

“Humans are the only species who is not locked into their environment. Their imagination, reason, emotional subtlety and toughness, make it possible for them to not only accept the environment, but to change it”

Jacob Bronowski

THE PROCESS of BUILDING RELATIONSHIPS

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This article was drawn from some of the books I have written that have looked at culture, community, and social capital. It directly explores the process of relationship building and recommends 6 key steps in how social capital is built and sustained. If you are interested in a better understanding of social capital and community engagement more articles, information, blogs and the like are available at www.alcondeluci.com

The Metaphor of a Bridge

The challenge of social capital is best understood when thinking of the concept of a bridge. Bridges are interesting structures as they blend two important notions, the simplicity of connecting two points, and the complexity of the engineering necessary to make the connection. This blending is clear when you look at the challenge of seeing the reconnection of people to community. The challenge is simple as we try to find ways for people, who are disconnected, to be reunited, and then develop relationships. The complexity is in making this happen.

A vivid example of this is when the change agent looks at the inclusion of people with disabilities back to the mainstream of the community. To understand this example however we must appreciate the powerful forces of exclusion that precede the challenge. That is, historically people with disabilities have been perceived out of a micro model of deficiency and dysfunction. In my books, Interdependence: the Route to Community (1991, 1995) as well as Beyond Difference (1996) the effects of the micro model and the stigma of difference that have created formidable cultural realities leading to community devaluation are explored. Last, key strategies and actions are covered in Social Capital: The Key to Macro Change (2014). In these books I make the point that the micro

treatment model has resulted in people with disabilities being seen in the context of inability, problems or incapability.

With this metaphor of a bridge the change agent can think about the individual with a disability on one side of reality, and the community, where relationships are found on the other side. The goal for rehabilitation is to assist the person with the disability move from being excluded on the one side to joining the community at large on the other side. In this example, the gap between the person and the community can be represented in the problems or deficiencies the person is seen as having.

When considering this metaphor it seems clear that the problem or the reason that the person with a disability is off set from community is due to their differences, disability or perceived problem. Given this reality the micro model suggests that the best way to get people from one side of the illustration to the other is to focus the problem or in this case, the disability. In most human service programs this is exactly how the issue of inclusion is addressed. That is, conventional wisdom (the micro model) says that we try to attack or mitigate the differences so that the person can be more easily included into the community. Indeed, in my previous writing I explore this medical/micro model approach in much greater detail. This conventional approach is a linear and microscopic approach to the inclusion of people with disabilities. It suggests that if we can fix the problem, we can more easily get the person included. The major target for change is the person with the difference.

Although this approach has been practiced for years, in essence it has not led to real community inclusion, or the creation of important relationships. We have moved people “into” the community but not really helped them become “of” the community. To continue to position the person with the disability as the problem and to try to change them is to chase the wrong butterfly. This is not how relationships are formed.

Rather than to put emphasis on the person and focus attention on to their differences, I am suggesting that we re-think that approach. Indeed, consider the example of a disconnection between two points. That is, much like the idea of a bridge, if you find yourself at point A and you are interested in getting to point B, but there is a river in your way, one might see the river as a problem. To this end, we might seek out help from an engineer as to how we might mitigate or get rid of the river so that we can pass to point B safely.

In some ways this is how the micro model frames the problem of inclusion for people with disabilities. It suggests that the way to get people included in the community is to fix the problems they have. That is, fill in the river!

However, when we use the metaphor of a bridge, the challenge changes from seeing the river as a problem to thinking what other ways we might safely pass over. Obviously, the focus turns to what it might take to build a bridge. In this shift of thinking, the river is not a problem, but a reality to be addressed based on the strength and stability of the shorelines where we plan to anchor the bridge. Consequently, the more important factors

are not the problem posed by the river, but the strength that can be garnered to build the bridge.

To this end, to help people create real relationships follows this metaphor of a bridge and demands that the change agent think about six critical steps. These steps go contrary to the micro model and in many ways are how the human service system relates to people with disabilities. To my way of thinking, however, the macro approach is the only way we can get people truly included in the community.

Six Steps to Meaningful Relationships

When thinking about how any new person can develop important relationships the following six steps should be present. As we explore these 6 steps keep in mind how they may have worked for you as you have attempted to build, develop or nurture any of the important relationships in your life..

Step 1 – Find the Passion or Point of Connection – The Cultural Profile

As with our bridge metaphor, finding the key points of strength and passion is the first step to relationship building. To build a strong bridge we must have a solid foundation to assure the bridge will be safe for passage. For the passage of people into the places where relationships are found require the same strength. To this end we must identify all that is strong or good about the person we are supporting in the relationship building process.

In many cases people know their passions and interests and are quick to tell you if your bent is toward looking for the positives. With other folks you have to dig. In the work I have done with my former agency, CLASS, we often met folks who have been so sheltered or inexperienced that they did not readily display their passions. Some people have been so devalued that they cannot seem to find their passions at all. In these types of situations, we must give the time and space necessary for people to identify those points of connections. This only happens when people feel valued and respected. It also happens when we welcome and include those who have a history with the person help uncover the passions. Families or other relations have been invaluable for capacity-building work.

When you really think about it, and if you are a parent, this process is the same approach we try to use with our children. One of our primary efforts as parents is to discover the interests and capacities of our children so as to connect them to communities that celebrate those same interests. Often this is a discovery process. This reality can be realized when you clean out your garage. As you find and discover old bikes, cameras, hockey sticks, baseball bats, ballerina tutus, , and musical instruments, you realize that these are the relics of the parenting discovery process. All these items represent potential interests related to your children. Ones that resonated for our children created the steps to

community for them. Others became artifacts to our anthropological process for community inclusion.

To manage this process, I recommend that we use a “cultural profile interview.” This tool examines a myriad of interests and gives a start point in the community engagement agenda.

Step 2 – Find the Venue or Connection Point

In relationship building, once the change agent has identified the positive capacities for inclusion or incorporation through the cultural profile, the next critical step is to find a community venue that corresponds to the individual’s interests. Quite simply, finding the setting where the person might be accepted sets the stage for engagement in meeting new people.

By venue or connection point I am referring to the viable meeting place for the person. With ideas or products, the change agent can think in the conventional framework of a marketplace. That is, if you have developed a product that is best suited for accountants, your potential marketplace would be with the fiscal offices of a corporation or with an accounting firm. This, or similar marketplaces offer the best possibility that your product will be understood and, hopefully, purchased.

If your goal is relationship building, the venue and connection point has a clear importance. If you are looking to find a framework of new friends, you have a much better chance of connection if you take a hobby, passion or capacity and join up with others who share that same passion. A good and easy way to examine this is at the website, www.meetup.com. This interactive site will allow you to identify your interest, and your locality, and then introduce you to a variety of clubs, groups, or associations that correspond.

Regardless of situation the bold fact is that people gather. They gather for all kinds of reasons and interests. For every capacity or passion there is a place that people gather to celebrate these passions. Once we get over our habits of segregation and congregation, we can come to see that these places are ones that offer a wonderful start point to new relationships. In these gathering places we can find the key to community and the dispensing of social capital and currency.

To address this challenge directly, I recommend that a “community mapping process” be conducted, where clubs, groups and associations, especially ones that correspond to the cultural profile, are identified and captured in a database.

Step 3 – Understanding the Elements of Culture

Once we identify the community setting through the mapping process, the key elements of community expectations are critical to understand if we are going to help people build more relationships. These elements include:

1. **Rituals** – These are the deeply embedded behaviors of the culture that the members expect others to uphold. These behaviors can be formal actions or symbolic activities that members just pick up. A vivid example here for me was the rituals of my college fraternity. After spending the time pledging, we were introduced to the formal rituals that were expected of each brother. After spending a few weeks in the fraternity, I also began to pick up the informal rituals that were specific to those of us who were members at the time. In some ways the formal rituals are ones that live beyond generations because they have been deeply sanctioned. The informal rituals are the ones that are developed by the current cohort and are generational in nature.
2. **Patterns** – As we stated before, the patterns of a culture refer to the movements and social space occupied by the members. Patterns are captured in how the members relate to each other as they go about the business of the culture. Patterns almost always revolve around the territory occupied by the members. As territorial animals we are very rigid and defensive of that which we feel we have laid stake to in joining the culture.
3. **Jargon** – This relates to the language, words, expressions and phrasing that members of the culture use to describe or discuss that which they hold as important. Often these words might be technical or very specific to the cultural theme. Other times the jargon might manifest in sayings or expressions that are not technical, but are widely understood by other members and become important to the exchange of the culture.
4. **Memory** – This refers to the collective history of the culture. The memory is honored in formal ways by producing yearbooks, annual reports, and other official documents or celebrations that chronicle the actions of the culture. Other types of informal memory also happen within culture by the weaving and telling of stories or anecdotes. Both of these approaches create a living history of the culture and establish the bond that causes members to want to continue the work of the culture. Memory leads to community wisdom.

Step 4 – Finding or Enlisting the Gatekeeper

The fourth step in relationship building revolves around the gatekeeper. The only way new people can successfully enter an existing community is when they are introduced and endorsed by a viable member of that community. A gatekeeper is an indigenous member of the community who has either formal or informal influence with the other members of the culture. These gatekeepers can be formally elected or selected leaders, or they might be one of the members who everyone can count on to get things done. Further, the gatekeepers can either be positive or negative, assertive or unassertive about the person being introduced.

These gatekeepers are powerful because they transition their influence to either accept or reject the person attempting to enter the community. This transition of influence is the first step to the inclusion of the new thing into the culture. The mere fact that the gatekeeper likes or dislikes the idea is enough to sway other members to their side. Remember, 60% of the membership of any community is usually neutral (or slightly on the negative side) on issues. The gatekeeper uses their power and influence to persuade others to follow their lead. The assertive gatekeeper will readily offer their opinion, the unassertive gatekeeper is more subtle and must usually be asked.

To effectively shift a culture to accept something new requires that the change agent identify and then enlist a positive gatekeeper to facilitate the passage. This is simple, yet complex in how it plays out. On the one side we know that gatekeepers are a part of any culture or community. We know that 20% of these gatekeepers are positive people interested in taking risks to promote things they feel good about. We know that when the gatekeeper endorses a new person the other members observe this and open their thinking to the same. We also know that the more enthusiastic the gatekeeper is to the new person, the more apt others are to do the same. All of this makes sense when we think about culture and community as it revolves around the sociological principles of social influence theory and value-image juxtaposition.

Finding and enlisting gatekeepers can be tricky business, but it is an essential ingredient for prompting acceptance of a new person. Change agents must learn as much as they can about gatekeepers to enhance their effectiveness.

Step 5 – The Skills of Friendship

Once the person is accepted and becomes a player in the new community, the challenge turns inward. That is the person must now display not only the rituals and expected aspects of the culture, but must also begin to demonstrate the behaviors that we look for in friends. If you think about friendship there are some basic aspects that are part and parcel. For example, in your friendships important variables are:

- Agreeable – we like people as friends who are positive and agreeable. We look for people with an “up” attitude.
- Flexible – Life is full of bends and twists. To this extent we want to be around people who can bend and flex.
- Available – Certainly we want people for friends who are available to be connected to us. This is not to say we want undivided attention – only that we expect some access to those we call friends.
- Listener – Because friendship is predicated on communication, we want friends who can listen.
- Non-demanding – We want our friends to not press us too much. Certainly we want some critiques from our friends, but we get uncomfortable when there are too many demands or pressures.

- Similarity – Although we might be open to diversity, with friends we want some basic similarity. We are attracted to people who want the same things as us.
- Interested – Most of us shy away from people who do not seem interested in us and only talk about themselves and their lives.

As we think about supporting people to build more relationships, we can think about these things and offer some coaching or role-play to help people begin to actualize the skills of friendship

Step 6 – Deepening Relationships

Building initial friendships is a start in the social capital framework, but the real value and benefits happen when relationships deepen. In the sociological parlance this happens when relationships move from bridging to bonding. When we meet people and begin to engage with them, we benefit, but the more important elements of friendship unfold when we become more bonded with the person. This is when we can really count on the friend to be there for us in good times and in bad. These deeper relationships transition to a more covenant level.

The best way to understand a deepened relationship is to think about those people in your life that you hold close. For these relationships, what are the indicators or variables that stand out. In thinking about this with colleagues, some of the variables identified are:

- Trust – These are the people you know you can count on.
- Love – When we think of these deeper relationships, we move closer to love.
- Safety – We know we are safe and secure with these relationships.
- Intimacy – Here we know we can divulge secrets and they will be safe.
- Regularity – You want to spend more time with these people.
- Sincerity – You know you can count on these people.
- Sharing – Here you know you can share freely.

Certainly, there is more that can be said or thought about in this level of deeper relationships, but suffice it to say that here is where the real value of social capital lies and that when we reach this level our lives move from good to great.

Conclusion

These 6 stages are the stepping stones to community success. They certainly relate to all of us as they offer a framework to a better life. Human beings are social animals and need the power and potency that social capital brings in life. This has been true since the beginning of time and is still true today. We become better people through our friends, but more, we get deeper into ourselves as this process unfolds. It is perhaps this self-

awareness that is the most important variable that social capital affords. Surely the more we know about ourselves, the better we become with others, and then the better we become as a society.

“Community is like a ship, everyone ought to be prepared to take the helm”

Henrik Ibsen

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