Literariness Journal
A Peer-Reviewed Quarterly Journal of Literature and Cultural Studies

P-ISSN: 3108-1614
E-ISSN: 3108-172X

LiterarinessJournal.org

Vol. 1, Issue 4, September 2026

© 2026 by the author(s). This is an open-access article distributed under the terms of the Creative Commons Attribution 4.0 International License (CC-BY 4.0), which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.

A Literariness.org Project

DOI: 10.67147 literariness.v1i4.054

AI and Literary Creativity: A Study of Human-AI Collaboration in Creative Writing

ATHIRAMOL.M
Assistant Professor
PG and Research Department of English
Providence Women's College Kozhikode (Autonomous), Kerala
Email: athiramanoj5809@gmail.com

Abstract: The relationship between artificial intelligence and humans is relevant in the literary field, catalysing a profound transformation in creative writing. AI tools such as Quillbot and ChatGPT are increasingly being employed as collaborative partners, serving both as catalysts for generating ideas and as aids in addressing complex challenges. The study examines the ways in which the dynamic relationship between human and artificial intelligence shapes and influences literary creativity. The objective of the study is to evaluate the alliance between human creativity and the computational capabilities of artificial intelligence. Following a prompt provided by the user, AI is capable of generating comprehensive details on every aspect. In doing so, the workflow becomes effortless and AI assumes the role of a co-author. AI doesn't replace humans. This study focuses on the relationship between AI and humans, addressing both its merits and challenges. Humans typically craft every piece of content through the lens of their emotions and experiences. However, content generated by AI lacks the depth of emotion and lived experience. Since AI often relies heavily on data, it raises complex questions concerning ownership, plagiarism, and other related ethical concerns. The paper explores the need to integrate human emotion with AI's distinctive capabilities. It further illustrates how such collaboration can give rise to new dimensions in literary creation.

Keywords: Artificial intelligence, Literary creativity, Creative writing, Co- authorship, Ethics, Challenges

Literary creativity is the ability to invest human passions, desires, and emotions in a literary work. Moreover, this work reflects the depths of reality in all its manifestations. The essential characteristic of such creativity is the individual expression of the author's personality, cultural background, and ideological identity, which are reflected in the work. In other words, literary creativity is a spiritual and emotional experience that is transferred to paper or screen, enabling readers to experience similar feelings and reflect on the essence of humanity and life. At the same time, through the accurate and skillful choice of words, phrases, and expressions, the author creates a work of art provokes a philosophical or emotional response in the reader. In addition, literary creativity involves thinking beyond the conventional, adopting non-standard and unique approaches, and finding the most effective way to express an idea through words. The author's love for the language in which they write and their skillful use of its resources, directly influence the quality of the work.

In the modern world, at all stages of the creative process, AI can act as an assistant to individuals, making work with language faster and more productive. The use of AI is most effective when working with linguistic structures, phrasing, punctuation, and translation. Moreover, it can also be used to explore new forms of expression and narrative techniques. However, the use of AI in literary creativity presents certain challenges. The fundamental difference between human emotions and those generated by AI lies at the heart of creativity, particularly literary creativity. The use of AI in creative processes may suppress the individuality of the author and the emotional experiences conveyed through their work. This is not a problem if we consider AI and human creativity as complementary forces.

"The birth of the reader must be at the cost of the death of the author" (Barthes 148). The interpretation of the work of art depends on the reader, rather than the author. The author's intention is not decisive for the perception of the work, which means that each reader interprets it individually. With the advent of AI, the very concepts of authorship and the work of art changing, raising new questions. The birth of AI-assisted authorship raises many questions about the ownership of the work, the relationship between the author and the reader. It compels us to ask: who is the author of an AI-generated poem or story? Who holds ownership over it? Should the reader's attention be directed toward the text itself, or toward the underlying questions of what created it and who created it? The author is not as important as the work of art itself and the reader's perception of it. Therefore, in the context of AI, the interpretation of the work created with its participation should be considered more important than the author's intention. Human writers remain essential in guiding, editing, and giving purpose to the output. Overall, this perspective demonstrates how using AI affects the perception of the author and creative process itself. AI functions as a tool that reshapes our understanding of authorship and creativity.

"The author is not an indefinite source of significations that fill a work" (Foucault 221). The author function is a creation of society. It is a position bestowed upon a person by society to score points with critics and other writers and to gain insight into their work, be it a book, a poem, or even a painting, and is not necessarily the creator of meaningful content. The author's role is to be judged and determined by society. With the emergence of a new technology that can create written works, art, and other creative media, society should define the status and role of AI, its possible impact on creativity, and its relationship with the author. It is clear that if the author is not a creator of significations, then the significance of authorship itself becomes questionable. Likewise, the advent of artificial intelligence does not mean the end of creativity as we know it. Its appearance has only changed some of the fundamental aspects of writing, as well as other creative activities. Therefore, AI is only a part of the creative process, and human judgement, analysis, and responsibility remain integral to producing any literary work. Although it may seem that technology takes away the creative aspect of writing, it remains only an instrument that enhances human creativity. This instrumentality is what makes technology so extraordinary, as it allows humans to enhance their minds in various ways. If we look at literary functions in terms of their potential to change the world, it is clear that human creativity in art is not only limited to the transmission of knowledge. It can change the world by transporting people to different places in their minds. The hallmark of a great writer has always been the ability to transform ordinary and mundane experiences into something big and momentous. It's not a coincidence that great literary works contain at least a spark of humanity and an extraordinary ability to make readers think. But no matter how advanced AI is now or may become in the future, it will never be able to fully comprehend and express human feelings and emotions.

Technology can only assist human creativity; it cannot replace it. Although its role in the creative process remains questionable, its presence in the hands of humankind can and must be beneficial, as long as humanity remains conscious of its position as the most remarkable creation of nature. We possess both the power and the responsibility to avoid becoming subordinate to our own creations, regardless of how beautiful or convenient they may be. We can program machines to write stories or create paintings, but they cannot replace humans as creators of meaningful content infused with soul, emotion, and intellect. It is therefore our responsibility to use technology wisely as an instrument of human intention rather than allowing it to dictate the creative process. When guided in this manner, AI can function as a tool that enhances and supports human creativity rather than diminishing it.

"The author-function is characteristic of the mode of existence, circulation and functioning of certain discourses within a society" (Foucault 211). The theory of authorship acquires new significance in the context of collaboration between humans and AI. In cases where an AI system generates a

substantial portion of a work, the human editor, creator, or prompter may fulfil the role of the author. Such an approach implies considering authorship as a social construct that no longer belongs exclusively to an isolated writer. The author is not simply the creator of a particular text; rather, the author-function is constructed by institutions that determine how texts are attributed and authorized. In this context, because AI functions through computational processes, it transforms the ways in which discourse is produced and disseminated. Today, readers encounter texts that emerge from the collaboration between the human mind and AI, suggesting that authorship is increasingly defined by the conditions of textual production and dissemination. Collaboration between humans and AI creates new possibilities for creative work. In this sense, Foucault's theory remains relevant because it encourages us to understand authorship as a social construct that can change over time. Human–AI collaboration demonstrates that contemporary literary production is increasingly intertwined with technological processes. Therefore, Foucault's ideas remain valuable for examining how AI is transforming literary production in the twenty-first century.

Alongside the rapid advancement of AI, several serious concerns have also emerged. Issues such as unemployment, loss of privacy, the spread of misinformation, and threats to cybersecurity have become significant challenges. It is therefore essential to promote ethical practices and establish effective regulatory frameworks for the responsible use of AI.

"The coming into being of the notion of 'author' constitutes the privileged moment of individualization in the history of ideas" (Foucault 205). Here, a new perspective on the role of the author is proposed. In ancient times, numerous stories, epics, and folktales were transmitted orally. At that point, the identity of the person who created or transmitted them was not considered significant. In later periods, individual works increasingly came to be recognized as the creations of particular authors. By associating a work with its author, the work acquired legitimacy, authority, and credibility. This is what Foucault describes in "What Is an Author?" as a process of individualization within the history of ideas. The author is not merely an idea or an individual but a cultural and intellectual position constructed by society. Therefore, authorship is not defined solely by the individual. Rather, it is a social function through which society reads, interprets, and assigns value to a work. This idea has become increasingly relevant in the age of AI. In such a context, the question "Who is the real author of a work?" requires a new approach. A work derives its meaning through the collective influences of history, language, culture, readers, and critics. In the digital era of AI collaboration, these ideas acquire new significance. They allow us to reimagine the future of literary production not in terms of sole authorship but through the possibility of co-creation.

Writing a story or a poem is not merely a result of inspiration. Instead, each act of creation is shaped by the internal processes of an individual, including personal experiences, emotions, and rationality. “Computational ideas are helping us to understand how human creativity is possible” (Boden). AI technology can serve as a tool for investigating the human creative process. Nevertheless, it is the human who makes the crucial decisions concerning meaning, production, and artistic evaluation. The combination of human emotions and the capabilities of AI can lead to the emergence of literary works in diverse forms and directions. Therefore, AI can be understood here as a creative assistant rather than an autonomous creator.

Human creativity has been examined through literary and philosophical theories for centuries. The emergence of AI adds a new perspective to the long-standing notion that creativity is an exclusively human capacity. The interaction between AI and human creativity has opened up new literary possibilities and is shaping potential directions for the future of literature. In this sense, AI should be viewed as marking the beginning of a new chapter in our understanding of human creativity.

Gardner’s claim suggests that “The creative individual is a person who regularly solves problems, fashions products, or defines new questions in a domain in a way that is initially considered novel but that ultimately comes to be accepted in a particular cultural setting” (Gardner 35). Creativity can be defined not only in terms of producing something innovative but also in terms of producing something significant, aesthetic and influential for people and for the society. In this respect, the question of the possibility of engaging readers emotionally and causing them to think about human experiences in the case of AI-generated literature arises. Thus, the value of creativity consists in the value and significance that a work has rather than in novelty. Literature is profound when it mirrors human emotions, experiences, imagination, and critical thought. Even though the generation of stories by AI is possible on the basis of the analysis of literary structures and patterns, human authors are responsible for providing aesthetic sense that characterizes literature as something human. Thus the interaction between humans and AI in the process of creation is a new form of collaboration where AI serves as a tool and humans are essential for evaluating and creating literary works.

James Muldoon studies how AI changes human intimacy, rather than viewing it simply seen as a way to increase productivity. According to James Muldoon, “The irony is that while new AI tools can perform all of the fun work, like composing poetry and painting portraits, humans are left with all the difficult, messy and boring tasks involved in training AI. We end up with a bizarre world in which humans are forced to perform robotic labour so that AI can become more human” (Muldoon). His theory also provides a sociological approach that could help us understand how humans form relationships with AI. AI ceaseS to be merely an instrumental object and begins to participate in human

activity by generating ideas, facilitating brainstorming, and enhancing the literary field. In spite of all this, there should still be a place for ethics and imagination in the human mind. Although AI is intended to serve as a tool for enhancing human cognition, it simultaneously raises fundamental questions concerning authorship and creative ownership.

AI has gone beyond being just a tool. It is a social phenomenon that affects intimate areas of human life and labour. AI controls people's choices and shapes the forms of relationships through dating applications, chatbot recommendation systems, and virtual assistants. In influencing such human choices, these technological tools create relationships that invite critical questions about their genuineness. Muldoon does not present AI as an absolute evil or a complete good. It creates equal opportunities while, on the other hand, posing significant threats for the future of human relationships. It commercializes intimacy and transforms human relationships into products controlled by people. It examines the relationship between privacy, capital, human presence, and authority. Muldoon's work can be seen as a critical study of the future that highlights the need to be vigilant and ethical in order to preserve the value of human-AI collaboration.

Brian Porter and Edouard Machery argue that "AI-generated poetry is indistinguishable from human-written poetry and is rated more favorably" (Porter and Machery 5). Quality, rather than the quantity of the works produced, is valued here. As a result, poems are valued and the readers' aesthetic expectations are met. In light of the fact that the future relationship between AI and humans will become closer and stronger, it is important to recognize that, by critically reviewing current knowledge on AI and creating new knowledge, the human element of creativity remains indispensable. Now, separating AI-produced texts from human ones is becoming increasingly difficult. The fact that AI-produced poems are relatively easy to understand makes people prefer AI- produced poetry while potentially misinterpreting the complexity of human poems. In order to create poetry of good quality, human-level competency is required -namely, the ability to create and feel something meaningful. The beauty of a poem rests in its complex nature. A poem should always have some form of complexity hidden within it. Nevertheless, AI poems fall short in this aspect as well. By failing to offer any complexity in their works, AI poems end up creating verses that are overly simple and easily understandable. Readers may prefer such poems since they are easily comprehensible. In addition, at times, this simplicity also leads to reader misinterpretation and a disconnect between what readers anticipate and what the text actually delivers. This raises further questions about whether ordinary readers' expectations of AI align with the reality of what AI can produce. People are not always able to differentiate AI poems from human-written ones. This difficulty may arise from the inability of AI to create a believable human experience.

"Your writing voice is the deepest possible reflection of who you are" (Rosoff). The uniqueness of a writer's voice reflects their individuality, and such a distinctive style should originate primarily from the author rather than from AI, despite the fact that AI can assist in this process. In other words, a writer's voice must develop through observation, reading, practice, and real-life experience rather than through the imitation of styles generated by AI. While AI-generated alternatives, phrases, and stylistic techniques can contribute to the development of creativity, human-created metaphors, symbolism, and irony emerge from the harmony between thematic concerns, moral values, and artistic vision. Human beings create art intentionally, whereas AI generates text based on learned patterns, algorithms, and prompts that can produce multiple variations. Finally, human writers are able to adapt language to their specific needs and contexts, while AI can assist in enhancing transitions, managing references, and identifying patterns within vast datasets.

Wolfgang Iser's Reader-Response theory argues that "If this is so, then the literary work has two poles, which we might call the artistic and the aesthetic: the artistic refers to the text created by the author, and the aesthetic to the realization accomplished by the reader" (Iser). This means that a text's ability to evoke emotion and stimulate creativity, as well as its aesthetic appeal, is significantly shaped by the reader. The emphasis, therefore, shifts from the author to the process of interpretation. The literary value of an AI-generated text should not be determined solely by its creator or the technology used to produce it. Readers, through their literary knowledge and interpretive engagement, contribute to the realization and evaluation of the text. Thus, the literary value of a work is shaped not only by its mode of production but also by the reader's response, regardless of the extent to which human writers rely on AI in the creative process.

"Art does many things, but for me where art is at its best is in providing a window into the way another mind works" (Du Sautoy 5). According to Du Sautoy, AI can function as an effective collaborator in creation, certain key aspects, such as imagination, judgement, and emotion are very necessary for creativity. Even though AI can be used to analyze thousands of artworks, it depends on human input and guidance to make meaningful use of such information. Music creation depends on the harmony and rhythm of music as well as emotional expression. AI is able to generate poetry and stories with the help of pattern found in existing literature, but these forms are based on works created by human beings, who contribute their experiences and evaluate the content. In mathematics, AI not only solves problems, but also discovers theorems that are backed up by evidence and proof. This comes from human imagination and emotion, among other things. Creativity is not an innate aspect of human beings, but it comes through innovation and experimentation in art, literature, mathematics, and music. Artificial intelligence does not create in the same manner as humans, but it generates output that lacks real experience. Hence, AI should serve as a tool for expanding the horizons of the creative process. In

literature, language allows human beings to communicate about themselves, their culture and morality. Even modern artificial intelligence can imitate literary styles based on a large volumes of textual data, but it does not create meaning in the manner of humans. Creativity cuts across various fields. The future of AI depends on human-machine cooperation.

"The first ultraintelligent machine is the last invention that man need ever make, provided that the machine is docile enough to tell us how to keep it under control" (Bostrom 2). Nick Bostrom offers insights into the future of artificial intelligence and its potential influence on human creativity. The concept of superintelligence refers to a form of artificial intelligence that could surpass human beings in virtually all intellectual tasks. Superintelligence has the potential to transform creative industries, education, the economy, and scientific research. However, such developments also raise serious concerns about the future of human imagination, creativity, and authorship. Artificial intelligence should be regarded as a tool that reflects and serves human values. It is essential to emphasize human responsibility and ensure that humans retain the ability to establish ethical directions for the development and use of AI. "The union of human and machine… will enable us to transcend our biological limitations and amplify our creativity, combining our biological skills with the vastly greater capacity, speed, and knowledge-sharing abilities of our creations" (Kurzweil 25). In creative writing, the interaction between humans and AI can be understood as a product of the posthuman era, in which technology plays an increasingly integral role in human life and creative practices. Rather than viewing the future of literature as a conflict between humans and machines, it should be understood as a space for collaboration between them. The purpose of technology is not to replace human beings but to enhance their creative potential. Through the combination of human wisdom and computational capabilities, literature can become more diverse, accessible, and open to new forms of creative expression.

With the development of AI, creative writing has become more accessible as AI has evolved from a supportive tool into a technology capable of performing tasks traditionally carried out by human writers. The collaboration between AI and human writers can be considered a significant stage in the ongoing development of literature. It demonstrates that English literature continues to evolve through the combined influence of technological advancement and human creativity, a process that is likely to shape the future of language and literature. As Crawford observes, "Artificial intelligence is not abstract or immaterial. Instead, it is an industrial system built on vast natural resource extraction, intense human labour, and deep political power" (4). AI is neither entirely artificial nor self-regulating; rather, it depends heavily on vast amounts of data and human labour. Instead of viewing AI merely as a computer program, it is more appropriate to understand it as a sociotechnical construct shaped by social, cultural, economic, and political forces. AI is trained on texts produced by humans, whose

cultural identities and experiences contribute to the meanings embedded in literature. In essence, AI can be regarded as a reliable creative assistant that expands the possibilities of literary production while retaining the central role of human creativity.

A literary text derives its meaning from the human writer's intentions, experiences, and interpretations rather than from AI itself. As T. S. Eliot observes, "No poet, no artist, of any art, has his complete meaning alone" (43). The significance of literature depends on its interaction with the time-honoured tradition within which it exists. Poetry is not merely an outlet for the poet's emotions; rather, it is an artistic expression shaped by the poet's experiences, perceptions, and engagement with the world. Creativity, therefore, emerges from lived experience and human thought rather than merely from the manipulation of vast collections of patterns and structures.

Today, AI systems are trained on extensive archives of previously produced texts that constitute part of our literary tradition. They can identify, reproduce, manipulate, and reorganise existing linguistic and literary patterns into new combinations. However, this process does not necessarily constitute creativity in the human sense, as it remains dependent on patterns derived from existing texts. Human creativity, by contrast, is a manifestation of thought, experience, imagination, and interpretation, enabling writers to engage with literary traditions while developing their own distinctive voices. A writer's awareness of literary history is therefore important, as genuine literary creativity is often developed through the internalisation, reinterpretation, and reinvention of earlier works. The value and originality of a creative work depend, in part, on its dialogue with other works and with the tradition from which it emerges. AI's ability to imitate linguistic and literary structures, therefore, should not be equated with participation in a living literary tradition. Although AI may generate language that appears emotional or evocative, it does not possess lived experiences or personal consciousness from which such emotions could originate.

"Machines can challenge traditional assumptions about what it means to be creative" (Miller). Artificial intelligence has evolved into an indispensable collaborator in the creation of artistic works through the interaction between human imagination and machine generation. In this regard, as a language model, AI is capable of composing poetry and stories in collaboration with writer. The technology presents a vast array of linguistic options; however, the writer selects those that are valuable and pertinent. Consequently, creativity can be understood as a continuous process that moves from human imagination to machine generation, followed by human curation and revision.

In light of the above discussion, the study concludes that AI and human beings perform optimally when they complement each other in the creative process rather than compete as rivals. Human beings exercise ethical judgment, while AI serves a computational role. The utility of artificial

intelligence in literature depends on its judicious use. AI does not necessarily endanger traditional notions of authorship; rather, it provides an opportunity to rethink the nature of creativity. The use of AI in the creative process can generate unpredictable combinations of ideas, which, in turn, can expand the boundaries of human imagination. Direct interaction between writers and AI enables writers to experiment with ideas and possibilities more rapidly. Moreover, as an accessible creative tool, AI can help reduce linguistic barriers for writers. Collectively, these factors contribute to the democratization of creativity.

Works Cited

Barthes, Roland. "The Death of the Author." *Image-Music-Text,* translated by Stephen Heath, Hill and Wang, 1977, pp. 142–148.

Boden, Margaret A. *The Creative Mind: Myths and Mechanisms.* 2nd ed., Routledge, 2004.

Bostrom, Nick. *Superintelligence: Paths, Dangers, Strategies.* Oxford University Press, 2014.

Crawford, Kate. *Atlas of AI: Power, Politics, and the Planetary Costs of Artificial Intelligence.* Yale UP, 2021.

Du Sautoy, Marcus. *The Creativity Code: Art and Innovation in the Age of AI*. Harvard University Press, 2019.

Eliot, T. S. "Tradition and the Individual Talent." *The Sacred Wood: Essays on Poetry and Criticism,* Methuen & Co., 1920, pp. 42–53.

Foucault, Michel. "What Is an Author?" *Aesthetics, Method, and Epistemology*, edited by James D. Faubion, translated by Robert Hurley et al., vol. 2 of *Essential Works of Foucault, 1954–1984,* The New Press, 1998, pp. 205–222.

Gardner, Howard. *Creating Minds: An Anatomy of Creativity Seen through the Lives of Freud, Einstein, Picasso, Stravinsky, Eliot, Graham, and Gandhi*. Basic Books, 1993.

Iser, Wolfgang. "The Reading Process: A Phenomenological Approach." *The Implied Reader: Patterns of Communication in Prose Fiction from Bunyan to Beckett*, Johns Hopkins UP, 1974, pp. 274–294.

Kurzweil, Ray. *The Singularity Is Near: When Humans Transcend Biology.* Viking, 2005.

Miller, Arthur I. *The Artist in the Machine: The World of AI-Powered Creativity.* MIT Press, b 2019.

Muldoon, James. *Love Machines: How Artificial Intelligence Is Transforming Our Relationships.* Faber & Faber, 2026.

Porter, Brian, and Edouard Machery. "AI-Generated Poetry Is Indistinguishable from Human-Written Poetry and Is Rated More Favorably." *Scientific Reports,* vol. 14, 2024.

Rosoff, Meg. "How to Write Fiction: Meg Rosoff on Finding Your Voice." *The Guardian,* 18 Oct. 2011, theguardian.com/books/2011/oct/18/how-to-write-fiction-meg-rosoff.