

**SOCIETY**

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.