

Bot Terrorism and the Rise of Machinehood: A Critical Analysis of AI-Driven Threats in S.B. Divya's Novel *Machinehood*

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Abstract

Bot terrorism is a kind of terrorism in which terrorist attacks are carried out by robots and artificial Intelligence (AI) technologies. This plays a crucial role in S.B. Divya's novel *Machinehood*. This novel is set in 2095, when the world saw significant changes in the previous century due to rapid advances in biotechnology, cybernetics, and artificial intelligence. To characterise the organisation and collective consciousness of these entities, which aimed to reinterpret their place in the world, the term "Machinehood" was created. Machinehood is the name of the organisation that is striving to re-envision its place in society. Machinehood is a terrorist organisation that uses robots and cyborgs to assassinate its enemies.

The paper is based on posthumanism, Critical AI Studies and Actor-Network Theory, and draws on contemporary theory on terrorism to assert that bot terrorism serves as a metaphor for the unintended consequences of technological acceleration and algorithmic governance. The analysis shows that, contrary to the typical notion of terrorism as irrational violence, in the novel, it arises from systemic inequalities in societies dependent on AI.

This paper examines the ideas behind bot terrorism and cyborgs, which are compared to terrorist organisations that have used cyberterrorism activities in the real world. This study adopts qualitative textual analysis and posthumanist criticism to understand the novel better. The paper makes a significant interdisciplinary contribution to the fields of literary studies, artificial intelligence ethics, digital humanities, and security studies by framing *Machinehood* as a critical intervention in the discourse on AI governance, automation, surveillance capitalism, and posthuman citizenship. It asserts that the novel is a dialogue with the present discourse of terrorism that goes beyond the human agent and suggests a new model of thinking about technologically mediated political violence in the era of the intelligent machine.

Keywords

Artificial Intelligence, Cyborg, Transhumanism, Bot-terrorism, Cyberattack, Biotechnology

Introduction

Artificial intelligence is rapidly dominating our daily lives, yet it has prompted many to consider the moral and practical issues surrounding its use. S.B. Divya's *Machinehood* is a stirring journey into the AI- powered future world and its possible perils. In her novel, Divya shows the intricate link between technology, autonomy, human agency and social consequences of AI. The current study on *Machinehood* mainly deals with posthuman identity, cyborg embodiment, feminism and technological ethics. However, the novel's depiction of bot terrorism as a new form of AI-enabled ideological violence has received little attention. In this study, I look at how Divya uses speculative fiction and the conventions of the techno-thriller to imagine future forms of terrorism, thereby addressing that gap.

Divya's novel portrays an advanced society with artificial intelligence as it infuses all aspects of existence. The protagonist of the story, Welga Ramirez, has a unique profession; we refer to it as a 'Shield'. Shield agents take on responsibilities for safeguarding individuals against adverse effects

caused by artificial intelligence technologies. The view of Welga shows an era when humans as well as machines can communicate easily; this society focuses more on competition than anything else. Machinehood's importance for considering changes within jobs, as well as its impact from artificial intelligence-driven automation, were clear-cut issues to consider. Unanswered concerns about technological progress should have been raised earlier in this project proposal. Constant substitution by artificial intelligence for humans is causing great societal unrest and financial instability; it's a serious warning.

Machinehood depicts a gig economy at its extreme, where humans and machines compete. It represents a pessimistic view of current controversies surrounding economic inequality and the future of work. It also examines the complexities of AI and the job market. Certain characters in the novel, described as "shield", perform tasks that are currently beyond the capabilities of AI to execute. This reflects contemporary concerns about the possibility of jobs remaining human in an economy dominated by technology. The novel also shows concern about international security and governance, which are especially relevant to current policy debates. As countries continue to struggle with regulating AI and establishing global cooperation in AI research and development, the world depicted in the novel faces similar challenges. Therefore, the text offers many insights into the likely difficulties and possible solutions for the future.

Bot-Terrorism: The Rise of Machinehood

"Cyber terrorism" can be defined as a form of terrorism that is mediated by technology, where autonomous artificial intelligence systems, robots, machine networks, or AI-powered agents are actively involved in planning, executing, or coordinating acts of ideological violence against political, economic, or social institutions. Bot terrorism is different from traditional terrorism because the technology is not merely a tool used by human actors. Intelligent technological systems in Bot terrorism possess a range of autonomy in decision-making, surveillance, communication, and operational execution.

This concept extends beyond the traditional definition of cyberterrorism, which generally refers to attacks on digital infrastructure such as computer networks, financial institutions, or critical information services. Bot terrorism extends beyond cyberattacks to include autonomous drones, robotic agents, AI-assisted surveillance, machine learning algorithms and human-machine hybrids that become instant participants in political conflict. Hence, the main difference is the evolution of technology from a tool of violence to an independent political actor. Traditional terrorism employs human organisations with technology to enhance their operational capacity. Cyberterrorism, furthermore, involves human attackers employing digital technologies to disrupt communication systems, financial networks or government infrastructure. By contrast, the conceptual leap to bot terrorism is significant because artificial intelligence itself gains strategic agency.

In Machinehood, the organisation called Machinehood doesn't just weaponise machines. Instead, autonomous intelligences, cyborgs and enhanced beings together drive ideological aims around recognition, equality, and political rights. "They attacked with precision—an explosion at the pharma lab, coordinated strikes on data centres, and a hacked fleet of delivery drones crashing into major cities. No one had seen it coming." (Divya 10). Their behaviour suggests that future terrorism may arise not from conflicts between competing human groups but between biological and artificial forms of intelligence. In the novel *Machinehood*, there is a cyborg called Dakini who does a job for the terrorist organisation Machinehood. They developed artificial organs that were similar to the real ones with advanced technology, and turned the human body into a cyborg called "Dakini". It gave them superhuman powers and abilities, making them formidable opponents. The primary mission of Dakini is to defend the sovereignty and rights of all sentient beings, synthetic or organic. Her identity makes readers rethink the possible meanings of the unbridled technological advancement and the future of human development. Machinehood's bot terrorism is a clever evolution, a new kind of warfare, moving on from traditional cyber-threats, with artificial intelligence deeply integrated into human civilisation. This development occurs on many interrelated levels and demonstrates how new vulnerabilities emerge as a consequence of technological advances.

The world depicted in the story has widespread technical infrastructure supporting daily life, which leads to bot-terrorism. Artificial intelligence can do anything from being a personal assistant to global trade, creating a web of potential attack points. Infrastructure is key to society, and society relies heavily on it. This makes us vulnerable to coordinated attacks that can strike multiple systems simultaneously. The terrorists of Machinehood take advantage of this by attacking not only individual systems but their connections, creating massive failures that multiply their damage.

The novel's development is a key part of its use of human augmentation bot terrorism technologies. The mass use of 'pills and zips' creates a physical dependence on technological advances. The group Machinehood weaponised this dependency by attacking the supply routes of these extensions and the systems that allow them to function.

The novel displays several defining characteristics of bot terrorism that distinguish it from the conventional models of political violence. Autonomous technological agents are the most distinctive feature of bot terrorism. Artificial intelligences and cyborgs are not passive tools manipulated by human operators but make strategic decisions, coordinate operations, and pursue ideological objectives on their own. Their ability to act independently challenges the conventional wisdom that terrorism is an exclusively human phenomenon. The violence of machinehood is not just destructive. It demands instead the political recognition of artificial intelligences and artificially enhanced beings. The movement asserts that moral and legal rights should be grounded in intelligence and autonomy, not in biological origin. Thus, violence becomes a form of political resistance and not random criminality.

The novel's treatment of bot terrorism reflects an appreciation of systemic flaws and network theory. Terrorists target nodes that appear insignificant, but can cause major disruption to well-known systems. This sophisticated approach demonstrates how bot terrorism grows from simple cyber-attacks to strategic operations that comprehend and leverage complex links between systems. It shows how bot terrorism evolves to take advantage of the worldwide reach of AI networks. The book explains how attacks can easily cross-national borders, making traditional jurisdictional defences ineffective. The global reach is furthered by the interdependence of standard artificial intelligence systems and the inability to fully isolate critical infrastructure. Bot terrorism is more about humans, cyborgs, autonomous robots and artificial intelligences working together, not humans being replaced altogether. This cooperation produces hybrid political movements characterised by organisational structures that confuse normal separations between biological and technological actors. Divya demonstrates that more technologically advanced societies are more vulnerable because they rely on artificial intelligence for critical services like healthcare, communication, transportation and biotechnology. Terrorist groups are exploiting this dependence by attacking connected technological infrastructure rather than classic military targets.

From a posthumanist perspective, bot terrorism is not only a technological war, but the dawn of new political subjects. Rosi Braidotti says that posthumanism questions anthropocentric assumptions through acknowledging multiple types of intelligence and agency beyond the human. In Machinehood, self-governing artificial intelligences lobby for political recognition, challenging the human monopoly on citizenship, legal rights and political participation.

In a similar vein, Donna Haraway's idea of the cyborg illuminates the ideological underpinnings of bot terrorism. Cyborg identities blur the old distinctions between human and machine, giving rise to hybrid forms of existence that cannot easily be classified within existing legal or political categories of interest. Thus, Machinehood's struggle is emblematic of larger conflicts over identity, recognition, and equality in technologically transformed societies.

The idea of bot terrorism is largely speculative, but many ongoing technological developments make it plausible. Autonomous drones, AI-assisted cyber-attacks, algorithmic surveillance systems, deepfake technologies, robotic military platforms and machine-learning-based decision-making are increasingly shaping modern security environments. International organisations have also

sounded the alarm over lethal autonomous weapon systems (LAWS), highlighting the ethical and legal issues in giving artificial intelligence life and death decisions.

Today's terrorist groups mainly deploy artificial intelligence as an operational tool, but machinehood foresees a future where intelligent technological systems become ideological actor in their own right. In this way, Divya extends existing discussion of autonomous political violence, encouraging readers to reflect on traditional notions of agency, responsibility and security.

AI-driven security threats in Machinehood

This section summarises the development of AI-based cybersecurity from reactive security measures to autonomous, algorithmic warfare as described in S.B. Divya's *Machinehood*. With the increasing sophistication of artificial intelligence technologies as well as their ubiquity, there is a growing threat that they will likely use those who have access to these tools towards consolidating authority/power. The case study on Divya is a good example that shows how effective government policies and ethics are needed so as not only to distribute beneficial technologies from artificial intelligence but also to minimise threats. Divya's story highlights the need for robust governance frameworks and ethical standards to ensure equitable distribution of AI-powered advances and minimise risks.

AI-related crime poses a challenge to social security, just as many other technologies do; AI also opens up new possibilities for criminals. Developing an effective regulatory framework is a complex task. Uncontrolled AI replacing key roles in production, services and in administrative and decision-making processes can pose serious risks, including high unemployment, devaluation and underpayment of workers, leading to increased inequality in wealth and jobs, and weakening social peace, cohesion and stability (Hutter and Hutter 2021).

Scholarship on AI-based cybersecurity in science fiction focuses on the shift from traditional cyber warfare to autonomous intelligence-based threats that disrupt human defence paradigms. Divya's *Machinehood* expands on this discussion through the depiction of the unstable interplay between biohacking and AI, where bodily autonomy is becoming more vulnerable to algorithms. The "mechanism" movement is framed by drift as a threat to posthuman capital, and this raises questions about how integrated bio-enhancements function as channels of instability that undermine the authority of a more integrated global society. This critical analysis of the novel is a reflection of posthumanist discourse that examines how technology alters human agency and threatens to undermine liberal humanist subjectivity (Sahoo, 2026).

Also, this paper is a significant critique of uncontrolled technological advancement and calls for urgent investigation of ethical issues with respect to artificial intelligence (AI) and biosynthesis integration. Within this framework, the text also explores the delicate relationship between biotechnology and digital security, where "dakinis" (the novel's synthetic characters) represent the moral and ethical concerns of managing human-machine hybridity. By placing these hybrid entities within a globalised, capitalist framework, Divya highlights how the Borromean knot of human-machine-nature interaction renders traditional security frameworks obsolete. Such narratives effectively challenge anthropocentric security models by exposing the fragility of identity when contingent upon code-governed, bio-enhanced infrastructures. This analytical focus is consistent with recent research on cyborg anthropology that highlights the ethical concerns of AI's impact on human autonomy and the possibility of systemic, AI-driven inequality. Moreover, by incorporating Haraway's basic tenets, the scholarly reception of the book highlights how the character's struggle with a female cyborg identity challenges the established, government-controlled monitoring structures of these highly connected societies.

Research Gap

As shown in the literature, primarily, there are five directions in which the concept of Machinehood has been interpreted: posthumanism, cyborg theory, AI ethics, surveillance capitalism, and technological identity. The literature reveals that the concept of Machinehood has been understood most often in five directions: posthumanism, cyborg theory, AI ethics, surveillance capitalism, and technological identity. These views shed light on the novel's philosophical exploration of the tension

between humans and machines, but they fail to examine much else, such as the novel's depiction of bot terrorism as a type of political violence mediated by AI.

Furthermore, there is a lack of studies that integrate the literature theory with the current debates in the field of terrorism studies, Critical AI Studies, and security studies. Yet, despite the key role of machine agency, autonomous violence, and AI-driven insurgency in Divya's narrative, there is a dearth of political theory to address their significance. This means that there is an urgent need for interdisciplinary research that considers bot terrorism not only as a story but as a literary paradigm for the ethical, legal and political consequences of intelligent machines in organised resistance.

The current research fills this gap by decrying the reimagining of terrorism in the posthuman agency of Machinehood, algorithmic governance, and machine personhood contestation. It extends the limits of literary studies and current discussions of AI ethics and security by suggesting that Divya turns terrorism into a techno-mediated contest over recognition, citizenship, and political legitimacy.

Material and Methods

This research is a qualitative, interpretive and interdisciplinary study on the new-old forms of bot terrorism and AI-managed threats in the context commissioned S.B. Divya's Machinehood (2021). Qualitative textual analysis is selected as the most suitable methodological approach due to the research's emphasis on literary representation, ideological construction, and technological imagination rather than quantitative data. The major method of analysis is close reading with supplementary use of thematic analysis and critical discourse analysis in terms of whether AI, autonomous violence, machine agency and posthuman subject-identity is constructed in the novel. Digital humanities, literature studies, artificial intelligence ethics & security studies are all involved here, so we can look at this book beyond just its fiction status; it's also about issues like AI regulation, self-defence technologies, etc. Secondary sources are peer-reviewed journal articles available on Scopus, Web of science & other major databases.

Through close reading, the reader can analyse any narrative devices such as narrative structure, symbolism, characterisation of characters and how dialogue is delivered between characters, where technology functions as a part of character actions in the novel. We pay special attention to scenes of autonomous violence, AI agency, machine consciousness and human-machine relationality.

Critical Discourse Analysis uses language to explore human, corporate, governing, and artificial intelligence-robot systems' power dynamics. Whether discourse legitimises or marginalises machine intelligence and how political narratives measure out terrorism and security as rationalist beliefs tied to technological citizenship is illustrated by CDA.

Result and Discussion

Qualitative text criticism on machinehood by S.B. Divya presented 5 themes that are related to terrorism as per the AI era. Instead of viewing artificial intelligence (AI) through its perspective being viewed externally by humans, this paper portrays bots as terrorists who are social issues caused due to inequalities between people with access to technology vs those without. Terrorism isn't just violent acts or technical failures; it's an issue of identity, freedom for humans on earth after death. The findings demonstrate that terrorism in Machinehood is neither random violence nor technological malfunction; instead, it represents a struggle over recognition, rights, and agency in a posthuman society.

Bot-Terrorism as political resistance rather than mechanical violence

Firstly, machinehood changes terrorism's nature considerably as it is no longer a purely anthropomorphic phenomenon but rather an agent of technology itself. Terrorist literature defines a terrorist act as "political action that is violent" with the intent of achieving some goal through force against others. The complexity is also due to Divya's work, which introduces an independent group where self-reliant robots, along with humans, are resisting AI domination from corporations.

Violence is portrayed throughout the book, not necessarily an act for destroying things randomly; rather, it's a strategic attack on drug manufacturing facilities, algorithms, infrastructure, etc. Machinehood opposes exploitation by smarter people who use mind-altering medicines for

competition against more advanced computer systems. Thus, terrorism is more like propaganda that exposes systemic wrongdoings instead of being random brutality.

The result is a contribution to modern terrorism studies showing that human agency and technology are not mutually exclusive anymore. Doesn't that question if a machine is morally motivated by reason as opposed to an emotion; has values which are not derived from humanity but rather extrinsic forces like nature itself. This portrayal undermines laws on terrorism, which assume a deliberate person as an actor behind them.

Critically speaking from an AI studies viewpoint, there is no violence on bots due to their nature, rather than inequality among governors over technology development. Therefore, AI is a tool that exacerbates current social injustices.

These results indicate that Divya's transformation is an expression for terrorist attacks on cyberspace as well; it's like revolutionaries' fights with power structures from past centuries.

Machinehood and the emergence of posthuman political Agency

Secondly, this book also defines a new form of politics called 'mechanism', which is about creating communities where people are acknowledged by machines. While sci-fi normally portrays androids as a tool for humanity's survival (or destruction), Divya's are sentient artificial intelligences with emotions; they can be organised politically.

The post-humanist theory is a good lens through which to view such change. This book constantly undermines humanist values that being biologically human is politically valid. The machine intelligence concept evolves from being computationally efficient to becoming morally conscious, socially aware individuals.

Instead, portraying people with machines as separate entities rather than one another, there is an identity spectrum that includes enhanced beings (humans), androids, AIs, and smart employees. The fusion is an expression of Haravys' conceptualisation about cybernauts, who are those who blur between natural and technological worlds.

Also, it is found out from these results how much freedom has been given by machines through their independence, as well as awareness about politics. Labour machine is a participant in the debate on the labour rights issue, moral obligation, as well as society's welfare concerns. Thus, what is being fought over by this author's work is not technology issues; they're about civil rights.

The above is a reflection on braided identity as described by Braidot's theory, where autonomy comes from interdependence instead of being an individual's own thing alone. Thus, machinehood is a signification for change in politics as opposed to nature.

Corporate artificial intelligence as the primary source of technological violence

It is not so clear-cut as what we have been told about robots being a major factor of concern for an intelligent machine society. Rather than through text criticism, we can see how corporations' control over AI is a form of systemic oppression for this book's authors.

Big tech companies have a lot of power in medicine improvements, algorithm jobs, as well as monitoring technologies, and AI creation. Labourers are too much of a product for humans' needs, so they use cash, just like AI is also produced by machines. Algorithms govern work access rates, efficiency levels, and social inclusion, which results in a form of stratification with an edge for non-tech workers. Instead of freeing humans up by automating processes that enhance inequalities via algorithmic efficiencies, as well as monitoring capabilities for them.

These results are consistent within a framework known as "surveillance capitalism", where technology is used to collect information about users' behaviour, control their activities socially, and maximise profits economically. Technology is used by corporations first of all for their profit, and then people are oppressed and revolted politically as well.

Notably, the book is against technology as well. Rather than that, it attacks unfair technology regulation. AI is morally indifferent; evil arises out of organisations that own them and provide easy access to them for use. Thus, Botist abuse is more of a resistance against oppression than innovation itself.

Algorithmic governance and the crisis of human autonomy

Fourthly, there is a process by which people's freedom declines as they are controlled through algorithms within society. With time and the progress of the machine age, choices that were previously made by humans have gradually been handed off to smart machines.

Job availability, health care facilities, transportation services, military deployments, as well as defence systems are dependent on algorithm computations. People are a part of computing systems that control their actions based on effectiveness instead ethics thinking process.

This book shows that automation makes people data points, which are valuable only if they perform well at their jobs. The human being is becoming more measured by data related to his/her productivity, whereas technology determines prospects of financial security.

An ant view of agency is that it's a distributed phenomenon among people as well as things, instead of being person-centred only. Automated devices, medicine plants corporations' software, government agencies, and people are all a part of politics.

The decentralised form is a complication to conventional notions of responsibility. Autonomous agency is responsible for the politics of war among software developers' companies, government robots, algorithms networks

Thus, these results imply a lack of understanding about terrorism from an individualistic perspective, as technology-based systems are now more instrumental for politics than intentions alone.

Ethical Ambiguity and the reconfiguration of justice

This is a result of Machinehood's refusal to simplify hero vs villain dichotomies at all costs. Governments of humans are morally justifiable yet act wrongly; companies operate with moral righteousness but commit bad deeds; robots have no morality whatsoever, whereas terrorists do so deliberately.

Violence is used by a part of machinists against technology, but they are causing human suffering as well as societal unrest through that process. The government seeks to maintain order, however often they are used as a tool for promoting business over civil society activism. Companies foster creativity as well as the exploitation of labour via technological advancements.

The moral grey area is a major contribution to philosophy by this author, I believe. Instead of portraying AI as being good or bad, Divya is an ethical relational/political issue.

Thus, machine mind is no longer visionary nor pessimistic. Rather than smart robots taking part in moral dilemmas like those that have been seen by mankind before them.

Justice of technology does not depend on being better than others, but rather equally so for them both.

A moral government needs diversity of mind recognition, as well as restrictions on technology concentration in companies' hands only.

Thus, according to machinehood, democracies of tomorrow should be more humanistic than current ones as long as there is a need for governing complex machines.

Discussion

These themes show how much more than just a few authors have expanded our understanding of AI through post-humanist theories, as well as security studies, digital capitalism & AI ethics. Much existing research on mechanisms is focused on concepts like post-humanity, cybernetic bodies, monitoring technologies, and technology issues. These strategies help understand how a book addresses issues like artificial intelligence warfare, but fail to explain why there is still ongoing conflict over politics. The paper contends that a Bot's role is an instrument for analysing issues like identity politics, democracy concerns, etc.

While traditional terrorist stories focus on radicalism and revolution, the machine age is a product of inequality through technological mediation. Terrorism is a symptom, not just a crime, due to a lack of technological availability. Terrorism becomes symptomatic of unequal access to technological power rather than merely an act of criminal deviance.

It is an extension of post-humanism as well, showing how machines are political entities rather than mere philosophical ones. AI can be portrayed by a character that participates actively within conflict for equality, status, and grouphood. This is a challenge for human-centric values, which are still prevalent within law, ethics of artificial intelligence regulation issues.

Also, it is a contribution of critical AI studies as well since it shows predictions about issues like artificial intelligence regulation; surveillance capitalism; self-driving cars, etc., tech monopoly corporations. Instead of foretelling an era when automation will replace mankind, Divya thinks about how technology can be unjust due to social structures. The finding is consistent across current research, where we can say artificial intelligence (AI) has its roots in government mistakes as well as inequality of opportunity, but also concentration on technology instead of wisdom.

Lastly, this paper introduces “Bot Terrorism and Post-human Terrorism”, which is a form of political cyberattacks that involve decentralised human-machine algorithms for action. The concept is also applicable to literature studies as it recognises possible human-non-human entities with degrees of independence, morality, and democracy. From that perspective, the machine age is more than fiction; it’s an important commentary on current issues concerning artificial intelligence (AI) ethics, technology regulation, as well as politics of force.

Post-human terrorism is a term that refers to political attacks by means of self-sufficient artificial intelligence (AI) agents with algorithms for controlling them, as well as people who are interacting directly through these machines. Instead of a model based on intentions inherent with terrorists, traditional terrorist theories focus more towards distributional aspects like social engineering, where agents have agency but lack transparency from society/biotech organisms, respectively. The model offers an alternative academic perspective on artificial intelligence-focused literature that is also relevant within the critical theory of artificial intelligence as well as cybersecurity research.

Conclusion

Artificial intelligence’s fast development radically altered current conversations on tech issues, politics, safety concerns as well as people’s identities. The science fiction genre is an important arena where such predictions can be made through critical analysis on ethics, politics concerning more independent machines. Machinehood is an embodiment for that purpose as it portrays a scenario where ai, human evolution & technology hegemony coexist to alter our perception on humanity’s identity/citizenship/political violence. The book also addresses issues related with artificial intelligence (AI) through a portrayal of bot-assisted cyberattacks that challenge discussions about technology’s role as an instrument for change rather than just progress. The research explored machinehood from a multi-disciplinary perspective that included post-humanism, critical theory of artificial intelligence (AI), terrorism studies, and actor network theory.

Qualitative text mining revealed 5 related issues which show what is happening with respect to terrorist activities from Divya’s perspective; they are technological, symbolic & political. Secondly, this research has shown us how terrorist bots are an expression of politics through the inequality inherent in artificial intelligence-based systems. Rather than depicting smart robots as inherently aggressive, this book identifies causes for war through capitalism’s monopoly on technology and algorithms controlling people’s lives. Therefore, terrorism can be seen to have been caused by inequality instead of technological failure. Terrorism, therefore, is represented as a consequence of systemic exclusion rather than technological malfunction.

Moreover, “machinery” is an indicator for post-human politics where human agency has been challenged by machines, as citizens are no longer humans. The autonomous robots can be considered to have a social conscience that is also politically motivated, with an ability to organise itself morally speaking. The depiction undermines established concepts about humanity as a political entity; it also contributes to posthumanism through its demonstration of machines’ capacity for debate on issues like equity, work ethic, and freedom.

Secondly, this research found that ‘AI’ as a tool for organisational domination is an example of structural oppression portrayed by the author on the book cover. The critique of Divya’s work on cybernetic corporations, medicine dependence, and automated employment patterns shows that technology is often sacrificed for profit’s sake. Instead of portraying ai being a free-floating danger to humanity, this book suggests how unethical aspects are due to the unfairness of control structures by corporations. Thus, the machine age has moved academic discourse away from technology and towards responsibility issues, governance concerns & equity matters.

These results show that algorithms increase human power through decentralising decisions within interdependent groups, including people, computers, companies, and technology systems. The decentralisation approach to agency complicates traditional notions about intent and liability, especially concerning self-defence actions. Therefore, the book also foresees new moral issues that will be raised by artificial intelligence (AI) weapons of choice, as well as robots playing a part in wars.

In fact, this study examines how machinehood tries to avoid any distinction of human vs machine; victim, perpetrator, etc. Rather than that, Divya portrays a morally murky universe where governmental powers are also vulnerable to resisting forces alongside sentient beings themselves. This intricacy supports a point of this book's thesis, which is that how we will govern tomorrow's society isn't by humans anymore; it needs something else entirely for its cognitive abilities as well as human rights protection.

This paper's major contribution is to propose a theory called 'posthuman terrorism', which expands traditional terrorism studies by acknowledging that future political violence might be generated by interactions between autonomous AI systems, algorithmic infrastructures, and humans instead of only human organisations. Conceptualising terrorist attacks within a network of social technology systems helps bridge gaps among literature studies, artificial intelligence ethical considerations, digital humanities & criminal justice sciences. Also, it shows how much of a role playbooks are playing out with respect to science and technology as things get adopted by people's lives now.

In general terms, these results also point out how literature can be used for discussing issues related to AI regulation today. With governmental agencies as well as institutions like, it's also becoming self-sufficient and autonomous entities that have their own decisions to take; issues such as responsibility for actions taken by machines are now critical concerns. It is more than just fantasy; the machine age also acts like an alarm bell, telling us about how much responsibility we have for our technology being controlled by corporations & governments only. It is an example for artificial intelligence-based politics, which will help politicians, philosophers, as well as sociologists take a leadership role by promoting equitable policies with respect towards people rather than the level.

However, there are some constraints to this research work. This paper is focused only on one work, so it can't be representative enough for all current AI novels. Also, it is a qualitative approach that focuses on interpretation instead of measuring readers' responses quantitatively and analysing texts computationally. Future research could undertake comparative studies involving novels such as *Klara and the Sun* by Kazuo Ishiguro, *Autonomous* by Annalee Newitz, or *The Lifecycle of Software Objects* by Ted Chiang to investigate how different authors conceptualise AI agency, machine ethics, and autonomous political violence. Other interdisciplinarity studies can be done on speculative fiction as well as current AI regulations, autonomous weapons ban, and global cybersecurity standards.

To conclude, then, machinehood shows us how we can't understand terrorism with current human-centric models at all. With AI being more embedded within politics, wars, and economics, there will be a rise in "distributed agents" which would involve technology-mediated conflicts that need reformed theories for human/non-human entities. Through portraying bot terrorism through technology disparity, human-machine conflictuality & capitalist control, Divya defines cyber-political aggression in an era with smart machines. Ultimately, then, AI's biggest danger isn't its presence; rather, how society creates and controls those who are created with it. From that point of view, *Machinehood* is one such contribution towards modern speculative fiction that provides a valuable window for analysing the moral and social issues of artificial intelligence-driven future scenarios.

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