

those main problematic areas and issues, common to CEE countries, which were not or were inadequately addressed both by earlier and later reforms. For them, the rich and valuable body of literature published on this topic and listed in the references does offer lifelines. These earlier and often more in-depth studies to a large extent already cover the alleged gap this handbook purports to fill (e.g. on education Koucký [1996] and Micklewright [1999], on labour market Svejnar [1999] and Rutkowski [2006], on welfare Kornai [2006] and Barr [2001]). One of the advantages of a descriptive approach is that it safely manoeuvres complex policy domains. However, describing facts without offering possible explanations is, in my view, telling only half of the story. The topics at hand deserve a fuller treatment.

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- Joseph D. Lewandowski and Milan Znoj (eds.): *Trust and Transitions: Social Capital in a Changing World* Newcastle 2008: Cambridge Scholars Publishing, 340 pp.

This book collects a number of contributions on social capital in the context of the post-communist transition process. The book is divided into two parts. Part 1 deals with social capital in the context of the post-communist transition generally, while Part 2 collects articles written specifically on the Czech Republic. This division is, however, somewhat arbitrary. In fact, most of the 'Czech' articles in Part 2 address issues of general relevance to the study of social capital, such as the process of building social capital or the relationship between the various different measures frequently interpreted as representing social capital. Part 1, in contrast, tends to focus on relatively narrow issues. Therefore, in this review, I will start by discussing the articles with general application and only then proceed to the more narrowly focused studies, even though this necessarily deviates from the order in which the individual chapters are published.

Social capital is an interesting concept of great practical and academic importance. Broadly speaking, it encompasses the various social norms, networks and relationships among individuals that allow them to cooperate more effectively. Consequently, countries that are endowed with a relatively high stock of social capital in turn tend to do better with respect to economic development, quality of life and quality of institutions alike. In a seminal 1993 study, Robert Putnam referred to social capital as the factor explaining the divergent economic, political and social outcomes in North and South Italy. Accordingly, Northern Italians trust each other, cooperate and prosper, whereas the Southerners tend to distrust one another – and remain poor.

The process of formation of social capital is still not very well understood, and here is where the book makes especially interesting and valuable contributions. Arnošt Veselý, in his study entitled 'Where does social capital come from?' (Chapter 8), looks at inter-generational transmission of social capital between children and their parents. Do children inherit access to networks and patterns of trust from their 'folks' or do they largely create it on their own? The evidence he presents suggests that the former is the case – but the transfer of social capital between generations is not very large. It also depends on which indicator of social capital one considers. Veselý's analysis utilises four different measures: generalised trust, participation in extra-curricular activities, civic participation, and access to informal networks. His findings suggest that the inter-generational transfer of social capital is most effective for generalised trust.

Veselý also addresses the question of comparability of social capital measures. The four indicators he chose for his analysis tend to be used interchangeably to quantify social capital. For instance, while Putman based his study of social capital in Italy on observing civic participation, much of the subsequent studies used generalised trust, largely because there is plenty of survey data on the latter. Veselý, however, finds that the correlation between his four measures, while positive, is weak. The lack of correlation between measures commonly associated with social capital is confirmed also by Markéta Sedláčková and Jiří Šafr ('Social Trust and Civic Participation in the Czech Republic', Chapter 9) who find no or at best weak correlation between civic participation and generalised trust: membership in formal organisation does not appear to foster trust at all whereas participation in voluntary civic activities such as signing petitions and political protests has a positive but small effect on trust. Petr Matějů and Anna Vitásková in their

study of generalised trust and access to informal networks ('Interpersonal Trust and Mutually Beneficial Exchanges', Chapter 7), similarly find that the socio-economic determinants of their two measures of social capital are strikingly different: while access to networks correlates with a number of socio-economic characteristics such as education, occupation and social prestige, generalised trust seems largely independent of them. These findings on the determinants of social capital and interchangeability of the various alternative measures are interesting and novel and one can only hope that further research will show whether they apply generally rather than being specific to the Czech Republic. Eric Uslaner's contribution ('Coping and Social Capital', Chapter 1) suggest that indeed this may be a more general phenomenon: using Romanian survey data, he finds that accounting for access to a broad array informal networks does not help at all to predict individual level of generalised trust.

The process of formation of social capital is addressed also by Ondřej Matějka in the last chapter ('Social Capital in the Contemporary Sudetenland') which discusses a fascinating case study: the Sudetenland region along the Czech-German border. This region used to be inhabited by a German majority until the Second World War. Thereafter, most ethnic Germans were evicted and replaced by ethnic Czechs (and Slovaks) from all over Czechoslovakia as well as Czechs resettled from Romania, Ukraine and other Eastern European countries. Matějka thus documents the slow emergence of social capital in a society that arose in the wake of ethnic cleansing. His analysis reveals a complex interplay between economic opportunism (many settlers who moved into the vacated towns and villages were in essence looters attracted primarily by the prospect of property left behind by the evicted Germans) and political repression in the wake of Communist takeover. This interplay was not

particularly conducive to the formation of social capital; indeed, it is only the new generation, the children of the initial settlers, who appear to invest into building social capital and create an attachment to the region. The only drawback of this interesting study is the lack of factual detail. For example, it would have been nice to know more about the changes in the structure of the population before and after the war, from which regions of Czechoslovakia did most of the settlers come, and the like. Some comparative figures on social capital in Sudetenland as compared to the rest of the Czech Republic, and a map of the country depicting the location of Sudetenland, would also help.

Concerning the impact of social capital, Marek Skovajsa ('Two Faces of Civil Society in Post-communist Countries', Chapter 11) formulates an intriguing proposition. In contrast to the received wisdom in the social-capital literature, which sees the presence of voluntary associations as a positive factor, he argues that such associations are *Janus*-faced: they can help bridge ethnic and social divisions just as well as they can reinforce them. During the Habsburg and interwar periods, associational activity flourished in the Czech Lands. However, it was strictly fractionalised, mainly along the ethnic dimension, with similar Czech and German associations appearing in parallel. Thereafter, in the wake of the Second World War, the social ties and experience that civic activists acquired through their membership in voluntary associations, in turn, helped facilitate the Communist Party takeover in 1948. In stark contrast to the aforementioned Italian experience famously described by Putman, in the Czech Lands it was in fact the regions with relatively low density of voluntary associations that showed greater support for democracy and greater opposition to totalitarianism. As Skovajsa concludes, when Czechs bowl alone, we should find it reassuring: when one engages in a lonesome

game of bowling, they do so because of their love for the sport, not because they seek to assert the superiority of their nation, ethnicity or social class over others.

Several studies highlight the specific features of social capital in the post-communist countries. The aforementioned study by Urslaner on Romania (Chapter 1) finds that informal connections and petty corruption help Romanians cope with the economic and political challenges of everyday life. Hence, for example, those with access to informal networks tend to display greater satisfaction with democracy. Iva Božović ('Economizing on Transaction Costs', Chapter 2) confirms this based on evidence from Serbia and Montenegro. Based on interviews with managers and owners of small and medium-sized firms in these two countries, she finds that informal networks and relationships help 'grease the wheels' of business relations. As long as it is individually optimal for entrepreneurs to continue utilising personal connections to pursue their firms' interests, the informal sector will remain important, even at the expense of fostering rent seeking and lowering overall social welfare.

While the majority of studies in this volume put emphasis on quantitative empirical analysis, the book includes also a few theoretical, or even philosophical, essays. Among them, Max Pensky's study ('Transition, Amnesty, and Social Trust', Chapter 4) sceptically ponders the merits of using wide-ranging amnesty of past crimes to bring out truth and, hopefully, reconciliation, based on the experience of transition from apartheid in South Africa. Joseph Lewandowski ('Elites without Borders', Chapter 5) discusses the interactions between the new elites engendered by the on-going globalisation process and the national civil societies. And Milan Znoj ('The Paradox of Post-communist Civil Society', Chapter 10) reflects on the trade offs between the burgeoning of civil society and the growth of neo-liberalism and the capi-

talist economy in the Czech post-communist experience.

In summary, this is a valuable and interesting contribution to the study of social capital that is not done justice by its title: its relevance extends well beyond the realm of transition countries. In fact, any student or analyst concerned with social capital, its formation and measurement and its socio-economic impact would be well advised to read it, even if they have little or no interest in the process of post-communist transition.

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V. Burau, H. Theobald and R. H. Blank:
Governing Home Care – A Cross-National Comparison, Globalization and Welfare
Northampton, MA, 2007: Edward Elgar Publishing, 224 pp.

This book provides a solid and fresh account of professional and informal home care governance in a cross-national comparison. The group of case studies, many of which with developed long-term care systems, includes several European countries such as Germany, Sweden, the Netherlands, the UK, Estonia, Italy, Japan, New Zealand, and the US. The share of older people living alone is steadily increasing in most of these countries. This could suggest an increased future need for formal care services, particularly for women over 75 years of age. The opening chapter provides a concise overview of the current demographic situation in these countries, focusing on population ageing. Over the next fifteen years the share of the population aged 80 or more will grow rapidly; certain countries like Italy and Germany will be strongly affected with figures around 8% of the total population.

Although there initially appears to be some slight confusion about the definition of informal care, Chapter 5 clearly exposes

the difficulty of installing clear borders around the subject of home care. Recent innovations in this field have understandably blurred the boundary between institutional, informal and professional home care. Countries such as Italy, the Netherlands, the UK, Sweden and Germany provide various types of attendance allowances with the aim of providing beneficiaries with the means to finance in-kind services at home or in institutional care, or to serve as 'rout-ed wages' to pay for informal carers [Huber et al. 2009]. Similarly, in Nordic countries such as Denmark, the line between home and institutional care has become more difficult to define, as housing arrangements where beneficiaries pay rent for adapted individual apartments that provide care are replacing part of the care previously found in care homes [Lewinter 2004]. In Chapter 6 the authors tackle some of the conflicts that arise in terms of regulations, funding and professional training of the home carers across the countries in the study. In the US for example, Medicaid applies rigorous means-testing and serves generally only the most needy, so often the most qualified and registered workers will be employed in care homes, while home carers are more likely to be less-qualified and less formally trained, and many of them are foreign nationals with low wages/benefits, including healthcare. In addition, the topic of home care is complex to study not least because it cannot be analysed without taking into account other factors. The authors rightly expose the fact that home care is closely connected to social and economic policy in general and therefore cannot be understood in isolation from living arrangements.

With these complexities in mind, this book introduces the notion of governance as a fresh way to capture the complex variety of coordination that one finds for home care, including its funding, delivery and rules. The essence of the book is therefore to critically review both the literature of social care and social policy in order to dis-