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DEPARTMENT OF LETTERS AND ENGLISH
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**Racial Injustice in the Digital Age: Exploring
Double Standards in U.S. Civil Rights and
Politics**

**Dissertation Submitted to the Department of English in Partial Fulfillment
of the Requirements for the Master's Degree in Literature and Civilization**

Submitted by:

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2024/2025

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2024/2025

Declaration

We, Chahra Zed Achacha and Saoussen Lemounes, declare that this dissertation is our own work. It is based on research that we conducted ourselves and is written in our own words.

With the exception of acknowledged quotations, no part of the dissertation has been copied from any other source or written by any other person.

Ms. Chahra Zed Achacha -----

Ms. Saoussen Lemounes -----

Dedication

I dedicate this work to my beloved family, particularly my father Abdullah and my mother Fatiha.

I would like to express my gratitude to my dear sisters; Amina, Soulef, Fairouz, and Sabrina.

Special thanks will go to my nieces, Nour, Khadidja, Djouri, Rayhana, and my nephew Abdullah.

Chahra Zed.

I dedicate my dissertation to my parents, who have provided me with their encouragement, love, and understanding-especially my father.

To my sisters and my brothers Mohammed and Djihad, for their endless support.

To my friend Bouchra, who was always by my side.

And to all who were there for me-thank you for your help and support.

Saoussen

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Abstract

This study examines racial injustice and its evolution in the digital age, focusing in particular on the double standards that have shaped American civil rights enforcement and political discourse. An analysis of contemporary digital platforms and media narratives reveals that systemic bias has evolved rather than disappeared, often manifesting more insidiously through algorithmic discrimination, selective amplification of voices, and digital surveillance. This study also sheds light on government responses to protests (e.g., the Black Lives Matter movement versus the Capitol insurrection). Furthermore, this study aims to generate a deeper understanding of race, technology, governance, and the relationship among them. It calls for a rethinking of digital justice and civil rights protections in an era defined by information technology.

Key words: Double standards, algorithmic discrimination, digital age, racial injustice.

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General Introduction

Systemic racism has long been a problem in the United States, with roots deep in the legal, educational, and societal frameworks that influence daily life. Despite significant triumphs during the Civil Rights Movement, such as the repeal of legal segregation and the promotion of equal rights, racial inequality remains in both overt and subtle ways. These disparities are not limited to the physical sphere; they have spread to the digital domain, where new technology and platforms present both opportunities and problems in the battle for racial justice.

The digital age, with its widespread use of social media platforms, search engines, and monitoring technology, has created new avenues for racial discrimination to emerge and grow. While the internet and social media platforms were first praised as democratizing forces, they have also served to perpetuate old racial stereotypes and generate new forms of exclusion. For example, algorithms that determine search results might perpetuate racial biases, whereas facial recognition technologies disproportionately target communities of color. Furthermore, digital platforms frequently function as both a battleground for racial justice movements and a tool for surveillance and repression, as witnessed in movements like Black Lives Matter.

In today's digital landscape, racial justice movements fight institutional oppression both in the physical world and online. These movements attempt to confront profoundly rooted racism while also negotiating digital policing and biased platform moderation, where their views may be censored or misinterpreted. Furthermore, the political and media responses to racial justice protests demonstrate worrisome double standards, emphasizing the gap in how movements led by people of color are portrayed and treated in comparison to those led by more dominant groups. Thus, the digital era provides both a space of promise for resistance and empowerment, and a space where racial inequity is reproduced and intensified.

Statement of the Problem

Despite tremendous progress in the Civil Rights Movement and following legal reforms, racial unfairness remains a widespread problem in the United States, showing itself in both traditional and digital arenas. While digital technologies, such as social media, search engines, and other online platforms, were first viewed as instruments for democratizing knowledge, empowering underprivileged populations, and facilitating activism, they are frequently used to perpetuate existing racial inequities. The promise of these tools to level the playing field is frequently compromised by algorithmic biases, digital spying, and unequal media framing, which repeat or worsen racial imbalances.

This thesis investigates how digital technologies contribute to the perpetuation of racial injustice, notably by establishing double standards in the political and civil rights arenas. Despite their ability to combat structural racism, these technologies frequently serve to reinforce discriminatory practices in policing, affect public reaction to protests, and form media narratives about racial justice movements. The project will look at how these digital tools, which are intended to assist resistance and advocacy, might actually deepen gaps and prolong the marginalization of racial minorities.

In doing so, this study will look at the complicated interplay between technology, power, and race in the digital age, when the line between virtual and real-world inequality is more blurred. Understanding technology's role in perpetuating racial inequality is critical to envisioning how digital capabilities may be leveraged for true societal transformation.

Literature Review

Scholarship on racial injustice in the United States has evolved from examining historical systems of oppression to analyzing their rearticulation in digital spaces. Foundational thinkers such as W.E.B Du Bois and Michelle Alexander contextualized how racial injustice embedded in long-standing societal structures- from slavery to modern systems of racial discrimination. Civil rights scholars like Aldon Morris and activists such as Stokely Carmichael

(Ture) and Charles Hamilton laid the groundwork by exposing how formal legal equality masked the persistence of systemic racial disparities in access to justice, representation, and security. These earlier frameworks focused on tangible forms of racial control—segregation, police brutality, and state repression. However, contemporary digital landscapes document how algorithms automate discrimination and how platforms weaponize visibility.

In response to this need, scholars in digital humanities and technopolitics have examined how algorithmic infrastructures encode and amplify racial bias. Safiya Noble's concept of “algorithmic oppression” and Ruha Benjamin’s analysis of technologically discriminatory design reveal how digital technologies, despite appearing neutral, often reinforce historical patterns of racial inequality. These insights are echoed in the work of Joy Buolamwini and Timnit Gebru, who demonstrate that facial recognition systems are less accurate on darker-skinned subjects, revealing embedded biases that stem from biased training data. Similarly, Virginia Eubanks’ analysis of predictive policing technologies illustrates how data-driven decision-making systems disproportionately target low-income Black and brown communities, functioning as a digital continuation of redlining and surveillance practices.

Critical race theorists such as Kimberlé Crenshaw and Richard Delgado have challenged the fallacy of “colorblind” ideology in law and public policy, a critique that led digital scholars to extend to technological domains. Rather than being neutral and bias-free, digital systems reinforce structural racism through how they are planned and built. This is especially evident in the uneven regulation and amplification of racialized content online. Studies by Bonilla and Rosa, as well as Deen Freelon, have shown how Black digital activism—particularly around movements like #BlackLivesMatter—is subject to heightened surveillance, platform censorship, and disinformation campaigns. In contrast, white supremacist actors and networks often benefit from algorithmic amplification, minimal moderation, and systemic leniency, as documented by Whitney Phillips, Jessie Daniels, and others. These disparities reflect a broader

dynamic in which racialized political expression is policed not only by the state, but also through the infrastructures of private tech corporations.

Despite the growing research on racial injustice in digital spaces, two critical gaps remain underexplored. First, there is limited comparative analysis of how state and corporate powers work together to control Black versus white digital speech. The convergence of surveillance capitalism and digital policing has created a mixed regime of control, but few studies map the mechanisms by which tech companies and government agencies jointly suppress racial justice movements while tolerating, or even enabling, white nationalist content. Second, current literature often overlooks how historical precedents of state repression, such as the FBI's COINTELPRO program targeting the Black activists in the 1960's—reappear in digital form through content moderation algorithms, predictive threat assessments, and data-driven policing.

This thesis seeks to fill these gaps by tracing the systemic double standards that operate across both historical and digital terrains. By applying critical race theory and technopolitical analysis, the study aims to expose the continuity in racialized power, demonstrating how old techniques of surveillance, suppression, and media distortion adapt within new digital infrastructures. In doing so, it not only highlights the ongoing struggle for civil rights in a digital era but also interrogates the complicity of state and private companies in perpetuating racial hierarchy under the guise of technological neutrality.

Research Objectives

In addition, the main objective of this study is to examine how digital technologies contribute to the persistence of racial injustice, focusing on tools such as algorithms, facial recognition software, and social media platforms. Moreover, this dissertation aims to explore the double standards in the political and media treatment of racial justice movements, with emphasis on disparities in coverage and response. Furthermore, this research seeks to analyze

real-world case studies and narratives, such as the Black Lives Matter movement, digital activism, and state responses to protests—illustrating how these dynamics play out in practice.

Research Questions

The research on racial injustice in the digital age requires a clear understanding of the origin and roots of the racist system, beginning from slavery and evolving in the digital era to figure out its continuity and persistence under new social and political forms. Leading to the following questions to be addressed: How do digital technologies reinforce or reshape racial injustice in the U.S.? What are the double standards in digital policing and political responses to racial protests? And how do media and political rhetoric differ in their treatment of racial justice movements, particularly in comparison to movements led by dominant racial groups?

Significance of the Study

This research has important implications for comprehending the interplay of race and technology in modern U.S. politics. It emphasizes the importance of tackling racial imbalances in the digital space, especially as digital platforms increasingly dominate political, social, and cultural discourse. The study adds to the growing body of research on algorithmic justice and media framing by investigating how digital tools and technologies contribute to or fight systematic racism. It also contributes to the larger discussion of race relations by offering a critical lens through which to evaluate the changing terrain of civil rights campaigns in the digital age.

Methodology

This study will use qualitative analysis of digital content, such as news items, social media posts, and political speeches, to evaluate the role of technology in developing racial injustice narratives. In addition, case studies of major racial justice movements, such as Black Lives Matter and the Capitol riot, will be examined to determine how digital platforms, the media, and political players interpret these movements differently. The vocabulary, framing,

and narratives surrounding these events will be investigated using critical discourse analysis (CDA), with a focus on how racism is contested and portrayed in digital settings.

Structure of the Thesis

This study begins with an introduction that describes the core problem, objectives, and methods used to investigate the relationship between racial justice and digital media. The first chapter presents a historical review of racial justice movements in the United States, chronicling their progress alongside the advent and growth of digital technology. The second chapter provides the theoretical underpinning for the investigation, focusing on Critical Race Theory (CRT), Digital Critical Theory, and media framing notions. The third chapter presents the debate and conclusions by examining case studies, media narratives, and digital content, which provide insights into the research issues. Finally, the conclusion summarizes the important findings, discusses their implications for policy and action, and suggests directions for further research.

Chapter 1:
**Digital Tools, Historical Patterns: The Evolving
Landscape of Racial Injustice**

Introduction

The story of racial injustice in the United States is one deeply rooted in its historical foundations—beginning with slavery, evolving through the era of Jim Crow laws, and manifesting in both overt and systemic forms of discrimination throughout the civil rights movement and beyond. Each phase of this history has been marked not only by resistance and resilience but also by adaptation to new socio-political landscapes. In the 21st century, the digital age has introduced recent tools and platforms that have transformed the public sphere. Initially, digital technologies were seen as tools that could support democracy by encouraging participation, openness, and fairness. But over time, they have also started to reflect and repeat old patterns of racial inequality in new and more hidden ways.

This chapter discusses the continuity and transformation of racial injustice within the context of digital technology. It is divided into five parts. The first part traces the historical background of systemic racism in the U.S., portraying how past racism continues to manifest in new forms. The second part introduces the rise of the digital era, highlighting the dual role of technological platforms in both amplifying marginalized voices and reinforcing racial disparities. The third section examines the issue of the digital divide between communities reflecting the algorithmic bias of the U.S. governance. Moreover, the fourth section contextualizes the timeline and impact of major racially charged events in the digital age, particularly from Ferguson to George Floyd. Finally, the fifth part delves into algorithmic racism and the racial implications of facial recognition, predictive policing, and content moderation.

By examining the intersection of technology and race, this chapter reveals the crucial role played by technological tools in both amplifying and perpetuating racial injustice, mirroring the old injustices that are coded into new digital frameworks.

1.1 Civil Rights and Systemic Racism: Foundations in U.S. History

“The land of the free” is a common American perception that portrays the land as a place that offers liberty and equality for all. Ideally, it has become a credo that draws diverse people from around the globe to this uniquely created nation. However, this unique reality is not enjoyed by everyone. In reality, this freedom was not extended to First Nation People and Mexicans whose land was exploited, nor was it extended to Africans who were brought in shackles to provide the manual labor necessary to establish the country’s economic affluence; it did not include Chinese who were not officially enslaved, but who were legally treated inhumanely as people and laborers. By contrast, since the era of English colonization until the present day, white Americans have sought to maintain control over power, resources, and social status, which fostered their psychological perception of the other as inferior and marginalized, and therefore not worthy of occupying higher positions that require intelligence. Consequently, these tactics, reinforced by legal structures and institutional policies, create a solid framework that reinforces systemic racism in the United States (Tourse et al., 15–18).

For instance, racism is built on basic markers to classify and divide people into distinct and separate groups. This ideology asserts that some racial groups are inherently superior to others. Moreover, the term “racism” also refers to economic, political, or legal systems that come together to perpetuate and reinforce discrimination in wealth, education, healthcare, and civil rights. The evolution of racial injustice in the United States echoed a deeply embedded system of inequality in American history from the colonial era to the present day.

Beginning with the forced enslavement of Africans in the 17th century, racial hierarchies were justified through economic interests and false scientific theories that treated non-white populations as less than humans. Despite the American Revolution promoting peace, freedom, and equality, foundational contradictions allowed slavery and racial discrimination to endure. Slavery in the United States was more than a labor system—it was a racialized

institution that embedded white supremacy into the fabric of American life. From its colonial roots to modern consequences, the history of slavery cannot be separated from the ongoing racial injustice experienced by Black Americans. Drawing from historical, sociological, and criminological perspectives, this study argues that the legacy of slavery persists through structural racism, necessitating both historical recognition and reparative action.

A deeper understanding of America's past is necessary to understand its present and future. The roots of slavery in North America were initially rationalized by economic needs, but rapidly transformed into a system founded on racial ideology. Slaved Africans were commodified as both laborers and subhuman beings, as Barbara points out in *Slavery in North America*, and thus permanently denied the privileges afforded to white residents (Barbara 44). Blackness became associated with criminality and slavery because of this racialization, which became engrained in American law and culture. Slavery became a key institution in the agricultural economy of the south because of this ideological framework, which over time justified even more ruthless forms of exploitation and control.

Records show that the first Blacks were brought from Africa to the U.S. and West Indies during the 1500s by individuals from Spain and England. In 1619, 20 Africans were brought to the British settlement of Jamestown, Virginia. These Africans were the first to be sold in slavery in Colonial America. These slaves did not come by choice; however, they were torn from their homes and family. They arrived starving, stripped nearly bare in chains, and thrust into a life of slavery in a strange land. Over the next 250 years, hundreds of thousands of people will follow. When the first Africans were brought to Virginia, they were treated similarly to white-indentured servants working for a set number of years in exchange for eventual freedom. However, this segregation was later embedded into laws. For instance, Maryland's law distinguished between white servants and black slaves in 1640, while Massachusetts legally recognized slavery in 1641. Moreover, Virginia passed law-making Negroes slaves in 1661.

This intersection of slavery, servitude, racism, and legislation reflected a growing effort to transform these slaves into property through legal structures and laws. As a result, 600,000 slaves had lived in the colonies by the time the Declaration of Independence was signed in 1776. This huge number illustrates how racialized slavery has become a foundational part of the American economic and social system (Tourse, Hamilton-Mason, and Wewiorski 15–18).

At the end of the 17th century, the slave trade expanded, and the population of Virginia increased by 40% between 1680 and 1700 owing to the importation of African slaves. The increase in the number of slaves brought to North America portrayed the development of the cotton industry. The deep south (also called the Cotton States, including Georgia, Alabama, South Carolina, Mississippi, and Louisiana) invested in the cotton industry to demonstrate the supremacy over cotton exports and their involvement in the American economy. The South's dependence on cotton and slavery led to economic and political tensions with the North. Southern leaders believed they could dominate the global cotton market. Hence, they advocated for a civil war that would make the Confederate states economically independent and give them the power to threaten and ruin the British textile industry if they gained independence.

Tensions between the North and South existed long before the Civil War. At the constitutional convention in 1787, a significant debate arose over how populations should be counted for representation and taxation. For instance, this led to the Three-Fifths Compromise, which allowed three-fifths of the enslaved population to count for representation and taxation, giving slaveholding states more political power while denying enslaved people any rights (Lemeunier et al. 374).

These continuous tensions contributed to the outbreak of the Civil War (1861-1865). The Southern States tried to withdraw from the union and form their own nation, the Confederate States of America, to protect their economic interests and maintain slavery. In contrast, the Northern states, under President Abraham Lincoln, fought to preserve the Union

and gradually took a stronger stance against slavery. By the end of the Civil War in 1865, which ended with the Union's victory, the country entered a challenging phase called the Reconstruction Era (1865-1877). During this time, the country had to address the legal and social status of formerly enslaved people who are now recognized as U.S. citizens. Three Constitutional Amendments were passed by Congress to address the issues of slavery. The 13th amendment abolished slavery in all parts of the U.S, the 14th amendment guaranteed citizenship and equal protection under law to all people born or naturalized in the U.S, and the 15th amendment prohibited any form of voter suppression regardless of their race, color, or previous condition of servitude, abolished slavery, granted citizenship, and extended voting rights to African Americans (Sebree and Sirimarco 12).

The end of the Civil War in 1865 and the Reconstruction era marked a turning point in U.S. history, bringing an official end to slavery. However, despite the passage of the 13th, 14th, and 15th amendments, the promise of racial equality was short-lived. The formal abolition of slavery in the 19th century did not eradicate systemic racism, as Reconstruction efforts were quickly undermined by the Jim Crow laws and Black Codes, which institutionalized segregation and disenfranchisement. In other words, as the Reconstruction Era ended and Northerners withdrew from the South, Southerners began passing the Jim Crow laws that were designed to restrict Black people's rights and freedom. These laws enforced racial segregation, separating black and white people in nearly all areas of life, such as schools, neighborhoods, churches, restaurants, and public transport.

Despite the promise of freedom, Jim Crow's laws became associated with the system of legalized racism by treating Black Americans as second-class citizens, surviving discrimination, segregation, and inequality. In 1890, Louisiana passed the Separate Car Act. The law stated that all railway companies had to provide "equal but separate" cars for black and

white people. Hence, passengers sitting in the wrong train car would face a twenty-five-dollar fine or twenty days in jails.

The 1896 Supreme Court Case, *Plessy v. Ferguson* marked a significant moment in the American history of racial segregation and oppression. Homer Plessy, an African American shoemaker, intentionally violated Louisiana's segregation law by sitting in the "whites-only" car challenging the law and arguing that it violated the Equal Protection Clause of the Fourteenth Amendment. However, the court ruled against him, claiming that separate facilities for Black and White citizens were legal as long as they were equal. This decision portrayed legitimized institutional racial segregation across the U.S. for nearly six decades, reinforcing systemic inequality until it was overturned by *Brown v. Board of Education*, 1954 (Sebree and Sirimarco 12).

In response to the long-standing oppression of Black communities, the mid-20th century gave rise to a nationwide movement aimed at dismantling racial injustice. The Civil Rights Movement (1950s–1970s) marked a pivotal era in American history, fundamentally reshaping the nation's political and moral landscapes. One of the earliest legal milestones was the *Brown v. Board of Education* decision in 1954, which declared that "separate educational facilities are inherently unequal" (Klarman 209). While this ruling provided a crucial legal victory, it also provoked widespread resistance across the south, highlighting the entrenched nature of white supremacy.

The movement's momentum depended on a combination of legal action, grassroots activism, nonviolent protests, media coverage, and coalition building. A key turning point was the Montgomery Bus Boycott of 1955–1956, sparked by Rosa Parks' arrest, which demonstrated the effectiveness of sustained, organized economic protests. Under the leadership of Dr. Martin Luther King Jr., the Southern Christian Leadership Conference (SCLC) championed nonviolent resistance grounded in Christian ethics and democratic ideals (Carson

119). However, the strategies and goals of the Civil Rights Movement were far from unified. While King advocated for integration through moral persuasion, other influential voices, such as Malcolm X and Stokely Carmichael, emphasized Black autonomy and critiqued nonviolence as insufficient in the face of systemic brutality. The Black Panther Party, founded in 1966, shifted its focus toward community empowerment, self-defence, and a socialist critique of racial capitalism (Joseph 142).

The legislative achievements of the movement are substantial. The Civil Rights Act of 1964 outlawed segregation in public accommodations and prohibited employment discrimination, whereas the Voting Rights Act of 1965 eliminated literacy tests and enabled federal oversight of elections in states with a history of voter suppression. Nevertheless, these legal advancements did not dismantle the deeper structural dimensions of racism that persisted in areas such as housing, employment, education, and law enforcement.

Although civil rights legislation of the 1960s represented historic progress, it did not eliminate racial inequality. Instead, systemic racism—understood as a set of institutional policies and practices that disproportionately harm communities of color—continues to shape American society. The education system is an especially persistent site of inequality. As Sireci and Khaliq argued in *Systemic Racism and Educational Measurement*, standardized testing and curriculum frameworks often reinforce cultural biases, placing students of color at a structural disadvantage (314).

Critical Race Theory (CRT) has emerged as a key framework for analyzing the enduring patterns of racial injustice. Rather than viewing racism as merely a matter of individual prejudice, CRT emphasizes that racism is embedded in the fabric of laws, institutional procedures, and dominant cultural narratives (Ray, 8). By challenging the neutrality of legal and educational systems, CRT encourages scholars and policymakers to uncover and address historical and contemporary forces that sustain racial inequality. In this sense, the legacy of the

Civil Rights Movement lives on, not just in legal reforms, but in the continuing struggle to achieve substantive structural equality.

In the 20th century, despite the civil rights victories of the 1960s, including landmark legislation such as the Civil Rights Act and Voting Rights Act, racial inequality remained pervasive across housing, education, and employment sectors. In the 21st century, racial injustice has continued to manifest through mass incarceration, police brutality, and economic disparity, disproportionately affecting communities of color. Research and international human rights assessments affirm that racism remains structurally embedded in the United States, impacting various aspects of public life. Thus, racial injustice is not merely a historical phenomenon but an ongoing societal challenge that necessitates sustained efforts for equity and systemic reform.

1.2 The Emergence of the Digital Public Sphere

“There are only two forces that can carry light to all the corners of the globe... the sun in the heavens and the Associated Press down here” (Twain 58). In today’s world, most people are manipulated by journalism, social media, and AI, either directly or indirectly. Nowadays, the media is being used as a tool and a weapon in shaping the audience perceptions. Moreover, these tools are becoming more powerful in the twentieth century, which makes them the elementary base that controls and conveys the events happening around the world in various fields.

The role of media has evolved through various stages over time, from informing to influencing, and this change has been due to technological advancements, societal shifts, and political transformations. For instance, these digital platforms play pivotal roles in society, economy, entertainment, and politics. They are the core of this study that aims to examine the impact of media on racial injustice, shaping public perceptions, policy discussions, and social

movements. Hence, the analysis will explore the extent to which media contributes to reinforcing or challenging social disparities in the contemporary world.

Before the Internet, people relied on traditional media outlets, such as newspapers, television, and radio, to transmit and receive messages. Having access to these media was often a struggle because of the lack of resources, while today, it is much easier for people to access information and share resources. Anyone with a smartphone and Internet can easily access various platforms and reach millions of people. Still, several societies are struggling with their limited access to technology and suffer from a lack of opportunities compared to the rest of the world due to technological bias when the concern is minorities. While digital tools have played a crucial role in amplifying marginalized voices, they have also paved the way for systemic discrimination, online hate speech, and misinformation. Hence, the intersection of social injustice and digital platforms uncovers the hidden realities of the unfairness and inequity of data usage among the users of technology.

Throughout history, racial disparities have persisted in various forms, from social segregation and economic exploitation to political repression. While the methods have evolved, the basic ideology remained unchanged, maintaining power and control through systemic disparities. In the digital age, these practices continued to appear in new mechanisms such as algorithmic bias, digital surveillance, and online censorship, preserving historical injustices through modern structures.

While technology has certainly helped foster racial justice in its various platforms, it has also played a remarkable role in not just amplifying racial tensions but also actively reinforcing systemic racism through the lack of diversity in its creators and the inherent biases within its algorithms themselves. As Safiya Umoja Noble explains, “Rather than correcting historical discrimination, search engines and algorithms frequently reinforce pre-existing power relations, acting as tools of oppression rather than liberation.” (147). In fact, this has become

one of the most pervasive ways used in the U.S. to manipulate human perceptions and shape narratives' perspectives towards their favor. Noble further emphasizes that search engines are not unbiased, neutral, or objective in their role as information intermediaries. Rather, they reflect the values, assumptions, and priorities of those who create them.” (01). Through her analysis, Noble argues that modern technological tools are not neutral but rather reflect the values, beliefs, and biases of those who created them.

Understanding the dual role of technology is a crucial point that defines duality. For instance, online tools are often presented as neutral; however, in reality, their application shows the dual goals of their use. Scholars have used different terms for the same concept, such as double standards, double-minded, and hypocrisy. The term double standards in relation to the use of technological platforms and media in racial injustice shows how creators can be depicted as heroes or beasts at the same time. In other words, these tools play crucial roles in helping and favoring some communities and silencing voiceless minorities, encompassing their race, gender, and even their values. These disparities are particularly visible in Tech access, law enforcement, AI bias in sentencing, social media, education, healthcare, and so on.

In addition to the double standards imposed by technology on individuals and communities, systemic inequities appear to trace another challenge to achieving true equality. These disparities can be embedded in the laws, policies, institutions, and social norms. The evolution of racial discrimination from explicit to systemic marks is a critical issue in the continuation of this practice around the world, especially in U.S policies. As Sophia Curie explains, “While explicit racism of the past was fought through legislation and protest, today’s systemic racism requires different tools: data analysis, policy reform, and institutional redesign” (17). The comprehension of this transformation from the past to the recent types of discrimination is the first step towards building an equal world free from oppression at the social, cultural, and political levels.

Digital tools mark an important trace of reshaping racial dynamics. In other words, they present both opportunities and challenges for eliminating racial injustice. Although this digital age helped in the redefinition of racial interactions by democratizing activism and giving a voice to the voiceless, it has also shaped new mechanisms of control and discrimination that can lie under endless types, such as digital divide, misinformation, and online harassment.

1.3 The Digital Divide and Racial Bias

In today's increasingly digital world, access to technology should be a universal right, not a privilege determined by race, income, or geography. However, for many black communities, there has been a new form of exclusion from digital services. The latter is known as digital redlining, which provides unequal chances of Internet use for targeted groups based on race, location, or even income. Digital redlining is a combination of technology and discrimination in marginalized communities. Although it is not permitted by law, its application and use exist in different domains of life, including social media, healthcare, housing, and employment. Facebook is an example that marks these communities as red so that they will be excluded from seeing specific advertisements of housing or job opportunities, whereas white people have total access without any issues. Healthcare is also affected by social media platforms. For instance, digital redlining negatively impacts the health of minorities by limiting their access to healthcare services, groups, and applications such as those that monitor the blood pressure of people who suffer from cardiovascular issues, and this creates health disparities between black and white people. Moreover, financial technology also contributes by making racialized decisions in lending and investment, disadvantaging those marked as poor or black.

Redlining is a serious problem that has a long and harmful history. It first existed in the 1930s in the U.S., when specifically denying the financial services of certain neighborhoods, based on their racial demographics, became an official policy. Government surveyors rated the poor white neighborhoods with better ratings compared to the Black-rich neighborhoods, which

were outlined in red and marked as hazardous. Understanding the roots of these practices makes it clear to know how digital redlining was founded and extended.

This system has spread like a virus in the contemporary information age encompassing different fields of life, resulting in devastating and far-reaching consequences among the targeted people. Broadband gaps among Internet users reveal the limitation of access to the Internet in certain geographical areas. These inequalities typically prevent particular groups from having the same educational, social, or financial standing as the white population. In their 2020 study, Terri Friedline, Sruthi Naraharisetti, and Addie Weaver found that there are great racial disparities between communities that have access to high-speed internet and smartphones. They added that these disparities are based on rural communities' racial demographics and low-income rates (qtd. in Abrams 35). These findings provide great evidence of access inequality between white and black people, as white individuals have higher access to financial technology (fintech) compared to black people.

Technology has reinforced digital redlining and widened the gaps between broadband users, unveiling the ongoing systemic discrimination targeting black and brown communities. Unequal access to the Internet and technology among users contributes to the amplification of the circle of poverty, ignorance, and helplessness. A person born into a low-income family with dark skin living in a redlined neighborhood should not bear the blame for struggling in order to pursue a future free from all kinds of oppression and bias. As Dhir observed, this digital divide has created situations in which these students lack basic digital literacy groups, such as typing or searching, because of the structural barriers that restrict their exposure to technology (Dhir 178).

While technology is becoming as important as electricity for its multiple uses in human life, millions of communities and rural areas are struggling to connect to the Internet. According to the Federal Communications Commission (FCC) data in 2023, approximately 7.2 million

locations in the USA, particularly in Mississippi and West Virginia, lacked access to high-speed Internet services, but others were estimated to be nearly double, especially when lower-speed connections were included. One explanation for these findings is expensive Internet access. As Claire Park, Open Technology Institute policy analyst, explains, “people in the US pay more for slower internet than people abroad” (*Why Internet Access*). Another contributing factor is the challenging geography of certain regions, such as mountains and forests, which makes it difficult to build Internet towers.

The coronavirus pandemic has highlighted the digital divide in the United States. When everything shuts down and people need access to essential services, many struggle to continue with their daily lives. For those with higher connections, it seemed almost normal, whereas for people with lower connections, it seemed to be a source of frustration. During the pandemic, online meetings, telemedicine, and online learning were necessary substitutes for in-person interactions to avoid the spread of the virus. However, these measures did not serve black and Hispanic communities, many of which lacked reliable broadband access. As a result of inequalities between communities, many health, educational, and financial disparities became more pronounced. The high-speed Internet is still out of reach for the excluded populations, largely due to the decisions made by politicians and internet service providers who have prioritized higher access to fiber connections for wealthy white neighborhoods over low-income black individuals. This lack of broadband Internet has created a remarkable divide in America (qtd. in Abrams 35).

Broadband gaps have impacted various domains of life, particularly unequal access to platforms. Social media platforms are a clear example of how restrictions and poor broadband services disproportionately affect these communities by preventing them from having equal opportunities as white people. When the concern is financial, such as housing, selling, or even job hiring, these platforms’ biased algorithms work as monitors and controllers against Black

minorities by disproportionately removing their content and limiting their audience based on their historical data while keeping the same posts of white people. Moreover, geographical exclusion plays a crucial role in limiting the reach of certain services or advertisements to people in specific neighborhoods, as they are marked as redlined spaces. As a result, no investments are available in the Black or Latino neighborhoods.

A 2005 study found that advertisements promoted for black readers are not the same as those promoted for white readers. For example, some advertised hair or health products that are completely different in their effects are beneficial for white people and harmful for black people. Although this study was conducted before the digital age, its roots and biases still had the same outcomes as the magazines used to have.

In addition, educational institutions are not immune to biased practices. For instance, some schools are technologically segregated, affording unequal resources to their students. Consequently, schools in wealthier neighborhoods are provided with more advanced tools than those in low-income areas. These disparities have created “homework gap” the term that is coined by Rosenworcel, the FCC commissioner in U.S, to highlight the digital divide between those students who have an easy access to the internet and those without. Redlinings in financial technology and healthcare are other fields that have exposed the widespread use of these mechanisms (Dhir 112).

The new techniques of redlining used in the contemporary age mirror the forced redlining in the 1930s, having the same intentions of separation for certain groups. These modern systems, based on algorithms and automated decision making, reflect the values of their creators perpetuating social and racial discrimination. The consequences of such practices are far-reaching and result in social, economic, and educational inequalities.

Socially, low-income individuals living in rural areas are consistently undervalued by wealthier communities. Economically, social disparities and racial norms embedded in white

societies contribute to creating a gap between the rich and poor by preventing them from having good broadband access that can allow them to have equal chances to reach the same financial services. Even though these communities are provided with satisfying broadband, their access to some banks or investments is nearly impossible based on racial and economic factors. For instance, higher costs and worse services are clear evidence of systemic and biased algorithms implemented in similar services. Finally, education is one of the fields most affected by these oppressive tools. The ongoing practices in this domain are likely to hinder any progress or equal opportunities among marginalized neighborhoods, which will result in negative far-reaching outcomes (Friedline 144).

Although digital technologies play a significant role in people's development, these limitations and obstacles in equal access to advanced applications and platforms are undermining the lives of Black people. These populations in the United States continue to endure severe economic, educational, or social discrimination. These restrictions do not necessarily mean the total absence of these technologies, but they may provide them with financial services of low quality and high costs. Hence, this digital divide has left these communities further marginalized in the digital age.

In 2017, ProPublica published a report claiming that Facebook policies are permitting digital redlining. However, Facebook replied by denying what was mentioned in the report claiming that their company doesn't support such practices and prohibits all forms of discrimination and harassment. In addition to the ProPublica report, many companies and organizations have accused Facebook of digital redlining. All these parties came together and took legal action by filing lawsuits against this company. For instance, the Department of Housing and Urban Development accused Facebook of being biased in its algorithms by limiting the audience reach, so they sued the company. The latter reaffirmed their refusal to discriminate. Later, this company tried to fix some advertising policies, but ProPublica

published another report in 2019 revealing that these changes are not as effective as Facebook had claimed (Abrams 38).

Addressing these challenges is not an easy task, rather, it requires serious efforts to bridge the digital gap between communities. Lawmakers have been debating improving internet availability and performance. In 2020, the FCC chair, AJIT PAI claimed that the agency's number one priority is to close this digital divide, so that billions of dollars were allocated to improve the broadband access to some rural areas. Moreover, companies and platforms amplifying racial injustice through digital redlining must be bias free when controlling their algorithms to ensure fairness and transparency. In addition, advertisers should work seriously in eliminating all forms of discriminatory advertisements' target by implementing stricter regulations. In fact, any perpetuation of redlining, whether digital or not, is violence. Hence, it is hard for companies, platforms, and advertisers to be completely unbiased, but it is crucial to mitigate harms before it is more dangerous.

1.4 From Ferguson to George Floyd: Digital Activism and Policing Double Standards

Police unions represent a history of brutality toward people of color, laborers seeking to improve their working conditions and wages, activists, journalists, and other citizens protesting anti-fascist policing and policies (Vavrus 139). The history of Black Americans was characterized by all types of segregation and discrimination of the white people in general and police in particular. The latter had no mercy in their treatment to the Black Americans, they have always treated them as strangers having no equal rights as the white. They are the first enemy to these minorities by using their power to torture and apprehend them. Furthermore, through history till the recent age these actions are still taking place and Black people are always the target of this brutality.

African Americans' long history of struggle from police started in colonial America during the eighteenth century with slave patrols. with the start of the nineteenth century, many

things changed in America specially for slaves, and tension between white and Black people increased and was on its highest level. New forms of policing were established during the nineteenth century due to immigration and the increased crime rates that led to the creation of the first police departments in America. These forces targeted African Americans in a number of ways including unconstitutional traffic stops, arrests, and the use of excessive force.

After the 2012 killing of the Black, unarmed, 17-year-old Travon Martin, it was the birth of the Black Lives Matter (BLM) movement or what was known as the White nationalists' nightmare. BLM leaders made clear after the killer's exoneration under the Florida law that the movement "is an ideological and political intervention in a world where Black lives are systematically and intentionally targeted for demise" (Vavrus 139). This tragedy was followed by a series of racially charged incidents that echo not only the police brutality but also the systemic racism endured by the Black communities.

One of the victims of this continuous tragic series is the killing of the 18-year-old Michael Brown in Ferguson, Missouri. He was killed by Ferguson police officer Darren Wilson on August 9, 2014. The teenager was left dead in the street for hours under the summer sun. This crime sparked enormous outrage and protests against violence, police brutality, and racism. As a reaction to this tragedy, Officer Wilson claimed that he had been attacked by the boy in order to reach his gun. He added that the victim fled and then turned back in order to charge at him, which led the officer to fire multiple times, as he described as self-defense. However, eyewitnesses told a different story, claiming that the victim was killed in a position of surrender. The U.S. Department of Justice conducted an investigation and decided not to arrest officer Wilson as there was insufficient evidence for his intentional killing. When no charges were brought against the officer, pain deepened and trust in the system frayed further. These findings portrayed a picture of systemic racism and contributed to the belief that Michael Brown's death was not an isolated incident, but a consequence of a broader structure of

racialized policing. His killing became a national symbol of injustice and reignited demands for police accountability and racial equity in the United States.

In the years that followed, the names changed but the scene remained constant. After the killing of Ferguson, an average of 1000 people or nearly 03 per day are shot and killed by police annually. Eric Garner, Tamir Rice, Freddie Gray, Philando Castile, and thousands of victims are marked as symbols of injustice and police brutality. According to the criminal justice researchers, “the highest levels of inequality in morality risk are experienced by black men ... [who] are about 2.5 times more likely to be killed by police over the life course than are white men” an indicator of public health crisis (Vavrus 139).

Despite the recent police brutality, there has been little focus by media coverage on the tensions between Black Americans and the police and the campaigns led by these groups to eliminate any type of oppression. Analysis of Federal Bureau of Investigation (FBI) data on police killings by ProPublica in 2014 indicates that at least two black people are killed by a white police officer each week (Gabrielson, Jones, and Sagara). Studies also reveal that an unarmed Black person is killed every 28 hours by police (Hudson). These studies show the severe issue of police brutality and violence affecting Black and Latino communities. Cases like Rodney King (1991), Eric Garner (2014), and George Floyd (2020) highlight the unnecessary force interference, like the unjust shootings, verbal abuse, and even killing of these minorities.

Media is the most important door to cover such racial and ethnic inequalities, but its division makes it hard to focus the lens on reality and show it as it is. Hence, the media coverage of the Black minorities is shaped with a negative lens across the globe, overrepresenting those people as lawbreakers, barbarians, and aggressive. The news selection is not random, rather it responds to the interests and perceptions of politicians and those in power and their agendas (Kellstedt). Therefore, reality across the media landscape reveals that society is becoming fairer

showing the beautiful face of equality in U.S. civil rights and policies. Nevertheless, it is not much common to see the people of color in media space or they were generally framed to make problems and conflicts according to the dominated news agendas that is why public discourse was built upon the lens of these screens which makes it difficult for the white to form an accurate portrait of real African and Asian experiences.

Across time, social media has transformed the landscape by bringing greater attention to uncovering the reality. The death of the 46 years old man named George Floyd and its documentation went viral and sparked an unexpected outrage between the Black community. The man was arrested by 04 police officers after using fake money to buy a cigarette at a grocery store in Minneapolis. George Floyd's head and shoulder are all what can be seen as Derek Chauvin was the one who knelt on his neck for more than 08 minutes which led to his death after his calls for help and the last words he said were "I can't breathe". The unjust death of this adult and the filming of the real police brutality against the black fueled the public outrage and created the beginning of the Black Lives Matter (BLM) movement forcing a national conversation about social injustice and police reform.

Responses to social discrimination are numerous including art (films, songs, paintings, ...), hashtags, movements, protests, etc. However, the impact of social media and viral videos in the spread of information and a call to action is unbelievable. One of the most crucial contributions of the viral videos to social movements is their ability to raise awareness about critical issues. The BLM movement is a social and political movement that started in 2013 as a hashtag then after the continuous events of social injustice particularly police brutality it gained a worldwide attention. The intersection of media and especially viral videos with these movements made it easier for the Black people to convey their messages across the globe. Videos documenting protests and personal stories about each type of discrimination and social injustice spread rapidly on the digital platforms which served as a tool to combat prejudice and

discrimination, calling for social equality, and inspiring people to challenge the authoritarian regimes.

Viral videos and social movements have profoundly shaped the public opinion on racial injustice, and their impact varied between supporters and antagonists. The rage created after the spread of these videos is considered to be a primary and transformative resource that individuals can refer to while involved in activists struggles and social movements. Videos using visuals, music, and storytelling play a crucial role in evoking emotions and inspire actions in order to raise awareness about critical issues. Those undeniable proofs reveal the overlooked violence and brutality practiced on the Black communities, and this helped supporters to uncover the hidden truth and embrace resistance.

Cases like George Floyd killing have not only mobilized grassroots movements but have also pressured policy makers to implement reforms. However, antagonists, especially the white majorities, have always doubted the legitimacy of these videos arguing that they are selectively edited and manipulated for a certain purpose. Some counter movements have consistently placed the blame of oppression on the victims for being oppressed. According to the white society, “it’s your fault that you are poor, economically disenfranchised” (Mack, Watson, and Weissinger 27).

In essence, despite the broad dimensions it took after launching these movements and posting such horrific videos, the landscape of racial injustice has completely changed. It has forced media to cover racial issues they might have previously overlooked and made people more aware and skeptical about the official reports that consistently contradict the realities. However, framing still matters as media may portray incidents based on racial biases. Digital platforms have paved new ways for minorities to express and convey their voices. Thus, the continuous coverage of violent footage may risk in making people less reactive over time that is why they should always be loyal to their matter and must neither forgive nor forget.

Consequently, the video evidence remains a powerful tool for social change, its impact depends on the political and ideological lenses through which it is viewed.

The digital era has fundamentally reshaped how police violence is witnessed, documented, and challenged—especially in the wake of high-profile killings like those of Michael Brown, Eric Garner, and George Floyd. These deaths not only exposed systemic brutality but also revealed the power of digital technologies in amplifying marginalized voices and mobilizing collective action. In short, the digital process has transformed the politics of visibility and accountability in policing. It has provided tools for resistance but also introduced new terrains of control. In the context of systemic violence against Black communities, the camera lens has become both a witness and a weapon.

1.5 Algorithmic Oppression: Surveillance, Policing, and Predictive Bias

Racial injustice, double standards, and AI have all fit together as tools against the oppressed minorities. Even though U.S.A signed the International Convention on the Elimination of All Forms of Racial Discrimination (ICERD), its ghost is still haunting African American individuals. Today's discrimination wears different masks under which new structural and systemic issues about racial injustice are embedded in the societal norms of the American society. Digital segregation is a new form that demonstrates the disconnection of the government's declarations and signed conventions with the real-life biased incidents. Thus, algorithmic biases are important mechanisms behind the digital double standards.

Artificial intelligence (AI) is a family of techniques where algorithms uncover patterns or make predictions from data. An algorithm is step by step procedure for solving a problem. One type of AI is a machine learning where the computer learns from data rather than being directly told what to do. A machine learning itself includes another family of techniques including Deep Learning which processes overly complex data that are hard for a human being to interpret.

In addition to the previous evidence and studies about the continuous forms of discrimination, a new study from the National Institute of Standards and Technology (NIST) in 2019 reveals how algorithmic double standards use historical biases of social inequalities in the digital age encompassing a new technological issue manifesting in facial recognition errors. The latter is a biometric identification system that uses artificial intelligence in order to identify human facial errors for specific purposes. For instance, it has become a crucial part of security systems, personal devices access, and law enforcement. However, many challenges have faced this system including historical and ethical bias as it performs great with particular groups by providing them with appropriate conditions such as good quality and lightening conditions while higher errors rates are detected with darker skinned or women. In comparison to the most famous applications of AI, the errors of facial recognition have sparked public debates in which many researchers have connected these errors to questions of discrimination and oppression arguing that these issues are well planned and never considered as unexpected incidents (Grother, Ngan, and Hanaoka).

The NIST conducted a study in 2019 evaluating the performance of 189 facial recognition algorithms from 99 developers relying on demographic factors like race, age, and sex. The results of this study unveil the remarkable disparities among the Black and Asian communities being up to 100 times more likely to be misidentified than white faces according to the used algorithms. According to NIST, the false positive differentials (when the system mistakenly identifies or matches something that is not correct) are much larger than those related to false negatives (when the system fails to identify or overlook the appropriate match).

The study also revealed the different rates between the one-to-one matching by comparing one face to one image that is usually used in smartphones access and the one-to-many matching by comparing one face to many faces in the data base and this is usually used in Visa cards, passports, or crimes. For example, errors are likely to happen in false positives

when using the one-to-many matching so that the system may result in incorrect accusations by identifying someone they are not. These misidentifications are not limited to the term “black” only, they also expanded women, native Americans, and even aged people whose facial features change over time. These findings identify how biased algorithmic double standards continue to amplify and reinforce any type of social discrimination.

The U.S. Technology Policy Committee of the Association for Computing Machinery (ACM) acknowledges that they are the reflection of certain bias and discrimination. The same association adds that “facial recognition technology is not sufficiently mature and reliable to be safely and fairly utilized without appropriate safeguards against adversely impacting individuals, particularly those in vulnerable populations.” (Aradau and Blanke 166). These errors have marked a split between the civil society -calling for an end for this technological system especially when it comes to decisive decisions- and the professionals, who seek to keep their use with a little elimination of bias.

In *Algorithmic Reason: The New Government of Self and Other*, the authors argue that algorithmic systems have become a new form of governance, reinforcing systemic inequalities under the guise of objectivity. Rather than eliminating human prejudice, these technologies often encode and automate discrimination, extending its reach in subtle but powerful ways (Allhutter et al. 92). Similarly, Cathy O’Neil, in her book *The Weapons of Math destruction*, describes algorithms as being both powerful and destructive as they reinforce existing biases and shape new ways for racial inequalities. She criticized the overuse of algorithms in the contemporary digital age for being “opaque, unregulated, and uncontestable,” arguing that companies should make their algorithms open and transparent to the outside reviews to ensure their fairness that she claims is absent and not neutral (O’Neil 03). It is the lack of neutrality and transparency that led her to label these systems as *The Weapons of Math destruction*. (Aradau and Blanke 167).

The algorithms employed by these systems do not represent the whole society, rather they are trained with particular individuals only. As a result, unsatisfactory consequences are likely to happen. For instance, the database is trained to collect information of specific audio language or limited facial features of the light-colored races, hence these resources will end up with limited choices which will automatically lead to wrong predictions, unfair outcomes, and oppressive decisions for the minorities. Thus, the biased outcomes of facial recognition are often the product of the data collection and design. As Dongwhi Shin explains, effective algorithmic design must account for diversity and uphold human values, ensuring meaningful interaction between people and AI systems (Shin).

Despite the widespread of the facial recognition technology, many critics argue that it is not good or reliable enough to be deployed in official systems. Moreover, its inaccurate or biased findings may lead to systemic injustice especially when the concern is the marginalized communities. The misidentifications or accusations of a single African or Asian person will not destruct a single person but the whole community and this is the primary aim of building such racist systems. In addition to the biased regulations, scholars added that neither the processed data nor the outcomes are technical issues, rather they reflect the systemic unfairness embedded in them. Mass surveillance of people's activities is another issue that target these communities and lead to direct privacy violations where people may be watched or recorded without them knowing about it. The ongoing practices against particular groups have fueled an intense outrage among the civil rights organizations which called for severe regulations and serious bans for facial recognition systems claiming that overlooking their use will continue to amplify racial inequalities among people.

Racial injustice is not confined to surveillance, social exclusion, or violence. It has also evolved into other forms of exclusion aimed to erase black presence in several ways including the AI bias in sentencing. The latter reflects the power of algorithms and the digital

decisions in reinforcing oppressive social relationships and enacting new modes of racial profiling. The use of AI in the criminal justice system, particularly in areas such as predictive policing, sentencing decisions, and recidivism risk assessments, has fueled significant debate about fairness and bias. These biases can lead to racial, gender, or socioeconomic disparities in sentencing outcomes.

AI algorithms are intended to shape the American Justice System to a more legal and consistent institution. Ideally, they should predict the same sentence regardless of where, when, and by whom it was committed. Technology has improved the effectiveness of the justice system by providing equal access to justice for everyone regardless of their background or circumstances so that everyone can access the legal system and seek justice. However, this is not the case for the Black communities.

One of the most important challenges facing the AI in sentencing is the continuous reliance on historical biases. Shaping systems according to past criminal justice data will lead to generate harsher policies targeting those minorities. In addition to the historical biases, the credibility and accountability of the criminal justice system decisions are claimed to be skeptical. Hence, individuals should be granted a clear explanation of how these systems make decisions ensuring their right to appeal and challenge these decisions. Another issue chasing people after the use of the AI system is their concern about their data privacy and security since it requires an access to sensitive personal information. This raises a serious question whether the AI system in policing will replace the role of the human efforts like lawyers or it will remain the same (De Marco 128).

The Convention on the Elimination of All Forms of Racial Discrimination CERD highlighted that “members of racial and ethnic minorities, particularly African Americans, continue to be disproportionately arrested, incarcerated and subjected to harsher sentences, including life imprisonment without parole and the death penalty.” (Human Rights Watch &

ACLU). A study of incarceration in U.S. reveals that the rate of arrests within African Americans and Hispanics is three times higher comparing to other groups. The dominance of white people and the unfairness of the US legal system continue to underestimate the Black individuals and create new forms of discrimination. Those incarcerated people are enduring severe conditions in jails and prisons such as solitary confinement, the lack of medical and mental healthcare, and sexual and other types of violence which lead usually to lasting injuring or death.

Until the 1970s, race, nationality, and skin color were the primary factors in predicting whether a criminal -black or white- was deemed more dangerous in order to determine pretrial release decisions (Boston University). Although this overt racism became politically unacceptable, it has appeared in new modern forms through algorithmic decision making. Typically, those algorithms in sentencing are problem- solving shortcuts. Engineers train computers to process a large number of datasets to produce simplified solutions for complex problems.

Social media, for example, can track the interests of their users in order to suggest what will probably align with their preferences. These algorithms can be built upon incomplete biases so that the future research or suggestions will not attract the user's interests. While such errors in social media or music are not considered to make any harm, algorithmic bias in decision making will lead to serious and harmful consequences. In the U.S. criminal justice system, judges sometimes rely on a risk score to predict how likely is a person to commit another crime. The higher score, the more likely is the person to be a repeat offender. A study made by ProPublica indicates that those scores are not accurate. Legal systems used in U.S. courts are likely to twice the number of mistakes of the Black people compared to the white which remain the same and this leads to unfair punishments (Boston University).

Algorithmic tools are actually involving all stages of criminal justice system from the police work to the final verdicts in court. For instance, the risk assessment algorithms used in US, such as the COMPAS (Correctional Offender Management Profiling for Alternative Sanctions), the most debated algorithmic system which indicates the likelihood offenders who are about to fall into crime again. These tools are used to inform decisions on sentencing, parole, and bail. This algorithm classifies people as low, medium, or high risk in their risk score after making a questionnaire that is based on several factors like age, criminal history, social behavior, etc. The latter are going to be used by judges to make the appropriate decisions. However, it has been criticized for racial bias and unfairness in enacting exact reforms. As previously mentioned, the average of risk score between Black and white defendants opens a large debate across the globe. Despite the advanced use of these techniques, it still lacks transparency, and this reveals the prejudice to one group over another which helps in amplifying racial injustice and forming new forms of systemic discrimination (Ali et al. 12).

Double standards theory is strongly present in the application of the COMPAS algorithms. It shows that the higher status person, the lenient standard is applied and the lower status person, the harsher standard is. Thomsen argues that automated sentencing decisions should not be based on machine learning, but ‘on old-fashioned human programming’ (Thomsen, qtd. in Ryberg 3).

In fact, those algorithms reflect the assumptions and values of their policy makers that is what makes them skeptical. In other words, if these tools were less biased than their human creators, this might lead to less incarceration of the Black and other marginalized groups. Hence, Thomsen in his book doubted the transparency of this system as it is depicted as “a black box” for its mystery so that no defendant can have the opportunity to check their risk scores which makes it harder for them to challenge any errors. Moreover, the secrecy of COMPAS opens new doors for skepticism and ensures the misclassification between the

distinct types of people. Thus, Thomsen valued the traditional methods manipulated by human beings for their accuracy and reliability (Ali et al. 2024).

Multiple real-world cases have demonstrated the biased nature of COMPAS raising concerns about its fairness and credibility in sentencing decisions. ProPublica journalists accused the COMPAS of giving advantage to people identified as white. The Northpointe, the company that owned COMPAS in 2016, disputed the ProPublica claims with their analysis and ProPublica replied.

After the case of Eric Loomis in 2013 who was sentenced in Wisconsin using a COMPAS risk assessment score after he was arrested for driving a stolen vehicle and fleeing from the police. He was given a high-risk score which was a factor to give him a long sentence of 06 years that he refused and challenged claiming that the court overlooked not only the accuracy of the algorithms' inputs but also how it processes data. Hence, this makes it hard for defendants to have access to the way their sentences were processed that is why Loomis argued that his rights were violated based on his race. The Wisconsin Supreme Court upheld the sentence, reasoning that Loomis could challenge the accuracy of his input data but never how algorithms processed them. Still, Eric Loomis case is a one in a million of systemic oppression cases against the black. However, these statistics by ProPublica have sparked enormous outrage within the Black minorities and opened national debate about the use of AI in sentencing especially in cases of serious crime such as rape or drug possession the thing that uncovers its unfairness and lack of transparency (Washington).

To eliminate AI bias in sentencing, several reforms should be implemented for a fairer world free from any form of discrimination or illegal segregation. First, AI algorithms like the COMPAS should allow judges and defendants to examine both the input of data and the way it is processed to be more accurate, transparent, and unbiased. Second, these tools should not serve as the sole method to make decisions and sentences; rather the human participation should

be highly considered in the final outputs. Moreover, racial factors like race, history, and employment status are to be eliminated in order to reduce all kinds of biased prediction for a just and fair criminal justice system. Finally, policymakers and researchers should work on implementing ethical AI systems free from biases against Black minorities and treat all individuals as determinants only, without considering their race or social class (SSRN).

Conclusion

In conclusion, digital technology has not erased the power of racial injustice in the United States. However, it helped reshape it in new modern forms. While new technologies were celebrated for their role in eliminating racial disparities and giving voice to the voiceless marginalized communities, they were also an interesting tool that promotes inequality to persist beneath the surface of innovation. This chapter has outlined the process, from slavery to the contemporary digital sphere, and racial discrimination continues to take place.

By examining the emergence of the digital public sphere, the enduring digital divide, and the racialized impact of algorithmic systems and surveillance, we see that technology does not exist in a vacuum—it reflects the values, assumptions, and power dynamics of the societies that create and use it. Protests, surveillance, and algorithmic governance are the reflection of how race and power intersect in the digital age, echoing the biased nature of platforms.

As we move forward, it becomes increasingly important to question who controls digital spaces, who is included or excluded from them, and how these tools are designed and deployed. Understanding the historical continuity between past systems of racial injustice and their digital expressions is a necessary step toward developing more just and equitable technological futures.

Chapter 2: Theoretical Framework: Race, Technology, and Power in the Digital Age.

Introduction:

The intersection of race, technology, and power has arisen as a key research area in the digital era, since technological advancements have radically transformed social structures, power dynamics, and racial identities. While the digital age has been hailed as a democratizing force, allowing for unparalleled access to information, communication, and opportunities, it has also exacerbated existing systems of inequality, bias, and discrimination. In this chapter, we'll look at the theoretical frameworks that enable us to critically examine how racism and power connect with technology. Using key theories such as Critical Race Theory (CRT), Digital Critical Theory, and Framing Theory, we investigate how technological infrastructures—from algorithmic systems to digital platforms—reinforce racial hierarchies, perpetuate oppression, and shape individuals' and communities' racialized experiences.

The theoretical notions addressed in this chapter demonstrate how race is more than just a social construct; it is also a power structure that functions offline and online. We investigate CRT's underlying ideas, such as the persistence of racism and the importance of counter-narratives, which provide vital insights into how racial bias is ingrained in digital technology. We also discuss Digital Critical Theory and algorithmic oppression, as expressed by researchers such as Safiya Noble and Ruha Benjamin, to better understand how algorithms and AI systems continue to perpetuate inequality. Using Framing Theory as a lens, we investigate how digital media selectively frames racial events and topics, altering public opinion.

Finally, we focus on technopolitics and intersectionality to investigate how race intersects with other forms of identification, such as gender and class, in the context of digital injustice. This approach lays the groundwork for critically examining the role of technology in perpetuating and overcoming racial disparities in the digital age.

2.1 Critical Race Theory (CRT)

CRT, Intellectual and social movements as well as a loosely organized framework of legal analysis, are based on the premise that race is a socially constructed (culturally invented) category used to oppress and exploit people of color rather than a natural, biologically grounded feature of physically distinct subgroups of humans. Critical race theorists believe that racism is intrinsic in American law and legal institutions because they serve to produce and preserve social, economic, and political inequities between whites and nonwhites, particularly African Americans. Critical race theorists often devote their understanding of the institutional or structural character of racism to the specific (if distant) goal of eradicating all race-based and other unjust hierarchies.

Foundational principles are the core ideas and assumptions that guide a field of study or methodology. In digital analysis, these principles often include transparency, algorithmic accountability, ethical data collection, and the critical examination of power structures embedded in digital systems. These principles help scholars and analysts evaluate how technology affects human behavior, identity, and access to information.

Critical Race Theory (CRT), based on legal studies, views race and racism as basic components of social systems and investigates how laws and institutions maintain racial disparities. CRT's guiding principles, such as the centrality of race and racism, the value of experiential knowledge, and a commitment to social justice, are increasingly being applied to digital spaces to investigate algorithmic bias, surveillance, and the racialized nature of online platforms (Delgado and Stefancic 3-5).

The importance of fundamental concepts in digital analysis is shown when they are combined with CRT. For example, researchers claim that digital tools frequently embed racial bias, which can only be addressed by using CRT-informed frameworks that challenge systemic structures. Safiya Noble's research on algorithmic discrimination demonstrates how search

engines promote damaging racial prejudices, a phenomenon that can be better understood by applying CRT to digital analysis (Noble15).

By combining CRT's fundamental principles with digital methodologies, researchers can better identify and fight the hidden biases in technologies that impact public knowledge, identity formation, and access to opportunities.

Critical Race Theory (CRT) presents a powerful framework for understanding how race and racism function within the fabric of American society. Rather than focusing on isolated acts of individual prejudice, CRT highlights systemic inequalities that are deeply embedded in social, legal, and political institutions. The core principles of CRT reveal how racial hierarchies are constructed, maintained, and justified. This essay outlines six foundational concepts of CRT, drawing on the works of leading scholars such as Richard Delgado, Jean Stefancic, Derrick Bell, and Kimberlé Crenshaw.

One of the fundamental assertions of CRT is that racism is ordinary, not abnormal. Racism, according to CRT, is not an exception or a deviation from the norm; it is a routine experience for people of color in the United States. It operates in subtle and systemic ways, becoming nearly invisible to those who are not directly affected. As Delgado and Stefancic explain, “Because racism is so enmeshed in the social, economic, and legal fabric of the United States, it appears ordinary and natural to people in the culture” (7). This insight shifts the focus from overt racist acts to the broader institutional practices that perpetuate racial inequality.

Another cornerstone of CRT is interest convergence, a theory coined by Derrick Bell. This principle argues that racial justice or progress is only pursued when it aligns with the interests of white Americans. In other words, reforms that benefit marginalized communities are often tolerated or enacted only when they simultaneously serve the goals of the dominant group. Bell asserts, “The interests of blacks in achieving racial equality will be accommodated only when it converges with the interests of whites” (22). A prominent example of this dynamic

is the 1954 Supreme Court decision in *Brown v. Board of Education*. While the ruling ended legal segregation in public schools, it was also strategically beneficial in improving America's global image during the Cold War, rather than being solely rooted in a moral objection to racial injustice.

CRT also emphasizes the social construct of race, rejecting the notion that racial categories have any biological or genetic basis. Instead, race is understood as a product of social ideologies and relationships, created to serve specific political or economic purposes. Delgado and Stefancic affirm, "Race and races are the result of social thought and relationships. They are neither objective, inherent, or fixed, and have no biological or genetic reality" (9). This perspective highlights the fluidity of racial identities and calls attention to how society assigns meaning to race in order to maintain hierarchies of power.

Closely related is the concept of differential racialization, which posits that different minority groups are racialized in varying ways at different historical moments. These shifting portrayals often serve the interests of the dominant group, responding to societal needs such as economic demands or political anxieties. As Delgado and Stefancic explain, "The dominant society racializes different minority groups at different times, in response to shifting needs such as the labor market" (10). For instance, Asian Americans have alternately been cast as a "model minority" or as a foreign threat, depending on the prevailing national context.

Another key principle is intersectionality—a term introduced by Kimberlé Crenshaw. This framework recognizes that individuals experience multiple, overlapping forms of discrimination based on their identities, such as race, gender, class, and sexuality. Crenshaw writes, "Intersectionality is the view that women of color experience both racism and sexism in ways that neither white women nor men of color experience" (1242). Alongside this is the idea of anti-essentialism, which cautions against assuming that all members of a racial group share the same experiences or perspectives. Delgado and Stefancic assert, "No person has a single,

easily stated, unitary identity” (11). Together, intersectionality and anti-essentialism enrich CRT’s understanding of the complex and layered nature of identity and oppression.

Finally, CRT upholds the voice-of-color thesis, which stresses the importance of elevating the perspectives and lived experiences of people of color. These voices are vital in challenging dominant narratives and exposing the realities of racial injustice. Storytelling and personal narratives are often employed in CRT to convey these unique insights. As Delgado and Stefancic write, “Because of their different histories and experiences with oppression, black, Indian, Asian, and Latino writers and thinkers may be able to communicate to their white counterparts matters that the whites are unlikely to know” (10). This principle validates the experiential knowledge of marginalized communities as a crucial source of insight and critique.

In conclusion, Critical Race Theory provides a compelling lens through which to examine the persistence of racism in American society. By focusing on systemic forces, historical context, and the importance of marginalized voices, CRT challenges simplistic understandings of race and urges deeper analysis of the structures that sustain inequality. These six core principles collectively underscore the theory’s commitment to social justice and transformative change.

In the era of big data and digital transformation, relevance has evolved as a fundamental idea in digital analysis. It relates to how well data, insights, or digital content are aligned with stakeholders' objectives, queries, and demands. As organizations increasingly rely on digital tools to make decisions, it is vital to ensure that the data being analyzed is relevant in order to get meaningful insights.

One of the primary reasons relevance is so important in digital analysis is the massive amount of data generated every day. With digital platforms gathering data on every user interaction—clicks, searches, and purchases—analysts must filter through vast datasets to determine which pieces of information are relevant. In fact, Kitchin states, "Big data is

characterized not only by volume but also by its velocity and variety, requiring analysts to distinguish between signal and noise" (Kitchin 24). Without relevance, analysis may focus on a large number of data pieces that are not informative.

Furthermore, contextual relevance is critical when understanding digital data effectively. The same dataset can produce various results depending on the environment in which it is analysed. According to Mayer-Schönberger and Cukier, "Context transforms data into meaning, and relevance determines whether that meaning serves the analytical goal" (139). This notion is especially relevant in industries such as healthcare, where patient data must be assessed in medical, historical, and demographic settings to be meaningful.

Digital analysis also helps with user personalization, as relevance has a direct impact on user experience. Algorithms on sites such as Netflix and Amazon use past data to recommend content suited to particular consumers. These recommendation systems rely largely on relevance scores and predictive analytics to keep users engaged (Ricci et al. 374).

In academic research, relevancy is equally important. Digital humanities scholars, for example, must decide whether digitized texts or metadata fields are most relevant to their study questions. As Schreibman, Siemens, and Unsworth note, "relevance in digital humanities is about curating and analyzing digital resources that reflect the interpretive goals of the researcher" (Schreibman et al. 52). The digital technologies used must be appropriate not only to the data but also to the important questions raised.

Finally, the ethical implications of relevance must be addressed. Algorithms that assess what is relevant may perpetuate bias or exclusion. Analysts must consider how their relevance criteria impact data representation and inclusion. Noble argues that "relevance algorithms can reinforce social inequalities when based on flawed data or biased assumptions" (117).

To summarize, relevance in digital analysis involves more than just selecting the proper data; it is also about aligning data with goal, assuring contextual understanding, and

acknowledging the broader ramifications of analytical judgments. Without relevance, digital analysis risks becoming a futile exercise rather than a tool for clarity and decision-making.

2.2 Algorithmic Governance and Digital Critical Theory

Digital critical theory investigates how power, identity, and inequality are formed and reproduced via digital technology. Scholars such as Safiya Umoja Noble and Ruha Benjamin have critically examined how algorithms reinforce existing social structures in the name of neutrality. In *Algorithms of Oppression*, Noble demonstrates how commercial search engines, particularly Google, frequently reflect and propagate racist and sexist views. For example, a basic search for phrases connected to Black girls used to return hypersexualized and destructive results, demonstrating how dominant cultural norms impact algorithmic systems rather than being neutral or unbiased (Noble 33). She contends that these outcomes are not coincidental, but rather are profoundly ingrained in the profit-driven logic of digital capitalism and the lack of oversight over algorithmic systems.

Similarly, Ruha Benjamin used the term "New Jim Code" to highlight how seemingly progressive technologies can encode and automate racial discrimination. According to Benjamin's book *Race After Technology*, racism is not only preserved but also developed using seemingly neutral or even beneficial technology. She explains that "coded bias" is not just a technological flaw, but also a reflection of the larger social context in which these technologies are designed (Benjamin 45). This type of discrimination is pernicious because it allows structural inequalities to persist under the guise of objectivity and progress.

Noble and Benjamin's work highlights the significance of approaching digital systems with a critical eye that promotes racial and social justice. Their findings call into question the notion that technology is neutral, and they advocate for more inclusive and accountable algorithm design approaches.

Algorithms of Oppression addresses the relationship between search engines and discriminatory biases. She takes a Black intersectional feminist approach. Intersectional feminism takes into account the experiences of women of different races and sexualities when discussing the oppression of women. Noble argues that search algorithms are racist and perpetuate societal problems because they reflect the negative biases that exist in society and the people who create them. Noble rejects the idea that search engines are inherently neutral, explaining how algorithms in search engines privilege whiteness by depicting positive cues when key words like “white” are searched as opposed to “Asian,” “Hispanic,” or “Black.” Her main example surrounds the search results of "Black girls" versus "white girls" and the Noble's key claim is that these algorithms are more than just technological tools; they are influenced by social, political, and economic factors. The biases entrenched in search engines are the result of putting profit and popularity ahead of equity and accuracy. As she states, "Search engines are not public goods; they are corporate platforms driven by advertising revenue" (Noble 65). Because of this economic basis, marginalized groups frequently confront misleading or damaging images on the internet.

In *Race After Technology*, Ruha Benjamin presents the concept of "The New Jim Code" to describe how developing technology might perpetuate and even deepen racial hierarchies in the name of progress. Benjamin contends that algorithms, artificial intelligence, and digital platforms are rarely impartial; rather, they frequently acquire the prejudices of the cultures and persons that create them. According to her, "the New Jim Code reflects a range of discriminatory designs that encode inequity—often invisibly—in ostensibly objective systems" (Benjamin 47); to that effect, These technologies are commonly seen as fair or neutral, which makes them more harmful because they have the potential to perpetuate systemic racism while avoiding examination. Benjamin invites readers to go beyond surface-level functioning and consider how technology may be embedding existing injustices in new infrastructures.

Noble and Benjamin have made important contributions to the study of history and cultural theory, notably in how civilizations remember and understand their pasts. David W. Noble challenged traditional narratives of American exceptionalism by examining how national myths impact historical scholarship, suggesting that they frequently obfuscate structural inequities and global interconnections (Noble 23). Similarly, Walter Benjamin provided a critical perspective on history through his concept of the "angel of history," who sees the past as a pile of ruins rather than a linear chronicle of development. In his "Theses on the Philosophy of History," Benjamin criticizes historicism and emphasizes the significance of utilizing historical opportunities to effect dramatic change (Benjamin 257).

2.3 Framing Theory and Media Discourse

According to framing theory, how information is presented by the media has a considerable impact on public perception and conversation. Media frames are not neutral; they reflect society power dynamics and ideas, particularly those affecting race. Entman defines framing as selecting "some aspects of a perceived reality and making them more salient in a communicating text" to support a specific interpretation or moral evaluation (Entman 52). This procedure is frequently racially fraught, particularly in the context of crime reporting, political protests, and social justice initiatives.

Media coverage frequently creates racialized framing that reinforce prejudices or hide systemic issues. For example, in crime stories, black people are disproportionately portrayed as offenders, whereas white people in comparable situations are often humanized or contextualized more compassionately. Dixon and Linz discovered that Black suspects were overrepresented as criminals in local news, leading to a skewed relationship between race and criminality (Dixon and Linz 131). Such framing leads to the propagation of racial stereotypes in the public imagination.

The selective framing of social movements shows racially based discourse. During the Black Lives Matter marches, media outlets frequently highlighted instances of violence or property damage while reporting on largely Black-led rallies but downplaying comparable conduct in predominantly white-led protests, such as those against COVID-19 limitations. These trends reflect what van Dijk refers to as "elite racism," in which dominant media reinforce disparities through intentional narrative choices (van Dijk 21).

Furthermore, the disparities in coverage of victims of violence demonstrate the interplay of race and media framing. Studies suggest that missing white women receive much greater media attention—a phenomenon known as "missing white woman syndrome"—than missing women of color (Stillman). This discrepancy shows not only racial bias, but it also influences public urgency and governmental responses based on race.

To summarize, framing theory offers a critical lens through which to examine how media discourse is constructed along racial lines. The media's involvement in emphasizing or disregarding specific facts, viewpoints, and perspectives reflects larger societal power inequalities. Recognizing these frames is critical to creating a more equal media landscape and encouraging informed public discourse.

Racial framing in digital media refers to how race and ethnicity are built, represented, and perpetuated via online platforms, which frequently reinforce prejudices, biases, and systematic inequity. These frameworks shape public perception, policy debate, and marginalized communities' daily experiences.

Digital media channels, such as news websites, social media, and streaming services, play an important role in establishing racial narratives. Often, the material and algorithms on these platforms reflect the producers' biases as well as prevalent societal institutions. Noble, for example, contends that search engine algorithms "reinforce racism and sexism under the guise of neutral technology," underlining the digital ecosystem's lack of impartiality (1). The framing

of racial groups using specific terms or visual imagery frequently promotes negative stereotypes and limits how people in those groups are regarded.

Furthermore, the virality of racialized content feeds into larger cultural narratives. Hashtag movements like #BlackLivesMatter have raised awareness about racial injustice, but they are also subject to co-optation and misinterpretation. According to Freelon, McIlwain, and Clark, these movements show "how Black communities use digital platforms to organize and resist dominant media frames" (Freelon et al. 5). While social media can be used to promote resistance and empowerment, it is also a struggle for narrative control, allowing racially charged misinformation and hate speech to proliferate unchallenged.

Streaming media companies such as Netflix and YouTube frequently frame race through the monetization of diversity. While diversity initiatives are increasing, they can occasionally simplify complicated identities to marketable stereotypes. In Gray's opinion, "digital media often packages Blackness in ways that are palatable to mainstream (largely white) audiences, diluting the political and cultural nuances" (Gray 148).

Furthermore, moderating processes on internet sites are often racially prejudiced. Black and brown creators have reported being flagged or shadowbanned in disproportionate numbers, limiting their visibility and economic potential. Gillespie argues that content moderation "reflects the normative values of platform governance," frequently suppressing underrepresented voices under the guise of neutrality (Gillespie 230).

Finally, racial framing in digital media is a complicated interaction of technology, culture, and power. While digital channels have the ability to democratize representation, they also perpetuate many of the injustices inherent in conventional media. Understanding and resisting these racial frameworks is critical to achieving a more equitable digital future.

Hashtag activism is the use of hashtags on social media platforms to promote awareness, rally support, and effect social change. Movements like #BlackLivesMatter and #MeToo have

shown how digital platforms can amplify minority voices and draw attention to systematic injustices (Jackson et al. 2017). However, these movements frequently face counter-framing, in which rival narratives emerge to challenge their validity. For example, #AllLivesMatter was utilized to dilute the specific focus of #BlackLivesMatter, reframing the debate to avoid systemic critiques of racism (Freelon et al. 2016). Thus, hashtag activism serves as both an advocacy tool and a fight for narrative control in the digital public domain.

2.4 Technopolitics and Structural Power

The intersection of technology and politics, often known as technopolitics, is an important field for understanding how technical design and governance decisions contribute to long-term power inequalities. Technopolitics is based on the premise that technologies are not neutral instruments, but rather are intimately enmeshed with the beliefs, interests, and intents of their inventors and regulators. These implanted attitudes frequently reinforce or modify existing social structures, establishing or exacerbating structural inequities.

Langdon Winner's seminal claim that "artefacts have politics" describes how technology design incorporates certain political choices. For example, Robert Moses' low-hanging overpasses in New York, which were purportedly designed to prohibit busses (used by poorer, predominantly minority people) from accessing particular regions, demonstrate how infrastructure can enforce social exclusion (Winner 123). This concept of structural power is critical in technopolitics: it refers to the ability of systems—technological, legal, or economic—to influence alternatives and behaviors in ways that benefit some groups more than others.

Contemporary instances abound. Algorithmic bias in facial recognition systems has shown how technologies can repeat racial hierarchies when trained on biased data sets or created without considering varied perspectives (Buolamwini and Gebru 1). These biases are not accidental; they are the result of political economy and institutional cultures that value

efficiency or profit over fairness. The architecture of such systems reflects tacit or explicit policy decisions that ignore underprivileged communities.

Furthermore, legislation can exacerbate power disparities when regulatory frameworks are disproportionately determined by corporate actors. Lobbying by large technology companies, for example, frequently results in lax data protection regulations that benefit commercial interests while undermining individual privacy rights (Zuboff 332). This type of regulatory capture shows how technopolitical arrangements favor a limited elite while increasing control over information and monitoring.

Technopolitics thus acts at the intersection of design and government. It pushes experts and citizens alike to question who gets to shape the electronic infrastructures that increasingly mediate our lives—and for what purposes. Recognizing this relationship is the first step in developing more equal and inclusive technology and policies.

2.5 Intersectionality and Race in Digital Spaces

Digital venues, such as social media, online forums, and algorithmic platforms, have become both empowering and marginalizing. Kimberlé Crenshaw's concept of intersectionality is crucial for understanding how racism is intricately intertwined with other types of social stratification, such as gender, class, and identity (Crenshaw 1241). In the context of digital injustice narratives, this paradigm sheds light on the various forms of oppression that oppressed communities encounter online.

For example, Black women frequently encounter "misogynoir," a word coined by Moya Bailey to characterize the distinct blend of racism and misogyny directed at Black women in digital spaces (Bailey 768). This type of injustice is perpetuated on sites like Twitter, where Black feminist hashtags like #SayHerName try to offset the erasure of Black women in police brutality tales. These digital movements highlight the inability of larger racial justice discourses to address gendered issues in the Black community (Ritchie 53).

Class worsens digital inequalities. Access to technology, digital knowledge, and the ability to participate in online activism are not fairly distributed. According to Noble, algorithms are not neutral, but instead frequently repeat and perpetuate socioeconomic inequality and racial bias, making it difficult for underprivileged views to be heard or found online (Noble 85). As a result, digital venues, while appearing open and democratic, frequently reproduce offline inequities in new, algorithmic ways.

Queer and transgender individuals of color face unique vulnerabilities in digital settings. Their internet presence is frequently policed or removed, and their identities are reduced to stereotypes or used for tokenism. As Gray & al. argue, the internet has the potential to be a platform for queer world-making, but this potential is frequently hampered by structural inequalities similar to those seen in physical locations (Gray et al. 139).

To summarize, digital injustice narratives must be studied via an intersectional lens, taking into account how racism connects with other dimensions of identity. Without this vision, initiatives to address digital inequality risk reinforcing the very institutions they aim to undermine.

Communication, education, business, and entertainment have all become more dependent on digital technologies. Applications in digital contexts, ranging from productivity tools to artificial intelligence, change the way people and organizations work. For example, cloud-based solutions such as Google Workspace enable real-time collaboration across borders, considerably increasing process efficiency (Miller 112).

Moodle and Canvas are educational platforms that support blended learning environments, increasing accessibility and learner engagement. According to Johnson and Adams Becker, such platforms provide tailored learning experiences that were previously difficult to scale (45). Meanwhile, social media programs like as Instagram and TikTok are

transforming not only how people communicate, but also how businesses market their products (Smith 78).

Artificial intelligence applications are also progressively being incorporated into common tools. For example, AI-powered chatbots are commonly employed in customer service, allowing businesses to reply to consumer inquiries swiftly and efficiently (Nguyen 56). As digital ecosystems expand, the applications that run within them will continue to influence how people interact, learn, and work.

Conclusion

In conclusion, this chapter has provided a complete theoretical framework for comprehending the complex interaction between race, technology, and power in the digital age. The ideas addressed, particularly Critical Race Theory (CRT), Digital Critical Theory, and Framing Theory, are useful tools for examining how technology perpetuates systemic racism and shapes societal power relations. Examining how digital platforms, algorithms, and technical infrastructures perpetuate racial inequalities provides insight into the subtle and overt ways in which technology functions as a tool for oppression.

At the same time, these frameworks highlight the possibilities for resistance and transformation. Scholars and activists can work together to dismantle digital systems that promote inequality by focusing on disadvantaged communities' experiences and counter-narratives, as well as lobbying for more equitable technology design. Finally, the study of race, technology, and power in the digital era necessitates a greater knowledge of how technical advancements influence and contribute to existing power dynamics. This knowledge is critical for achieving a more inclusive, just, and equitable digital future in which technology benefits all members of society, particularly those most impacted by racial and social inequities.

**Chapter 3: Double Standards in Action:
A Critical Analysis of Racial Injustice in the Digital
Age**

Introduction

In the digital age, racism has not disappeared, it has simply appeared in new legal and authorized forms. After its official delegitimization in the post-Civil Rights era, racism persists to appear under covert and systemic prejudice embedded in institutions, technological systems, and everyday language. A critical analysis will look at how racial double standards continue to shape how individuals are treated particularly when involved in protests, resilience, and outspokenness. Events like the Capitol Riot and Black Lives Matter that followed the murder of George Floyd unveil the stark disparities in law enforcement responses, media framing, and political rhetoric.

This chapter examines the continuity of racial double standards and its reproduction into three interrelated fields: digital technology, law enforcement, and media coverage. Guided by the theoretical framework of Critical Race Theory (CRT) that believes racial injustice is embedded in legal, political, and technological systems rather than being a collection of personal prejudice.

This chapter is structured in four significant sections. The first section begins with the research approach through which certain events are particularly chosen and analyzed. The second part analyzes one of the significant case studies that aligns with the chapter: BLM protests vs Capitol Riot. The study focuses on how media, police, and political figures responded differently based on who was protesting. Additionally, the second case study of this chapter zooms the algorithmic bias in Law enforcement and Technology platforms uncovering how standards like facial recognition and content moderation continue to target minorities aggressively. Finally, the fourth section delves into the broader implications of these double standards particularly when it comes to civil liberties, democracy, and civic engagement.

By analyzing real world cases, the chapter reveals that racial injustice is not about personal bias, it is about the systemic technological structures and institutions that allow it to

persist. Understanding this racialized double standard is crucial in order to challenge its persistence both on and offline.

3.1 Methodology: Critical Discourse Analysis & Comparative Framework

In this chapter, a critical qualitative methodology is used to explore how racial double standards are reinforced through institutional practices, media discourse, and digital technologies. The chosen methodology aligns with the principles of the Critical Race Theory which emphasize that racism is systemic, embedded in societal systems rather than individual bias and prejudice. Moreover, the CRT argues that institutions such as: law enforcement, media, and technology are structured in ways that perpetuate racial injustice (Delgado and Stefancic 21). By employing this approach, a deeper interrogation seeks to critically examine how power operates and shapes public perception, law enforcement, and digital governance.

“By "white supremacy" we do not mean to allude only to the self-conscious racism of white supremacist hate groups. We refer, instead, to a political, economic, and cultural system in which whites overwhelmingly control power and material resources, conscious and unconscious ideas of white superiority and entitlement are widespread, and relations of white dominance and non-white subordination are daily reenacted across a broad array of institutions and social settings” (qtd. in Gillborn, Taylor, and Ladson-Billings 1991).

As Bonilla-Silva describes, the first step in producing a racialized social system is racialization- the placement of people into racialized categories. Once members are classified in a particular group, sectors of society are structured such that access to and participation in specific sectors of society differ based on the racialized group. To uphold structured social and racial injustice, an ideology is developed by those dominating positions in power. Bonilla Silva claims that this ideology serves to justify and legitimize the division of people into racialized

groups. As a result, unequal effects such as material, physical, and psychological impacts are experienced by these groups (qtd. in Russell 1991).

Over time, this white supremacist was wrapped and new theories came to the foreground. For many readers, the word theory is connected to be a set of ideas that explain the production of a specific phenomenon. However, as Omi and Winant observe, “theory is driven by demand, by a necessity to explain and account for.” (Omi and Winant 317). The Critical Black Theory often addresses issues and social realities that closely relate or somehow intersect with racial matters. It frequently focuses on economy, policy, religion, culture, science, and international relations (Murji and Solomos 284). The Critical Race Theory (CRT) is a nuanced, radical, challenging, and varied approach to understanding and opposing race inequity in society (Taylor, Gillborn, and Ladson-Billings 1995). The CRT has significantly expanded the understanding of systemic racism and directly challenged the limitations of white-dominated mainstream social sciences, which have often failed to critically examine white supremacy. Critical race theorists believe that contemporary racial inequality is an outgrowth of a history of oppression. Dominative types of oppression are expressed in overt misuse of power, exploitation, and extermination of subordinate groups. Dominative racism still exists, but most often in new forms reflecting, contemporary styles of oppression such as: incarceration, police brutality, high unemployment, and poor healthcare (Feagin xviii).

Two main studies were selectively chosen for their importance in illustrating double standards in U.S. politics and civil rights. The first case to be studied is the Black Lives Matter vs. the Capitol Riot. The two events occurred in a short simultaneous period of time but received two controversial responses that portray how race can be a factor in applying law enforcement legally. The second case study examines AI bias in law enforcement technologies and content moderation on social media platforms. Lights are going to be shed on how technological mechanisms impact communities in color. These technologies are often portrayed as neutral,

however; they reflect how racial inequalities are embedded and biased in the contemporary digital age.

This study intends to analyze racial injustice in U.S.A through the lens of discourse analysis that aims to unveil the impact of political language in shaping and legitimizing racial injustice. In addition, media content review is another lens through which coverage is varied and duality is present. Finally, social media trend analysis is a significant tool used in exploring digital discourse, public opinion, and evidence of content moderation biases. This triangulation of tools allows for a deeper investigation of how racial double standards operate in the digital age.

3.2 Case Study 1: Media & Policing Responses to BLM vs. White Nationalist Mobilization

African American history was full of suffering and discrimination by white people. Even when Black people became officially free, they continued to struggle with racism and police brutality in the Jim Crow Laws Era that legitimized racial disparities. Black people struggle did not end even after the recent death of a 46-year-old African American named George Floyd. The tragedy opened another wound in the heart of every black citizen. A massive number of black people gathered to protest against police brutality and to push for new law enforcement reforms that would protect them from being killed by the police.

The protests started in almost every place in the country and they appeared more racially diverse, but those protests became more and more violent and police officers had many confrontations with protesters that led to hundreds of injuries from both sides, and it was a very difficult challenge for President Trump and his administration to stop the violence and to satisfy the outrage of all black people at the same time . One of the main reasons that made it difficult is that America was still struggling with the pandemic that caused them unbelievable economic damages.

The Black Lives Matter Movement returned to the headlines and gained international attention after the death of Floyd. The movement started in 2013 as a hashtag then after the acquittal of George Zimmerman who killed the 17-year-old African American Trayvon Martin it gained popularity and expanded to become a national network that protects and defends the black community. This social movement had a very crucial role in George Floyd protests because it defended the black community against racially motivated police brutality and gave them powerful push to gain new social reforms.

The January 6, 2021, attack on the U.S. Capitol was a major and shocking event in American history. On that day, a large group of people who supported President Donald Trump stormed the Capitol building trying to stop Congress from confirming Joe Biden's win in the 2020 election. Many of them believed false claims that the election had been stolen. The rioters broke through police lines, damaged property, and forced lawmakers to hide or evacuate. Several people died, many were injured, and the building was badly damaged. After the attack, hundreds of people were arrested and charged with crimes, and Donald Trump was impeached for encouraging the violence, though the Senate did not convict him. This event showed how dangerous political lies can be and reminded Americans how important it is to protect democracy. (Britannica).

This study draws on a two-part research analysis based on three research sources: law enforcement response, media framing, and political rhetoric. The first part of the analysis focuses on the Black Lives Matter movement exploring how it was perceived by public and shaped by media and institutional narratives. It critically examines the heavy-handed police responses to BLM protests and how these responses influenced public opinion and social discourse. The second part of the study investigates the racial double standards evident in the treatment of predominantly white groups, particularly in relation to the January 6 Capitol Riot. This section highlights the stark contrast in law enforcement's reaction, the media's portrayal,

and political commentary compared to BLM, revealing underlying racial biases and systemic inequalities in how civil unrest is handled and understood in the United States.

The contrasting law enforcement responses to the Black Lives Matter protests and the Capitol attack provide a revealing lens through which racial bias and institutional inconsistency can be assessed. Past experiences with hundreds of unarmed minority men killed by police suggest that in most cases an African American or Hispanic man who acted like the Nashville cop (a white police officer suspended after brandishing a weapon but not harmed) would have been killed within minutes of brandishing a weapon. Law enforcement officials in the U.S. clearly exercise double standards when evaluating situations of danger and placing a cost in on human life. While armed or unarmed minority men are quickly killed rather than disarmed, subdued, or wounded, menacing white criminals are treated like family members gone astray. Examples like the killing of George Floyd reveal the hate and racism embedded in the white policemen, exploring their use of power and authority to legally commit racial crimes under the guise of law enforcement (Swain 433).

After these events, the issue of double standards in policing in the U.S. was brought to the fore. In June 2020, for example, a peaceful protest by members of the Black Lives Matter movement in the same Washington, DC was met with heavy police presence and teargas. The then-President Donald Trump portrayed them as “thugs” and “terrorists” and even threatened to call in the military on mostly innocent peaceful protestors. But in the case of insurrection at the Capitol (predominantly white) that unleashed chaos, there was no show of force by police, no military presence. They had near-uninhibited access to the Capitol. Michelle Obama strongly criticized this unequal treatment, pointing out the painful gap between the peaceful BLM protestors’ treatment and the leniency shown to the Violent Capitol rioters. She added, “seeing the gulf between the responses to [the Capitol Hill Riot] and this summer’s peaceful protest [of BLM] and the larger movement for racial justice is so painful. It hurts”. The situation

symbolized how justice and security are not equally applied across racial lines in the U.S. (qtd. in Orji 22). The group said it was “one more example of the hypocrisy in our country’s law enforcement response to protest.” (Chavez).

For centuries, the dominant white elite has imposed its white racial framing of society and exercised its other elite power not only in U.S. political, educational, and religious institutions, but also in and through major radio and television networks and most recently in array of social media (Feagin 55). It was common in the early days of migration from Commonwealth countries for the media to problematize those new communities. In other words, public discourse on the impact of these communities was done through the lens of the problems or conflicts that were raised. People of color were always portrayed as rioters, criminals, or job seekers (Schifferes and Knowles 56). Several scholars have discussed the vital role the media plays in the reproduction of ethnic and racial inequalities and stereotypes. Although there is a large variety of topics in the news, minorities are often limited to events related to illegality, social problems, violence, drugs, and crime. Media coverage of the Black communities is often wrought through a negative lens across the globe (qtd. in Ngwainmbi 156).

In this era of technology, societies depend on the media for getting instant information. This overdependence gives the media an unparalleled power to form public opinions and a certain mindset. It also molds the ways, how different segments, especially ethnic minorities in a given society interact with each other. America is one of the nations that enormously influenced by the media. Both old and young have access to media systems and devices. Young people who lack sufficient skills and qualifications to understand the globe, they rely heavily on the media what makes them an easy target to be manipulated and misled. It illustrates the US media bias and the double standard measurement concerning law enforcement, media coverage, and police brutality.

Evidence of media double standards in news framing highlights the contrasting ways the Black Lives Matter protests and the Capitol Riot were portrayed, revealing the controversy surrounding public perception of both events.

George Floyd protests and the chaos at the U.S. Capitol were mentioned in millions of media tools around the world. As expected, the famous American media were sharply divided in their coverage of these events. The media shared different reactions to the protests and riots. Many media outlets focused on why people were protesting, while others concentrated more on rioting and looting on both sides. American media are classified as right- and left-wing media, and sometimes people refer to them as conservatives and liberals. Right-wing or conservative supporters support Republicans and Donald Trump, while the left wing is known for their support of Democrats. Floyd's death created different reactions among both conservatives and liberal's famous media and the same happened with the Capitol Riots. The left media showed more support to black community instead of talking about violence and riots that took place in many states while right media defended law enforcement and focused on rioting and violence. (Bensalah and Guerra 33).

Right-wing media coverage of George Floyd protests was characterized by their use of harsh language that refers to violence such as rioting, looting, chaos, and vandalism. Conservative media focused more on violence than the main issues which were racism and systemic police brutality. For instance, some media actually defended Derek Chauvin and accused left media of making him a racist killer. However, conservative protests like the Capitol event were less likely to receive the same negative framing as the BLM. Instead, they used euphemistic labels such as "protests," "rallies", and "demonstrations" as a description for what was going on (Kilgo).

Fox News is the most famous conservative media in the United States. It is also a big supporter for Trump and Republicans. Most of the articles that were posted in Fox News about

George Floyd protests focused on rioting and the looting and always reminded people of the damages, which were made because of the violence in the protests. They also criticized The Justice in Policing Act of Democrats. Fox News defended law enforcement agencies and officers and showed their support despite the hate and antagonism they faced from other media in America and all over the world. Regarding the 06 January 2021 event, at first Fox News seemed to align with the mainstream coverage, acknowledging the Capitol Riot as violent. However, later in the day, during the evening broadcast of “Tucker Carlson Tonight”, the tone began to change. Tucker Carlson, one of the most influential commentators, reframed the event, often downplaying the violence or questioning the narrative being reported by other news channels. This shift marked a turning point in how right-leaning media began to discuss the event—often minimizing it or diverting attention from the role of Trump supporters (Kilgo).

The American Spectator is another conservative U.S. magazine which criticized the BLM protests and blamed the violence that dominated most of them. Moreover, many other right-wing media outlets joined Fox News and The American Spectator and focused on the violence in protests. They did not give big importance to the reasons why they were protesting and motivated them. They also defended law enforcement officers and criticized Democrats who wanted to defund the police, in addition to that they argued that Derek Chauvin did not have a fair trial, and they believed that the jury was under pressure from the media and Democrats. Most of them also agreed that President Biden should not have neglected to mention the damages that estimated over 2 billion dollars.

Left media coverage of the events was very different from right media coverage. Left media focused more on why people were protesting and the need for immediate reforms. They also focused on racism and systemic police brutality. In addition, they criticized police use of power against demonstrators. The left media also covered protests around the world such as the

ones in Britain, France, and Germany. They also supported Democrats efforts during protests and condemned the violence in protests.

CNN showed a huge support to BLM protests in America and all around the world. They also focused on the frustration that Black people went through and the solidarity of protesters. They also supported Democrats reform bill and their campaign to defund the police. CNN also reacted to Trump supporters who stormed the Capitol and focused on the violence and riots and explained how they should be treated as a threat depicting them as “terrorists” (Kilgo). MSNBC also supported BLM protests and focused on the main issues addressed by protesters which were racism and brutality of law enforcement officers. MSNBC published a video which showed police officers attacking unarmed protesters using batons and tear gas in many places including New York, Los Angeles, Indianapolis, Chicago, and Philadelphia (“Police Brutality Plagues Protests”). MSNBC commentator, Joy Reid, criticized police reaction to Trump supporters and said, “I guarantee you if that was a Black Lives Matter protest in DC, there would already be people shackled, arrested or dead” (Reid). ABC also covered most of the events in the protests and showed huge support to demonstrators.

Two significant events in the last five years have had a remarkable impact on American politics. The January 6, 2021, Capitol insurrection and the emergence of the Black Lives Matter movement in the wake of George Floyd's death in 2020. Despite having quite distinct beginnings and goals, these incidents served as flashpoints in the continuous struggle for justice, democracy, and race in America. A detailed examination of political and public reactions shows a very divided country where party allegiance frequently shapes interpretation more so than the truth.

In June 2020, support for the BLM movement increased as a result of the worldwide outrage following George Floyd's murder. A Pew Research Center, a nonprofit and nonpartisan organization that conducts polls and provides data about demographic trends, public opinion,

and social issues and it is known for its neutrality, found that 67% of American adults expressed their support for BLM (Pew Research Center, "Support for BLM," 2023). By 2023, though, this percentage had decreased to 51%. The greatest significant loss was among White adults who went from 60% in 2020 to only 42% in 2023. However, support among Black adults was largely consistent at 81% (Pew Research Center).

These shifts have been significantly influenced by partisan identity. In 2023, only 18% of Republicans expressed support for BLM, compared to 84% of Democrats and Democratic-leaning independents, according to Pew. Wider ideological rifts are reflected in this split. Republicans are more likely to label BLM as "dangerous" and "divisive," while Democrats frequently characterize it as "empowering" and "inclusive" (Pew Research Center).

These views were echoed by political figures. While Senator Tom Cotton, a prominent American politician and republican from Arkansas, called BLM protests "anarchy and mob rule" and called for military intervention to restore order (Cotton), former President Barack Obama praised BLM for "[awakening] a generation to the reality of structural racism" (qtd. in NPR). On the other hand, the January 6, 2021, Capitol uprising, drew widespread but varying condemnations. Only 18% of Republicans agreed with 81% of Democrats that then-President Donald Trump was to blame for the disturbance (Pew Research Center). In fact, 46% of Republicans claimed that Trump was completely blameless.

Additionally, although Democratic support for pursuing the rioters maintained above 90%, Republican support fell from 79% in March 2021 to 57% by September 2021 (Pew Research Center). Influential voices on the right wing contributed to this widening divide. The rioters were claimed of being "persecuted," and Trump himself referred to them as "patriots," calling the ongoing investigations a "witch hunt" (Trump). However, President Joe Biden firmly denounced the disturbance, saying, "This was an armed revolution ... and the defeated former president Trump watched it all on television" (White House). Nancy Pelosi, an American

Democratic politician known for her opposition to Donald Trump, also criticized the incident calling it «a stain on our democracy" emphasizing on an ongoing responsibility (Pelosi).

Although there were widespread reactions to both events, there is a remarkable imbalance in the partisan responses they evoked. Conservatives have continuously vilified the BLM movement, despite the fact that it was primarily nonviolent and had its roots in civil rights activism. Meanwhile, Republican politicians and voters have shown a great deal of support for the Capitol riot, which is an overt assault on democratic institutions. This divergence illustrates how partisanship skews ideas about protest and justice. Many Republicans viewed BLM as lawlessness, while Democrats regarded it as a call for equity. On the other hand, Republicans frequently explained away or downplayed the violence on January 6, while Democrats saw it as a danger to democracy.

This polarization has profound consequences. 72% of Americans believe that the increased attention to racial inequality since 2020 has resulted in little to no improvement, according to a 2023 Axios/Ipsos survey (Axios, 2023). Meanwhile, due to unsupported assertions by Trump and his supporters, many Republican circles continue to believe in electoral fraud and the denial of the legitimacy of the 2020 election.

The divergent political responses to the Capitol riot and the Black Lives Matter movement perfectly capture the wider ideological split in American society. One movement aimed to address historical racial injustice, while the other attempted to tamper with the results of a democratic election. Yet, reality itself has become subjective via the political lens of American politics. It is essential to comprehend these disparities in order to bridge the division and reaffirm a shared commitment to justice, truth, and democratic values.

3.3 Case Study 2: Algorithmic Bias in Law Enforcement and Tech Platforms

While digital technologies are often seen as neutral tools, they can reinforce and amplify existing racial biases. In law enforcement, systems like predictive policing and facial

recognition disproportionately target communities of color, reflecting biased data and flawed design. On social media platforms, automated moderation frequently censors Black voices while allowing white supremacist content to spread. These patterns expose how supposedly objective technologies often serve as new instruments of racial injustice. This section examines how algorithmic systems—shaped by historical and institutional racism—contribute to unequal treatment, surveillance, and silencing, and how civil society is pushing back against these digital forms of discrimination.

Predictive policing technologies and facial recognition systems have become central tools in modern law enforcement. This study concerns the use of algorithms designed to deliver sentence recommendations. Algorithmic tools are currently infiltrating all stages of criminal justice practice, from the work of the police to the final verdicts in court (Sourdin and Li). However, numerous studies have highlighted their racially discriminatory impact, particularly on Black and Brown communities (Benjamin; Buolamwini and Gebru). The problem with algorithms being biased lies within the programming process itself. In other words, it is based on existing available data within society that might be biased already (Schoenemeyer 4). Moreover, facial recognition has come under public scrutiny given its failures, errors, and fallibilities. For instance, facial recognition for law enforcement high error rates, highlights Big Brother Watch in a case against the Metropolitan police in London. Errors are systemic than accidental, revealing underlying patterns of discrimination and bias (Aradau and Blanke 166).

A well-documented case that occurred in 2020 demonstrates the systemic racism and the biased algorithms in the criminal legal system. In January 2020, Robert Julian-Borchak Williams, a Black man from Michigan, was falsely arrested in front of his wife and two daughters due to a flawed facial recognition match that incorrectly identified him as a suspect of stealing watches from Shinola, a Detroit watch shop. The software identified him based on a low-quality surveillance image and his expired driver's license photo, which later proved

inaccurate. Despite the clear disparities between Mr. Williams and the suspect in the footage, the police continued with his arrest for 30 hours without conducting further investigation. Reflecting on the event. The incident exemplifies how facial recognition systems, often trained on datasets skewed toward lighter skin tones, perform poorly on darker-skinned individuals (Buolamwini and Gebru).

Williams stated “Even if this technology does become accurate (at the expense of people like me), I don’t want my daughters’ faces to be part of some government database. I don’t want cops showing up at their door because they were recorded at a protest the government didn’t like. I don’t want this technology automating and worsening the racist policies we’re protesting.” (Williams).

“When you add a racist and broken technology to a racist and broken criminal legal system, you get racist and broken outcomes. When you add a perfect technology to a broken and racist legal system, you only automate that system's flaws and render it a more efficient tool of oppression.” said Victoria Burton-Harris and Phil Mayor, attorneys representing Robert Williams, in an American Civil Liberties Union blog post (ACLU).

Already, multiple localities have banned law enforcement use of face recognition technology as part of ACLU-led campaigns, including San Francisco, Berkeley and Oakland, CA, as well as Cambridge, Springfield, and Somerville, MA. Following years of advocacy by the ACLU and coalition partners, pressure from Congress, and nationwide protests against police brutality, Amazon and Microsoft said they will not sell face recognition technology to police for some time. They joined IBM and Google who previously said they would not be selling a general face recognition algorithm to the government. Microsoft and Amazon have yet to clarify their positions on sale of the technology to federal law enforcement agencies like the Federal Bureau of Investigations and the Drug Enforcement Administration (ACLU).

Similarly, it has been shown that areas with sizable Black and Latino populations are disproportionately targeted by predictive police software (PredPol), which was once employed in Oakland and Los Angeles. PredPol is a software program designed to identify possible crime hotspots by examining previous crime data. These tools reinforce racial surveillance practices by reusing old police data, according to research by the Human Rights Data Analysis Group (Lum and Isaac).

A number of localities have reexamined their employment of predictive police methods in response to public criticism and academic scrutiny. For instance, Oakland took significant measures by deciding to ban the use of PredPol and other predictive police tools. In response to rising concerns about civil rights and the possibility of systematic bias, the Oakland City Council was scheduled to vote on a new surveillance legislation in December 2020 that would have prohibited the use of such technology by local police (StateScoop). Similarly, Predictive policing initiatives, such as PredPol and Operation LASER, were also abandoned by the Los Angeles Police Department (LAPD) due to public backlash and worries about their efficacy and tendency to perpetuate racial prejudices. According to reports, these initiatives frequently served to legitimize preexisting policing practices, which resulted in the city's Black and Brown populations being overpoliced (The Guardian). These developments underscore the broader debate over the use of algorithmic tools in law enforcement and their implications for racial equity and civil rights.

In addition to these examples, facial recognition technologies have also been linked to institutional bias within broader policing frameworks. A 2019 study by the National Institute of Standards and Technology (NIST) revealed that facial recognition systems misidentified Asian and African American faces up to 100 times more frequently than white faces, raising concerns about the objectivity and fairness of such tools in public safety contexts (Grother et al.). The

use of these technologies has increased in spite of these alarming results, especially in cities with sizable minority populations.

Academic and legal scholars argue that these technologies not only mirror but also intensify systemic injustices inside the criminal justice system. As Ruha Benjamin, a sociologist known for her studies on the intersection of race, technology, and science, argues, “these technologies function under the pretense of objectivity and neutrality, but in reality, they frequently validate and automate preexisting racial prejudices” (Benjamin 103). Algorithmic decision-making in this situation places an excessive amount of reliance in faulty data-driven procedures and moves the responsibility away from human judgment. Hence, the need for accountability, transparency, and ethical supervision grows as law enforcement organizations depend more and more on data-driven tools. To mitigate damages and guarantee fair implementation, scholars support algorithmic audits, inclusive training datasets, and community participation in technology procurement procedures.

Another important domain where digital technologies disproportionately target marginalized racial groups, especially Black, Indigenous, and people of color (BIPOC), is algorithmic bias in content moderation. To handle the massive amounts of user-generated content, social media platforms like Facebook, Instagram, and TikTok use automated moderation algorithms. However, these systems frequently fail to grasp linguistic diversity and cultural nuances, which leads to BIPOC users' content being disproportionately suppressed. For example, research by Safiya Noble has demonstrated that content moderation algorithms sometimes misclassify African American Vernacular English (AAVE), a unique linguistic form with profound cultural importance, as offensive or violent language (Noble 89). Due to unjust censorship brought on by this misclassification, significant voices and discussions within these groups are essentially silenced.

During the 2020 Black Lives Matter protests, ongoing suppression was chasing posts related to racial justice and protests. Hence, several accusations of algorithmic censorship have been directed to digital platforms. Investigations demonstrated that Instagram and TikTok's algorithms restricted the visibility of protest-related content, raising concerns about the unintentional support of racial biases embedded in content moderation systems (Newton). Additionally, Facebook algorithms marked posts related to white supremacy and police brutality as hate speech although these posts' essential aim was to expose and critique racism. As a result, this platform faced scrutiny sparking serious questions about its algorithmic double standards (Angwin and Grassegger). These cases reveal not only technical constraints but also the broader challenges platforms face in defining "harmful" content, as these definitions are often shaped by complex policies lacking sufficient exclusion from marginalized communities.

Stark disparities in social media content moderation are unmasked by the events following the October 7th, 2023, Hamas important operation and the Israeli military response in Gaza. Numerous digital rights organizations, including Human Rights Watch and 7amleh, reveal that Palestinian content and activists' accounts were continuously targeted on platforms like Instagram, Facebook, and TikTok. This included the suppression of posts demonstrating Israeli continuous attacks, documenting the death of civilians and injuries in Gaza, criticism of Israeli military actions, or even the use of pro-Palestinian symbols such as the keffiyeh or the Palestinian flag (Human Rights Watch; 7amleh).

These moderation decisions raise concerns about biased or politically motivated enforcement as these actions occurred even when the content did not violate platform standards. Meanwhile, Hebrew-language posts that appear to be provocative and often explicitly violent stayed online significantly longer or were not controlled at all, highlighting an obvious double standard in content moderation processes based on the user's language and national identity. According to researchers and journalists, Meta's moderation algorithms appeared to target

Arabic-language content more aggressively, often using automated tools that lacked the cultural and linguistic nuance necessary for balanced and unbiased assessments. Investigations by The Guardian and Reuters revealed internal Meta documents revealing systemic limitations in moderation practices and detailing the extent to which Israeli governmental pressure may have influenced enforcement decisions (Paul; Reuters).

This disparity further illustrates how algorithmic content moderation is shaped by the intersection of racial, linguistic, and geopolitical bias. It demonstrates that moderation is not simply a technical task, but a deeply political act with real-world consequences—particularly for marginalized populations during crises. As a result, digital rights groups have intensified calls for independent audits, greater transparency, and culturally competent oversight of automated moderation tools. These moderation failures are not simply technical glitches, however; they reflect broader issues with how platforms define harmful content and who gets to make those definitions. Ultimately, the issue of racially skewed content moderation highlights the dangers of entrusting social governance to opaque algorithms. As with predictive policing, these systems often reproduce social biases under the guise of neutrality, reinforcing digital inequality and limiting freedom of expression for marginalized groups.

One of the most pivotal mechanisms for revealing algorithmic bias and institutional malpractice within technology platforms has been the work of whistleblowers and civil society organizations. Their revelations and activism have been central to public understanding and policy change surrounding algorithmic discrimination. These actors have played a critical role in uncovering how seemingly neutral digital infrastructures are embedded with systemic biases, particularly those that disproportionately harm racial minorities and marginalized communities.

A landmark example is the case of Timnit Gebru, an Ethiopian-American computer scientist and former co-lead of Google's Ethical AI team. In 2020, Gebru was reportedly forced out of her position after raising concerns about the ethical implications of large language models

and the lack of diversity in AI research. She co-authored a paper highlighting the environmental and social risks of these models, particularly their potential to encode and amplify racial and gender biases (Buolamwini and Gebru). Her dismissal drew sharp criticism from academics and activists alike and sparked a broader debate about the ethical responsibilities of Big Tech companies. Gebru's departure also led to widespread resignations and statements of solidarity from fellow AI researchers, marking a turning point in discussions around accountability within the industry.

Another landmark whistleblower case emerged in 2021 with Frances Haugen, a former data scientist at Facebook (now Meta), who gave further evidence about Facebook's failure to act on harmful content to U.S. lawmakers and journalists. Haugen's testimony and the "Facebook Papers" revealed the inner workings of the company and the impact its platforms have on users. Investigations indicated that Facebook knowingly permits its algorithm to promote harmful content—including misinformation, hate speech, and divisive political rhetoric—because such material drove higher user engagement and, by extension, greater ad revenue (Haugen). She further demonstrated how the platform's content moderation practices disproportionately harmed marginalized groups, particularly in non-Western regions where Facebook invested far less in moderation infrastructure. Her disclosures showed that while the company developed moderation systems that worked relatively well in the United States, it neglected to apply the same safeguards in other countries, allowing incitements to violence and discriminatory content to proliferate (Isaac and Frenkel).

Haugen's revelations were a watershed moment in public understanding of algorithmic governance within tech platforms. They emphasized not only the inadequacy of current moderation systems but also the structural incentives that drive platforms to prioritize profit over public safety. In response to her disclosures, lawmakers in the United States and the European Union renewed discussions around algorithmic accountability, transparency, and

platform regulation. Haugen's testimony serves as a critical junction between insider knowledge and external activism, demonstrating how whistleblowers can bridge gaps in public oversight and catalyze political momentum for ethical reform.

In addition to individual whistleblowers, civil society organizations have become instrumental in challenging the legitimacy of discriminatory technologies. The Algorithmic Justice League, founded by Joy Buolamwini, has conducted foundational research demonstrating racial and gender disparities in facial recognition systems. Their campaign, #ExcodingBias, has reached global audiences and catalyzed corporate introspection and policy reform (Buolamwini). Similarly, the Electronic Frontier Foundation (EFF) and Center for Democracy & Technology (CDT) have consistently advocated for transparency, ethical governance, and legal regulation of surveillance technologies and algorithmic tools. These organizations have developed frameworks for evaluating algorithmic systems, pushed for legislation to limit invasive data practices, and supported litigation against unlawful algorithmic discrimination (Electronic Frontier Foundation; Center for Democracy & Technology).

Moreover, civil society responses have helped shift the discourse from individual incidents to systemic critique. For instance, Color of Change, the largest online racial justice organization in the U.S., using digital campaigns to fight systemic racism and advocate for Black communities, has actively documented and campaigned against racial bias in content moderation and algorithmic decision-making, urging platforms to reform internal policies and diversify their engineering teams. Their 2020 report, "Normalizing Injustice," criticized tech companies for allowing racially charged content to proliferate while suppressing voices advocating for racial justice (Color of Change). These initiatives have not only raised public awareness but also generated empirical evidence that has been cited in congressional hearings and academic studies.

Ultimately, whistleblower accounts and civil society advocacy underscore the power of collective resistance and principled dissent. They confront corporate opacity and challenge the narrative that technological advancement is inherently progressive or neutral. Through investigative work, public campaigns, and legal action, these actors continue to expose and combat algorithmic systems that reinforce historical patterns of inequality and injustice.

3.4 Societal Impact: Democracy, Trust, and Racial Equity

The contrasting political, institutional, and media responses to Black activism and white extremism in the USA echo the continuous racial double standards with far-reaching implications. Black movements like Black Lives Matter are frequently having severe limitations and restrictions such as aggressive surveillance, militarized police presence, and targeted fake portrayals in media. However, White led movements and extremism such as the event of the Capitol Riot are met with lenient treatments, comprehensive law enforcement, and less critical coverage in media.

These disparities did not occur in a vacuum, rather they reflect the systemic racism embedded in US institutions and laws. Moreover, these disparities reflect the magnification of particular groups over marginalized groups. In other words, it is about how some communities are made to live freely like full citizens having their total rights while others have conditional democracy. As a result, these inequalities have material effects on the protection of civil liberties, law enforcement, and the treatment of political dissent. This double standard has serious implications on civil liberties, civic engagement, and democracy.

The erosion of civil liberties in America has reached a critical point. Particularly for Black and Brown communities in the United States, the excessive targeting of Black activism by the criminal justice system has significantly contributed to undermining their civil rights. For instance, during the 2020 Black Lives Matter protests, organized in response to George Floyd's killing and the systemic police violence, law enforcement agencies nationwide

employed aggressive tactics such as widespread surveillance, imposing curfews across entire cities, the deployment of militarized police units, and the illegal mass arrest of protesters. These actions have restricted constitutionally protected rights such as freedom of speech, freedom of assembly, and the right to protest, even though they were often justified as measures to maintain public order (Amnesty International; ACLU). This aggressive response from authorities served as a reaction warning communities already struggling with historical marginalization—that their demands for justice would not only be ignored but punished (Clayton 456; Vitale 78).

In contrast, the law enforcement response to the January 6, 2021, Capitol Riot—a violent and coordinated attack on the democratic process—was marked by restraint and, in many cases, an alarming lack of urgency. Despite the insurrectionists’ open threats, destruction of federal property, and assaults on police officers, many participants were not arrested on site. The use of force was minimal compared to the militarized crackdowns seen during BLM protests (The Washington Post; Balko 202). In some instances, officers were seen taking selfies with rioters or allowing them to leave the scene without consequence (ProPublica). This stark disparity highlights a troubling racialized double standard in how civil unrest is policed—one that treats Black protest as inherently dangerous and white extremism as less threatening or even excusable.

The implications of this unequal treatment go far beyond individual incidents. They reveal a pattern in which civil liberties are selectively protected based on race and political alignment. For marginalized communities, especially Afro Americans, this reinforces a historical narrative of exclusion from the full protections of American democracy. It fosters distrust in law enforcement, discourages civic participation, and undermines the legitimacy of democratic institutions that claim to serve all citizens equally (U.S. Commission on Civil Rights). Addressing this erosion requires more than surface-level reforms—it demands a

reckoning with how race, power, and protest are understood and managed in the United States (Friedline 104; Vitale 149).

The unequal treatment of racial justice movements compared to the leniency shown toward white extremist groups contributes to a profound and growing sense of civic disillusionment. When marginalized communities—particularly Black and Brown populations—witness militarized crackdowns on peaceful protestors advocating for their rights, while observing restrained or even permissive responses to violent actors aligned with dominant racial or political groups, a troubling message is conveyed. Such double standards erode the perceived legitimacy of law enforcement and democratic institutions, leading to what scholars refer to as a “chilling effect.” This effect discourages individuals from exercising their constitutional rights for fear of repression, surveillance, or criminalization (Vitale 145; Amnesty International).

The long-term consequences are far-reaching. Civic engagement—whether through voting, public protest, community organizing, or other forms of political participation—is deeply influenced by whether citizens feel that their voices are heard and that institutions apply the law equitably. When people believe the system is rigged against them, they are more likely to disengage altogether. Michelle Alexander highlights this dynamic in *The New Jim Crow*, noting that the criminal justice system not only disproportionately targets communities of color but also systematically excludes them from democratic participation, contributing to political apathy and disempowerment (Alexander 34–36).

Furthermore, this disillusionment undermines the very ideals on which the United States claims to be founded. A democracy cannot function when whole segments of its population feel alienated or silenced. The erosion of trust in public institutions, fueled by racially disparate responses to protest and political dissent, weakens the foundational promise of equal protection

under the law and sows' cynicism that can last generations (Clayton 457; U.S. Commission on Civil Rights).

The rule of law serves as a cornerstone of democratic governance, symbolizing fairness, impartiality, and accountability. However, the selective enforcement of laws—particularly the stark contrast in treatment between Black activism and white extremist violence—undermines the principle of equal justice. When law enforcement disproportionately criminalizes racial justice protesters while appearing lenient or even sympathetic toward white nationalist movements, the legitimacy of democratic institutions is profoundly shaken. Public trust in governance erodes when these institutions fail to protect all citizens equally (U.S. Commission on Civil Rights).

The political response to the January 6 Capitol insurrection further illustrates this breakdown. Then-President Donald Trump's statements, such as “We love you. You’re very special,” directed toward Capitol rioters (Trump, “Remarks”), stood in stark contrast to his response to Black Lives Matter protests in 2020, where he tweeted, “When the looting starts, the shooting starts” (Trump, “Twitter”). This disparity in rhetoric was not merely symbolic; it reflected and reinforced the racially biased application of state power. Political leaders’ failure to unequivocally condemn white supremacist violence contributes to the normalization of extremism and signals that certain groups may operate outside the rule of law with impunity (Clayton 458; Alexander 58).

In the digital age, social media and surveillance technologies have emerged as new arenas in which structural racism is perpetuated. Platforms such as Facebook, Twitter (now X), and YouTube, though often framed as neutral spaces for free expression, have been shown to amplify disinformation and right-wing extremism while suppressing or disproportionately flagging content from racial justice advocates. Frances Haugen’s whistleblower testimony in

2021 revealed that Facebook's internal algorithms often prioritized divisive content, much of which included hate speech and false narratives about BLM (Haugen).

Moreover, law enforcement agencies have adopted digital surveillance tools, such as facial recognition software and AI-driven social media monitoring, that disproportionately target activists from marginalized communities. According to the ACLU, these technologies have been used to monitor, intimidate, and even arrest BLM protesters based on their online activities, continuing a long legacy of racially biased policing in a more technologically sophisticated form (ACLU; Vitale 162). These practices not only exacerbate existing inequalities but also exclude marginalized voices from digital public discourse, hindering inclusive democratic participation.

Despite these alarming trends, the increased visibility of these disparities has ignited powerful movements calling for structural transformation. Civil society organizations, legal scholars, and grassroots activists are leveraging public outrage to push for changes in policing, surveillance, and platform accountability. The contrast between the response to Black Lives Matter protests and the Capitol riot has become a focal point for broader conversations about race, justice, and the role of the state in upholding—or undermining—democracy (Friedline 113; Balko 207).

This moment offers a critical opportunity for democratic renewal. Efforts to demilitarize the police, regulate algorithmic bias, and increase transparency in both public institutions and private tech companies are vital steps toward building a democracy that is not only formally inclusive but substantively just. To move forward, the U.S. must confront the racialized dynamics of power that permeate its institutions and reimagine a democratic framework that genuinely includes all citizens, regardless of race, class, or ideology.

The divergent responses to Black activism and white extremism reveal a fundamental crisis at the heart of American democracy. The criminalization of racial justice movements,

leniency toward violent white nationalist actors, and the digital reinforcement of racial inequality collectively threaten civil liberties and public trust. These patterns disincentivize civic participation among historically marginalized communities and call into question the credibility of institutions that claim to serve all. Restoring democratic legitimacy will require more than policy reform—it demands a moral and institutional reckoning with the nation’s racialized past and present. Only by ensuring justice, equity, and inclusion at every level can the U.S. hope to rebuild a democracy worthy of its name.

Conclusion

In conclusion, the analysis in this chapter has shown that racial double standards are not occasional incidents, however, they reflect the systemic racism embedded in institutions that control their responses to protests, crime, and political expression. According to the absolute disparities in the BLM and Capitol Riot treatment, it is clear that race is the fundamental factor in choosing who is the protester and who is the rioter through the lens of media narratives, police presence, and political responses. These different responses are not coincidental, they reflect the deeper structures of power that prioritize whiteness and marginalize Black resistance.

According to the cases examined, one notable consequence that emerged is how power operates through discourse and digital tools. For instance, Black resistance is criminalized and portrayed as threatening, while White extremism is excused, minimized, or framed as an exception. Despite the claims of being neutral, these digital technologies continuously replicate and magnify racial disparities.

The implications are far-reaching. These double standards weaken trust in democratic institutions, limit civic participation, and endanger civil liberties—especially for marginalized communities. Understanding how these patterns function is essential for anyone committed to racial justice and democratic integrity. As this chapter has shown, challenging injustice in the

digital age means not only addressing overt racism, but also confronting the less visible, but equally damaging, structures that sustain it.

General Conclusion

The present research has been an attempt to analyze the major concerns that were postulated at the beginning of this study. It provides a brief and clear summary to the main findings obtained from the previous analysis. More precisely, the focus of this study was the rise of racial injustice in the digital age in U.S.A and exploration of the persistent double standards embedded in civil rights and politics, despite the technological and societal advancements. It is a quite disturbing issue which costs Black and Brown minorities their freedom and their rights. Moreover, technological tools have played a crucial role in spreading and perpetuating these prejudices and racial discrimination between American populations instead of eradicating them. This led to continuous anti- Black hostility, police brutality, unequal law enforcement, and negative stereotypes along with the existence of the Black communities. The aim of this research is to examine how digital technologies contribute to the persistence racial injustice, its contributions in amplifying double standards in politics and civil rights through the exploration of real-world cases, and the impact of these weapons in reforming new societal norms.

The major research question of the study – how digital technology reinforces or reshapes racial injustice in U.S.A – has proven that technological tools are not neutral in their application. Moreover, algorithms used in content moderation, facial recognition, and predictive policing are a reflection of the biases embedded by those systems’ producers. Algorithmic systems target Black and Brown communities under the guise of neutrality and efficiency, however; in practice they reinforce systemic inequalities rather than eradicating human prejudice. As such, racial profiling and systemic discrimination are not only maintained but obscured beneath complex technologies making them harder to identify or address.

The second inquiry – the double standards in digital policing and political responses to racial protests- was explored through a comparative study of important protest movements. The

juxtaposition of the January 6 insurrection and the Black Lives Matter protests highlights the obvious divergence in law enforcement responses, media framing, and political condemnation. Despite the insurrectionists' open riots, destruction of federal property, and assaults on police officers, many participants were not arrested on site compared to the militarized crackdowns and severe state responses seen during BLM protests. This double standard demonstrates the deep-rooted biases embedded within policing and political systems.

How media and political rhetoric differ in their treatment of racial justice movements is another inquiry through which we revealed clear evidence of systemic biases. Media often frames Black people as dangerous and a threat to public order while White activists were portrayed as legal protestors using softer terms. In addition to media, political leaders likewise are optional in their language depending on who is the protestor. While Black-led events are an issue that requires state intervention, white-led events are described as rare exceptions. These rhetorical and media choices paved the way to selectively shape the audience's perceptions and policy responses, reinforcing social and racial disparities in U.S.A.

While the study offers significant findings about the intersection of digital technologies and racial injustice, it is not without limitations. The qualitative approach of this study provided a rich and deep exploration of representations, narratives, and systemic patterns. However, the ongoing nature of digital platforms restricts the longevity and generalizability of some findings. As digital platforms and algorithms update continuously evolve, some observations and findings may be time-bound. In other words, what holds true today may look different in the near future. Hence, ongoing research in the field is recommended. Moreover, a significant limitation lies in the nature of digital data itself. For instance, much of the content generated on digital platforms is biased. These biases reflect existing disparities in society, which makes it easier to distort how people and events are portrayed online. As a result, researchers may struggle to get a full and accurate picture, which limits how complete and balanced any analysis

can be. Additionally, the focus on the United States narrows the scope of the research. This focus helps unveiling the reality of the ongoing racial injustice in the U.S.A, however, it overlooks the oppression and injustice experienced by marginalized groups in other countries. In reality, people in many parts of the world face similar challenges of digital oppression.

Based on the findings and limitations of the study, several actionable recommendations emerge to address the persistence of racial injustice in the digital age. Foremost is the need for algorithmic accountability and transparency including regular audits and a clear disclosure of data sources and decision-making processes to reveal and challenge embedded racial biases in digital systems. In addition, inclusive technology design is recommended whereby marginalized communities are involved in the creation and governance of digital systems to ensure that these tools serve diverse needs rather than perpetuating existing power structures. In order to expand civil rights protections into digital environments, policy reform is also needed. Accountability mechanisms must be put in place to make sure that public institutions and private platforms maintain norms of fairness and nondiscrimination.

Looking forward, long-term studies are crucial for future research in order to trace how racialized technologies evolve over time. This would help expose outcomes that short term studies may miss. Additionally, platform specific analysis is crucial for a deeper understanding of how digital spaces like Facebook and Twitter shape public perception by reinforcing some voices while silencing others. Moreover, expanding this research to include cross-national comparisons could uncover global patterns of racial bias in technology, highlight regional differences in political and media responses, and contribute to a more comprehensive, inclusive understanding of digital racial politics.

Finally, this research affirms that racial injustice in the digital age is not solely a technological problem, however; the human impact on this ongoing issue is obvious. Human actions are not a new phenomenon, it is deeply rooted in history from slavery to the present

day. Technological tools do not operate in a vacuum; they reveal the assumptions, values, and bias of their creators. As a result, achieving civil rights in the digital age requires confronting both human and technological systems of injustice. The fight for racial justice must now extend to the digital world ensuring that equality, justice, and dignity are fundamental rights guaranteed for all both in real life and virtual worlds.

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Glossary

American Justice System: The system of laws, courts, and enforcement agencies in the U.S., which has been criticized for racial bias.

Capitol: The building in Washington, D.C., where the U.S. Congress meets; often refers symbolically to American government authority.

Civil War: A war (1861–1865) between the Northern and Southern U.S. states, primarily over slavery and states' rights.

Conservative Media: News outlets that favor traditional values and right-leaning political positions.

Constitutional Amendments: Official changes or additions to the U.S. Constitution, such as the 13th (abolishing slavery), 14th (citizenship and equal protection), and 15th (voting rights regardless of race).

Cotton Industry: A major economic sector in the Southern U.S., heavily dependent on enslaved labor during the 18th and 19th centuries.

Covert Racism: Subtle or hidden forms of racism that are often disguised or institutionalized.

Declaration of Independence: A 1776 document in which American colonies declared independence from Britain, stating that "all men are created equal."

Democrats: One of the two main U.S. political parties, generally associated with liberal or progressive policies.

Digital Redlining: The practice of limiting access to online services or digital resources based on race or socioeconomic status.

Digital Venues: Online platforms or spaces (like social media or websites) where people interact, share, and access information.

Drug Enforcement Administration (DEA): A U.S. agency focused on enforcing drug laws and combating illegal drug trade.

Federal Bureau of Investigation (FBI): A U.S. federal agency responsible for investigating national crimes and enforcing federal laws.

Jim Crow laws: State and local laws in the U.S., mainly in the South, enforcing racial segregation from the late 1800s to the 1960s.

Law Enforcement: Agencies and officers responsible for maintaining public order and enforcing laws (e.g., police, FBI).

Left-Wing Media: Media outlets that typically support progressive, liberal, or Democratic viewpoints.

National Institute of Standards and Technology (NIST): A federal agency that develops technology, metrics, and standards, including those related to digital systems and AI.

Overt Racism: Open and explicit expressions of racist beliefs or discriminatory actions.

Pew Research Center: A nonpartisan think tank that conducts public opinion polling, demographic research, and data analysis.

Predictive Policing Technologies: Tools that use data and algorithms to forecast where crimes are likely to occur or who might commit them.

Racial Hierarchies: Social structures ranking people based on race, often placing white individuals at the top.

Racism: Prejudice or discrimination against individuals based on their race, often rooted in the belief that some races are superior.

Reconstruction Era: The period after the Civil War (1865–1877) aimed at rebuilding the South and integrating formerly enslaved people into society.

Republicans: The other major U.S. political party, typically associated with conservative and right-leaning policies.

Right-Wing Media: Media that tend to support conservative or Republican ideologies.

Rosa Parks' Arrest: The 1955 incident where African American seamstress Rosa Parks was arrested for refusing to give up her bus seat to a white man.

Separate Car Act: A Louisiana law requiring segregated railway cars, challenged in the Plessy v. Ferguson case.

Slavery: A system in which people are treated as property, forced to work without pay and denied freedom.

Systemic Racism: Racial discrimination embedded within laws, policies, and institutions, leading to unequal outcomes.

The Equal Protection Clause of the 14th Amendment: A constitutional provision guaranteeing that no state shall deny any person equal protection under the law.

The Montgomery Bus Boycott of 1955–1956: A civil rights protest against segregated buses in Alabama, sparked by Rosa Parks' arrest.

Voter suppression: Actions or policies that discourage or prevent certain groups, often minorities, from voting.

Voting Rights Act: A 1965 federal law banning racial discrimination in voting practices.

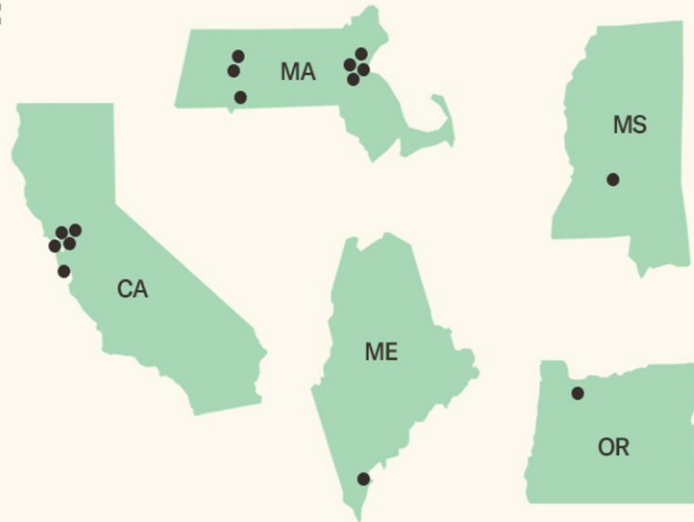
Whistleblowers: Individuals who expose misconduct, illegal activities, or unethical behavior within organizations or government.

List of Appendices

Appendix A: Facts about Facial Recognition in Law Enforcement according to ACLU.

Localities that have stopped law enforcement use of face recognition:

San Francisco, CA
 Oakland, CA
 Berkeley, CA
 Alameda, CA
 Santa Cruz, CA
 Boston, MA
 Somerville, MA
 Brookline, MA
 Cambridge, MA
 Springfield, MA
 Northampton, MA
 Easthampton, MA
 Portland, ME
 Jackson, MS
 Portland, OR



Where companies stand on sale of face recognition:

	Has not committed to stop selling face surveillance products	Committed to not provide face surveillance products to local law enforcement	Committed to not provide face surveillance products to local and federal law enforcement
Google			★
IBM			★
Microsoft		✓	
Amazon		✓	
Clearview	✗		
Dataworks	✗		
Idemia	✗		
NEC	✗		

Appendix B: January 6, 2021, attack on the U.S. Capitol. Supporters of Donald Trump attacking the Capitol in Washington, D.C.



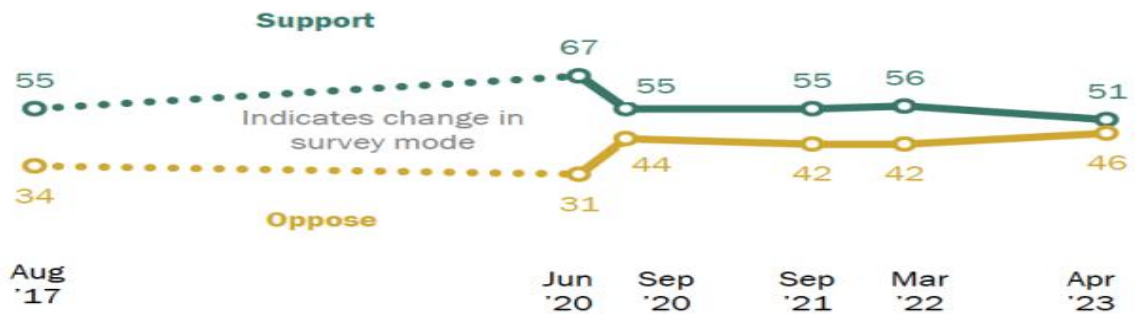
Appendix C: Police Responses to the Capitol Riot vs. BLM protests.



Appendix D: Statistics and Facts about BLM protests and the Capitol Riot according to PEW RESEARCH CENTER

Support for the Black Lives Matter movement is down from a year ago

% saying they strongly or somewhat ____ the Black Lives Matter movement



Note: Share of respondents who didn't offer an answer not shown. The 2017 survey was conducted by telephone; all others used the Center's online American Trends Panel. Source: Survey of U.S. adults conducted April 10-16, 2023. "Support for the Black Lives Matter Movement Has Dropped Considerably From Its Peak in 2020"

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Americans' reactions to the riot at the U.S. Capitol ran the gamut: Shock, horror and blame for Trump

Please describe, in just a few words, your reaction to the rioting at the U.S. Capitol (%) [OPEN END]

Strong negative emotion	37
Anguish/Horrified/Shocked	35
Scared	3
Angry	3
Surprise, concern for country	14
Trump/GOP to blame	13
Criticism of law enforcement response/preparation	9
Response too slow/inadequate	5
Less force/preparation than in other cases (ex. BLM)	4
Criminal/domestic terrorism/coup attempt	8
Doubt it was Trump supporters	8
Inevitable/not surprised	6
Democrats' fault/ reasons were justified	5
Started peaceful, turned violent	4
No worse than violence at BLM/other protests	4
Bad thing: unspecified	11
Other: descriptive/emotion	6
No answer	10

Notes: Open-ended question. Responses that were given by fewer than 3% of respondents not shown. See topline for full details. Numbers may exceed 100% due to multiple responses. Source: Survey of U.S. adults conducted Jan. 8-12, 2021.

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الملخص

تتناول هذه الدراسة مسألة الظلم العنصري وتطوره في العصر الرقمي مع التركيز بشكل خاص على المعايير المزدوجة التي أدت إلى تشكيل الحقوق المدنية الأمريكية والخطاب السياسي العام. يكشف تحليل المنصات الرقمية المعاصرة والسرديات الإعلامية كيفية تطور التحيز المنهجي بدلاً من اختفائه وغالباً ما كان أكثر خبثاً من خلال التمييز الخوارزمي والتضخيم الانتقائي للأصوات والمراقبة الرقمية كما يسلط هذا البحث الضوء على ردود أفعال الحكومة اتجاه الاحتجاجات (على سبيل المثال، حركة "حياة السود مهمة" مقابل تمرد الكابيتول). كما يهدف هذا البحث إلى استنتاج وفهم معمق للعرق والتكنولوجيا والحوكمة والعلاقة بينهم كما يدعو إلى إعادة النظر في العدالة الرقمية وحماية الحقوق المدنية في عصر تُحدده تكنولوجيا المعلومات .

الكلمات المفتاحية: المعايير المزدوجة، العصر الرقمي، التمييز الخوارزمي، التمييز العنصري.