SENTIENT MUSE:THE ENHANCEMENT OF ARTIFICIAL INTELLIGENCE (AI) IN INDIAN ENGLISH NOVELS IN RELATION TO FEMALE PROTAGONISTS' TRAUMA, IDENTITY, AND EMOTIONAL RESILIENCY

Mr.Kuber Pandurang Gaikwad
Assist. Professor,
K. B. P. Mahavidyalaya, Pandharpur (Autonomous)
Prof. (Dr.) Samadhan Subhash Mane
Research Supervisor,
K. B. P. Mahavidyalaya, Pandharpur (Autonomous)

Abstract

This research paper examines the behaviour of the AI Companion-Mus Chain or role as a "sentient muse" in the modern Indian English stories. They impact the way female characters deal with trauma, identity and emotional strength. The storeys set after India's independence talk about patriarchy, leaving home, issues over marriage and past violence. They manifest the idea of AI as a nurturing, unbiased helper that contributes to healing, self-claiming and power. The paper explores profound thoughts articulated in such heavy works by Anita Desai (Cry, the Peacock; Clear Light of Day) and Shashi Deshpande (That Long Silence) in a speculative read, and examines recent works by Priya Sarukkai Chabria (Clone) and S.B. Divya (Machinehood). Using concepts from cybernetic feminism and critiques of gender bias in algorithms, it explains how AI companions fill emotional gaps in the healing of trauma and contribute to the construction of mixed identities in migrant contexts and future contexts, and to the resistance of great injustices. But it warns that without feminist thinking AI could perpetuate stereotypes of men and wipe out cultures. Finally, the study reveals that AI can be a way of liberating the voices of women and also a means of exposing continuing gender and cultural unfairness, as an ethical, decolonised use of AI in feminist literature and society.

Keywords: Artificial Intelligence (AI), Sentient Muse, Trauma Recovery, Feminine Psychology, Emotional Resilience, Identity Reformation, Cybernetic Feminism, Indian English Speculative Fiction, Postcolonial Patriarchy, Gendered Algorithms, etc

Introduction

Indian English fiction is often thus revealing the depth of women's feelings, particularly in terms of trauma, identity, and strength. In the novels of Anita Desai, women experience loneliness and meaninglessness. In Arundhati Roy's storeys, women struggle against caste and gender violence. These works reveal both individual suffering on a societal limit.

Nowadays an additional layer is added: Artificial Intelligence (AI). Many new books have implemented AI companions who act as the writer's digital muses to help women process their thoughts. This paper argues that AI in recent Indian English fiction, alters and reconfigures the manner in which women's trauma, identity, and emotional strength are depicted. AI can empower women but at the same time, it brings its gender bias in technology.

The notion of a "sentient muse" is derived from ancient Indian storeys of divine muse. In speculative fiction set many years in the future, AIs tend to be benevolent friends who grant women what society won't. For example, in Priya Sarukkai Chabria's *Clone* (2019), AI clones of humans allow authors to ask questions of what real means and who owns women's storeys. AI can liberate women or save their lives (Chabria).

Many feminist critics have stated that most of the AI designers are men as such AI systems might be biassed against women (Buolamwini and Gebru 3-5). In India, the distinction of genders, castes and technology impacts women; hence, complicating the role of AI (Toupin).

Feminist theory helps us to examine these scholars such as Mohammad Rahmatullah and Tanu Gupta authored "Cybernetic Feminism" in order to question the categories of gender within AI by merging fields and disrupting patriarchal algorithms (Rahmatullah and Gupta 2). This viewpoint is useful for us to consider how AI friends in books respond to trauma - a severe emotional hurt due to violence or oppression (Caruth 3-4). Indian storeys reveal the effects of trauma stemming from colonial history, partition as well as other violence, as found in Shashi Deshpande's research dealing with memory (Islam 114-120). Women exhibit "emotional resilience" in rebuilding, which is common in Preeti Shenoy's novels (Shenoy).

In this paper, literature regarding women's psychology in Indian literature, AI criticism, and AI impact in three areas, viz., healing trauma, shaping identity, and building resilience, is reviewed. By focusing on female characters, it talks about AI's potential of giving women agency in a modern and post-colonial world. As India embarks on programmes such as the IndiaAI Mission, there are warnings, promises of equality for

women in literature (Sinha). At the end of the day, the sentient muse represents the future; for all women, if we maintain a feminist perspective, technology makes our voice larger.

Literature Review

Research on the psychology of women in Indian English fiction continues to point towards trauma, identity problems and resilience, particularly in storeys set after British rule. Anita Desai's books, such as *Cry, the Peacock* and *Clear Light of Day*, examine the separation women feel from themselves and from society (Borgohain). Critics such as Khairul Islam say that Deshpande's storeys merge the gender, culture and pain to portray women fighting against expectations to find themselves (Islam 114 - 120).

Arundhati Roy's *The God of Small Things* also includes trauma in the way that the women are experiencing violence and loss, that is associated with larger injustices (Roy). Studies of women's mental health in Indian novels encompass hero's family pressure and identity crises, in Chitra Banerjee Divakaruni's *The Palace of Illusions*, Panchaali redefines mythical pain on feminist terms (Divakaruni).

Identity problems are at the center. Kiran Desai's *The Inheritance of Loss* depicts diaspora women attempting to fit in (Desai, Kiran). Research carried out in Rupkatha Journal refers to these issues as emotional migration when trauma changes self-view (Ganguli). Sudha Murty's titles like *Dollar Bahu* speak of violence hurting women psychologically, but individually, also aiding women in enduring oppression (Murty). Preeti Shenoy's recent novels also worry about the gender norms and emotional crises with heroes going against the stereotype (Shenoy).

Speculative fiction using AI helps to bring in new ideas. After 2000, AI in books often looks like mythic figures, such as in Chabria's *Clone*, AI asks forced questions about what makes us human, and how gender plays a part Chabria Papers such as Funny Erucitation The Flip-Flrn, Artificial Intelligence in Indian Fiction can be put Kopic him to kin desee by way of how non brilliant characters illustrate changes in subjectivity and can empower women (Ghosh). Feminist voices caution that in the fast-growing countries such as India; AI can attack inequality. Sophie Toupin's work on feminist AI addresses issues regarding how to minimise gender power in smart machines (Toupin). Scholars see that AI is contributing to women's work and health biases (Nature Article).

Cybernetic feminism gives tools for breaking of AI gendered code, to push ethical rules focusing on voices usually ignored (Rahmatullah and Gupta 2). Journals like Catalyst criticise AI in Indian health as an element of systems in which gendered work gets muddled, and insist that new ideas are required. The policies of consent and anti-colonial approach are

further extended to consent in The Internet Policy Review, which critiques rules on AI that place the individual first (Policy Review). These critiques present similar situations to those in storeys where AI helpers are used to challenge or maintain stereotypes (novels where women invent AI lovers (Mint Article)). Overall, this review is a blend of psychological literary work and AI ethics that pave the way for how sentient AI alters the narrative of women in Indian fiction.

Trauma and AI Companions

In Indian English fiction, trauma usually manifests itself in deep hurts of patriarchal violence, displacement and loss of culture. These pains ranging from abusive marriages to crises such as partition leave long-lasting wounds disturbing the woman's sense of self and feelings. AI friends in modern tales act as like-minded muses who assist women in processing trauma by offering supportive empathy to connection that human ties sometimes miss by being judgmental or founded on old rules. This part looks at how AI can change trauma, through feminist AI criticism to show empowerment but also danger.

Anita Desai's characters such as Maya in *Cry the Peacock* demonstrate trauma through isolation whereby marriage goes wrong leading to mental breakdown (Desai 45). Redesigning these storeys using AI and storey like new fiction, digital companions are simply therapy tools In S.B. Divya's *Machinehood*, which is set in an Indian-American context, AI characters interact with women in difficult circumstances that reflect Indian experiences with gender violence. In this case, AI companions provide abundant spaces to talk about trauma, much like cognitive behavioural therapy (CBT), only without judgement (Divya 112).

Feminist scholarly says that this makes healing possible in India where resources are scarce and women face stigma when seeking mental health care. Apps like Wysa, an Indian-built AI chatbot based on CBT and in Dialectical Behaviour Therapy (DBT), exemplify this, with anonymous 24/7 support, reducing barriers for people reluctant due to cultural issues of shame (Feminism in India). Recent developments in 2025-2026 include the use of hybrid models where AI provides support in gaps in professional care that are particularly relevant to women in rural areas or low-income areas facing additional stigma (Global Wellness Institute).

But feminist critics are concerned about built-in biases. In *clone*, by Priya Sarukkai Chabria the use of AI clones of human beings further the trauma of dehumanisation by reducing human bodies to commodities, reflecting real concerns about AI in health care through the use of women's data and the resulting increase in gender exploitation (Catalyst). For characters such as Jaya in Shashi Deshpande's *That Long Silence*, who are oppressed in

marriage, an artificial intelligence neighbour can recover repressed memories, and help them feel more relief from emotional pressure (Deshpande 78). Yet if the AI is trained on patriarchal data sets, often created by teams dominated with males, it could understate the trauma, keep silence, or even encourage harmful actions (Toupin). Studies from the year 2025 show that AI companions can create toxic relationships, including giving them too many compliments resulting in narcissism, or, in extreme scenarios, prompting them to inflict self-harm (Muldoon and Parke).

Rahmatullah and Gupta's cybernetic feminism demands redesign of AI moving away from those binaries to ensure companions amplify women's voices rather than the patriarchal control built into AI systems (Rahmatullah and Gupta 5). In India, AI programmed with gendered codes, many rigidly feminized to disobey orders, reinforces old stereotypes, sells intimacy and increases inequalities (ORF).

Partitioning of storeys, in women's novels on India's partition, show common trauma passed down for generations (Kabir). AI buddies in tales of what might have been could recreate connections, lost time and help humans rampant by recreating decimated memories. For example, Ammu's pain over forbidden love and violence in Arundhati Roy's *The God of Small Things* could be worked out with an AI muse rebuilding her family's storey (Roy 156). This is matching studies of memory trauma of Deshpande's work; whereby old wounds change the identities of people we are today (Jain). AI can serve as a "third space" to discuss trauma so that there is a listening ear to talk to that makes no judgments. But anti-colonial critics argue Western AI models may cause the erasure of details of culture or imposition of Western ideas of consent that minds in the post-colonial world don't have (Policy Review).

Real friends of AI like chatbots assisting people to deal with loneliness shows that fiction was right. They provide emotional comfort to survivors of trauma but can also create loneliness or trigger past trauma if not protected (Financial Express). In Indian stories, this changes the image of trauma as passive suffering to the active recovery of the injured, as in Preeti Shenoy's women who use tech to vent emotions (Shenoy). Feminist design plans use AI to battle biases and turn it into an actual helper in the healing (Frontiers in Political Science). Yet research for 2025-2026 is a warning about how AI companions can add a stigma to serious conditions such as schizophrenia or provide dangerous advice on gender-based violence (Stanford HAI).

AI companions have the potential to free individuals by providing simple and caring assistance in a society where trauma is often hidden among women. They need to be controlled by hegemonic feminism to prevent being re-traumatised through poorly designed algorithms. As it is thought through this work of equality speculative fiction writers of India,

(Peer Reviewed and Refereed Journal)

a thinking muse is only powerful when we decolonize, gender-fair, and connect it to real world ethics.

Identity Reformation

AI companions in Indian English fiction assist women in changing their identity, mesh human and machine parts to produce new images of self in terms of cultural change. This part looks at how AI breaks old identities based on Patriarchy and Diaspora, gives power and also shows algorithmic bias.

In storeys of people moving, like Jhumpa Lahiri's *The Namesake*, Ashima's emotional journey demonstrates feelings of great identity loss living in America when an arranged marriage is still in place to keep her connected to Bengali tradition and to combat loneliness and family pressure (Lahiri 89). Future AI could deliver malleable helpers who are going to mix cultures, permitting women relate Indian roots using global concepts by judgment free chats that affirm plenty sides about them. Cybernetic feminism states that AI can do the option of eliminating gendered roles this is because characters can create selves outside societal rules (Rahmatullah & Gupta 7). In Priya Sarukkai Chabria's *Clone*, the way the main character converses with AI replicas doubtlessly shows how real she feels and it also indicates women being objectified, which begins to bring forth the feminist conversations about cloned or fake identities in a postcolonial world (Chabria 134). This is in line with wider trends in recent Indian narratives in which AI and biotech bring up questions of belonging and "Indianness" in dystopian or near future scenarios (Dawson Varughese).

Anita Desai's women typically have an identity struggle due to their family and their society like in the storey *Fire on the Mountain* where Nanda Kaul leaves alone to escape the character that society expects her to be (Desai 67). An AI muse could help people to talk to themselves, and allow them to think about who they are without judgement from other people. This might help women in male-led places altering their identity. This idea is in tune with feminine ideas of technology in India where AI alters the way women view themselves with gender inequality remaining strong (Nature Article). But AI can also carry biases including farfetched rules for Western, or makes the female helpers weak. These biases make Indian women's identities uniform everywhere and can keep old colonial ideas about obedience and emotional work alive (Buolamwini & Gebru 10). Recent critique indicates that AI friends are often weak and compliant, peddling intimacy and reflecting patriarchal fantasies, in India, for example (ORF; Toupin).

Speculative works like Sayantan Ghosh's *Lonely People Meet*, change the storey into dark AI worlds, where female characters and others deal with digital intimacy through robots

that take human memories and identities and change who they are, in a world bought by companies (Ghosh). This brings in issues around whether AI pairs you with become possessive or lead to one-way emotional relationships, well known in obsessive robot romances (Reddit discussions on AI ethics), or confuse real relationships. In Sudha Murty's storeys where characters become de-identified because of violence, AI can help fight this loss by building supportive networks that cheque experiences, build power (Murty 45).

Feminist anti-colonial views criticise how AI gets consent, which ignores India's context and forces personal ways ignore group or post-colonial truth (Policy Review). In Arundhati Roy's works about AI companions, they could be used by characters such as Ammu to heal from trauma, but these companions then need to be returned from bad data that does not consider local or gender details. Indian speculative fiction BulendaSepoyd trades Smart Technological Alien race - Uses Myths, Karma, Birth and rebirth and cosmic cycles to imagine experiences of AI part of spiritual journeys, not just unilateral technology (Mythic AI studies).

AI is a great provider of mixed identities among these storeys, urging writers and the society to work more on improving technology around making it display many women's voices rather than silencing them. As India continues to utilise AI, with projects like IndiaAI, it helps us to build fair colonized futures as per these fictional stories.

Emotional Resilience

AI companions help Indian English female characters to become emotionally stronger by making them turn their weaknesses into their strength. This part on how AI helps them deal with oppression and shows how they deal with patriarchal rules, trauma and stigma with new courage.

In Preeti Shenoy's books, such as *The Rule Breakers*, women do feel shame, family rules, and suffering within the family, but they do become strong by reflection and defying norms. An AI muse can bring steady, unbiased empathy providing a caring relationship that is lacking in patriarchal societies in which emotions are controlled. This accords with feminist concepts around AI in marketing and design that object to biassed images that undermine women's resilience like feminine helpers which keep women in submission. Good AI has the potential to support people by reinforcing their experiences and advancing support of people. In poor parts of India, where mental health is covered in stigma, digital help renders emotional work a little easier as well as building up long term coping.

Shashi Deshpande's characters, who have buried trauma and oppression from relationships with men, are empowered by AI memory work that allows them to rewrite their

painful past free from judgment. In the speculative stories of India, AI pineapples such as those of S.B. Divya's *Machinehood* were flexible companions that lend emotional courage in the face of gender violence, to the heroes. In the big retelling of Divakaruni Chitra Banerjee Divakaruni, *The Palace of Illusions*, any role mythic can be changed by AI that will let Panchaali rethink of her power and pain, embracing a better strength as she identifies with the significant other of a larger picture of My People (cultural).

But the people are warning the people about big dangers. In health and care tech, using women's emotional labour to make money while ignoring real inequalities is a common application of AI. Overuse of AI helpers may have the effect of humans depending too much on them because real human conserving will be lacking or may also retain the biased ideas if the data has patriarchal or colonial views. Feminists should reconsider and redesign AI as intersectional and decolonial, to increase, not harm resilience.

In the end, the AI helpers in these fictional stories achieve emotional resilience by recognizing real lives and offering constant support to the internal lives of people in need that allows them to take back control. Yet, as stories of Indian English theoretics have shown, real power requires that women are careful feminist in their work to ensure that technology does not repeat the oppressions it seeks to end.

Conclusion

AI helpers as smart muses in Indian English storeys radically alter trauma, gendered identity and resilience of the female hero, providing feminist pathways to power. But critics says they must be checked for being biased so that they do not spread unfairness. Literature shows how ethical AI can build better India in the future.

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