

**“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 7 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](http://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, with Jeff Fromknecht). In these books I make the point

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.

## **Seven 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 7 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 – Look at the Relationships the Person Already Has**

All people have some people in their lives. The first step in relationship-building is to ascertain the friendships a person already has and how these relationships initiated. For all of us, our first relationships were with our parents, and families. These connections started when we were born, and continue throughout our lives. Indeed, many of our other important relationships today, were by-products from these initial relationships with family.

More, we can think about ways we might take advantage of family relationships to broaden the reach to others. I remember going away to Youngstown for college and moving from home for the first time. My father had a dear friend in Youngstown who I also knew well from his many trips to visit our family in Pittsburgh. Through my Youngstown connection I began to meet friends of theirs and began to grow my circle in that new city.

### **Step 2 – Find the Passion or Point of Connection**

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 we do with our agency, CLASS, we often-meet folks who have been so sheltered or



inexperienced that they do 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 the capacity-building work we do in Pittsburgh.

When you really think about it, and are a parent, this process is the same process 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 was driven home to me when just this past spring my wife and I spent a Saturday cleaning out our garage. As we found and removed old bikes, cameras, hockey sticks, baseball bats, a ballerina tutu, an old trumpet, and other items, I realized that we had identified the relics of the discovery process. All of these items were potential interests we were looking for with our children. Ones that resonated for our children created the steps to community for them. Others became artifacts to our anthropological process for community inclusion.

### **Step 3 – Find the Venue or Connection Point**

In relationship building, once the change agent has identified the positive capacities for inclusion or incorporation, the next critical step is to find the place that the person will relate. Quite simply, finding the setting where the person might be accepted sets the stage for inclusion and meeting new people.

By venue or connection point I am referring to the viable marketplace 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 concept of 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](http://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.

#### **Step 4 – Understanding the Elements of Culture**

The key elements of community 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 5 – 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 item, 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 6 – 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 7 – 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 hold close. For these relationships, what are the indicators or variables that stand out. In thinking about this with colleagues, some of the variables 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 7 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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