

CHAPTER ONE



Bowling Alone

The Collapse and Revival of American Community

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Thinking about Social Change in America

No one is left from the Glenn Valley, Pennsylvania, Bridge Club who can tell us precisely when or why the group broke up, even though its forty-odd members were still playing regularly as recently as 1990, just as they had done for more than half a century. The shock in the Little Rock, Arkansas, Sertoma club, however, is still painful: in the mid-1980s, nearly fifty people had attended the weekly luncheon to plan activities to help the hearing- and speech-impaired, but a decade later only seven regulars continued to show up.

The Roanoke, Virginia, chapter of the National Association for the Advancement of Colored People (NAACP) had been an active force for civil rights since 1918, but during the 1990s membership withered from about 2,500 to a few hundred. By November 1998 even a heated contest for president drew only fifty-seven voting members. Black city councillor Carroll Swain observed ruefully, "Some people today are a wee bit complacent until something jumps up and bites them." VFW Post 2378 in Berwyn, Illinois, a blue-collar suburb of Chicago, was long a bustling "home away from home" for local veterans and a kind of working-class country club for the neighborhood, hosting wedding receptions and class reunions. By 1999, however, membership had so dwindled that it was a struggle just to pay taxes on the yellow brick post hall. Although numerous veterans of Vietnam and the post-Vietnam military lived in the area, Tom Kissell, national membership director for the VFW, observed, "Kids today just aren't joiners."

The Charity League of Dallas had met every Friday morning for fifty-seven years to sew, knit, and visit, but on April 30, 1999, they held their last meeting; the average age of the group had risen to eighty, the last new member had joined two years earlier, and president Pat Dilbeck said ruefully, "I feel like this is a sinking ship." Precisely three days later and 1,200 miles to the northeast, the Vassar alumnae of Washington, D.C., closed down their fifty-first — and last — annual book sale. Even though they aimed to sell more than one hundred thousand books to benefit college scholarships in the 1999 event, co-chair Alix Myerson explained, the volunteers who ran the program "are in their sixties, seventies, and eighties. They're dying, and they're not replaceable."

Meanwhile, as Tewksbury Memorial High School (TMHS), just north of Boston, opened in the fall of 1999, forty brand-new royal blue uniforms newly purchased for the marching band remained in storage, since only four students signed up to play. Roger Whittlesey, TMHS band director, recalled that twenty years earlier the band numbered more than eighty, but participation had waned ever since. Somehow in the last several decades of the twentieth century all these community groups and tens of thousands like them across America began to fade.

It wasn't so much that old members dropped out — at least not any more rapidly than age and the accidents of life had always meant. But community organizations were no longer continuously revitalized, as they had been in the past, by freshets of new members. Organizational leaders were flummoxed. For years they assumed that their problem must have local roots or at least that it was peculiar to their organization, so they commissioned dozens of studies to recommend reforms. The slowdown was puzzling because for as long as anyone could remember, membership rolls and activity lists had lengthened steadily.

In the 1960s, in fact, community groups across America had seemed to stand on the threshold of a new era of expanded involvement. Except for the civic drought induced by the Great Depression, their activity had shot up year after year, cultivated by assiduous civic gardeners and watered by increasing affluence and education. Each annual report registered rising membership. Churches and synagogues were packed, as more Americans worshiped together than only a few decades earlier, perhaps more than ever in American history.

Moreover, Americans seemed to have time on their hands. A 1958 study under the auspices of the newly inaugurated Center for the Study of Leisure at the University of Chicago fretted that "the most dangerous threat hanging over American society is the threat of leisure," a startling claim in the decade in which the Soviets got the bomb. *Life* magazine echoed the warning about the new challenge of free time: "Americans now face a glut of leisure," ran a headline in February 1964. "The task ahead: how to take life easy."

As a matter of fact, mankind now possesses for the first time the tools and knowledge to create whatever kind of world he wants....Despite our Protestant ethic, there are many signs that the message is beginning to get through to some people....Not only are Americans flocking into bowling leagues and garden clubs, they are satisfying their gregarious urges in countless neighborhood committees to improve the local roads and garbage collections and to hound their public servants into doing what the name implies.

The civic-minded World War II generation was, as its own John F. Kennedy proclaimed at his inauguration, picking up the torch of leadership, not only in the nation's highest office, but in cities and towns across the land. Summarizing dozens of studies, political

scientist Robert E. Lane wrote in 1959 that "the ratio of political activists to the general population, and even the ratio of male activists to the male population, has generally increased over the past fifty years." As the 1960s ended, sociologists Daniel Bell and Virginia Held reported that "there is more participation than ever before in America...and more opportunity for the active interested person to express his personal and political concerns." Even the simplest political act, voting, was becoming ever more common. From 1920, when women got the vote, through 1960, turnout in presidential elections had risen at the rate of 1.6 percent every four years, so on a simple straight-line projection it seemed reasonable, as a leading political scientist later observed, to expect turnout to be nearly 70 percent and rising on the nation's two hundredth birthday in 1976.

By 1965 disrespect for public life, so endemic in our history, seemed to be waning. Gallup pollsters discovered that the number of Americans who would like to see their children "go into politics as a life's work" had nearly doubled over little more than a decade. Although this gauge of esteem for politics stood at only 36 percent, it had never before been recorded so high, nor has it since. More strikingly, Americans felt increased confidence in their neighbors. The proportion that agreed that "most people can be trusted," for example, rose from an already high 66 percent during and after World War II to a peak of 77 percent in 1964.

The fifties and sixties were hardly a "golden age," especially for those Americans who were marginalized because of their race or gender or social class or sexual orientation. Segregation, by race legally and by gender socially, was the norm, and intolerance, though declining, was still disturbingly high. Environmental degradation had only just been exposed by Rachel Carson, and Betty Friedan had not yet deconstructed the feminine mystique. Grinding rural poverty had still to be discovered by the national media. Infant mortality, a standard measure of public health, stood at twenty-six per one thousand births — forty-four per one thousand for black infants — in 1960, nearly four times worse than those indexes would be at the end of the century. America in *Life* was white, straight, Christian, comfortable, and (in the public square, at least) male. Social reformers had their work cut out for them. However, engagement in community affairs and the sense of shared identity and reciprocity had never been greater in modern America, so the prospects for broad-based civic mobilization to address our national failings seemed bright.

The signs of burgeoning civic vitality were also favorable among the younger generation, as the first of the baby boomers approached college. Dozens of studies confirmed that education was by far the best predictor of engagement in civic life, and universities were in the midst of the most far-reaching expansion in American history. Education seemed the key to both greater tolerance and greater social involvement. Simultaneously shamed and inspired by the quickening struggle for civil rights launched by young African Americans in the South, white colleges in the North began to awaken from the silence of the fifties. Describing the induction of this new generation into the civil rights struggles of the 1960s, sociologist Doug McAdam emphasizes their self-assurance:

We were a "can do" people, who accomplished whatever we set out to do. We had licked the Depression, turned the tide in World War II, and rebuilt Europe after the war....Freedom Summer was an audacious undertaking consistent with the exaggerated sense of importance and potency shared by the privileged members of America's postwar generation.

The baby boom meant that America's population was unusually young, whereas civic involvement generally doesn't bloom until middle age. In the short run, therefore, our youthful demography actually tended to dampen the ebullience of civil society. But that very bulge at the bottom of the nation's demographic pyramid boded well for the future of community organizations, for they could look forward to swelling membership rolls in the 1980s, when the boomers would reach the peak "joining" years of the life cycle. And in the meantime, the bull session buzz about "participatory democracy" and "all power to the people" seemed to augur ever more widespread engagement in community affairs. One of America's most acute social observers prophesied in 1968, "Participatory democracy has all along been the political style (if not the slogan) of the American middle and upper class. It will become a more widespread style as more persons enter into those classes." Never in our history had the future of civic life looked brighter.

What happened next to civic and social life in American communities is the subject of this book. In recent years social scientists have framed concerns about the changing character of American society in terms of the concept of "social capital." By analogy with notions of physical capital and human capital -- tools and training that enhance individual productivity — the core idea of social capital theory is that social networks have value. Just as a screwdriver (physical capital) or a college education (human capital) can increase productivity (both individual and collective), so too social contacts affect the productivity of individuals and groups.

Whereas physical capital refers to physical objects and human capital refers to properties of individuals, social capital refers to connections among individuals — social networks and the norms of reciprocity and trustworthiness that arise from them. In that sense social capital is closely related to what some have called "civic virtue." The difference is that "social capital" calls attention to the fact that civic virtue is most powerful when embedded in a dense network of reciprocal social relations. A society of many virtuous but isolated individuals is not necessarily rich in social capital.

The term *social capital* itself turns out to have been independently invented at least six times over the twentieth century, each time to call attention to the ways in which our lives are made more productive by social ties. The first known use of the concept was not by some cloistered theoretician, but by a practical reformer of the Progressive Era — L. J. Hanifan, state supervisor of rural schools in West Virginia. Writing in 1916 to urge the importance of

community involvement for successful schools, Hanifan invoked the idea of "social capital" to explain why. For Hanifan, social capital referred to

those tangible substances [that] count for most in the daily lives of people: namely good will, fellowship, sympathy, and social intercourse among the individuals and families who make up a social unit....The individual is helpless socially, if left to himself....If he comes into contact with his neighbor, and they with other neighbors, there will be an accumulation of social capital, which may immediately satisfy his social needs and which may bear a social potentiality sufficient to the substantial improvement of living conditions in the whole community. The community as a whole will benefit by the coöperation of all its parts, while the individual will find in his associations the advantages of the help, the sympathy, and the fellowship of his neighbors.

Hanifan's account of social capital anticipated virtually all the crucial elements in later interpretations, but his conceptual invention apparently attracted no notice from other social commentators and disappeared without a trace. But like sunken treasure recurrently revealed by shifting sands and tides, the same idea was independently rediscovered in the 1950s by Canadian sociologists to characterize the club memberships of arriviste suburbanites, in the 1960s by urbanist Jane Jacobs to laud neighborliness in the modern metropolis, in the 1970s by economist Glenn Loury to analyze the social legacy of slavery, and in the 1980s by French social theorist Pierre Bourdieu and by German economist Ekkehart Schlicht to underline the social and economic resources embodied in social networks. Sociologist James S. Coleman put the term firmly and finally on the intellectual agenda in the late 1980s, using it (as Hanifan had originally done) to highlight the social context of education.

As this array of independent coinages indicates, social capital has both an individual and a collective aspect — a private face and a public face. First, individuals form connections that benefit our own interests. One pervasive strategem of ambitious job seekers is "networking," for most of us get our jobs because of whom we know, not what we know — that is, our social capital, not our human capital. Economic sociologist Ronald Burt has shown that executives with bounteous Rolodex files enjoy faster career advancement. Nor is the private return to social capital limited to economic rewards. As Claude S. Fischer, a sociologist of friendship, has noted, "Social networks are important in all our lives, often for finding jobs, more often for finding a helping hand, companionship, or a shoulder to cry on."

If individual clout and companionship were all there were to social capital, we'd expect foresighted, self-interested individuals to invest the right amount of time and energy in creating or acquiring it. However, social capital also can have "externalities" that affect the

wider community, so that not all the costs and benefits of social connections accrue to the person making the contact. As we shall see later in this book, a well-connected individual in a poorly connected society is not as productive as a well-connected individual in a well-connected society. And even a poorly connected individual may derive some of the spillover benefits from living in a well-connected community. If the crime rate in my neighborhood is lowered by neighbors keeping an eye on one another's homes, I benefit even if I personally spend most of my time on the road and never even nod to another resident on the street.

Social capital can thus be simultaneously a "private good" and a "public good." Some of the benefit from an investment in social capital goes to bystanders, while some of the benefit redounds to the immediate interest of the person making the investment. For example, service clubs, like Rotary or Lions, mobilize local energies to raise scholarships or fight disease at the same time that they provide members with friendships and business connections that pay off personally.

Social connections are also important for the rules of conduct that they sustain. Networks involve (almost by definition) mutual obligations; they are not interesting as mere "contacts." Networks of community engagement foster sturdy norms of reciprocity: I'll do this for you now, in the expectation that you (or perhaps someone else) will return the favor. "Social capital is akin to what Tom Wolfe called 'the favor bank' in his novel *The Bonfire of the Vanities*," notes economist Robert Frank. It was, however, neither a novelist nor an economist, but Yogi Berra who offered the most succinct definition of reciprocity: "If you don't go to somebody's funeral, they won't come to yours."

Sometimes, as in these cases, reciprocity is *specific*: I'll do this for you if you do that for me. Even more valuable, however, is a norm of *generalized* reciprocity: I'll do this for you without expecting anything specific back from you, in the confident expectation that someone else will do something for me down the road. The Golden Rule is one formulation of generalized reciprocity. Equally instructive is the T-shirt slogan used by the Gold Beach, Oregon, Volunteer Fire Department to publicize their annual fund-raising effort: "Come to our breakfast, we'll come to your fire." "We act on a norm of specific reciprocity," the firefighters seem to be saying, but onlookers smile because they recognize the underlying norm of generalized reciprocity — the firefighters will come even if *you* don't. When Blanche DuBois depended on the kindness of strangers, she too was relying on generalized reciprocity.

A society characterized by generalized reciprocity is more efficient than a distrustful society, for the same reason that money is more efficient than barter. If we don't have to balance every exchange instantly, we can get a lot more accomplished. Trustworthiness lubricates social life. Frequent interaction among a diverse set of people tends to produce a norm of generalized reciprocity. Civic engagement and social capital entail mutual obligation and responsibility for action. As L. J. Hanifan and his successors recognized, social networks and norms of reciprocity can facilitate cooperation for mutual benefit. When economic and political dealing is embedded in dense networks of social interaction, incentives for opportunism and malfeasance are reduced. This is

why the diamond trade, with its extreme possibilities for fraud, is concentrated within close-knit ethnic enclaves. Dense social ties facilitate gossip and other valuable ways of cultivating reputation — an essential foundation for trust in a complex society.

Physical capital is not a single "thing," and different forms of physical capital are not interchangeable. An eggbeater and an aircraft carrier both appear as physical capital in our national accounts, but the eggbeater is not much use for national defense, and the carrier would not be much help with your morning omelet. Similarly, social capital — that is, social networks and the associated norms of reciprocity — comes in many different shapes and sizes with many different uses. Your extended family represents a form of social capital, as do your Sunday school class, the regulars who play poker on your commuter train, your college roommates, the civic organizations to which you belong, the Internet chat group in which you participate, and the network of professional acquaintances recorded in your address book.

Sometimes "social capital," like its conceptual cousin "community," sounds warm and cuddly. Urban sociologist Xavier de Souza Briggs, however, properly warns us to beware of a treacly sweet, "kumbaya" interpretation of social capital. Networks and the associated norms of reciprocity are generally good for those inside the network, but the external effects of social capital are by no means always positive. It was social capital, for example, that enabled Timothy McVeigh to bomb the Alfred P. Murrah Federal Building in Oklahoma City. McVeigh's network of friends, bound together by a norm of reciprocity, enabled him to do what he could not have done alone. Similarly, urban gangs, NIMBY ("not in my backyard") movements, and power elites often exploit social capital to achieve ends that are antisocial from a wider perspective. Indeed, it is rhetorically useful for such groups to obscure the difference between the pro-social and antisocial consequences of community organizations. When Floridians objected to plans by the Ku Klux Klan to "adopt a highway," Jeff Coleman, grand wizard of the Royal Knights of the KKK, protested, "Really, we're just like the Lions or the Elks. We want to be involved in the community."

Social capital, in short, can be directed toward malevolent, antisocial purposes, just like any other form of capital. (McVeigh also relied on physical capital, like the explosive-laden truck, and human capital, like bomb-making expertise, to achieve his purposes.) Therefore it is important to ask how the positive consequences of social capital — mutual support, cooperation, trust, institutional effectiveness — can be maximized and the negative manifestations -- sectarianism, ethnocentrism, corruption — minimized. Toward this end, scholars have begun to distinguish many different forms of social capital.

Some forms involve repeated, intensive, multistranded networks — like a group of steelworkers who meet for drinks every Friday after work and see each other at mass on Sunday — and some are episodic, single stranded, and anonymous, like the faintly familiar face you see several times a month in the supermarket checkout line. Some types of social capital, like a Parent-Teacher Association, are formally organized, with incorporation papers, regular meetings, a written constitution, and connection to a national federation, whereas others, like a pickup basketball game, are more informal.

Some forms of social capital, like a volunteer ambulance squad, have explicit public-regarding purposes; some, like a bridge club, exist for the private enjoyment of the members; and some, like the Rotary club mentioned earlier, serve both public and private ends.

Of all the dimensions along which forms of social capital vary, perhaps the most important is the distinction between *bridging* (or inclusive) and *bonding* (or exclusive). Some forms of social capital are, by choice or necessity, inward looking and tend to reinforce exclusive identities and homogeneous groups. Examples of bonding social capital include ethnic fraternal organizations, church-based women's reading groups, and fashionable country clubs. Other networks are outward looking and encompass people across diverse social cleavages. Examples of bridging social capital include the civil rights movement, many youth service groups, and ecumenical religious organizations.

Bonding social capital is good for undergirding specific reciprocity and mobilizing solidarity. Dense networks in ethnic enclaves, for example, provide crucial social and psychological support for less fortunate members of the community, while furnishing start-up financing, markets, and reliable labor for local entrepreneurs. Bridging networks, by contrast, are better for linkage to external assets and for information diffusion. Economic sociologist Mark Granovetter has pointed out that when seeking jobs — or political allies — the "weak" ties that link me to distant acquaintances who move in different circles from mine are actually more valuable than the "strong" ties that link me to relatives and intimate friends whose sociological niche is very like my own. Bonding social capital is, as Xavier de Souza Briggs puts it, good for "getting by," but bridging social capital is crucial for "getting ahead."

Moreover, bridging social capital can generate broader identities and reciprocity, whereas bonding social capital bolsters our narrower selves. In 1829 at the founding of a community lyceum in the bustling whaling port of New Bedford, Massachusetts, Thomas Greene eloquently expressed this crucial insight:

We come from all the divisions, ranks and classes of society...to teach and to be taught in our turn. While we mingle together in these pursuits, we shall learn to know each other more intimately; we shall remove many of the prejudices which ignorance or partial acquaintance with each other had fostered....In the parties and sects into which we are divided, we sometimes learn to love our brother at the expense of him whom we do not in so many respects regard as a brother...We may return to our homes and firesides [from the lyceum] with kindlier feelings toward one another, because we have learned to know one another better.

Bonding social capital constitutes a kind of sociological superglue, whereas bridging social capital provides a sociological WD-40. Bonding social capital, by creating strong in-group loyalty, may also

create strong out-group antagonism, as Thomas Greene and his neighbors in New Bedford knew, and for that reason we might expect negative external effects to be more common with this form of social capital. Nevertheless, under many circumstances both bridging and bonding social capital can have powerfully positive social effects.

Many groups simultaneously bond along some social dimensions and bridge across others. The black church, for example, brings together people of the same race and religion across class lines. The Knights of Columbus was created to bridge cleavages among different ethnic communities while bonding along religious and gender lines. Internet chat groups may bridge across geography, gender, age, and religion, while being tightly homogeneous in education and ideology. In short, bonding and bridging are not "either-or" categories into which social networks can be neatly divided, but "more or less" dimensions along which we can compare different forms of social capital.

It would obviously be valuable to have distinct measures of the evolution of these various forms of social capital over time. However, like researchers on global warming, we must make do with the imperfect evidence that we can find, not merely lament its deficiencies. Exhaustive descriptions of social networks in America — even at a single point in time — do not exist. I have found no reliable, comprehensive, nationwide measures of social capital that neatly distinguish "bridgingness" and "bondingness." In our empirical account of recent social trends in this book, therefore, this distinction will be less prominent than I would prefer. On the other hand, we must keep this conceptual differentiation at the back of our minds as we proceed, recognizing that bridging and bonding social capital are not interchangeable.

"Social capital" is to some extent merely new language for a very old debate in American intellectual circles. Community has warred incessantly with individualism for preeminence in our political hagiology. Liberation from ossified community bonds is a recurrent and honored theme in our culture, from the Pilgrims' storied escape from religious convention in the seventeenth century to the lyric nineteenth-century paeans to individualism by Emerson ("Self-Reliance"), Thoreau ("Civil Disobedience"), and Whitman ("Song of Myself") to Sherwood Anderson's twentieth-century celebration of the struggle against conformism by ordinary citizens in *Winesburg, Ohio* to the latest Clint Eastwood film. Even Alexis de Tocqueville, patron saint of American communitarians, acknowledged the uniquely democratic claim of individualism, "a calm and considered feeling which disposes each citizen to isolate himself from the mass of his fellows and withdraw into the circle of family and friends; with this little society formed to his taste, he gladly leaves the greater society to look after itself."

Our national myths often exaggerate the role of individual heroes and understate the importance of collective effort. Historian David Hackett Fischer's gripping account of opening night in the American Revolution, for example, reminds us that Paul Revere's alarm was successful only because of networks of civic engagement in the Middlesex villages. Towns without well-organized local militia, no

matter how patriotic their inhabitants, were AWOL from Lexington and Concord.²⁴ Nevertheless, the myth of rugged individualism continues to strike a powerful inner chord in the American psyche.

Debates about the waxing and waning of "community" have been endemic for at least two centuries. "Declensionist narratives" — postmodernist jargon for tales of decline and fall — have a long pedigree in our letters. We seem perennially tempted to contrast our tawdry todays with past golden ages. We apparently share this nostalgic predilection with the rest of humanity. As sociologist Barry Wellman observes,

It is likely that pundits have worried about the impact of social change on communities ever since human beings ventured beyond their caves....In the [past] two centuries many leading social commentators have been gainfully employed suggesting various ways in which large-scale social changes associated with the Industrial Revolution may have affected the structure and operation of communities....This ambivalence about the consequences of large-scale changes continued well into the twentieth century. Analysts have kept asking if things have, in fact, fallen apart.

At the conclusion of the twentieth century, ordinary Americans shared this sense of civic malaise. We were reasonably content about our economic prospects, hardly a surprise after an expansion of unprecedented length, but we were not equally convinced that we were on the right track morally or culturally. Of baby boomers interviewed in 1987, 53 percent thought their parents' generation was better in terms of "being a concerned citizen, involved in helping others in the community," as compared with only 21 percent who thought their own generation was better. Fully 77 percent said the nation was worse off because of "less involvement in community activities." In 1992 three-quarters of the U.S. workforce said that "the breakdown of community" and "selfishness" were "serious" or "extremely serious" problems in America. In 1996 only 8 percent of all Americans said that "the honesty and integrity of the average American" were improving, as compared with 50 percent of us who thought we were becoming less trustworthy. Those of us who said that people had become less civil over the preceding ten years outnumbered those who thought people had become more civil, 80 percent to 12 percent. In several surveys in 1999 two-thirds of Americans said that America's civic life had weakened in recent years, that social and moral values were higher when they were growing up, and that our society was focused more on the individual than the community. More than 80 percent said there should be more emphasis on community, even if that put more demands on individuals. Americans' concern about weakening community bonds may be misplaced or exaggerated, but a decent respect for the opinion of our fellow citizens suggests that we should explore the issue more thoroughly.

It is emphatically not my view that community bonds in America have weakened steadily throughout our history — or even

throughout the last hundred years. On the contrary, American history carefully examined is a story of ups and downs in civic engagement, *not just downs* — a story of collapse *and* of renewal. As I have already hinted in the opening pages of this book, within living memory the bonds of community in America were becoming stronger, not weaker, and as I shall argue in the concluding pages, it is within our power to reverse the decline of the last several decades.

Nevertheless, my argument is, at least in appearance, in the declensionist tradition, so it is important to avoid simple nostalgia. Precisely because the theme of this book might lend itself to gauzy self-deception, our methods must be transparent. Is life in communities as we enter the twenty-first century really so different after all from the reality of American communities in the 1950s and 1960s? One way of curbing nostalgia is to count things. Are club meetings really less crowded today than yesterday, or does it just seem so? Do we really know our neighbors less well than our parents did, or is our childhood recollection of neighborhood barbecues suffused with a golden glow of wishful reminiscence? Are friendly poker games less common now, or is it merely that we ourselves have outgrown poker? League bowling may be passé, but how about softball and soccer? Are strangers less trustworthy now? Are boomers and X'ers really less engaged in community life? After all, it was the preceding generation that was once scorned as "silent." Perhaps the younger generation today is no less engaged than their predecessors, but engaged in new ways. In the chapters that follow we explore these questions with the best available evidence.

The challenge of studying the evolving social climate is analogous in some respects to the challenge facing meteorologists who measure global warming: we know what kind of evidence we would ideally want from the past, but time's arrow means that we can't go back to conduct those well-designed studies. Thus if we are to explore how our society is like or unlike our parents', we must make imperfect inferences from all the evidence that we can find.

The most powerful strategy for paleometeorologists seeking to assess global climate change is to triangulate among diverse sources of evidence. If pollen counts in polar ice, and the width of southwestern tree rings, and temperature records of the British Admiralty all point in a similar direction, the inference of global warming is stronger than if the cord of evidence has only a single strand. For much the same reason, prudent journalists follow a "two source" rule: Never report anything unless at least two independent sources confirm it.

In this book I follow that same maxim. Nearly every major generalization here rests on more than one body of independent evidence, and where I have discovered divergent results from credible sources, I note that disparity as well. I have a case to make, but like any officer of the court, I have a professional obligation to present all relevant evidence I have found, exculpatory as well as incriminating. To avoid cluttering the text with masses of redundant evidence, I have typically put confirmatory evidence from multiple studies in the notes, so skeptical "show me" readers should examine

those notes as well as the text.

I have sought as diverse a range of evidence as possible on continuities and change in American social life. If the transformation that I discern is as broad and deep as I believe it to be, it ought to show up in many different places, so I have cast a broad net. Of course, social change, like climatic change, is inevitably uneven. Life is not lived in a single dimension. We should not expect to find everything changing in the same direction and at the same speed, but those very anomalies may contain important clues to what is happening.

American society, like the continent on which we live, is massive and polymorphous, and our civic engagement historically has come in many sizes and shapes. A few of us still share plowing chores with neighbors, while many more pitch in to wire classrooms to the Internet. Some of us run for Congress, and others join self-help groups. Some of us hang out at the local bar association and others at the local bar. Some of us attend mass once a day, while others struggle to remember to send holiday greetings once a year. The forms of our social capital — the ways in which we connect with friends and neighbors and strangers — are varied.

So our review of trends in social capital and civic engagement ranges widely across various sectors of this complex society. In the chapters that follow we begin by charting Americans' participation in the most public forum — politics and public affairs. We next turn to the institutions of our communities — clubs and community associations, religious bodies, and work-related organizations, such as unions and professional societies. Then we explore the almost infinite variety of informal ties that link Americans — card parties and bowling leagues, bar cliques and ball games, picnics and parties. Next we examine the changing patterns of trust and altruism in America — philanthropy, volunteering, honesty, reciprocity. Finally we turn to three apparent counterexamples to the decline of connectedness — small groups, social movements, and the Internet.

In each domain we shall encounter currents and crosscurrents and eddies, but in each we shall also discover common, powerful tidal movements that have swept across American society in the twentieth century. The dominant theme is simple: For the first two-thirds of the twentieth century a powerful tide bore Americans into ever deeper engagement in the life of their communities, but a few decades ago — silently, without warning — that tide reversed and we were overtaken by a treacherous rip current. Without at first noticing, we have been pulled apart from one another and from our communities over the last third of the century.

The impact of these tides on all aspects of American society, their causes and consequences and what we might do to reverse them, is the subject of the rest of this book. Section III explores a wide range of possible explanations — from overwork to suburban sprawl, from the welfare state to the women's revolution, from racism to television, from the growth of mobility to the growth of divorce. Some of these factors turn out to have played no significant role at all in the erosion of social capital, but we shall be able to identify three or four critical sources of our problem.

Whereas section III asks "Why?" section IV asks "So What?" Social

capital turns out to have forceful, even quantifiable effects on many different aspects of our lives. What is at stake is not merely warm, cuddly feelings or frissons of community pride. We shall review hard evidence that our schools and neighborhoods don't work so well when community bonds slacken, that our economy, our democracy, and even our health and happiness depend on adequate stocks of social capital.

Finally, in section V we turn from the necessary but cheerless task of diagnosis to the more optimistic challenge of contemplating possible therapies. A century ago, it turns out, Americans faced social and political issues that were strikingly similar to those that we must now address. From our predecessors' responses, we have much to learn — not least that civic decay like that around us can be reversed. This volume offers no simple cures for our contemporary ills. In the final section my aim is to provoke (and perhaps contribute to) a period of national deliberation and experimentation about how we can renew American civic engagement and social connectedness in the twenty-first century.

Before October 29, 1997, John Lambert and Andy Boschma knew each other only through their local bowling league at the Ypsi-Arbor Lanes in Ypsilanti, Michigan. Lambert, a sixty-four-year-old retired employee of the University of Michigan hospital, had been on a kidney transplant waiting list for three years when Boschma, a thirty-three-year-old accountant, learned casually of Lambert's need and unexpectedly approached him to offer to donate one of his own kidneys.

"Andy saw something in me that others didn't," said Lambert. "When we were in the hospital Andy said to me, 'John, I really like you and have a lot of respect for you. I wouldn't hesitate to do this all over again.' I got choked up." Boschma returned the feeling: "I obviously feel a kinship [with Lambert]. I cared about him before, but now I'm really rooting for him." This moving story speaks for itself, but the photograph that accompanied this report in the Ann Arbor News reveals that in addition to their differences in profession and generation, Boschma is white and Lambert is African American. That they bowled together made all the difference. In small ways like this — and in larger ways, too — we Americans need to reconnect with one another. That is the simple argument of this book.

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