
SOCIETY

*Social Exclusion
In Crime Control*

"Learning About Crime—The Japanese Experience" by David H. Bayley, in *The Public Interest* (Summer 1976), 10 E. 53rd St., New York, N.Y. 10022.

In affluent, urbanized Japan, the crime rate has declined to a 25-year low, and the downward trend continues. Comparable statistics indicate there are four times as many serious crimes per capita in the United States as there are crimes (of any sort) in Japan. Even drug-related crimes, once a serious Japanese problem, are on the wane; hard-drug arrests, proportionately, are only half as frequent as in the United States. Why this unexpected contrast? Bayley, a professor of international relations at the University of Denver, argues that Japan, historically, has allowed informal groups, such as relatives, neighbors, coworkers, and employers, to dictate an individual's behavior, and that the Japanese, unlike Americans, welcome such authority. Thus, the stable, homogeneous Japanese population refrains from behavior that might offend lifelong associates because, writes Bayley, social exclusion is "the greatest calamity" that could befall the offender. Even Japanese policemen are expected to lecture compliant and subservient suspects, and no stigma attaches to any informer.

The result is a criminal justice system almost three times more efficient than its American counterpart in terms of court convictions per 100 known offenses (35 vs. 13). It seems to follow that the roots of American criminal behavior lie in cherished American values—individualism, mobility, privacy, a suspicion of both authority and of law enforcement that is exercised primarily by governmental bodies. Thus, according to Bayley, "it is questionable" whether America's criminal justice system can achieve greater efficiency.

*Evolution Versus
The Book of Genesis*

"The Science-Textbook Controversies" by Dorothy Nelkin, in *Scientific American* (Apr. 1976), 415 Madison Ave., New York, N.Y. 10017.

Evolution, dormant as a public issue since the Scopes "monkey trial" of 1925, is again causing controversy. In 1969, for example, the California Board of Education issued guidelines stating that the Book of Genesis presents a reasonable explanation for the origin of life and should get "equal time" with evolution in the classroom. The critics of evolutionary dogma tend to be middle-class citizens, often with technical training—not religious fundamentalists or "rural folk from Appalachia," writes Cornell professor Dorothy Nelkin. But they are threatening to block a "20-year effort to modernize the pre-college science curriculum in the public schools." Two federally funded text-