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Decolonizing Algorithms: Analyzing the Role of Artificial Intelligence in Shaping Postcolonial Identities and Resistance

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ABSTRACT

One important aspect of scholarship that interrogates dominant understandings of power, of identity, and of technology is the combination of artificial intelligence (AI) and postcolonial studies. While AI systems are sometimes viewed as neutral tools, they are, in fact, biased implementations of the ideologies of the designers, as well as of the historic logics of colonialism and globalization. This work examines the ways in which AI may drive the contemporary cultural and sociopolitical constitutions of colonialism. Through the study of postcolonial contexts, the use of AI examines how technology may perpetuate hegemonic systems or enable the decolonization of dominant systems by providing tools for self-determination and proportional representation.

Recent works by authors such as Ruha Benjamin, “Race After Technology” (2019) and Safiya Umoja Noble, “Algorithms of Oppression” (2018) examine the intersections of AI with colonial, gender and racial relations, demonstrating the necessity of incorporating a broader set of perspectives for technological progress. These works emphasize the intricacies of algorithmic bias and the enduring necessity of moral accountability in addressing injustices of the past. Benjamin advocates for a postcolonial approach to AI, arguing that technology must be a means of social oppression and outlining how such a vision can enable us to understand social relations of power, resistance and contestation in our highly digitized world.

Keywords: Artificial Intelligence, Colonial Narratives, Supremacy, Post Colonialism, Power, Technology

Introduction

AI, although marked for being unruly on the one hand, and innovative on the other, carries the traces of history, society and politics on its back. The concept of decoloniality for algorithms points towards the question of how AI may aid in furthering colonialist or lessen colonialist themes concerning race, sex as well as postcolonial personality characteristics. The authors like Safiya Umoja Noble in *Algorithms of Oppression* (2018) and Ruha Benjamin in *Race After Technology* (2019) have pointed down to the ways in which such tools are not at all neutral but are rather firmly located within the power relations matrix. Their work just underlines the importance of rethinking the relationship between technology and social injustice, and it provides information about



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how AI can become a tool for both postcolonial and prejudiced practices imitation and controversy.

Noble's *Algorithms of Oppression* examines how rankings, a basic type of search AI, insist on systems of prejudice that imitate racism and sexism. This paper will show how Noble proves that algorithms support Eurocentric approaches and biases along with dominance by males at the expense of minorities of color and women. For instance, search results concerning terms such as Black women, have previously associated stereotypical accompanying narratives, emphasizing overdetail Action ideals of reduced identities. Such outcomes show how power relations inherent in the colonial matrices of power form within or are manifested by the seemingly impartial AI systems. In her work Noble also speaks about the problem of algorithmized design, and how it is necessary to begin the process of decolonialization of such bias, to develop a just technology and perspective.

Similarly, Ruha Benjamin's *Race After Technology* looks at how racism is hidden in technology infrastructure and practices claiming neutrality. In our conversation, Benjamin discusses the emergence of the 'New Jim Code' where what seems like liberalism through technology impairs racism. Benjamin's discussion of machine learning controlling algorithms that target black and brown people or facial recognition technology that misidentifies persons of color highlights that AI restates coloniality. She is promoting a framework of resistance to increase media cruciality of the socio-political context, which creates such technologies, and to boost the presence of those who are impacted the most by algorithmic unfairness.

While race is an easily recognizable axis where colonialism is entangled with AI, the phenomena's connection to gender and other axes of identity is not so apparent. For example, Siri or Alexa are digital assistant services and they are mostly provided with a female voice which socially raising the submissive role of women. These representations are in the colonial and patriarchal paradigms that have had a tendency of domination of women's power. Further, it questions how AI as a platform constructs postcolonial identities globally. The technologies of postcolonial societies originating in the western societies are realized in the third world as a reflection of postcolonial dependency on the technology imported from the western world, leading to cultural imperialism. Such practices resemble colonialism's informed by exploitation and where value and assets moved outward in a continuous loop and remain rooted structures.

The task of decoloniality therefore resides in understanding AI as a place where existing power relations are reproduced or transformed. Incorporation of the different viewpoints at each stage of development of AI solutions enables the concept for AI technologies that do not mirror the present society but also offer positive change for justice. When confronting the concepts developed by scholars as Noble and Benjamin it is possible to presuppose an AI that does not have its roots in colonialist practices and does not replicate their tendencies; an AI that reflects the values and opinions of those Discriminated groups and allows them to regain control over the ways they define themselves and their further evolution.

Literature Review

One of the important research topics is how postcolonial identities are constructed and whether AI supports or constrains subaltern voices' informal agency. Artificial Intelligence (AI) has increased academic concerns regarding cultural, social and political influences. The critical analysis of this literature review focuses on decolonizing



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algorithms from the published works of Safiya Umoja Noble *Algorithms of Oppression* (2018) and *Race After Technology* (2019) by Ruha Benjamin. This review positions the possibilities identified in various narratives to expose the critical biases praise in AI and their colonial, racial, and gendered marks.

Similarly, in *Algorithms of Oppression* (2018), Noble examines how techniques of oppression work in commercial search engines particularly by Google. The main claim that Noble develops throughout the book is that algorithms are not impartial but are made in a specific social, economic, and political context and through her exploration of the search engine results, she is able to show how algorithms restate stereotype, especially of Black women. For example, Black girls found that previous searches of the terms related to them produced results that were overwhelmingly sexual in nature which was likely fueled by software and cultural racism.

Identity formation and sociopolitical processes are increasingly facilitated by algorithmic systems and artificial intelligence (AI). Unless they are critically redesigned, these institutions frequently continue and uphold colonial structures in Postcolonial situations

Noble's work of analysing the biases of search engines has been welcomed for showing how the coding of such technological systems supports racism and sexism. As a reviewer, Helen Kara, writing from the London School of Economics, notes that Noble establishes and proves how search continues to be no neutral and only mirrors societal bias. Kara pointed out that in her reading of Noble's work, we have seen how search engines have shaped our concepts and interactions. Therefore, there must be enhanced understanding of these algorithms' biases (Kara, 2022).

Benjamin (2023) also investigates how AI systems use apparently neutral data-driven procedures to embed sociocultural biases—in particular, whiteness—as normative. She dismisses the idea of algorithmic neutrality with instances like racial misclassification by face recognition software and biased beauty displays. Her research demonstrates how Western-centric imagery is routinely used by technologies such as OpenAI's DALL·E 2, which spreads epistemic colonialism and undermines a variety of cultural manifestations.

Mohamed, Png, and Isaac (2020) propose viewing AI development through the lens of “sociotechnical foresight”, promoting for the use of decolonial philosophy to challenge dominant inclinations in the field They make a case for recasting notions of resistance and diversity not as values at the surface but organizational technology to disrupt homogenizing systems. At its heart is the concept of “reverse tutelage,” upending dominant technocratic approaches to AI ethics and governance by privileging knowledge and experience from communities historically under colonial oppression.

Moreover, we have found in localized studies that models generative AI often misrepresent Cultural Identity. Historic colonial narratives within the training data are embedded and re-surface in AI-generated imagery and language (Western perspective, objectifying gaze) and how they look at South Asian civilisations (Qadri et al., 2023).

One other sector expected to continue cultural imperialism includes education. In their work, Nyaaba, Wright, and Choi (2024) assert that disparity in access aggravates digital divides, while educational AI technologies continue to reinforce the marginalization of Indigenous knowledge systems and local languages. To shift generative AI out of neocolonial control, they propose interventions such as fair frameworks, community-driven prompting techniques, and liberal design principles.



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Mollema (2024) bases his rebuttal to this criticism on situating AI colonization in politics, environment, and epistemology. He is in favor of dissolving the conceptual and provincial walls that Western AI systems have constructed, employing Mbembe's concept of "disclosure." This, he argues, would supplant sustainable, decolonial futures of technology and consolidate novel assemblages between oppressed communities.

Reading collectively, this literature review indicates that decolonizing AI needs to include rethinking those who craft technology narratives, data, and development rather than addressing technical prejudice. Encouraging epistemic diversity, upscaling marginalized voices, and constructing community-driven structures that counter inherited colonial form are all key mechanisms of postcolonial resistance through AI.

Likewise, Democratic Audit (Research Foundation in England) supplies a critique that underlines Noble's account of how search engines function to advance business enterprise interests at the harm of susceptible targets. The review emphasises Noble's appeal for more public policies and awareness campaign on these concerns, stating that merely investing in technologies' diversification will not solve these root causes referring (Democratic Audit, 2019).

In addition, a conference in Antipode includes several reviews of Noble's work, which highlights how it opens the black box of algorithms that usually operate as unclear in nature. The reviewers congratulate Noble for conducting an insistent critique and for rewriting the conversational visibility of search engines as purely informational instruments (Antipode online, 2019).

From the earlier, one gets an understanding as to why authors who analyze Noble's and Benjamin's works especially emphasize the need to understand the political economy of technologies. One question is how the technologies of AI by Western countries are shipped across the international boundary. As Mohamed, Png, and Isaac (2020) pointed out these technologies do not capture the cultural and socio-political realities of countries in the Global South. This technological imperialism is just like what oil companies do in the third world countries today; they take all the oil they want without considering the nation's demands and desires. It is for these reasons that scholars call for the various groups to be involved in the design and deployment of AI systems.

Research Objectives

Investigate how artificial intelligence systems continue, challenge and transform colonial power dynamics and narratives in shaping cultural, social and political identities.

Critically analyze the representation of postcolonial identities within AI technologies, focusing on the biases and ideologies programmed in datasets, algorithms and their applications.

Research Questions

In what ways do AI designs, usage and performance reproduce colonialism?

How can postcolonial communities reclaim and redefine their identities in the context of neocolonial digital relations?

Theoretical Framework

Focusing largely on the effects of colonialism and imperialism in so far as the phenomena of decolonization after colonialism, post colonialism as an academic discipline analyses the impacts of colonialism Post colonialism is an important theoretical area focusing on the colonial and imperialistic influence and their continued effects on societies and



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cultures that were colonized and dominated. It does not only capture the past about colonization and the de-colonialized countries' post-colonial history but also how these histories persist in the current world.

Postcolonial effects are normally seen in social, political, cultural and identity formations even after a long time the colonists had given up power. South Asia including India, Pakistan, Bangladesh, Sri Land and Nepal is an excellent example illustrating these dynamics. Because of its British colonialization, the acknowledges have formed a complexity of identification that rises from the indigenous people's fight with the imposed previous Western value systems.

Whereas through the first twenty years of the twenty-first century, new technology, specifically digital and AI technology raised new and more intricate dynamics to postcolonial studies. Incorporation of technology in society radically changes formation, representation or even battle for the identities in marginalized societies. The Internet is an excellent equalizer in that power and control in the sharing of information have shifted to the borders of postcolonial spaces. For example, using social media, people and groups of people can express their stories, negating colonial removals, official histories and hegemonic popular culture that has historically marginalized them. These technologies facilitated social platforms, allowed subverted communities to reclaim their identities, which was not possible before, and produced a new kind of hybrid global culture.

However, technology is not only a tool of signification; it is also a weapon against the neocolonial, which may occur in a global environment. Employing the MI, South Asian visual, auditory and performing artists challenge cultural imperialism inherent in globalization, narrate and revise histories in conversation with global public spheres. Such a form of technological activation can result in a postcolonial activism that cut across geographical borders but is connected due to a common struggle. For instance, movements, social justice and environmental concerns, political accountability, they get a voice in the technological space, thereby, there is global solidarity of the oppressed groups.

On the contrary, post colonialism is not without conflict with technological advancement. It is necessary to recognize five fundamental dilemmas of critical theories and practices. Technology wise, social inequalities persist and people with less access to technology remain a concern in the future. Even those people living in rural regions or small cities often cannot obtain proper internet connection and relevant digital devices and so stay excluded and marginalized. Also, AI gives rise to the following ethical issues; one, AI enhances research capability trespassing over data privacy; two, AI reflects prejudice disappointing the current societal disparity. Therefore, algorithmic content recommendation modes can replicate stereotypes for themselves, destroy identities, and provide little space to the failed narratives but unwittingly replicate the cultural imperialism enacted by the colonizers.

Consequently, there are possibilities and pitfalls for the identity formation process in the case of post-colonial technology building in marginal world societies. Embodiment of digital platforms and AI technology is reshaping the culture and simultaneously provides a site of passive resistance upon which the battles of power are played out. To enjoy this interface is at the core of rethinking identity politicking in postcolonial nations today and invokes hegemonic practice to be successful at bringing information technology to all. A new research methodology, therefore, to study postcolonial trajectories is needed, which can uncover how the terrain of the new technological transformation is in the



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process of rewriting postcolonial futures and, in turn, the dynamics of individual and collective identities.

Technology and Its Role in Shaping Postcolonial Identities

Virtual technology is an exemplary sphere in which subject-identities are performed, negotiated and remade. While colonial society had used physical-material and an administrative technology such as railways, telegraphs, and censuses to exercise control and to make colonial hegemony, the post-modern contemporary society offers a new stage of contestation. Social media, artificial intelligence and other data technologies are not only postcolonial/colonial but also decolonial.

Digitization of Decent Work and Self Representation

Web 2.0 technologies have made South Asians accessible in order to speak out and represent a worldwide audience. For example, through the use of tools like Twitter, Instagram, YouTube, individuals and communities who are oppressed tend to raise their issues, defy stereotypes, or reclaim their stories. Activism fearlessly indicates how means for change are being articulated through movements like Dalit Lives Matter or movements toward LGBTQ+ rights in Asia as implemented in media spaces. But the algorithms that underpin such platforms simply echo the biased worldview of their creators, most of whom are from Global North. These biases can be reflected within the content self-control policies, search and recommendation system that present less than positive representation or complete lack of other cultures and concerns.

Cultural Prejudice and AI

Considering the nature of AI technologies like face recognition, NLP, and predictive analytics we can infer their influence on South Asian identity formation. The majority of the models are trained in datasets which are predominantly western-value-oriented and hence are filled with a lack of or even the existence of other cultural features and languages. For example, facial recognition is not so wonderful when applied to the South Asian face or African or Chinese, showing the erasure of that region in technology.

In the context of NLP, the AI driving chatbots and translating services are often used or challenged by the fact that there are more than thousand languages and dialects in the world.

Such exclusion can preserve power relations and Bernardo assures that even a half-baked way of speaking harmless-sounding languages like Hindi or English dominates over regional or indigenous languages and marginalizes the minorities.

Data Colonialism and Observation

This is the case of data colonialism, which defines the extraction and capitalization of data originating from the Global South by technology companies in the Global North as relevant to South Asia. A few of the countries within the region serve as a host to various big data deriving from social media, e-commerce, and biometric systems. For example, Aadhaar project in India, one of the largest biometric identification projects in the world, poses important question such as privacy, surveillance and technology and its relationship with citizenship and identity.



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Endurance with Renovation

Despite many challenges, there are robust instances of technology being leveraged to resist neocolonial hierarchies and claim postcolonial identity. Popular movements and local businesspeople are leveraging AI and digital technology to resist gender and caste discrimination as well as environmental degradation. Examples such as those of platforms monitoring and reporting gender and caste violence or services encouraging and supporting indigenous arts and crafts demonstrate how technology can empower marginalized voices and facilitate cultural preservation.

These initiatives to publish data sets in local languages and develop AI systems tailored to local contexts are conscious attempts at decolonizing technology. They undermine the globalized modes of technology as dominant forms of representation and create room for more plural, culturally contextual forms of representation.

Intersections of Technology and Postcolonial Theory

The chosen academic papers expose ways in which the interfaces of postcolonialism and technology assist in the comprehension of the power dynamics of the post digital era. From the English facility and authority perspective, the representation, agency and hybridity have been comprehended by postcolonial scholars like Edward Said, Gayatri Chakravorty Spivak and Homi K. Bhabha. The concepts may all be applied while investigating digital technologies too.

Representation

Narratives which have roots in algorithms along with the themes to preserve colonialism's inheritance of supremacy and concept of Otherness persist in the digital age with the same thoughts as were induced by the White man. Investigating such narratives through postcolonial lens demonstrates how technology is also reclaiming colonial legacies.

Agency

While colonialism's main aim was to strip the natives of their agency, technology is a mechanism that returns the agency. New media technologies allow people to engage actively with international audiences, overthrow expectancies, and Claim their personal self-positions.

Hybridity

The exploration of the synthesis of cultural imperialism and local populations' creative responses in postcolonial settings makes global digital societies even more intriguing. A notable characteristic of consumption of technology by Marginal societies is the integration of modern and traditional, local and global.

Findings and Discussions

AI, Gender and Intersectionality

AI combined with gender complicates the need for a decolonial perspective to be adopted even more. There are so many ways that gender biases appear in AI, for an instance, in HR systems where women are locked out; digital 'babies' like Siri and Alexa remain subservient, obviously women. Crawford and Joler (2018) 'Anatomy of an AI System': The Amazon's mechanical Turk and women around the globe work and resources are captured to build and sustain these sources of artificial intelligence.



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Intersectionality developed by Kimberlé Crenshaw in 1991 can be useful in studying the relationships shown above. Intersectionality involves consideration of the ways in which race, gender, and other identity aspects are related, and that aspect makes it easier to mount a more complex critique of AI. For instance, Buolamwini and Gebru (2018) have shown that the facial recognition algorithms generate higher error rates for Black women than for other groups. Such findings call for the need to combat multiply discriminations in AI systems.

Resistance and Alternatives

One of the most promising topics explored in the studies is the possibility for counter agency through AI. Both Noble (2018) and Benjamin (2019) call for community-centered approaches to technology that are anti-black and plains. Some of such examples include Data for Black Lives, which is a community of individuals who apply all methods of data science for black liberation, Algorithmic Justice League that is a group of scholars who bring awareness to bias in the AI.

Further, there is a requirement regarding incorporating Indigenous knowledge frameworks in the development of AI systems. For example, through the article, the authors advance a framework that builds for Indigenous AI, which includes the elements of rationality and sustainability. They all question the occidental paradigms dominating technological progress and present the counterparts for properly ethical artificial intelligence.

AI is a transformative force within contemporary societies since technology triggers change in every industry while changing cultures, politics, and societies. However, AI is not abrogating; it is a construction of human systems and hence policies AI systems in this respect may only replicate or amplify bias. The ideas of decolonizing algorithms disrupt the neutrality of artificial intelligence by joining the colonial narratives and narratives of racism and sexism.

Building upon this analysis, this paper aligns with Safiya Umoja Noble's Algorithms of Oppression (2018) and Ruha Benjamin's Race After Technology (2019) in which they address the ways that AI technologies reproduce inequalities while providing channels of subversion and reclassification for marginalized groups.

AI and Colonial Narratives

Like any technology AI systems are not built in a vacuum but are realisations of histories and socio-political realities. Noble (2018) discusses search engines and Google in particular, as colonial technologies that shape knowledge in the ways that reproduce colonial power structures. She posits that such impression exists due to inherent biases on the part of these systems towards Western, patriarchal and White points of view, while excluding Global South people and a number of more oppressed minorities. For instance, Noble showed how woman-associated keywords pointed to results containing images and descriptions sexualizing black women or using abusive language that reflects programming that 'knows' what black women are (Noble, 2018, p. 14). Noble also furthers this point by noting that these biases are not just mimic real-world prejudices to deliver a mirror image of society's discrimination, bias, and prejudice back to readers, but are normative in the sense that they actively produce these prejudices within society (Noble, 2018, p. 21).

Likewise, through entailing a new form of structural racism to advanced programming and neural networks, Benjamin (2019) coins the term 'New Jim Code'. She says that



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predictive policing models that single out Black and Brown people are today's technologies of racial punishment. These, grounded in colonial ways of thinking about domination, bring historical processes of racist profiling into the computing (Benjamin, 2019, p 45). Benjamin also links these practices to the large narratives of race picker-capitalism, in which information about stigmatized communities becomes profitable (Benjamin, 2019, p. 67).

Gender and Intersectionality in AI

The use of AI breaks gender patterns from the aspect that it continues to reflect patriarchal norms today. Female dominating voice of digital assistants like Siri and Alexa are such a typical lesson that women are supposed to be always obedient. Noble (2018) pointed out that these are not just the design quirks: these choices correspond to the general tendencies in societies where women are expected to be caretakers and providers of service (p.93). She also adds that women and minorities are not involved in designing AI and its outcome bent this way because of the lack of such beneficiaries in the designing teams.

Furthermore, the post-intersectional approaches, for example using Kimberlé Crenshaw's concept, show that racism and sexism meet in AI prejudice. Benjamin (2019) has quoted Buolamwini and Gebru (2018) who conducted particularly striking research on facial recognition software that accurately identified Black women with less accuracy than it identified white men. This shows that when a person has two or more forms of oppression they are twice deprived of their opportunity due to their multiple discrimination. Benjamin also looks at the negative aspects of these prejudices in such fields as hiring [AI] algorithms, which is a common sourcing practice that only reinforces existing workplace discrimination (Benjamin, 2019, p. 122).

The Geopolitics of Global Technology and Technological Imperialism

Due to the recent global presence of AI, issues related to technological imperialism emerge in discussions of postcolonial nations. By delivering technologies developed in the Western hemisphere to the marginalized communities, such products fade out the selves as they simply rely on technologies from the First World. Mohamed, Png, and Isaac (2020) posit that the same is like colonial structure of extractives where resources are pumped outwards while possessing structures of power.

As Noble (2018) points, the online platform has favored English, and thus Western, knowledge systems and languages. She continues her elaboration on how such a matrix silences indigenous knowledges by privileging Western data formats which efface them digitally (Noble, 2018, p. 129). Benjamin (2019), thus, points out the need to incorporate disparate epistemologies into AI to develop technologies that serve the locals (p. 167).

Opposition and Decolonial Perspective

Noble and Benjamin stand for the need to fight against algorithmic oppression. In summer 2018, Noble adds that more responsibility should be placed on firms developing technological innovations such as AI and that users are more diverse and should be involved in product development. As examples of Technology for All she discusses ideas like community-based data collection as best practices for technology (p. 200). Media literacy and public awareness are Noble's other main points worth raising to help communities learn to deal with AI systems more effectively (Noble, 2018, p. 212).



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Benjamin (2019) has long argued that abolitionist approach, which means efforts to end rather than reform institutions or practices constituting structural violence. Using what Martinez calls structural allegory, she equates algorithmic oppression to other structures of oppression and calls for complete decolonisation of technology (Martinez, p. 178). Benjamin expands how people's struggles can be technology-mediated to strengthen connections and fight against oppression (Benjamin, 2019, pp. 195).

The Role of Policy and Regulation

State and regulation have a vital duty in the problem of algorithmic prejudice and for effectiveness. Noble (2018) calls for more media regulation of technology firms, inquiries into the source code of algorithms as well as estimating the culpability of bias outcomes (p. 213) She also advocates for the creation of a separate agency created to oversee over and verify the adherence of such systems to an acceptable code of ethics (Noble, 2018, p. 225).

In the same vein, Benjamin (2019) has also argued that policymakers should not only involve program participants but accommodate all marginalized categorizations for AI systems to be for the public and not the corporate benefit (p. 190). She calls for more cross-border arrangements that disrupt the hegemonic dominance of Big Tech and makes AI technologies reasonably accessible to everyone (Benjamin, 2019, p. 203).

In her book *Algorithms of Oppression* (2018), Noble explores what she terms as 'algorithms of Google search'. She refers to technologies as promoting and embodying sexism racism and other forms of oppression which she terms as algorithmic oppression. Another major premise of the book is that search engines do not just tell us things; they also make the world and its power relations.

Key Texts and Concepts

"The Search Engine as a Reflection of Culture", Noble goes further to say that "It uses algorithms which are designed in a cultural paradigm that is partisan" (Noble, 2018, p. 3). This assertion categorically affirms that the content that is presented by these search engines is not in any way a mere relay of information but rather it is a presentation molded by the prejudices of society. The implication is that algorithms can increase the tensions of society and enhance just about any stereotype linked to a particular minority group.

Critical Examination of Search Results

As the user types in the keyword 'Black girls,' Noble demonstrates that the results include, and are logically constructed around images and stories of the sexual and violent. In her study, she explained that when one types in the 'Black girls,' the returns are disgusting reciting a racialized sexualized objectification of young black women in the media (Noble, 2018, p. 115). This algorithmic construction comes with risks of Algorithmic stereotyping of identities and representing individuals and cultures in portrayals of colonial influences.

The Concept of "Algorithmic Bias"

Noble writes about algorithms being profoundly prejudiced and shares examples of how prejudice results in negative effects. It is important to note that Noble goes on to say: "What is important is that these tools are used as mechanisms for perpetuating historical inequalities— thereby taking on a form of structural oppression" (Noble, p. 14). It is an



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expression of anti- technologist; a plea for architects to answer for the state of their practice and its troublesome relationship with technology.

In *Race After Technology* (2019), Benjamin seeks to explain how technology is intertwined with society and how racism forms part of the foundation of technology and its use. They pay particular attention to how the emerging better intelligent technologies can contribute more to social injustices than to solving them.

Technological Redlining

Benjamin establishes the failure enacted by technological redlining where discrimination that has previously been performed at some physical locations is repeated in digital systems. For example, she says, “The algorithms that are supposed to make things fairer only perpetuate existing unfairness” quoted from Benjamin (2019, p. 11). Benjamin is able to link historical redlining with modern technology to show that despite the matrix, vulnerable groups are made to suffer from innovative technology.

New Jim Code: The passing of Jim Crow by way of digital tracking of blackness

Benjamin has several major claims, one of which is known as the “New Jim Code” discussing how “technologies reestablish and further racism” (Benjamin, 2019, p. 15). This idea is a perfect representation of the idea that races are not just static descriptors of populations but are built into the very fabric of technological systems and as a result guide access to resources, mobility, and opportunities.

Intersectionality in Technology

Benjamin also dwells on how intersectionality should be taken into consideration when technology is being considered. She calls for “an understanding of how identities cross over” (Benjamin, 2019, p. 49), this appealing to technologists to embrace inclusiveness diversity in technology making. Benjamin calls for equality, but it is the question of responsibility, justice and ethical technological development organizes a more comprehensive discussion.

Common Themes in Both Works

Noble documents on how AI reinforces colonialism while Benjamin how AI has failed in giving the themes of justice and inclusion the prominence they deserve. They emphasize that algorithms and AI are not just utilitarian objects, but objects with social directionality containing culturally and structurally created bias.

Reinforcement of Inequalities

As the authors prove, technology always has a way of amplifying already existing social justice issues but with an added layer of gender and race. They emphatically assert that algorithms are not neutral; instead, they reflect the Bias of their developers and where they are taught.

Ethical Considerations Required



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Apart from this Noble and Benjamin also make the observation that a strong ethical basis should exist as much as designing and employing technologies is concerned. There are others suggesting that a model will be created that will combine accountability and integrity to force the technologists to realize that their work involves the social effect Activism and Resistance

Both writings have motivational calls to action towards changing oppressive technology and enhancing societal cooperation in the process. Noble addresses the coming together of politics and mode of engaging individuals, and Benjamin talks about the popular movements that can reshape the narratives around it.

Conclusion

Through their sensitivity, Noble and Benjamin's readings give readers theories explaining how AI and algorithms today impact social relationships. They reveal how technology remains a story of colonialism, and one must rethink technology from an ethical point. Their books are a necessity for anyone interested in comprehending how technology is and will continue to be used to betray communities of color. Noble and Benjamin are useful in offering antiseptic hermeneutics to contextualize and challenge AI oppressions. These readings demonstrate how these algorithms are riddled with colonial history, gender, and race and how they reinforce and subvert earlier unfairness. They argue that decolonizing algorithms is a shift in thought in the default practices of techno deepening, regulation, and practice – towards seriously taking on board marginalised viewpoints and diverse knowledge systems. Such decolonial thought is important because AI and other technologies shape the world's societies today and tomorrow.

The decolonizing algorithm literature reveals a deep entanglement in which AI gets entangled with colonialism, racism, and sexism. *Algorithms of Oppression* (2018) by Noble and *Race After Technology* (2019) by Ruha Benjamin provide raw light into the ways in which bias makes its way into AI systems and gets assembled. Their work and the other critical scholars show the significance of Decolonial AI, the marginalized communities must come first when drawing lists on how to prioritize ethical AI. These perspectives are valid because AI shapes the world societies to be thinking about the technology that is just rather than oppressive. In both authors' work, how technologies have the capability to replicate colonial ideologies yet simultaneously provide room for decolonization is illustrated. Brought contextually to the postcolonial society, empowering marginalization and inclusive design create a platform for redefining neocolonial digital relationships with positive potential for good, postcolonial reconstructive identity.

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