

Reader's Guide to the  
**SOCIAL SCIENCES**

Volume 1

*Editor*

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process. MASSEY presented one of the strongest arguments. She set her appreciation of changing locational patterns within the wider context of the operations of capitalism and the search for profits, especially during periods of crisis when substantial restructuring involving locational shifts takes place. The characteristics of localities – both their relative accessibility to materials and markets and the nature of their labour markets (including the power of trades unions) and the cultures of their civil societies (explored at various scales by JOHNSTON) – are crucial influences on whether firms either stay or move there.

Others introduced behavioural perspectives to locational decision making. WEBBER, for example, stressed the importance of uncertainty, which can lead to conservative decisions and greater agglomeration of firms than would occur with complete information. PRED added the ability to use information in an attempted dynamic, behavioural theory. SCHOENBERGER's work argues for the importance of social as well as economic influences on executives' choices.

RON JOHNSTON

## Locke, John 1632–1704

English philosopher

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John Locke was born in Somerset on 29 August 1632, the son of an attorney and clerk to a Justice of the Peace. CRANSTON's authoritative biography notes that, although his family was comfortable, Locke was not born wealthy; his father was a small landowner who had not bettered his social station by marrying a tanner's daughter.

Locke attended Westminster, then Christ Church, Oxford, and studied the sciences, taking a particular interest in botany, and achieving a bachelor's degree in medicine. After the Stuart Crown removed him from his research position for his close friendship with Anthony Ashley Cooper, first Earl of Shaftesbury, Locke twice fled to Holland for fear of arrest for his pro-exclusionary politics. After the Glorious Revolution, in

1689, he returned from hiding in Holland and became well known and active in public affairs until his death on 28 October 1704.

HARRISON & LASLETT's exhaustive study indicates that Locke read and wrote widely, his topics ranging from the growing of olives to the education of youth to economics. Although authored years earlier, Locke's three best known texts, *The Essay Concerning Human Understanding*, *Epistola de Tolerantia*, and the famed *Two Treatises of Government* were all published in 1689, when their contrarian positions were not going to imperil Locke's safety. Even then, however, the latter two were published anonymously.

Perhaps the least influential of the three, the *Essay Concerning Human Understanding*, was Locke's longest meditation on epistemology. As Woozley indicates in his lengthy introduction to his abridgement of LOCKE's *Essay Concerning Human Understanding*, Locke was a rationalist like Descartes, although he vigorously disputed Descartes' formulation of the long-standing doctrine of innate ideas, and denied the Cartesian claim that extension is the essence of body and thought that of mind. Locke argued that the mind was a *tabula rasa*, that the brain was born blank, and that all knowledge was derived from the senses and the actions of the mind thereupon. Although Locke's empiricism was later demolished by thinkers like Kant, his sceptical position regarding the limits of man's knowledge remains, and the *Essay Concerning Human Understanding* is an elegant expression thereof.

There have been various views of the basis of the argument of Locke's *Epistola de Tolerantia*. CREPPELL's superlative essay recounts the scholarship on Locke's justification for religious toleration into three viewpoints: that such toleration is based upon his conception of the natural rights of man; that it was politically attractive to Locke because it urged his audience to avoid a return to internecine religious strife; and that it was an expression of Locke's belief that government power did not extend to man's relationship with God.

Creppell bases her interpretation on Locke's belief in the limited power of reason and Man's fallen nature. As Man can never have certain knowledge, he therefore cannot know whether his way of worship is the correct one, thus he must tolerate different modes of worship. Also, those who practise tolerance keep man's cruel side from manifesting itself in religious persecution. The salubrious result, according to Creppell, is that should Locke's doctrine be followed, each man will let his neighbour alone while tending only to his own soul, which Locke described as Man's "principal care".

By far the most famous of his texts, Locke's *Two Treatises of Government*, was enormously influential in the history of English and American politics. The first of the *Two Treatises* directly assails Filmer's argument in *De Patriarcha* for unlimited paternal monarchy, exposing it as a reactionary misconstruction of both the Scriptures and English history.

The *Second Treatise*, by far the more widely read of the two, argues for limited, constitutional government, created by the consent of the governed, accountable to its citizens, and kept stable by the separation of powers. In the beginning, says Locke, there was a state of nature, where each man cared for his own good. This peace was occasionally disrupted by quarrels among men, so they gathered and agreed to found government to uphold the law of nature – that each man has

property in his person and in the materials with which he mixes his work.

Both STRAUSS and MACPHERSON assert that this formulation of the origin of political power is an esoteric argument masking Locke's true view. From the right, Strauss declared that although Locke made many references to a law of nature by which man was to guide his actions, in fact this was a ruse, Locke was not a believer in "natural right", and Locke was an immoralist and a hedonist. MacPherson, on the other hand, interpreted Locke as endeavouring to justify capitalism and making a paragon of the "possessive individualist" whose entire being is devoted to material self-satisfaction.

DUNN's scholarship emphasizes the political and social context in which Locke wrote, arguing that Locke wrote in commonsensical terms that Englishmen of the time would have understood, and that he offered a political and a personal theology. The political theology asks men to remember that government is their creation, and that it exists to uphold the personal moral order as prescribed by God. Further, man ought not forget the distinction between living a life of liberty and an immoral life of license, for in doing so he dishonours his station and falls to the level of beasts and may be so treated.

TULLY further contextualizes Locke's arguments as responding to the religious strife and patriarchalists like Filmer. Tully's research indicates that Locke derived much of his thought from medieval juristic philosophy, which emphasizes transcendent law and man's prepolitical obligations as a rational creation of God. Tully gives extensive evidence that Locke was a mercantilist not a protocapitalist and that he did not think individual freedom a matter of material self-indulgence. Rather, a free man needs property so that his survival is not dependent on the will of another or government. Good government serves to protect man's property and person, so he may worship freely and follow the law of nature, which the *Second Treatise* declares to be to preserve oneself and mankind as best he can.

KEVIN R. KOSAR

## Locus of control

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PHARES provides a basic and useful overview of Rotter's 1966 theory of internal-external locus of control. Locus of control is a construct that refers to how individuals perceive reinforcing events and the causal attributions they make concerning that event (resultant from their own actions or from external causes). Phares states that, while locus of control is an important determinant of human behaviour, its effects may be moderated by other personality and environmental factors. The bulk of the book is devoted to examining both the antecedents and consequences of locus of control. Some of the antecedents include parental nurturance, consistency of experience, and socio-economic status, while consequences include academic achievement, anxiety, adjustment, and reaction to threat.

BURGER provides the most recent discussion on locus of control. This chapter explores both control and personality within the context of peoples' reactions to perceived personal control. Burger examines this context in light of two individual difference variables; locus of control and desire for control. Locus of control is portrayed as a control belief, while desire for control is discussed as a motivational concept.

SKINNER provides a comprehensive examination of the concept of perceived control. Perceptions of control are proposed to be a system of beliefs that an individual possesses that affects the way that individual interacts with the environment and makes assessments of causality. Although easily mistaken as a stable, cross-situational trait-like predisposition, perceived control is both shaped by development and guides development as well. Thus, these perceptions comprise a constructed belief set that can be subsequently altered. Skinner proposes a model of a competence system that regulates and interprets goal-directed interactions with the environment. This model encompasses previous control theories, with locus of control depicted primarily as a regulative function. As such, the competence system provides an excellent framework from which to view locus of control.

As a personality variable, locus of control has generated a tremendous amount of research. JOE provides an informative five-year review of locus of control beginning with its 1966 inception. He describes research on internal-external control of reinforcement in 12 areas (such as achievement motivation, reaction to social stimuli, and strategy preferences/learning). Locus of control is presented as a robust construct, although not completely consistent across studies. Joe discusses some of