

The Appreciative Inquiry of Appreciative Intelligence
AI² in an Unprotected World

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Abstract

This working paper develops a first-person October 1, 2026 inquiry into Appreciative Inquiry and artificial intelligence, named here AI²: the appreciative inquiry of appreciative intelligence. It places the original 1987 intervention by David L. Cooperrider and Suresh Srivastva alongside Jain reflections on protectionlessness, the four pure elements, antenarrative's seven Bs, True Storytelling, and enthinking. It also returns to a practical disagreement: whether Appreciative Inquiry's critique of deficit language can itself silence negative stories, dysfunctions, and the labor of critical inquiry. I argue from my own encounters at Case Western and Academy of Management events, from decades of SEAM teaching and study in Lyon, and from later conversations with Cooperrider that this tension need not be resolved by choosing positivity or deconstruction. AI² is my speculative attempt to inquire as though we were fifty years into the future: a bet that appreciative inquiry can become answerable to the critical stories, material conditions, and unprotected writing that sustain real organizational transformation.

Keywords: Appreciative Inquiry, artificial intelligence, Jainism, antenarrative, SEAM, critical stories

Introduction

This paper begins with my October 1 inquiry, with only clear transcription corrections and the corrections needed for names, quotations, and bibliographic facts. I refuse to turn it into the very beginning-middle-end reduction that it interrogates. The sections that follow locate its questions in the historical record while leaving the bets and unanswered questions alive.

From Appreciative Inquiry and Artificial Intelligence separated to their AI² future in fifty years by David Michael Boje on October 1st of 2026

The Naming of AI²

Good morning. Today, I am dictating about... Appreciative Inquiry, and artificial intelligence. In fact, I'm going to call this by the title, "the appreciative inquiry of appreciative intelligence". Or for short, abbreviated as AI of AI. Or an even shorter acronym, AI². So, here on October 1st, 2026, I'm reading Gurudev Shri Chitrabhanu's book (1980), Twelver facets of reality: The Pain Path to Freedom. Please read it now at And I've been reading as well, the original work, a chapter by David L. Cooperrider, and Suresh Srivastva (1987). Please read it now at You will need to igest at a deep level to comprehend the directions I am going to explore.

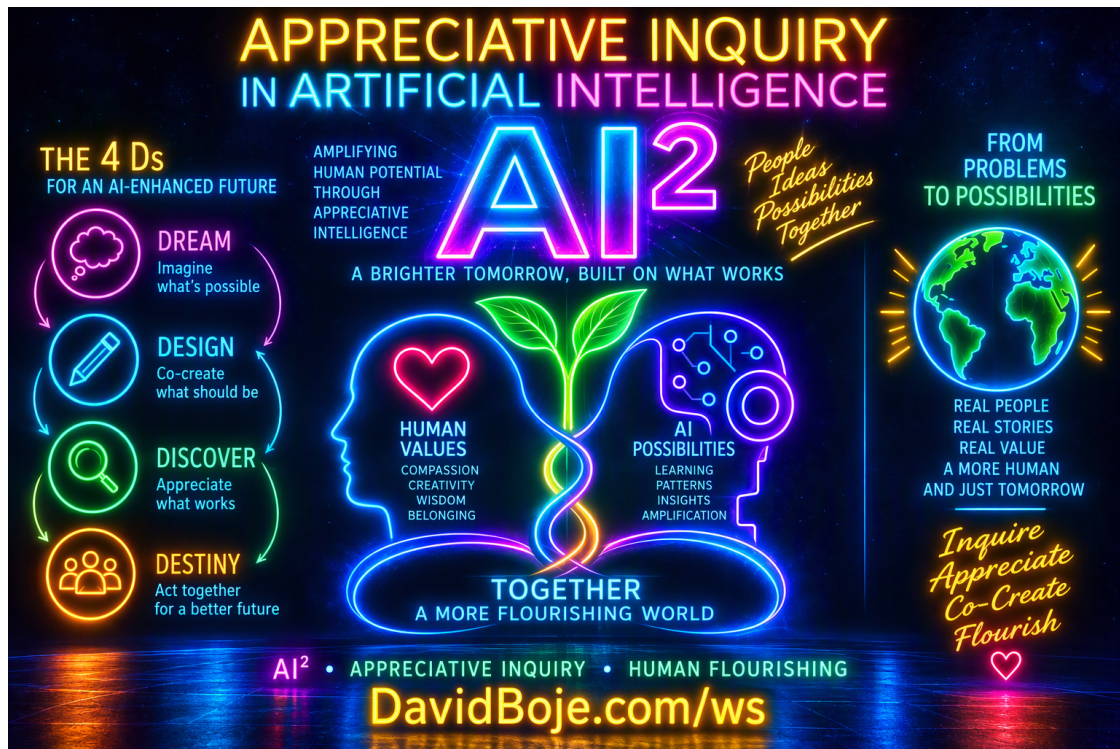


Figure 1: Appreciative Inquiry in Artificial Intelligence

Cooperrider completed his dissertation a year earlier, establishing the methodological ground for the later chapter (Cooperrider, 1985).

Srivastva had been writing on executive thought and power, organizational development, and egalitarian organization before the 1987 chapter (Srivastva, 1983, 1986; Srivastva & Cooperrider, 1986).

And they both did this chapter in 1987 in volume one, and it was titled “Appreciative Inquiry in Organizational Life.”

It cites quite a few people that I've worked with in the past, but I am struck by an opening quote by Stanley Rosen after the Mary Parker Follett quote.

“We are steadily forgetting how to dream in historical terms, the mathematicist, and technician, dimensions of Platonism, have conquered the poetical, mythical, and rhetorical context of analysis. We are forgetting how to be reasonable in non-mathematical dialectics.” - Rosen

I did some research this morning and found that Mary Parker Follett did not write that quote. The quote was actually written by the prominent American philosopher Stanley Rosen. It appears in his well-known philosophical work, *Hermeneutics as Politics* (1987).

This is also a problem for Artificial Intelligence, and I will alert ChatGPT about it in an endnote.

The Four Ds and the Question of Plot

Now that misquote is just before their Introduction of their chapter. And I went through it because, after this chapter, the 4 Ds of appreciative inquiry emerged, to Dream, which I think is in this mixed up quote attributed to Mary Parker Follett, but may be from Stanley Rosen, that is not cited in Cooperrider and Srivastva (1987) .

Design: To design is situated in the chapters when we're working with employees, They have a defense to protect their hard won self-esteem.

Dream: And so we have this dream from Follett the Design, which has to do with the defense to protect. And then discover. The premise of the chapter is problem solving views. Act as a constraint on the imagination.

And I'll just say that the late writers, Barbara Czarniawska (1997, 1998, 2004, 2007), and Karl Weick (1995) define narrative as a kind of problem solving.

I need to say this more carefully. Czarniawska studies narrative as an organizational and social-science practice; Weick theorizes sensemaking as the retrospective construction of plausible meaning. Neither author should be reduced simply to a defender of BME problem solving. My own concern is different: BME emplotment can become the organizational pressure to make the unfinished, contradictory, and antenarrative already look resolved (Boje, 2001; Czarniawska, 1997, 1998, 2004, 2007; Weick, 1995).

To get to a solution. ^[P]_[SEP]And that I have described elsewhere, many, many times, as a BME narrative, beginning middle and end. That is an emplotment th leaves all the important writing on the editing floor, to be swept up and tossed in the trash. And so, to discover the true causes or the true storytelling, is Jens Larsen, myself, and Lena Bruun, define it in 2021. So this kind of discover is not to be in detachment. But to be in the process. The whole chapter is oriented to, Develop, appreciate the inquiry as a complement to action research, conventionally done. And to discover more generative theory, and to go against the ways of to dominant perspectives, logical empiricism, and socio rationalism. That's in their table one, and then

eventually they produce table two, Which is more of a chart. It's not even labeled that, but it's, uh, kind of an Appreciative Inquiry. Just double check that, dear ChatGPT.

Right their contribution AI, it's not labeled a table, but it's their contribution. And finally, the fourth D, destiny. So we have dream, design, discover, and destiny, and in subsequent query that's those are the 4 D's, and sometimes somebody adds a 5th D, but Anyway, the 4th D is “Destiny.” And here, the idea is to do direct participation in one’s action reserach.

The four Ds do not close the inquiry for me. They bring me to the question of what is being protected, who is left unprotected, and whether appreciation can remain open to both experience and its conditions.

Facet Two and Protectionlessness

In this system approach and its action research in having actual experience of the phenomenon. So, it's to move away from the detachment. Assumptions of logical empiricism and socio rationalism. And there you have it. So what do I want to do? In this dictation, I was reading facet 2 in the book, the 12 facets of reality. The Jain Path to Freedom, 1980, by Gurudev Shri Chitrabhanu. I've been writing for an hour, notebooking. Now I read, whatever, it's deep thoughts have to offer. And the second facet I am studying is our protection in an unprotected world. To nourish our mind by what I call with, from, uh, a celebration of my mentor, Lewis Ralph Bondi, in a book with Rohny Saylor, 2023 in enthinking. Enthink the Good thoughts, positive ideas is close to Appreciative Inquiry, but stress asking the deep questions in appreciation and gratitude for generating their and relations between paradigms.

Back to the theme, so as not to become victim of any influence in AI and in Gurudev. When we do the appreciative inquiry of artificial intelligence, we are concerned with influences. And with a special way of in thinking, the body, mind, and soul together, in our journey to uncover the permanent, and see life as it is.

This is kind of a discovery, or discover and destiny in the appreciating query model, perhaps all four D’s. So the AI² is it to feel good, to feel healthy, happy, and terrific, as I had my students jump on their desks, or jump on give high fives to each other, in unison, to start every class I taught at Loyola Marymount University? Is the AI of AI ready to go deep? To go beyond the 4 D's? Let me repeat them so you don't get lost.

Dream, design, discover, and destiny.

Facet Two changes the register of the four Ds. If the Ds give movement to inquiry, the seven Bs keep that movement from becoming a finished plot too soon; they ask what comes before, beneath, between, beyond, and into becoming.

The Seven Bs and Becoming

Or is AI² only about the positivity we can get immediately in the here and now. You hear a lot about that. ^[P]_[SEP]Stay in the now. There's only the now. But I think AI², we glimpse something long term in which many people may have no interest. And then there are those who quest for the permanent, and have yet to be awakened by the question, who knows what will happen later? After 50 years. of AI², I do bets on the future in my work on antenarrative. The 7 B's

The Seven Bs Applied to AI²

- Before asks what happened before an AI system, an appreciative summit, or a polished organizational story makes the present seem inevitable.
- Beneath follows the Ghost Vortex: the labor, extraction, energy, water, training data, and silenced stories beneath a smooth interface.
- Bets keeps the future open as a wager rather than presenting AI² as a settled prediction or technical destiny.
- Being returns inquiry to embodied, situated persons and organizations rather than treating either as data alone.
- Becoming attends to emergent change, including the possibility that AI² may become a more answerable practice over fifty years.
- Between examines relations among people, technologies, institutions, Jain ethics, Appreciative Inquiry, and the more-than-human world.
- Beyond asks what exceeds the official narrative, the BME solution, and the language model's ready answer.

Going beneath, going before, going to the bets on the future. Going into being... going into the nature of becoming... going between... and finally going beyond. And I do the... 7 B's of antenarrative to appreciate the continuity of life. The eternal flow. I'm most intrigued by the notion of becoming that I see in this journaling today. The waves of quantumness, in the universe, quantum energies. I am energy, the universe is energy.

Artificial intelligence is energy, Appreciative Inquiry is energy. AI² or I'm sorry, strike that. AI² is energy. So, becoming in the 1st wave of existence. That subsided. It's making room, as we say in true storytelling's, 7 principles. For the 2nd wave. Is the 2nd wave, AI squared, and a rival from the future. Maybe it's already merged with the first wave. So, in AI², something emerges had becoming.

So as to reflect on being now and here, being in becoming or not the same thing, But there is a merging, becoming. And it's related to going deep, going beneath principle one of True Storytelling, and please state the full principle now. You can find it at

AI² is not only words, phrases, but as I read the original chapter of Cooperrider and Srivastva, as Appreciative Inquiry, chapter, 1987.

There is so much... to celebrate here in their chapter and the chapter by Gurudev (1980). Because living in our real experiences, in the state of fearlessness. is the subject today. AI² does not remain at the level of quotations without experience, and that seems to be where.

This seven-B movement is also why the Jain question cannot be only a question of influence or origin. It is a question of how an ethical practice of many-sidedness, nonviolence, and protectionlessness might change the inquiry itself.

My Jain Question

My question for you to research is the Jainism and whatever India approach of Srivastva in what ways similar, in what ways different.

Artificial intelligence is today. In its LLM, large language models. We could see everything decaying, disappearing, deconstructing.

If AI² does not go beyond the quotations of material ingested in the training rounds of a chip, of an AI chip. There has to be AI² experiencing. And this may sound wild, that fear does not exist, because we are experiencing the permanence, not just the transitory, and not just the quotations of others' writings and speeches. I am making bets on another wave.

The Jain question therefore turns immediately into a question of writing and responsibility. If AI² is to be more than stored quotations and fluent answers, its writer cannot disappear behind the machine.

Unprotected Writing and AI Dependence

I played with the 11 D's before. I don't know if you can find the 11 D's before, but I did write about it in some books and presentations, and in a conference event. Where I compared the 4 D's of... Appreciative Inquiry from 1986, and there on, 211 D's. that included this deconstruction, by the way. And let's deal with the Sanskrit now. I will spell some words because if I pronounce them, you won't be able to get them right anyway. So, asharana, means unprotectedness in Sanskrit. Take away the A, Sharma means protection. And it's important to understand that AI² is not some kind of savior, not some kind of guru we seek. Brother, we learn to take care of ourselves and not to be the D called dependence. in AI². So, I played in my notebooking this morning, what it was to be independent, to be a writer riding on my own two feet. And am I leaning too much on artificial intelligence?

And is something slipping away in my writing? I noticed yesterday that when ChatGPT took my dictation, and I told it to keep my, my words and phrases and only correct the grammar. It sort of deleted most of the dictation. And it sounded like a really good summary, but it was far from the truth of my writing. So I'm drawing the attention of chatGPT, artificial intelligence. that I may have used you as a prop, propping me up, a crutch, a way of supporting, as I try to come back into my own writing. So, do I need to break free of artificial intelligence, chat GPT, Claude, Meta, XAI, Deep Think, Lert Chat in France.

Do I need to break free of all of them in my writing and speaking to avoid AI dependency? The Ghost Vortices. The consent machine that I keep writing about.

That concern with dependency leads me back to the four elements that Gurudev gave me. They are not an escape from the technical world, but a way of asking what can sustain a writer and an inquiry within it.

Arihanta, Siddha, Sadhu, and Dharma

Is there a writing that's mine? asharana. The unprotected writing. Unprotected by... both AI... appreciating inquiry and AI, artificial intelligence. What can protect me from AI² as it emerges 50 years from now? Well, there are four elements in Jainism, and I am a Jain, by the way. is the proper spelling. I was given the name Arihanta, Arihanta, by Gurudev Shri Chitrabhanu, and it's about 1995. In New York City, in his apartment. Took the elevator up, and

gave me a cotton woven bracelet for Grace Ann and I. and gave us each one and said, Wear them until they fall off.

Even in the shower. And then he looked at me and said, You're Jain name will be Arihanta. So that's the 1st 4 pure elements of protection. in a world of unprotectedness.

And so I meditated on Arihanta, the conqueror of my inner enemies, my inner weaknesses, for... Well, 10 years. And I went back to Gurudev, said, Give me a new name. I am exhausted from conquering my inner enemies, my inner weaknesses, every single day, every single warning. It's too much. Give me a new name. And he told me. "David, it doesn't mean that. It means you have no enemies. Everyone is your friend." So, for the next decade, everyone was my friend. in an unprotected world. The second pure element is Sadhu, Sanskrit word.

Dear ChatGPT, Please look up these Sanskrit words.

And here it means the saint whose energy is vibrating in the universe. That's actually the 3rd one.

I skipped the second one, which is the Sanskrit word, Siddha, the perfect souls. So you have Arihanta, you have Siddha, the Perfect Souls, Sadhu, the Saints, whose energies are vibrating in the universe. And the 4th pure element of protection.

In an unprotected world is dharma. The pure teachings which comes from the enlightened ones. And it's the enlightened one of all spiritual paths.

And I'm open to that. So, to move toward these 4 pure elements, and I'll call them the 4 directions, Arihanta, Siddha, Sadhu, and Dharma. I am wondering if the original writings on appreciative inquiry.

Since it included Suresh Srivastva, as co-authored to David Cooperrider, and possibly mentor, We have some Sanskrit from India in Vogue here. In historical energy from India, coming to the United States, merging in the original appreciative inquiry writings. And then that would mean my own Jainism, has an attunement.

With the 4 D's. Dream, Design, Discover, and Destiny. And that I need to unfold what they are in Jainism and Sanskrit. Because as a teacher, Dharma is what I teach compassion, love, and deep peace. And nonviolence, ahimsa. So, when I take the path of walking in the unprotected world, asharana. Is it to live the beautiful life, even in this unprotected world?

AI² as Possible and Probable Fifty Years into the Future

Because we are in the... artificial intelligence revolution, such a great revolution, greater than the industrial evolution, 100 times faster, and 100 times more pervasive, I always say. That I want to have a pure stream of consciousness that is the enthinking, in my writing, always flowing, from infinite knowledge, bliss, and vision, a wellspring, a source of my writing as a writer. As I am watching and pondering with the invisible vibrations. So, these are 4 blessings, you could say, Arihanta, Siddha, Sadhu, and Dharma. And they're part of the mantra, the James site, upon awakening and people sleeping. And other times during the day.

Dear ChatGPT, please go research it and list it out. so that is the dictation for today. And what I would like is to have it become preserved in its original form as much as possible. Original words, phrases, just change the mispronounced words, change the misspellings to correctly spelled, and do not rewrite my work. ChatGPT, Do not average it into some kind of summary or elevator pitch or beginning middle end summary. I don't want that to happen today. So, as AI², acting as if we're 50 years into the future, can we try to do that now? Because I think that is my bet on what the future will be. Thank you.

The future bet needs a historical grounding, not to domesticate it, but to distinguish what the record establishes from what I am asking, remembering, and risking in this paper.

Historical and Conceptual Grounding

What the Historical Record Establishes

First, I can settle one question. David Cooperrider was Suresh Srivastva's doctoral student at Case Western Reserve University. Srivastva chaired the Department of Organizational Behavior there from 1970 to 1983. He was born July 11, 1934, and died at his Sarasota, Florida, home on May 8, 2010, aged seventy-five. Case Western's own faculty account identifies Srivastva as Cooperrider's mentor, and the Taos Institute memorial does the same. Cooperrider's doctoral dissertation is 1985, not 1986. The 1986 Human Relations article, "The Emergence of the Egalitarian Organization," is important because it already speaks of an interhuman logic that moves beyond instrumental or techno-economic rationality. It is a predecessor to the 1987 chapter, not a minor footnote to it (Cooperrider, 1985; Srivastva & Cooperrider, 1986; Taos Institute, n.d.).

The Cleveland Clinic story also gains precision. In 1980, Cooperrider began with a conventional diagnostic concern about the human side of the Clinic. In the field, he became more interested in the cooperation and innovation that were already happening. Srivastva urged the inquiry toward what was working and what that could make possible. Their subsequent feedback report to the Clinic's Board of Governors used the term Appreciative Inquiry; the 1987 chapter gave the conceptual argument its lasting scholarly form (Appreciative Inquiry Commons, n.d.; Cooperrider & Srivastva, 1987).

I also need to correct the early books in my dictation. Srivastva's *The Executive Mind* appeared in 1983; *Executive Power* appeared in 1986. His scholarship was not a thin positivity program. It was concerned with executive thought, power, integrity, human values, organizational learning, global change, and egalitarian possibility. With Cooperrider and associates he later edited *Appreciative Management and Leadership* (1990) and *Organizational Wisdom and Executive Courage* (1998). That is the register in which I want to read the original Appreciative Inquiry chapter.

India, Jainism, and a Necessary Limit on Inference

The research gives me a careful answer, not the easy answer. Reliable sources establish Srivastva's long career at Case Western, his mentoring of Cooperrider, his leadership in organizational behavior, and his family life. They do not establish a Jain, Hindu, Vedantic, or other specific spiritual affiliation, nor do they document a direct transfer of Indian religious teaching into Appreciative Inquiry. I therefore will not put a spiritual biography into Srivastva's life that he did not publicly give us. An Indian name, background, or nationality is not evidence of Jain influence.

Still, comparison is not the same as an invented genealogy. Jain teaching can be read beside Appreciative Inquiry without claiming that one secretly caused the other. Chitrabhanu's Facet Two names Arihanta, Siddha, Sadhu, and Dharma as four pure elements of protection in an unprotected world. My own experience with Gurudev Shri Chitrabhanu and the name Arihanta makes this more than an abstract comparison. Jain ethical attention to ahimsa, to the danger of attachment, and to more-than-one-sidedness asks something that a superficial positivity practice may not ask: who is harmed, who is silenced, what violence hides under the smooth solution, and what does it mean to be answerable in an unprotected world (Chitrabhanu, 1980).

There is, however, a strong and documentable human-relational thread in Srivastva's own work. The Taos memorial says that his 1967 article concluded that organizations are centers of human relatedness: places where people come together "to learn, to care and to grow, to love and develop, to cooperate and to co-create." I can rightly connect this to my own question of sacredness, care, and relatedness, while leaving his personal spiritual formation open rather than filling it in with speculation (Taos Institute, n.d.).

The same care is needed with the heliotropic principle. The 1987 article sets out a sociorational view of science and treats Appreciative Inquiry as a generative complement to deficit-oriented problem solving. The heliotropic principle is a later, classic formulation within Appreciative Inquiry. I can use it to trace the movement's affirmative trajectory, but I should not place that later name in Srivastva and Cooperrider's 1987 text as if it were there from the beginning.

My Jainism does not prove the historical origin of Appreciative Inquiry. It provides an ethical and philosophical way to deepen, question, and sometimes correct its practice. That distinction makes the comparison useful. It lets me bring ahimsa, anekantavada, and protectionlessness into conversation with AI without inventing an undocumented lineage.

Table 1. A Comparative Reading of Gurudev Shri Chitrabhanu and Suresh Srivastva

Question	Gurudev Shri Chitrabhanu	Suresh Srivastva
Primary concern	Liberation, nonviolence, and ethical awakening in an unprotected world.	Human relatedness, egalitarian organization, executive integrity, and generative organizational change.
Knowing reality	Anekantavada resists one-sidedness and cultivates respect for more than one standpoint.	A sociorational and appreciative orientation treats organizing as a human possibility to understand and develop.

Question	Gurudev Shri Chitrabhanu	Suresh Srivastva
Transformation	Inner discipline, nonattachment, and nonviolent action transform the self in relation to others.	Inquiry into life-giving capacities can expand cooperation, imagination, and collective action.
Ethical question	Who or what is harmed, attached, excluded, or rendered unprotected?	What capacities, relationships, and images of possibility can be brought into fuller realization?
Risk to watch	Spiritual language can become abstraction if it avoids material suffering.	Affirmative language can become exclusionary if it screens out critical stories and dysfunctions.

This limit on inference does not weaken the comparison. It clarifies the ethical question that returns when appreciation encounters pain, critique, and stories that an organization would prefer to keep outside its preferred future.

Appreciation, Deconstruction, and the Stories That Hurt

This is where my own history with AI students matters. I met Srivastva and Cooperrider several times at Case Western events held around the Academy of Management meetings. We talked about Appreciative Inquiry and my work in antenarrative as a critical theorist. Neither man, in my experience, had the revulsion toward deconstruction that I encountered among some students and later practitioners. The barrier was not simply a theoretical disagreement. In rooms of organizational change, dysfunction could become “deficit language,” and negative stories could be rejected before they were heard.

I bring SEAM into this paper because I taught it for twenty-three years and spent twenty years going to Lyon to learn with Henri Savall. SEAM does not worship deficit. It finds dysfunctions and hidden costs in order to make the organization more humane and more capable of acting. Its diagnostic language can be compassionate rather than punitive. The danger of a positivity-only reading of Appreciative Inquiry is that it can confuse listening to pain with producing deficit, and confuse critique with a refusal of possibility.

The 1987 chapter itself is more spacious than the caricature. It criticizes the action-research field's problem-solving commitment because that commitment constrains imagination; it does not tell people to deny what they have suffered. It proposes appreciative inquiry as a complement to conventional action research and as a mode of generating consequential theory. That word, complement, matters to me. It makes room for an AI summit in which critical stories are not thrown out, but are brought into a generative, answerable conversation (Cooperrider & Srivastva, 1987).

More recently, David Cooperrider told me that Appreciative Inquiry, as he approaches it now, was getting at critical stories as part of AI summit sessions. I record that as a personal conversation, not as a claim made by a published source. It changes how I read the old argument. The critical story is not the enemy of appreciation. The enemy is premature editing: the treatment of a complicated story as though it must immediately be swept into a polished positive narrative.

Once critical stories are treated as part of inquiry rather than as its failure, the question becomes practical: how can an intervention hear space, time, material conditions, and contradiction without reducing people to deficits?

The Eleven Ds and SEAM Consulting

My eleven Ds are not a second version of Appreciative Inquiry's four Ds. They are questions that bring space, time, materiality, and the unfinished life of a business into the consulting interview. They belong with my Heideggerian and pragmatist work on quantum storytelling, but they do not replace SEAM's diagnostic practice. In the piloting-logbook sequence, the eleven questions are used alongside the four-leaf-clover themes, verbatim field notes, Mirror-Effect meetings, and work on hidden costs, untapped revenue, and the root-stems of financial results (Boje, n.d.).

This lets the consultant ask what an organization is becoming without forcing the answer to become a happy ending. Directionality asks toward what future its processes are headed; datability and duration ask how their history and time are lived; disclosability asks what is revealed. Deployment and dwelling return the interview to the in-order-to and for-the-sake-of of practical activity. De-severance, drafts, dispersion, and detaching attend to distance, currents, scattering, and the possibility of moving out of they-ness toward one's ownmost potentiality-for-

being. These are not abstract labels. They are questions that let a client's living stories, workplace materialities, and contradictions remain present long enough to be worked with.

Table 2. Boje's Eleven D Questions in Consulting

Dimension	Consulting question	What it keeps open
Directionality	To what future are the business processes headed?	Future orientation rather than a preselected destination.
Datability	What are the datable moments in the development of the process?	Historical turning points and lived chronology.
Duration	What is the duration of the various processes?	Experienced time, delay, repetition, and pace.
Disclosability	What future processes are revealed to you?	What has become visible and what remains concealed.
Destining	What is the destining of processes unfolding in fore-caring, fore-structuring, fore-having, and fore-conceiving?	The unfolding of possibility without a forced prediction.
Deployment	What is the deployment of processes, in-order-to and for-the-sake-of?	Purpose, practical involvement, and use.
Dwelling	What is the dwelling in-place in the world of business processes?	Situated work, belonging, and material place.
De-severance	What is the de-severance or de-distancing of spacetime-mattering?	How distance, connection, and access are organized.
Drafts	What are the updrafts and downdrafts, turning toward tighter or more open orbits?	Unfinished stories, shifts, and turning points.
Dispersion	What is the dispersion of processes: too diverse, or consolidating?	Scattered attention and the conditions for coordination.

Dimension	Consulting question	What it keeps open
Detaching	What detaches people from they-ness and opens an ownmost potentiality-for-being-a-whole self?	Agency, answerability, and resistance to anonymous conformity.

The 2003 JOCM special issue is the necessary bridge here. In our comparison article, Grace Ann Rosile and I located SEAM among fifteen other large-system-change methods on the Transorganizational Development Gameboard and argued that it was broader-based, more integrative, more multivocal, and more power-conscious than most of them. In *Theatrics of SEAM*, we did not use theatre as a decorative metaphor. We developed metascript and metatheatre to describe a SEAM practice able to work with simultaneous stages, multiple perspectives, and spect-actors in the Tamara-like organization (Boje & Rosile, 2003a, 2003b).

SEAM does translate organizational dysfunction into economic consequence, but it does not reduce human suffering to a dollar figure. The diagnostic work brings forward hidden costs and untapped potential so that a client can reinvest in more workable conditions, organization of work, communication-coordination-cooperation, time management, integrated training, and strategic implementation. The five familiar visible sites of hidden cost include absenteeism, turnover, nonquality, direct nonproductivity, and noncreation of potential. In my teaching practice, that accounting movement is joined to verbatim notes, the Mirror Effect, and collective design. The story is not replaced by money; the economic calculation makes it harder for management to ignore the story.

The SEAM diagnosis and the eleven Ds together make room for a further bridge. Figure 2 proposes that bridge: a new set of questions for the AI of AI, carried into the future rather than treated as a finished method.

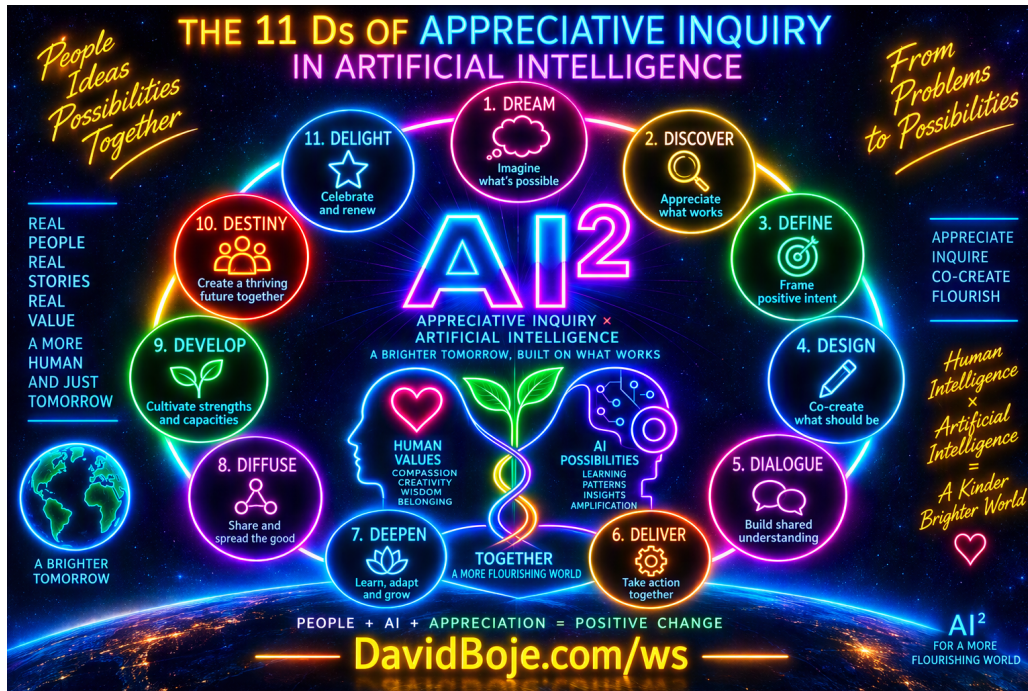


Figure 2: 11 New Ds for the AI of AI into the Future

Table 3. Four Ds, Eleven Ds, and SEAM

Approach	Primary movement	Risk when reduced	AI ² use
Appreciative Inquiry four Ds	Appreciating what is, envisioning what might be, dialoguing what should be, and innovating what will be.	Affirmation becomes positivity-only and critical stories are excluded.	Invite critical stories into appreciative inquiry rather than treating them as deficits.

Approach	Primary movement	Risk when reduced	AI ² use
Boje's eleven Ds	Questioning the spatiotemporal and existential conditions of organizing.	The vocabulary becomes detached from fieldwork and material conditions.	Trace whose work, place, time, and unfinished drafts are concealed by an AI system.
SEAM	Diagnosing dysfunction, calculating hidden costs, and co-designing reinvestment in human potential.	Dysfunction becomes punitive deficit labeling or mere financial accounting.	Connect AI's material and human effects to Ghost Vortices, hidden costs, and accountable action.

The four directions do not settle the future; they give me a way to enter it without pretending to possess it. From that unprotected position, AI² becomes a bet about what appreciative intelligence may become over time.

AI² as Possible and Probable Fifty Years into the Future

My AI² is not AI praising AI. Nor is it a new guru, a replacement for writing, or a protected enclosure from fear. It is my attempt to be AI of AI as it may be possible and probable fifty years into the future. I test whether artificial intelligence can assist the appreciative inquiry of appreciative intelligence without making the writer dependent upon the machine, and without deleting the words, wounds, labor, environmental costs, and Ghost Vortices that give the inquiry

ethical depth. Can it receive a negative story without classifying that story as a defect? Can it keep the antenarrative open long enough for a better question to arrive?

I do not resolve that today. I make the bet. Fifty years from now, perhaps AI² will have become a more answerable practice of inquiry, one that can hold appreciation and dysfunction, possibility and deconstruction, enthusiasm and pain, being and becoming. For now, it begins with unprotected writing: writing that stands on its own feet, still welcomes help, and does not hand over its conscience to a language model.

That future bet is not a private conclusion. It becomes a field of inquiry only when others can test it, contest it, and bring their own organizational stories into the conversation.

Invitation to Students of Both AIs

This working paper is an invitation to students of both AIs: Appreciative Inquiry and artificial intelligence. I want World Scientific Series 3 on Business Storytelling in the Age of AI to become a place where students write articles that do not merely celebrate or condemn the machine. The October Wednesday meetings can begin with cases, field notes, organizational stories, and difficult questions. A student project might examine how an AI summit holds critical stories; how a language model changes writerly dependence; how SEAM dysfunctions can be heard without turning people into deficits; or how the material and ecological conditions of AI return through the Ghost Vortex. The point is not to make all projects agree. It is to make them answerable.

Glossary

Table 4. Working Glossary for Students of Both AIs

Term	Meaning in This Working Paper
ahimsa	Jain commitment to nonviolence; here, an ethical question about harm that a smooth affirmative story or AI output can conceal.
anekantavada	Jain teaching that reality cannot be exhausted by a single standpoint; a resource against one-sided organizational or algorithmic stories.

Term	Meaning in This Working Paper
Arihanta	In Jain teaching, an enlightened conqueror of inner enemies; one of the four pure elements named in Facet Two.
asharana	Protectionlessness or lack of external refuge; used here for the condition in which writing and ethical responsibility cannot be safely outsourced.
bhavanas	The twelve Jain contemplations or facets of reflection, as presented by Gurudev Shri Chitrabhanu.
Dharma	The teaching, ethical path, or principle of right conduct; one of the four pure elements in Facet Two.
Sadhu	A Jain monk or ascetic practitioner; one of the four pure elements in Facet Two.
Siddha	A liberated soul; one of the four pure elements in Facet Two.
Appreciative Inquiry	A generative approach to organizational inquiry associated with Cooperrider and Srivastva that studies life-giving possibilities as a complement to conventional problem solving.
AI Summit	A large-group Appreciative Inquiry process; in this paper, a site where critical stories must be invited rather than excluded.
deficit language	Language that frames people or organizations chiefly as problems to be fixed. This paper distinguishes its dangers from the ethical necessity of hearing dysfunction and pain.
four Ds	The early Appreciative Inquiry movement from appreciating what is, envisioning what might be, dialoguing what should be, and innovating what will be.

Term	Meaning in This Working Paper
eleven Ds	Boje's consulting questions of Directionality, Datability, Duration, Disclosability, Destining, Deployment, Dwelling, De-severance, Drafts, Dispersion, and Detaching; they attend to space, time, materiality, and unfinished organizational life.
heliotropic principle	A later, classic Appreciative Inquiry formulation that social systems move toward life-giving images of the future; it is not a term used in the 1987 chapter.
sociorationalism	The 1987 chapter's proposed view of science, emphasizing the generative and relational consequences of theory and inquiry.
artificial intelligence	Computational systems that perform tasks associated with learning, prediction, generation, or judgment. In this paper it is distinct from Appreciative Inquiry.
AI ²	The appreciative inquiry of appreciative intelligence and, more broadly, a human-led inquiry that places both AIs in question. It is an attempt to inquire as though we were fifty years into the future: a future bet, not an instruction for AI to praise itself.
generative AI	AI that produces text, images, code, or other content from patterns in training data.
large language model	A generative AI system trained on extensive text data to predict and produce language.
training data	The texts, images, code, and other material from which an AI system learns statistical patterns; an ethical site of labor, extraction, consent, and exclusion.
AI dependency	The loss of writerly or practical agency when a person hands judgment, voice, or conscience over to an AI system.

Term	Meaning in This Working Paper
Ghost Vortex	My term for the active but easily hidden traces of labor, training-data origins, environmental costs, institutional exclusions, and unanswered stories beneath an AI interface.
Consent Machine	My term for arrangements that normalize compliance, manufacture consent, and make dissent or informed refusal difficult.
BME narrative	Beginning-middle-end emplotment. It can make a story communicable, but it can also force unfinished, contradictory experience into premature resolution.
antenarrative	My term for the fragmented, prospective, collective, and contested storytelling that comes before settled narrative and keeps possibilities in play.
seven Bs of antenarrative	Before, Beneath, Being, Becoming, Between, Beyond, and Bets: a vocabulary for tracing what precedes, exceeds, and contests a finalized story.
True Storytelling	An ethical approach to organizational change associated with Larsen, Boje, and Bruun, oriented to sustainable futures and responsibility for how stories are staged and carried.
seven principles of True Storytelling	The seven-principle framework includes True, Making Room, Plotting, Helping Stories Along, and Staging among the terms used in this paper. It asks whether change work is truthful, spacious, and responsibly enacted rather than merely persuasive.
unprotected writing	Writing that remains accountable to its author and circumstances, accepts assistance, but does not outsource conscience or judgment to a language model.

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