

Women in the Artificial Intelligence Era: Cyberfeminism and the Future Identity

Dr. Kavitha K

Government First Grade College Devanahalli (Rural) Bangalore-562110

Abstract—As artificial intelligence continues transforming global economies, social structures, and cultural imaginaries, the question of how women’s identities evolve within these shifting paradigms becomes increasingly urgent. This paper examines the intersection of cyberfeminism and the evolving dynamics of gender identity in the AI era, highlighting how digital technology both challenges and reinforces patriarchal norms. Drawing on feminist theory, critical technology studies, and post-humanist discourse, the study interrogates how AI systems shape the new spaces for resistance, fluidity, and redefinition. Cyberfeminism, which emerged in the 1990s as a response to both cyber culture and third-wave feminism, serves as a critical lens to understand how women engage with resistance and reimagine the technological future. The paper considers erasing the re-embodiment of women within algorithmic spaces, examining issues such as gendered labour in tech, digital identity construction, and the myth of neutrality in AI. Ultimately, it argues that reclaiming agency over *tech-code*, both literally and metaphorically it is the key to forging an inclusive, equitable vision of future womanhood in an increasingly automated world. This paper explores the evolving identities of women in the age of artificial intelligence through the lens of cyberfeminism, a theoretical framework that interrogates the intersection of gender, technology, and digital power. As AI systems increasingly shape social structures, labour, and cultural narratives, this study examines how women’s roles are being redefined both by algorithmic design and by feminist interventions in digital spaces. Drawing from interdisciplinary sources, including feminist theory, digital humanities, science, and technology, the research highlights how cyberfeminism challenges the dominant narratives through the AI development arena. The paper argues that the transition from *consciousness* as human subjectivity to the technical *code* of algorithmic systems, many new forms of gendered identity emerging, fluid, decentralized, and digitally mediated. These shifts pose both risks and opportunities: while AI can reinforce patriarchal norms, it also offers tools for reimagining feminist futures. Ultimately, the study positions cyberfeminism as a vital discourse for understanding

and shaping the role of women in an increasingly automated world.

Index Terms—Cyberfeminism, Artificial Intelligence, AI-Technology, Neoliberal, Fluid Identity, Post-Gender Expression, Cultural Hybridity, Cultural Identity, Cross-Cultural Phenomenon, Cognitive Expansion, Feminist Futurism, Post-Gender Expressions Future Women, etc.

I. INTRODUCTION

As we move deeper into the 21st century, the figure of the “*future woman*” emerges not merely as a projection of technological advancement but as a multidimensional symbol of social evolution, biopolitical agency, and cultural transformation. In this reimagined landscape, future women are not just adapting to change; they are architects of it. Empowered by science, redefined by fluid identities, and shaped by global solidarities, they stand at the nexus of care, innovation, and planetary consciousness. The traditional binaries that once governed womanhood between the domestic and the public, the soft and the strong, the rational and the emotional, are dissolving. Thinkers like Donna Haraway anticipated this blurring of boundaries as “*imagining a post-gender future where human and machine, feminine and masculine, nature and technology converge in hybrid identities*”. (*Haraway-149*)¹ Today, Haraway’s vision resonates more than ever, as women integrate AI companions into their lives. They opt for bio-enhancements and lead decentralized networks that transcend patriarchal hierarchies. Contemporary movements in technofeminism and intersectional futurism, led by scholars such as Ruha Benjamin, present a neutral and empowering tool that deepens the existing racial hierarchies. She introduces the concept of the “*New Jim Code*” (*Benjamin-13*),² refers to the way racist

biases are embedded in emerging technologies to describe how ostensibly progressive tech innovations can reinforce white supremacy under the guise of objectivity, amplifying the existing social inequalities. She warns against shallow forms of inclusion or empowerment that fail to address structural inequalities. Similarly, *Sophie Lewis* also challenges us to go beyond empowerment in the *neoliberal* sense. She calls for communal forms of kinship instead of gestational surrogacy as “*the practice of arranging a pregnancy to construct and deliver a baby that is someone else’s.*” (Lewis-19)³ Lewis envisions a future where reproductive labour is shared collectively, moving beyond the constraints of capitalism and traditional family structures which supports the concept of “*amniotechnics*” emphasizing the interconnectedness of reproductive and environmental justice (Benjamin-4)⁴ Instead, they imagine radical futures as care with collective infrastructure, reproductive labour is decoupled from biological determinism, and ethics of equity and co-creation shapes digital platforms. In this unfolding world, future women defy static identities. They are cognitive explorers with neural enhancements, spiritual technologists blending ancient ritual with augmented reality, and eco-stewards cultivating regenerative futures. With rising influence in AI design, quantum ethics, and planetary governance, they are not only reclaiming agency over their bodies and choices but also reshaping the very system that once constrained them. This vision is not a utopia but a strong provocation. It invites us to ask: what if future women are not just liberated from the past, but are birthing entirely by new models of being, relating, and leading?

II. CYBER FEMINISM: AN AESTHETIC APPROACH

In the age of rapid technological advancement, feminism has found new platforms for expression, critique, and empowerment. The digital revolution, characterized by the rise of the internet, virtual spaces, and immersive technologies, has led to the emergence of *cyber feminism*, which is a movement that engages with the aesthetic possibilities of technology to challenge traditional gender norms, amplify marginalized voices, and redefine identity in the digital age. At its core, it embraces technology not as a tool of oppression but as a means of artistic, social,

and political resistance using digital aesthetics to subvert patriarchal structures and promote feminist ideals in the virtual sphere. Cyber feminist theorists argue that the digital realm offers a *new frontier* where traditional gender roles and biases can be challenged and reimaged. This aesthetic shift toward *technological hybridity* engages with virtual and digital mediums, such as social media, online art, video games, and immersive experiences, where women are blind folded with the said non-binary as individuals who can create new visual languages and challenge normative representations of gender. The aesthetics of cyberspace are not neutral; they are actively shaped by the creators who engage with these spaces. Cyber feminist artists and activists use this space to disrupt visual conventions and reshape power structures that are often reinforced through traditional media. This dynamic approach is exemplified by digital artworks that challenge gendered violence, reclaim online spaces, or even create fantastical identities outside of societal constraints. The cyberspace avatars and online personas can be modified, customized, and evolved, reflecting a more flexible understanding of *selfhood*. This aesthetic potentiality enables transgressive gender performances, where women can express their identities beyond the constraints of the physical body. The virtual body becomes a site of both subversion and empowerment, which allows for experiments with appearance, behaviours, and embodiment. For example, *Second Life*, a popular online virtual world, has allowed users to create alternate identities and live in a space where the limitations of gender are not defined by biology. Through these virtual environments, women and marginalized communities have been able to transcend conventional forms of representation that embrace fluid, changing identities. These digital bodies can embody feminist ideals of agency and autonomy, providing a means for women to critique the often-limiting portrayals of female identity in mainstream media. Moreover, the aesthetic dimensions of cyberspace allow women to explore digital feminism through visual culture, where art, technology, and activism intersect. The works of artists like *Judy Chicago* in the physical world find echoes in the digital landscape, where feminist art movements challenge objectification and violence through images that are as interactive as they are confrontational. For example, digital installations that

critique gender violence or highlight sexual harassment in gaming culture have made a powerful mark in the feminist art world. The aesthetic approach of cyber feminism also engages with the politics of representation by creating spaces where women as active creators, thinkers, and leaders in the realms of technology and digital innovation. Social media platforms such as Instagram, Twitter, and TikTok have become sites of feminist activism where users can share personal stories, create art, and critique systems of power in ways that are not always possible in traditional media outlets. *Hashtags like #MeToo and #TimesUp* illustrate how digital platforms have facilitated mass movements that challenge patriarchal structures of power, while also reshaping the aesthetics of feminist activism. The speed at which digital media spreads information allows for feminist ideas to reach a global audience, creating aesthetic interventions that challenge harmful stereotypes, expose gender-biased violence, and call for systemic change.

III. THREADS OF CHANGES: WEAVING TOGETHER THE HUMAN EXPERIENCE

The Human Experience explores the rich tapestry of humanity through moments of transformation, resistance, and connections across cultures, histories, and identities that interlace to reveal how change takes its shape. It reflects on the social, political, and emotional threads that bind, challenge, and ultimately define the human condition. The concepts of *fluid identity* and *post-gender expressions* are the critical frameworks within gender studies, queer theory, and contemporary sociology. They challenge the binary models of gender and propose a more dynamic, individualized understanding of identity and self-expression. This analysis explores the origin, meaning, implication, and critique of the concept, with relevant scholarly references. Fluid identity refers to the understanding that one's *sense of self*, including gender, sexuality, and cultural identity, may not be fixed or static but changes across time, contexts, and experiences. Judith Butler in *Gender Trouble* introduced the idea that "*gender is performative, not an innate quality*". Butler identifies the contemporary gender discourse as the notion of *non-linearity in gender and identity development*, which has emerged as a vital framework to understand the complexities of human experience beyond binary and deterministic

models. Traditional views often depict identity as a *linear journey*, exactly to a fixed path that begins with one's assigned sex at birth and proceeds through a series of predictable milestones. In contrast, *non-linear identity* recognizes that gender is a dynamic, evolving, and deeply personal process that can shift in direction, form, and meaning across time and context. Judith Butler challenges the essentialist notion of gender by asserting that it is not something *one is, but something one does* and an ongoing performance shaped by social norms, cultural expectations, and individual choices. (Butler-23)⁵ From this performative perspective, gender becomes a site of negotiation, resistance, and experimentation. This non-linearity is further illustrated by Jack Halberstam's concept of queer as "*temporality*" in a *Queer Time and Place*. Halberstam explores how individuals often live outside normative timelines such as those structured by heterosexual marriage, childbearing, or career progression. Halberstam critiques the societal emphasis on success, productivity, and normativity by proposing that failure can be a form of resistance against oppressive structures. By embracing failure, individuals can subvert traditional expectations and create new ways of being that are more authentic and liberating. For instance, Halberstam writes: "*under certain circumstances, failing, losing, forgetting, unmaking, undoing, unbecoming, not knowing may offer more creative, more cooperative, more surprising ways of being in the world.*" (Halberstam-02)⁶ This perspective encourages a meaning life suggesting an alternative life style that suits their conditions and progressions. Such non-linear trajectories allow a great pause but redefine the transformation that engenders the identity, which does not follow any kind of uniform developmental script. A person may identify themselves as a male during one period of life, and later adopt a different or entirely fluid identity, but none of these stages are invalidated by others; rather, they reflect the authentic evolution of their *self*. Moreover, embracing non-linearity affirms that identity is contextual and intersectional.

IV. EMERGING PATTERNS: DECODING THE FUTURE POSSIBILITIES

In an increasingly globalized and interconnected world, the concept of *cultural hybridity* has become

central in understanding the identities of the 21st century. Being rooted in a specific form of ethnicity, language, or cultural, individuals today, especially women, are increasingly shaped by multilingual, multi-ethnic, and cross-cultural influences. This shift not only reflects the realities of global migration and digital interconnections but also signals a profound transformation in how gender identity is constructed. The future woman is no longer defined by one national, linguistic, or cultural heritage. She is a fluid navigator of cultural codes, moving seamlessly between the local and the global, the traditional and the contemporary. The concept of *Cultural hybridity*, as theorized by Homi K. Bhabha, involves the creation of new cultural meanings through the interactions of different traditions and systems. Bhabha describes hybridity as a “*third space*” (*Bhabha-55*)⁷ where new identities and relationships emerge, not by blending cultures into a homogenous whole, but by maintaining tension and multiplicity. This hybrid space allows future women to construct identities that are not bound by singular cultural expectations. For example, a woman who speaks Arabic at home, English at work, and engages in both Islamic and Feminist discourses is not fragmented; they are just recognized as hybrid, fluid, and adaptive. Language plays a key role in this cultural navigation. Multilingualism enables women to shift between different social worlds and power structures. According to Gloria Anzaldúa, in her seminal work *Borderlands/La Frontera*, the ability to code-switch between languages and dialects is both a survival mechanism and a political act. Anzaldúa writes, “*I am my language and until i can take pride in my language, i cannot take pride in myself.*” (*Anzaldúa-81*)⁸ Women navigating multiple languages not only affirms their complex identities but also allows them to challenge dominant narratives that privilege monolingual and adaptive to western norms as well. Similarly, multi-ethnic identity also resists the essential definition of race and heritage. The racial and ethnic boundaries have become more fluid through intermarriage, migration, and diasporic culture. It is required that women in the future increasingly embody the intersectional identities that do not fit neatly into one single category. This fluidity disrupts traditional notions of nationhood and belonging, aligning instead with the postmodern recognition that identity is constructed, situated, and relational. As Stuart Hall explains, *cultural identity* is “*not an essence but a*

positioning” (*Hall-226*)⁹ which is a dynamic process of becoming active individuals rather than a static state of being fixed to a single notion of tradition. In this way, the *cross-cultural phenomenon* manifests the aesthetic and symbolic practices of future women. These acts are not signs of cultural dilution but cultural multiplicity, allowing women to curate their identities in ways that reflect their lived complexity. In this sense, hybridity is empowering and provides tools for resisting cultural homogenization and asserting agency in a globalized world. However, cultural hybridity is not without tension. Navigating multiple cultural expectations can create pressure to perform authenticity or to explain one’s belonging to others. Women from a hybrid background are often questioned, “*Where are you really from?*” It seems to be a reminder that fluid identities still encounter resistance within static systems. Yet, despite these frictions, the hybrid future woman continues to redefine identity not as a binary or bounded reality, but as an ongoing act of negotiation and reinterpretation. The *cultural hybridity* marks a pivotal shift in how gender and identity are experienced in the contemporary era. The future woman is not constrained by a single cultural narrative but instead fluidly moves across linguistic, ethnic, racial, and symbolic borders. Through hybridity, women gain the power to challenge traditional roles, assert complex identities, and create new cultural forms that are as diverse and dynamic as the world they inhabit.

V. INNOVATION MEETS HUMANITY: A CROSS-DISCIPLINARY LENS

As technology continues to evolve, so does the very fabric of human identity. In this emerging technocultural landscape, women are increasingly positioned not just as participants but as pioneers of new ways of thinking, living, and being. Through advances in brain-computer interfaces, biotechnology, and artificial intelligence, the boundaries of gendered experience are being radically redefined. These technologies open unprecedented avenues for *cognitive expansion*, body autonomy, and personal agency, offering tools that could narrow or erase longstanding gender disparities in knowledge, health, and social power. One of the most transformative developments in this future-oriented vision is cognitive expansion via brain-computer interfaces

(BCIs). These neural technologies allow direct communication between the brain and external devices, enabling users to enhance memory, access real-time language translation, and accelerate learning. Historically, women's access to education and intellectual resources had been restricted by systemic inequality. But today, the technology hype promises to render it obsolete for women to gain instantaneous access to knowledge and position themselves to cognitive technology. It challenges the gendered distribution of epistemic power. Scholar N. Katherine Hayles suggests in *How We Became Posthuman* that “integration of human and machine marks not the loss of identity, but the expansion of it”. (Hayles-290).¹⁰ When the mind becomes a digitally augmented interface, traditional assumptions about intellectual capacity and gender are profoundly disrupted. Donna Haraway argues that the embodiment technology can offer liberation from the constraints of “natural womanhood,” like fertility, which can now be scheduled or suspended through hormonal systems and can be adapted for well-being rather than controlled by nature or pharmaceuticals; organs can be bioengineered to heal themselves. (Haraway-150)¹¹ In one way, the natural biological determinism collapses, at the same time it enhances the cognition and biological agency with enormous choice for women to redefine and interact with their environment and institutions. The personal AI companions are customized as coaches, protectors, creative partners, or caregivers to extend women's agency across domains of safety, creativity, and emotional well-being. Unlike traditional support systems, which are often gendered and hierarchical, personal AI is non-judgmental, responsive, and uniquely tailored. They might assist a mother with parenting, help a writer brainstorm, or warn a woman about danger in public spaces. These allies act as both extensions of self and buffers against a world that can still be hostile to female autonomy. Importantly, they are designed with consent and personalization in mind, reinforcing the importance of ethical human-machine relationships. AI theorist Sherry Turkle has warned “the dangers of emotional dependency on machines” (Turkle-316)¹² but in feminist contexts, AI can be reimagined not as a substitute for human connection, but as a means of support and empowerment. Taken together, these three vectors- cognitive expansion, bodily autonomy, and AI companionship to sketch a portrait of a radically

altered future where gender no longer limits what one can know, feel, or become. The integration of technology into mind and body challenges patriarchal narratives, which have long placed women in passive or secondary roles. Instead, it proposes a post-human feminism, where technology is not feared as dehumanizing, but embraced as liberatory.

VI. SOCIO-CULTURAL FORCE: SHAPING TOMORROW'S WORLD

As the foundations of modern society evolve under the weight of ecological crisis, technological advancement, and global cultural shifts, so too must our notions of power, leadership, and economic participation. Feminist futurism envisions a world where women are not merely included in existing systems but are redefining those systems altogether. From decentralized governance models to AI-driven creativity, women are emerging as architects of post-patriarchal futures built on equity, sustainability, and interdependence. Future women are not just surviving change, but they are engineering transformation. Women are rising as natural leaders by leveraging their space through emotional intelligence, collaboration, and adaptive thinking. According to Donna Haraway, the future lies in “affinity, not identity.” (Haraway 155) Women's role in these decentralized societies reflects not assimilation into male-dominated systems but the reimagining of leadership itself. Inspired by thinkers like Kimberle Crenshaw, future feminist movements focus on dismantling structural inequities rather than simply “adding women in” (Crenshaw-140)¹⁴ Intersectional empowerment means not just gaining access to power but redistributing it. Shifting attention from personal advancement to collective liberation are committed to re-configure the very architecture of inclusion with new AI models. The most visionary edge of *feminist futurism* is the techno-matriarchs, where women lead in AI ethics, quantum law, planetary governance, and even interspecies diplomacy. These leaders do not merely regulate technology, they infuse it with feminist principles of care, reciprocity, and justice. Ruha Benjamin asserts in *Race After Technology* that technology must be designed with “equity in mind from the start” (Benjamin-67)¹⁵ Techno-matriarchs design with foresight, compassion, and complexity by anchoring humanity in a future that is not just smart,

but as wise. Kimberle Crenshaw's theory of intersectionality reminds us about race, class, culture, and gender, which interact not merely in a vacuum but within a web of *socio-cultural forces*. (Crenshaw-140)¹⁶ It legitimizes the experiences of individuals who reject the idea of having to "arrive" at a singular, stable gender identity. Instead, it supports the right to experiment, redefine, or even disengage from gender categories altogether. Through theoretical insights from scholars such as Butler, Halberstam, and Crenshaw, we are encouraged to view gender not as a destination but as a journey towards upliftment. Moreover, socially constructed theories argue that gender roles and identities are not inherent but learned and reinforced through institutions such as family, media, religion, and education. Candace West and Don Zimmerman's famous article "Doing Gender" describes gender as something "doing" rather than seeing it as a fixed trait (West and Zimmerman-129).¹⁷ The rejection of *essentialist gender* theory also plays a crucial role in affirming the validity of transgender, non-binary, and gender-non-conforming identities. If gender were indeed biologically fixed, these identities would be deemed unnatural or deviant. However, the acknowledgment of gender as fluid allows for a more inclusive understanding of how individuals experience and express their identities. Susan Stryker, a prominent transgender theorist, asserts that "transgender phenomena call into question the presumed naturalness of the link between biological sex and gender" (Stryker-3).¹⁸ In doing so, transgender narratives and experiences become powerful tools for deconstructing essentialist ideologies. The essentialist view of gender is increasingly challenged by scholars, activists, and the lived experiences that highlight the fluid, performative, and constructed nature of gender. By revealing gender as a product of cultural discourse and personal agency rather than biological determinism, these perspectives allow for more nuanced and liberating understandings of identity. This shift not only undermines restrictive gender norms but also affirms the legitimacy of diverse gender expressions that do not conform to binary or static categories.

VII. POST-GENDER EXPRESSIONS: THE POLITICAL AND SOCIAL IMPLICATIONS

Post-gender expressions are a theoretical and social movement advocating for the abolition of gender distinctions altogether. It promotes a society where gender no longer structures any role, behaviour, or personal identity. Dean Spade argues in *Normal Life*, demands for legal recognition on rigid terms which often "forces trans and gender-non-conforming people to conform to state definitions of legitimacy, rather than affirming their lived realities" (Spade-74)¹⁹ These tensions reflect the broader societal challenge of dismantling entrenched structures while still affirming marginalized experiences. Some critics argue that efforts to transcend gender entirely may result in erasing the hard-won identity categories that have been central to political and social visibility. For instance, Sheila Jeffreys contends that post-gender ideologies "undermine feminist politics by disregarding the material realities of women's oppression." (Jeffreys-38)²⁰ From this perspective, gender abolition is seen not as liberatory, but as a dismissal of embodied and lived experience. However, proponents of post-gender expression argue that it is not about erasing identity but expanding the field of what is possible. By breaking down rigid categories, post-gender theory creates space for identities that have historically been excluded from both mainstream and activist discourse. Susan Stryker points out that, "the destabilization of the category of 'woman' does not deny its reality, but opens it to multiple, non-essentialist possibilities." (Stryker-7)²¹ This expansion is not a negation of identity, but an affirmation of difference and fluidity. These debates mirror broader questions about how identity politics can be inclusive without being restrictive. The tension lies in balancing the political utility of categories that have enabled rights-based struggles with the liberatory promise of deconstruction, which also seeks to transcend those very structures of binary or static categories. Post-gender expressions challenge the new models of governance, healthcare, and social interaction that do not depend on classification but still offer protection, recognition, and support. The political and social implications of post-gender expressions are profound and complex. By rejecting fixed gender categories, it exposes the limitations of existing legal, medical, and data systems. At the same time, it generates necessary debates within activist communities about the value and risk of undoing identity categories altogether. Ultimately, post-gender thoughts call for a future

where recognition and rights are not predicated on static definition but an ongoing process by considering its occurrences dominated by the shifts and challenges, and embracing fluid changing identities.

VIII. CONCLUSION

Cyber feminism facilitates a politics of representation where voices, bodies, and experiences are at the forefront of cultural dialogue. The prevalence of online trolling, cyberbullying, and misogynistic hate speech has been thinned by digital environments. This creates a need for feminist digital safety and ethical guidelines for online behaviours. Cyber feminists continue to push for the development of safe, inclusive, and equitable spaces where technology serves as a tool for social justice rather than further marginalization. Nevertheless, the aesthetic approach of cyber feminism remains a powerful force for transforming visual culture, redefining gender norms, and challenging traditional power structures. By embracing the possibilities of cybernetic bodies, avatars, and virtual spaces, cyber feminism opens up new realms for self-expression, community building, and activism, where the future of feminism is intertwined with the future of technology itself. The future, as imagined through feminist lenses, is not just about inclusion; it is about transformation. It calls for redefining leadership, rewriting ethics, redistributing time, and reclaiming creativity. Women in this future are the builders of new worlds altogether, founded by care, community, justice, and imagination. The decentralized AI world is possibly being prototyped by women across the globe who are reshaping power, time, and knowledge in their image.

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