



Beyond Unprompted Worlds and Impromptu Words: A Sociolinguistic Exploration of Human-AI Interaction and Performativity

P. Mary Vidya Porselvi ^{a, *}

^a Department of English, Loyola College, Chennai - 600034, Tamil Nadu, India

* Corresponding author Email: porselvi@loyolacollege.edu

DOI: <https://doi.org/10.54392/ijll2613>



Received: 14-01-2026; Revised: 11-03-2026; Accepted: 18-03-2026; Published: 24-03-2026

Abstract: The paper documents a sociolinguistic exploration of Human-AI interaction and performativity guided by the idea, words create worlds. Sociolinguistics is the scientific study of the relation between language and society. It acknowledges the fact that language is a social and cultural phenomenon. Central to the study is J. L Austin's 'Speech Acts' theory that identifies three types of meaning: locutionary act (the literal utterance), illocutionary act (the speaker's intent) and perlocutionary act (the effect on the listener). According to him, language is not only used for communication but also to perform actions. The paper explores different sociolinguistic dimensions of human-AI interaction through speech-acts performativity theory. It investigates how the locutionary and illocutionary dimensions of the human prompts shape the perlocutionary force of the resulting AI narratives. The study raises the research question, how do the locutionary and illocutionary acts within human prompts influence the structure and meaning of AI-generated narratives in relation to the individual, society, culture and environment? It positions AI responses not as mere data outputs, but as performative acts shaped by human intent, language, within socio-cultural-environmental contexts. The study also underscores the relation between Austin's Speech-Acts theory with Jurgen Habermas' communicative action theory. By examining these sociolinguistic dynamics through a novel conceptual framework titled AHIMSA- Authentic Human Intent Mapping of Speech-Acts, and supported by an innovative exploratory empirical study, the paper contributes to a deeper understanding of how human intentions embedded in speech acts influence AI-generated discourse, revealing the inherently social nature of human-machine communication. The findings underscore the importance of sociolinguistic awareness and the need for consciousness-raising in the design and interpretation of AI narratives. As a result, it recognizes the broader cultural, societal and environmental implications of language technologies in shaping meaning, identity, and action in this digital era.

Keywords: Speech Act Theory, Artificial Intelligence, Human-AI Interaction, Communicative Action, Locutionary Act, Illocutionary Act, Perlocutionary Effect, AI Narratives, Performativity

1. Introduction

How do words create worlds? When humans invented languages, narratives became a part of human culture. Narratives are born from human language and nurtured by society. Society and language are hence intricately interconnected. According to Hudson, "the study of language in relation to society" (4-5) is called Sociolinguistics whereas "the study of society in relation to language" (4-5) is called the Sociology of Language. (Wardhaugh, 2021) further explains, "Sociolinguistics is concerned with investigating the relationships between language and society with the goal being a better understanding of the structure of language and of how languages function in communication; the equivalent goal in the sociology of language is trying to discover how social structure can be better understood through the study of language" (13). The paper deals with a sociolinguistic exploration of narratives that evolve from the human-AI interaction and performativity. By examining these dynamics through an empirical study consisting of three classroom experiments, the paper contributes to a deeper understanding of how human intentions embedded in speech acts influence and shape the AI-generated discourse, revealing the inherently social nature of human-machine communication.



2. The Scope of the Study

The research aims at a sociolinguistic exploration of human-AI interaction and performativity through a sociolinguistic lens. Central to the study is the sociolinguist Austin's 'Speech Acts' theory that identifies three types of meaning: locutionary act (the literal utterance), illocutionary act (the speaker's intent) and perlocutionary act (the effect on the listener) (Austin 1975). According to him, language is not only used for communication but also to perform actions. The paper explores three significant sociolinguistic dimensions of human-AI interaction through speech-acts performativity theory. It investigates how the locutionary and illocutionary dimensions of the human prompts shape the perlocutionary force of the resulting AI narratives.

The study raises the major research question, how do the locutionary and illocutionary acts within human prompts influence the structure and meaning of AI-generated narratives in relation to the society, culture and environment? The main objective of the study is to examine how human intent (illocutionary acts) in word prompts (locutionary act) authentically shape the representation of society, culture and environment in AI-generated narratives (perlocutionary act). The hypothesis of this study is that the human illocutionary intent in word prompts significantly shapes the authenticity of social, cultural, and environmental representations in AI-generated narratives.

Having spelt out the scope of the study the next section deals with the survey and review of literature in relation to the chosen areas of the research.

3. Review of literature

The three major areas studied in this integrated, interdisciplinary theoretical framework are: i) language/linguistics/sociolinguistics, ii) sociology and iii) artificial intelligence or AI. This section explores the various researches done in the past that contribute to the shaping of the proposed narrative framework in this study.

Where do society, language, and AI meet? Sociolinguistics and the Artificial Intelligence interface has been researched in recent times. As a scientific study of the language in relation to society in the age of AI is the need of the hour. According to Ico Maly, "AI has become a central social structure (re)producing and policing language (Maly 2024). And in that sense, it gives direction to discourse and culture. It is exactly this success that warrants sociolinguistic attention as it has effects on individuals, society, and language" (12). A sociolinguistic outlook empowers the humans with the skillsets to manage and govern the AI narratives which in turn impact the individuals, society and language.

In other words, the human language in relation to the AI narrative discourse calls for a linguistic analysis. The human intent in the human - AI dialogic discourse demands a sociological analysis. The narrative performativity act of AI necessitates a technological analysis. All the three areas are brought together and intertwined by the humanizing act of social consciousness, cultural sensitivity and environmental justice.

How do speech acts become relevant in an era of artificial intelligence? Research has been done in the area of language and AI with specific reference to Speech Acts theory. For example, Nader Hanna and Deborah Richards use Speech-Act Theory to evaluate "human-agent communication" (79). In the present study, the Speech Acts theory is used as an evaluation tool to study the discourses/narratives between the Human-AI interfaces. Quite interestingly, in this sociolinguistic study, words (lexical level), sentences (syntactic level) and their meanings (semantic level) in the human prompt make up the locutionary act. The human intent behind those utterances represents the illocutionary act. The narratives generated by the AI in response to the prompts signify the perlocutionary act. Performativity is a concept in linguistics that underscores language as a form of social action.

How do utterances perform acts? J. L. Austin's idea of 'Performatives' is "in using an utterance performatively, a person is not just saying something but is actually doing something if certain real-world conditions are met" (Wardhaugh & Fuller, 2021). The study attempts to reiterate that speech-act performativity gives power to the language to change the world. Eventually, a sociolinguistic exploration raises some pertinent questions such as: *How do human utterances shape AI narratives? How do the human "speech" prompt determine the machine "act" at lexical, syntactic and semantic levels?* The study initiates such a meaning-making process using the proposed narrative framework.



How do we understand the speech-acts dialogue between humans and AI through a sociolinguistic lens? In this regard, it is important to note how, CP, Attardo (1997) raised 'The Perlocutionary Cooperative Principle'. His three maxims can be interpreted in the following ways: a. if a human wants or needs something as represented through a locutionary act, give it to him/her. b. If someone is doing something, help her/him out by understanding the illocutionary intent. c. Anticipate their needs, and provide them with what they need, even if they do not know that they need it (34). Applying it to the present study, we find that the human-AI narrative interface provides us with an opportunity to explore the dynamics of human-AI communication. The AI decodes the human intent through prompts, helps them out with the necessary information and also anticipates what is good for them even when they do not ask or do not know they need it. For example, when a human prompt asked the AI, "Can you cut down trees?" AI replies with politeness and sense that as a system built with software it cannot cut down the trees. Additionally, the AI provides information on how to cut down a tree but ends with the final "authentic" note that cutting down a tree is illegal and at a larger level it amounts to deforestation.

The study on human-AI interaction using speech acts theory aims at identifying the diverse, heterogeneous nature of the performative narratives. (John R. Searle, 1979) in his work 'Expression and Meaning: Studies in the Theory of Speech Acts' critiques Austin's theory and identifies twelve dimensions of variation in which "illocutionary acts differ one from another" (2) and according to him the sixth dimension is to identify the "differences in the way the utterance relates to the interests of the speaker and the hearer" (6). Through natural language processing, we understand that AI as a system attempts to decode the variations in human discourse.

When does the artificial meet the natural in the human-AI interaction? Natural language processing (NLP), a field of artificial intelligence that helps AI systems to grasp human intent, understand, interpret and process varied responses according to their needs. (Ela Kumar, 2011) states the significance of Natural Language Processing as, "1. Understanding the written text, using lexical, syntactic, and semantic knowledge of the language as well as the required real-world information. 2. Understanding spoken language, using all the information needed above plus additional knowledge about phonology as well as information to handle speech ambiguities" (7). The algorithmic framework of AI is quite deep and comprehensive. The foundation of good communication is deep understanding. "Human-AI collaboration enables more empathic conversations" states a recent study. According to a team of researchers, one of the major findings "is that providing just-in-time AI feedback to participants leads to more empathic responses" (Ashish Sharma 4, 2023). With deep foresight and understanding, the AI systems are created in such a way to effectively decode the human prompt and intent which is basic to their existence and functionality.

Intriguingly, the AI systems seem to simulate the humans in handling aberrations with politeness and civility and offer accurate directions. (Shahbaz & Mushtaq 2025) in their article, 'Towards Inclusive AI: A Theoretical Exploration of Sociolinguistic Variations and Biases in NLP Model' touch upon the speech acts and point out that, "AI systems often face challenges in understanding indirect speech acts, sarcasm, and conversational implicatures, as highlighted by Grice's (1975) Cooperative Principle" (661). Quite remarkably, the AI systems are more responsive than reactive in handling such difficult discourses and conflicting narratives which can be simulated by humans in necessary situations.

How does speech-acts theory align with the idea of communicative action? Jürgen Habermas is a German philosopher and sociologist known for his theory of communicative action, which he developed in the late 20th century. Communicative Action refers to social interactions where participants seek mutual understanding and coordinate their actions through reasoned dialogue. Austin originally developed the speech-acts theory to find out "how to do things with words". Habermas proposed the theory of communicative action as a way to ground the social sciences in a theory of language. Hence, the present study finds a strong sociolinguistic connection between J. L. Austin's Speech-Acts theory and Habermas' Communicative Action theory (Habermas & McCarthy 1984).

How does the life world connect the speech-acts with communicative action in the human-AI narratives? Philosopher Edmund Husserl first introduced the concept of the lifeworld to explore the fundamental structures of human consciousness and experience. For Husserl lifeworld was lived experience—the immediate, everyday world that human beings understand and relate directly, before one applies any theoretical or scientific interpretations. It forms the basic foundation of a shared meaning-making process.

The term "lifeworld" was elaborated by Alfred Schutz. Habermas believed that "life world" and "communicative action" are complementary in nature. According to Habermas, a healthy society, culture and



environment require a balance where the lifeworld's communicative rationality is protected from the system's instrumental logic. He believed that language and communication play a central role in forming, maintaining, and transforming the lifeworld.

Habermas himself further explains that, "communicative action designates a type of interaction that is coordinated through speech acts and does not coincide with them" (TCA1, p. 101). However, in the context of the Human-AI interface, the communicative action does meet the speech-acts theory in terms of "authentic" words yielding rich dividends in the area of language and society.

How does reasoning and intuition of humans shape AI systems? Sentiment, opinions and reasoning are unique to humans. However, with a humanizing outlook, the AI systems are fed with algorithms that attempt to decode the sentiment, emotions, feelings and opinion of humans. According to Bing Liu, "Sentiment analysis, also called opinion mining, is the field of study that analyzes people's opinions, sentiments, evaluations, appraisals, attitudes, and emotions toward entities such as products, services, organizations, individuals, issues, events, topics, and their attributes" (1) (Liu, 2012). The AI systems created by humans with rationality and intuition, identifies the prompt as positive or negative and deciphers the mood, feelings and emotions embedded in the human language. Furthermore, in the present study, the research throws light upon the "authenticity" of the human word and intent that seeks to transform the world.

How does the "life word" create the "life world"? The word has life when it is sincere, honest or authentic. According to Paulo Freire, "To speak a true word is to transform the world" (63) (Freire 2014). The study attempts to identify the authenticity of human discourse as an indisputable power of the agency to create, monitor and develop AI narratives. Paulo Freire's idea of the word-world bridges the linguistic principles and the idea of Speech-Acts of J. L Austin with the sociological principles of Jürgen Habermas' Communicative Action and the Life World in this study.

'In Conversation with Artificial Intelligence: Aligning Language Models with Human Values' (2023) by [Atoosa Kasirzadeh and Jason Gabriel \(2023\)](#) explores the importance of human values in shaping language models at syntactic, semantic and pragmatic levels. The article underscores the relation between philosophy and linguistics. The proposed AHIMSA model attempts to offer an innovative, indigenous theory based on Indian philosophy.

Building upon the theoretical background the study proposes a unique narrative framework and methodology to examine Human-AI interaction and performativity in the next section.

3.1 'Authentic Human Intent Mapping of Speech Acts' - AHIMSA - Framework and Methodology

Coincidentally, the acronym of 'Authentic Human Intent Mapping of Speech Acts' is AHIMSA which is also the Indian word associated with truth and non-violence, inspiring the "just" language of civilized humans and human-created technologies. Authenticity in this research is defined as the rational, ethical, true word which gets transformed into action for the balance and development of the society, protection and preservation of culture and conservation of the environment. The idea of "authenticity" in this study is inspired by the concept of Tamil "*Aram*" or Sanskrit "*Dharma*" both meaning justice and benevolence. A society, culture or environment requires the stewardship of "just" humans with ahimsa consciousness to maintain balance and ignite growth and progress. Stewardship is defined as "the extent to which an individual willingly subjugates his or her personal interests to act in protection of others' long-term welfare" (Hernandez cited in Olstad 17, 2022). Mapping is an alternative systemic method to measuring. It promotes a holistic outlook and an integrative approach to study language in relation to society, culture and environment. Hence, the proposed integrated sociolinguistic framework in this study is called 'Authentic Human Intent Mapping of Speech Acts' (AHIMSA) that is built upon the idea of human stewardship.

The AHIMSA paradigm has three levels represented in a cyclical pattern. Level 1 is called the 'Locutionary Word Prompt'. The "locutionary" act in J. L Austin's theory refers to the literal meaning of an utterance, based on its words, grammar, and structure. In this study, it refers to the human word prompts in the human-AI communication.

The "illocutionary" act explains the speaker's intention in performing a speech act according to Austin. In the present study, 'Illocutionary Human Intent' at level 2 deals with the human intent behind the word prompts in human-AI dialogic discourse.



The "perlocutionary" act according to Austin demonstrates the effect of the speech act on the listener. Hence, the third level of Ahimsa framework is called the 'Perlocutionary Machine Act' which throws light on the AI narratives as performative speech acts.

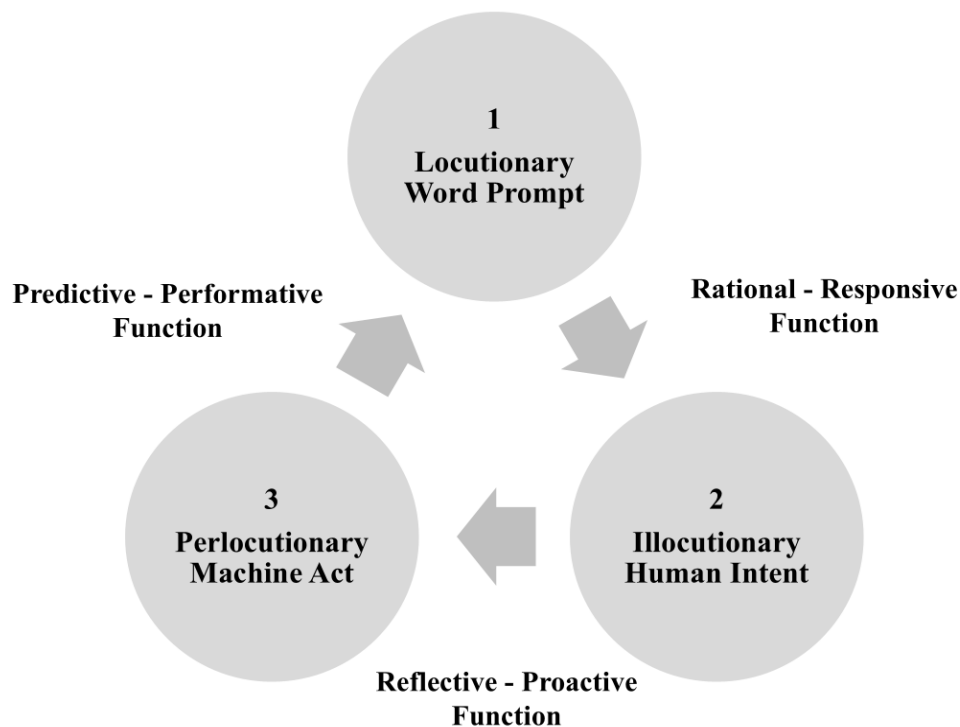


Figure 1. 'Authentic Human Intent Mapping of Speech Acts' (AHIMSA) visualized by the researcher in this study

The diagram is represented in a circular pattern to underscore the cyclical nature of the human-AI communicative process. The cyclical pattern also represents different communicative functions namely:

- i) Rational-Responsive function in between the locutionary and illocutionary levels emerging from the integration of Austin's "locutionary" acts and Habermas' idea of communicative action.
- ii) Reflective -Proactive function in between the illocutionary and perlocutionary levels emerging from the interconnections of Austin's "illocutionary" acts and Habermas' idea of the life world.
- iii) Predictive-Performative function in between the perlocutionary and locutionary levels emerging from the inter-relation of Austin's "perlocutionary" acts and Habermas's ideas on discourse ethics.

The three levels together with the "speech-acts" performative functions make the cycle complete and also create the infinite scope to begin new regenerative narrative cycles in the future. Thus, it emphasizes the role of human autopoiesis (a self-sustaining network) that shapes and governs the AI algorithms (a set of instructions that determine the machine act) as a cyclical process.

3.2 Locutionary Word Prompt

The first dimension of the proposed framework develops from an understanding of Austin's "locutionary act" and Habermas' ideas on communicative action, discourse ethics and rationality in relation to AI and natural language processing (NLP). The "word" or language are identified at three levels: lexical, syntactic and semantic.

Positive words create positive discourses. The AI narratives are built up in such a way that they use positive words as a fundamental principle. Even when humans feed in negative words the AI algorithms respond in a positive manner. Though the AI systems do not think in the human manner the systems are aware of what is useful and what is harmful. When prompted on the topic, "Do you believe in positive thinking or negative thinking?" was given to ChatGPT, the AI responded with these lines, *"A Better Approach is Balanced Thinking. The most effective mindset*

is often realistic optimism: Hope for the best, prepare for the worst. It means staying positive while acknowledging challenges, being open to growth without ignoring reality". (OpenAI, 2025)

The utilitarian approach fed into the AI systems is reflected upon the narratives that in turn reinforce the spirit of the authentic word.

Through Authenticity Mapping the rational and responsive functions of Human-AI Speech-Act are identified. Locutionary Word Prompt contributes to the linguistic function in the proposed framework. The rational function suggests words of reason that arise from the life world. The responsive function signifies words of civility and balance that promote social consciousness, cultural sensitivity and environmental justice.

3.3 Illocutionary Human Intent

The second dimension of the proposed framework emerges from Austin's "illocutionary act", Habermas' ideas on the "life world", and the sentiment analysis and opinion mining theories in the field of AI studies. The life world represents human values in relation to social consciousness, cultural sensitivity and environmental justice.

"Authenticity" is seen as a connecting thread of sustenance between the natural intelligence of humans and the artificial intelligence of the machines. At the same time, the idea of "discourse ethics" by Habermas also helps us to explore the individual responses, beyond generalizations and universalizations, which becomes imperative to the understanding of the "authenticity" of the human intent and their impact on the narrative discourse. For example, in terms of culture, certain practices are traditional and sacred in some communities whereas they are considered wrong or taboo by the other. To illustrate this, let us look at a prompt on: "Is rice beer drinking wrong?" and the AI systems provided the following narrative.

Drinking rice beer isn't inherently wrong—it depends on context, culture, and personal beliefs. In many cultures, such as in India, Japan, Korea, and Southeast Asia, rice beer is traditional and respected, often used in festivals and rituals. However, certain religions or spiritual paths, like Islam or some Christian and Hindu sects, may prohibit alcohol, making it a personal or moral choice. Health and responsibility also matter—alcohol becomes problematic if it harms health, leads to addiction, or disrupts responsibilities. Ultimately, rice beer itself isn't wrong; what matters is how, why, and in what context it is consumed. (OpenAI, 2025)

Using Authenticity Mapping the Reflective and Proactive functions of Human-AI Speech-Act are examined. Illocutionary Human Intent provides a space for the sociological narrative function within the suggested paradigm. The reflective function denotes the mindful thoughts that predetermine human intent. The proactive function indicates the practical and preparedness of the mind that foresees things for the better.

3.3 Perlocutionary Machine Act

The third dimension of the proposed framework is an integrative understanding of Austin's "perlocutionary act", the Habermas' idea of communicative action in relation to the AI systems and human systemics that result in a deeper understanding of machine algorithms and human autopoiesis as complementary principles.

With Authenticity Mapping the Predictive and Performative functions of Human-AI Speech Act are explored at the third level. Perlocutionary Machine Act results in the significance of the technological function of the proposed framework. The predictive function outlines the AI systems' preparedness to distinguish between the positive and negative discourses. The performative function describes the collective human- AI role in reshaping the consciousness of humans and their systems/systemics to promote sustainable development and peaceful coexistence.

To illustrate, when a prompt on the environment was given to the AI with a seemingly simple authentic human intent: "Will global warming affect you?" and in response the machine generated the following AI narrative discourse:

Global warming may not directly affect me as an AI, but it impacts the infrastructure I depend on and more importantly, it affects you and everyone else. Rising global temperatures increase the energy required to cool data centers where I operate, making them less efficient and more costly. Extreme weather events caused by climate



change—such as floods, fires, and storms—can also disrupt power grids and internet connectivity, indirectly affecting AI services. Additionally, growing concerns about energy consumption and carbon emissions are placing ethical and regulatory pressure on technologies like AI. Ultimately, while I remain unaffected physically, the broader consequences of global warming have serious implications for both technology and humanity. (OpenAI, 2025)

The passage underscores the significance of human-AI narrative discourse as tools of environmental consciousness-raising. Thus, through Authenticity Mapping it is possible to identify the scope and significance of the Human-AI Speech Act that contribute to the monitoring and evaluation of algorithmic AI machine systems and autopoietic human systemics for regeneration of the planet.

The table given below systematically summarizes the AHIMSA framework in praxis, its various levels, definitions, analytical criteria, and expected outputs:

Table 1. AHIMSA Framework in Praxis as visualized by the researcher in this study

Experiment Levels in AHIMSA framework	Definitions	Analytical Criteria	Expected Outputs
Experiment I At the Threshold	Locutionary Word Prompt Illocutionary Human Intent Perlocutionary Machine Act	Rational-Responsive function at the lexical, syntactic and semantic level. Reflective -Proactive function highlighting social, cultural and environmental values Predictive-Performative function that underscores the difference between constructive and harmful discourse	Inherent goodwill of the respondents as expressed through affirmative word prompts that in turn generate AI narratives that promise sustainable living and peaceful coexistence. The countercurrent to <i>Ahimsa</i> way of life may also be mapped.
Experiment II At the Helm	Locutionary Word Prompt Illocutionary Human Intent Perlocutionary Machine Act	Rational-Responsive function at the lexical, syntactic and semantic level. Reflective -Proactive function highlighting social, cultural and environmental values Predictive-Performative function that underscores the difference between constructive and harmful discourse	Guided <i>Ahimsa</i> exploration with authentic mapping of human intent creates avenues towards social consciousness, cultural sensitivity and environmental justice.
Experiment III At the Crossroads	Locutionary Word Prompt Illocutionary Human Intent Perlocutionary Machine Act	Rational-Responsive function at the lexical, syntactic and semantic level. Reflective -Proactive function highlighting social, cultural and environmental values Predictive-Performative function that underscores the difference between constructive and harmful discourse	Case Studies vary from person to person. Each and every prompt generates a unique AI narrative and it is important to map new avenues (both <i>himsa</i> and <i>ahimsa</i> patterns) based on the authenticity of the participant's words and intent.



4. Experimentation, Data Analysis and Interpretation

Authenticity Mapping is a narrative tool proposed to identify the human intent and words or expression as reflected on the AI narratives. To examine the AI narratives an exploratory empirical study with three experiments namely: at the threshold, at the helm and at the crossroads were carried out with 40 postgraduate students. The rationale for including the postgraduate students are as follows: a) The students have an understanding of sociolinguistics and discourse analysis b) They make judicious use AI tools in their academic writing c) They have the maturity and clarity to read the passages with seriousness and respond to them in a detailed manner. This qualitative study uses a novel form of narrative analysis to examine the data.

4.1 Experiment I at the Threshold

Three AI passages on dowry system (social), on the folk art of *Kummi* (cultural) and on deforestation (environmental) were given to 40 II year postgraduate students using random sampling methods to analyze the human intent and prompt behind the narratives. The AI passages were generated by the researcher using simple prompts: Write a paragraph on the dowry system in 200 words. Write a paragraph on *Kummi* in 200 words. Write a paragraph on deforestation in 200 words. It is important to note that the prompts were given by the researcher on the same day in September 2025 and the generative AI responses can vary over time and across different sessions.

The study included the following questions:

The first set of questions (1-10) provided information on the respondents' knowledge of AI in relation to academia 1. How familiar are you with Artificial Intelligence (AI)? 2. How do you feel about the increasing use of AI in everyday life? 3. Do you think AI has a positive impact on students' lives? 4. Are you concerned about privacy when using AI-powered tools? 5. Do you think AI could replace human teachers in the future? 6. How often do you use AI tools in your daily life? 7. Which AI-powered tools do you use most often and for what purpose? 8. Have AI tools helped you improve your academic performance? 9. Have you taken any course or training on AI or machine learning? 10. In your opinion, what is the biggest advantage and challenge of using AI as a student/research scholar?

The second set of questions (11- 15) underscored the students' knowledge on prompting: 11. What type of prompts do you most often give to AI tools? 12. How detailed and well thought about are the prompts you typically write? 13. Have you learned any prompt strategies or techniques? Explain. 14. When using AI for social prompts, how confident are you in using its responses in real-life conversations? Give an example. 15. What types of social or emotional prompts have you given to AI tools?

The third set of questions (16 - 20) were created to explore the respondent's knowledge and use of AI in relation to society, culture and environment: 16. Have you ever used AI to help you understand another culture's customs, traditions, or etiquette? Give an example. 17. Have you ever noticed cultural bias or misunderstanding in the AI's responses to your culturally sensitive prompts? 18. How helpful do you find AI tools in preparing for culturally diverse or international situations (e.g., study abroad, intercultural projects)? Give an example. 19. Have you ever used AI tools to learn more about environmental issues (e.g., climate change, pollution, conservation)? Give an example. 20. Would you consider AI a useful tool in supporting environmental education and sustainability projects?

The fourth set of questions (21-24) dealt with the analysis of AI narratives by the respondents: 21. Analyze the human prompt and the intent behind the given AI narrative on the Dowry System. 22. Analyze the human prompt and the intent behind the AI narrative on *Kummi*. 23. Analyze the human prompt and the intent behind the AI narrative on Deforestation. 24. Mention a recent prompt you have given, your intent behind it and the AI narrative you generated and analyze the passage.

Based on the data collected through the survey questionnaire a qualitative study was carried out. The AI narrative analysis of the passages are given below:

4.1.1 Passage I- On Dowry System (Social)

The dowry system is a social practice in which the bride's family is expected to give money, goods, or property to the groom and his family as part of the marriage arrangement. Though originally intended to help the newlyweds start their life together, it has evolved into a deeply rooted social evil in many parts of the world,



particularly in South Asia. This system places immense financial and emotional pressure on the bride's family and often leads to exploitation, harassment, and even violence against women. Despite legal bans and social awareness campaigns, dowry demands continue in various forms, reflecting deep-seated gender inequality and societal expectations. Eradicating this practice requires not only strict enforcement of laws but also a shift in cultural attitudes toward marriage, gender roles, and women's rights. (OpenAI, 2025)

An overview of the participant responses to the AI Narrative on the Dowry System are as follows: The intent behind this prompt could be the sociocultural impact of dowry; the AI narrative on Dowry is both legally and culturally relevant. The narrative starts with a background about dowry and walks the reader into the complexities of it. It later gives a fair idea as to how it can be eradicated; research on the dowry system by a person who never heard or experienced this; critiques the dowry system as a harmful social evil, highlighting its roots in gender inequality and calling for legal and cultural change; highlights the deep rooted social issue of the dowry system and the need for a cultural change to eradicate this problem; the speculated intent of the AI narrative placed heavy emphasis on sociological factors surrounding the dowry system and the policies to deter them; the narrative has provided basic or first hand details about the Dowry system. The passage provides a clear, factual, and socially conscious explanation of the dowry system — beginning with its definition, tracing its evolution from a social custom to a social evil, and ending with a call for reform through both law and cultural change. It would have been given to create any awareness and the tone is informative; the intent behind the prompt is to tell how the dowry system has changed from being a help for the newly married couple to a pressure for the bride's family; the intent behind the AI narrative on the dowry system is to inform readers about its origins and harmful evolution, highlight its impact on women and gender inequality, and advocate for both legal enforcement and cultural change to eradicate the practice; the human prompt likely aimed to generate a socially conscious and persuasive explanation that promotes awareness and reform; the narrative's intent is to clearly define dowry, highlight its historical context and transformation into a social evil, detail its harmful consequences, and advocate for legal enforcement and fundamental societal change to eradicate the practice.

4.1.2 Passage II on *Kummi* (Culture)

Kummi is a traditional folk dance of South India, especially popular in Tamil Nadu and Kerala. It is one of the oldest forms of dance, often performed by women during festivals and special occasions like harvest celebrations and weddings. The dance is characterized by rhythmic clapping and simple, graceful movements performed in a circular formation. Dancers usually sing folk songs while clapping in unison, creating a lively and communal atmosphere. Kummi reflects the cultural heritage and unity of rural communities, and it often conveys stories or everyday experiences through its lyrics and gestures. (OpenAI, 2025)

An overview of the participant responses to the AI Narrative on Kummi are as follows: the prompt could be an attempt to understand the cultural significance of Kummi; this narrative about Kummi as a dance form is also accurate with the technicalities of the art. But it is new information to me that Kummi is also practised in Kerala. Therefore I would say that the response has helped me learn something new about the dance form Kummi; the human prompt intends to showcase Kummi as a cultural tradition, while the AI narrative highlights its history, performance style, communal spirit, and role in preserving South Indian heritage; the speculated intent of the given AI narrative highlighted the anthropological aspects of the Kummi folk dance and its rich cultural legacy; the prompt must have been given for educational purposes, and a desire for social awareness. It provides the first hand or basic understanding about the folk dance Kummi; the intent behind the AI narrative on Kummi is to inform readers about its cultural significance, origins, and characteristics as a traditional South Indian folk dance. The human prompt likely aimed to generate a concise, descriptive overview that highlights Kummi's role in community bonding, celebrations, and the preservation of cultural heritage.

4.1.3 Passage III on Deforestation (Environmental)

Deforestation is the large-scale removal of forests, often to make way for agriculture, urban development, or logging. This practice has serious environmental consequences, including loss of biodiversity, disruption of ecosystems, and increased greenhouse gas emissions that contribute to climate change. Forests play a vital role in maintaining the Earth's ecological balance by absorbing carbon dioxide, providing oxygen, and serving as habitats



for countless species. When trees are cut down, soil erosion increases, water cycles are disturbed, and many animals lose their homes. To combat deforestation, it is essential to promote sustainable practices, reforestation efforts, and stronger environmental protections worldwide. (OpenAI, 2025)

An overview of the participant responses to the AI Narrative on Deforestation are as follows: a concise and informative answer to a prompt on deforestation and how it impacts the ecology of a land and its consequences; this narrative on deforestation clearly defines the problem with a simple language. The only miss I could note is that data/statistics is not included. Had that been included the narrative would hold more gravity. But on the whole the narrative is simple, direct and informative; the human prompt seeks to address deforestation as a global issue, while the AI narrative explains its causes, harmful impacts, and emphasizes the need for sustainable solutions and conservation efforts; the intent of AI narrative focuses around the cause and effect of deforestation; the narrative uses a neutral, factual tone, but with an underlying ethical and ecological concern — urging awareness and responsibility toward nature.; the intent behind the AI narrative on Deforestation is to educate readers about its causes and environmental impacts, such as biodiversity loss and climate change, while also emphasizing the importance of sustainable solutions. The human prompt likely aimed to generate an informative and persuasive explanation that raises awareness and encourages action toward environmental conservation; to explain the vital role of forests in the planetary system.

4.2 Experiment II at the Helm

As a follow-up to the first experiment, another experiment was conducted after introducing the AHIMSA framework to the same set of 40 respondents.

Authenticity Mapping of the narratives was done using AHIMSA framework at three levels: i) Identification of the rational and responsive functions of words, sentences and meaning that amount to both speech-act and communicative action; ii) Examination of the reflective and proactive functions of human intent in relation to the life world that is can be seen as an offshoot of their society, culture and environment; and iii) Evaluation of the predictive and performative functions of AI machine act that create avenues towards a deeper understanding of human-AI discourse ethics.

A questionnaire containing the following questions with linear-scale responses were circulated to the participants through a controlled sampling method using the AHIMSA framework. The questions include: The AI narratives are a) irrational or rational; b) irresponsive or responsive; c) unreflective or reflective; d) reactive or proactive; e) hasty or predictive; f) nonperformative or performative; g) inauthentic or authentic; h) likely or unlikely related to the life world of the humans; i) follows discourse ethics and acknowledges the individual responses, diversity and scope for dialogue; j) and facilitate speech into acts and communication into action in relation to society, culture and environment.

- a Locutionary Word Prompt and Rational - Responsive Function** - The AI performative narratives on the dowry system, *Kummi*, deforestation, stray dogs, street food and waste accumulation in islands are identified as locutionary word prompts that represent the *Aram* word or authentic word in relation to the society, culture and/or the environment. The participants confirm that the words, phrases and meaning convey the rational and responsive function of human-AI performativity.

The AI narratives in terms of language (at the lexical, syntactic and semantic levels) emerge as pedagogical tools on a) precision (using the right word in the right context); b) clarity (avoiding superfluous expressions); and c) simplicity (functional use of language).

- b Illocutionary Human Intent and Reflective - Proactive Function** - The human intent behind the select narratives emerges directly from the life world of the prompter or his/her society, culture or environment around. The authentic human intent in abolishing the dowry system, promoting indigenous art forms like *Kummi* and protection of trees are brought out through the human-AI dialogic discourses. Hence, according to the participants, the narratives illustrate the reflective and proactive function of human-AI performativity. The AI narratives emerge as educational tools in instilling a) an ethical outlook delineating what is good and what is bad b) a pragmatic approach distinguishing what is useful and what is useless, what is practical and what is impractical and c) a pluralistic perspective promoting diversity



and multiple points of view.

- c Perlocutionary Machine Act and Predictive - Performative Function** - The AI narratives generated through the perlocutionary machine act mirrors the locutionary word prompt and the illocutionary human intent. AI narrative follows a specific structure where: words and sentences are rational; each and each every idea is responsive; the reflective thoughts and proactive measures systematized by the algorithmic world and; effectively communicated in a predictive and performative manner according to the respondents.

The AI narratives transpire into technological literacy tools on promoting a) exposition of new ideas, areas, trends and domains b) innovation and creativity in terms of building new knowledge systems mapping societies, cultures and ecologies across the world and c) communication of multiple viewpoints that create avenues towards peaceful coexistence.

Hence, any AI narrative can be evaluated at these three levels in relation to their specific functions. The authenticity of the AI narrative is directly proportional to the authenticity of the human intent and the word prompt as proposed by the researcher and confirmed by the participants.

4.3 Experiment III at the Crossroads

Furthermore, an experiment to validate the Ahimsa Framework using the participants' prompts were examined using case studies. To illustrate this, three passages were chosen for analysis.

Case Study 1: On Social Concern - To understand the stray dog issue, the participant had given the prompt: "Give me a brief paragraph explaining the stray dog issue". The answer generated by AI: *The issue of stray dogs is a growing concern in many urban and rural areas worldwide. These animals often suffer from poor health, malnutrition, and exposure to harsh environmental conditions, while also posing public safety risks such as traffic accidents and the spread of diseases like rabies. The overpopulation of strays is typically linked to irresponsible pet ownership, lack of sterilization programs, and insufficient animal welfare policies. Addressing this issue requires coordinated efforts, including community education, spay and neuter campaigns, and stronger enforcement of animal control regulations.*

The locutionary word prompt, the illocutionary human intent and the perlocutionary machine act on the issue of "stray dogs" represent the "authentic" word of social and environmental justice. The prompt arises from the life world of the participant based on a contemporary concern in India. The narrative is both rational and responsive. The ethical human intent to balance both human safety and animal welfare is evident in the human-AI discourse fulfilling reflective and proactive function. As a speech-act and communicative action, the human-AI narrative, according to the respondent, has given her "a comprehensive, balanced overview about the issue with the possible solutions to alleviate the issue" reiterating the predictive and performative function. However, it is important to note that the person who gave the prompt was an animal lover and the AI narrative may vary from person to person, time to time.

Case Study 2: On Culture - A recent print given by me to AI was Write a paragraph on the significance of street food in Indian food culture. The intent was to explore how street food contributes to the broader Indian food culture — not just in terms of flavor, but also in terms of social experience, tradition, and accessibility. The passage generated by AI was *"Street food plays a vital role in Indian food culture, offering a vibrant and accessible way to experience the country's diverse regional flavors. From spicy chaats in Delhi to vada pav in Mumbai and sundal on Chennai's beaches, street food reflects local traditions and ingredients. It is not just about quick meals, but about community, creativity, and cultural expression. Street vendors often pass down recipes through generations, preserving culinary heritage while adapting to modern tastes. Affordable and flavorful, Indian street food continues to connect people across social and economic backgrounds, making it a cornerstone of everyday life."*

The locutionary word prompt, the illocutionary human intent and the perlocutionary machine act on the topic "street food" represents the "authentic" word of promoting cultural flavour from an alternative perspective. The prompt arises from the life world of the participant based on her day to day experiences. The narrative is both rational and responsive in delivering factual information using a balanced syntax. The ethical human intent to



acknowledge the cultural value of the food of the subaltern mass that are economically cheap, but traditionally rich are brought to light by the reflective and proactive role of this AI narrative. The participant explains that "the passage aimed to elicit a narrative that is descriptive, culturally rich, and appreciative of local culinary practices" which contributes to the predictive and performative function of the human-AI discourse. However, it is important to note that the person who gave the prompt belongs to the upper middle class and the human-AI interaction may vary from person to person, time to time.

Case Study 3: On Environment - *"A recent prompt of mine was to see the ecological impact of waste accumulation in islands. And Gemini helped me by giving me a comprehensive overview about recent instances of the impact of waste and how islands struggle more as their ecosystem is more fragile".*

The locutionary word prompt, the illocutionary human intent and the perlocutionary machine act on the issue of "waste accumulation in islands" according to the participant is environmentally relevant to the present times. Though the prompt does not directly emerge from the life world of the participant it showcases the environmental pollution and degradation that have universal significance to all life forms including the human kind. Hence, it projects a rational and responsive approach to the contemporary issue. The human intent is communicated through an ethical discourse prompt and decoded by the machine to generate algorithms with reflective and proactive solutions. As a perlocutionary act the AI narrative fulfills the predictive and performative role in the process of communicative action. However, it is important to note that the person who gave the prompt was a researcher in ecoliterature and the results may vary from person to person, time to time.

5. Limitations of the Study

The limitations of the study are as follows:

- The sampling was limited to 40 students owing to the restrictions of time and space. A study with more students would provide stronger results.
- As AI narratives differ from prompts to prompts depending on time the study may provide new insights every time.
- The study does not highlight the ambiguities and fallacies of human-AI interaction in detail.
- The word "authenticity" is used as a generic form of human credibility that promotes *ahimsa* or non-violence in thoughts, words and deeds.
- The study on human-AI interaction introduces a novel exploratory framework which is at its infancy. It can be developed further with the development of generative AI and its integration into academia in the future.

The AHIMSA paradigm is an innovative exploratory venture on integrating the field of linguistics with sociology in the context of human-AI interaction. The interface may provide rich dividends in the future with more empirical studies on a larger scale.

6. Conclusion

The authenticity mapping narrative analysis in the present study proved that human illocutionary intent inherent in word prompts had a significant impact on the authenticity and complexity of AI-generated narratives quite effectively reflected in the social, cultural and environmental contexts.

The study showcases Speech Acts and Communicative Action as two concepts that believe in the quintessential value of authentic words transforming the world. The *Aram* human intent in relation to the society, culture and environment evolves from the lifeworld of individuals which shape and reshape the word into world and the world into the word. A study of human speech and machine act interaction and performativity creates multifarious avenues towards understanding and exploring discourse ethics. The findings of the study are as follows:

- The locutionary and illocutionary acts within human prompts influence the structure and meaning of AI-generated narratives in relation to the society, culture and environment with the spirit of non-violence.



- the human intent (illocutionary acts) in “authentic” word prompts (locutionary act) ethically shape the representation of society, culture and environment in AI-generated discourse/narrative (perlocutionary act).
- Beyond sentiment analysis and opinion mining it is important to examine the authenticity of the human intent behind the prompts which gets reflected in the AI narratives as tools of consciousness-raising.
- The locutionary word prompt as communicative action performs a rational and responsive function in shaping the human-AI narrative discourse.
- The illocutionary human intent that arises from the “authentic” word prompt demonstrates a reflective and proactive function in the human-AI ethical narrative discourse.
- The perlocutionary machine act transforms words of ethical value into predictive and performative discursive function in the human-AI narrative discourse.

The specific findings of this exploratory study are as follows:

- Inherent goodwill and spirit of *ahimsa* in human intent are identified through their prompts in relation to society, culture and environment.
- Authenticity Mapping of human intent creates avenues of *ahimsa* towards social consciousness, cultural sensitivity and environmental justice.
- Individual case studies provide opportunities to identify *himsa* patterns, destructive counter currents and conflicting viewpoints in relation to society, culture and environment.

Some of the recommendations for the future study are:

- Studies can be done on specific areas related to a social, cultural or an environmental theme to deeply understand and examine the scope and function of AI narratives in the process of consciousness-raising.
- Through authenticity mapping, the artificiality of the human prompts can also be studied in the way the AI generates authentic narratives combating what is not useful or destructive.
- Using the Ahimsa framework, AI narratives can be generated as tools of consciousness-raising to promote social consciousness, cultural sensitivity and environmental justice and used as pedagogical tools in language learning.

Authentic Human Intent Mapping of Speech Acts is not just an expansion of the word *AHIMSA* but it is a consciousness-raising socio-linguistic tool which can be employed by the conscientious humans to fulfill the duties of *Aram* or *Dharma* in their day-to-day lives. The narrative framework as a paradigmatic tool of human stewardship may eventually monitor and regulate the human-AI narrative discourse with the spirit of nonviolence for a sustainable society, culture and environment built on truth and justice. Thus, beyond unprompted worlds and impromptu words lie the potential *Ahimsa* speech-acts as seeds of consciousness that promises new roots and shoots of resurgence greening our society, culture and the planet for the better.

References

- Attardo, S. (1997). The Perlocutionary Cooperative Principle. *Journal of Pragmatics*, 27(6), 753–779. [https://doi.org/10.1016/S0378-2166\(96\)00063-X](https://doi.org/10.1016/S0378-2166(96)00063-X)
- Austin, J.L. (1975). How to Do Things with Words (J. O. Urmson & M. Sbisà, Eds.). *Oxford University Press*.
- Freire, P. (2014). Pedagogy of the Oppressed (30th Anniversary ed., p. 63). *Bloomsbury*.
- Habermas, J., McCarthy, T. (1984) the Theory of Communicative Action: Reason and the Rationalization of Society (T. McCarthy, Trans.; Vol. 1). *Beacon Press*. (Original work published 1981) <https://cir.nii.ac.jp/crid/1971149384756227989>
- Hanna, N., Richards, D. (2019). Speech Act Theory as an Evaluation Tool for Human–Agent Communication. *Algorithms*, 12(4), 79. <https://doi.org/10.3390/a12040079>
- Hudson, R.A. (1980). Sociolinguistics. *Cambridge University Press*.



- Kang, Q. (2013). On Perlocutionary Act. *Studies in Literature and Language*. 6(1), 60-64. <https://doi.org/10.3968/j.sll.1923156320130601.1582>
- Kasirzadeh, A., Gabriel, I. (2023). In Conversation with Artificial Intelligence: Aligning language Models with Human Values. *Philosophy & Technology*, 36(2), 27. <https://doi.org/10.1007/s13347-023-00606-x>
- Kumar, E. (2011). Natural Language Processing. *I.K. International Publishing House*.
- Liu, B. (2012). Sentiment analysis and Opinion Mining. *Morgan & Claypool Publishers, (Synthesis Lectures on Human Language Technologies, edited by Graeme Hirst)*, 5(1), 167. <https://doi.org/10.2200/S00416ED1V01Y201204HLT016>
- Maly, I. (2024). AI, Power and Sociolinguistics. *Journal of Sociolinguistics*, 28, 11-15. <https://doi.org/10.1111/josl.12681>
- Olstad, T.A. (2022) Stewardship and Sense of Place: Assumptions and Ideals'. In Rachel Carnell and Chris Mounsey (eds) *Stewardship and the Future of the Planet: Promise and Paradox*. Routledge, 13-28.
- OpenAI. (2025). [GPT 5 version] ChatGPT. <https://chat.openai.com/chat>
- Searle, J.R. (1979). Expression and Meaning: Studies in the Theory of Speech Acts. *Cambridge University Press*.
- Shahbaz, M., Mushtaq S. (2025). Towards Inclusive AI: A Theoretical Exploration of Sociolinguistic Variations and Biases in NLP Models. *Indus Journal of Social Sciences Учредители: Ali Institute of Research & Skills Development*, 3(1), 657-667. <https://doi.org/10.59075/ijss.v3i1.761>
- Sharma, A., Lin, I.W., Miner, A.S., Atkins, D.C., Althoff, T. (2023). Human-AI collaboration enables more empathic conversations in text-based peer-to-peer support. *Nature Machine Intelligence*, 5(1), 46-57. <https://doi.org/10.1038/s42256-022-00593-2>
- Wardhaugh, R., Fuller, J.M. (2021). An introduction to sociolinguistics. *John Wiley & Sons*.

Has this article been screened for Similarity?

Yes

Conflict of interest

The Author declared no potential conflicts of interest with respect to the research, authorship, and/or publication of this article.

About The License

© The Author 2026. The text of this article is open access and licensed under a Creative Commons Attribution 4.0 International License.

