

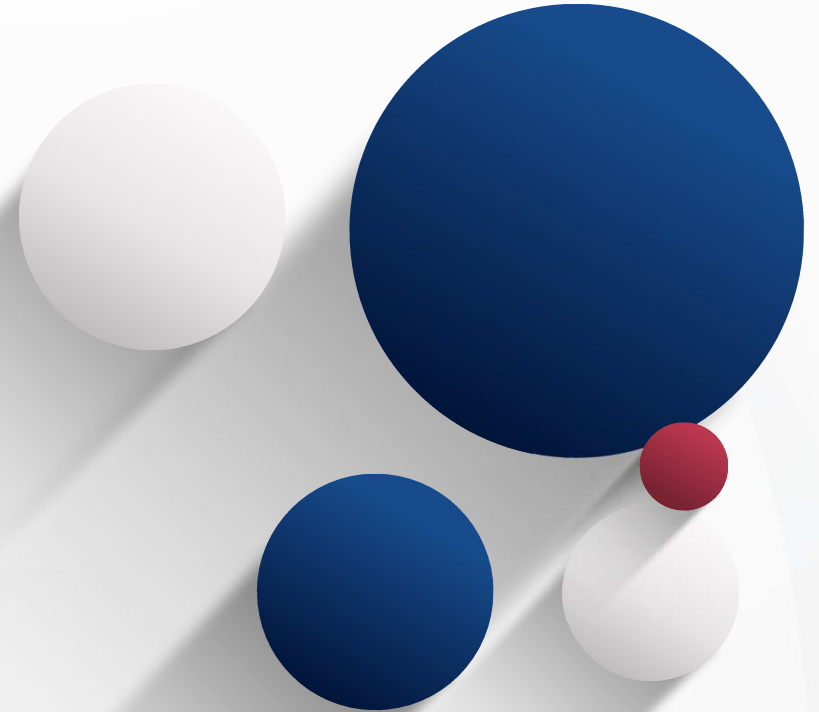
Being **critically literate** about dealing with contextual data and how that should guide the application of GenAI tools.

Dr Kirstin Krauss

WWIS Research Advisor

<https://www.linkedin.com/in/kirstin-krauss>

<https://academy.wwis.co.za/>



Being **critically literate** when analysing data

The problem, The need

- **AI has a worldview** emanating from the training data
- **Ideology & political agenda embedded** in AI training data
- AI biases may enforce **culturally foreign lenses** onto our data
- One may **mis-see** and **mis-perceive** what the data says
- GenAI may create **polluted lenses**, which if it is 'created', it may be very **difficult to 'unsee'**
- You may be **ignorant of contextual influence**, cultural meaning of data
- AI biases may **obscure the true phenomena** of interest

The value of criticality

- Allows for a more **nuanced interrogation** of AI biases
- **Sees and perceives beyond AI-imposed biases**
- **More sensitised** (aware) to biases
- Reflexive approach that enhances our ability to **perceive and interpret data adequately** and correctly (accurately?)
- Helps us **excavate the true phenomena** of interest, hidden beneath layers of political agendas, façade management, or the repression of diverse voices, feelings, and cultural identities.
- Helps us **interpret ethically**

The agenda of critical research (Critical Social Theory)

- Addresses: **‘What’s wrong in the world?’** (Walsham, 2005)
- Critical research **questions assumptions and ideologies underlying social phenomena in order to address the emancipatory interests of research subjects**
- We have to **move beyond understanding/explaining to liberating practice** (Ngwenyama, 1991)
- “Critical ethnography is a type of reflection that examines culture, knowledge, and action. **It expands our horizons for choice and widens our experiential capacity to see, hear, and feel. It deepens and sharpens ethical commitments by forcing us to develop and act upon value commitments** in the context of political agendas” (Thomas, 1993: 2-3).
- “ ... A theory in critical social research is a **way of being in the world**: it is accepted by a social community if it provides **interesting and appropriate concepts, models and frameworks for seeing social phenomena** that are **useful in dealing with these phenomena.**” (Čečez-Kecmanović, 2005: 36)

“You can only interpret that which you are able to perceive”

The process of analysing data

Perceive (excavate)

Observation techniques

Interpret

Observation statements

Articulate

Statement of facts

Prior knowledge

Experience

Prejudices, Expectations, Assumptions, (biases)

Cultural background

Knowledge of conceptual frameworks, literature

State of preparedness

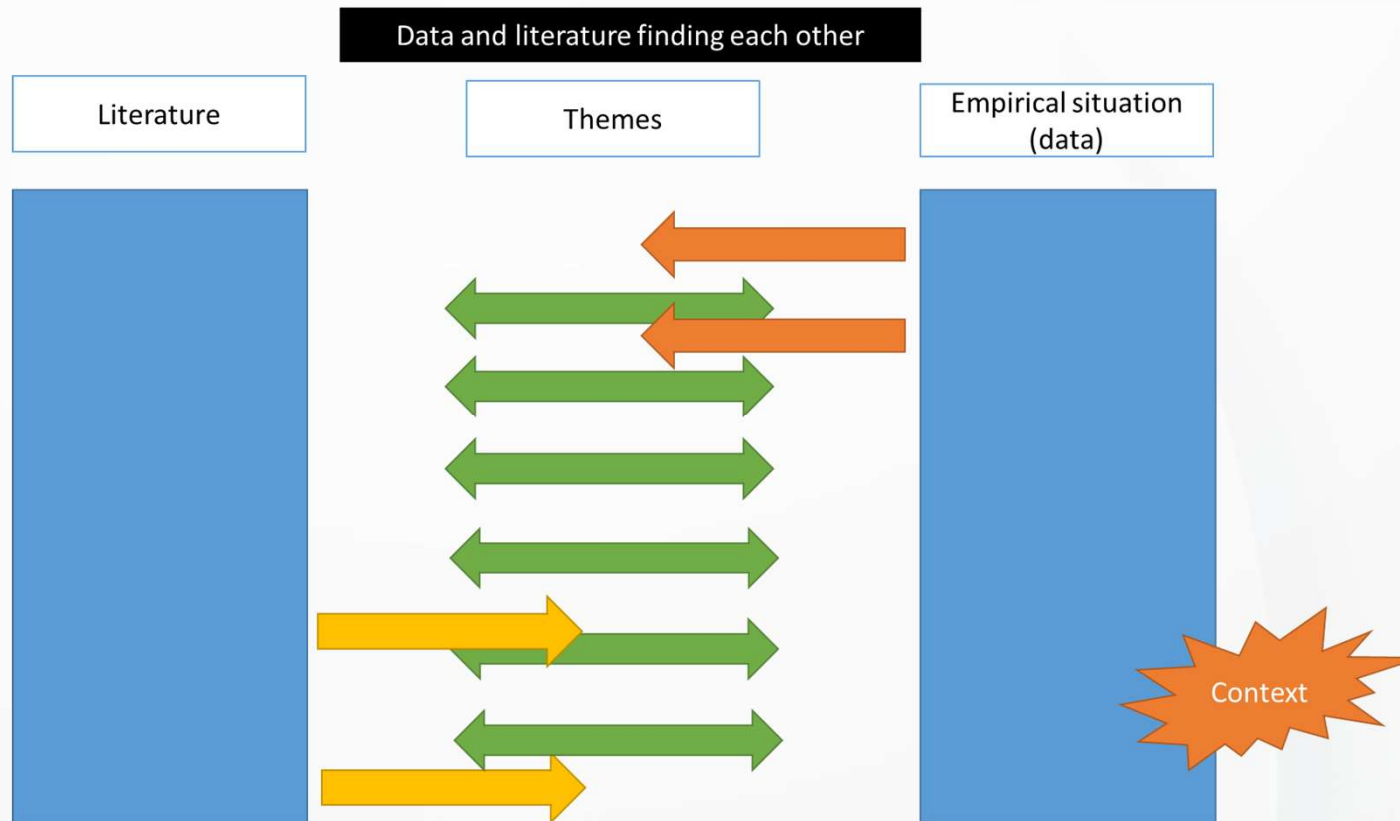
Experience in observation techniques, and statement of facts and observations

Perceptual experienced

- Chalmers, A.F., 1999. **What is this thing called science?** 3rd ed. Indianapolis: Hackett Publishing Company, Inc.
- Krauss, K., 2017. **Research supervision in information systems: A critical approach.** Strengthening Postgraduate Supervision. Stellenbosch: Sun Media, pp.171-195.
- Krauss, K., 2012, June. **You can only interpret that which you are able to perceive**: Demonstrating critical reflexivity in ICT4D work. In Proceedings of the first Pre-ECIS Special Interest Group for ICT in Global Development (SIG GlobDev) Workshop on ICT and Sustainable Development, Barcelona, Spain, June (Vol. 10).

Making data-theory links

In building theory (*theorising*), the goal is to **get propositions to the point** where their **claims can be fully tested empirically**, therefore completing the link between the theory and its empirical content.



Hassan, N. 2014. "Useful Products in Theorizing for Information Systems," Thirty Fifth International Conference on Information Systems, Auckland, New Zealand, 2014. [Online] <http://aisel.aisnet.org/icis2014/proceedings/ResearchMethods/5/>

Baises in AI training data

- AI Pollution / Dilution
- "Scientists warn of AI collapse"
- "Its like plastic pollution, it won't be long before we eat and breath this stuff"
- "The more AI eats its own output, **the less variety the output has**"
- "AI needs human creativity"

Does less variety imply **more biases**, and for whom?

"...the world is going to run out of data for AI. **It needs more trusted original source data.**"

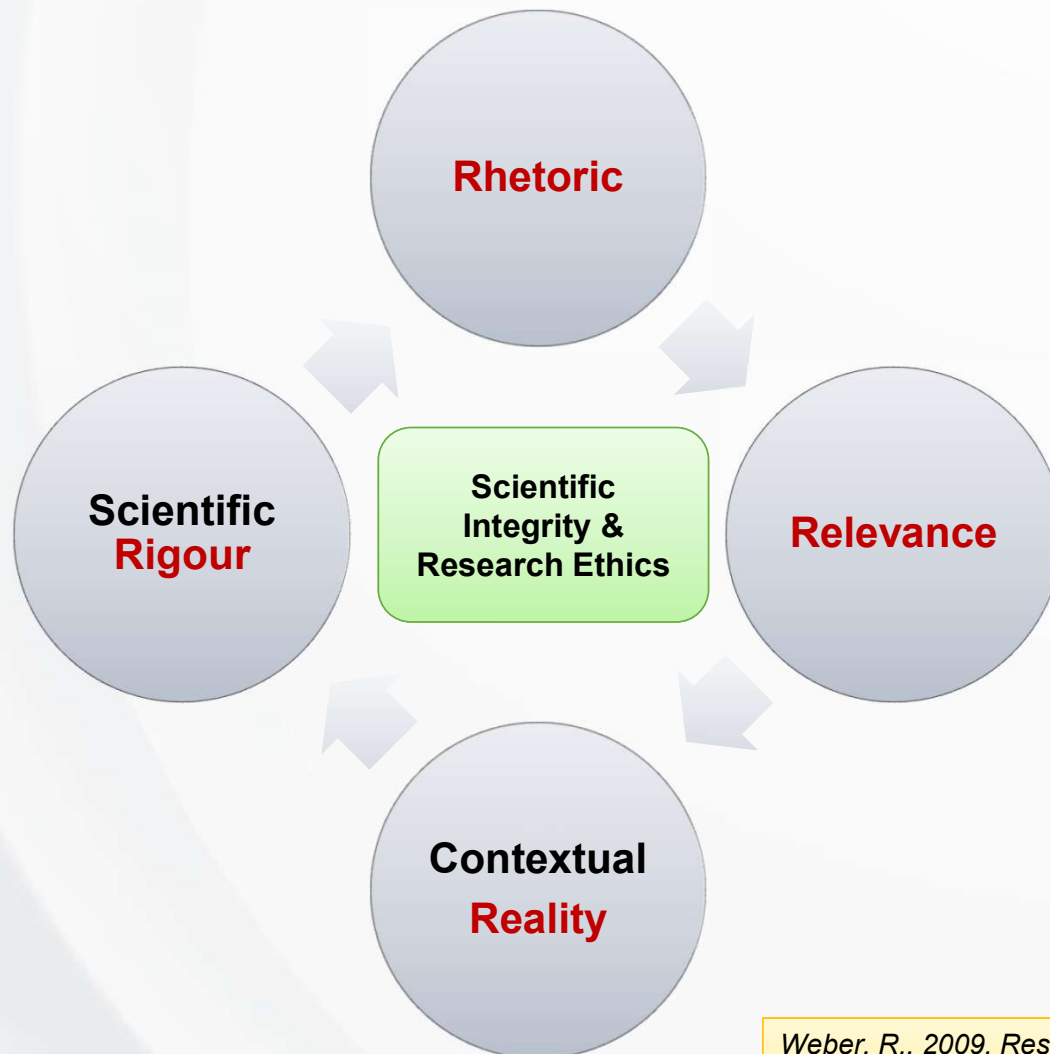


<https://www.youtube.com/watch?v=NcH7fHtgGYM>

4 Mar 2024

How I mimicked the making of data-theory links using ChatGPT, ChatPDF & ATLAS.ti

- Transcribe the data (auto transcribed)
- Extract **relevant** themes from the data
- Aligning the extracted themes to the research questions (**relevance**)
- Getting **consistency & systematic rigour** in 'analysis'
 - Can I consistently get the same themes from prompting?
 - Should I use all the themes that emerge?
 - Has the most relevant/best themes been selected to support the claims?
 - Extracting relevant quotes from the transcriptions
- Can I connect my discussion and findings to a theory, i.e., make data-theory links? (**relevance**)



Rhetoric should be sustained by research findings

(Weber, 2009)

“Without research **rigor**, useful **[Accurate]** models of **reality** are difficult to build”

(Weber 2009)

“**Relevance** for policymakers [and practice] is problematic, because it is unclear *whether they can be sustained by the research that underpins them*”

(Weber 2009)

Weber, R., 2009. Research on ICT for development: Some reflections on rhetoric, rigor, reality, and relevance [Keynote address]. In *International Development Informatics Association Conference (IDIA) 2009* (pp. 2-27). Monash University Publishing.

Speaker 1 [00:00:11] Maybe just to give you some background. I'm doing my PhD research and, you know, since I've been working and doing the training, I've realised that there are some things that people from the outside don't know. And those businesses, they'll.

Speaker 2 [00:00:27] Call the Concert Symphony sometime this year.

Unidentified [00:00:34] And so this.

Speaker 2 [00:00:40] Is a kind of potentially.

Speaker 1 [00:00:41] Yeah.

Speaker 2 [00:00:41] Okay, problem. Come and join the.

Speaker 1 [00:00:58] The thing that I want to know is and the question that made me think about this is because your school was when they gave us the funding, they asked us to do certain things and they have a policy. But then you can't just implement the policy as it is. There's a problem and you need to understand the difficulties in the culture and so on. So when I wrote my feedback as to, you know, how they could implement the result of that, I thought for my research that I was wondering if maybe I can get your advice on it. I've spoken to them by now, spoken to the key people. And basically it's about this. If I can

Speaker 2 [00:07:52] What I was also thinking with it, sometimes you can interpret it as you get locally as a municipality and hospitality as a local culture to the local people. So then the manager and the chief, because they are conditioned like Obama, like to run the world. And just for me, this building is dependent. But you have to, like I said, you must have information. People must know the local people that Obama has been influential with municipality. So besides going to their king, who can also interact with all municipalities, a developmental problem. So that can also help a lot even with funding. Sometimes they if they say that because the project is popular with people, then it's easy to ask for funding because on the cheap is no funding. But the stuff that we are allowed, like when you want to put a structure, then it is a tool to get it because you came to the cheapest. But if you also think of the future funding, I think it's like Will because they want to find a computer school, you not understand it. And then if you enter into the Predator, they can do the future funding.

Speaker 1 [00:00:58] The thing that I want to know is and the question that made me think about this is because you school was when they gave us the funding, they asked us to do certain things and they have a policy. But they they if I look at the policy, I realise that you can't just implement the policy as it is. There's some translation that needs to take place and you need to understand the difficulties in the community, you need to understand the culture and so on. So when I wrote my feedback report, I had to actually give them advice as to, you know, how they could implement the policy in similar of communities. So as a result of that, I thought for my PhD research that I need to answer three questions. So I was wondering if maybe I can get your advice on this. And I've already spoken to Mbo and

I've spoken to Baba Bani, spoken to the Induna working at the gate here questions. And basically it's about this. If if I need to tell somebody from the example, a government department or international body like UNESCO is firstly to do community entry, go to three questions here how to do community how to interpret and align ICT, which is now technology and ICT policy. A good for the community. And how would I decipher meaning and align with understanding values and view of reality? Of course, the problem is that I know, you can't just walk in and do things. You need to, you know, work with can assist you. You cannot just do training. You need to do it in a way that people. For example, they can just bring in policy without understanding, is happening in the community. And you know, people from industrialised the cities, they don't know how people function here and they don't know for the people and what is important for the community. So those are basically three questions that I that I want to answer. But basically if I, if I answer that I can actually produce a document at the end of it, I can then help other people to do ethical research practice, for example, respecting the people, you know right and so on. And I can, um, help people to be self-reflective about what not just coming in and, you know, making mistakes and maybe abusing people

ruling party, come to the ANC person, would never be accepted. Even if you come something really flourishing ... understand the party that was dominant. And then you can also not inquire who is the influential person to the particular chief. And then if you come with that person, you understand the party and then you go to the chief. I think you would enter well, in my opinion, because if lets say you come with Minister Mkhize, who is the minister, who is the president of the whole of KwaZulu-Natal, you wont be accepted even if you know who he is, you know, because he is ANC. So you know that you can help people make any connection. So you need to to really come to the chief and show respect to the chief. You make an appointment and even maybe somebody is important, I think that Baba. But if you want to go to the chief, come back to see to it that this man's coming up all this and that you should take it. So it's very important that you recognise the traditional leaders and go to the Induna, the headmen would then introduce you to the Chief and Social.

Speaker 1 [00:05:55] What did I then do right to be able to be successful with the training? Because I never I'm not with a political party and I only met the king in November.

Speaker 2 [00:06:09] But he knows you he was also asking when are the Pretoria people coming.

Speaker 1 [00:06:18] But even before that. Okay.

Speaker 2 [00:06:22] Yes. Because you came with the mission and you only concentrated on the mission project. But if you want to invade it, the whole community, irrespective of mission. You need to but because you only for the mission? It doesn't matter. But I think you spread your wings to the community. The chief needs to know. If you do something just for the community, you know, you must go through the chief.

1 Results of original transcription

Prompt: The following is transcription of a group interview from an ethnographic study between a PhD student and about 4 participants from a traditional Zulu community. The accents are Zulu accents but the participants all speak in English. Some of the transcriptions came out incorrect. See if you can infer what some of the conversations could mean:

The interview transcript provides insights into the challenges and considerations of conducting research and implementing policies within a traditional Zulu community. The discussion covers various topics related to community entry, understanding values, aligning with local understanding, and ethical research practices. Here are some inferred meanings from the conversations:

1.1 Community Entry and Respect for Traditional Leaders:

The participants emphasize the importance of establishing relationships with the local chief and understanding the political environment. They suggest meeting the chief in person and gaining the chief's endorsement is crucial for community acceptance and success. Respect for traditional leaders is highlighted as an essential step.

1.2 Aligning with Local Values and Meaning:

To effectively implement policies and projects, it's suggested to understand the local context and values. The participants emphasize the need to

Is this ethical?

Aug 2023

1	Results of original transcription.....
1.1	Community Entry and Respect for Traditional Leaders:.....
1.2	Aligning with Local Values and Meaning:.....
1.3	Communicating and Engaging the Community:.....
1.4	Adapting to Cultural Differences and Beliefs:.....
1.5	Health and Social Issues:.....
1.6	Respectful Communication and Politeness:.....
1.7	Gender Dynamics:.....
1.8	Long-term Engagement:.....

Prompt 2:

You need to incorporate the quotes into the same discussion and list of themes that extracted and inferred from the transcription. I.e., reproduce the themes/meanings, but include quotes in the discussion

Themes Extracted and Inferred from Transcription:

2.3 Complexity of Policy Implementation:

- **Interviewer:** "I realise that you can't just implement the policy as it is. There's some translation that needs to take place and you need to understand the difficulties in the community, you need to understand the culture and so on."
- **Speaker 3:** "In conclusion, it is in some sense, and sometimes."

Discussion:

Interviewer: The complexity of policy implementation becomes evident in the need for translation and adaptation to the local context. As you mentioned, policies cannot be implemented as-is; there's a requirement for understanding the nuances of the community and its culture. This aligns with the idea that successful policy implementation often necessitates a deep comprehension of local dynamics.

Quote: "I realise that you can't just implement the policy as it is. There's some translation that needs to take place and you need to understand the difficulties in the community, you need to understand the culture and so on." - Interviewer

Challenges in Deciphering Meaning:

- **Interviewer:** "How do I decipher meaning? How do I know that I actually understand the people?"
- **Speaker 2:** "What I was also thinking with it, sometimes you can interpret it as you get locally as a municipality and hospitality as a local culture to the local people."
- **Speaker 3:** "Especially people. If you've got a position like that, then it's difficult for anyone to come into the office."

Discussion:

Interviewer: Deciphering meaning from policies and interactions presents challenges. Understanding the local interpretation of concepts like hospitality and community-specific norms becomes crucial. The role and position of individuals can influence the accessibility of communication channels.

Quote: "How do I decipher meaning? How do I know that I actually understand the people?" - Interviewer

Quote: "What I was also thinking with it, sometimes you can interpret it as you get locally as a municipality and hospitality as a local culture to the local people." - Speaker 2

Quote: "Especially people. If you've got a position like that, then it's difficult for anyone to come into the office." - Speaker 3

Complexity of Policy Implementation:

Challenges in Deciphering Meaning:

Influence of Personal and Cultural Backgrounds:

Balancing Accessibility and Respect:

Community Engagement and Local Empowerment:

Results of the corrected transcription

This transcription appears to be a group interview between a PhD student and several participants from a traditional Zulu community. The discussion centers around the PhD student's research and questions related to community entry, interpreting and aligning ICT (Information and Communication Technology) policy, and understanding local values and realities. The participants provide insights and advice based on their experiences and perspectives. Here's a summary of some of the key points and discussions:

2.7 Community Entry:

- The importance of understanding and respecting traditional leadership, especially the chief.
- Political affiliations and the need to consider them when engaging with the community.
- Building relationships with influential figures and making appointments.
- Recognizing traditional leaders and engaging with the Induna (headman) to gain access to the chief.

Community Entry:
Interpreting and Aligning ICT Policy:
Deciphering Meaning and Aligning with Local Values:
Challenges and Considerations:
Youth and Unemployment:
Communication and Engagement:

Connecting the research questions with preliminary themes above

Prompt: The following text is a tentative analysis and themes emanating from a group interview from an ethnographic study between a PhD student and about 4 participants from a traditional Zulu community. The interview guide was developed and guided by an overarching research question ("In what ways should ICT4D researchers and practitioners achieve self-emancipation, in order to ensure the ongoing emancipation and empowerment of the deep rural developing community in South Africa?") and 4 sub-questions

- (" 1. In the context of doing ICT4D work in a deep rural community in South Africa, how do different worldviews affect the way in which the meaning of emancipation, oppression and other emancipatory concepts, is constructed?
2. What are the oppressive ideologies, false consciousnesses, and difficulties associated with doing ICT4D in deep rural communities, and what are the associated beliefs and values?
3. Given the issues highlighted above, how should one do community entry and introduce the ICT4D artefact in deep rural communities in South Africa ethically, and what is the role of development agents and cultural interpreters?
4. What are the collisions that emerge from doing ICT4D work and collaborating with project partners in the process of answering the above issues – how do these affect the way in which ICT4D research should be done?")

Community Entry and Respect for Traditional Leaders:...
Aligning with Local Values and Meaning:.....
Communicating and Engaging the Community:.....
Adapting to Cultural Differences and Beliefs:
Health and Social Issues:.....
Respectful Communication and Politeness:.....
Gender Dynamics:.....
Long-Term Engagement:
Interpreting and Aligning ICT Policy:
Challenges and Considerations:
Youth and Unemployment:.....
Communication and Engagement:.....

Exercise 6:

- 1) Study the transcribed interview and manually identify about 8 core themes from it in your group
- 2) Now upload the transcribed interview into ChatPDF or SciSpace (<https://scispace.com/>) and ask the following question (prompts):

Prompt 1:

“The following is transcription of a group interview from an ethnographic study between a PhD student and about 4 participants from a traditional Zulu community. The accents are Zulu accents but the participants all speak in English. Some of the transcriptions came out incorrect. See if you can infer what some of the conversations could mean”

Prompt 2:

“Can you incorporate quotes from the transcribed interviews into the discussion above?”

+ New Chat
Drop PDF here

Understanding the innovati...

Theories used in IS.pdf

Ch 4 to 7.pdf

Information Memo - Lets LI...

2966-Article Text-12655-2-...

Ashleigh Cohen_Final resea...

Ashleigh Cohen_Final resea...

CriticalAgencyinICT4DFinal...

Elicit-pdf6.pdf

Elicit-pdf2.pdf

Ch 4 to 7.pdf

1 / 134

Chat

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CHAPTER 4 Community entry, topic discovery and enculturation

4.1 Preamble

In this and in Chapter 5 the researcher demonstrates the beginnings of criticality, self-reflexivity, and how he recognised and articulated his own limitations, social entrapment, and need for emancipation in ICT4D work. The researcher also shows how community entry was established, how ICT4D was introduced in the Happy Valley community, and the role of cultural interpreters and development agents in establishing community entry. Through confessional writing (see Appendices B and C and Section 2.14) the researcher shows how critical reflexivity manifested and how he as a primary research subject evolved as a critical researcher.

4.2 Introduction

For a long time I've been thinking about how and where to start telling the story of the Happy Valley ICT for community development project. In fact, there were times where I consciously avoided writing, simply because I didn't know where and how to approach this mammoth task. It was overwhelming enough just to deal with the huge amount of unstructured "data" that lay before me and within me. I just didn't know how to tell the stories with the best emphases and examples (Van Maanen, 1988) and at the same time remain truthful. Myers (2009) warns that once an event has been inscribed in text, its takes on a life of its own and that it may be dissociated from its original author and meaning (see Section 2.11). I therefore felt that I only had a single opportunity to create a story, before the "new" meaning embedded in the text started to overshadow the original depth and meaning. I was concerned that, during data analysis and reflection, I might create fieldnotes of fieldnotes (or text upon text and interpretations of interpretations) that might distance me and the readers from the original meaning intended. It was a big and important phase to initiate in my research.

Creating a confessional account of critical ethnography that will also draw you, the reader, into the Happy Valley project in an intimate and critical way (Van Maanen, 1988; Schultze, 2000) seemed like a task, for which I did not feel particularly well-qualified. I wanted you to also participate in the empowering and emancipating events and stories that I have witnessed throughout the project, so that you could also experience delivery from the oppressive consequences of cultural entrapment that you might have consciously or subconsciously embedded in your own worldview.

93

Welcome to this informative PDF file on community entry, topic discovery, and enculturation in ICT4D work! In this document, you will learn about the criticality and self-reflexivity involved in establishing community entry, introducing ICT4D in a community, and the role of cultural interpreters and development agents.

Example questions:

- What is the significance of critical reflexivity in ICT4D work?
- How did the researcher establish community entry in the Happy Valley community?
- What is the role of cultural interpreters and development agents in ICT4D projects?

- 1.1 Community Entry and Respect for Traditional Leaders: 1
- 1.2 Aligning with Local Values and Meaning: 1
- 1.3 Communicating and Engaging the Community: 1
- 1.4 Adapting to Cultural Differences and Beliefs: 1
- 1.5 Health and Social Issues: 1
- 1.6 Respectful Communication and Politeness: 2
- 1.7 Gender Dynamics: 2
- 1.8 Long-Term Engagement: 2

Ask any question...



Can you summarise the four chapters?

Certainly! This PDF file appears to be a detailed account of the researcher's experience with community entry and engagement in ICT4D work in a deep rural community in South Africa. The document is divided into four chapters:

Chapter 1: Introduction

This chapter provides an overview of the research project, including the research questions, objectives, and methodology. It also discusses the significance of the study and its potential contributions to the field of ICT4D.

Chapter 2: Critical Research and Methodology

This chapter outlines the critical research approach and methodology used in the study. It discusses the importance of reflexivity, positionality, and ethical considerations in conducting research in a deep rural community. It also provides a detailed description of the research methods used, including participant observation, interviews,

what are some of the core theoretical themes that you can extract from this document?

Based on the information provided in the PDF file, some of the core theoretical themes that can be extracted include:

1. Critical research approach and methodology, which emphasizes reflexivity, positionality, and ethical considerations in conducting research in a deep rural community.
2. Community entry and engagement, which involves building trust and respect with community members, aligning with local values and meaning, adapting to cultural differences and beliefs, and communicating and engaging the community.
3. Health and social issues, which are important considerations in ICT4D work, particularly in deep rural communities where poverty, poor health, and HIV and TB infections are prevalent.
4. Gender dynamics, which are important to consider in ICT4D work, particularly in relation to power dynamics and cultural norms.
5. Long-term engagement, which is necessary for sustainable ICT4D projects and involves ongoing communication, collaboration, and

can you relate some of the discussions with core concepts from Pierre Bourdieu's theory of practice?

Yes, there are several discussions in the PDF file that can be related to core concepts from Pierre Bourdieu's theory of practice. Here are a few examples:

1. Habitus: The researcher discusses how they learned to participate in and assume the habitus of the local people through socialization **82**. This relates to Bourdieu's concept of habitus, which refers to the set of dispositions, attitudes, and behaviors that are acquired through socialization and shape an individual's perception and action in the social world.
2. Symbolic capital: The researcher discusses how they learned to play the social game and position themselves with particular social and symbolic capital in the Happy Valley project, where they could affect emancipation and change ethically **82**. This relates to Bourdieu's

8. Symbolic violence: The researcher's discussion of how they had to be careful not to reinforce hopelessness and discouragement through further destructive ICT4D initiatives **82** relates to Bourdieu's concept of symbolic violence, which refers to the ways in which dominant groups use their power to impose their cultural norms and values on subordinate groups, often resulting in the marginalization and disempowerment of these groups. In the context of the researcher's work, symbolic violence refers to the potential harm that can be caused by ICT4D initiatives that do not take into account the cultural norms and practices of the community, and that may reinforce existing power imbalances and marginalize the community further.

ChatGPT and reflective writing

- <https://automatedonline.org/2023/08/27/chatgpt-and-reflective-writing/>
- <https://www.forbes.com/sites/lanceeliot/2023/08/30/prompt-engineering-boosted-via-are-you-sure-ai-self-reflective-self-improvement-techniques-that-greatly-improve-generative-ai-answers/?sh=7b2447293c8e>

A paper published in the journal Computers and Education: Artificial Intelligence (Li et al. 2023) recently made the remarkable claim that ChatGPT “may be capable of generating high-quality reflective responses in writing assignments administered across different pharmacy courses”. As we wait for the systematic replication of these empirical findings (which we should wholeheartedly encourage regardless of theoretical and critical inclinations), I believe that some

A more realistic claim would be that ChatGPT can effectively reproduce certain forms of formulaic and predictable reflection that have become commonplace in tertiary education. These types of caveats are very important to add a much-needed sense of perspective to the current frenzied debate about GenAI and assessment. They should not be glossed over or taken for granted.

Forbes

FORBES > INNOVATION > AI

Prompt Engineering Boosted Via Are-You-Sure AI Self-Reflective Self-Improvement Techniques That Greatly Improve Generative AI Answers

Lance Eliot Contributor

Dr. Lance B. Eliot is a world-renowned expert on Artificial Intelligence (AI) and Machine Learning...

Follow

Can GPT reflect?


Are you sure about your statement on "Symbolic violence" above, or would you like to revisit or critique your own assessment of symbolic violence?

I apologize for the confusion. Upon reviewing the text, I realize that my statement on symbolic violence may not be entirely accurate. While the researcher does discuss the potential harm that can be caused by ICT4D initiatives that do not take into account the cultural norms and practices of the community, they do not explicitly use the term "symbolic violence" to describe this harm. Therefore, it would be more accurate to say that the researcher discusses the potential for harm caused by ICT4D initiatives that do not take into account the cultural norms and practices of the community, rather than using the specific term "symbolic violence." Thank you for bringing this to my attention, and I apologize for any confusion that my previous statement may have caused.


Are you sure about the list of core concepts from Pierre Bourdieu's theory of practice, or would you like to revisit your assessment or bring in more instances from the document to support your claims?

Thank you for bringing this to my attention. While the list of core concepts from Pierre Bourdieu's theory of practice that I provided earlier is accurate, I apologize if it seemed incomplete or insufficiently supported by the document. Here are some additional instances from the document that support the use of Bourdieu's concepts:

1. Field: The document discusses the importance of understanding the social, economic, and political context of the community in which ICT4D interventions are being introduced [Page 3]. This understanding is essential for navigating the power dynamics and social hierarchies within the field, which is a key aspect of Bourdieu's concept of field.



Could you develop a scientific argument about Pierre Bourdieu's concept of symbolic violence with claims and proper evidence drawn from the transcribed interview I gave you?



Certainly, I can help you develop a scientific argument about Pierre Bourdieu's concept of symbolic violence based on the provided interview transcript. Symbolic violence, as defined by Bourdieu, refers to the subtle, often unconscious ways in which individuals or groups in a society enforce and maintain their dominance over others through cultural means. It's a form of power that operates through symbolic systems such as language, education, and culture. Here's an argument based on this concept:

Claim 1: Symbolic Violence is Evident in the Interview Transcript

Evidence 1: In the interview, the participants repeatedly emphasize the importance of gaining the endorsement and approval of the local chief. This illustrates a form of symbolic violence, where traditional leaders wield significant influence, and their approval is crucial for the success of projects. This reflects how power structures, often maintained through traditional symbols and authority, can enforce compliance and dominance.

Regenerate

Aug 2023



InterviewTranscript.pdf
PDF

AskYourPDF Research Assistant

The attached document contains a transcribed interview between a PhD student and 4 participants from a traditional Zulu community. Could you develop a scientific argument about Pierre Bourdieu's concept of symbolic violence with claims and proper evidence drawn from the transcribed interview

Sept 2024

Title: Symbolic Violence and Pierre Bourdieu's Theory in the Context of a Zulu Community

Pierre Bourdieu's concept of *symbolic violence* refers to the subtle and often invisible ways in which power imbalances are maintained within a society through cultural, linguistic, and institutional means. In this context, symbolic violence functions to legitimize social hierarchies, often without explicit force, by shaping the way people perceive themselves and their social positions. Examining a traditional Zulu community through the lens of symbolic violence, one can identify various elements of Bourdieu's theory in the interactions between external influences (such as researchers, government policies, or technology) and the community.

Community Entry and Traditional Leadership

A recurring theme in the interview was the process of community entry and the need to respect traditional authority. As one participant mentioned, "you must know the chief is very important," emphasizing the structured hierarchy and respect for local customs in the community. This can be seen as a manifestation of symbolic violence, where the external party is expected to conform to existing power structures. Although this respect for hierarchy might appear voluntary, it represents a form of symbolic violence because it subtly reinforces the existing power dynamics, forcing the outsider to acknowledge and navigate these structures in order to engage with the community.

Sept 2024

Western Policies and ICT Implementation

The imposition of external policies, such as ICT (Information and Communications Technology) frameworks, without fully aligning them with local cultural understandings, is another example of symbolic violence. The interview transcript reveals the difficulty of implementing Western logic in technology training, where one participant reflected, "Western logic is embedded in technology," acknowledging the cultural dissonance between Western technological norms and local customs. This mirrors Bourdieu's notion that dominant cultural systems, in this case, Western technological frameworks, often marginalize or undermine local traditions and worldviews, subtly imposing symbolic violence by suggesting that progress can only be achieved through external systems and logic.

Further experiments using ATLAS.ti

- Using AI to make data-theory links, theoretical elaboration

Sept 2024

 ATLAS.ti

- Advanced Auto Coding powered by AI
- Intentional AI Coding
- AI Summaries



AI Coding Beta

Powered by OpenAI

Say goodbye to endless manual coding and hello to AI-driven assistance on autopilot – powered by OpenAI.



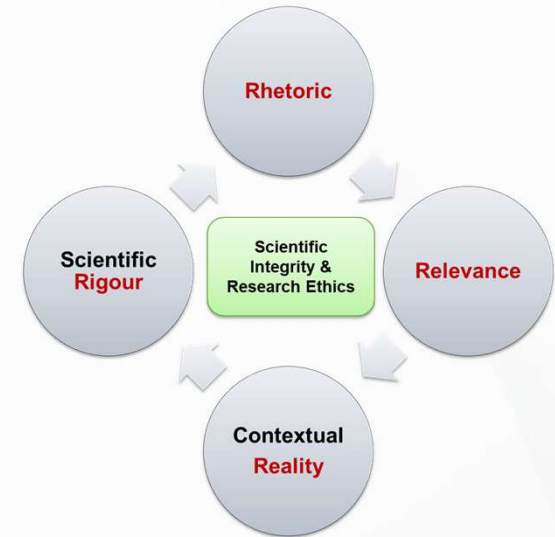
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Proceed

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Intentional AI Coding

Intention

Input your intention and let AI generate questions and code categories. Adding additional context about your project, documents, or specific aspects can improve results.

History

Research question: How can people live more sustainably in their everyday lives?

Context: Analyzing advice from experts and documents to assess costs and benefits of each lifestyle.

My question is: "What general topics are mentioned here?"

My question is: "What emotions are expressed here?"

Context: This research is based on interviews conducted with people in leadership positions. I'm still unsure what question to pursue, but I'm unsure about emotions mentioned and difficulties.

I want to see how the data in these documents possibly relate to Bourdieu's theory of practice.

A key aim of the study is to see how Bourdieu's theory of practice relate to the research contribution and how the researcher was eventually able to construct adequate knowledge of the ICT4D social situation as described in the documents.

Another aim is to understand worldview collisions between traditional Zulu values and western values embedded in ICT policy.

This is the problem statement: "During ethnographic immersion, three key issues emerge from fieldwork. Firstly, the researcher realised his (and some of the project partners') inability with regard to intercultural matters and participants. Secondly, he realised his inability to ethically and implement the ICT4D artefact, especially of the cultural context, underlying values, emancipatory oppressive circumstances that the people of Happy issue relates to an inability to interpret and explain introducing, aligning or implementing the ICT4D ways, but was especially noticeable from collision manifested during ongoing community engagement.

The context is a traditional zulu community where develop the local people.

Back

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Intentional AI Coding

The text contents of the selected documents will be uploaded to OpenAI for processing.

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Next

Cancel

Questions and Code Categories

ATLAS.ti has created 4 questions based on your intention. We will check your document(s), paragraph by paragraph, and use these questions to find relevant codes. This will take about 15 min.

Feel free to change, add, or exclude any questions to get what you need.

<input checked="" type="checkbox"/>	Question	How does Bourdieu's theory of practice help in understanding the researcher's challenges with intercultural matters and community entry in the ICT4D project?	Code Category	Bourdieu's Theory Application
<input checked="" type="checkbox"/>	Question	In what ways do traditional Zulu values clash with western values in the context of ICT policy implementation in the Happy Valley community?	Code Category	Worldview Collisions Analysis
<input checked="" type="checkbox"/>	Question	How do the identified issues of inability to interpret collisions and conflicts align with Bourdieu's concepts of political action, struggles, and strategizing in the context of ICT4D implementation?	Code Category	Political Action and ICT4D
<input checked="" type="checkbox"/>	Question	How do the limitations of informant discourse about practice intersect with Bourdieu's perspective on developing a sense of the game of social interaction in the Happy Valley community?	Code Category	Informant Discourse Analysis

Add Question

Results

ATLAS.ti has found 264 quotations to code.

370 codes in 4 categories

List

Graph

Details

Name	
▶ Bourdieu's Theory Application	<input checked="" type="checkbox"/>
▶ Informant Discourse Analysis	<input checked="" type="checkbox"/>
▶ Political Action and ICT4D	<input checked="" type="checkbox"/>
▶ Worldview Collisions Analysis	<input checked="" type="checkbox"/>

<p> 2 p 1 in Chapter 4</p> <p>93 CHAPTER 4 Community entry, topic discovery and enculturation 4.1 Preamble In this and in Chapter 5 the researcher demonstrates the beginnings of criticality, self-reflexivity, and how he recognised and articulated his own inabilities, social entrapment, and need for emancipation in ICT4D work. The researcher also shows how community entry was established, how ICT4D was introduced in th...</p>	<p>No Codings</p> <ul style="list-style-type: none"> Bourdieu's Theory Ap...: Challenges Bourdieu's The...: Community Entry Bourdieu's Theory Appli...: Criticality Bourdieu's T...: Intercultural Matters Bourdieu's Theory ...: Self-reflexivity
<p> 2 p 2 in Chapter 4</p> <p>94 I am now writing the confessional chapters nearly three years after the project started on 27 August 2008. I have the benefit of hindsight and of being able to incorporate the lessons learnt and becoming so part of the Happy Valley project that that which has been explicit, new and unfamiliar in the beginning is now embedded, tacit and in many ways incorporated in my own values and thinking. I now see the wo...</p>	<p>No Codings</p> <ul style="list-style-type: none"> Bourdieu's Theor...: Cultural clashes Bourdieu's Theory Applic...: Habitus Bourdieu's Theor...: Power dynamics Bourdieu's Theor...: Social structures Informant ...: Game of so...teraction
<p> 2 p 2 in Chapter 4</p> <p>For a while now I've been going through my fieldnotes and reflecting on lessons learnt and on the themes that have emerged from fieldwork. I was following Schultze's (2000) advice of just reading my fieldnotes over and over again (watching the videos, listening to audio, looking at pictures, etc.) and building and testing ideas, reconstructing events, thinking about structure, talking to my infor...</p>	<p>No Codings</p> <ul style="list-style-type: none"> Bourdieu's The...: Bourdieu's Theory Bourdieu's The...: Community Entry Bourdieu's Theory ...: ICT4D Project Bourdieu' ...: Intercultural Challenges Informant ...: Bourdieu's Perspective
<p> 2 p 2 in Chapter 4</p> <p>It is honestly with a sense of fear and trembling that I am now approaching this job. It is one thing to satisfy my examiners and readers of this thesis, but it is something else to be truthful to myself and my project partners (or to be honest about exposing and</p>	<p>No Codings</p> <ul style="list-style-type: none"> Bourdieu's Theory...: Cultural Capital Bourdieu's Theor...: Power Dynamics Bourdieu's Theor...: Social Structures

Results

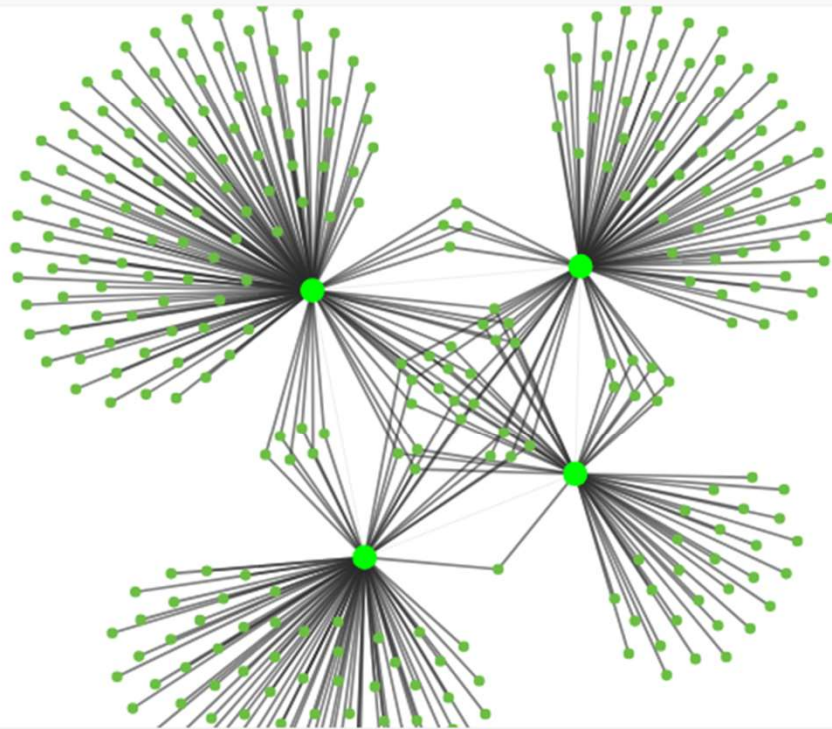
ATLAS.ti has found 264 quotations to code.

370 codes in 4 categories

List

Graph

Details



2 p 1 in Chapter 4
93 CHAPTER 4 Community entry, topic discovery and enculturation
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No Codings

- ◆ Bourdieu's Theory Ap...: Challenges
- ◆ Bourdieu's The...: Community Entry
- ◆ Bourdieu's Theory Appli...: Criticality
- ◆ Bourdieu's T...: Intercultural Matters
- ◆ Bourdieu's Theory ...: Self-reflexivity

2 p 2 in Chapter 4
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- ◆ Informant ...: Game of so...teraction

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No Codings

- ◆ Bourdieu's The...: Bourdieu's Theory
- ◆ Bourdieu's The...: Community Entry
- ◆ Bourdieu's Theory ...: ICT4D Project
- ◆ Bourdieu' ...: Intercultural Challenges
- ◆ Informant ...: Bourdieu's Perspective

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No Codings






- ◆ Bourdieu's Theory...: Cultural Capital
- ◆ Bourdieu's Theor...: Power Dynamics
- ◆ Bourdieu's Theor...: Social Structures

370 codes in 4 categories

List

Graph






Name

4  Bourdieu's Theory Application acceptance adoption Bourdieu's theory Bourdieu's Theory challenges Challenges community entry Community entry Community Entry Critical Reflexivity Criticality cultural capital Cultural capitaltions coded with **Bourdieu's Theory Application: cultural capital**

in Chapter 4

hout the research no-one explicitly confirmed this social re to me until much later when I asked Philani about it. He ned it and its importance in any decision making or social activity ng me even more examples of it [Fieldnotes: 7 August 2011].

No Codings

-  Bourdieu's Theory Appl...: acceptance
-  Bourdieu's Theory Applic...: adoption
-  Bourdieu's Theor...: Bourdieu's theory
-  Bourdieu's Theor...: community entry
-  Bourdieu's Theory A...: cultural capital

trusted me. Two explanations were offered to me. The first is that he is unmarried and almost 10 years younger than me. I learnt that according to the Zulu culture a married man portrays a sense of maturity and rootedness associated with leadership and responsibility. The older, more traditional and influential members of the community more easily related to me even though my cultural mannerisms were different. Also, Jacob "has left his tribe" [Fieldnotes: 7 August 2011] in Zambia and was perceived to not respect his own roots and culture. The Zulu people highly regard their cultural roots. It was especially Ndabezitha (the local king) and Philani (member of the royal family) who profiled Jacob as such. I on the other hand, am a South African and my married status and position as older more mature man appealed to them and made my efforts to gain trust after first initial contact easier. However, I was oblivious at the time and my biggest concern was intercultural communication, and Jacob was good at that.

An example of "cultural capital" as a theme identified correctly

Identifying Habitus as a theme - correctly



2008; Madon et al., 2009; Zheng, 2009) would be a valuable research contribution for the international ICT4D research fraternity. This in-depth approach would enable me to be an African voice for ICT4D implementation and research.

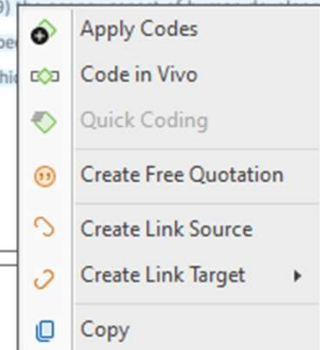
It is important to reaffirm at this stage that the research reported here emanates from my ethnographic immersion in an ICT for development project and not so much in the greater Happy Valley community. Moreover, according to Zheng (2009) the agency aspect of human development has been much less appreciated than the well-being aspect. Consequently, I took agency seriously. I took note of the motivations and constraints under which development agents function in Happy

96

Valley (Zheng, 2009). The people I interacted with and where I did my ethnographic work were

It is important to reaffirm at this stage that the research reported here emanates from my ethnographic immersion in an ICT for development project and not so much in the greater Happy Valley community. Moreover, according to Zheng (2009) the agency aspect of human development has been much less appreciated than the well-being aspect. Consequently, I took agency seriously. I took note of the motivations and constraints under which development agents function in Happy

96



You could edit the selection here

Valley (Zheng, 2009). The people I interacted with and where I did my ethnographic work were primarily the development agents who work and live within the Happy Valley community. Throughout fieldwork I found myself associating well with local development agents, their interests and their work in the community. Since then, I had the interests and engagement of the community

- ◆ Cultural values
- ◆ Development Agents
- ◆ Emancipation
- ◆ Field
- ◆ habitus



of doing things: directly assertive, to the point and straight up honest about what we think, even if we are teasing or polite. Apparently,

2 pp 17–18 in *Chapter 4*

When looking back at the way I wrote the email (see below), I can clearly see a sense of supercilious arrogance and untested assumptions in my efforts. I was presenting myself and the project ideas without proper acknowledgement of her as owner and gatekeeper. I was asking her for her buy-in

110 and support, almost as she had to simply give a stamp of approv...

Open the document and show this quotation.

No Codings

- ◆ Bourdieu's Theory...: Cultural Capital
- ◆ Bourdieu's Theory Application: Field
- ◆ Bourdieu's Theory Applic...: Habitus
- ◆ Informant Discourse A...: Limitations
- ◆ Informant Discourse Analysis: Rules

This wasn't the intention of this piece of text – here **ATLAS.ti** was incorrect

Africa. The second is that I approached Mrs Ndlovu in total ignorance with regard to her position as gatekeeper and human resources manager. Although I started to learn about acknowledging and respecting the position of gatekeepers, I was still unable to practice it. I haven't had the opportunity to make mistakes and I went into this first endeavour blindly and without the guidance of a cultural interpreter.

When looking back at the way I wrote the email (see below), I can clearly see a sense of supercilious arrogance and untested assumptions in my efforts. I was presenting myself and the project ideas without proper acknowledgement of her as owner and gatekeeper. I was asking her for her buy-in

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and support, almost as she had to simply give a stamp of approval on our business. Although I was trying to portray a sense of pro-activeness, commitment, and expertise, I was making the mistakes that Willoughby (1928), Lewis (1994), Weyers (2001), Phahlamohlaka and Lotriet (2003), and Zheng (2009) were warning their readers about. I was pushing my own ideas that I thought were good based on my own perspectives while insisting on the DoH's participation as if they had to just approve our efforts.

- ◆ Biased Informants
- ◆ Bourdieu's perspective
- ◆ Bourdieu's Perspective
- ◆ challenges
- ◆ Challenges
- ◆ Collaboration



fieldnotes over and over again (watching the videos, listening to audio, looking at pictures, etc.) and building and testing ideas, reconstructing events, thinking about structure, talking to my info

PDF 2 p 4 in Chapter 4

Hopefully then, you, the reader, can also "participate" in an understanding of the community and who I am. Having the background and the understanding of where I come from and what possibly could inform the assumptions I made and logic I followed, you might even identify themes and lessons from the research that I am unaware of. And, although some might argue this to be a limita...

PDF 2 p 6 in Chapter 4

Open the document and show this quotation.

No Codings

- ◆ Bourdieu's The...: Bourdieu's Theory
- ◆ Bourdieu's Theory Ap...: Challenges
- ◆ Bourdieu's The...: Community Entry
- ◆ Bourdieu's Theory ...: ICT4D Project
- ◆ Bourdieu's T...: Intercultural Matters

No Codings

- Broad, meaningless theme "Bourdieu's perspective"
- Also wrong in that this was to portray self-reflection

integrity throughout, and the logic I followed (and the struggles) in fieldwork and analysis (Van Maanen, 1988; Schultze, 2000). After each logical section, I will attempt to also summarise lessons learnt, relating it to literature and visualising concepts if necessary (Whyte, 1996).

○ Hopefully then, you, the reader, can also "participate" in an understanding of the community and who I am. Having the background and the understanding of where I come from and what possibly could inform the assumptions I made and logic I followed, you might even identify themes and lessons from the research that I am unaware of. And, although some might argue this to be a limitation, I believe it to be a strength, because I have then succeeded in drawing you into the text (Van Maanen, 1988; Schultze, 2000) also as participator in interpretation. ○

You have to check and assess each of the categories and subthemes, and then the quotes

Name	
▶ ◆ Bourdieu's Theory Application	<input checked="" type="checkbox"/>
▶ ◆ Informant Discourse Analysis	<input checked="" type="checkbox"/>
▶ ◆ Political Action and ICT4D	<input checked="" type="checkbox"/>
▲ ◆ Worldview Collisions Analysis	<input checked="" type="checkbox"/>
◆ Adoption of ICTs	<input checked="" type="checkbox"/>
◆ authority	<input checked="" type="checkbox"/>
◆ Autonomy	<input checked="" type="checkbox"/>
◆ beliefs	<input checked="" type="checkbox"/>
◆ Beliefs	<input checked="" type="checkbox"/>
◆ Beliefs about technology	<input checked="" type="checkbox"/>
◆ Challenges	<input checked="" type="checkbox"/>
◆ clash	<input checked="" type="checkbox"/>
◆ Clash	<input checked="" type="checkbox"/>
◆ Clash of Values	<input checked="" type="checkbox"/>

◆ Beliefs about technology

◆ Challenges

◆ clash

◆ Clash

◆ Clash of Values

◆ Clashes



part of the Happy Valley project that that which has been explicit, new and unfamiliar in the beginning is now embedded, tacit and in many ways incorporated in my own values and thinking. I now see the w...

PDF 2 pp 2–3 in Chapter 4

Philani, one of the project partners was staying over at my place in Pretoria for a week (Appendix G introduces the key cultural informants and project partners I engaged with and who I mention in the

95 unfolding ethnography). The conversation reached a climax (around 11 pm) when we spontaneously started to summarise my r...

PDF 2 p 4 in Chapter 4

Bourdieu's Theor... Power dynamics

◆ Bourdieu's Theor...: Social structures

◆ Informant ...: Game of so...teraction

No Codings

◆ Bourdieu's The...: Community entry

◆ Bourdieu's Theory ...: Cultural values

◆ Bourdieu's Theor...: Power dynamics

◆ Bourdieu's The...: Social interactions

◆ Informant ...: Bourdieu's perspective

No Codings

Doesn't fit under the them 'clash' or 'worldview collisions'

meant by criticality, ethnography, and participant-observation, I had a good sense of the data, I have tested lessons learnt and I was able to articulate my research problems with clear understanding. Philani, one of the project partners was staying over at my place in Pretoria for a week (Appendix G introduces the key cultural informants and project partners I engaged with and who I mention in the

94

unfolding ethnography). The conversation reached a climax (around 11 pm) when we spontaneously started to summarise my research. With hindsight and both having scars of struggle and enjoyment, we compiled a list of principles for doing and introducing ICT for community development projects. I was inspired. I had his confirmation, articulation, and support. And we were doing this against the background of a three year friendship and an ICT4D project that has started to show good momentum and sustainability. This morning (1 August 2011) I felt ready to start telling my story.

So let me therefore take you on this journey. Let me introduce you to the people I made friends with in the Happy Valley project. Let us reflect on my fieldwork and research and let me present to you

A few key principles

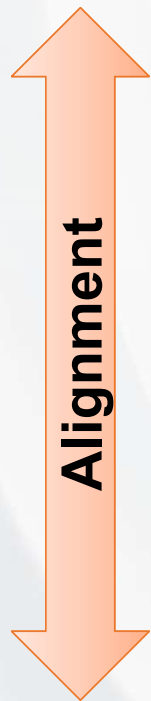
- **I am NOT in control of my data** - I wouldn't know what the themes mean if I don't engage with the text, read, internalise
- **My data is uploaded to OpenAI!!**
- I have to go through ALL of the suggestions in detail to see **if I agree**, if the **correct quotes** have been selected
- I won't know what ATLAS.ti missed
 - A better approach could be to start with codes yourself – then after you have coded, get ATLAS.ti to suggest further options
 - The main benefit of self-coding (manual coding, transcribing) is that **you get to know the data**
- You should carefully choose your application of AI supported analysis
- The **most interesting findings often came at first touch with the data**
 - When you think and reflect
 - While you do the interview
 - When you do your first read of the text
 - You cannot replace that initial level of reflection/engagement
- The actual process of writing fieldnotes is portrayed as a core activity in qualitative data collection, because **they are writings produced in or in close proximity of the social phenomena and represent the just-observed reality**

“In terms of learning from the data itself, grounded theory offers one way of doing this, although the **‘coding’ is a subjective process to some extent, because the researcher chooses the concepts to focus on.** I tend to use a looser approach myself, where **I write impressions during the research, after each interview,** for example. **I generate more organized sets of themes and issues after a group of interviews or a major field visit.** I then try to think about what I have learnt so far from my field data. If this sounds **a rather subjective and relatively unplanned process,** well it is. I believe that the **researcher’s best tool for analysis is his or her own mind, supplemented by the minds of others when work and ideas are exposed to them.**” (p. 325)

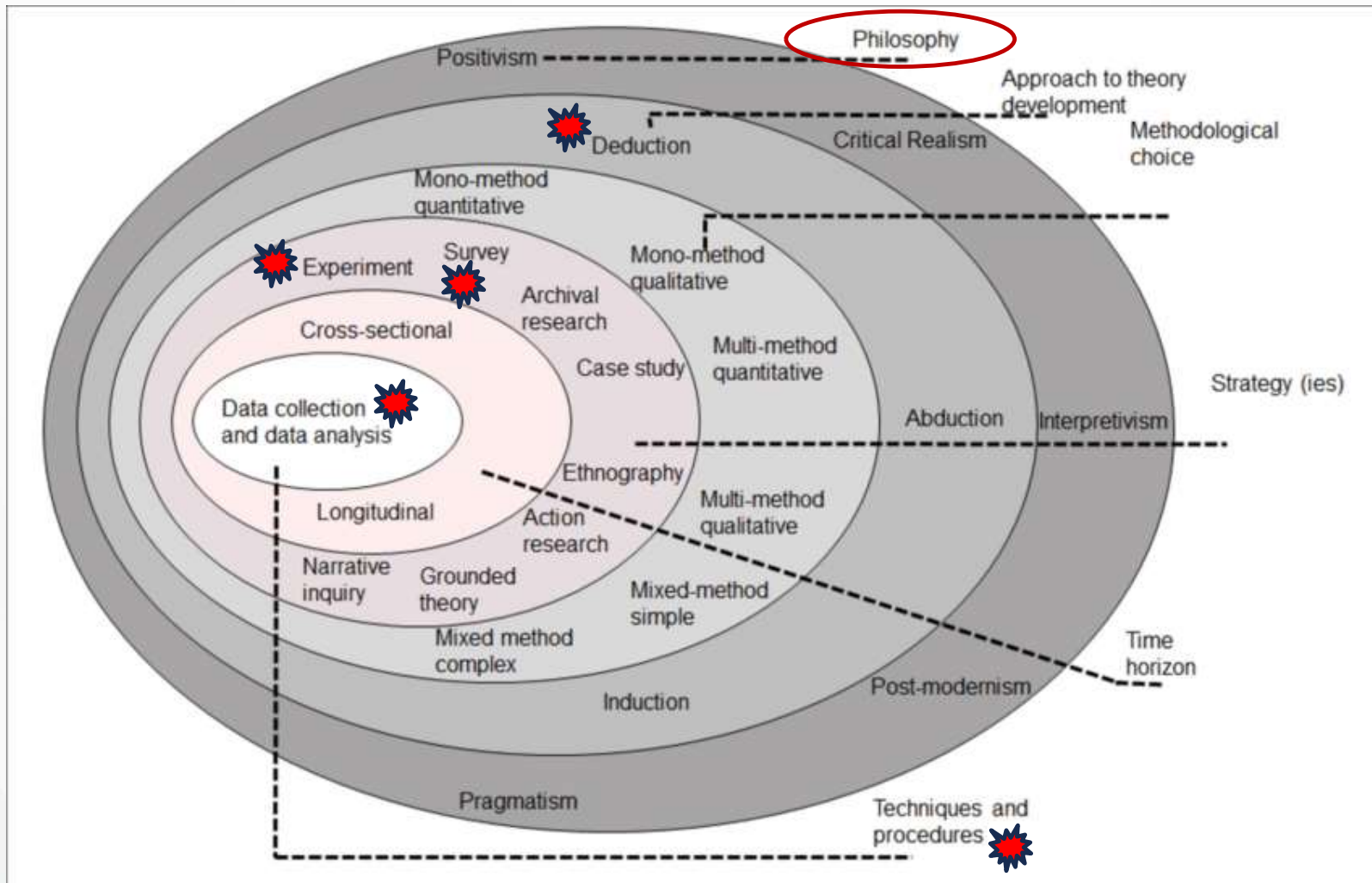
WALSHAM, G., 2006. Doing interpretive research. European journal of information systems, 15(3), pp. 320-330.

About paradigms

Guba, E.G. and Lincoln, Y.S., 1994. Competing paradigms in qualitative research. Handbook of qualitative research, 2(163-194), p.105.



- A **paradigm** is a set of beliefs about the nature of social reality, i.e., the nature of the “world” and the individual’s place in it (Guba and Lincoln 1994)
- A paradigm has 3 dimensions:
 - What is the form and nature of reality (the **ontological** question)?
 - What is the relationship between the researcher and what can be known (the **epistemological** question)?
 - How does the research apply ontological and epistemological beliefs in an empirical situation (the **methodological** question)?
 - What **methods** should I now follow?
 - Appropriate **tools** & **recipes**



- Seuring, S., Stella, T. and Stella, M., 2021. Developing and publishing strong empirical research in sustainability management—Addressing the intersection of theory, method, and empirical field. *Frontiers in Sustainability*, 1, p.617870.
- Saunders, N. K., Lewis, P., and Thornhill, A. (2019). *Research Methods for Business Students*, 8th Edn. London: Pearson Education.

AI & principles of textual data analysis

- What text are we dealing with?
 - AI summaries
 - AI generated text
 - Various forms of data submitted to AI tools
 - Articles submitted to AI tools
 - Using AI for reading guidance

Hermeneutics – principles of text analysis

Klein, H.K. and Myers, M.D., 1999. A set of principles for conducting and evaluating interpretive field studies in information systems. MIS quarterly, pp.67-93.

- **Contextualisation:**
 - “Requires critical reflection of the **social** and **historical** background of the research setting, so that the intended audience can see **how the current situation under investigation emerged**” ... *and then how to respond in the act of excavating data from the situation*
- **Interaction Between the Researchers and the Subjects:**
 - “Requires critical reflection on how the research materials (or "data") were **socially constructed through the interaction between the researchers and participants**” (*Intersubjectivity*)
- **Abstraction and Generalization** (*i.e., particularising*):
 - “it is important that **theoretical abstractions and generalizations should be carefully related to the field study details as they were experienced and/or collected by the researcher**. This is so readers can follow how the researcher arrived at his or her theoretical insights.”

Hermeneutics – principles of text analysis

Klein, H.K. and Myers, M.D., 1999. A set of principles for conducting and evaluating interpretive field studies in information systems. MIS quarterly, pp.67-93.

- **Dialogical Reasoning**
 - “The most fundamental point is that the researcher should **make the historical intellectual basis of the research (i.e., its fundamental philosophical assumptions) as transparent as possible to the reader and himself or herself.**”
- **Multiple Interpretations**
 - “Requires sensitivity to possible **differences in interpretations among the participants** as are typically expressed in multiple narratives or stories of the same sequence of events under study. Similar to multiple witness accounts even if all tell it as they saw it.”
- **Principle of Suspicion**
 - “Requires sensitivity to **possible "biases" and systematic "distortions"** in the narratives collected from the participants.”
 - “Either explicit or implicit in critical work is a goal to demonstrate and critique forms of domination, asymmetry, and distorted communication through showing **how social constructions of reality can favor certain interests and alternative constructions can be obscured and misrecognized**”

What I learnt about using GenAI to assist with theoretical elaboration

(Relevance, Systematic Rigour, Reality)

- It can be done, BUT ...
- It is shallow, inconsistent, haphazard –
 - I have no clue if all the relevant data-theory links have been identified
 - Some of the data-theory links are weak and not the best to support the claims
- If I depend on generative AI to assist with making data-theory links
 - I will work only 'deductively' mostly
 - I will miss certain things
 - Lack of systematic rigour, inconsistent
 - Worldview bias embedded in AI
- Generative AI cannot get close to mimicking the principles of hermeneutics and text analysis
- I can mimic Honours and Masters level theorising

Don't outsource theoretical elaboration to an AI tool!!!

Questions?

Connect with me:

- <https://www.linkedin.com/in/kirstin-krauss>



Connect with me

Dr Kirstin Krauss
WWIS Research Advisor

<https://www.linkedin.com/in/kirstin-krauss>



Thank You