name of equality (Waters, 1978).

Schools, because of their size, cost to taxpayers, and the importance of their function in educating our youth have increasingly been the focus of implementing Management by Objectives (MBO) strategies. MBO is an evolution of scientific management that recognizes the importance of feedback from all organizational members in developing clear organizational objectives and then dedicating energy and resources to attaining those objectives. [While this seemingly straight-forward business approach has been forcibly superimposed over schools it has been done so incorrectly by emphasizing objectives (mandating learning outcomes) while ignoring the all-important process of

developing those objectives and working to attain those objectives]. MBO research has shown that participative (but not permissive) leadership styles bring out the best results in MBO practice, because autocratic imposition of objectives and bureaucratic controls prevent the participation necessary in formulating the best objectives. These leadership styles also work against the identified best practices of delegation, permitting mistakes, keeping policies and procedures minimal and flexible, providing meaningful rewards, and allowing the greatest degree of autonomy possible at the lowest levels possible. [Again, imposing objectives on teachers without trusting them to adapt their practices to meet the objectives hamstrings the school. It is already bad enough that teachers (and even principals) are no longer trusted to be part of developing the learning objectives.] (McConkey, 1983)

There are four ways to help build relational trust in schools:

- 1) help children locate their voice- provide an environment where they can explore their understandings and share them
- 2) listen to child's voice- it does no good to help a student find his voice only to squash it by indifference. Teacher's must attempt to hear what a child is saying in the context of the student's level of understanding. A way to build this ability is for teacher's to reflect together about students they share, which allows them to identify traits in students that other teachers see that they may have missed.
- 3) Creating regular, dependable, and responsive practices- teachers must find appropriate ways to respond to student's voices

- a. Shared inquiry- let students help develop curriculum
  - b. Giving time for students to express to others what they have learned
  - c. Allow for differences in approaches to problem-solving
  - d. Shared reflections on learning and the learning process
- 4) Create learning environments that support teachers ability to know their students
- a. Class size
  - b. Scheduling (length of class periods)
  - c. Participating with students in arts and PE and other areas normally left to specialists
  - d. Confronting diversity issues (Raider-Roth, 2005)

Teachers are the most likely to know about the needs of their students, but the least powerful to make many decisions about school structure, etc. The culture of standardization directly threatens the ability of teachers to build the relationships essential for learning (Raider-Roth, 2005).