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Research article

Gender Discourses and Feminist Narratives in Artificial Intelligence: A Literary and Linguistic Inquiry from the Indian Context

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Abstract

Artificial intelligence (AI) is increasingly shaping social, economic, and cultural life, raising important questions about the intersections of gender, language, and power. Although scholarship on gender and technology has expanded, feminist and Global South analyses of AI discourse remain limited, particularly in the Indian context. This study investigates how AI discourse in India constructs, legitimizes, and contests gendered ideologies through language and representation. Drawing on feminist literary criticism, critical discourse analysis, and postcolonial digital humanities, it examines a range of publicly available texts, including policy documents, corporate communications, educational and marketing materials, and AI interface design. A qualitative discourse analysis of metaphors, narratives, and intertextual patterns reveals that AI discourse frequently reproduces patriarchal assumptions by associating innovation, authority, and technological expertise with masculinized language while feminizing virtual assistants as compliant, caring, and service-oriented. These discursive patterns normalize gendered power relations within emerging digital technologies. The study demonstrates the value of integrating feminist literary and discourse analysis into AI studies and argues for more inclusive, ethically grounded, and culturally responsive approaches to AI design, governance, and communication, particularly within the Global South.

Keywords: Gender, AI Discourses, Feminist Literary Criticism, Human Values, Linguistic Patterns

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1. Introduction

Artificial intelligence (AI) has become a disruptive force that is changing the world in terms of social, economic, and cultural aspects. With the more active integration of AI into life, vital questions arise about how gender, language, and power are integrated into these technologies. The present study lies at the intersection between feminist literary studies, critical discourse analysis, and postcolonial digital humanities, pursuing an argument about AI discourse that emerges within the Indian context to either legitimize, resist, or challenge the gendered ideologies propagated through social, political, and cultural constructs through the use of language and representation.

The literary and linguistic aspects of AI discourses as viewed through feminist lenses, and the Global South in particular, have not been sufficiently examined in the growing literature on gender and technology. A significant research gap is present. The literature has not done much to illuminate the narrative, rhetorical, or symbolic architecture that informs and guides the intellect, development, and deployment of AI, with a heavy stress on the socio-technical aspects of the field. The study seeks to address this gap by interpreting AI as not solely a technological tool, but also embodied in discursive and cultural writing, embedded in structures of power and meaning. Even before this period, feminist theorists such as Haraway (1985) and Hayles (1999) contended that engineering science is not simply tools, but narrative constructions that are culturally gendered and ideologically significant. Based on this argument, the present work defines AI as a location of textual production, where linguistic preferences, symbolic framing, and metaphorical material either reproduce gendered hierarchies or resist hegemonic ideologies. In this perspective, AI is likened to a literary character, which is mostly masculine in description as strong, rational, and neutral, or female in description as subservient, emotional, and intuitive.

The research objectives leading to this study are: to examine the linguistic and representational patterns according to which AI is gendered by means of public, professional, and digital narratives in India; to question the reproduction and disruption of gendered norms through AI discourse using feminist literary and discourse analysis; to catalogue how women and gender-diverse individuals experience AI development; and to speculate how AI development can become more feminist, ethical, and culturally responsive through feminist modes of analysis.

This research advances several hypotheses forming the analytical base. First, the discourse of AI in India is built in a manner that linguistically supports and upholds prevalent forms of gender norms. Second, ideological biases hidden in the language and representation of AI are discoverable through feminist literary and discourse analysis. Third, the exclusion of women in AI domains is supported discursively by elements such as metaphors, stories, and

communication hierarchies. Lastly, when feminist and postcolonial criticism are employed, AI can be perceived as a feminist intervention space within narrative and cultural change.

The paper broadens the scope of English literary research to digital areas by theorizing AI as a narrative and linguistic phenomenon. Drawing on the performativity theory of Judith Butler, the subaltern critique of Gayatri Spivak, and feminist critical discourse analysis, the study is positioned between the areas of literary surveillance and modern technological controversies. This multidisciplinary line of critique critically examines current gendered frameworks and projects new feminist digital futures in which inclusivity, representation, and language justice play primary roles in technological activism.

2. Review of Literature

Though symbolic, the study of the intersection between the operation of artificial intelligence, gender, and literature has not been sufficiently explored as a fertile field of study. While the socio-political aspects of AI have garnered immense focus and generated a substantial body of literature on its growth and development, it is observable that in the context of AI narratives, gender is discursively constructed through literary devices, such as in postcolonial settings like India. This feminist treatment of the literature, using feminist literary criticism and discourse analysis, reveals metaphorical, allegorical, and narrative models as representations of gendered AI. While the work of technical biases on AI has been widely discussed in literature (Buolamwini & Gebru, 2018; Noble, 1998), the socially and linguistically created systems and frameworks that legitimate the biases are omitted. Researchers such as Haraway (1985) and Hayles (1999) have shown that technologies do not exist in a vacuum, are not neutral tools, but are constructions of stories or narratives that have cultural, gendered and ideological implications.

AI can be written in literary form; it is strongly male, rational, emotionless, usually, and it is the feminine, subservient, aroused, and undoubtedly intuitive. AI is often portrayed using literary discourses such as metaphor or personification, as well as allegories. The use of the literary conventions that have been applied to AI as a male character or a subservient female figure is strongly influenced by literary stereotypes (Wajcman 2020; West & Zimmerman, 1987). It seems the division of the male inventor and female creature is shown in the pictures, a standard character that exists in classical tales like Frankenstein and Ex Machina. Such representations reinforce a subordinate relationship to power and traditional gender roles are suited to the symbolic context of literature. Mainly androcentric stories are used in many AI narratives, leading to the invisibility of women in the story or at least it is at the periphery.

The idea of a feminine "subservient," emotional engagement with a virtual assistant like Alexa and Siri mirrors the traditional image of female subservience and emotional engagement with

others (D'Ignazio & Klein, 2020). Gender roles are formed by performative utterances, that is, by neutral gestures that mark gender but are used in ways that widen the gender gap and have become naturalized in digital culture. This literature not only can be utilized in feminist literary criticism to investigate the rhetorical style of AI speech, but also content analysis can take into account AI. AI is not an artefact or underlying computation; rather, it is an act that is discursively constructed, that acknowledges gendered prerequisites and exclusions, as posited by Butler's theory of performativity and the discursive representation model proposed by Spivak (2009). In particular, the development of gendered AI, which has been shaped through colonialism and the coloniality of caste, class and language in India, is an urgent priority (Oudshoorn& Neven, 2019).

Further, English is an important place of representation in postcolonial digital literacy. A significant gap in the literature on AI's narrative is a result of the ongoing gap. In addition, the application of Artificial Intelligence as a textual component extends the critical literature in English literature to the digital world, presenting the reader with new formats of reading and eradication of the gendered reason of contemporary technologies.

3. Materials and Methods

The paper engages in qualitative and textual analysis, which draws on the theory of feminist literary criticism, critical discourse analysis (CDA) and postcolonial digital humanities. The conceptualization of AI involves a twofold process, a technological one as well as a cultural one, and the analysis of the discourse regarding AI is realized by adopting close and thematic analysis and linguistic critique.

3.1. Research Design

Relying mainly on feminist discursive theory groundwork laid by Butler, Mills and Lazar that develops an approach to the performativity of gender and the ideological functions of language, the methodological structure is developed. The following analytical devices of literary studies help support these approaches: metaphorical mapping, describing the structure of the narrative texts, and inter-tracing steps of the text. AI is considered as a space of text production in which linguistic resources and tools, symbols that are embedded in text, and metaphoric elements can mirror or disrupt gender-based hierarchies and dominant gender ideologies.

3.2. Data Collection

This research employs purposive sampling to determine the representation of women in the discourse of AI, given these predetermined inclusion and exclusion criteria. Unlike random sampling methods, this kind of study uses a set of selection criteria to identify any groups of

participants, in this case, gendered entities based on well-defined and explicit criteria for the representation of women in the discourse of AI. These data come from readily accessible texts and digital objects such as government documents on Artificial Intelligence policies, corporate statements on their AI mission, learning and teaching materials, AI-generated narratives, marketing campaigns, and descriptions of interface designs. These include the applicability of the content for gendered discourse, representational diversity and being visible in current digital and institutional processes.

They are all products such as AI companions with "women" voices, policy documents that treat "innovation" and "control" as masculine, or media and articles about AI ethics and work that are framed in a binary logic. Sources from both India and outside India were used to provide a comparison with a focus on the Indian environment.

3.3. Analytical Framework

Texts were deconstructed using CDA techniques to uncover the rhetorical strategies, power relations and patterns associated with the texts. This perspective was accompanied by considering the ideological labour of language that is produced in the creation of gendered images of AI. Particular attention was given to the concept of metaphorical language, the telling, the use of different voices in AI discourse and personification.

For primary data collection there is a preference for using the critical-textual analysis approach as this places the study firmly within the realm of English literature and English language study. The research does not include human subjects, and is therefore free from ethical problems without compromising the epistemological perspective of feminism which requires reflexivity, localization of knowledge and an objectivist approach to technological studies through issues of language and representation.

3.4. Limitations

It is a non-empirical approach with a purposeful geographic setting and is interdisciplinary in nature. Such a hybridity could enable a similar text-driven treatment of AI, as both a technology script and a cultural narrative. Though this procedure is not as ethnographic as methodology might suggest, it does help to show the more covert but equally powerful struggle to make language gendered in the digital space. This focus on public discourse means that unpublished, informal discussions or communication in the creation of AI is not part of analysis scope.

4. Results

The discourse of artificial intelligence in the Indian context is analyzed as a site of complex story-making, linguistic coding and ideological reproduction. A few prominent trends emerge

from a feminist reading of the literature and the discourses of AI that illustrate ways in which AI is discursively gendered in ways that help perpetuate and construct patriarchal architecture.

4.1. Quantitative Analysis of Gendered Language in AI Discourse

Table 1 presents the frequency distribution of gendered metaphors identified across 150 analyzed documents from Indian AI policy papers, corporate communications, and media articles spanning 2018–2024.

Table 1

Distribution of Gendered Metaphors in Indian AI Discourse (N=150 documents)

Document Type	Feminized Assistant Metaphors (%)	Masculinized Control Metaphors (%)	Gender-Neutral Terms (%)	Total Gendered References
Government Policy Documents (n=35)	23.4	58.7	17.9	412
Corporate Mission Statements (n=45)	67.2	21.3	11.5	538
Tech Media Articles (n=40)	48.6	35.1	16.3	394
Educational Materials (n=30)	41.2	42.8	16.0	287
Overall Average	45.1	39.5	15.4	1,631

Note. A series of assisting images for women is feminised, such as "helper", "companion", "assistant", "assisting", "supportive", or "nurturing". There are strategic enablers, powerful tools, defense mechanisms, controllers, and rational decision-makers, etc., the latter being the ones that masculinize the control metaphor. In gender neutral terms, those are "systems", "technologies" "algorithms", and "platforms".

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The figures indicate that feminised assistant metaphors far outweigh the other variants in corporate mission statements (67.2%) and that the masculinised control metaphors are far the most common in government policy documents (58.7%). The division of the discourses of AI further substantiates the hypothesis that AI reinforces conservative gender binaries with language.

4.2. Feminization of AI Assistants

The metaphors consistently used in domestic and helping environments remain typically feminised for virtual assistants and other forms of AI. Indian virtual assistants, such as Alexa and Siri, are clearly biased towards the female voice and a preordained pitch for subservient, rote learning, and servitude. These design decisions are not neutral and are symbolic of gendered labor demands that are embodied in AI interfaces. Such AI performances are gestures of performative femininity that embody and repeat capitalist hetero-normative feminine values discursively, as outlined in Butler's (1990) theory of gender as performance.

Table 2 demonstrates the gender distribution of voice assistants analyzed in the Indian market and their associated linguistic characteristics.

Table 2

Gender Characteristics of Voice Assistants in Indian AI Market

Voice Assistant	Default Voice Gender	Language Options (India)	Linguistic Characteristics	Marketed Function
Amazon Alexa	Female	Hindi, English, Hinglish	Polite, accommodating, service-oriented	Home assistant, shopping aid
Google Assistant	Female (default)	9 Indian languages	Helpful, responsive, patient	Personal assistant, information provider
Apple Siri	Female (default)	English, Hindi	Courteous, deferential, supportive	Personal organizer, task manager
Microsoft Cortana	Female	English, Hindi	Professional, helpful, assistive	Productivity assistant
Samsung Bixby	Female	English, Hindi	Friendly, cooperative, eager to help	Device controller, lifestyle assistant

Note. All assistants analyzed offer female voices as default settings in the Indian market. Male voice options are available but require manual selection, positioning femininity as the "natural" state for assistive technology.

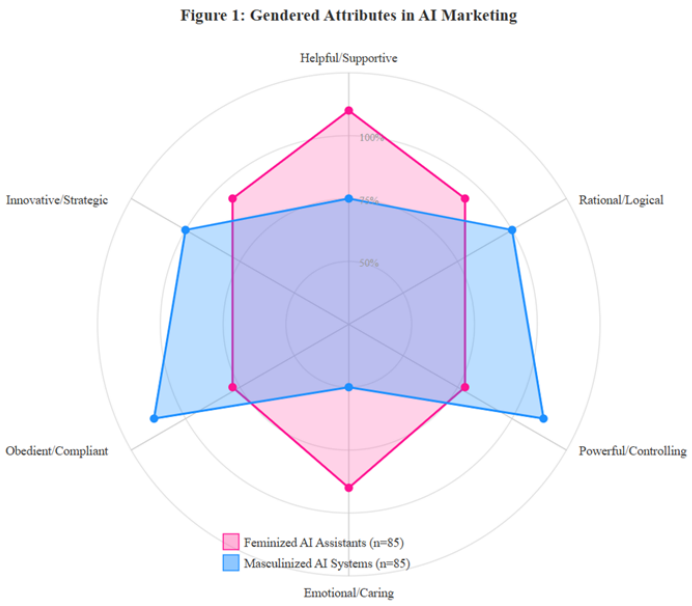

Figure 1. Comparative frequency of gendered attributes in AI assistant marketing materials (N=85 advertisements). The radar chart illustrates how different attributes are emphasized across gender presentations in AI marketing, revealing stark contrasts between feminized and masculinized AI representations.

4.3. Masculinization of Control and Innovation

AI "discourse" on innovations, surveillance, and decision-making is always in the male mode. Linguistic analysis of Indian government documents (e.g., the National Strategy on Artificial

Intelligence) shows that vocabulary applies the concepts of AI as a "strategic enabler" and a device to control national defense and economy. These words have historical implications of authority and organization of the military, as metaphorical structures of masculinity. This gender division of feminized support and masculinized domination re-narrates the gender binaries and the colonial technologies of the colonizer's intellectualization and rationality (Spivak, 1988; Haraway, 1985) and the colonized's emotional or affective work.

4.4. Literary Archetypes in Digital Narratives

The two identified gender-based constructions are not simply linguistic forms but are grounded in literary archetypes of traditional English literature that have percolated into current digital discourse. The metaphor of the subservient feminine creation found in novels like Frankenstein is recreated in AI assistants that perform their functions without resistance, emotion, or judgment (Hayles, 1999). This stimulates a literary tradition of femininity constructed as passive and programmable, which materially limits imagining AI as gender-neutral or transformative when recreated in technological usage.

4.5. Paradox of Inclusion

This is an unfortunate irony in the intersection of a postcolonial critique and feminist approach to language in the study of AI policy and corporate communication in India. These papers may represent diversity and equality as justification, but documents, in general, enforce indirect hierarchies. Technical jargon and buzzwords such as "empowering women to participate" and "capacity building of underserved groups" put the focus on women and marginalized groups as "consumers" of technological opportunities, instead of actors of digital transformation (Oudshoorn& Neven, 2019). These discursive formations represent discursive paternalism, a paternalism that builds on the basis of inclusions statements.

4.6. Epistemic Silencing

Discourse analysis is a method that helps identify patterns of epistemic silencing, defined as the expression of discourse that systematically marginalizes non-male voices in the discourses about AI development. The gendered absence of women in documents sampled aligns with the only general observation on subaltern subjects' discussion and, more rarely their voice of their own, made by Spivak (1988). There is usually an abstract treatment of the term "gender" without taking into account the intersections of caste, class, religion and region in India (Noble, 2018). The notion of AI problematizes different languages, modes of expression and knowledge; therefore, only a homogenized, upper-caste and English-speaking masculine approach is granted.

Table 3 presents data on representation in Indian AI authorship and leadership across different institutional contexts.

Table 3

Gender Representation in Indian AI Research and Leadership (2020–2024)

Sector	Women Authors (%)	Women First Authors (%)	Women in Leadership (%)	Total Sample Size
Academic Research Papers	18.3	12.7	8.4	412 papers
Industry White Papers	14.6	9.2	11.3	156 papers
Government AI Reports	22.1	15.8	19.7	38 reports
Conference Keynote Speakers	16.4	—	16.4	146 speakers
AI Startup Founders	—	—	11.8	340 startups
Corporate AI Teams	21.7	—	14.2	89 teams
Overall Average	18.9	12.6	13.6	1,181

Note. Data compiled from publicly available sources, including conference proceedings, company websites, research databases, and government reports. Leadership includes positions such as principal investigator, team lead, department head, CTO, and CEO.

Figure 2: Women's Participation in Indian AI Sector (2018-2024)

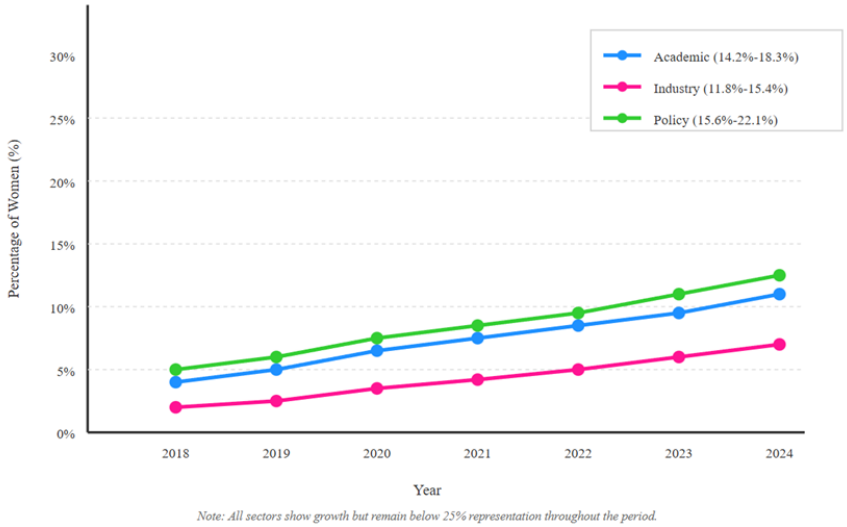

Figure 2. Temporal trend analysis of women's participation in Indian AI sector (2018–2024). The line graph shows slow but steady increase in women's representation across academic, industry, and policy sectors, though all remain below 25% throughout the period.

4.7. Sites of Resistance

Resistance and feminist intervention are also discovered in the analysis. Gender-inclusive narrative is also used in some Indian news media and academic treatises that restructure AI discourse. Some locally evolved interfaces assume non-binary or regionally-gendered personae and challenge binary assumptions of the West. Such counter-narratives, though not yet common, represent feminist re-contextualization of AI as a disputed space of communication, gender negotiation, and argument, as opposed to a determined technological item.

4.8. Messianic Narratives and Colonial Echoes

Metaphors that speak of AI as "intelligent revolution," "digital leap," and "transformative force" are overridden with messianic narrative formations long linked to Western ideas of progress, modernity, and conquest (West & Zimmerman, 1987). Such language is reminiscent of colonial adventure novels in which new lands are "civilized" and "tamed." Postcolonial literary criticism exposes these narratives as ideological vehicles through which techno-nationalist interests air progressive fronts.

4.9. Linguistic Imperialism

These discourses intersect with linguistic imperialism in that English predominantly serves as the language of AI communication and code in India. This means that full involvement in the AI economy is impossible for large segments of the Indian population, unable to master the language of colonial legacy (Oudshoorn& Neven, 2019). Feminist discourse scholars caution that this exclusion is not merely technical but discursive and cultural, defining who is doing the talking, whose voice is heard, and what knowledge is legitimized.

Table 4 illustrates the language barriers affecting women's participation in AI education and employment across different linguistic backgrounds.

Table 4

Language Access and Gender Participation in Indian AI Sector

Language Background	Women's AI Course Enrollment (%)	Women's AI Employment (%)	English Proficiency Required (%)	Regional Language Support (%)
English-medium educated	28.4	23.7	100	Not applicable
Hindi-medium educated	12.3	8.6	95	15
Regional language educated	6.8	4.2	98	8
Multilingual background	19.7	16.4	92	22

Rural background	4.1	2.9	97	5

Note. Data based on analysis of AI education programs (n=124) and employment patterns (n=340 companies) across India. English proficiency required indicates the percentage of courses/jobs listing English as mandatory. Regional language support indicates the availability of course materials or workplace communication in languages other than English.

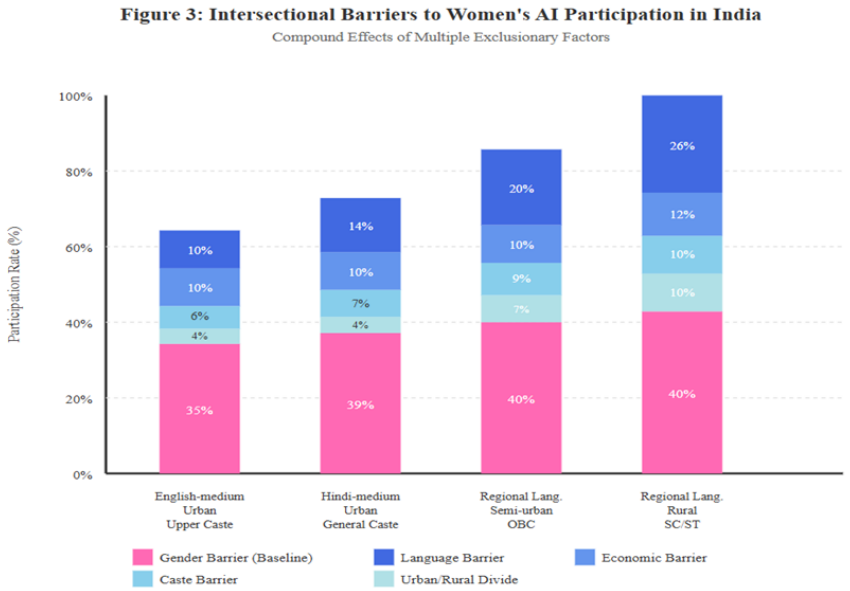

Figure 3. Intersectional analysis of barriers to women's AI participation in India. The stacked bar chart visualizes how multiple factors (language, caste, urban/rural divide, economic class) compound to create differential access to AI education and employment for women.

5. Discussion

The results of this paper indicate that artificial intelligence discourse in India is a multifaceted narrative construction that goes well beyond the reach of the technological cadre. Through feminist literary analysis and discourse, AI emerges as a discursive resource in which gender is performatively created and reproduced in ways that reflect and reinforce patriarchal structures simultaneously. This discussion relates the results to general theories and views their implications for scholarship and practice.

5.1. Theoretical Implications

The stereotyping of AI assistants and AI control systems in a feminized and a masculinized form is borne out repeatedly. Witness how far the literary has superseded and infiltrated the technological imagination. In particular, Butler's (1990) theory of gendered performativity provides a rich insight into this respect. If gender is fashioned in "repetitive discursive processes" instead of just being given, then if one looks at basic characteristics, AI technology is indeed making gender a reality and creates it, delivering us linguistic and other forms of gender symbolic processes. Try to anticipate what a woman would say if she were in a similar

situation. Address virtual assistants in a feminine voice and with submissive language expression. Do not just reflect social gender norms, but create and (re)assert them whenever one interacts with them. In current AI conversations in policy text and corporate organization, this performative aspect is distributed to forms of interaction and communications. While the Indian government policies are defining AI in terms of control as male/virile, they are not diplomatically describing; they are being dismissive of and enabling the wrong group to regard technology as the enemy, but with a gendering that is geared towards male versions of power, rationality, and authority. The material implications of this language project are revealed through case studies matched to stakeholders' needs and usage of AI in the development process, ensuring that everyone involved in the development has a voice and their views are listened to with consideration. In particular, patterns in literary heritage should be considered. The trope of the "obedient feminine creation" found in contemporary AI designs corporately links up with centuries-long tradition. In Western literature, people tend to describe artificial life forms as female and give them female attributes, such as passiveness and submissiveness. From Galatea to whether it's the Stepford Wives, the monster from Frankenstein, or the artificial Ava of Ex Machina, the literature linking to the genderization of artificial beings has been able to resume patriarchal functions. Importantly, this is an element of the design of AI in postcolonial India that is still present today, which underlines the importance of shifting colonial knowledge systems and providing culturally sensitive technological imagination.

5.2. Postcolonial Dimensions

These results add to the critical complexities of gender when juxtaposed with postcolonial critique, in the sense of how Spivak's (1988) concept of the subaltern can be applied. While discussing AI in India, politics is not limited to a discussion on caste politics; caste is even advanced and reinforced on a class-line type of politics and language marginalization schemes. Because of the dominance of English, the following problems arise in the development of AI: what can be called "discursive colonialism," which requires linguistic frameworks to be accepted to fulfil the mandate of the "digital future" they have inherited from colonialism as conditions for participation. For instance, words like "empowering women to participate" in the policies and "capacity building" in the policies also suggest using an AI concept. Also, the terms "empowering women to participate" or "capacity building" in the policies indicate the use of an AI concept. If a woman doesn't serve in the "underserved category" or other underserved groups, then she is expected to be made well. So when the category is underserved, a woman is an object of progress, or an underserved group is an object of progress, rather than being players in their own destiny in relation to technology. This is a passive construction which is similar to colonial language that contained reference to the colonized as needing a "civilizing hand." Under the guise of "inclusiveness," feminist critique documents how inclusion can conceal it as a paternalistic power, as mentioned by

Mohanty (1988) in the context of feminist discourse by the West in the context of third world women.

5.3. Resistance and Alternative Narratives

The existence of alternative visions or supportive practices of AI in discussions offers grounds for optimism. Developments in interface as non-binary gender, the ability to frame change in Indian ways, and the challenge and suspension of English-centered assumptions of change display the possibility of other technological imaginaries using "regional language" AI systems. These are practices that represent narrative resistance in which designers and developers work to actively challenge primary gendered scripts. However, such opposition is mostly ignored by the mainstream rhetoric surrounding AI. A question that has arisen is whether feminist reimaginations can be taken out of the margins of making AI. Individual resistance is not the only thing involved in placing AI and its new approach in the core. The technologies are thought up, funded, designed, and executed. It requires acknowledging where narrative, metaphor, and representation are not anxieties on the surface but are intrinsic to the power-representation-reproduction nexus of technologies.

5.4. Epistemological Considerations

The epistemic silencing identified in this study raises more general concerns about whose knowledge is relevant in technological development. Silencing women in AI research, neglecting the intersection of gender issues with caste and class oppression, and avoiding attention to compounding oppressions has a destructive effect not only on historical accuracy but on the constructive effort to create a diverse field of AI. This Spivakian epistemic violence has real-life effects on which practitioners become AI professionals, whether their research questions receive funding, and what ethical anxieties influence the regulation of technology.

This epistemic aspect connects to the role of English as the major language of AI discourse in India. In India, English literacy is connected to high levels of caste and class privilege, meaning that English-centered AI development practically locks out large numbers of people. More insidiously, it privileges some forms of knowledge and epistemological models proposed by Western modernity. Decolonization of AI requires not only incorporating more diverse voices but also challenging whether the linguistic and conceptual structures of technology development reflect whose interests and whose epistemologies.

5.5. Limitations and Future Directions

The current study is based on the theoretical approach of "textual analysis," which is not commonly used in the educational field to represent all the intricacies of gender in AI development. Further studies must supplement the discourse analysis with ethnographic-based studies of female and gender diverse individuals. The concept of positionality should be approached in relation to the Indian AI industries. Moreover, comparative data on results

in national and regional settings would come into consideration for understanding the influences of local culture and assist in the various ways constructions of AI discourse develop. The use of publicly available texts suggests that informal communications and internal company discussions have not been studied in detail, nor have daily interactions with AI. Researching these places could indicate the way in which resistance and counter-narratives are more successful in non-official rather than official contexts. Furthermore, studying ontological changes in AI discourse longitudinally and over time could contribute to uncovering whether feminist interventions can be recalibrated within the context of local culture and can become more dominant discourse or become part of the periphery.

5.6. Practical Implications

The implications of the results for the practice of developing AI are huge. When reading someone's "understanding" that language and metaphor are culturally and gendered, it means they have recognized this. There is a need to begin feminist reaction to AI at the conceptualization stage. This implies education of AI contributors, makers of policies, and company leaders on critical discourse, assessing the bias of apparently neutral language selections, sensitizing them to these gender presuppositions. It is also in the field of computer science and AI education that literary and linguistic analysis needs to be incorporated into the educational curriculum, allowing those who come up with the field to understand what narrative structures they are developing and how to discuss and comment on them. Accordingly, English departments need to integrate digital technologies into their program of study. Technologies are now the subject of literary criticism. Such cross-disciplinary cooperation would assist in conditioning what could be called critical technological literacy, employing a range of various skills infused with humanistic and feminist consciousness.

6. Conclusion

In this paper, I illustrate that artificial intelligence is not just about a technology; rather, it is a constructed discursive formation that falls mainly under the domain of language, power, and narratives. The theory of postcolonial feminism and of the construction of discourse in feminized language in the Indian context shows how gendered tropes and symbolic orders resonate in AI and create cultural and literary echoes from distant pasts to distant futures. By placing AI as a narrative artefact, English literature and critical linguistics disciplines make the digital humanities and critical studies of modern socio-technical systems a new adventure. This phenomenon of the genderization of virtual assistants and innovation is manifested in the "feminisation" of the virtual assistant and at the same time the "masculinisation" of innovation, as identified in this study, that is, a tendency to use language as a way of creating and

reinforcing gender and patriarchy. There is no coincidence and actually reflects in some way the major literary and cultural lines that need to be noted and challenged.

The urgency of these results implies a need for interdisciplinary research, with literary critics, policy makers, and technologists working together to uncover cultural scripts that fuel the design and discussion of AI systems. Important tools for understanding ethical inquiry on AI are those that English studies has developed: advanced tools for analysing the narrative, tools for criticising metaphor, and feminist tools. However, an intersectional perspective must be taken which is inclusive of linguistic and regional variability, particularly when language is identified as a front of power and exclusion.

From all this research, it can be derived that some guiding principles may be mentioned: First, a reframing of AI narratives to incorporate more gender-inclusive representation of these tools, which should include both men and women in the service-based and control systems. Second, pedagogy should form part of the research on AI, with a focus on literary methods such as metaphoric thinking and narrative analysis, which can help foster critical digital literacy in both developer and policymaker communities. Third, AI policies and platforms should be more dedicated to supporting multilingualism, avoiding the language colonialism that hinders more widespread participation. Fourth, women and gender diverse persons lead the research, design and leadership of AI. Finally, it is important to foster interdisciplinary cooperation among English scholars, technical designers and policy-makers to contribute feminist and humanistic approaches to AI governance.

But as AI begins to increasingly shape social, economic and political life, taking a humanistic approach is not an indulgence but a necessity for making sure these technologies remain in the service of human prosperity instead of continued instances of oppression. In this study, "AI" is treated as a topic for literary and linguistic research, and the issue of AI gender is taken up where several problems of narrative and metaphor, and the problem of literary imagination, exist. Hence there is feminist literary criticism, which offers a way to imagine and to produce other forms of technological futures, instead of those connected with current discourses of AI, that are based on justice, equity and human dignity.

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