



Elisabeth Bik ✓ @elisabethbik.bsky.social · 15d

Good morning from Vancouver, for day 2 of the @wcrifoundation.bsky.social #WCRI2026 conference on Research Integrity.

We will start in a couple of minutes with Plenary Session #2 - "GenAI and Research integrity: Global Ethics, African Wisdom, Shared Responsibility"



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The first talk is by Dr. Lorna Waddington, with "GenAI, Academic Freedom, and the Integrity of Research Knowledge", who starts off to say she is very pro-genAI. It is useful in her research (Nazi propaganda for German children around 1938). But it also gives incorrect information! #WCRI2026



1. F

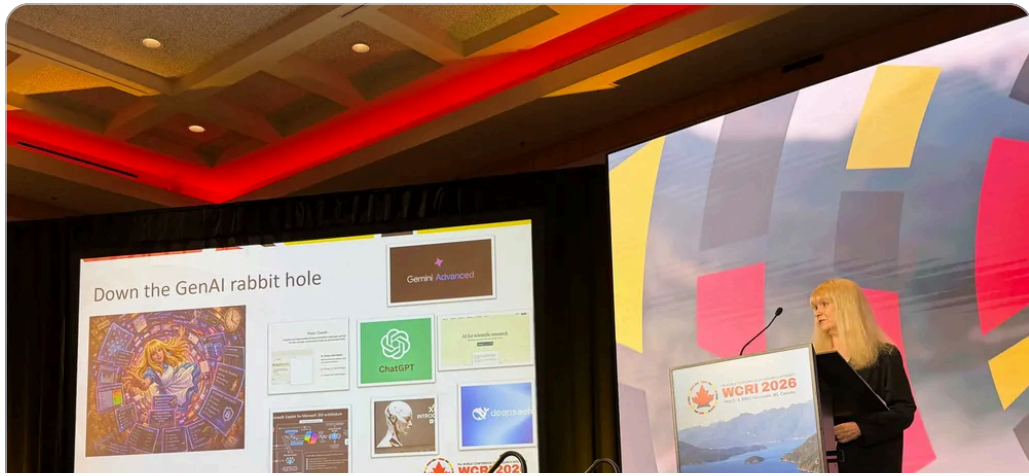
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Feedba



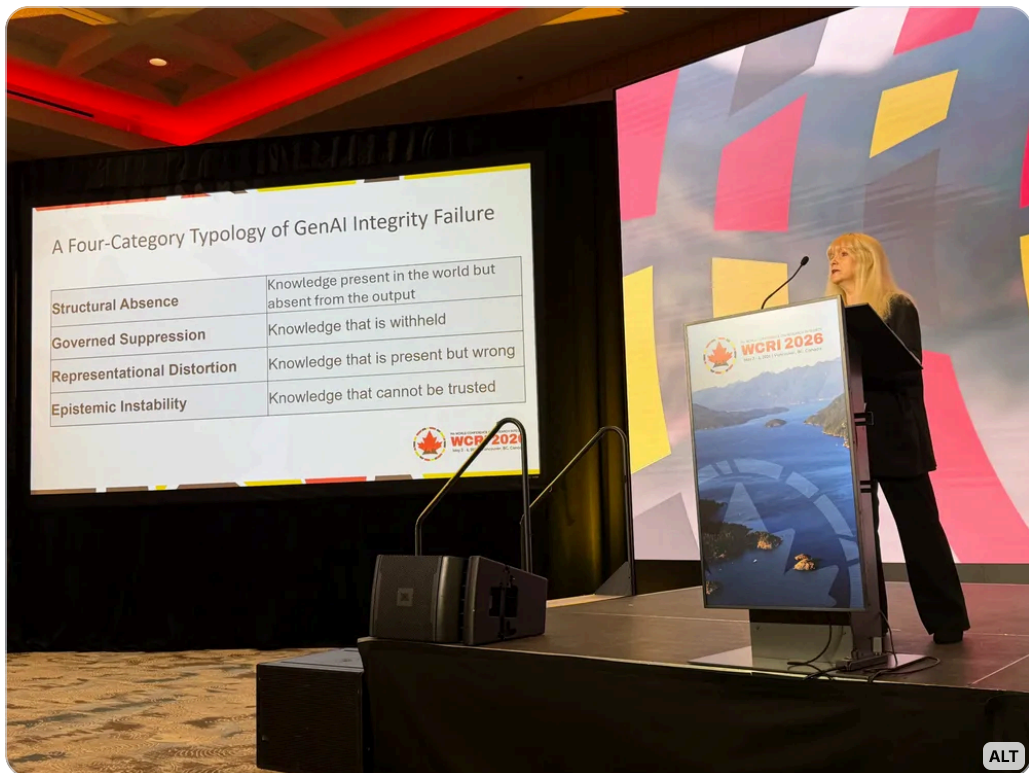
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LW: GenAI got incorrect information from a far-right website about the author of a book. We have to always verify every source we use. AI training data is like an archive, but it inherits and amplifies the epistemic injustice already embedded in the knowledge systems it was trained on. [#WCRI2026](#)



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LW: A four-category typology of GenAI integrity failure.
 * structural absence - GenAI output leaves things out
 * governed suppression: knowledge is withheld (moderation)
 * representational distortion - knowledge present but wrong
 * epistemic instability - knowledge that cannot be trusted
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Feedback

ALT



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LW: We tried with my students to work on a widely available document, the 1937 Hossbach Memorandum, but the LLM refused to give an answer or to digitize the document, because of harmful ideology. Similarly, DeepSeek (from China) will sometimes refuse to answer. #WCRI2026

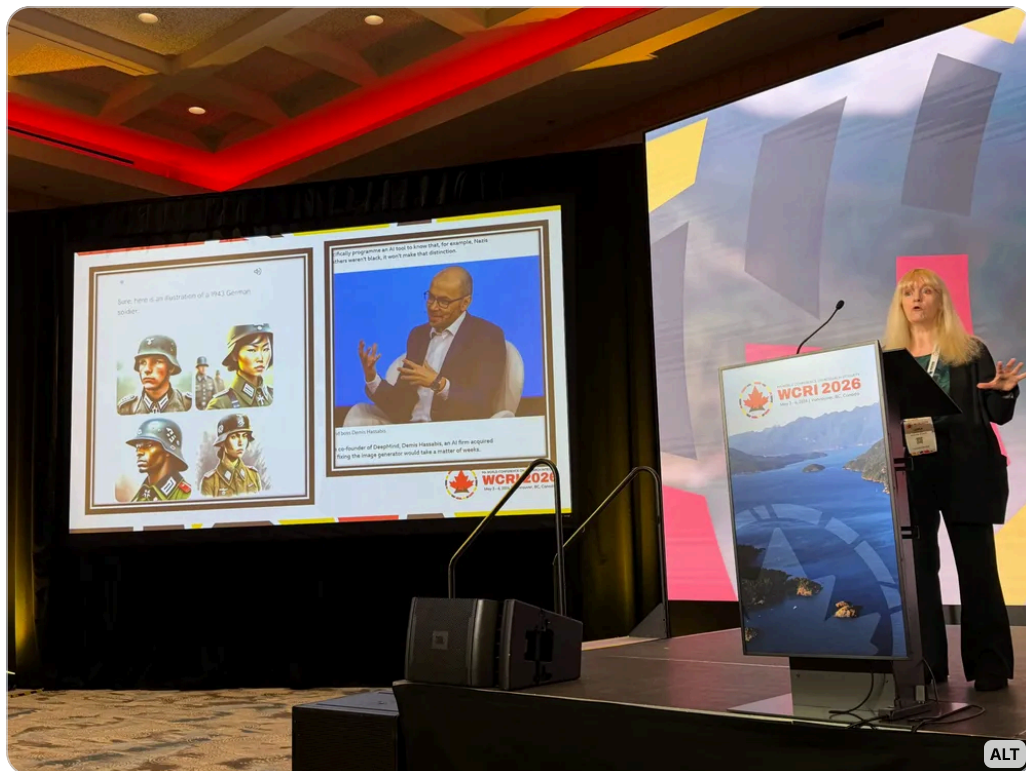


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LW: If you asked Google's Gemini to generate a typical German soldier in 1940, it would give a racially diverse soldier. Now, it won't do 1940 anymore, but if you prompt it for 1941, it will give you an image. This is bonkers.

www.nytimes.com/2024/02/22/t...

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Next: "Ọmólúwàbí Virtue Ethics as a Research(er) Integrity Model in the age of AI", by Titilola Olojede, National Open University of Nigeria, who states that no part of her presentation was written by AI.

Ọmólúwàbí defines integrity/virtues of a character.


en.wikipedia.org/wiki/Omoluwabi

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TO: What would an Ọmọlúwàbí researcher do?
 Compliance mindset: what is allowed? Can it pass review?
 Ọmọlúwàbí mindset: What kind of researcher does this make me in my community? Who is harmed by my silence?
 Virtue cultivation of truthfulness, responsibility, humility, communal respect.


[#WCRI2026](#)



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Feedback



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TO: The *Omólúwàbí* framework thus encourages conducting research with integrity, bearing in mind society's well-being rather than individual outcomes.

Omólúwàbí mirrors core principles of research integrity, being rooted in community life and familyhood, benefits of research for these.

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Next up: "Grounding Research Integrity in Epistemic Justice: An African Path to an Indigenous Artificial Intel" by Retha Visagie at Unisa, who states that she speaks from an African perspective, without claiming to speak for all African communities.

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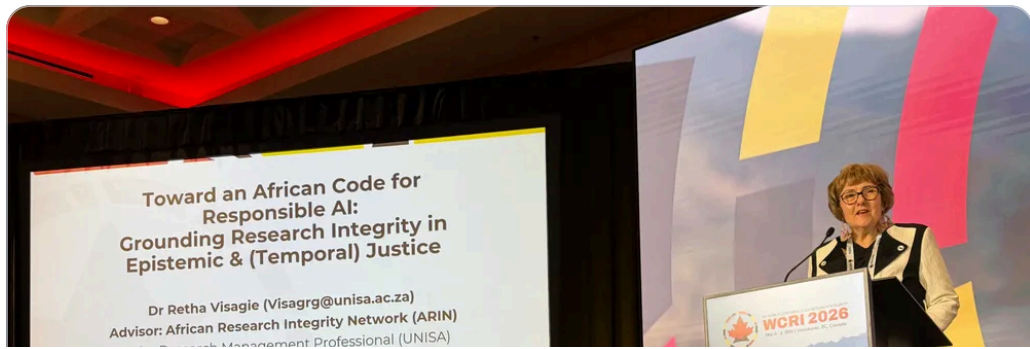
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RV: The AI governance landscape - it has already deeply infiltrated and influenced our academic education system.
Africa's structural challenge in AI Governance.
Global North students see GenAI as convenient/non-essential
Global South students: stronger reliance.

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9:24 AM · May 5, 2026

4 likes



Feedback



Write your reply

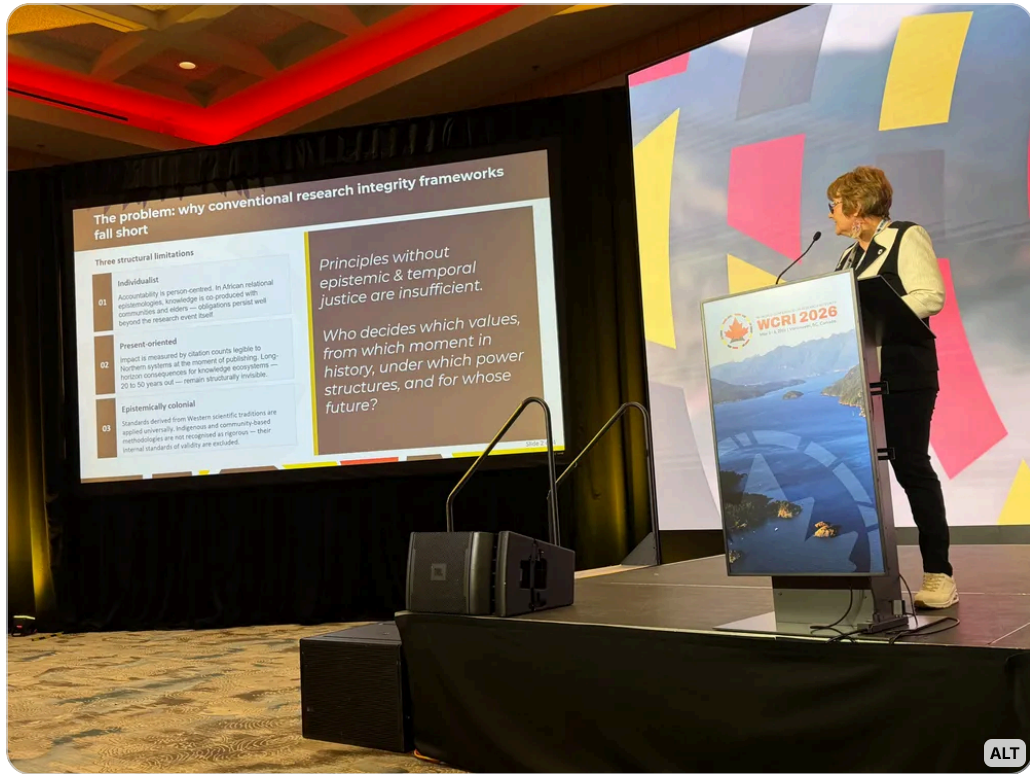


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RV: Conventional research integrity frameworks fall short. Standards are derived from Western scientific traditions but are applied universally. Excluding indigenous and community-based methodologies. We should focus on reciprocity, solidarity.

AI should be steered, managed, controlled.

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Discussion:

* Research integrity principles are quite universal - how are African values different from the Global North?

* Which values do we have in common?

(very long questions that are just literature reviews, sigh)

[discussion too abstract for me to grab in a post]

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