

## WOLT Appendix 2: Axial Issues Tables

Table A2.1 relational issues on X Y Z; Table A2.2 axial tendencies;  
Table A2.3 material-social contrasts; Table A2.4 religious issues.

Table A2.1 Some relational issues on X Y Z

	X (+X: Types 3,2)	Y (+Y: Types 1,2)	Z (+Z: Types 4,2)
<b>Social relations</b>			
<i>social prospect</i>	cooperative	competitive	coercive
<i>social aim</i>	social optimism	social pessimism	pragmatic realism
<i>power</i>	harmony (Rousseau)	security (Hobbes)	ordered continuity
<i>'power-over'</i>	'empathy'	'power-to'	'power-over' [1: Ch10]
<i>'power-to'</i>	social effects	'influence'	'domination' [1: Ch10]
<i>social access</i>	easy to enter	material effects	[1: Ch10]
<i>social extrication</i>	hard to leave	hard to enter	
<i>justify social action by:</i>	end justifies means (optim.)	easy to leave	
<i>personal social aim</i>	social ends have priority	correct process (pessimistic)	authority
	acceptance as group memb	social process has priority	
	other-regarding	esteem as effective person	
	interdependent, humble	self-regarding	
<i>human nature</i>	good	self-reliant, proud	
<i>justify social norms</i>	instrumentally	bad	
	trust others	via natural law	by authority
<i>social risk</i>	invite social risk	mistrust others	
<i>justice is given by:</i>	a just outcome, needs	avoid social risk	
<i>social problems</i>	solve later if they occur	a just process, rights	to each his due, deserts [2]
	equal status	avoid in advance	cure by rule enforcement
	socio-economic conditions	'achieved' status	'ascribed' status [3, 4]
<i>evaluate society on:</i>	and collective morality	capacity to stimulate indiv-	orderliness, propriety, and
<i>contrat sociale</i>	loyal, commit, to group	idual social contributions	commitment
<i>international relations</i>	'idealist'	loyal, commit, to individual	obey according to station
<i>criminal—social</i>	rehabilitate lost soul	'realist'	
<i>criminal trial</i>	repentance ('restorative j.')	pay restitution, eradicate	proportional punish to deter
<i>personal offence</i>	turn other cheek	adversarial	inquisitorial
	NOT bad luck	vengeance to win	
<i>transgression</i>	excuse, expressive, words	NOT good luck	
<i>guidance</i>	fear, didn't mean it, sorry	justify, instrumental, actions	ritual cleansing
<i>value people for:</i>	norms (implicit)	anger, necessary, provoked	
<i>civil inquiry</i>	good thoughts	responsibilities (explicit)	instructions, orders
<i>responsible for:</i>	NOT adversarial	good acts	according to status
<i>re people's relations</i>	failure to act – omissions	inquiry	NOT revelation
<i>leader</i>	results oriented (optimistic)	actions – commissions	
<i>freedom</i>	for all things (charismatic)	process oriented (pess'tic)	
<i>distinguish between:</i>	positive: freedom-to	for specific task (skilled)	
<i>kinship</i>	groups	negative: freedom-from	order, lack of chaos
	social construction	individuals	[5: 914]
	communal obligations	biological construction	
<i>self-identity</i>	social Identity: what you are	individual rights	
<i>caught-out face</i>	self-criticism	role Identity: what you do	[6]
<i>caught-out feeling</i>	guilt (for omission)	criticise others	
<i>inequality</i>	reduce power differences	shame (for commission)	
	rights of child – govt. resp.	increase power differences	
<i>game strategy</i>	cooperate	parental rights– family resp	
		tit-for-tat	
			<b>NOT indicates issue is on the negative end of the axis</b>
<b>Material relations</b>			
<i>material distribution</i>	(should be) equal	(should be) unequal	
<i>material prospect</i>	material pessimism	material optimism	pragmatism
<i>justify environmtl action by</i>	correct process (pessi'tic)	end justifies means (optim.)	
<i>material action</i>	process (means) justifies	outcome (ends) justifies	
	nature fragile, unforgiving	nature resilient, friendly	
	environment is fragile	environment is robust	
	adapt self to environment	adapt environment to self	[5: 914]
	technophobe	technophile	
<i>justify consumption</i>	via nature's laws	instrumentally	by authority
	avoid material risk	invite material risk	
<i>material problems</i>	anticipate	solve if they occur	
<i>resource distribution</i>	equality / outcome criteria	equity / deserts criteria	[5: 916]
<i>re material things</i>	process oriented (pessi'tic)	results oriented (optimistic)	

Table A2.1 continued. Some relational issues on X Y Z

	X (+X: Types 3,2)	Y (+Y: Types 1,2)	Z (+Z: Types 4,2)
<b>Social &amp; material relations</b>			
<i>for mishap blame:</i>	equality of outcome	equality of opportunity	equality under the law
<i>time:</i>	external: circumstances	internal: the person	
<i>honesty / probity is:</i>	future	present	past
<i>respect:</i>	sincerity	integrity	fidelity
<i>personal style</i>	words	deeds	ritual
<i>necessity mother of invention</i>	modest, humble	flamboyant, proud	according to rank/occasion
<i>declinism (decl. of society)</i>	indicates desperation	stimulates inspiration	
<i>economic value theory</i>	decline of West (subjective)	progress (objective indices)	[27]
<i>theory of science</i>	labour value (intrinsic)	scarcity value (subjective)	
	Kuhnian paradigm shift	Popperian falsification	
	tender-minded	tough-minded	[7]
<i>(Marriott 1976)</i>	NOT Hindu 'receiving'	Hindu 'giving'	social rank difference [8]
	NOT bride-price	dowry	
<i>Hirschman: org. decline</i>	'voice'	'exit'	[9] [1: Ch xx]
<i>Kant's ends</i>	dignity (has no equivalent)	price (has equivalents)	[10: 90]
<i>(Bowles '98)</i>	durable social contact	impersonal goods allocation	[10: 86]
<i>Kissinger upheaval</i>	'prophet'	'conqueror'	[11:1075]
<i>philosopher</i>	consequentialist (outcome)		deontologist (duty)
<i>philosophy camp</i>	'continental'	'analytical'	
<i>Schutz's philosoph motives</i>	'Weil' (past circumstances)	'Um-zu'(future achievement)	[12: 336]
<i>attend to language</i>	form (context, grace)	substance (content)	[5: 916]
<i>Ouchi org. framework</i>	performance ambiguity	goal incongruence	[13]
<i>non-nepotistic altruism</i>	indirect reciprocity	direct reciprocity	[14]
<i>'authority transmission'</i>	'relevant connections'	'science'	[15]
<i>knowledge</i>	masters determine corpus	agreed knowledge corpus	[15]
<i>ditto</i>	scholasticism (the masters)	reality testing (the facts)	[15]
<i>ditto</i>	NOT can be shown wrong	can be shown right	[15]
<i>Sowell social vision</i>	'unconstrained vision'	'constrained vision'	[16]
<i>teach reading</i>	whole language	phonics	
<i>book learning / study</i>	who	how	[17: 172]
<i>healing</i>	holistic	scientific	
<i>jury decisions via</i>	NOT 'verdict' – prior opinion	'evidence' – inquiry	[18]
<i>"science wars"</i>	social construction	scientific observation	
<b>Some XZ issues</b>			
<i>Douglas GG theory</i>	'group' (cooperative)	[19]	'grid' (prescriptive)
	oppose apathy		favour apathy
<i>objective social relations</i>	'status'	[20]	'power'
<i>focus of interaction</i>	with whom one interacts	[21:15]	how one interacts
<i>theory of society</i>	NOT conflict (non-violent)	[22: 13]	order
<i>info on org's core problem</i>	costly to keep info private	[23: 150]	explicit, unambiguous info
<i>Dahrendorf</i>	Consensus: integration,	[24]	Rationalist: coercion,
<i>ditto</i>	values, equilibrium	[24]	interests, change
<b>Some YZ issues</b>			
<i>pour encourager</i>		carrots, incentives	sticks, disincentives
<i>boundaries of categories</i>		like, unambiguous	NOT loathe, NOT fuzzy
		resources manageable	NOT needs manageable
		formal	NOT informal
		NOT politically alienated	deferential [25: 247]
		support leader	NOT challenge leader
		conformist	NOT non-conformist
Market society views		beneficial	feudal residual [26: 1481]

## References to Table A2.1

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Almost every line of these tables represents a branch of social studies with a significant literature. Some of the issues can be used to derive WOLT ab initio; all of them should fit the axes as shown.

**Table A2.2 General tendencies of X and Y axes (or of 3s and 1s)**

<b>X being</b>	<b>Y doing</b>
<b>being:</b> value inner worth*	<b>doing:</b> value external deeds*
interested in people	interested in things
feminine	masculine
social acceptance; reward is love from others, expressed as group membership	social esteem; reward is recognition, expressed as goods and services from others;
social construction, postmodernism, word of the master; scholasticism	objective world, science, undisputed facts and relations; reality testing
nurture (culture)	nature (genes)
the collective; socialism	the individual; capitalism
group selection	Darwinism
ontology, holism, technophobe	epistemology, reductionism, technophile
words	actions
humanities, the heart, Kuhn	science, the head, Popper
legitimacy	sovereignty
normative analysis	positivism
goodness; Jerusalem	lawfulness; Athens
monotheism, spirit**	polytheism, flesh**
social optimism, material pessimism	social pessimism, material optimism
seek social outcome, material process	seek social process, material outcome
conscience, apology, forgiveness	honour, anger, compensation
politics	economics
reduce demand	increase supply
right brain	left brain
yin, female, empathic, Venus***	yang, male, systematic, Mars***

\* The difference between *being* and *doing* is well illustrated by John 8:7, “He that is without sin among you, let him first cast a stone at her.” The woman had committed the *act* of adultery but the Type 3 is only concerned with what is in people’s *hearts*. A Type 1 would see no relevance in the sinfulness (*being*) of the accusers to the woman’s sin (*doing*); a Type 2 would declare no relevance for the witnesses but require the judge to be personally above sin. The Type 3, believing in innate goodness and preferring norms to coercive rules, says, “Go and sin no more.” (John 8:11)

\*\* “It is the spirit that gives life; the flesh is useless.” (John 6:63)

\*\*\* John Gray, 1993, *Men are from Mars, women are from Venus*.

**Table A2.3 The contrasting stances toward material and social issues of the X and Y axes — or of the 3s and the 1s.**

**Table A2.3 (a) Material matters: nature, things, ideas XY**

<b>X (Type 3)</b> <b>material pessimism</b> <b>(nature fragile)</b>	<b>Y (Type 1)</b> <b>material optimism</b> <b>(nature forgiving)</b>
pro-active, prevent problems	reactive, solve problems
avoid risk, precautionary	invite risk, seek opportunity
seek stability	seek change
seek just process	seek just outcome (consequences)
justify by proper process	end justifies means
non-instrumentalist	instrumentalist
procedural rationality	substantive rationality
becoming (Parmenides)	being (Heraclitus)
awe and dread	wonder and attraction

**Table A2.3 (b) Social matters: human nature, people, society YX**

<b>X (Type 3)</b> <b>social optimism</b> <b>(human nature good)</b>	<b>Y (Type 1)</b> <b>social pessimism</b> <b>(human nature bad)</b>
reactive, solve problems	pro-active, prevent problems
invite risk, seek opportunity	avoid risk, precautionary
seek change	seek stability
seek just outcome (consequences)	seek just process
end justifies means	justify by proper process
instrumentalist	non-instrumentalist
substantive rationality	procedural rationality
being (Heraclitus)	becoming (Parmenides)
awe and dread	wonder and attraction

Churchill: “A pessimist sees the difficulty in every opportunity; an optimist sees the opportunity in every difficulty.”

**Table A2.4 Religion issues on X and Y axes and the Type 2 resolution in monotheism**

	<b>X being: inner worth</b>	<b>Y doing: external deeds</b>	<b>2-ist mono resolution</b>
	<b>monotheism</b>	<b>polytheism</b>	God + saints and angels
	immaterial God (holy spirit)	material god (takes material form)	God + saints, Hindu avatars
	universal presence and power	local presence and powers	God + saints and angels
	God created earth	gods born of earth	icons, statues of virgin and saints
<i>presence</i>	universal	local	more present in holy places
<i>use, purpose</i>	unconditional love, eternal life	contract for services	Covenant prom. land, eternal life
<i>knowledge of God</i>	total, revealed, eternal Word	hypothesis, subject to correction	rites change but Book constant
<i>nature of God</i>	perfect being: rival is blasphemy	enhanced mortal: hero can rival	saints [prophets not relevant]
<i>residence</i>	live beyond sky—unreal estate	in special places—best real estate	church, Ark of covenant, shrine
<i>temper</i>	God quick to forgive (sad if bad)	gods quick to anger over bad act	penance, Hail Marys
<i>leadership</i>	God leads by example	god as agent leader	priests both agent and example
<i>service provided</i>	love	resources	love and promises with conditions
<i>reliability</i>	God constant	gods fickle	constant but with a hot temper
<i>worship through:</i>	words, whole behaviour	actions, specific deals	material contributn, ritual prayer
<i>worship by:</i>	private thanks for God's love	public sacrifice for material request	pray together but in private
<i>sin is:</i>	mortal: failure to live a good life	venial: offence of broken contract	3: bad living; 1: break church rules
<i>sin by</i>	omission—act to be a non-sinner	commission—must act to sin	both
<i>human nature</i>	people good but flawed till saved	people bad but innocent till guilty	people can be good if guided
<i>result of sin</i>	absolute: wages of sin is death	proportional penalty (e.g. crop fails)	venial and mortal sins
<i>sinner suffers till</i>	forgiveness granted	penalty exacted	venial penalty; mortal forgiveness
<i>multiple sins</i>	one sin or many – equally deadly.	sins cumulative	venials add up; mortal sins do not
	forgiveness is total	redeem piecewise: 1 sin = 1 penalty	venial and mortal sins
<i>sinner's access</i>	lose access until submission	retain access to the god	still got His ear if venial
	city of God: Jerusalem, goodness	city of man: Athens, law	Eternal city: Rome, management
<i>mother nature</i>	primal order—man spoils	primal chaos—man cannot affect	priests ensure order
<i>miracles</i>	epiphany; bad spirit cast out	material (win competition)	3: exorcism; 1: saints intervene

The third column is not Z. A Z column would probably just read “authority” (priestly decree, holy writ) on every line. This third column identifies the 2-ist resolution of simultaneous X and Y in a monotheism such as Christianity. X and Y may be read as Type 3 and Type 1. They amount to distilled social images of leadership and service, offence and incentive, place and meaning—in short, as god(s) created in the images of man.