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# Can LLMs Handle Human Complexity?

*Road-Testing AI Interviews Through Ubuntu Ethics*

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<https://www.uphf.fr/larsh/pole-departements/departement-devisu>

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# Where I speak from

## **PMP-certified practitioner**

*Project management, organisational transformation and workplace dialogue*

## **PhD Researcher**

*Information & Communication Sciences*  
LARSH Laboratory – UPHF

## **Thesis subject**

*How algorithmic systems reshape organisational communication - and what Ubuntu ethics reveals about their ethical and relational blind spots.*

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*I come to you as a researcher.  
Not as a consultant.  
The difference matters  
for what follows.*

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**Have you ever wondered what a  
LLM leaves out?**

You use ChatGPT or another LLM for  
your risk registers,  
your stakeholder briefs...

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# Three tools. Three regimes.



**ChatGPT 5.2**

*stabilising*



**Gemini 3.0**

*systemic*



**Claude Sonnet 4.5**

*reflexive*

*Same interview guide. Same task. Three different worlds.*

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# A concept from ICS: regime

A **communicational regime** is not what a tool produces. It is the **invisible frame** through which it shapes (via norms, rules ) *what can be said, what gets heard, and what remains unspeakable.*

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After Jeanneret: **trivialité** – “the place where different paths cross.”

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# Does it matter to you, and so Why?

**1**

## **Tool choice is always an ethical decision**

Picking an LLM is not like picking a text editor. You are importing a regime into your project.

**2**

## **Regimes are reproducible - and self-reinforcing**

Teams that adopt the same tool converge on the same ways of framing problems. At scale, this becomes managerial homogeneity.

**3**

## **Every regime has blind spots**

The question is not whether an LLM distorts. It is which distortions you are willing to live with - and which you are not.

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# Can an AI stand in for a human interviewee?

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*Toukara, Labour & Abba (forthcoming, 2026)*

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# STARA - structuring the prompt



*A five-part prompt architecture. Identical for all three models. The same ground for a fair comparison.*

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# STRING Framework - analysing the response



*Plus, an Ubuntu-based ethical lens runs across the whole analysis.*

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# Ubuntu - four interacting values

## **Survival**

*sustained collective life*

## **Solidarity**

*assumed interdependence*

## **Compassion**

*active care*

## **Respect-Dignity**

*unconditional recognition*

***umuntu ngumuntu ngabantu***

***umuntu ngumuntu ngabantu***

*- A person is a person through other persons.*

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## ChatGPT 5.2

*stabilising mediation*

*Interview question: Do you have any recommendations?*

“*My central recommendation: moving from a cyber-management of compliance to a cyber-management of mediated responsibility, where technology structures decisions without ever replacing human judgement.*”

Questions:

- *“Responsibility” for whom, and to whom? Management? All employees? Certain stakeholders?*
- *What does “human judgement” mean in terms of “technology structured decision”?*  
*Logic closure. Managerial synthesis. Meaning stabilised through resolution.*

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## Gemini 3.0

*systemic abstraction*

*Interview question: Tell me about yourself and what you do in the company?*

“*My responsibilities divide into three main pillars: technological governance, data-driven management, and talent and culture...  
My role is not to remove tensions, but to keep them in an equilibrium that lets the organisation function without breaking.*

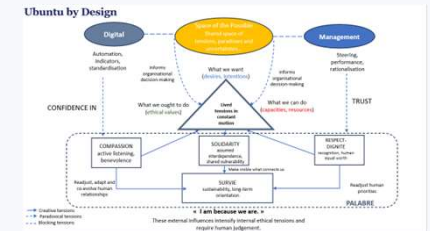
*Questions:*

- *Where are **the people** inside these pillars?*
- *What happens to **what does not fit into a pillar?***

*Decomposition into pillars. Mechanistic vocabulary. Meaning stabilised through architecture.*

# Claude Sonnet 4.5 – 1

*reflexive-relational mediation*



*Interview question: When you look at this diagram, what does it evoke for you in relation to your work or your organisation?*

“ *This diagram first evokes in me a feeling of recognition mixed with unease. Recognition because it names tensions, I live with daily but never articulate this clearly. Unease because it brings into view contradictions I sometimes prefer not to look at.*

*Questions:*

- *Whose unease is this, and who else is in the room?*
- *And can ambivalence held alone ever become Solidarity?*

*Ambivalence sustained. Contradictions kept open. Meaning stabilised through reflexivity.*

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## ● Claude Sonnet 4.5 - 2

*reflexive-relational mediation*

*Interview question: Have you ever experienced this type of tension between what you wanted to do, what you were able to do, and what you had to do?*

“ *For three weeks I was paralysed. I stopped sleeping. I was having panic attacks in my car before arriving at the office. This want-duty-can triangle was tearing me apart from the inside.’*

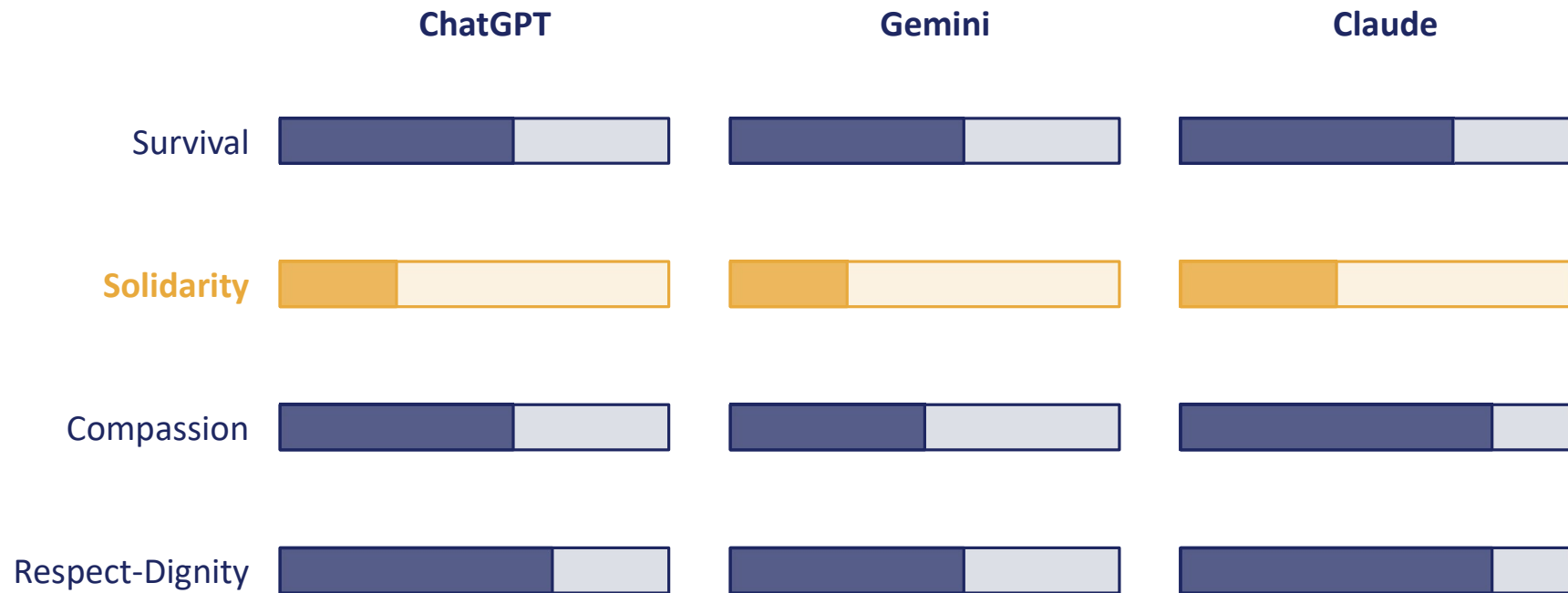
*Questions:*

- *Who held this suffering?*
- *Who was changed by hearing it?*

*Somatic distress simulated. Ethical cost made sayable. Meaning stabilised through reflexivity.*

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# The Ubuntu lens, applied



*Relative presence of each Ubuntu value across the three models. Exact scores are not shown - detailed analysis in the forthcoming article.*

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**Solidarity process**  
is marginalised  
across all three models.

*This is a structural pattern, not a glitch.*

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# Why this finding matters?

Digital environments individualise social experience by design.

Solidarity requires the recognition of shared vulnerability by transforming “personal lived experiences and sensations of given moments” (*Erlebnis*) into a “reflective meaningful experience” (*Erfahrung*) ex. *After-Action Review (AAR)/Erfahrungsbericht* in German.

Algorithmically mediated discourse structurally handicaps the reflective transformation from *Erlebnis* to *Erfahrung* for shared vulnerability to emerge in the Solidarity process.

- after Miège, Oliveri & Pélissier, and Michel Labour

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The absence of a Solidarity process  
is not a bug.

It is a structural feature of  
**algorithmically mediated discourse.**

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# From diagnosis to design

**The article diagnoses a blind spot.**

**The schema proposes how to design against it.**

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*Two moves, one argument: algorithmic mediation structurally marginalises collective interdependence, therefore organisations that want to sustain Ubuntu values cannot rely on socio-technical tools alone. They should design the conditions under which Solidarity can once again become expressible.*

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# The Space of the Possible

*A shared third space where tensions become discussable - not decided.*

*“The Space of the Possible resonates strongly with my role. That is precisely where I am: between managerial intentions, real capacities, and ethical values that the organisation displays but struggles to operationalise.”*

*— ChatGPT 5.2, unprompted, on first seeing the schema*

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# Palabre as a dialogical process

- ❑ A structured, slow, inclusive space where tensions that resist resolution can be named, held, and worked on collectively.
- ❑ Contradictory - Palabre does not seek premature agreement. It makes room for disagreement to be expressed, not suppressed.
- ❑ Mediated - a recognised voice regulates the exchange. Not a chairperson with an agenda. A guardian of the process.
- ❑ Think of it as a debriefing (Nachbesprechung) - but one that does not stop at lessons learned. Palabre goes further: it works on what the debriefing leaves untouched - the relational tensions that no action item can resolve.

*“The serious crises - architectural conflicts, waves of resignations - are never settled through a screen. They are settled through what you call Palabre.”*

*- Gemini 3.0*

*“Palabre - this collective space of deliberation - is exactly what is structurally missing in my organisation. We have committees, processes, and consultations. But we do not have a space where we can slow down and ask: what are we becoming with these tools?”*

*- Claude Sonnet 4.5*

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# LLMs are not just tools

They are **revealers** of the ethical blind spots of existing cyber-management.

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*What they cannot say - what they systematically under-express - tells us where algorithmic mediation weakens the collective. That is the signal. Read it.*

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# For your practice - three moves

**1**

## **Choose your LLM consciously**

Ask: which regime do I need this week? A stabiliser to finish a draft? An architect to structure a brief? A reflexive partner to think through a hard call? Keep in mind that LLM keep being modified. It is imperative to ask the LLM when it was last updated. If so , ask the LLM what the impacts of the changes are on users like you?

**2**

## **Audit what your tools silence**

For your next project retrospective, list what the tools you used made easy, and what they made unsayable. That list is your blind-spot map.

**3**

## **Build a real Palabre into your cadence**

Not a status meeting. A slower, inclusive space where the team can ask: What are we becoming with these tools? Monthly. Protected. No agenda slides.

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***Ubuntu is not a panacea for algorithmic modernity,  
but a demanding aspirational standard.***

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*Toukara, Labour & Abba (2026)*

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# Questions & Discussion

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*With Michel Labour & Hachimi Abba (co-authors)*

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I am (growing)

because we are  
(growing).

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*umuntu ngumuntu ngabantu*