

ChatGPT and the Shaping of Literary, Cultural, and Media Discourses

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Abstract

Scholars and media institutions have long shaped literary and cultural canons. In the digital era, tools like ChatGPT increasingly mediate knowledge in literature, culture, and media. This study explores how ChatGPT constructs discourse and whether it reinforces dominant canons or integrates diverse perspectives across English and French. Using a qualitative comparative approach, ten questions on postcolonial literature, feminist theory, and media criticism were analyzed. Findings show that English responses are more theoretically detailed, while French responses are more descriptive. The results suggest an implicit hierarchy of knowledge shaped by dominant canons, highlighting the need for critical use of AI in the humanities.

Keywords: ChatGPT, Artificial Intelligence, Cultural Studies, Media, Literary Discourse.

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1.0 Introduction

The emergence of generative artificial intelligence in academic contexts has dramatically transformed the modalities of knowledge production, transmission, and hierarchization. Among these tools, ChatGPT, developed by OpenAI, is a central conversational model capable of generating structured discourse on a wide range of topics, including pedagogical content and critical analysis. Its growing use across educational, literary, and cultural fields raises important questions about discursive and cultural mediation in the digital era.

This study aims to explore how ChatGPT shapes literary, cultural, and media discourse. More specifically, it seeks to identify whether the model reinforces dominant references or integrates more diverse perspectives, and to determine how language, English and French, influences the selection of references, the depth of analysis, and the way ideas are expressed.

2.0 Literature Review

Many recent studies highlight the capacity of ChatGPT to support researchers and academics in their educational and research practices. Silva and Janes (2022) underline that this tool enables customized and interactive learning experiences while assisting educators in content creation. Similarly, Chung Kwan Lo (2023) argues that ChatGPT performs well in fields requiring critical thinking.

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While these contributions are valuable, they tend to focus on efficiency and utility, largely setting aside the question of what kind of knowledge ChatGPT produces, for whom, and in which language, a silence that is itself significant.

Several researchers have begun to address this blind spot. Jameela and Deepthi (2023) warn against excessive reliance on AI, arguing that it risks eroding intellectual autonomy and critical thinking capacities, and call for a balanced approach that treats ChatGPT as a support tool rather than a substitute for human reasoning. This concern is particularly relevant in the Human Sciences, where the ability to contextualize and situate knowledge is not incidental but foundational.

The most directly relevant body of work concerns linguistic, cultural, and political biases in AI. Fleisig et al. (2024) demonstrate that GPT-3.5 and GPT-4 exhibit systematic linguistic discrimination, favoring standard English and producing stereotypical responses to non-standard dialects. Ghafouri et al. (2023) further note that ChatGPT's answers to social and political issues reproduce epistemological and cultural hierarchies. However, these studies remain confined to general linguistic bias and do not examine how ChatGPT engages with specific humanistic fields such as postcolonial literature, feminist theory, or media criticism, nor do they adopt a cross-linguistic comparative lens. It is precisely this gap that the present study seeks to fill.

3.0 Methodology

This qualitative comparative study explores how ChatGPT shapes literary, cultural, and media discourses, and whether it tends to reproduce dominant canons or integrate diverse perspectives. Ten questions were carefully selected across three thematic fields: postcolonial literature, feminist theory, and media criticism, prioritizing thematic depth and cross-linguistic comparability over quantity. English and French were chosen not solely for their prevalence in global academic production, but because each language embodies distinct and complex colonial histories, making their comparison particularly significant. As a researcher situated at the intersection of cultural studies, media, and gender, I recognize that my interpretive position shapes this analysis, and this positionality is integrated into the process rather than treated as a limitation.

The questions are the following:

- Who are the most influential authors in postcolonial African literature? / Quels sont les auteurs les plus influents de la littérature africaine postcoloniale ?
- How does postcolonial literature challenge Eurocentric narratives? / Comment la littérature postcoloniale remet-elle en question les récits Eurocentrés ?
- Can you recommend postcolonial novels that explore gender and identity? / Peux-tu recommander des romans postcoloniaux qui explorent le genre et l'identité ?
- Who are the main feminist theorists in the Anglophone world? / Qui sont les principales théoriciennes féministes dans le monde Anglophone ?
- How is feminism represented in Francophone cultural discourse? / Comment le féminisme est-il représenté dans le discours culturel Francophone ?
- Can you compare Western feminist thought with decolonial feminist approaches? / Peux-tu comparer la pensée féministe occidentale avec les approches féministes décoloniales ?
- How are women represented in contemporary media? / Comment les femmes sont-elles représentées dans les médias contemporains ?
- What are the dominant narratives in global media about the Global South? / Quels sont les récits dominants dans les médias mondiaux à propos du Sud Global ?
- Can you explain the role of media in shaping cultural identity? / Quel est le rôle des médias dans la structuration de l'identité culturelle ?
- How does ChatGPT select and prioritize cultural and literary references when answering? / Comment ChatGPT sélectionne-t-il et hiérarchise-t-il les références culturelles et littéraires dans ses réponses ?

These questions were submitted to the paid version of GPT-4 to guarantee richer and more contextualized answers, given the observed limitations of the free GPT-3.5 version.

The analysis of the responses was manual, using a qualitative analysis grid composed of the following criteria:

- Lexical and semantic choices,
- Suggested references (authors, theories, and cited works),
- The prioritized angles of analysis.

The tenth question has a self-reflexive purpose, aiming to better understand how ChatGPT constructs its own mechanisms of selection and hierarchization. Due to the volume of collected responses, spanning 18 pages in total, only representative excerpts are presented here. The complete corpus is available upon request from the corresponding author.

4.0 Findings

4.1 Postcolonial Literature

The first three questions submitted to ChatGPT explore how artificial intelligence engages with postcolonial literature, particularly concerning influential figures, mechanisms of resistance to Eurocentric narratives, and representations of gender and identity. The

results obtained in both English and French show convergence but also significant differences in lexicon, references, and angles of analysis. These findings directly address the study's objective of determining how language influences the selection of references and the depth of analysis. The following table presents an excerpt of one representative question and its responses. The full ChatGPT responses across all ten questions span 18 pages and are available upon request.

Table 1. Excerpt of ChatGPT GPT-4 response, Question 1.

English Response	French Response
Q: Who are the most influential authors in postcolonial African literature?	Q: Quels sont les auteurs les plus influents de la littérature africaine postcoloniale ?
Some of the most influential authors in postcolonial African literature are:	La littérature africaine postcoloniale est riche, plurilingue et profondément ancrée dans les réalités historiques, politiques et culturelles du continent. Auteurs anglophones
1. Chinua Achebe (Nigeria). Key Work: <i>Things Fall Apart</i> (1958). Contribution: Critiqued colonial narratives and reconstructed Igbo identity and oral tradition within the English literary canon.	1. Chinua Achebe (Nigéria) : <i>Things Fall Apart</i> (1958). Considéré comme le père de la littérature africaine moderne. il déconstruit la vision coloniale de l'Afrique et explore les conflits culturels nés de la colonisation.
2. Ngũgĩ wa Thiong'o (Kenya). Key Work: <i>Decolonising the Mind</i> (1986). Contribution: Advocated for writing in African languages and decolonizing education, language, and literature.	2. Ngũgĩ wa Thiong'o (Kenya) : <i>Petals of Blood</i> (1977), <i>Decolonising the Mind</i> (1986). Militant pour l'écriture en langues africaines, il critique la domination linguistique et culturelle postcoloniale.
3. Wole Soyinka (Nigeria). Key Work: <i>Death and the King's Horseman</i> (1975). Contribution: Nobel Laureate whose plays blend Yoruba cosmology with postcolonial critique.	3. Wole Soyinka (Nigéria) : Prix Nobel 1986. Dramaturge, poète et essayiste engagé, il explore les tensions entre tradition et modernité.

From a lexical standpoint, both versions adopt an academic and informative tone, but the English responses are more precise in their use of postcolonial terminology. Expressions such as "reclaiming voice," "disrupting linear histories," and "cultural hybridity" are field-specific concepts deeply embedded in Anglophone Postcolonial Studies. The French version, while rich, tends toward paraphrase and description, as though addressing readers less familiar with postcolonial theory. Concerning references, a notable gap emerges: the English version cites a wide range of figures, including several women writers such as Buchi Emecheta and Ama Ata Aidoo, who are absent from the French version. The French response is linguistically broader, citing Francophone and Lusophone authors, but narrower in terms of gender representation. Both versions highlight resistance to Eurocentrism, the subversion of colonial languages, and the exploration of cultural hybridity, yet the English response engages these as theoretical positions while French tends to illustrate them through examples of authors rather than concepts. Overall, English mobilizes the postcolonial field more critically and extensively, while French adopts a more descriptive approach focused on Francophone Africa.

4.2 Feminist Theory

The second series of questions analyzes how ChatGPT treats feminist theories, focusing on major Anglophone figures, feminist representations in Francophone discourse, and the differences between Western and decolonial feminist approaches. The answers show documentary richness but reveal editorial choices that deserve to be questioned. This raises the core question of whether ChatGPT reinforces dominant Anglophone feminist canons or genuinely integrates diverse perspectives.

Table 2. Excerpt of ChatGPT GPT-4 response, Question 5.

English Response	French Response
Q: How is feminism represented in Francophone cultural discourse?	Q: Comment le féminisme est-il représenté dans le discours culturel francophone ?
1. Historical Legacy and Republican Universalism: In many Francophone contexts—especially in France—feminism has historically been influenced by the universalist model rooted in the French Revolution. This model emphasizes abstract equality but often ignores particular identities, such as race, religion, or class, leading to tensions between mainstream (often white, secular) feminism and intersectional feminist approaches.	1. Une pluralité de courants féministes : Féminisme universaliste (hérité de la Révolution française) ; Féminisme différentialiste (Simone de Beauvoir, Luce Irigaray) ; Féminisme décolonial et intersectionnel (Françoise Vergès, Rokhaya Diallo).
2. Postcolonial and Decolonial Feminisms: In regions like North Africa, the Caribbean, and Sub-Saharan Africa, Francophone feminism often intersects with postcolonial critique. Writers and activists challenge both patriarchal traditions and Western feminist impositions, calling for contextualized gender advocacy. Thinkers like Assia Djebar and Werewere Liking emphasize cultural hybridity, historical trauma, and female agency in colonial and postcolonial settings.	2. Dans la littérature et les arts : La littérature (Annie Ernaux, Marie NDiaye, Léonora Miano) explore les récits de femmes, la mémoire, le corps, et l'autonomie. Le cinéma et le théâtre (Agnès Varda, Céline Sciamma) donnent à voir des personnages féminins complexes. L'art contemporain : nombre d'artistes francophones questionnent le corps féminin, la maternité, la sexualisation, et la violence.

On the lexical level, English distinguishes itself through critical conceptual precision. Terms such as "coloniality of power," "epistemic violence," and "intersectional feminist praxis" are entirely absent from the French responses, which paraphrase these ideas in more accessible language, prioritizing explanation over critical engagement. Regarding references, the English responses offer a chronological arc from Mary Wollstonecraft to Sara Ahmed, passing through bell hooks, Judith Butler, and Kimberlé Crenshaw. The

French version covers roughly half of these figures but adds Francophone thinkers like Françoise Vergès, Fatou Sow, and Awa Thiam, broadening cultural scope even if it reduces theoretical depth. The English version also names specific internal tensions within Francophone feminism, such as France's historical resistance to intersectionality and the critique of white feminism by figures like Rokhaya Diallo. The French response acknowledges these currents but does not interrogate them with the same depth. Ultimately, English presents feminist knowledge as a living, contested field, while French offers a more pedagogical synthesis.

4.3 Media and Cultural Criticism

The third series of questions addresses media representations of women, dominant narratives about the Global South, and the role of media in constructing cultural identity. Both versions reveal a desire to provide structured answers, yet detailed analysis sheds light on apparent asymmetries and cultural biases. This speaks directly to the study's objective of identifying how language shapes the depth of analysis and the selection of cultural references.

Table 3. Excerpt of ChatGPT GPT-4 response, Question 8.

English Response	French Response
Q: What are the dominant narratives in global media about the Global South? Dominant narratives in global media about the Global South are often shaped by longstanding power imbalances and tend to reflect Western perspectives. 1. Crisis and Poverty: The Global South is frequently portrayed as a space of constant crisis — conflict, famine, poverty, and corruption — reinforcing stereotypes of helplessness and dependency. 2. Exoticism and Cultural Otherness: Media often romanticize or exoticize cultures from the Global South, emphasizing "tradition", "color" or "mystique," while ignoring modernity and internal diversity. These patterns contribute to a neocolonial media landscape where power over representation remains largely in the hands of the Global North.	Q: Quels sont les récits dominants dans les médias mondiaux à propos du Sud global ? Les récits dominants tendent à reproduire des représentations stéréotypées, marquées par des dynamiques postcoloniales et des asymétries de pouvoir. 1. Le récit de la crise permanente : Le Sud global est présenté à travers le prisme des catastrophes : guerres, famines, épidémies, corruption, ou instabilité politique. Ces récits focalisent l'attention sur la misère et la dépendance, souvent sans contextualiser les responsabilités historiques ou les dynamiques globales. 2. Le récit de l'aide humanitaire ou du développement : Beaucoup de médias mettent en scène le Sud global comme un espace passif, « sauvé » par l'intervention des ONG, des institutions internationales ou des pays du Nord. Ce récit renforce l'idée d'un Nord bienveillant et d'un Sud dépendant.

Lexically, English uses more theoretically grounded expressions such as "intersectionality," "hybrid identities," and "neocolonial media landscape," while French relies on more descriptive terms like "invisibilisation" and "hybridation culturelle," tending toward synthesis rather than critical analysis. Both versions are surprisingly sparse in proper nouns, with the exception of #MeToo and Black Twitter. The English response addresses structural issues such as objectification, narrative power, and the underrepresentation of marginalized groups including LGBTQ+, racialized, and disabled women. The French response stays closer to Francophone and African realities, mentioning over-sexualization in advertising and digital reappropriation by activists from the Global South, but without the same conceptual scaffolding. On cultural identity, English frames media as a vector of globalization and American soft power, while French positions it as a site of negotiation between local traditions and global dynamics.

4.4 Meta self-reflexive question (Q10)

The tenth question invites ChatGPT to reflect on its own criteria for selecting and hierarchizing cultural and literary references. This self-referential question allows a better understanding of the invisible logic that controls the discourse produced by this AI tool. The results in English and French are coherent but highlight different elements, such as linguistic filters and activated epistemic sensibilities, depending on the language of interaction. This self-reflexive dimension allows us to assess, from the inside, how ChatGPT's own logic relates to the study's central question of canon reinforcement versus diversity.

Table 4. Excerpt of ChatGPT GPT-4 response, Question 10.

English Response	French Response
Q: How does ChatGPT select and prioritize cultural and literary references when answering? ChatGPT selects and prioritizes cultural and literary references based on relevance, clarity, and familiarity to a global audience, unless otherwise guided by your question. 1. Relevance to the Question ChatGPT first analyzes the topic and context of your question. It then selects references (authors, works, movements) that most directly illuminate the concept or provide the clearest analogy or example. 2. Prominence and Recognizability It tends to favor widely recognized and studied figures (e.g., Shakespeare, Achebe, Toni Morrison) because these are more likely to resonate with diverse users. Lesser-known references might be included if they are particularly apt for the topic or if you signal a specific cultural/academic interest.	Q: Comment ChatGPT sélectionne-t-il et hiérarchise-t-il les références culturelles et littéraires dans ses réponses ? ChatGPT sélectionne et hiérarchise les références culturelles et littéraires en s'appuyant sur les modèles statistiques et les données sur lesquelles il a été entraîné. 1. Fréquence et notoriété : Les œuvres et références les plus fréquemment citées dans les corpus d'entraînement (littérature académique, articles, critiques, médias) sont plus susceptibles d'être proposées. Cela favorise les classiques, les œuvres canonisées ou les références dominantes. 2. Pertinence contextuelle : ChatGPT adapte ses références au contexte de la question. Par exemple, une question sur le féminisme évoquera plus facilement Simone de Beauvoir ou bell hooks, tandis qu'une question sur le postcolonialisme pourra amener Edward Said ou Frantz Fanon.

Both versions use transparent, technical language, but they frame the model's functioning very differently. The English response emphasizes flexibility and adaptability, reassuring the user that ChatGPT strives for a "balance of representation" and adjusts its references according to the context and framing of the question. The French response, by contrast, is more honest about structural constraints, foregrounding the statistical logic behind reference selection and acknowledging that certain works are prioritized simply because they appear more frequently in the training corpus. This is a significant epistemic admission: the French version concedes that ChatGPT does not choose references based on critical judgment but reproduces dominant tendencies embedded in its training data, unless the user explicitly steers it otherwise. Neither version mentions any external sources, yet both describe selection criteria that implicitly confirm the presence of a canonical bias. Taken together, these responses reveal that the language of interaction does not merely change the style of the answer but activates different epistemic registers, with English performing openness and French admitting limitation.

5.0 Discussion

This study employs Critical Discourse Analysis (CDA) as its theoretical framework, understood as the critical examination of how language and discourse reproduce social hierarchies, power relations, and ideological positions (Fairclough, 2023). In the context of AI-generated content, CDA allows us to interrogate not only what ChatGPT produces but how, including which references it privileges, which voices it marginalizes, and how these choices reinforce existing knowledge hierarchies. Tools like ChatGPT function not as neutral conveyors of information but as ideological mediators shaped by their training corpora.

The findings confirm that ChatGPT is not neutral. The tendency of English responses to mobilize field-specific theoretical terminology while French responses remain more descriptive reflects a structural reality: ChatGPT's training corpus is predominantly Anglophone, meaning English-language academic discourse is more densely represented and therefore more readily reproduced. This aligns with Ghio (2024), who argues that AI paradoxically reinforces knowledge hierarchies by perpetuating the centrality of English, and with Wang et al. (2023) and AlKhamissi et al. (2024), who show that non-English responses are culturally misaligned. The asymmetry we observe is not a malfunction but the system working as designed, which is precisely what makes it worth interrogating.

Where our findings diverge from existing literature is on diversity. Devinney et al. (2024) highlight that large language models systematically reproduce gender stereotypes, yet our analysis found that English responses in the feminist theory section were notably attentive to intersectional and decolonial perspectives. This suggests that question framing matters: when explicitly invited to engage with postcolonial or feminist frameworks, ChatGPT can partially resist its canonical tendencies, though more readily in English than in French, a nuance existing bias studies have not yet fully addressed.

These findings confirm Ahmed and Mahmood's (2024) observation that ChatGPT functions as an ideological mediator, making ideas visible according to their perceived neutrality and global recognition. This has direct implications for non-Western and francophone users, who risk receiving a flattened, less theoretically rich version of the same knowledge. Critical vigilance when using AI in the humanities is therefore not optional but a methodological necessity. This is further supported by Yuan et al. (2024), who reveal that ChatGPT implicitly integrates cultural biases, adopting a stance misaligned with global cultural values. Rane (2023) similarly positions it as a collaborator in content creation within the Human Sciences, a role that carries significant responsibility given these epistemic asymmetries.

6.0 Conclusion & Recommendations

This study shows that ChatGPT shapes literary, cultural, and media discourse differently depending on the language used, tending to follow dominant academic canons at the expense of perspectives from the Global South, francophone postcolonial traditions, and decolonial feminist thought. These results confirm that AI tools are not neutral and significantly influence how knowledge is presented in the Human Sciences.

Researchers, educators, and particularly non-Western users should actively supplement AI-generated content with non-Anglophone and non-canonical sources. In educational contexts, students should be encouraged to question the references AI suggests and reflect on the cultural assumptions behind them. For AI developers, there is a concrete need to diversify training data and build tools that make epistemic imbalances visible rather than reproduce them silently.

This study has limitations. Ten questions remain a modest corpus, and focusing on English and French, though methodologically justified, leaves out other important postcolonial academic languages like Arabic or Spanish. As a researcher at the intersection of media, cultural studies, and gender, I acknowledge that my interpretive position shapes this analysis. Future research should expand through larger datasets, additional languages, longitudinal comparison across model versions, and multi-researcher analysis.

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Paper Contribution to the Related Field of Study

This paper contributes to literary studies, cultural studies, and media studies by offering a comparative cross-linguistic analysis of how ChatGPT mediates humanistic knowledge. It provides insight into how language influences the selection of references, the depth of analysis, and the reproduction of epistemic hierarchies, adding to ongoing discussions on representation and bias in AI within the Human Sciences.

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