

The Change of Literature with Artificial Intelligence

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Abstract

The title given to me is "post-humanism and the impact of Artificial Intelligence in Contemporary literature." the portions and titles I have chosen are works of Girish Karnad's few dramas. They are "Yayti", "Hayavadana", "Nagamandala" and "The Fire and Rain". I have specifically chosen these four dramas to incorporate it with my main thesis. Contemporary literature refers to literary works produced in the late 20th and early 21st centuries that reflect current societal issues, cultural changes, and diverse perspectives. This genre often emphasizes themes of identity, globalization, and the human experience, while using innovative narrative techniques. Girish Karnad's work mostly focuses on Mythology, history, social welfare issues, extra marital, plays and movies. He has also been a script writer movie director. His works are known for reinterpreting with a remix of history and mythology.

Work of Girish Karnad

The dramas I am going to work with this paper are Yayti, Hayavadana, Nagamandala and The Fire and Rain.

Yayati

Yayati is a derived small portion from India's biggest mythology Mahabharata. This is a tale of a cursed king named Yayati whose father-in-law puts a curse on him for having an affair with his daughter's maid who also happens to be her best friend. The king who loves his youth puts forth an announcement that if anyone willingly comes forward and takes this curse will be heavily rewarded with a great fortune.

Still no one came forward except his son Peru who was recently married. At first Yayati was impressed by his son's love towards him and transferred the curse. When Puru's wife saw him in the old age she commits suicide and dies. Yayati came to know about this he gets guilty and gets back the curse and takes his mistress and leaves to the forest to lead the rest of his life there.

Hayavadana

This is a triangular love story between two friends and a woman. The protagonist of this play are Devdatta, Kapila and Padmini. Devdatta comes from an upper class family, Kapila comes from a working class family. They both turned out to be great friends from childhood. One fine day Devdatta falls in love with a maiden named Padmini, he asks Kapila to help him in confessing his love for

Padmini. Kapila accepts his request and leaves to Padmini's house and knocks the door, when she opens it he also falls in love with her but he hides his feeling and tells her that Devdatta is madly in love with her. He is wants to marry her Padmini accepts the proposal and marries Devdatta.

This is where the story starts where Padmini secretly admires Kapila's physic and loves her. One fine day all three travel together towards Ujain. Devdatta tells them that he has to visit the Kali shrine for offerings and leaves them in the cart and never returns. Padmini gets worried and asks Kapila to go and look for him he also goes in search of his friend, he finds Devdatta headless. Gets guilt and Kapila also sacrifices his head. Time rolled still both didn't return which made Padmini worried she herself went in search of both. She found the headless bodies lying down in front of the Kali shrine the guilt struck her throat and she took the sword to chop her head of the goddess appears in front of her and told her she is pleased with the offerings, she would give the motionless body life back, she also asked Padmini to place the head next to its body, but in a shiver and chill Padmini misplaces the head unknowingly Kali brings them back to life and she disappears.

The main twist is yet to come when Padmini announces her pregnancy. Both the friends fight for the child in her womb claiming the kid but finally they tell that head is the ruler of the body so the child belongs to Devdatta. This story was told by Bagavatha to Hayavadana. Hayavadana is creature with human body and horse head. He was born for a princess and a celestial horse. Hayavadana's was a misfit in the society. He wanted to become complete. After hearing the story of Padmini, Devdatta and Kapila. Hayavadana goes to Kali temple to get completed. He goes there and prays from heart after hearing his prayer Kali appears in front of him and transforms him into a complete horse. Hayavadan becomes a beautiful white celestial horse.

Nagamandala

This is a story of a young woman who marries a male chauvinist. Rani was married to Appana and moves with him to his village. Appana locks Rani in the house and leave for work. Rani gets lonely and scared but an old lady who is next door neighbour Kurudavva. She keeps Rani company from the window. One day Rani tells Kurudavva that her husband doesn't show any interest, care love or affection towards her and sheds tears. Kurudavva gets moved and she tells her that she knows a way to make him fall for her by reveling a secret to Rani and hands her two roots, which was given by a sage to Kurudavva when she was young to help with her marital life. The next day she hands over the roots to Rani and instructs her how to use it. Rani does everything step by step, at last she crushes the root and mixes it in the curry which she has cooked but it turns into bright blood red Rani gets scared and pours it in the cobra kill. Which is the house of a king cobra from Naga clan.

When he taste the curry he fells in love with Rani at that instant. The next day when Appana locks the door and leaves for the work. When the naga takes the form of Appana and comes to the house and showers love and affection to Rani which make her happy and overwhelmed. With a bit of strangeness but at night when the real Appana comes he acts differently this behaviour. This behavioral changes confuses Rani but not sure who to ask she keeps it to herself. But sooner or later she gets pregnant and suspicious by her husband. She was called out to the village meeting by the elders for having illicit relationship with someone. Rani refused but was asked to prove her innocence she did. She was accepted as goddess by the village people and everyone told Appana not to suspect her. So this play gets the open ending climax.

The Change

Contemporary literature refers to works of fiction, poetry, drama, and nonfiction written from the mid-20th century to the present, typically post–World War II. It reflects the social, political, and

cultural realities of its time, often engaging with themes like identity, technology, globalization, and environmental concerns. Posthumanism is a philosophical and cultural framework that challenges traditional human-centered thinking (anthropocentrism) and reimagines what it means to be human in an age shaped by technology, ecology, and nonhuman agency.

Posthumanism moves beyond humanism, which emphasized human reason, autonomy, and superiority. Instead, it:

- Rejects the idea of humans as the central or most important beings.
- Emphasizes interconnections between humans, animals, machines, and the environment.

Questions fixed boundaries between human and nonhuman, organic. Characters are no longer solely defined by human traits. Literature explores hybrid identities—cyborgs, AI, genetically modified beings—that blur boundaries between human and nonhuman.

Technological Integration

Stories often reflect the fusion of biology and technology, portraying how machines and digital environments influence consciousness, memory, and relationships. Think of novels like *Never Let Me Go* by Kazuo Ishiguro or *Do Androids Dream of Electric Sheep?* by Philip K. Dick.

Ecocritical and Ethical Dimensions

Posthumanist literature emphasizes interconnectedness with the environment and critiques anthropocentrism. It often features nonhuman perspectives—animals, ecosystems, even viruses—highlighting ethical concerns about exploitation and survival.

Fragmented and Nonlinear Narratives

Traditional storytelling gives way to experimental forms that reflect multiplicity, fluidity, and the instability of identity. These narratives often resist closure, mirroring the open-ended nature of posthuman existence.

Speculative Futures and Dystopias

Many posthumanist texts imagine futures where human boundaries are surpassed—through AI, cloning, or virtual realities. These speculative settings serve as critiques of current sociopolitical and technological trajectories. The rise of Artificial Intelligence has sparked a paradigm shift in contemporary literature—transforming not only how stories are written, but also how they're read, interpreted, and even co-created.

New Narrative Forms

AI-generated texts often feature nonlinear structures, algorithmic logic, and data-driven storytelling. These experimental forms reflect posthumanist aesthetics—fluid identities, fragmented realities, and decentralized perspectives.

Expanded Literary Criticism

AI tools are reshaping literary analysis through natural language processing and machine learning, enabling scholars to uncover patterns, themes, and intertextual connections that were previously inaccessible. This has led to a more empirical, data-rich approach to criticism.

Reimagining Authorship & Voice

The concept of a singular authorial voice is being redefined. AI-generated literature introduces collaborative authorship, where human and machine inputs blend, and even nonhuman narrators—like algorithms or synthetic beings—take center stage.

Conclusion

The convergence of posthumanism and Artificial Intelligence in contemporary literature marks a transformative shift—from stories that once centered on autonomous human subjects to narratives that embrace hybridity, entanglement, and ethical complexity. Through AI-infused plots, fragmented storytelling, and nonhuman voices, literature now interrogates what it means to be human in an age of synthetic empathy, algorithmic agency, and ecological urgency.

This evolution challenges traditional literary frameworks, redefines authorship, and invites readers into multi-perspective worlds where machines dream, ecosystems speak, and identities dissolve. In doing so, contemporary literature becomes both a mirror and a microscope—reflecting the anxieties of a technologized society while probing deeper into questions of consciousness, ethics, and relational existence.

Ultimately, the impact of posthumanism and AI has not diminished literature’s ability to move us—it has expanded it, offering new grammars of feeling, being, and imagining beyond the human.