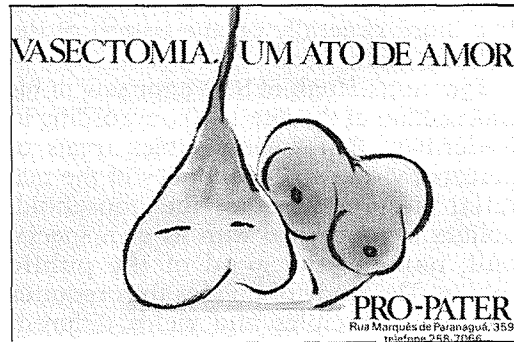


matter: The point is that soap operas are notoriously addictive. In the Third World, a growing number of family-planning advocates are counting on just that.

In the last decade, the number of television receivers in Third World homes has doubled (to 350 million, or one for every 12 people), turning television into a major force. The idea of using TV drama to promote family planning was born in 1977, when Miguel Sabido, a producer at a commercial Mexican network, created a soap opera that dramatized the need for birth control. "Accompáñame" ("Come Along With Me"), according to the network's follow-up survey, "was one of the chief reasons for a 32-percent increase in visits to Mexican family-planning clinics in 1978," writes Hagerman, a researcher at a Washington-based environmental think tank, the Worldwatch Institute.

Sabido's idea found its way to Nigeria, where the birth control message was integrated into a popular TV show. Visits to family-planning clinics rose by 47 percent, and almost two-thirds of the new clients credited the program as the catalyst for their visits.

Other countries have since begun to use television to promote family planning and other social causes, including several Latin



Vasectomies increased in Brazil after a pro-vasectomy TV spot featuring animated "male" and "female" hearts was aired in 1989.

American countries, Kenya, Turkey, and India. In the Philippines, to encourage sexual responsibility among young people, a U.S.-Philippine coalition of population-control groups organized a campaign around music videos.

Many of these early efforts have been made by government-sponsored or government-owned networks, and Hagerman worries that advertisers will corrupt any future attempt to broaden them. That governments may be tempted to use TV for less politically correct propaganda appears not to bother him at all.

RELIGION & PHILOSOPHY

When Politics Became a Science

"Aristotelianism and the Origins of 'Political Science' in the Twelfth Century" by Cary J. Nederman, in *Journal of the History of Ideas* (Apr.-June 1991), Univ. of Rochester, Rochester, N.Y. 14627.

Scholars regard the rediscovery of Aristotle's *Politics* in the mid-13th century as the spark that ignited an intellectual revolution. Medieval political thought gave way to modern forms, eventually including Machiavellian amorality, as the realm of politics was defined for the first time as a branch of knowledge separate from theology, law, and other fields. In a curious way, says Nederman, of the University of Canterbury, New Zealand, Aristotle's influence was even greater than scholars have

commonly supposed.

Although thinkers in the 12th century did not enjoy direct access to Aristotle's text, Nederman says, they did read works such as Boethius's *Commentary on Porphyry's Isagoge* and Cassiodorus's *Institutes* that propounded the Aristotelian scheme of classification of the sciences and the place of political inquiry within it. Many 12th-century thinkers, he says, not only recognized "that politics was a separate and distinct subject matter for inquiry but

they also sometimes attempted to speculate more generally on the nature of the political realm itself. . . ."

The monk Hugh of St. Victor saw in his *Didascalion* of the late 1120s, according to Nederman, that "where ethics treats of personal virtue and economics of the material circumstances of the household, politics is concerned with its own special end, namely, the good of the public sphere. The study of politics thus requires different principles and yields different sorts of conclusions. . . ." And in John of Salisbury's *Policraticus* (1159), a central assumption, notes Nederman, is that "political questions may be treated in separa-

tion from moral and theological issues, even if there exists an ultimate interconnection among them."

If the Latin translation and circulation of Aristotle's *Politics* about 1250 thus really had no *revolutionary* impact on medieval thinking, that is not because Aristotle's ideas had no effect. On the contrary, Nederman says, his thought "exercised a far more pervasive influence upon philosophical inquiry into politics during the Middle Ages than has hitherto been suspected." The lessons of Aristotle's *Politics* were readily absorbed after 1250, not because they were new but because they reinforced existing beliefs.

The Limits of Toleration

"On Toleration and Tolerance" by Maurice Cranston, in *Quadrant* (Mar. 1991), 46 George St., Fitzroy, Victoria, 3065, Australia.

Voltaire (1694–1778), battling religious extremism in France but lacking any influence on government or politicians, sought to persuade his countrymen to exercise more personal tolerance. English philosopher John Locke (1632–1704), by contrast, championed *toleration* as public policy—but thought it had limits. Locke's biographer, Maurice Cranston, believes that both men's views are relevant today.

A revival of anti-Protestant fanaticism among French Catholics—"not entirely unlike the fanaticism we observe in Islam today," Cranston says—prompted the elderly Voltaire to write his *Treatise on Toleration* (1763). Posing in the work as an obedient Catholic, Voltaire argued that man is unable fully to understand events in his own life, let alone know the mind of God. As no church can prove it has the true religion, it is best to put up with the other sects, however mistaken they may seem. Voltaire hoped to change people's attitudes, and in that way "to shame their rulers, and especially the religious authorities, out of the practice of persecution," Cranston writes.

Locke, on the other hand, appealed directly to government leaders. In a paper he wrote in 1677 for the Whig leader, the first Earl of Shaftesbury, the philosopher

argued that all Protestant dissenters should be tolerated because their beliefs and forms of worship, however offensive to England's ruling Anglicans, did not disturb the nation's tranquillity. Roman Catholics, however, were another matter, Locke insisted. England was being brought to the edge of civil war by the question of whether King Charles II's Roman Catholic brother, James, should be allowed to accede to the throne in the event of Charles' death. Catholics, Locke claimed, did not merit official toleration because their opinions were "destructive of all governments except the Pope's." They were, in effect, a subversive political movement.

Today, Cranston maintains, "[T]he Islamic faith has become the sort of subversive positive force, and menace, that the Catholic church was, rightly or wrongly, in Locke's eyes." The death sentence imposed on novelist Salman Rushdie by the Ayatollah Khomeini and "accepted as authoritative by the Muslims living in England," Cranston says, provides "an example of what Locke called 'obedience to a foreign prince.'" Muslim leaders in England have even demanded a separate parliament. In these circumstances, Cranston says, Locke's message, as well as that of Voltaire, remains pertinent. "We must cul-