Report

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BOWLING ALONE: THE COLLAPSE AND REVIVAL OF AMERICAN COMMUNITY"

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"Bowling Alone: The Collapse and Revival of American Community"

"The links among people' online communities, as well as the rules of cooperation and dependability that emerge from them," according to social capital[1]. The online communities of social capital are regarded as worth, similar to the economic conceptions of human and physical capital. Bowling Alone experimentally illustrates a decline in social support in modern America, explains the causes and effects of this decline, and offers recommendations for future social capital improvement.

As per Putnam, the essential difference between bonding (exclusive) and bridging (inclusive) social capital is somewhere between exclusive and inclusive social capital. Inward-looking, bonding social capital connections tend to promote restricted identities and homogeneous communities[2]. Ethnic brotherhood groups and social clubs are instances of these kinds of networks. Inclusive social capital networks, on the other extreme, are outward-looking and include persons from "different social fragmentation." The civil liberties campaign and youth service organizations are two instances of inclusive social capital.

Bonding networks are particularly effective when precise mobilizing and reciprocity solidarity is required to "get by" under repressive settings. Inclusive networks are useful for connecting to external assets and disseminating data to "stay ahead" of the competition. "Bonding social capital is like sociological superglue, while bridging social capital is like social

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[1] Alone, Bowling. "Bowling alone: The collapse and revival of American community." (1988).

[2] Putnam, Robert D. *Bowling alone: The collapse and revival of American community*. Simon and schuster, 2000.

WD-40," Putnam said[3]. Although valuable for analytical reasons, this bridging or bonding difference is not a "or either" classification but rather a "more or less" aspect. That is to say, social capital may (and often does) exist in both bridging and bonding forms simultaneously.

Putnam does a meta-analysis of a wide amount of data from numerous sources after describing the social status and how it has developed through time. "For the very first two-thirds of the 20th century, a tremendous tide dragged Americans into ever greater participation in the life of the community, but that tide turned a few generations earlier, without warning—and we were overrun by a perilous rip current," he writes[4]. As a result, social status in the United States rose until the 1970s and then abruptly dropped till the present. Political involvement, altruism, mutual trust, informal networks, workplace networks, religious participation, and civic participation are all metrics of social capital that share this theme.

Although most social capital initiatives have shown a massive decrease over the last thirty years, Putman points to four outliers: a rise in youth volunteer work, the growth of telecommunication services, grassroots action among conservative Christian republicans, and a boost in self-help support. These outliers, nevertheless, do not negate the underlying trend; fact, social status has lost consistently and often severely over the previous two generations by practically every possible metric[5]."

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[3] Harraka, Melissa. "Bowling Alone: The collapse and revival of American community, by Robert D. Putnam." *Catholic Education: A Journal of Inquiry and Practice* 6, no. 2 (2002).

[4] Alone, Bowling. "Bowling alone: The collapse and revival of American community." (1988).

[5] Alone, Bowling. "Bowling alone: The collapse and revival of American community." (1988).

Putnam investigated "whether reductions in civic involvement (social capital) are connected across time and geography with particular social features" to figure out why[6]. He used three more tests after identifying a link to assess the validity of probable causative elements. To begin, all of the relationships he discovered had to be free of induction. Secondly, the postulated explanatory factor needed to shift in the right direction.

He also found four social variables that passed his holds a great: time and financial constraints, movement and expansion, television, and intergenerational disparities. Generational differences account for the majority of the shift in social capital and over the previous three decades (up to 50%). Social behaviors and beliefs acquired during the "vast mid-century disaster," or Second World War, have resulted in those born in the 1920s and 1930s being substantially more socially linked than succeeding generations. Regarding television, generational disparities are also synergistic since various generations have distinct viewing patterns. Overall, it is estimated that television contributes up to 25%, time and money constraints approximately 10%, and expansion another 10% since getting around takes longer. As a result, sprawl is linked to increased social division and disturbs community "boundedness." This means at least 15% of the puzzle is unsolved.

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[6] Putnam, Robert D. *Bowling alone: The collapse and revival of American community*. Simon and schuster, 2000.

Is it so important that social capital is dwindling? Indeed, according to Putnam, social capital "has numerous aspects that help individuals convert their ambitions into reality[7]." Putnam mentions five of these characteristics. First, since there is much less antagonism between parties, social capital makes resolving collective issues simpler. As a consequence, social situations improve, like communities that are safer and more efficient. Second, it facilitates commercial transactions by reducing the need to enforce contracts when individuals trust one another.

As a consequence, overall economic prosperity rises. Third, social capital increases our understanding of our shared interconnectedness. This has the potential to upgrade the effectiveness of our political and civic institutions. Fourth, it serves to promote economic and educational output by increasing and speeding up the information flow. Lastly, social capital promotes our happiness and health by requiring human touch in biological and psychosocial processes.

Regrettably, social capital's consequences are not always favorable. Indeed, when groups create a shared identity based mostly on exclusion, bridging social capital may lead to catastrophic splits within and across civilizations. However, the "traditional liberal thesis" against communities or social capital networks can limit tolerance and freedom. Individual freedoms may be restricted by social pressure in close-knit societies, those with strong social capital, particularly if tolerance and freedom and tolerance are not common ideals. Although

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[7] Harraka, Melissa. "Bowling Alone: The collapse and revival of American community, by Robert D. Putnam." *Catholic Education: A Journal of Inquiry and Practice* 6, no. 2 (2002).

Putnam accepts that this may happen, he claims that social capital is not a natural consequence. He shows that "apart from being contradictory, freedom and fraternity are mutually complementary, and this stays true even when other variables are controlled for"[8].

Another argument against the community is that social capital may promote inequality by accumulating capital in confined areas. Putnam recognizes that this may occur but is not a necessary result of social or community capital. Instead, he claims that "social inequities may occasionally be incorporated in social capital...both across place and time," fairness and fraternity are "highly positively associated [9]." As a result, although social capital might sometimes erode civil liberties and increase inequality, it will not do so naturally. On the other hand, empirical research reveals that social capital, liberty, and fairness are reinforcing in general.

What could we do, however, to increase our social capital? Putnam recommends that we first learn from history when "lessons may be discovered in an era uncannily similar to our own"[10]. The time frame he's referring to is around 1870-1915. Industrialization, urbanization, and waves of recent immigrants, "dramatic technical, economical, and social transformation made outdated a considerable inventory of social capital" throughout this period. As a result, the

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[8] Alone, Bowling. "Bowling alone: The collapse and revival of American community." (1988).

[9] Putnam, Robert D. *Bowling alone: The collapse and revival of American community*. Simon and schuster, 2000.

[10] Putnam, Robert D. *Bowling alone: The collapse and revival of American community*. Simon and schuster, 2000.

leaders of the time re-developed social support with an "amazing burst of social innovation and democratic change" that included the formation or refurbishment of most of our modern civic organizations, including the NAACP, the NRA, and the Boy Scouts.

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