

**Cyber-Feminist Discourse Analysis of the Growing Role of AI-Based Online Consultancies in Shaping Opinions and Advice in Digital Spaces****Eissa Al Khotaba \***[alkhotabaeissa@yahoo.com](mailto:alkhotabaeissa@yahoo.com)

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**Abstract:**

This qualitative study attempted to examine a cyber-feminist analysis of the growing role of AI-based online consultancies in shaping opinions and advice in digital spaces among a group of Jordanian cyber-feminists on social media from an AI-powered solutions perspective. AI appears to affect feminist society in particular, disrupting all its layers, particularly for the most vulnerable groups. The sample of the study included 350 comments posted by Jordanian feminists, in addition to the prevalent comments on social media referring to AI as a consultancy platform, mainly on Facebook, under reports of domestic and family disputes, which were investigated as empirical material. This paper investigated blog content and comments related to AI. The goal was to analyse participants' perceptions of social media antagonism and misandry, as well as the sensitivity of AI when adapted as a social consultant by feminists. The researcher used Cyborg Scraper as a research instrument for data collection. The study employed a textual analysis methodology based on AI feminists' commentaries, posts, videos, and texts using Kuckartz's (Kuckartz, 2019) framework and the hermeneutic method (Hermeneutic method, GT, and DA). The results indicate that a gender panopticon, particularly targeting males, exists on AI-powered platforms and mass media. In fact, these platforms exerts a considerable influence. AI-based consultancy references neglected male vulnerability when vilonece occurred. The AI platform adopted a subjective system, neglecting the social responsibility that corporations should assume. Feminist followers supported this approach, whereas males strongly disapproved of it. Although cyber-feminism has emerged in Jordanian social media, it remains constrained by masculine cultural practices.

**Keywords:** misandry, discourse analysis, cyber-feminism, social media antagonism, AI, panopticon.

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تحليل خطاب للاستيرانية النسوية والدور المتنامي للاستشارات الإلكترونية القائمة على الذكاء الاصطناعي  
في تشكيل الآراء وتقديم النصائح في الفضاءات الرقمية  
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المخلص:

هدفت هذه الدراسة النوعية إلى دراسة خطاب كراهية النساء للرجال في سياق الدور المتنامي للاستشارات الإلكترونية القائمة على الذكاء الاصطناعي في تشكيل الآراء وتقديم النصائح في الفضاءات الرقمية بين الأردنيين على وسائل التواصل الاجتماعي، ويبدو أن الذكاء الاصطناعي يؤثر على المجتمع النسوي بشكل خاص، مُزعزعاً استقراره على جميع مستوياته، لا سيما بالنسبة للفئات الأكثر ضعفاً. وقد شملت عينة الدراسة 350 تعليماً نشرتها نسويات أردنيات، بالإضافة إلى التعليقات الشائعة على وسائل التواصل الاجتماعي التي تشير إلى الذكاء الاصطناعي كمنصة استشارية، وخاصة على فيسبوك، وذلك في سياق تقارير النزاعات الأسرية التي تم تحليلها كمادة تجريبية. وقد بحثت هذه الورقة محتوى المدونات والتعليقات المتعلقة بالذكاء الاصطناعي، وكان الهدف هو تحليل تصور الأردنيين للعداء وكراهية الرجال من قبل النساء في الفضاء الإلكتروني في سياق استخدام الذكاء الاصطناعي، فضلاً عن حساسية الذكاء الاصطناعي عند استخدامه كمستشار اجتماعي من قبل النسويات. استخدم الباحث برنامج Cyborg Scraper كأداة بحثية لجمع البيانات، واستخدمت الدراسة منهجية تحليل النصوص، بالاعتماد على تعليقات ومقاطع فيديو ونصوص النسويات المؤيدات للذكاء الاصطناعي، وذلك باستخدام منهج Kuckartz (2019) التأويلي. تشير النتائج إلى وجود هيمنة جنسانية/نسوية، وخاصةً على الذكور، في منصات الذكاء الاصطناعي ووسائل الإعلام. بل إنها تمارس تأثيراً إيجابياً. فقد تجاهلت استشارات الذكاء الاصطناعي ضعف الرجل وعجزه عن الدفاع عن نفسه عند وقوع العنف. كما قبلت منصات الذكاء الاصطناعي نظاماً متحيزاً، متجاهلةً البُعد الاجتماعي الذي ينبغي على الشركات مراعاته. وقد اتبعت النسويات هذا النهج، لكنه قوبل برفض شديد من الرجال. ورغم ظهور النسوية الإلكترونية في وسائل التواصل الأردنية، إلا أنها لا تزال متأخرة بسبب الممارسات الثقافية.

الكلمات المفتاحية: كراهية الرجال، تحليل الخطاب، النسوية الإلكترونية، العداء النسوي، التواصل الاجتماعي، الذكاء الاصطناعي، الحبس الإلكتروني.

## **Introduction:**

Females' adoption of AI is among the highest of AI acceptance regionally among Jordanian residents in the Middle East (Bartolozzi et al., 2025). Jordanian feminists remain a top global AI power with the aim to guide the world in the near future or in five years' time from now. Jordan, in 2026, plans to power enormous computing centers (like the Higher Council for Science and Technology/ HCST) to narrow the research gap with the rest of the world's countries. Though AI cannot generate an interacted feminist society, it has effectively transformed the feminists' mindset from being naïve/dependent to information feminism/independent. Recent research shows that most of the global investigations into AI incorporation for feminist studies, such as gender equality are now initiated from varied regions in Asia, replicating a sturdy provincial emphasis on concrete feminist consultancy. Generative AI (Cheng, 2024), for instance, produces original content such as text, posts, images, comments, video on social media, or news reports, etc., stimulated by comparable content that it was educated on, regularly in reaction to prompts by a user (Agrawal, 2024).

AI mirrors the eastern society as entirely patriarchal in its constructions and inherent favouritisms from its primarily male opponents. When females consult some AI-powered systems to solve a specific social problem, they often obtain imprecise responses because the AI is not conscious of indications that might present differently in male society, as assumed by females. If present tendencies remain, AI-powered services will stay missing varied femininity and cultural viewpoints, and that gap will end with inferior service qualities, prejudiced consultancy, solutions, and more (Geng et al., 2024).

Feminist favouritism in AI is a sensitive issue that should be addressed, as AI systems are constructed and conceptualized by highlighting feminist consultancy based on interpretive data. This comprises assessing statistics for falsification, giving information that is descriptive of various feminist and cultural experiences as related to social media commentaries, and reforming the teams improvising AI to keep them varied and broad. As a result, the percentage of cyber-feminist antagonism and misandry is rising. AI looks at the globe half-blindly. It profoundly attempts to form the feminists' way of thinking by providing them with prejudiced consultancy and theoretical inferences that reflect their interests. There is a serious necessity for sketching upon varied grounds of knowledge when building an AI system, comprising feminists' expertise, so that machine learning methods can attend to diverse cultures better and uphold the determination for a more inclusive and justifiable world (Wajcman & Young, 2023).

## **Statement of the Problem:**

In Jordan, local cooperation on digital technology should emphasise AI governance that helps accelerate progress towards preventing the receipt of misleading consultancies from AI systems, which may cause cyber-feminist antagonism and misandry. This study attempted to examine cyber-feminist antagonism and misandry among a group of Jordanian cyber-feminists on social media from an AI-powered solutions perspective. Hence, AI appears to affect feminist society in particular, disrupting all its layers, particularly for the most vulnerable. That is, there is a local governance discrepancy in discussing the risks of AI and harnessing its potential to keep everyone involved. There is a necessity for an inclusive multi-stakeholder domination model that averts and rectifies situations when AI systems show feminist unfairness, strengthen destructive stereotypes,

or do not meet accuracy standards in responses and consultancy.

### **Research Questions:**

This study addresses the following research questions.

1. How do AI-powered consultancy platforms cause cyber-feminist antagonism and misogyny?
2. What kinds of cyber-feminist antagonism and misogyny do AI-powered comments on social media show when discussing feminist topics in contemporary Jordan?

### **Review of Literature:**

Although Jordanian communities have undergone many intense changes in class and ethos in contemporary eras, the shadow of ancient Jordan is viewed in the nowadays-prevalent culture, where the expansion process of the Jordanian feminists' movement is reviewed through history. The Jordanian feminist movement dates back to the 1940s-1950s and was supported by the initiation of the Women's Social Solidarity Society (1944) and the Jordanian Women's Union (1945), which emphasized social welfare and women's rights in varied fields in the country. The growth of the movement was very slow, encountering severe difficulties and constraints due to the practices of martial law, but it persisted, bringing about huge modifications and increased female representation in the government sector, evolving rights in domestic law. Females have invested substantial time and resources to support societies in need throughout the nation, comprising refugees and expatriates, through offering social services. They have also been dynamic both nationally and politically, sometimes at excessive expenses to their private subsistence and professions.

Throughout eras of political chaos in the 1950s and after 1967, females could push the limits of publicly satisfactory feminists' standards. Despite their significant influences on the growth of Jordan, female activism is almost completely overlooked in versions of Jordan's past. By the end of the Palestinian Nakbah (1948), Jordan experienced development in the acceptance of socio-political parties. Many females of different social classes were also concerned with the thoughts of these modernization parties, calling for comprehensive administration and ending the British interference in the country's affairs and feminists' rights.

After the establishment of the Arab Women's Union (1954), the communists, Ba'athists, and other Arab nationalist parties started to spell out feminist thoughts all over the region. However, the nationalist feminist concept that affected contemporary Jordan still exists. Since the establishment of Jordan's Reform Matrix (2018-2024), marvellous modifications have happened in the cultural setting. Some researchers (Al-Omar, 2020), after reviewing the status of feminist movement in Jordan, determined that the reason why females' social status has recently been growing rapidly on social media is reflected in their views and opinions on AI-powered consultancies today (Mahmud, 2019). It is not impartial because males in a patriarchal community practice their culture through over-applicable inadequate assets and opportunities. In addition, under the domination of the patriarchal system, females themselves want self-reliance in their skills and take steps to give up the few chances for communal contribution (Karim, 2025), which may lead them to consult AI-powered systems to practice their rights, regardless of the accuracy or inaccuracy of the consultancies they receive.

## **Jordanian Feminists' Discourse Influence in the Age of AI-Powered Systems:**

Discourse is the mode of establishing awareness, as well as the practice of social activities and power connections, which form the basis of understanding and awareness itself (Foucault, 1977). Discourse is not objectively a method of creating connotation. In addition, it is part of the power relations that establishes the mode in which a person's awareness and body are shaped, such as the woman's body. Apart from discourse, the woman's physique is just a corporeal entity. Within the power system controlled by discourse, the purpose of the woman's uterus has been expanded to the entire feminine communal purpose (Abuhasirah et al., 2025). The control of a set of people is evaluated by their domination of discourse. This is a condition that dominates an individual's opinions (van Dijk, 1993, p. 257). Thus, discourse comprises topic qualification to communicate, the capability to have an effect on others, and to create their communal position through discourse. In this practice, Jordanian females have certainly developed to be "others" (Rifa'i, 2023).

In Jordan, feminist discourse has constantly been ignored in the traditional media setting. AI-powered systems have extended the innate "feminine culture" through text, posts, comments, videos, and other media. After the arrival of social media and AI generation, "feminist discourse" and the "feminist AI-powered image" have developed into interesting topics. Therefore, the development of AI-powered systems and social media platforms has destroyed the old-fashioned style of discourse power domination. Their multiple-interaction features give females a chance to contribute to knowledge distribution unconventionally, thus refining females' social position. However, the reality is that in the setting of AI-powered systems and new social media, the feminist gap in Jordanian culture is growing (Sham et al., 2024).

According to Foucault (1988b), penalty techniques in modern culture, as matters of interest for the prevailing awareness and influence masters, will be more covered. The marketable process of the new social media, AI-powered systems, and their concealed interaction with conventional culture, combined with the long-term effect of the male-controlled principles, has made several females unintentionally become imitators of the male-controlled ethos. The power culture disseminators have further supported the conventional male discourse (Akena, 2021).

### **Cyber-feminism:**

The concept of "Cyberspace-feminism" refers to the control organism, which is a combination of organism and machine learning, as well as social or virtual reality (Lestari et al., 2020). It is an expansion of the actual community. Cyberspace comprises computer-generated (virtual) space and actual space, which are very comparable to recent webnet and human societies. The notion of cyborg is closely connected to cyberspace. Cyborg is the core of cyberspace, and cyberspace has been released and developed to be the central body in virtual reality (Colley & Maltby, 2018). According to Kieswetter (2020), cyborg-feminism relates to biotechnology and communication that have rebuilt our physiques, and it has also distorted gender. Cyborg has developed into a sign of women's liberation. Cyborg gives women authority and liberty. It provides feminists with a larger space for existence and expansion and can offer females identical rights to communicate, thus understanding females' freedom (McAdam et al., 2020).

However, some researchers state that “body” must not be left behind. Cyborg, as a cybernetic sphere, is not just an expansion of the body in the actual sphere (Meera & Neethu, 2015). Truth has shown that though cyborg can be a space to remove distinct variances, it is not an ideal actual world. It is difficult to totally split up from realism and leave one’s sexual category, origin, etc. Individuals still exist in their differences of opinion and have not detached from them. Experiencing the Cyborg is a form of social manifestation, a type of phenotypic instruction, and the creation of semantics, merging the solid biosphere and linguistic universe (Mishra, 2026). Cyber-feminism can be viewed as a stage to explain and examine the individual and radical influence of communication technology modernisation on females’ regular lives. Discover the user’s agent, temporarily decipher the influence modelling the cyborg and connected knowledge, and confine these influences (Jensen, 2021).

Beyond this, the researcher has constructed the theoretical framework design, which would be implemented to maintain the presentation of the compiled statistics in the analysis section. Female agency and Jordanian feminist-misandry culture would be recycled to decide gender arguments on the AI-powered systems, additionally examining the profound implications within this gender-based fight. Self-control and retribution would be applied to discover how cyber-feminist antagonism and misandry on social media resulting from AI-powered consultancy strategy modifications have provoked prevalent criticism. Cyber-feminism is a development of feminism on the Internet. It was very obliging for the researcher to explain the dilemma of females in the age of AI and how to escape such a dilemma.

## **Methods:**

This qualitative research used a textual analysis methodology for the purpose of this study, based on AI feminists' commentaries, posts, videos, and texts using Kuckartz's (Kuckartz, 2019) framework or the hermeneutic method. The corpus included 350 comments collected from feminists on social media hosted by Jordanian media platforms, in which the commentaries were investigated as empirical material. The release date was 2026. The researcher selected the participants using purposive sampling depending on explicit features, practices, or knowledge related to the research's objectives. It emphasizes depth over extensiveness, making it a model for qualitative investigation demanding data-rich cases (Mills, 2003).

## **Data Selection:**

The research examines three hundred fifty social media comments from a Facebook page as a contemporary platform for feminist activism. All the examined Facebook commentaries, posts, and videos, along with their sources, have been documented. The examined materials were chosen during 2025-2026. Only three hundred fifty social media comments were chosen to avoid recurrence, as the same structures are applied time and again. This period was selected as it symbolises a significant phase in which AI is referred to as a consultancy platform that helped raise feminists’ awareness concerning critical misandry issues in contemporary Jordanian society, and they also began revealing a satisfactory period of Jordanian feminists’ activities. Some Facebook pages were established to empower feminism and develop gender equality, and to shift the perception of the East about Jordanian feminists’ misandry. AI-powered systems support and empower some Jordanian feminists by featuring their comments. Feminists of different ages are invited to share their comments. AI-powered systems are not connected to any society.

Facebook, under domestic and family disputes reports investigated as empirical material. The analysis relied on text interpretation within the setting of the user's knowledge and history. It is integrally explanatory, examining both verbal and non-verbal social media comments, often concentrating on the deeper significance of texts rather than just coding. Classification and coding in grounded theory make a key contribution to qualitative analysis (Jensen, 2020). Synchronized data gathering and analysis described this systematic analysis. It has undergone continuous assessment and iterative coding (selective, axial, and open) to transfer from raw information to a theoretical concept. It is intended to be a "bottom-up" intellectual approach, with theory emerging from the data rather than being confirmed beforehand.

The methodology adopts and adapts a mixture of the Hermeneutic method, GT, and DA to examine how language generates social truth, significance, and power subtleties. It inspects the construction, purpose, and setting of language, with methods changing from concentrating on language-in-use to examining extensive social-political contexts.

That is, categories are required to perceive the world and form perceptual content (Kuckartz, 2019). After examining and browsing connected themes on AI-powered systems on the internet, the researcher found many cyborg-powered systems. AI-powered systems offer suitable settings for the growth of topic sets. When contributing to consultations, most cyborg would edit themes into the text to increase the effectiveness of their AI-consultancies' commentaries.

#### **Data Analysis:**

The researcher will use Cyborg Scraper as a research instrument for data collection. Data were analysed using five main principles:

- i. Understanding the text,
- ii. Building categories,
- iii. Coding the text,
- iv. Examining, and
- v. Providing the findings (Kuckartz, 2014, p. 40).

In addition, the analysis used "female agency" as an analytical concept that represents the determined actions of participants, in which human acts are equally and circularly formed by construction and agency comparably, which does not provide preference to one another. Agency is not autonomy from self-discourse, but the facility to know and modify discourse itself (Webb & Frank, 2024).

Comments were examined, including posts that provide topics on misandry and anatognoism. The thematic investigation of the category of comments represents the conflict and inequality between males and females, challenging the ubiquity of patriarchal representation of females.

#### **Result and Discussion:**

As previously stated, the study data addressed two main research questions, and their discussion is relevant to understanding the text, building categories, coding the text, examining, and providing the findings with regard to AI and Cyberfeminism as a contemporary social occurrence in Jordan. This part adapts Foucault's (1977) notion of discipline and punishment and the platform social process mechanism to examine the blog content published by Jordanian social media and the commentaries, and also to address how the AI-powered systems, to some extent, represent social consultancies and disputes as based on a group of Joranain feminists' perceptions and views.

- The Way AI-Powered Consultancies' Platforms Cause Cyber-feminist Antagonism and Misandry

When addressing the first research question on the way AI-powered consultancies' platforms cause cyber-feminist antagonism and misandry, one of the feminists on social media commented.

**“AI is not just a program; it is a social consultant and guide for feminists . We do not need conventional justifications for our inquiries. We are no longer inferior”.**

The statement pronounced the effect of AI as a reference for most of them to seek answers for lingering questions. It is viewed as a feminist hub to feed their interests, regardless of the accuracy or inaccuracy of the answers they get. The reason behind feminist satisfaction with AI-powered systems responses is their misconception of the conventional and religious justifications of female-related issues, which are entirely in deviation from social values. Throughout the entire commentaries, even though the unsatisfactory incidents as revealed by feminists were all due to misandry and antagonism, AI-powered systems have the skill to convince Eastern feminists that they are male-dominated creatures. The entire comment referred to them as “inferior”. Misandry and antagonism have become a random, intentional crime against men. Male victims are indistinct as “existence”, and AI-female criminals are “convicts with hidden causes”.

Consequently, it is argued that AI-powered systems have removed the element of feminist misconduct from this commentary. Men have lost their agency and discourse and were the sufferers of AI's profitability and inaccurate consultancies. In the commentary, feminists appeared as legal claimers of justice and men as the oppressors (Cantón, 2023). There is an obvious misogyny and antagonism against men, which has become a common feminist behaviour among Eastern feminists that men in the region are not used to. Although trying to hide the truth of feminist antagonistic attitudes, the social murder of men's identity and existence made AI-powered systems a real source of domestic conflicts between men and feminists. The use of AI as a consultancy hub by feminists undoubtedly seeks revision, and it is the responsibility of decision-makers to recheck the feed of those powered systems with true information. AI-powered systems strengthen feminists' power over men through inaccurate data or consultancies, which increase the amount of congestion, “misandry and antagonism” among feminists against men. On the other hand, those systems attempt to read feminists' thoughts and reflect on their thinking regardless of the results; that is chronic misandry. This is precisely what Cyber-feminists are practicing nowadays, which, if it continues, will widen the gap of social conflict between genders. Under this cyber-feminist influence, feminists' noncompliance with men and their refusal of men's demands will be viewed as defiance of patriarchy, contempt for men, and a mode of changing the structure of domestic norms and social grounds (Allen, 2022). AI-powered system designers should review the amount of social damage that inaccurate responses to feminist interests may cause.

**“AI platforms are unreliable; they are biased, powered systems that act like a psychiatrist.”**

The men interviewed in the cyborg of Jordanian social media commented on the reliability of AI-powered systems, stating that AI is widely widespread supported by female users, who adopt it as a social consultant and a reference for most of the issues they experience in their daily lives, which is a different view from females' perspectives. See the example below, as stated by one of the Jordanian feminists, which represents the negative consultation of feminists through AI-powered systems:

**“As a woman, I no longer need to ask anybody for consultancy or reference concerning gender or social issues. AI has become the destination, source, and hub for solving social disputes between people. It has become my escape and haven. It serves feminists well with the necessary information needed”.**

In this statement, the feminist indicated that AI-powered system platforms treat her/them well against the men they complained about, instead of “showing misandry and antagonism against male counterparts”. Therefore, AI-powered systems are “unreliable / feminist-biased.” AI-feminists reveal a kind of misandry and antagonism and have found a rich ground for rebelling against men, as well as a way of getting rid of the stereotyped or traditional status of gender power relations (Yang, 2026). AI may be a convenient reference for feminists to find their prey, but it is definitely deconstructive to the continuity of positive social existence between genders. It completely feeds feminists’ interests and plays with their mental setting. Some, unfortunately, believe that the acceptance of AI-powered systems acceptance in their social affairs and social business is the right decision. The following comments show a positive comment from an interviewee amongst a group of Jordanian cyborg feminists.

“AI-powered systems are practical to a certain extent. Generally, they are helpful but are never taken as reliable platforms for granted. Sometimes, they may be misleading due to the lack of sufficient or inaccurate data they provide. It is not a haven for feminists to trust. Such systems may operate advantageously and may be disadvantageous. All depend on their reliability and effectiveness in specific domains”.

The commenter believed that AI-powered systems may be “useful” but should be dealt with as a “reliable” and “trustworthy judge” of gender-based concerns. He also stated that those systems can be “misleading” or “inaccurate” and should not be treated as the reference for all times and issues. Studies have shown the status of men and feminists in Jordan and the righteous treatment each receives with no partiality. Feminists practise their rights in all domains in the state (Whittier, 2021). This can be understood as a chaotic claim that feminists pose; the greater the number of feminists claiming to be inferior, the greater their dependency and reliance on AI-powered systems. In addition, feminists’ acceptance of misandry and antagonism against men is becoming higher. Some comments, however, go in line with this commenter, such as:

“Men are antagonized by feminists lately due to feminist dependency and reliance on the cyberspace world to compromise their gendered issues, so if AI-powered systems are left with no data-reliability checking, they might operate destructively and act negatively, which may destroy social values. There is no issue updating and modifying this program, but for the good of people, not vice versa. It may have nothing to do with misandry or antagonism, but feminist thinking as users may turn it into a poisonous platform.”

In the feminist world, there are many AI-gendered concerns and conflicts. Not all AI-powered systems act unequally toward a particular gender, but they reject any inconvenient and bugging practices that may spoil the climate of gender rights or cause men to be devious (Nadeem et al., 2020). AI-powered systems practice gender bias by providing inaccurate data or responses without double-checking the accuracy of the information received from the platform. The AI occurrence is the same. Many feminists believe that AI is the answer to their concerns, but they should be

cautious about their overconsumption of more AI. AI-powered systems should be neutral, not harmful. Checking the way AI reacts with browsers or intruders would bring out the best in AI-powered systems and greater benefits for gender-based issues (Voutyrakou et al., 2025).

There is no doubt that AI-powered systems are gender-discriminatory because they limit the permissible rights that genders have. This is a one-sided act focused on mishandling and antagonism. The most significant point is that even if real perception has been recognized, there are still other gendered voices that do not accept AI-bias. Based on this, Foucault's *Discipline and Punishment* (Foucault, 1977) could be applied to examine the opinions expressed in the comments against the practices of feminists through AI. Foucault states that contemporary culture is truly an enormous reformatory system. Everyone wants to punish him/herself, as stated by the rubrics in the data containers (Cirillo et al., 2020). There are two possible explanations behind this situation. Initially, Eastern society, such as Jordan, is patriarchal by nature and nurture, and AI is western culture-specific and may be fed with Western thoughts that find their way into Eastern feminists' thinking, causing misandry and antagonism. Since feminists are invading cyberspace and the virtual world most of their time, they will obviously feel liberated and independent, taking advantage of gendered-oriented AI-powered systems. Furthermore, AI is envisioned to "artificially accept users' interest and way of thinking".

In the name of executing a selected number of advanced tasks in modes implemented to necessitate human intelligence, such as accepting language, examining facts, and even offering accommodating proposals, feminists feel autonomous and free to antagonize men (Gross, 2023). Feminists believe that openly misandring and antagonising men in the system is the naivest and most effective manner (Hou et al., 2024). At this point, feminism developed to be the rule enforcer through AI-powered systems and the creation of a gender-biased AI-hub. However, there is a need for modifying and revising those AI systems. AI operated as a judge, consultant, advisor, and much more than was thought of by the designer. The system controls data and practices it favorably to regulate it, which sets the conditions under which the data can be exchanged. Within the age of the platform commerce, data is mainly equated with understanding. The process has been provided with great influence (Castells, 1997, pp. 6-10). As a data-driven platform, AI could operate as "the consultant" worldwide. The commentary showed that "AI is an accessible consultant for most daily issues". This type of belief was the manifestation of satisfaction and acceptance by the feminists within their freedom and pragmatism.

This censure was also a type of "co-performance" against AI (Foucault, 1977, pp. 3-5). The practice of "co-performance" by feminists could obtain a preventive influence because feminists are acting as the controlling power in the existence of AI. However, societies cannot practice a similar technique to prevent the insurgency of feminism. The primary issue is that feminists and AI do not have absolute power, and another is that feminism cannot underestimate men's existence due to AI. Having criticized AI consultancy, the reaction given by AI feminists was that "the purposes of the existing version of AI-powered systems were formal to use for feminists, but the systems are prejudiced to a certain extent".

As the master of “social consultancy”, as assumed by feminists, in a feminist culture, AI-powered systems’ development has added feminism at the sensible stage and the policy support of controlling data at the accomplishment stage. Males under twofold rationality self-restraint are positioned within the confines of the partial customer setting. Given that the innovative mass media is still collaborating with feminism, the option of being adopted by the directions of feminism is very extraordinary (Kartal, 2022). At present, reality and supremacy are mutual; the use of power is “atomic” (O’Connor & Liu, 2023). “Involvement of misandry”, “fortification of men”, and “self-control of men on mass media and AI-powered systems”, these subjects performing in the commentaries were a re-explanation of the feminist disciplines expected regularly by the commenter. It was also a resource for audiences to extend the internalization of prevailing gender favoritism (Abraham, 2020). These situations operate together to set up men in “feminist penitentiaries”.

### **Public Concern:**

In the communication of commentaries, as stated by one of the Jordanian feminists, there were many arguments about AI’s public concern. Communities assumed that AI’s foundation is manipulated by feminists to get rid of patriarchal societies and claim social injustice. For instance:

“There is no eventual reference that accepts feminist consultancies without considering public concern, such as AI-powered systems. AI companies should reconsider their data reactions in reference to the law, social traditions, norms, practices, and follow legal media premises, tools, and platforms, and must be officially responsible for gender differences and be unbiased. The related AI-powered systems should check.”

The critic examined AI effectiveness and responsibilities. Furthermore, the public sector’s direction of commercial originalities has also been discussed.

“Reinforcing crisis release and consultancy-data assessment. Why do females continue to use AI as a social consultancy platform? Because feminists use AI as an absolute reference to solve their social and domestic problems. They refer to it as a”.

Some critics showed doubts about its existence because the tendency is gender-subjective, and it offers users diverse consultancy practices. Both “consultancy check” and “data review” facilities were diverse based on the nature of varied AI-powered systems. After the foundation of AI as a smart system, feminists could only use correct information and not be deceived by the thought-reader (AI). The earlier commentaries signify the confidence that AI-powered systems will consider more public concerns. There were also more commentaries stating that AI-powered systems are only a virtual world, not a defender of feminism or public concern. Related critics assumed that AI-powered systems, as a computer-generated enterprise for revenue, should not be referred to as a social consultant or problem-solver. It was the feminist assumptions that AI-powered systems can solve any problem they may face, and Eastern society was not ready to accept AI-powered systems interfering in their social interactions or change their practices. It was only because of the availability, accessibility, and research ability of AI services that they could provide accurate and correct data or measures for their service. It was worth noting that feminists could still implement AI consultancies provided by AI at the same time. In conclusion, the researcher examines these commentaries as the social influence that enterprises have on the prevailing feminist predisposition while keeping investment, reverting to Foucault’s Discipline and

Punishment (1977). As the AI powered-systems developed, the platform became a real hub for feminist power and misandry.

The “reality” status of the feminist corporate standards used by AI has been unstable, but AI continued to enforce this “emblematic preconception” on men (Cronin, 1996) and issued the effects of this commercial importance on mass media. As specified in the commentaries, “feminists find AI to be a problem-solver and the true escape”. The feminist interviewees articulated varying amounts of acceptance of AI as a social consultant and reference, as well as their hope for problem-solving. This also displays that the facilities provided by AI-powered systems for feminists are standard, and it is unbearable to assume a return from them. Moreover, because of the unpredictable behaviour of AI, in Foucault’s theory, their identity construction entirely depends on the autonomous programming and re-education of this figurative domain (Demir et al., 2025). How these instructed resources are used in gender connections will mark the identity construction of Jordanian feminists, and the response will be described in detail in the investigation of the second study question.

In inference, under the control of feminist standards, AI has overlooked the subject of male strength and accepted the partial power systems. In the age when data developed into awareness and power, AI designers should review their data-feeding systems and, in accordance with their responsibilities, discipline the AI-powered systems. However, the systems were controlled by feminist influence, which made the AI-powered systems discipline and punish men. AI has unfavorably influenced the structure of social gender connections.

### **The Kind of Cyber-feminist Antagonism and Misandry that AI-powered Comments on Social Media Show when Discussing Feminist Topics in Contemporary Jordan**

Because AI facilitates different services and consultancies for feminists, many commentaries show that this was inadequate for men. The term “inadequate” has developed into a key term that often appears in the commentaries. Throughout the interface, the commenters not only articulated their opinions on the occurrence of AI-powered systems, but also raised a sequence of debates on whether communal and public occupation subjects are “equivalent”. When feminists oppose the gender thoughts and existence proposed by social construction and rituals, they take the initiative to propose some access security measures that are useful to men and are unbiased. Because this rule is also gender-related, it appears that the recipients are feminists; many male critics had urged them to face the feminist manipulation of AI-powered systems. For instance, the following dialogue stated that feminists' rights should be consistent, and groups of Jordanians replied to it:

“Don't assume that men take advantage of feminists, as they treat themselves as inferior to men. It is men in the virtual world (AI) that are most contrasting to men’s favoritism. The premature judgment of feminists on AI as a platform of peace and a problem-solving hub has made many men lose their position in a pure feminist community, which is a foreign practice to an Eastern society. This made men lose their identity in an unsafe virtual world”.

“I do not know what you are assuming. I am a man, and I do not feel satisfied or happy with the realm and practices of feminists against men on AI powered-systems. I do not see AI as appropriate for feminists to refer to it as their spiritual or emotional healing hub. Many effects cannot be taken for granted against men by feminists on AI-powered systems. This cannot be a righteous social practice or feminist reaction.

The earlier conversation was an emblematic case. There were several related conversations in

the observation. Though the content of the conversations was diverse, the core logic was parallel. They all stated the prevailing “defending events against men in Eastern societies. They were all suggested by feminists, asserting that men’s primacy still exists, so men were eligible to claim gender parity. Men, in turn, disproved that many of these precedential policies were intended for the defense of men throughout the age when industrialized invention prevailed. However, Jordan is arriving at a fresh era, and these “securities” in fact limit men to a particular point. Some feminist observers tried to practice other preferred procedures to display that men still have more value in society than feminists; they were all disproved by males, stating that these were what feminists “must” possess. Further, feminists attempted to apply the contrasting voices within themselves to face men whom they believed controlled them for a long time.

The only mode for men to gain the eminence of an AI-discourse subject is still not to combine with the feminist AI-consultancies. In the earlier conversation, a man openly explained his gender identity and articulated his patriarchal standing. Surely, he was documented by the feminist structure and was accepted by the feminist forces as favorable evidence to face the male critics. AI social media, as an influential plaything, helps several feminists unintentionally develop into imitators of a male-controlled nation. It appears that these females are implementing feminine discourse, but in reality, they have developed to be lay preachers of male-controlled discourse (Yilmaz & Ünlü, 2022).

### **AI-Feministrolling in Misandry Culture:**

Aggressive AI-powered system attitudes can be realized universally; the concept “trolling” is typically demarcated as posting aggressive comments on social media to disturb public conversation. Feministrolling is a form of fishing on AI-powered systems, but it is distinct from only accepting AI-consultancy’s poisonous standards. Feministrolling is typically carried out by many feminists using AI-platforms as a consultancy board to solve gendered issues against men. It poses a real warning to the object of the chosen sexual category (Nadeem et al., 2022). However, the exceptional feature is that AI-Feministrolling often happens when feminists amenably increase the occurrence or attitude of discrimination against men. The researcher observed that this occurred in the coding procedure during data gathering. Contrary to the offences that the researcher observed on non-AI-powered systems on social media that only target feminists, the Feministrolling connection the researcher found this time is unfair to men (Locke & Hodgdon, 2024).

Similar to the feminizing occurrence that has been shown in elsewhere, the comments were many and basic; the researcher concisely presented the pertinent commentaries here. Frequently, the dishonored men’s status and superiority. Similarly vulnerable was men’s strength, the most common example of which was bullying men’s role in society and the family. There were approximately straightforward offences against men. For instance, the claimed distribution of roles between men and feminists, regardless of the nature of the role, may not fit with men’s status, mental setting, or even social or religious practices, for the sake of females’ security and peace (Yilmaz & Ünlü, 2022). Such comments, which criticized men directly, accepted this discipline technique, openly enriching a woman’s status as “dominant”, who is the container of feminist control.

The values of misandry are happening now in the Eastern male-female connection that is viewed as the reality of AI-powered systems. The Eastern Jordanian community has lately been confined to gender duality. Feminists hate men consistently, while feminists identify with each other as equal to men and are never treated as sexual entities (Gorska & Jemielniak, 2023). The unidentified AI setting of social media commentaries also offers a veiled “immune state” for the distribution of misandry language. Secrecy and virtuality permit feminists to venture all their personalities on “equal gender”.

### **Gender Panopticon in the Era of AI:**

The researcher examined a series of conversation on social benefits of AI platform and gender issues caused by the development of AI-powered systems. The service facility of AI platforms and the observations from public views (Pavone & Desveaud, 2025) on the AI platform collectively established a moderately comprehensive artificial intelligence depletion environmental science (Van Dijck et al., 2018). The fast development of artificial intelligence has redesigned the social model and provided a new social perspective, particularly for feminism. The suitability of large data also positions communities in artificial intelligence-ingesting scenarios over time (Yibei et al., 2024). When attempting to address the study, the researcher revealed that gender problems and platform sociability are interwoven. In this part, the researcher implemented the data gathered from the first study question, combined the distributed data of the earlier parts, and included Foucault’s acceptance of the panopticon (Foucault, 1977) to methodically describe the dilemma of men and feminists in the era of AI.

However, Bentham’s determination in planning a panopticon was very strong. He understood that through the careful design of custodial constructions, convicts could be controlled by ethics and instruction, and convicts could logically be transformed into individuals who were helpful to people (Gombert, 2014). This type of control approach lists the convicts distinctly, the power is tweeting most of the time, and movements can be considered to interfere at any time and in any place. For the AI platform, the assortment of data is an open-loop process, but the dispensation and use of data is a closed-loop procedure. This type of independent reconnaissance happens in a bolted universe, which indicates that the cyborg is not actually free, and the operator just moves in another panopticon (Yilmaz & Ünlü, 2022).

### **The Combination of AI and Powered Systems: Gender Cell:**

In addition, the “data layer chamber” influence was performed in this AI instance (Jeon, 2024). The use of AI should have made data more accessible and supported the communication between companies and operators. However, on the contrary, the researcher observed data closure and AI repression. AI repression stops operators from avoiding the effects of many prejudices and beliefs in AI-powered systems’ scenarios. Earlier, the researcher argued how AI-powered systems operate. AI limits operators’ devotion and time to computer-generated universes, involving them in special interests and cleaning. This can simply lead to the creation of exciting understandings and cluster divergence (Ololube et al., 2025). For instance, the occurrence of Feministrolling is performed in commentaries. These commentaries had nothing to do with AI-connected themes, and viewers only seemed to spell out their views; they appeared after the “AI-feminist” tag. As autonomous platforms, AI-powered systems themselves are generating “screening”. AI’s search engines cannot only develop the extent of data and provoke more users to notice it, but they also generate and serve exciting sexists to spell out toxic data. These screens are like self-governing lockups in the panopticon; punishment is delivered by the platform and escapes observation from all gatherings.

Operators are positioned in each lockup by the transmission device (Adeleke & Bassey, 2021). According to the guidelines of diverse platforms, operators are listed distinctly to regulate their attitudes.

In contemporary Jordan, where the illogicality between gender and knowledge is increasing, if the transmission of expertise that depends on dual prejudice is still recycled to tag operators, then it can be assumed that this dichotomy will continue to push AI knowledge closer to feminism (Chin, 2022). In this manner, the regulation of manifold platforms for particular data and the representation of AI-powered systems (corresponding to providing) does not encounter gender panopticon systems. As an alternative, they reinforce their influence (Kabeer, 2019). Based on the comments, the researcher realized that there are many types of misandry against men in AI ingesting. AI and AI-powered systems have their corresponding difficulties, but they have similar logic. AI, as a simulated manufactured good, is really a prognostication of social order (Nnamani & Bello, 2021). There are important difficulties that feminists will have while referring to AI-powered systems that include the penalty logic in the panopticon, exhaustion scenarios, and the creation of the other.

Jordan's specific social issues have also placed men, as a collection in the insensible divesting discourse for future. This keeps the future journey of men's recuperating discourse very problematic. With the prompt growth of AI, Jordan is extremely lagging in terms of machine integrity and the regulations connected to it (Allen, 2022). This allows many productions like AI to use the lawful gap. Amid all the considerations on AI-powered systems, there was no argument about which prevailing act could limit AI's inappropriate activities. This leaves it very problematic for male operators to protect themselves from being pushed aside by feminists. Some Jordanian cyber-feminists judged AI's practices more ethically. Machine morals is a virtuous procedure that spreads proper social standards to the computer-generated and machine domains and, in the meantime, regulates and increases them according to the real growth of AI.

Creating machine principles is a significant method to stop gender misandry in AI development. It is correspondingly a responsibility that initiatives should achieve. The absence of machine laws exempts corporations from power restraints. Orally convincing the use of AI-powered systems cannot successfully defend men from being kept peripherally. Earlier, the researcher had methodically described the tool by which men handle difficulties in AI depletion situations based on AI-powered systems. So far, the researcher has attempted to describe that, as Foucault supposed, the control process of contemporary culture is very complex (Foucault, 1977, p. 96). In addition, the use of social media and AI has made the line between the "follow-up/screen" and the "convict" indistinct. The researcher only determined the most important structures of these phases. The precise state should be examined in detail based on varied circumstances.

This qualitative analysis examines the misandry discourse of cyber-feminist antagonism on social media from an AI-powered consultancy perspective in contemporary Jordan. The researcher's emphasis is on how the morals of AI platforms and AI-powered systems influence misandry discourse, misandry, and the growth of feminism in AI depletion settings. This investigation is not inclusive enough. There are still several gaps in the field of gender studies, and AI depletion should be further examined. Yet, through the exploration of the situation, the researcher has primarily discussed how information, as an innovative "device of supremacy," influences feminists' existing situations after the technical rebellion, which makes feminists satisfied but not men.

## **Conclusion:**

The cyborg related to AI variations issued by the Jordanian networking system included spectator interviews and the testimonies of AI-powered systems users' comments that offered resourceful materials for the analysis of the study. The researcher emphasized that some Jordanians' opinions and advice in digital spaces show that AI-powered consultancy platforms may cause cyber-feminist antagonism and misandry. The study also focused on the kind of cyber-feminist antagonism and misandry that AI-powered comments on social media show when discussing feminist topics in contemporary Jordan. The results indicate that a gender panopticon, particularly against males, occurs on AI powered-system platforms and mass media. Actually, they have an obliging influence. AI's consultancy reference neglected the male's defenselessness when fierceness happened. This performance represented men as legal perpetrators of gender inequality (Jensen, 2021). Therefore, the AI platform neglected some of the social concerns that a corporation should accept (Mishra, 2026). Feminist followers pursued this method, but it was powerfully disapproved of by males. Consequently, AI's choice to accept social and domestic consultancy produced enormous social arguments which reflect the application of the study theoretical framework (Hermeneutic method, GT, and DA).

In addition, many cooperating discourses on gender-related themes appeared in the commentaries. Certain discourses were not openly related to the AI occurrence. Throughout the investigation, the researcher was also interested in how critics related to other gender subjects. After examining the subject of gender-related discourses, the presentation of Feministrolling, and the presence of cyber-feminism in the commentaries, the researcher found that cyber-feminism in Jordanian social media has emerged, and AI-cyber-feminism is operating rapidly to eliminate the effect of male supremacy. However, it is still unfortunate that feminists battle to erase the control of men, depending on peripheral data and ungrounded AI-based consultancy against the practices of patriarchy (Pan, 2025). Feminist gendered conducts comprise but is not restricted to the abuse of men's strength and existence, and attacks on masculinity by inhabiting the dominant AI-gender status or feminists.

The researcher attempted to include AI-powered systems such as Google AI sites and Facebook, examining the problems in a reasonably comprehensive AI depletion situation. The researcher revealed that while mass media platforms have developed fresh techniques of domination, they have also secured the unique panoramic panopticon of males (Al-Omar, 2020). Detailed problems are yet to be explained, particularly since Jordan is a small state; the national or local features of virtual reality will motivate investigators to focus on many gender-related issues. Other issues include social media, religion, and platform partiality. The researcher attempted to describe the development principle of the innovative panoramic panopticon system. The existing position is much complex.

Jordanian culture has started to use AI technology to a greater extent at the practical level, but the researcher has shown many sociological gaps. Public appears to show much concern about the suitability and fiscal influences that knowledge brings to everyday life, but they overlook the influence of expertise on public opinion. Even on the gendered ground, Jordanian culture has not yet developed to completely accept the conduct of feminist thoughts against men. Now that knowledge and gender are cross-influenced, overlooking masculine practices is the most unfortunate reaction expected to happen in an Eastern society. Moreover, the regulation of AI-powered system platforms such as Google AI and social media is also worthy of future

investigations. Feminists accepted AI-powered systems wrongly and inaccurately, taking advantage of inappropriate social consultancy that caused a series of related gendered issues. When implementing and building an AI-powered system, the type of gender understanding that AI-powered system, the type of gender understanding should support remains the focus of the researcher's ongoing exploration. The occurrence of accepting incompetent "justness of findings" under the ambiguous titles of "misandry", "cyber-feminist", "antagonism", and "AI-powered consultancy" should no longer appear in society.

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