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**SOCIETY**


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*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-

**SOCIETY**

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book series have provoked particular opposition. They are the Biological Sciences Study (which depicts evolution as the basis of modern biological research) and "Man: A Course of Study" (MACOS), a social sciences program which draws analogies between human and animal behavior. (Funding for MACOS was cut off in 1974 pending a review, after criticism from members of Congress.)

Three themes pervade the science-textbook controversies, Nelkin says. First, the books' opponents are disillusioned with science and feel it threatens traditional values: "If young people are taught they are like animals long enough, they'll soon begin to act like them." Second, critics resent the influence that an "elite corps of unelected professional academics" exert in their local schools. Finally, they oppose the meritocratic values of science as threats to more egalitarian, pluralistic American values.

### *Racial Politics In Castro's Cuba*

"Differential Migration of Cuban Social Races: A Review and Interpretation of the Problem" by Benigno E. Aguirre, in *Latin American Research Review* (no. 1, 1976), 316 Hamilton Hall, University of North Carolina, Chapel Hill, N.C. 27514.

Between 1959 and 1972, the United States received almost half a million Cuban immigrants—almost all of them white. In this study, Aguirre, doctoral candidate in sociology at Ohio University, assays the political and social forces that have discouraged emigration of blacks, who comprise over a quarter of Cuba's population but in 1970 made up only 2.6 percent of the emigré community. Aguirre rejects the common explanation that blacks were the most "mercilessly exploited" group in pre-revolutionary Cuba, have benefited most from Fidel Castro's new order, and are therefore less inclined to leave. The author describes blacks as achieving socio-economic parity with whites before Castro took power in 1959. However, he notes that the first people to flee Communist Cuba were overwhelmingly white and well off. Once settled in the United States, these people sent money and encouragement to their relatives—also white—making it easier for the latter to join the exodus. Thus, from the beginning, patterns developed which worked against blacks.

Black emigration has also been restrained by the Castro government's emphasis on the politics of race. Havana claims that Cuban society is now free of racism and America is steeped in anti-black bias. The Cuban black has accepted this official ideology to the point that migration is seen as "a loss of his national identity." This dogma also makes Cuban authorities unable to accept a black person's request to emigrate as a "reasonable, logical and moral decision"—thereby discouraging requests to leave and slowing their approval.