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Towards a Future of AI: Analysing the Data as the Power Centre for Identities and Their Positioning in the Selected Feminist Future Narratives

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Abstract: A most contestable debate in the world of Artificial Intelligence concerns embedded data and algorithmic bias. This contemporary debate on embedded data and AI as a systemic tool underpins this paper's argument. How feminist futures interpret the dematerialised information, called data, is not just a property of AI and algorithms but also an active reality automator, a generated sociotechnological construct. The aim is to qualitatively analyse how AI can be weaponised to simulate social reality. A process through which it acts as an epistemic authority and a power centre that generates rationales for control, surveillance, and the automation of the entirety of the human and non-human. Studies on political identities and feminist epistemology highlighted the need to address the potential vacancy in documenting the lived experiences of women and the marginalised communities. Likewise, Donna Haraway's theory of 'Cyborg' and 'Situated Knowledge' is the ideological and political framework that emphasises cyborg politics as a destabilising process of subverting power centres. By incorporating these contemporary theoretical lenses, the study textually analyses the selected future narratives of Lavanya Lakshminarayan's *Analog/Virtual and Other Simulations of Your Future* (2020) and S.B Divya's *Machinehood* (2021). To explore the prediction and projection of AI's weaponisation and its embedded data as a cause. Thereby, the narratives decode underlying structural hierarchies such as patriarchy, capitalism and technocracy and their induced technological terrorism, which in turn reiterates discrimination and marginalisation. Findings highlight the knower/known dynamics and identity politics, and their positionings as key aspects that build on AI models and their embedded data to reinforce social inequalities, double marginalisation and political disadvantages. Specifically, this analytical reflection on Indian feminist futures and the context of a third-world country experiencing technological outburst identifies and proposes a potential space for academic discussion within feminist discourses and epistemological reimaginations to explicate feminist narratives.

Keywords: *Artificial Intelligence, Data, Feminist Future, Cyborg Identity, Marginality, Positioning, and Situated Knowledge*

Introduction

As a pervasive sector of information technology, AI is actively involved in managing all sorts of mundane activities, such as household tasks (robot cleaners, Alexa, Gemini and Siri as personal assistants). On the other hand, it is a laboratory for producing new assemblage becomings by incorporating these Intelligences into the workspace, government sectors and public sectors for surveillance and security. A recent study published in *Information and Organisation* documented how AI was introduced at a patent law firm where professionals appropriated technologies to rework the old identity (S. Ahuja et al.). Her scholarship contributes to deciphering the fragmented nature of identity with the implementation of AI. This is evident in how twenty-first-century AI is forging and transforming the world by possessing data and actively simulating the fabric of political identity. Data, the ultimate resource of an AI always under contestation for its nature of algorithmic bias. The core argument is to establish a critical platform to problematise the perception of centring AI's role in reshaping identity. While addressing the potential ignorance about how authoritative human-established systems internalise data as the new power centre for identities and their positioning in society. However, the inventors and the expert systems that create and possess the very fabric of data bear only vague accountability for the systemic flaws they produce.

The paper primarily addresses the issues of the datafication of human materialities. Specifically, the narratives explore the revised ethical stance of human values associated with utilitarian consumption and submission to the systems. This is evidently a visible aftermath of an AI takeover and the dictatorship embedded within systems of control and surveillance, celebrating hybridised success and enhancement as the new normal. Further reexamines the very idea of hybridity and co-evolution, as well as authoritarian societies. Certainly, this argues for the treatment of humans and non-humans co-existence as per the dematerialised data. As both the futures deal with AI, bots, pills and other smart intelligences to compete for livelihood, only data made available on the authoritarian systems such as 'Nebula' from *Analog/Virtual* and 'Pill designers' and an individual's microscopic implants from *Machinehood* can decide the identities and positions of individuals. And eventually renegotiates the stages of automation that reiterate the cultural and socio-political narratives of identities and their positionalities. By decoding how data has been weaponised to reinvent identities according to their productivity percentages, such as 'analogues' and 'virtuals' and also people segregated into categories according to their pill consumption, implantations, and gig work.

These premises are designed to render critical acknowledgement of speculative landscapes of feminist futures that critique social inequalities fed into the systems as data. And to add more scholarship on the positioning of identities in society according to their internalised precarity and embodiment of

proportional knowledge and identity produced by the epistemic authorities. For that, the paper utilises the logic of situated knowledge and cyborg identity as a framework to critique the politics of identity and data as the ultimatum for submission and automation in a futuristic world.

Review of Literature

Critical discourses of feminist science fiction predominantly acknowledge and canonise the Western context. The previous scholarship on feminist future narratives accommodates a major part of the Anglo-American tradition. And as if it does so with a Global South specification, a few discuss nuanced readings of AI and datafication from the third-world context. Evidently, scholars such as Armit, an editor of *Where No Man Has Gone Before* (1991), and later James and Mendlesohn, editors of the *Cambridge Companion to Science Fiction* (2003). They recorded the institutionalisation of feminist SF. Recent feminist discourses, both in the West and the Global South, focus on the intersection of women and technology from a broader perspective. Henceforth, this contextual reading of feminist futures with an Indian setting reestablishes the platform for feminist scholarship within AI discourses. The goal is to repurpose feminist discourse by identifying negotiable spaces, such as fragmented political identity, and the destabilisation of the conceptualisation of gender/sex. It also deconstructs how women are subject to the logics of oppressive systems and the underlying double marginalisation. The recent research in the field of AI discourse examines the positioning of technology beyond regulation and human governance. AI as a language tool shapes global communication through cybernetics, and also destabilises humanity's diversity with instrumentalised knowledge that renews stereotypes as an advanced version of discrimination. Such a claim has been discussed by many scholars, including a 2025 study by Yuchen Viveka Li. It has been explained that images of female cyborgs in generative AI misrepresent the body as designed as an entity for limited performance, such as desirable for men. This can be considered as an extended conversation within the critical discourses of AI and algorithms. One such previous study by Rahamattullah and Gupta (2023) discusses gender-biased AI algorithms and how they simulate the global world through these default structures of oppression. Within that zone of contestations, AI secures critical acquiescence and relevance in misrepresentation and data possession. So, the paper discusses the power of oppressors who operate AI systems and control data. The central argument undermines the idea of centring AI as the ultimate culprit for systemic oppression and discrimination. And thereby the systems and the authorities possess the navigation power to assign identities and locate positions within socio-technical limits.

Methodology

As a critical and political subversion, the framework of cyborg politics seeks to repurpose the reading of identities in a nuanced manner. With that outline of anti-essentialist and posthumanist philosophies, this study gleans the looping nature of knowledge distribution through epistemic authorities. By incorporating a feminist epistemological framework, this work creates a space for women to negotiate the future through satirical and dystopian narratives. The recognised potentiality of situated knowledge in identifying the positions, the contextual reading highlights how a developing country like India, along with its imaginaries, anticipates technological advances and satirically dismantles structural and ideological forms of discrimination against marginalised communities. Specifically, feminist speculative fiction shapes the genre as a manifesto for a future with a well-awareness of socio-technical possibilities. This subgenre plays a pivotal role in reshaping traditional societal inequalities. Further, it develops and seeks to address the gaps in discussions of gender, class, caste, and the digital divide. This study is an epistemological renegotiation of identities and their positionings. Through which the renegotiable space of subversion in feminist futures vitalises the lineage of feminist epistemologies. The textual analysis of *Machinehood* presents the story of an oligarchy where humanity is divided into two main groups: first, the pill funders, producers and designers (the corporations), and the other is the consumers, and gigsters (digital daily wages people), including the WAIs (weak artificial intelligence- like personal agents), bots and Machinehood (terrorist operatives). A reading of *Analog/Virtual and Other Simulations of Your Future* narrates the story of a meritocratic world where people are marked by their productivity and success percentage as virtuals (the privileged) and analogs (the marginalised). The selected fictions discuss the role of AI in a highly technologized world with intensified boundary breaching. A feminist interpretation of these future narratives can considerably deconstruct the values associated with human exceptionalism, by destabilising the ideals of patriarchy, capitalism and technocracy. That renews the space for subversion in the over-simulated futuristic realms.

Discussion

Divya's futuristic world reflects a dystopian plot in which humans compete with machines for survival. They are consuming drugs and pills to enhance their minds and bodies to compete with WAIs and bots that serve individuals as personal agents, and bots are created to provide service to humans by doing all their daily chores. Humanity invented body- and mind-enhancing drugs and pills, and their consumption led humanity to compromise the integrity of corporality. Lakshminarayan has delivered a unique dystopian satire to highlight what humanity becomes when its governance is fully run by AI, and, subsequently, the consequences of marking people according to their productivity and success

percentages (a meritocratic society). This story reflects how the world would function if it were filled with machines that replaced the entire workforce, to address unemployment and replacement scenarios. Especially, other forms of intelligent entities in the digital world have promising potential to enhance humanity. This contributes to significant fluctuations in human life, such as unemployment, compromised ethical and moral integrity, digital labour, data-driven life, and fast-paced lifestyles.

Externalised Materiality and Internalised Systemic Oppression: Datafication and Hybridised ‘Invisibility’

The section argues that AI, as an ‘agent’, perform the role of distributing knowledge in the form of information or data that has been programmed into it. Scientifically, it accesses the data from an expert system that is built and equipped with information by a white male programmer or an expert with a capitalist patriarchal background. As many studies have contested, knowledge is being circulated or produced by AI, and it is designed to reinforce existing social, cultural, and gender disparities in a more digitally coded way. To elaborate on the idea of structural inequalities reinforced in the form of data through the process of optimisation, as put forth by Haraway in her seminal work.

A background reading of Lakshminarayan’s 2020 published fiction depicts a society of digital divide that has two communities, virtuals and analogs. The analogs are marked as unproductive, uncivilised, old-fashioned and bad citizens who are forbidden from essential daily use of running water, food supply and advanced technology, spending their life outside the Karnatic meridian, the marked boundary. On the other side, in the city Apex, the virtuals live with futuristic technology, eased by reduced mobility, an optimised lifestyle in a controlled environment, and a virtualised life, with a unique ranking system that calculates an individual’s productivity throughout their life to place them according to their secured percentage. The top twenty percenters are the technocracy, like corporations, government officials, and CEOs; the next seventy percenters are all higher officials with a moderate lifestyle, still living in danger of losing productivity, because the lowest scores lead to harvesting and eventual deportation. Outside the city, the analogs are surviving in tormented pod houses and work as labour for the virtuals, and there are some revolutionary groups that preserve their identity with different purported units with a set of duties to protect the analogs. The virtuals and their systemic tools surveil, control, optimise and automate the life of analogs. The intelligent technologies like Holo Tech, Instasnap, Omniport, etc., are only designed to work for virtuals with limited access. Whereas the analogs use the old electronics that were turned into scraps. Here, both the virtual community and its technologies are built deliberately to marginalise the analog community, especially since the machines are designed by virtuals with biased features, which make the analog invisible. Nebula, the data constellation which has the profiles of all virtual citizens but not the analogs. Because they are barely

allowed to breathe. This very reading exemplifies how data is weaponised and structured to target and eliminate one community. As a system, Bell Corporation upholds the control and management of the identities of virtuals and, along with analogs with their non-existence on the nebula.

Divya's *Machinehood*, a 2021 dystopian reads an oligarchy where all intelligences coexist (machines, bots, AIs, and Humans). Narrates a world filled with pill funders (producers and designers), Gigsters, machines, including Machinehood. On the other side, the techno terrorist operatives named Machinehood deconstruct the biology of a human by incorporating smart matter to augment the body, equal to machines, to stop the production and consumption of drugs and pills. On the other hand, Welga (Olga) Ramirez, a platinum shield agent who's in charge of the security for the pill funders fighting the terrorists and protest groups. Here, Ramirez's personal agent is named Por-que, a WAI that dictates the day's tasks in her ears because she had the privilege of incorporating it into her body, unlike others who still use an external device to connect to their personal agent, such as Nithya's agent, Sita. These personal agents are considered weak artificial intelligence because their autonomy is limited to accessing only their owner's data. WAIs and bots are indirectly portrayed as a systemic tool to oppress the marginalised groups. Bots and WAIs are replacing humans and causing unemployment, leading people to take on gig work. And also, the enhancement pills and drugs reinforce the alienation among gig workers who refuse to consume them. Consumers of pills and drugs are facing medical discrepancies, but they are driven by the technologized world where machines are filling their jobs. To compete with machines, they are redirected to the state of invisible beings in a world filled with technology.

This invisibility of marginalised groups is a deeply rooted systemic issue in the technocracy. And the surveillance disrupts the personal space by breaching the boundary between private and public space. The subjugates of the two worlds, 'Analog' and 'gig workers' or 'gigsters', are the literal reflection of Wajcman's term 'ghost worker', which refers to the third-world countries' labour, underpaid, undervalued and lacking labour laws. These two marked bodies are learning to unlearn the system by refusing to obey. And begin to own the hybridity by rejecting the invisible state. The disembodied systems have a pervasive capacity that takes no responsibility for the oppression that is the lived experience of the subjugated. Both narratives emphasise that the deliberate default programming of social and virtual reality reinforces oppression within an ideal setting of corporations that secure the dominant state, guiding the marginalities to practice objectivity in a closed circuit. Haraway's critical stance on retrieving identity through the recognition of hybridity. This begins with self-awareness of one's position in society and the realisation of the persuasive, dominant knowledge. Her framework of critical epistemologies further extends the dialogue as,

Situated knowledge require that the object of knowledge be pictures as an actor and agent, not a screen or a ground or a resource, never finally as slave to the master that closes off dialectic in his unique agency and authorship of 'objective' knowledge. (Haraway, 1991)

Learning to unlearn the body and language through subversion and owning the hybrid identity. This section decodes the logic behind AI systems and data as weapons that dematerialise the body and its materiality. With that, the process of internalising systemic oppression reiterates invisibility. From that reinforced state of marginality, cyborg identity restores the hybrid identity from invisibility. On the one side, John Alvares was once an analog but is now reclaiming his identity with a great productivity score to reach the top twenty per cent. Anita, a virtual citizen, was demoted due to low productivity points. Both these characters are being surveilled and guided by the AI. Tanvi, an influencer; CinderElle; Trishalicious; and Sugarnspice are the characters who ironically embody their bodies and realities to reproduce the preached wholeness that their productivity points to, while also subverting those realities with minor revolt. These characters reaffirm their identities through hybridity. On the other hand, Nayaka and the 'Resistance' collectives regain their existence by owning their invisibility, thereby rebuilding the entirety of the analog community. Corporeality has been compromised for the sake of livelihood and survival in *Machinehood*. Automation causes humanity to lose its social and political roles and positions. The body became a contested zone in the competition with bots and WAIs. The traditional reception of corporeality has been undermined by the extreme consumption of drugs and pills. Social hierarchies have been fluctuating due to the rising machine-rights activism. Corporations' hands are raised, and civilians are pushed to the periphery to reinforce material life.

From Submission to Simulation: Automation as an Ultimate Becoming

Objectivity, is not about dis-engagement, but about mutual and usually unequal structuring, about taking risks in a world where 'we' are permanently moral, that is not in 'final' control. (Haraway, 1991)

As to put it in the way Haraway signifies, 'objects' are the known subjects from the process of 'knowing that' or 'the knower' and the contingent influence of the knower's position and experience, internalising the knowledge to a limited structure. It allows the knower to dictate the experience of the marginalised, and it freezes the dialectical mode of sharing by shutting down the opportunity for access from the bottom. As her scholarship reveals, the world has been marked as an object rather than an active agent. Having said that, AI is taking on the role of an active agent, reclaiming that disembodiment by once again reducing the world, social reality, and marginalised groups to an object

state to embody otherness. After all, AI is the byproduct of the dominant patriarchal system, hence it's restructuring itself as a representative of objectivity to practice persuasion.

In the world of meritocracy, productive points determine one's future, marking one's social identity and reality with an imposed, very limited individuality. Their surrender to the systems redistributes the social oppression equally to all inside the apex city and outside. The intense control over their rhetoric in the world, enabled by AI and data, reaffirms their marked embodied identities. On the one hand, the virtuals and their government historicise the entire race of analogs with their advanced technologies. Whereas analogs rewrite with their subvertive politics. The evidence and history held by the Jewel Forest is proof of their existence and their habitats. But the history in the books of the virtual world tells a different story. They portray them as uncivilised, lazy and unworthy. But the positioning of the analogs creates cracks in their perfect society with empathy and sentiments over their erased rights and underprivileged lifestyle.

Haraway's cyborg identity needs politics to hold on to embodiment, to narrate the history of contingent abuse and objectivity, and to call for different subjects to take part in the networking of diversity within humanity. It's crucial to realise one's position, and it is also mandatory to mobilise that position to redirect impostors who pretend to be the world's knowledge producers or coders. Analogs are breaking the boundaries literally to deconstruct the reality being built on them, so as to redirect that identity politics. It all started gradually with the revolutionary groups, who planned for days to stage this, using the same technologies to hack their systems and restructure the whole nebula to access the power. Nebula, the data house, has been captured and remodelled by analogs to claim their freedom from the predestined reality. On the other hand, the virtuals stumbled to do anything. This shows how much technology determines an individual's reality and life in the Apex City. As Haraway claimed, technological determinism as a trope played well in the imaginative realm. With the partial identity, analogs retrieved their social reality. Realisation of embodied identity paved the way to destabilise the politics intertwined with identity and finally, as a collective of partial identity analogs deconstructed the objectivity by embodied, and partial identity with mended reality.

Technologically reinforced society with reduced mobility, replacement, and unemployment; augmented and compromised corporeality; embodied social reality with social disparities. A disembodied corporate world that iterates dominant knowledge systems to practice objectivity with established proportional knowledge. Retrieval from the marked identity to the cyborg identity with the help of rebellion is the real task for humanity. Machinehood's takeover of the future world dismantled societal peace. Out of fear, people started abandoning the WAIs, and the bots in the streets left the world in pity over the soulless machines. After transforming into a Dakini, Ramirez realises greater intimacy with

Por-que and, in her mind, can now read and analyse her system more freely than before. Machinehood's surrender brings the world to rest, but the aftermath plays a key role in humanity's future, culminating in open discussion. Aftermath of realising and renegotiating identities and their positions through hybridity and rejecting invisibility through coborg politics. It is evident that both the futures specifically highlight the violations conducted on gendered bodies and silenced lived experiences. Through the significant stages of socio-technical possibilities submission, optimisation, simulation and eventually automation. This study addresses this part of the discussion with a more careful reading of technology, gender, and location. An ultimate goal towards which the technologised world is marching now. A more relevant and, at the same time, futuristic debate in the discourse of the intersection of gender and technology.

Gender, race, the world itself- all seen just as effects of warp speeds in the play of signifiers in a cosmic force field. All truths became warp speed effects in a hyper-real space of simulations (Haraway, 1991)

From submission to simulation, a core analytical part of automation. With the installation of a feedback loop that can intensify conversations. As illustrated above, everything is a signifier within a larger whole functioning in simulation. So, this session concludes by explaining that automation is an extension of simulation.

Feminist Futures: A Manifesto

History is a story Western culture buffs tell each other; science is a contestable text and a power field; the content is the form. Period. The form in science is the artefactual-social rhetoric of crafting the world into effective objects (Haraway, 1991)

This segment imagines the narratives as a technique to decentralise the active thought of claiming AI, data and technology as the magnifier of dehumanisation and dystopianism. Instead, feminist futures destabilise such claims and evidently expose the idea behind portraying them as such. One such manifesto is the core argument of this paper. It does not just identify data and AI as weaponised tools operated by systems and authorities. But also argued meticulously how it has been done equally on human and non-human entities. And dedicates a major part to deciphering the gendered bodies and their partially located identities. The study emphasises that the symbiotic relationship between humans and non-humans is not exemplified as a drawback, but rather the weaponisation itself, the politics behind renewed digital oppression. Especially the intensified mechanisms, such as the transformation, enhancement, and augmentation of the body and reality, are identified as vulnerable and manipulative stages. That precocious nature is subsequently built into the systems (Bell Corp & Pill Designers) and

authorities (Nebula), ultimately precarious zones for the inheritance of traditional biases and discrimination. By outshining social reality with virtual reality, to a state where no boundaries can be found to vandalise the existing oppressions. And that breach left the stage of automation an extended version of simulation, a cybernetic loop that steers toward the goal, only to continue the cycle all over again. To rupture such interpretations, the study purports to reiterate the future anonymously, using calibrated measures to deconstruct existing reality through imaginative frameworks such as feminist futures. As the fiction depicts, the knower presents himself as the producer, and the marginalised groups, or the known, are represented as the consumers. Once, AI was a symbol of technological advancement. And then it attained the stage of simulation, but now it is marching towards the age of regenerating human intelligence through automation, dwelling in a subliminal cyberspace with fully anonymised cybernetics. For instance, real-time face-lock applications are malfunctioning due to careless, selective data feeding that fails to recognise darker skin tones and, in particular, women.

Conclusion

Anita Lamprecht argued in her blog titled *Scripts of Power* (2026) that Sci-Fi is the predictor. Her scholarship highlights the breached state of reality and SF. As she calls for wake to sense the reality, her part of the discussion rejects the socio-technical possibilities of exposing generations to SF content. That can lead to overlooking reality in favour of SF narratives. Conversely, the paper seeks to call it subversion and also to serve as an alert against future rumination. So, calling out the fiction as narrative sets a unique path to address the issue with greater care and a stronger connection to the future and its advent. Subsequently, the narratives' timely engagement in reflecting the present as an intended instrument to weave the future with that established sense of prediction and possibilities that may lead to a transformation in the present or in the future, with a well-announced alert. The scope extensively focuses on automation, which is now the new normal of the twenty-first century. Especially in the context of the third world, many categories remain underexplored within these looping mechanisms, such as caste, postcolonial, and queer stances. Also, interdisciplinary approaches have the quality to interface with diverse enquiries to arrive at a solution. That is how the narrative involves a story to penetrate reality, whereas fiction does it in a different manner. Speculative fiction operates on the imagination as a manifesto for future possibilities, alerting and unleashing the forthcoming reality. In recent years, AI has reached new heights worldwide and is clearly demonstrating its potential to actively participate in society, on a par with humans. To reinforce counter-narratives to the dominant ones, many academic disciplines, including Feminist Epistemology, Philosophy, Sociology, and Psychology, have acknowledged that Haraway's concepts are intended to bring the lived experience of the 'othered' marginalities into the limelight. It also made awareness possible in both theoretical and practical views.

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