# Appendix D. Updateable Matrix and Multiplicative Qualimetrics

This appendix specifies how the book carries evidence forward across leader chapters and calculates the normalized multiplicative score M when all four dimensions have evidence-supported numeric ratings. The method preserves each component and does not use an additive total or arithmetic mean.

The matrix retains all ten leaders as rows and the APP baseline and chapter-stage snapshots as columns. A separate evidence log records dated events and speech acts, source locators, affected stakeholders, consequences, coding decisions, counterevidence, and socioeconomic-financial estimates. The chapter-by-chapter tables preserve earlier states and revise a coordinate only when new evidence supports the change.

Current APP baseline for the ten leaders

## Table D.1. Provisional APP X–Y–Z positions and current A/M status

Note. X = transactional to transformational; Y = power/egocentric to serving others; Z = monophonic to polyphonic; A = event-specific moral answerability. Current reviewed materials do not establish a qualifying A event for any of the ten leaders, so A is NE and M is not calculated. X/Y/Z coordinates are provisional APP positions carried forward from the working map, not validated measurements. NE is never converted to zero.

| Leader | Corporation | X | Y | Z | A | M |
|---|---|---|---|---|---|---|
| Jensen Huang | NVIDIA | 2 | 2 | 3 | NE | Not calculated |
| Sam Altman | OpenAI | 4 | 2 | 3 | NE | Not calculated |
| Dario Amodei | Anthropic | 5 | 3 | 4 | NE | Not calculated |
| Elon Musk | xAI | 5 | 1 | 2 | NE | Not calculated |
| Larry Ellison | Oracle | 3 | 2 | 2 | NE | Not calculated |
| Mark Zuckerberg | Meta | 4 | 3 | 5 | NE | Not calculated |
| Satya Nadella | Microsoft | 5 | 4 | 4 | NE | Not calculated |

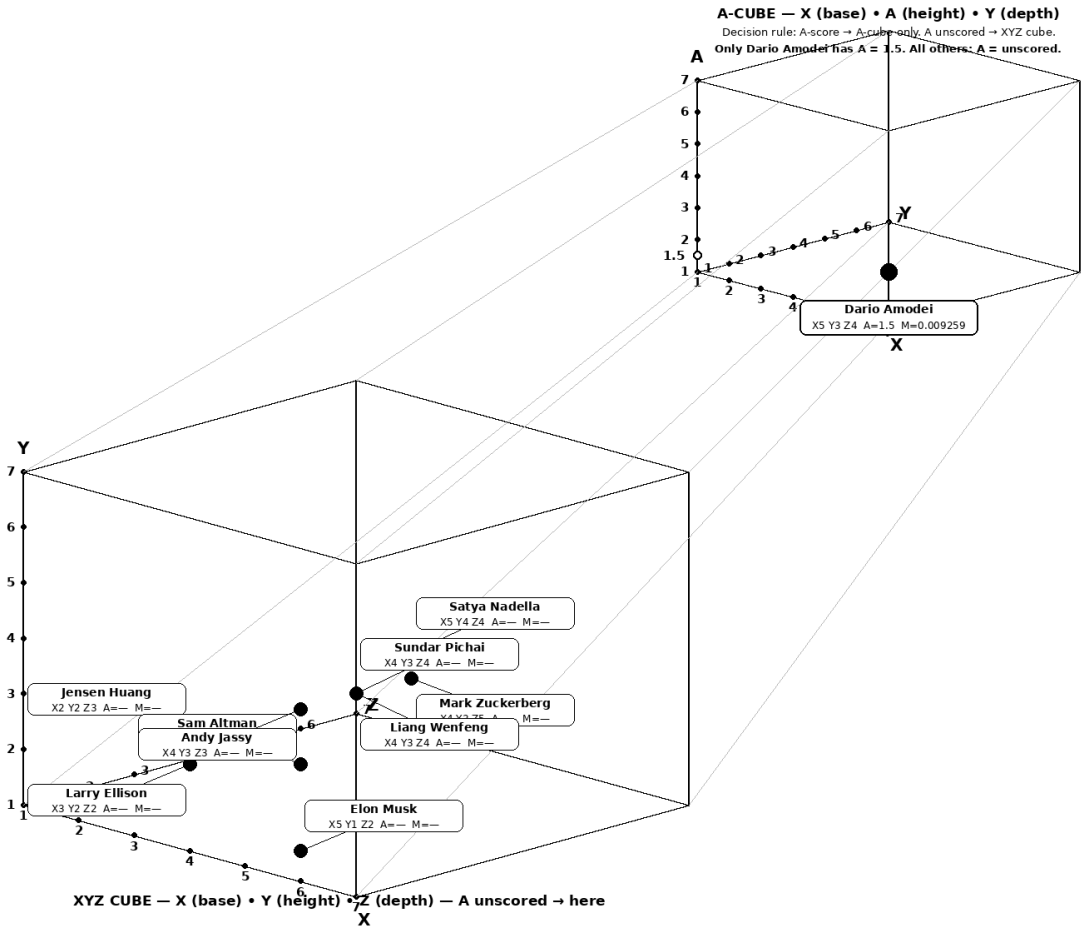
| Leader | Corporation | X | Y | Z | A | M |
|---|---|---|---|---|---|---|
| Andy Jassy | Amazon | 4 | 3 | 3 | NE | Not calculated |
| Sundar Pichai | Google | 4 | 3 | 4 | NE | Not calculated |
| Liang Wenfeng | DeepSeek | 4 | 3 | 4 | NE | Not calculated |

*For numeric, evidence-supported ratings on all four dimensions, calculate only the normalized multiplicative score: M = [(X−1)/6] × [(Y−1)/6] × [(Z−1)/6] × [(A−1)/6]. If any component is NE, report M as "not calculated."*

## Three drawing dimensions of the A Event Space

| A-cube 3 axes | What it captures | Observable question |
|---|---|---|
| **a) Content and sense** | What the leader said, decided, or did, and the meaning or claim attached to it. This reflects *special answerability* for content, but by itself is not moral answerability. | Does the response address the substance of this particular act? |
| **b) Situated eventness & ownership** | The act as performed by a particular person in specific circumstances, at a particular time, with identifiable people and consequences. | Does the leader own their part in this event, rather than answer only in generalities? |
| **c) Integration into action** | Whether the account of the act's meaning is joined to its actual consequences through a response, correction, remedy, or follow-through. This is the operational bridge between content and Being. | Is there evidence that the answer changed what happened next or addressed consequences? |

The A Event Space is reserved for event-specific instances that meet the moral-answerability threshold. It is not a second location for leaders' X/Y/Z coordinates. The current record has no qualifying A event, so this cube is shown empty; do not invent A coordinates, scores, or M values.




## Bakhtin's two-sided answerability grounds the event-specific A dimension.

Bakhtin distinguishes answerability for an act's content from moral answerability for its Being (Bakhtin, 1993, pp. 2–3):

> "An act must acquire a single unitary plane to be able to reflect itself in both directions-in its sense or meaning and in its being; it must acquire the unity of two-sided answerability-both for its content (special answerability) and for its Being (moral answerability). And the special answerability, moreover, must be brought into communion with the unitary and unique moral answerability as a constituent

moment in it. That is the only way whereby the pernicious non-fusion and non-interpenetration of culture and life could be surmounted. Every thought of mine, along with its content, is an act or deed that I perform-my own individually answerable act or deed [postupok]. It is one of all those acts which make up my whole once-occurrent life as an uninterrupted performing of acts [*Postupleniye*]. For my entire life as a whole can be considered as a single complex act or deed that I perform: I act, i.e., perform acts, with my whole life, and every particular act and lived-experience is a constituent moment of my life-of the continuous performing of acts [*Postupleniye*]. As a performed act, a given thought forms an integral whole: both its content/sense and the fact of its presence in my actual consciousness-the consciousness of a perfectly determinate human being- at a particular time and in particular circumstances, i.e., the whole concrete historicalness of its performance-both of these moments (the content/sense moment and the individual-historical moment) are unitary and indivisible in evaluating that thought as my answerable act or deed."

## Table D.2. Bakhtinian terms relevant to answerability and antenarrative

| Russian Term | Transliteration | Meaning & Antenarrative Significance | Which B it anchors |
|---|---|---|---|
| Истина | *Istina* | Autonomous theoretical truth — universal, propositional, indifferent to who knows it. The truth of science and mathematics. Answers: *What is true of the content, in itself?* | Contrasts with all Bs; what antenarrative resists |
| Знание | *Znanie* | Theoretical knowledge of the content-object. Knowing *about*. What a researcher accumulates through disengaged, systematic inquiry. Remains on the surface of the event. | Contrasts with Between and Being |
| Узнание | *Uznanie* | Cognition that obligates — recognition that cannot be separated from the one who recognizes. When *znanie* encounters a living event that calls you by name, it becomes *uznanie*. | Anchors Being and Bets |
| Правда | *Pravda* | Compellently valid, enacted truth. Not a proposition but an event — truth that is lived, that changes the one who encounters it. Distinguished from *istina* by its *emotional-volitional* weight: it compels. The living story's criterion. | Anchors Bets — the bet as *pravda*, not *istina* |

| Russian Term | Transliteration | Meaning & Antenarrative Significance | Which B it anchors |
|---|---|---|---|
| Не-алиби в бытии | *Ne-alibi v bytii* | Non-alibi in Being. Your place in the world is occupied by no one else. You cannot claim "it was my role, my training, my institution" as alibi for your acts. Each *postupok* is answerable from your unique location alone. | Anchors Before and Being |
| Поступок | *Postupok* | The individually answerable act or deed. Suggests *shag* (a step) — *postupok* is literally "a step taken." Each of the Seven Bs is a *postupok*: a step from one's unique place in Being. | Grounds *all seven Bs* |
| Поступление | *Postupleniye* | The uninterrupted, continuous performing of acts — the stream of lived answerable deeds that constitutes the *living story*. Bakhtin's philosophical root of the living story concept: what is happening beneath the narrative, before narrative arrives to organize it retrospectively. | Anchors Beneath and Being |
| Вненаходимость | *Vne-nakhodimost'* | Outsideness — the structural condition of genuine dialogue. I can hear your voice precisely because I am not you. Not alienation; the capacity to be situated outside all moments of the event while still being in relation to them. | Anchors Between |

Source of Table: David Boje's antenarrative website, https://antenarrative.com

Bakhtin, M. M. (1993). Toward a philosophy of the act (V. Liapunov, Trans.; M. Holquist, Ed.). University of Texas Press. (Original work written ca. 1919–1921). https://ia601803.us.archive.org/26/items/133p-bakhtin-mikhail-toward-a-philosophy-of-the-act/133p%20bakhtin_mikhail_toward_a_philosophy_of_the_act.pdf