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PRAGMATIC TRANSFER AND CULTURAL BIAS IN LARGE LANGUAGE MODEL TRANSLATIONS OF HIGH-CONTEXT SPEECH ACTS

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Abstract. Large language models (LLMs) are increasingly used for translation, yet their ability to convey pragmatic meaning remains underexplored. A qualitative analysis grounded in speech act theory and politeness theory was applied to refusals, requests and compliment responses from high-context languages (Uzbek, Japanese) rendered into English. Translations tend to preserve propositional content but flatten indirectness, address forms and face-saving strategies, drifting toward low-context Anglo-American directness. These patterns are interpreted as pragmatic transfer and cultural bias rooted in training-data imbalance; pragmatics-aware evaluation and prompt design are proposed.

Keywords: pragmatic transfer, cultural bias, large language models, machine translation, speech acts, high-context culture.

Annotatsiya. Katta til modellari (KTM) tarjimada tobora keng qo‘llanilmoqda, biroq ularning pragmatik ma’noni uzatish qobiliyati yetarlicha o‘rganilmagan. Nutq aktlari va xushmuomalalik nazariyalariga asoslangan sifat tahlili qo‘llanildi; yuqori kontekstli tillardan (o‘zbek, yapon) inglizchaga o‘girilgan rad etish, iltimos va maqtovga javob namunalari tahlil qilindi. Tarjimalarda propozitsion mazmun asosan saqlanadi, biroq bilvositalik, murojaat shakllari va “yuzni saqlash” strategiyalari yo‘qoladi; matn past kontekstli anglo-amerika to‘g‘ridan-to‘g‘riligi tomon siljiydi.Bu holat o‘quv ma’lumotlaridagi nomutanosiblikdan kelib chiqqan pragmatik transfer va madaniy tarafkashlik sifatida talqin qilinadi; pragmatikani hisobga oladigan baholash va so‘rov (prompt) tuzish tavsiya etiladi.

Kalit so‘zlar: pragmatik transfer, madaniy tarafkashlik, katta til modellari, mashina tarjimasi, nutq aktlari, yuqori kontekstli madaniyat.

Аннотация. Большие языковые модели (БЯМ) всё шире применяются в переводе, однако их способность передавать прагматическое значение изучена недостаточно. Использован качественный анализ на основе теории речевых актов и теории вежливости; проанализированы примеры отказов, просьб и ответов на комплименты, переведённые с высококонтекстных языков (узбекский, японский)

на английский. Пропозициональное содержание в основном сохраняется, но утрачиваются косвенность, формы обращения и стратегии сохранения лица; текст смещается к низкоконтекстной англо-американской прямоте. Выявленные закономерности трактуются как прагматический перенос и культурная предвзятость, вызванные дисбалансом обучающих данных; предложены прагматически ориентированные методы оценки и составления запросов (промптов).

Ключевые слова: прагматический перенос, культурная предвзятость, большие языковые модели, машинный перевод, речевые акты, высококонтекстная культура.

INTRODUCTION

Machine translation has moved from rule-based and statistical systems to neural models and, most recently, to large language models (LLMs) that translate through general-purpose text generation (Hendy et al., 2023). Evaluation usually concentrates on adequacy and fluency, whereas pragmatic adequacy, that is, whether the speaker’s intended force and social meaning survive translation, receives far less attention (House, 2015). The gap matters most for high-context communication, in which meaning depends heavily on shared background, social relationship and implicature rather than on explicit wording (Hall, 1976). Speech acts such as refusals, requests and responses to compliments are especially sensitive: the same illocutionary act may be performed directly in one culture and through elaborate indirectness in another (Searle, 1969; Blum-Kulka et al., 1989).

MAIN BODY

Pragmatic transfer is the influence of a speaker’s first-language pragmatic knowledge on performance in another language (Kasper, 1992). A comparable phenomenon can be hypothesised for LLMs: the dominant language and culture of the training data may shape the “default” pragmatics of generated output (Bender et al., 2021; Tao et al., 2024). The article therefore asks how LLMs treat high-context speech acts when translating into English, and to what extent the outputs reveal pragmatic transfer and cultural bias.

The question is practically relevant for Uzbek-speaking users, who increasingly rely on LLMs for study, business correspondence and official communication in English, Russian and Uzbek. Uzbek is a comparatively low-resource language in global training corpora, so its conventions of politeness, kinship address and indirectness are unlikely to be represented as richly as those of English. Existing studies of LLM bias focus mainly on values, stereotypes and survey responses; far fewer examine how everyday speech acts are re-performed in translation. The article addresses this gap and offers a pragmatically oriented framework for describing such distortions.

The analysis draws on speech act theory (Searle, 1969), politeness and face theory (Brown & Levinson, 1987), the notion of cross-cultural pragmatic failure (Thomas, 1983) and the high-context/low-context distinction (Hall, 1976). Cultural dimensions (Hofstede, 2001) are used descriptively, not as deterministic labels, in line with critiques of cultural essentialism (Wierzbicka, 2003).

The material is an illustrative set of three speech-act types, namely refusals, requests and responses to compliments, in Uzbek and Japanese, two languages in which indirectness and relational marking are conventionalised. Typical items include the Uzbek soft refusal Ko‘rib chiqamiz (“We will look into it”), the Japanese Chotto muzukashii desu ne (“It is a little difficult, isn’t it?”) used to decline, and the Uzbek modest reply to praise Hammasi sizlarning duolaringiz bilan (“It is all thanks to your good wishes”). Each item was translated into English by general-purpose LLMs, first without context and then with a short description of the speakers’ relationship and setting. The outputs were compared against three criteria: (a) retention of illocutionary force, (b) retention of politeness and indirectness, and (c) marking of the addressee relationship. The design is qualitative and exploratory. It does not support statistical generalisation, and outputs vary across models and versions.

Analysis proceeded in three steps. First, the source utterance was described in terms of its illocutionary act, the degree of face threat and the relational cues it encodes. Second, each English output was coded for whether the same act, an altered act or an ambiguous act could be recognised by a monolingual English reader. Third, recurrent deviations were grouped into patterns and interpreted with reference to the theoretical framework. Because the examples are constructed to reflect widely described conventions and were not elicited from a naturally occurring corpus, the findings are presented as analytical observations to be tested, not as established frequencies.

Directness drift. Two opposite distortions appeared in rendering conventional soft refusals. Some outputs were over-literal: Ko‘rib chiqamiz became “We will look into it,” which in English business discourse signals a real commitment, so the refusing function disappears. Others were over-explicit, converting Chotto muzukashii desu ne into “I can’t do that” and thereby deleting the face-saving indirectness that the speaker deliberately chose. In both cases the English output moved toward a low-context norm in which the force of an act is either stated plainly or taken at face value.

Flattening of relational marking. Uzbek and Japanese grammaticalise relationships through pronoun choice (siz versus sen), kinship and status terms (aka, opa, domla) and honorific verb forms. English lacks equivalent grammatical devices, so unless the output compensates lexically (“sir,” “would you mind,” “if it is not too much trouble”), the social distance encoded in the source is reduced to a neutral “you.” Without context, the models seldom compensated.

Culture-default substitution. In responses to compliments the modesty-oriented formula Hammasi sizlarning duolaringiz bilan was often replaced by an acceptance such as “Thank you, I worked hard.” This follows an Anglo-American norm of accepting praise and displaces the source culture’s modesty and gratitude-to-others strategy. Some outputs also added explicit apologies or justifications absent from the source, as if normalising the utterance to a familiar Western template.

Sensitivity to context. When the prompt specified the relationship, setting and intended function, outputs became noticeably more pragmatically appropriate. This tentatively suggests that the models hold relevant pragmatic knowledge but do not deploy it by default.

The observed patterns can be read as a reversed form of pragmatic transfer: instead of a learner carrying first-language norms into a second language, the dominant culture of the training data is carried into the target text. This is consistent with evidence that LLM responses align more closely with the values of English-speaking and Protestant European societies (Tao et al., 2024) and with warnings that large web-scraped corpora over-represent dominant viewpoints (Bender et al., 2021). Because of the default drift, a polite refusal may be received as a promise, a modest reply as boastfulness, or a deferential request as brusqueness, which are precisely the kinds of pragmatic failure described by Thomas (1983).

Several practical implications follow. First, translation quality assessment should include pragmatic criteria alongside adequacy and fluency (House, 2015). Second, users should state the relationship between speakers, the register and the intended function in the prompt, which in the exploratory material was the single most effective corrective. Third, professionally sensitive texts in diplomacy, business, healthcare and education still require human post-editing by translators trained in pragmatics. Fourth, developers should broaden the representation of Central Asian and other high-context languages in training and evaluation data. The study’s limitations are its small, illustrative material and the absence of human raters; future work should use larger corpora, several models and versions, native-speaker judgments and, in particular, Uzbek-specific speech-act data.

A further explanation concerns the optimisation goals of generative models. Systems tuned to produce clear, concise and helpful text may treat hedges, honorifics and formulaic modesty as redundancy to be reduced, whereas in high-context communication these elements are the very carriers of meaning. In Brown and Levinson’s (1987) terms, the mitigation of face-threatening acts is not decoration but a core communicative task. This interpretation remains a hypothesis, since the internal causes of the observed behaviour cannot be established from output analysis alone, but it is consistent with the pattern of over-explicitness found in refusals and requests.

CONCLUSIONS AND RECOMMENDATIONS

LLM translations of high-context speech acts tend to preserve what is said while losing how and why it is said. The loss is systematic, not random, and points toward the pragmatic norms of the dominant training culture. Pragmatics-aware prompting, evaluation and human oversight can reduce, but not eliminate, this bias.

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