

2010

# The Missing Links:

## An Interpersonal Theory of Change for Social Equity

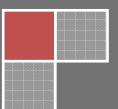
Based on eight years of experimentation at Monument Community Partnership, a place-based community-building initiative in Concord, California, Vested Interests proposes a new paradigm for promoting economic, health and social equity in the U.S. In the Interpersonal Theory of Change, we maintain that a key missing strategy in the social equity movement is building the social networks of people who live in low income communities.

In order to make any meaningful progress toward social and economic parity, we need new kinds of institutions and programs that forge a critical mass of positive, peer-based personal relationships across lines of class, race and education. These expanding social networks serve as indispensable conduits for people to get themselves out of poverty and to generate broad-based political support for more equitable economic and social policies.

**Vested Interests**

[www.vestedinterests.org](http://www.vestedinterests.org)

Molly Clark, Founder  
**Vested Interests**  
December 9, 2010



“The Stanford sociologist Doug McAdam compared the Freedom Summer dropouts with the participants who stayed.... ‘All of the applicants—participants and withdrawals alike—emerge as highly committed, articulate supporters of the goals and values of the summer program,’ he concluded. What mattered more was an applicant’s **degree of personal connection** to the civil-rights movement. ... **[P]articipants were far more likely than dropouts to have close friends who were also going to Mississippi. High-risk activism, McAdam concluded, is a ‘strong-tie’ phenomenon.**”

--Malcolm Gladwell, *The New Yorker*, “Small Change: Why the Revolution Will Not Be Tweeted”,

“[Though v]iews of gay marriage are strongly related to ideology. ... Further analysis reveals that, when controlling for ideology, **those who know someone who is gay or lesbian are significantly more supportive of gay marriage than are those of the same political persuasion who do not personally know someone who is gay or lesbian.**”

--Gallup Poll Results, May 29, 2009

**“To address social disparities, then, we must recognize that our connections matter much more than the color of our skin or the size of our wallets.** To address differences in education, health, or income, we must also address the personal connections of the people we are trying to help.... To reduce poverty, we should focus not merely on monetary transfers or even technical training; **we should help the poor form new relationships with other members of society. When we target the periphery of a network to help people reconnect, we help the whole fabric of society, not just disadvantaged individuals at the fringe.**”

--Nicholas A. Christakis, MD, PhD and James H. Fowler, PhD, *Connected: The Surprising Power of Our Social Networks and How They Influence Our Lives*

## Introduction: One Link, a Thousand Connections

From 2000 through 2008, I worked with two unusual organizations in Concord, California. Both Monument Community Partnership (MCP), a cross-sector community collaborative, and its sister organization, Monument Futures, a grassroots economic development center, focused on improving the health, economic opportunity and well-being of residents in the diverse low income Monument Corridor neighborhood. Starting in 2003 and 2004, when I became Executive Director of both organizations, a core group of us-- resident leaders and their coach, health care providers, city officials, a local business owner, and me--pursued an uncommon question: Is it possible to invent institutions that **build resilient social ties between low income residents and the broader community and model social equity?**

Why, you might ask, does society need such a thing? Here is a case in point. As a middle class, middle-aged white woman from Marin County, I might have seemed like a dubious candidate for the job when I took the helm of Monument Futures, which started as a day labor center. Like many of my peers, I used to feel vaguely uneasy when I would drive by the Latino men standing on the streets looking for work. Though I had consulted in the Monument community and worked with MCP and its resident leadership for several years, in 2003 I knew little about immigration policy, nothing at all about day labor, and spoke no Spanish. The workers who used the Center were no less puzzled about me: who I was, where I came from, and what on earth motivated me to do this work. We were from different worlds.

As it turned out, we did each other a lot of good precisely *because* we were from different worlds. Our interests converged in trying to create Monument Futures. They wanted jobs; I wanted to be professionally successful. They wanted a clean, decent place to wait for work and some training programs; I wanted day laborers and other marginalized residents to be included as a valued part of our community. So our goals, while not exactly the same, overlapped. For either of us to succeed, we both had to succeed. They provided connections, information and ideas I could not have come up with. I provided a conduit to people, information and public goods of a larger community that had been closed off to them. So from the outset, we had to negotiate, cooperate, critique and support each other to get what we each wanted.

Oddly enough, we succeeded. And over the next five years of trial and error, our two worlds started to merge, not just professionally, but personally. Some of these individuals are among my most cherished friends. And as *our* connections deepened over time, our social networks also began to merge. The fact of our relationship began to ripple through these networks, to varying degrees changing the terms of inclusion and social norms of decision-makers and others in Concord and Contra Costa County, but also Marin County, Ohio, Boston, Mexico, Guatemala, Peru, Argentina, maybe even Ghana.

In the absence of a Monument Community Partnership or Monument Futures, where we intentionally and consistently forged social ties and restructured social relationships, this would never have happened. It doesn't happen through most charities, community organizing, or workplaces, which more often than not inadvertently reinforce social hierarchies and inequitable social constructs. This is why we in the social equity movement must make it our business to build social networks that reconnect the people in poor communities with the rest of society.

## Wanted: A Few Strong Ties

Economies and societies are not machines. They are more like living organisms. Individuals do not act in isolation, but affect each other in complex ways.

--Paul Ormerod, *Butterfly Economics*

In a recent article in the *The New Yorker*<sup>i</sup>, Malcolm Gladwell challenges claims that “the new tools of social media have reinvented social activism.” He contrasts examples of the social media-based “revolution” with what he calls the “high risk activism” of the civil rights movement in the 1950’s and 1960’s. He points to the Freedom Summer Project of 1964, when thousands of highly committed activists, black and white, were willing to risk arrest, careers, even their lives, for their common values. It is this kind of activism, Gladwell says, that drives real social revolutions. And what motivates people to take such risks for one another? Personal relationships. Not Facebook “friends,” but people you know, trust, feel accountable to, and are dependent on.<sup>ii</sup> In short, it is the level of empathy triggered only by personal connection that fuels determined, concerted, risk-taking commitment to fairness.

Which brings us to an important problem for today’s social equity movement and the effort reverse the wealth gap and related inequities: There are not enough personal bonds that link poor<sup>iii</sup> and better-off communities to galvanize meaningful change and the political will for social equity. More than at any time in recent history, there is a gaping *social* divide between the poor and everyone else. This is different from the wealth disparities of the Gilded Age and early 1900’s, when most Americans were industrial workers or farmers. During the Great Depression, their identity of interest as voters translated into popular support for New Deal reforms and subsequent legislation. Today, despite the Great Recession, the majority of Americans consider themselves middle class, and align themselves more with the interests of the rich than those of the poor. Low income communities have become increasingly culturally or geographically isolated from the broader community, in what John Kenneth Galbraith has dubbed a “semi-permanent underclass.”<sup>iv</sup> In addition, many of us who are middle class have been so for two or more generations. This may inspire nostalgia for a “simpler” time, but not visceral identification with grandparents, parents, friends or neighbors who had to struggle to get by.

This critical loss of social capital may be the biggest barrier we face in the effort to advance social equity in the U.S. If, as public health researchers Richard Wilkinson and Kate Pickett<sup>v</sup> maintain, inequality and low social status are root causes of poor health and other social problems, it is the *social segregation* of low income residents that perpetuates and exacerbates their inequality. In the absence of social ties that trigger friendship, empathy and interdependencies, poor and better-off people will never be willing to risk much for each other.

That is why the first and most far-reaching step we can take toward social equity is to forge *peer-based* relationships—friendships and other social ties of mutual trust and interdependency--between low income residents and people who vote and control resources.

In the diverse, low income Monument neighborhood of Concord, California, this is precisely what we did. A core group of us who were brought together through Monument Community Partnership

became convinced that interpersonal relationships and social networks were key to achieving community transformation and meaningful social equity.

In the process, we found we had to create or recreate new instruments and institutions to do this unusual kind of work. These were **Neighborhood Action Teams (NATs)**, a team-based community engagement model that linked residents with each other; **Monument Community Partnership**, a community-driven collaborative that linked residents, government agencies and social services; and **Monument Futures**, a grassroots economic development center that linked day laborers and other marginalized residents with the broader community to create economic opportunity.

Over the course of eight years of intensive experimentation and development of these social network-based models, what happened was striking. By focusing *first* on intentionally rebuilding the community's *social infrastructure*—social ties both *within* the community and *across barriers of class, race and education*—we accelerated changes in the neighborhood's physical infrastructure, aligned resources to better fit residents' goals and circumstances, and began to broaden support for social policies that served *everybody's* interests. As importantly, **these expanding, resilient social networks became conduits that directly improved the opportunities of residents, increased their social status, and changed social norms in ways that had impact in the broader community.**

Based on this experience, as well as other notable social capital-based equity models,<sup>vi</sup> Vested Interests developed the **Interpersonal Theory of Change** for community-building and social equity. The first section outlines the rationale and key elements of the theory. This is followed by a brief overview of the three institutions we created that put this theory into action. We end with a call to action to others in the social equity movement to incorporate models that build social networks and accelerate the pace of social change.

### The Vested Interests Interpersonal Theory of Change

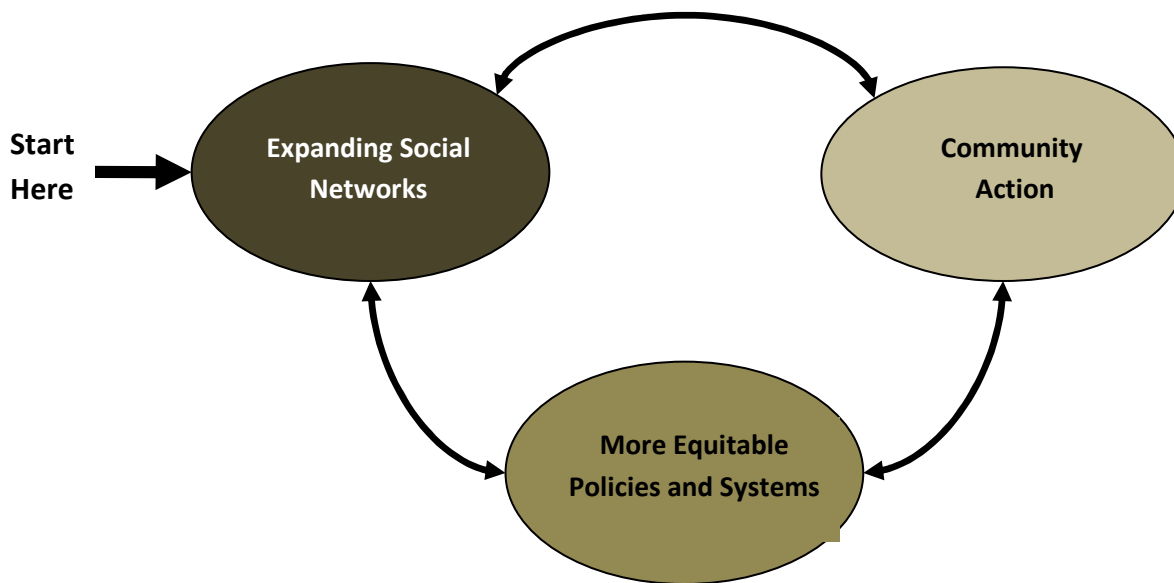
**Vested Interests** is a new social venture that focuses on building the social networks, the problem-solving capacities, and the social status of people who live in low income communities. This creates the fertile social conditions essential for other social equity programs and policy change efforts to take root and flourish, accelerating progress toward a more equitable, cohesive and sustainable society.

The Vested Interests **Interpersonal Theory of Change** begins with and is rooted in the development of social networks and peer-based relationships over time, both **among residents of low income communities** and **between low income and better-off communities**. Social capital is critical to the social equity movement in at least two ways:

- **Social Capital as an Outcome:** As social animals, interpersonal bonds and trust-based relationships are as critical to human survival as air, food, water and shelter. A number of studies have shown that people fail to thrive in the absence of trust-based relationships and strong community ties.<sup>vii</sup> In addition, social networks are the conduits by which we get most of our information, even most of our job and business opportunities.<sup>viii</sup>

- Social Capital as a Means to Other Ends: As Malcolm Gladwell’s article illustrates, social bonds, trust and identity of interest are fundamental to achieving other social, economic and political aims. In civic and political life, people support policies and practices that are in the interest of the group or groups they most strongly identify with. To build broad-based political will for equitable policies, we need to forge the social links that create an identity of interest between poor and better-off people.<sup>ix</sup>

The Interpersonal Theory of Change deploys and integrates three strategies: Expanding social networks; fostering coordinated, strategic community action; and changing inequitable policies. A graphic of this model would look something like this:



Grounded in an increasingly broad and resilient **social infrastructure**, these strategies create a self-reinforcing dynamic:

- Peer-based relationships and identity of interest are built between people who otherwise would not normally meet or work together;
- The shared goals produced by ever-broader constituencies catalyze coordinated social action;
- Political will for equitable policies is built on a *consensual* rather than *coercive* basis, increasing the chance that policies will increase social cohesion, not social and political divisiveness.

In the Interpersonal Theory of Social Change, each of these three strategies entails its own activities and outcomes that are inter-dependent with the other two strategies.

### **Expanding social networks**

This strategy pays focused attention to **social connectedness and interpersonal dynamics *within* low income communities and *between* low income and better-off groups**. Our model expands and strengthens both “strong” and “weak” social bonds, which play different, but equally vital roles in a thriving, healthy community:

- “*Strong ties*” or “*bonding social capital*” are relationships within affinity groups—tight-knit bonds of mutual support and mutual accountability, such as those which provide social collateral in peer loan groups in developing countries.
- “*Weak ties*” or “*bridging social capital*” are relationships between affinity groups—looser social connections through which we get most of our information, jobs and business opportunities, such as most of our contacts in Facebook or LinkedIn.

The Expanding Social Networks strategy translates social equity from an abstract concept into practical human interaction. This strategy more resembles Community Group Therapy than it does familiar service provision or policy change models. It requires that *all* participants—not just low income people—modify attitudes and behaviors that perpetuate inequity. It entails three primary activities:

- Actively identifying and recruiting low income residents and other stakeholders around common interests;
- Creating forums that connect people across lines of class, race, education, culture, profession, religious affiliation, political ideology or other social barriers; and
- Facilitating, mediating and trouble-shooting the inevitable conflicts and misunderstandings that arise.

Standard evaluation methods do not capture the development of social networks, the capacities they create, or the impact they have. So the Expanding Social Network strategy requires new evaluation methods and non-traditional measures of success<sup>x</sup>. Some key evaluation questions include:

1. Are relationships and social networks being expanded and strengthened both *within* the community and *across* lines of class, race and other social barriers?
2. Are these relationships translating into more resilient social ties and friendships that have a life of their own outside of specific projects or programs?
3. Are people using these new connections *reciprocally*<sup>xi</sup> for personal, career or community benefit?
4. To what extent are expanding social networks producing a “multiplier effect,” such as increasing the social status of low income residents in the broader community, creating career or business contacts, or changing voting behaviors?

### **Community Action:**

Strong social networks and relationships alone do not solve all social problems. But they lay essential groundwork to make any problem solvable through coordinated, strategic community action. Reciprocally, joint action to achieve common goals can act as a powerful vehicle to build social

relationships and create professional opportunities for low income and other participants. Used strategically, cross-class social action can deliver practical results on a more solid foundation *and* influence the connectedness and social norms of all participants in positive ways.

To create interpersonal connections, community action can be almost anything that residents and their supporters set as a priority. In the Interpersonal Theory of Change model, it is only essential that all participants *work together as peers* not only toward a concrete goal (like the clean-up of a park, or advocacy for a Joint Use policy) but also with the intention of building relationships.

In this light, success measures must include not only the achievement of a tangible community improvement or better public policy, but the broader impact on social networks and the community. Such evaluation questions might be:

1. Was the campaign, project or program conducted in a way that *modeled social equity and increased the social status of residents*?
2. Did the community action create peer-based social bonds and improve the ability of all participants to cooperate and collaborate with each other?
3. Do these actions and participants have continuity, changing the narrative – the perception and self-perception—of the community, and developing a shared positive history over time?

### **More Equitable Policies and Social Systems:**

Policy and systems change play a critical role in promoting social equity. They are not, however, ends in themselves. Without a solid constituency that ensures their appropriateness and assures their implementation, policies can be ineffective. Systemic changes are only valuable to the extent that they promote an expanding “virtuous cycle” of social cohesion, increased economic opportunity and improved well-being for society.

Therefore, success measures of policy change should include not only whether a specific policy or systems change is adopted, but address questions like this:

1. What role did social connections play in building cross-constituent support for the policy? Is there evidence that social ties are translating into broader support for equity?
2. Does the new policy provide a platform for improved community action? If so, how is that platform being used?
3. Is the policy increasing social cohesion? If so, how is that affecting social networks, community action and other policy change?

### **Why We Need New Institutions to Build Social Networks and Model Social Equity**

At a recent meeting, I was talking to a fellow social equity professional who works in the field of grassroots economic development. We were discussing how they might increase utilization of some of their programs by low income residents. My suggestion was: Why not just ask residents what they want, as most businesses do with their customers? She replied, “But...how would they know what to ask for?”



This was no dumb question. However, it does reveal how profoundly even we well-meaning progressives are separated from the very people whom we *must* cooperate with in order to change anything. After all, where *can* low income and better-off people have a meaningful exchange of information and ideas, when we have lived so separately for so long that our frames of reference have little overlap? Where do we even start to knit back together ties that have become so unraveled? How do we develop the shared context, experience, information and vocabularies that we need to cooperate and move forward? And if we can't figure this out, who else even *wants* to?

After all these decades, the social isolation between those who are poor and those who are better-off has become self-perpetuating. In its community-building efforts, the social equity movement has invested a great of time and money in rebuilding the resource and physical infrastructures of low income communities. What is largely missing are institutions that have the mandate and capacity to strengthen and expand *the social infrastructure* that connects low income residents within and beyond the confines of a marginalized community.

It may seem like there are many institutions that fulfill this role. However, most existing institutions and instruments are structured in ways that limit their capacity to build meaningful, positive social ties on the basis of equality. For example,

- Most social services and training programs work with individuals, with little attention to social networks.
- Professional codes of ethics often maintain “boundaries” between service providers and clients, reinforcing a social hierarchy with professionals at the top and “clients” at the bottom.
- Institutions such as the YMCA or faith groups often build social relationships within affinity groups, but seldom explicitly expand social networks across class.
- Organizing to oppose egregious injustice is often a critical first step to shake up the status quo. However, used in isolation, it is a model that can also further entrench bias on all sides; reinforce perceptions that quality of life is a zero sum game; and obstruct, rather than foster the development of trust, empathy and identity of interest among people with diverse perspectives.

Putnam has pointed out that in the past, people created institutions with the explicit goal of reweaving social and civic ties. In the early 1900's, sports leagues, service clubs like Rotary or Kiwanis, Girl Scouts and Boy Scouts, YMCA and similar institutions, alongside faith communities and public schools, emerged as vehicles to build community in an increasingly industrialized world. While some of these still exist, as society has become more stratified and the poor more socially or geographically marginalized, many of these institutions have become equally stratified or irrelevant in terms of building cross-class cohesion. As a result, while they may foster community within the boundaries of class, few serve the bridging function they once might have.

Therefore, **we need to create programs and institutions that focus on personal relationships as an integral part of social equity activism. This represents one of the great un-mined opportunities of community-building efforts and the equity movement as a whole.**

Through MCP, we developed three experimental models<sup>xii</sup> that established new centers of social gravity to rebuild and reorganize community. These were places that made it acceptable and safe to identify, deconstruct and change inequitable behaviors and social constructs so those of us from different classes could meaningfully interact as equals. Though these models had different and complementary functions, the core of their work was the same: **To pull low income residents in from the fringes of the community, connect them with others within and outside of the neighborhood, and intentionally restructure these relationships to be more equitable and functional.** These models are discussed in detail in separate Vested Interests documents, but in brief they are:

- **Neighborhood Action Teams** and spin-off models that engaged Monument residents, reinforced “strong” social capital within the community, and built their capacity to *generate* (as opposed to advocate for) change in the community.<sup>xiii</sup>
- **Monument Community Partnership**, a community-driven, cross-sector collaborative that focused on building relationships *between* residents, social service and government agencies, and other community stakeholders.
- **Monument Futures**, a grassroots economic development center which focused on engaging day laborers, other residents and local businesses, and building their social networks and skills for economic benefit.

A case study of Monument Futures that complements this document illustrates what happened when the Monument Community Partnership moved from a service-focused to a personal relationship-driven model of social change. It demonstrates the extent to which social networks are more than the sum of the individuals that make it up. The network becomes a creative new entity that changes and evolves as it increases in number and diversity. A few committed community connectors – resident leaders known as the Neighborhood Action Team facilitators, in connection with people like me and many other colleagues—created a social network which, over time, linked day laborers to the Mayor and other influential people in the broader community. Within this new network, we made headway redefining the terms of social inclusion and social status of residents.

### **Conclusion: Social Networks, the Sustainability of Impact and a Call to Action**

Social networks, in essence, are a primary source of power in a society and an economy. They are comparable to an electrical grid, where connections both generate and transmit trust, empathy, information, resources, ideas and other resources, both tangible and intangible.

In addition to being mission-critical for the social equity movement, from our experience in Concord’s Monument community, it seems possible that a social capital-network approach to social change could yield fundamentally different ways to think about sustainability. We could define a healthy, thriving, sustainable community as one in which residents are not merely consumers of social services and other resources, but **generators** of public goods and the community they want to live in.<sup>xiv</sup> For this to happen, they need other people. Christakis and Fowler observe,

The social networks that humans create are themselves public goods. Everyone chooses their own friends, but in the process an endlessly complex social network is created, and the network can become a resource that no one person controls but that all benefit from.<sup>xv</sup>

But, they add, when people live at the periphery of society, they are not in a position to tap the public goods that are fostered and created by social networks. That is why investing time and money in the development of social infrastructure promises to be a high-yield social investment. Once these connections are sufficiently restored, expanded, and strengthened, the network itself will generate the resources that fuel community and economic self-determination.<sup>xvi</sup>

### ***The Work Ahead***

Through MCP, the NATs and Monument Futures, we accomplished a great deal. We showed that it is possible to strengthen relationships within a low income community, and for residents to become full partners in community problem-solving. We showed it is possible to forge social ties as equals between residents in a low income community and people who have been luckier in life (at least in terms of material comfort). We showed these networks could spark innovation and produce results that would not have been possible working in isolation from one another. And we showed that these networks create direct ways to change social norms through intentional, persistent effort.

Enough went so right that even we were surprised. However, these were early experiments and there is much left to do. We made mistakes and missteps along the way. People are still people, and we had our conflicts, some of which were resolved, some of which weren't. Every model we created could be taken further and improved on. Furthermore, we found that our growing social network constantly opened up new, intriguing opportunities and ideas that time, money or energy didn't allow us to pursue.

Through Vested Interests, we hope to persuade others in the social equity movement that building social networks must have a central role in our work. We urge that more communities, local governments and social activists expand on what MCP, Monument Futures, Family Independence Initiative and others have done in this area. We need the quality of relationships that make us willing to put something of ourselves on the line for each other. When enough of us have done this, we can create the world we want to live in far more quickly than you may think possible.



## About Vested Interests and Molly Clark

**Vested Interests** is a new social venture that addresses a critical gap in the social equity movement: creating peer-based social ties between low income and better-off communities as the most direct path to changing social norms and generating support for a more equitable and sustainable society. The Vested Interests approach focuses on building the social networks, the problem-solving capacities, and the social status of people who live in low income communities. **It is called Vested Interests, because everyone has something to contribute to and something to gain from closer social ties and shared prosperity.**

**The Interpersonal Theory of Change** and Vested Interests' community-building models are based on the combination of social networks, social action, and policy change that interact in a self-reinforcing dynamic. Social networks create the fertile social conditions essential for social equity programs and policy change efforts to take root and flourish, accelerating progress toward a more equitable, cohesive and sustainable society.

As Vested Interests' founder, I bring 30 years of experience in models that build social equity, spanning the worlds of community-building, economic development, public health and social enterprise. My experience includes executive management, strategic planning, organizational development, community organizing, leadership training and fundraising. Throughout my career, I feel lucky to have worked with cutting-edge grassroots and national organizations, including **Working Capital, Community Catalyst, the Family Independence Initiative, and MentorNet.** And most recently, I joined the Board of Directors of **People's Grocery**, a leading community-based food justice organization in Oakland, California.

My proudest achievements to date were as Executive Director of both **Monument Community Partnership** and **Monument Futures** in Concord, California. These organizations succeeded in doing what few believed possible: redefining a city to include some of its most marginalized residents – day laborers and undocumented immigrants – as respected peers, community leaders, benefactors and visionaries in their own right.

I created Vested Interests as a vehicle to help other communities and social equity practitioners weave social network-building models into their current practices and push experiments that create social capital into new territory. **If we do this on an ambitious enough scale, we can make substantial strides in creating social equity and reducing the wealth gap--not just within our lifetimes, but within the next three to five years.**

If you are interested in applying The Opportunity Makers or other Vested Interests models in your community or social equity initiative, or simply want to learn more about the Vested Interests approach, please visit our web site at [www.vestedinterest.org](http://www.vestedinterest.org) or contact me at:

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<sup>i</sup> “Small Change: Why the Revolution Will Not Be Tweeted,” October 4, 2010

<sup>ii</sup> In *Connected: The Surprising Power of Social Networks and How They Shape Our Lives*, authors Nicholas Christakis and James Fowler point out that human beings are genetically hard-wired for empathy. As social animals, empathy is crucial to our ability to bond, to cooperate with one another and therefore to survive. Activating this capacity requires personal connection and physical proximity. I am greatly indebted to these authors for some key language and concepts to describe social connectedness and its impact.

<sup>iii</sup> It is hard to find a succinct term for people who lack financial resources that doesn't insult them and have pejorative overtones. A colleague, Andy Nelson, once suggested a better term would be “poorly paid,” which indeed has a more accurate ring to it. However, for simplicity's sake, I succumb to convention in this one matter and use the terms “low income residents” or “poor”, with apologies to my poorly paid friends and colleagues.

<sup>iv</sup> In *The Culture of Contentment*, economist John Kenneth Galbraith points to the growing class divide between the people who became middle class thanks to New Deal and post-war policies, and the poor. This new middle class majority gradually forgot their roots, and began to vote for policies that allowed the haves to have more, and against policies that allowed the have-nots to have something, resulting in what Galbraith called a large and growing “semi-permanent underclass” in the U.S.

<sup>v</sup> *The Spirit Level: Why Greater Equality Makes Societies Stronger*, 2009

<sup>vi</sup> Major influences include the theory and practice developed by TEAMS: Transformation through Education and Mutual Support and its Support Action Teams model; the Family Independence Initiative; peer loan group and savings groups models used in the microfinance industry; and the Jacobs Center for Neighborhood Innovation.

<sup>vii</sup> For instance, “Trust, Health, and Longevity,” (*Journal of Behavioral Medicine*, Vol 21 No. 6, March 23, 1998), researchers John C. Barefoot, Kimberly E. Maynard, Jean C. Beckham, Beverly H. Brummett, Karen Hooker, and Ilene C. Siegler.

<sup>viii</sup> Granovetter, Mark (1995). *Getting a Job: A Study of Contacts and Careers*, 2<sup>nd</sup> edition.

<sup>ix</sup> For example, in his promotion of immigrant integration strategies, Dr. Manuel Pastor discusses the need for long-term relationship-building models as opposed to short-term coalitions or community action, as the best pathway to overcome racial and ethnic biases.

<sup>x</sup> Standard evaluation measures fail to capture or help us understand the development and utilization of social capital. At MCP, we developed a set of metrics and tools to measure social capital. Professor James Fowler (co-author of *Connected*) has also suggested that Facebook might prove a useful tool in this regard.

<sup>xi</sup> A common question is this: “I see how poor people would benefit from greater connection, but what is in it for the rest of us?” We make an assumption that the benefit is non-reciprocal. This is a fallacy. For instance, city managers, social activists, and funders, will be far more professionally successful if we cooperate and collaborate with the people whose well-being we are working toward. Businesses access a broader a customer or employee pool. Lastly, you can't predict how a personal relationship can help you, as I and others have discovered.

<sup>xii</sup> For more detail, please see a separate Vested Interests document, “The Evolution of Three Social Network-Based Community-Building Models.”

<sup>xiii</sup> This model is described in greater detail in a separate Vested interests document, “The Opportunity Makers.”

<sup>xiv</sup> As John McKnight and Peter Block assert in their recent book, *The Abundant Community*, a thriving community does not simply consume resources; it generates resources.

<sup>xv</sup> *Connected*, p. 293

<sup>xvi</sup> McKnight, John and Block, Peter, *The Abundant Community: Awakening the Power of Families and Neighborhoods*, 2010.