

# Remembering the Past: AI, Archives and Black Community Representation

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**Abstract.** The aim of this paper is to explore the interconnection between black community historical memory, representation and the role of archival collections within the context of Artificial Intelligence (AI). The research stems from the need to understand the impact of AI on the preservation and interpretation of the histories of marginalised communities, with a focus on the risks and opportunities in this evolving landscape. Using qualitative methods, the study examines archival materials and the Black press, particularly *The Voice* newspaper, and its transition into digital formats, supported by content analysis. AI has the potential to disseminate historical memory more widely, creating new educational and economic opportunities for Black communities. However, algorithmic bias and underrepresentation in archival sources risk perpetuating stereotypes and restricting access to authentic narratives. This research highlights the dual nature of AI: it can empower communities by broadening representation, but it can also perpetuate inequities if not carefully managed. Therefore, ethical and inclusive approaches to AI development are essential to preserve accurate black community memory and foster collective identity in multicultural urban settings. The author also argues that strategies must actively counteract bias to support the development of a more equitable and representative digital archive.

**Keywords:** black community; historical memory; AI archive; representation; algorithmic bias.

**Riassunto.** Ricordare il passato: intelligenza artificiale, archivi e rappresentazione della comunità nera. Questo articolo indaga il rapporto tra memoria storica, rappresentazione sociale della *Black community* e il ruolo degli archivi nell'era dell'intelligenza artificiale (*Artificial Intelligence* [AI]). La ricerca nasce dall'urgenza di comprendere come l'AI influenzi la conservazione e l'interpretazione delle storie delle comunità etnicamente e socialmente marginalizzate, evidenziando sia le opportunità che i rischi. Se da un lato, l'AI può migliorare la diffusione della memoria collettiva e generare nuove possibilità educative ed economiche per le comunità marginalizzate, i *bias* algoritmici e la sotto rappresentazione nelle fonti archivistiche rischiano di rafforzare stereotipi e ostacolare l'accesso a narrazioni autentiche. Attraverso un approccio qualitativo, lo studio analizza il caso del quotidiano *The Voice*, voce storica della *black community* nel Regno Unito, esaminandone l'evoluzione e il ruolo nella costruzione dell'identità. L'articolo evidenzia come l'AI stia trasformando gli outlet mediatici e gli archivi digitali, influenzando la rappresentazione più in generale, della diaspora africana. L'autrice sottolinea la necessità di adottare strategie etiche e inclusive nello sviluppo dell'AI, affinché gli archivi digitali possano preservare la memoria storica e preservare l'identità collettiva delle comunità migranti e della diaspora, in contesti urbani multiculturali contemporanei e digitalmente avanzati.

**Parole chiave:** black community; memoria storica; archivio AI; rappresentazione; *bias* algoritmico.

## 1. Epistemic Interest

This paper investigates how historical memory, identity, and representation intersect with advancements in Artificial Intelligence (AI), emphasising the need for ethical and inclusive approaches to preserve the legacies of marginalised communities. It will further explain the relationship between the use of AI in digital archives, which can have both positive and negative impacts on Black communities and the construction of collective memory. While AI can help to preserve and share Black community history, it also risks perpetuating stereotypes and underrepresentation due to archival biases. Its impact also depends on the diversity of archivists and the ethical use of metadata.

In today's digital age, it is becoming increasingly urgent to understand how the historical memory of Black communities in Britain is intertwined with ethnic media and artificial intelligence. Black British identity is shaped by a rich legacy of migration, resistance and cultural expression; however, these narratives are frequently marginalised in mainstream discourse. Ethnic media outlets such as

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*The Voice* play a vital role in documenting lived experiences, affirming identity and preserving collective memory. The ethnic press in Britain has deep roots: scholars such as Duffield (1981) have traced the presence of Black Britons back to the sixteenth century, while figures like Ignatius Sancho (2013), Bacon (2007) and W.E.B. Du Bois shaped early intellectual and political discourse. The arrival of the SS Empire Windrush in 1948 and the British Nationality Act marked a turning point, prompting Caribbean publications such as *The Jamaica Daily Gleaner* and *The Caribbean News* to advocate for the integration of immigrants. Newspapers such as *The Pan-African* and, later, *The Voice*, became platforms for civil rights, community advocacy and resistance to institutional racism. Ethnic media outlets have challenged dominant narratives, promoted self-help and reflected the evolution of terminology surrounding race and identity. The ethnic press is central to Britain's evolving multicultural landscape. Digital technology offers opportunities and challenges. Democratising access to cultural memory can also lead to exposure to commodification and algorithmic distortion, so recognising and integrating these dimensions is a cultural imperative to ensure that Black British histories are preserved, visible, and influential in shaping a more equitable digital future. Ensuring the preservation, visibility and influence of Black British histories in a digital future is a cultural imperative.

### *The Role of Ethnic Media: A Social Theoretical Perspective*

To understand the opportunities and risks of AI, examine its impact on ethnicity and memory. AI can address exclusion but risks reinforcing inequalities if not managed carefully. To prevent this, designers must deliberately consider cultural sensitivity and equity when developing these technologies (Ferrara, 2024; Latif et al., 2023). It is equally important to recognise the intertwining nature of ethnic media, and how newspapers, radio, television and digital platforms layer within urban societies, weaving together narratives and identities across generations and contexts (Deschamps, 2006).

Today's cities are characterised by cultural mixing and hybridisation, where meanings and practices continuously blend and shift through encounters between different cultures. These hybrid spaces, termed *ethnoscapes* by Appadurai (2006), are populated by migrants, travellers, professionals, and political actors, with ideas and information being generated locally and globally. Ethnic and diasporic media play a pivotal role in shaping the collective identity and social memory of minority communities, particularly in multicultural cities. The multi ethnic landscape of North America has historically been the main setting for sociologists' important research into the function of ethnic media. Building on the symbolic interactionism of Chicago School sociologists such as Park (1922), Burgess and Wirth, qualitative analysis has emphasised how urban spaces and media facilitate the negotiation of identity and adaptation. Park's work, particularly *The Immigrant Press and Its Control*, examined ethnic newspapers as reflections of immigrant life and adaptation. This concept was further refined by Sally M. Miller (1987), who demonstrated that the ethnic press expresses cultural values that are distinct from those of the mainstream media. The growth of ethnic media over the 20th century indicates significant societal shifts, offering alternative narratives and platforms for marginalised communities to participate in civic dialogue and reshape collective memory in response to changing urban dynamics. Wynar and Wynar's (1976) encyclopaedia of ethnic newspapers aided ethnic studies research. The "immigrant press" of the 1600s–1800s, which was rooted in religion, is different from the "ethnic press" of the period after 1870, which was politically charged. The latter reflected the evolving identities and aspirations of diverse immigrant groups, such as French Catholics, German revolutionaries, and Scandinavian Protestants. Migration reshaped the ethnic press, evolving it from religious roots into a tool for cultural negotiation. Despite R. Park's prediction of its decline, new immigration waves, especially after WWII, revived its relevance. Ethnic media have long reflected the experiences of minority communities in North America and later Europe. As minority groups become more visible, they can challenge dominant narratives, becoming influential in national debates. Ethnic media preserve ethnic memory, aid adaptation and maintain cultural continuity. As indicators of social change, they reflect shifting demographics and growing demands for inclusive representation in democratic societies.

### *“Ethnicity”, AI, and Collective Memory*

Moscovici (2012) defines social representation as a framework for interpreting the world through everyday concepts, functioning as a form of 'common sense' similar to traditional myths. Hall (1997) argues that minority groups challenge dominant representations in order to contest power and reshape cultural narratives. Rather than being seen as a fixed marker of difference, ethnicity should be viewed as a dynamic process of identity construction. A. Cohen (1974; 2014) emphasised that ethnic groups are defined by shared practices and solidarity rather than origin, and that these dynamics also exist within Western societies. Anderson (2006) introduced the concept of the nation as an 'imagined community', shaped by the transition from an oral to a written culture. In this context, the press played a pivotal role in shaping national identity. Hobsbawm (2012) emphasised that symbols such as flags, anthems and emblems are central to national sovereignty and cultural loyalty. Collective memory, intertwined with individual memory, is shaped by personal experiences and cultural context, especially in Black communities where the line between personal and communal histories is often blurred in the formation of identity. Language, symbolic practices, and cultural storytelling play a pivotal role in constructing individual memory.

However, more than a century later, AI has advanced to the point where it could become the future of collective memory, so it is urgent to understand if AI is the future of collective memory, with the aim of starting a dialogue between memory studies and engineering/machine learning experts. Such an informed dialogue could benefit both fields (Gensburger & Clavert, 2024; Kollias, 2024; López-Chao et al., 2023; Hacıbektaşoğlu et al., 2023). AI tools such as voice recognition software, digital storytelling platforms, and interactive archives can provide people with access to resources that enable them to explore and document their personal histories. However, ethical considerations arise as AI may oversimplify or misrepresent nuanced narratives. Artificial intelligence has the potential to significantly advance the field of history by providing richer and more concise summaries of events, figures, and movements as new background information and sources become available. The underrepresentation of historical records created by or representing people of colour, coupled with the difficulty of accessing these collections, can be attributed to systemic issues such as a lack of diversity among librarians and archivists. This lack of representation influences decision-making processes and prioritisation of archival materials. As Jaillant *et al.* (2025) have highlighted, this imbalance contributes to the contested ownership and interpretation of archives. Furthermore, the metadata associated with colonial collections often contains racist and problematic terminology, which complicates efforts to preserve and analyse these records accurately. As can be seen, the intersection of ethnicity, AI and the construction of collective memory is complex and multifaceted. This offers opportunities and challenges in terms of shaping societal structures. Traditionally, ethnicity has been understood as a shared set of behaviours, cultural norms and community solidarity. In the age of AI, however, these concepts interact in new and impactful ways. AI influences how different ethnic groups are perceived, represented and interacted with in digital spaces. AI has the potential to drive positive change by helping to identify patterns of social exclusion and offering an opportunity to address systemic inequities. For instance, it can analyse disparities in areas such as healthcare, education, and media representation. By highlighting these disparities, AI paves the way for more inclusive and equitable policies that benefit marginalised communities. However, AI also carries the risk of perpetuating harmful stereotypes or biases embedded in the data or algorithms it uses. For ethnic minorities, this creates a double-edged reality: while AI can amplify their voices and provide new opportunities, it can also exacerbate inequalities if it is not developed with careful consideration of cultural sensitivity and fairness (Latif *et al.* 2023). Cohen's analysis reframes ethnicity as a form of symbolic communication that is both socially constructed and politically active. This invites a reconsideration of who is and isn't called "ethnic", and why. He reveals that the representation of the Other is about more than just recognising difference; it is also about obscuring the cultural specificity of dominant groups by treating them as normatively neutral. This insight challenges us to question the mechanisms by which certain identities are labelled as "ethnic" while others remain unmarked and dominant. The rise of computational sciences and algorithm systems has

made it possible to translate the “ethnicity unbounded framework” into the digital and virtual world. This poses a significant risk to marginalised and ethnic minorities, as their cultural features could be perceived as different or divergent in terms of algorithmic bias. As many researchers have pointed out, the history of the computational sciences has resulted in a lack of institutional self-awareness, protecting hegemonic interests and white and male supremacy. These continue to permeate even relatively sensible research areas (Yang, 2025; Charles, 2023; Kuhlman, *et al*, 2020; Birhane & Guest, 2020; Buolamwini, & Gebru, 2018; Blodgett & O’Connor, 2017). Algorithmic oppression is also a key issue in feminist theories that aim to address disparities in the representation of the non-western other (Hampton, 2021). This oppression goes beyond the occasional misclassification to reveal the systemic harm caused by socio-technical designs, particularly against identities that intersect, such as race, gender, sexuality, and disability. Hampton argues that the dominance of algorithmic systems is not just a technical issue of bias or fairness; it is rooted in algorithmic oppression, which perpetuates long-standing structures of racial, gender-based, and class-based injustice. She focuses her critique on Black feminist theory, using frameworks such as oppression, invisibility/hypervisibility and the 'double bind' experienced by marginalised individuals. Artificial intelligence frequently categorizes race in ways that reinforce stereotypes, relying on definitions shaped by political and ideological factors (Djanegara *et al.*, 2024). This neglects intersectionality and cultural nuance, risking misclassification and the perpetuation of anti-Blackness within data structures (Dancy & Socier, 2021). Bell & Bunn (2022) highlight concerns over AI-generated content undermining trust and information integrity, making it hard to distinguish authentic narratives. While AI can perpetuate harmful stereotypes and reinforce historical inequalities, it also offers promise: enhancing education, economic opportunities, and accessibility of historical memory through digital archives—if applied responsibly. The ethics of AI must move beyond correcting biased outcomes to interrogating how ontological defaults and institutional power shape knowledge structures. Multicultural media and ethnic press have long helped minorities assert identity and offer alternative narratives, illustrating the tension between dominant discourses and minority expressions of diversity (Baumann, 2006). *But what of multicultural media in the age of AI? Will they continue to be part of the social representation of minorities?*

## 2. Methodological Approach

The research combined content and discourse analysis of Black and ethnic media in Britain, and it was also possible to integrate an expert interview drawn from the broader black press environment. This approach provided a structural examination of language and representation across publications, as well as a first-hand account of editorial shifts and challenges from within the industry.

### *Content Analysis*

This involved archival work at the British Library, focusing on the Black community’s socio-historical representation through *The Voice*, first black newspaper ([www.voice-online.co.uk](http://www.voice-online.co.uk)), a key newspaper of the time. A systematic content analysis was performed on the collected materials. The representation was evaluated by conducting an analysis of pages and images from scanned newspapers at the British Library. These covered events from 1982 to 2014. The representation evolved through four distinct periods: 1982–1990, 1990–2000, 2000–2014, and the present day. These periods are connected to significant events in the integration of Black communities in London and England, which have had a significant impact on their social, economic, and cultural lives<sup>1</sup>.

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<sup>1</sup> The writing of *The Voice* began in 1989, following riots and harassment. The 1990s saw a clash between the legislative progress made towards integration of ethnic minorities, and the social reality of incidents like Stephen Lawrence’s death and the Macpherson Report, highlighting an ongoing discrepancy between race relations legislation and society’s actual state. The beginning of the 21st century was a revolutionary period characterised by the digital revolution, which continued to strengthen in the first decade.

However, this layering is not purely technical. This chronological mapping enabled a more nuanced understanding of changes in representation, as well as the role of the media in reflecting and influencing collective memory. In the context of the black and ethnic press in Britain, discourse analysis involves critically examining language, representation and the underlying power structures that shape the production and reception of media content. It goes beyond merely cataloguing articles or events; it seeks to unravel how narratives are constructed, who controls them, and how they intersect with broader social, cultural, and political realities. To enrich the archival analysis, the research included an interview with an editor of *Pride* magazine ([www.pridemagazine.com](http://www.pridemagazine.com)), who offered first-hand insights into the evolving representation of Black beauty and identity. As a witness to the transformation of the Black press, the editor's perspective highlighted shifting editorial priorities and the enduring mission of ethnic media in Britain.

### **3. Limitations and Scope**

Unlike community-based studies involving participant observation, this research was limited to secondary sources and expert interviews due to the historical sociological aim of studying representation. Although direct linguistic integration analysis was not part of the methodology, the focus was instead on how print media, written in the national language, functions as a vehicle for the collective memory of historical minority groups. The emphasis was on the symbolic and social role of the press in shaping narratives and identity, rather than linguistic differentiation. In summary, the study's methodology combined archival research, systematic content analysis and expert insights to trace the historical and representational evolution of ethnic media. The research applied a framework widely used in ethnic media studies to evaluate the historical impact of *The Voice*. Founded in the early 1980s, *The Voice* has operated as both a news outlet and a key social institution for Britain's Afro-Caribbean community. While it may not fit the traditional definition of a guiding institution, it holds significant 'ethnic' value (Forlenza, 2018) by shaping the evolving social representation of Black British identity, rather than through language transmission. Drawing from social representation theory, this process involves objectification and personification, publishing stories and imagery that crystallise collective meanings and values. Through language and discourse, *The Voice* embeds these images in the public consciousness, acting as a living archive. As these representations circulate in society, they challenge dominant narratives and help redefine what is accepted as 'common sense' in civil discourse.

### **4. Discussion**

#### *1982-1990: The Voice and the Rise of Black British Media Advocacy*

The launch of *The Voice* in 1982 was a significant moment for British ethnic media. The newspaper's editorial mission was clear: to serve the black community in London and the wider population by promoting a vision of the city that embraced multiculturalism. The newspaper positioned itself as an advocate for educational progress, business awareness and human rights, with the aim of uniting rather than dividing. Through personalised reporting, such as its coverage of the Siddiq family's experience of racist violence in Waltham Forest, *The Voice* became a voice for community concerns, resisting the stereotypes perpetuated by the national media. Its coverage of the Brixton riots of 1981 further showcased *The Voice*'s alternative narrative. Rather than focusing solely on disorder, the paper highlighted the resilience and cultural vibrancy of Brixton's Afro-Caribbean

community. The lived experience and internal perception of residents were foregrounded, creating a sense of solidarity and self-help in the face of adversity. Between 1982 and 1990, the newspaper was the voice of the Afro-Caribbean community, subverting the dominant representation — the shifting of meaning — as defined by S. Hall (1997). It also contested the perception of public space and attempted to influence public opinion by circulating new representations to deconstruct racial stereotypes.

#### *1990-2000: Shifting from Racial to Ethnic Discourse*

The discourse shifted from 'racial integration' to 'ethnic diversity', driven by the growth of multiculturalism. The emergence of terms such as 'BME' (black and minority ethnic), 'cultural diversity', and 'ethnic minorities' in editorial and advertising content indicated a new framework for public discourse. The press became a platform for challenging institutional racism, as evidenced by articles on discrimination in healthcare and commemorative events such as the Stephen Lawrence Inquiry. At times, the language was more radical, fostering critical awareness and urging systemic change. The 1990s saw a transition in terminology and focus, reflecting broader social change. Terms such as 'cultural diversity', 'ethnic minorities', and 'BME' (black and minority ethnic) became commonplace in advertising and employment notices, signalling new approaches to inclusion and representation. During this period, *The Voice* played a pivotal role in exposing institutional racism, particularly within the medical sector and public services. The murder of Stephen Lawrence and the subsequent inquiry brought national attention to systemic discrimination, and *The Voice* distinguished itself through a radical, inward-looking critique. Articles emphasised the importance of community awareness, noting that lasting change required ongoing vigilance and lifelong learning.

#### *2000–2014: Crystallisation and Convergence*

By the early 2000s, *The Voice* had become a well-established institution and a recognised representative of the black community. Its role had evolved beyond advocacy to encompass the deconstruction of standardised images of migrant communities and the promotion of nuanced alternative representations. The terminology continued to evolve, with 'racism' itself becoming a loaded term that was often used in quotation marks to highlight its contested status in public discourse. The discourse centred on themes of recognition, representation and institutional visibility. The range of voices expanded, and the press assumed a dual role of maintaining its identity as a community advocate while engaging more directly with national debates on diversity and inclusion. Language became more nuanced, sometimes negotiating taboos — such as the use of quotation marks around 'racism' — and highlighting the tensions between aspiration and reality, particularly regarding representation in the media and public institutions.

#### *2014 to the present: From Print to Digital*

From 2000 to 2014, the newspaper underwent a further change, transitioning from an ethnic to a multicultural publication. This was due to the content reflecting the growing migrant communities, with contemporary representations embracing the cultural diversity of these communities. During this period, *The Voice*'s identity became more defined. It became the ordinary voice of the black community, acquiring social recognition based on its historical background and settlement. The newspaper also gained political and public visibility, becoming part of the wider national media landscape and circulating social representations that aimed to deconstruct the standardised image of migrant communities. Since 2014, *The Voice* has undergone significant changes due to the digital transformation of the media. It evolved from a printed multicultural platform into a digitally adaptive and socially engaged media outlet that uses websites, social media, podcasts and online archives to reach a wider audience. This has enabled *The Voice* to connect with a younger Black British audience. However, the digitisation of news production and archiving has made it more difficult to see, represent and understand the past.

## 5. From Advocacy to AI

The discourse analysis has revealed that the Black Press plays an important role: (a) centring individual stories and direct testimonies. This creates counter-narratives to the stereotypical depictions in the mainstream media, reshaping public perceptions and fostering empathy. (b) challenging the dominant representations of minority communities. This was evident in its coverage of riots, discrimination and cultural achievements, where alternative interpretations were foregrounded. (c) introducing new terms for understanding identity and belonging. The ethnic press played a formative role in normalising these terms within public discourse. (d) Institutional critique: Editorials and news features often highlighted institutional failures in areas such as policing, healthcare, and media employment. The discourse was characterised by demands for greater accountability, diversity, and reform.

According to an expert in Black mainstream media, these outlets have long offered spaces for self-expression, cultural affirmation and celebrating achievements that are often overlooked elsewhere. Popular content ranging from hair and beauty to relationships and role models demonstrates the ongoing importance of culturally specific representation. As AI becomes more embedded in media production, the Black press faces opportunities and risks: while AI tools could amplify diverse narratives and democratise representation if they are designed with cultural sensitivity and community input, there is a risk that they could perpetuate exclusion if they are trained on biased data. Algorithms that privilege Eurocentric norms or mainstream content could dilute the distinctive voice of the Black press. The expert stresses the need for culturally competent AI development, transparency, and community oversight to ensure that technological innovation strengthens rather than undermines the mission of Black media. In this digital age, the Black press is still vital in challenging stereotypes, preserving authentic narratives and ensuring that Black communities are seen, heard and celebrated. Finally, the interview emphasises the ongoing significance of the Black press in the UK as a vital platform for representing women of colour, young Black Britons, and for challenging the lack of diversity in mainstream media.

Perspective of research *The Black press* in Britain has evolved through five distinct historical phases, each of which is deeply rooted in migration, activism, and the perpetual battle for recognition. Its earliest traces can be found in the Elizabethan period, when figures such as Ignatius Sancho represented Black intellectual life. In the late 19th century, the rise of Pan-Africanism led by thinkers such as Henry Sylvester Williams and W.E.B. Du Bois established a networked print culture that advocated for civil rights and forged transnational ties. Following the arrival of Afro-Caribbean communities after the 1948 Windrush migration, outlets such as *The West Indian Gazette*, founded by Claudia Jones, grew in number. These outlets gave voice to political aspirations and cultural identity. During periods of racial tension and institutional exclusion, particularly following the 1958 riots, the Black press amplified community perspectives and mobilised action. Today, the landscape has shifted dramatically with the advent of artificial intelligence. AI offers powerful tools for analysing data, creating content and expanding outreach, enabling ethnic media outlets to preserve and share their narratives on an unprecedented scale and with unparalleled efficiency. However, as the Black press navigates this digital terrain, it must ensure that AI becomes a tool for empowerment rather than erasure.

This article highlights the urgent need to expand the scope of research into the *Black press*, both historically and in relation to new technologies such as AI. A richer research approach could reveal the multifaceted role of the press as a site of resistance, a shaper of community identities and a mediator of change in super-diverse societies. By critically examining editorial strategies, audience engagement and shifting representations, scholars can better understand how the *Black press* has challenged dominant narratives and fostered new forms of belonging. The arrival of AI makes this line of enquiry even more vital. Algorithmic decisions, which are often opaque and data-driven, can subtly distort archives, misrepresent community experiences or privilege mainstream voices. This threatens the continuity of collective memory. Projects such as the *Griot and Grits Project*

(<https://griotandgrits.org>) are emerging as innovative responses to these challenges. This open-source initiative, developed in collaboration with cultural experts, educators and institutions, uses AI and digital technologies to preserve *Black history* and stories that would otherwise be lost. Using culturally sensitive approaches and community engagement in content curation, the project aims to safeguard the richness of *Black experiences* in an increasingly digitised world. In this pivotal moment, the *Black press* and its advocates must champion research that interrogates both the possibilities and pitfalls of AI. This means scrutinising not only the technology itself—its algorithms, data inputs, and outputs—but also the cultural frameworks and power relations shaping its adoption. Only through such a comprehensive and critical perspective can the *Black press* continue to fulfil its historic mission: championing representation, fostering resilience, and ensuring that the stories and achievements of Black communities are preserved and celebrated for generations to come.

## 6. Conclusion

As AI becomes central to media production and archiving, the *ethnic press* must navigate its dual potential of amplifying diverse voices while resisting algorithmic bias and editorial erasure. The author emphasises the importance of ethical and inclusive design, as well as culturally sensitive frameworks, to safeguard collective memory and ensure minority narratives remain visible, authentic and empowering in the digital age.

By embracing AI as a tool for content analysis, outreach and advocacy, while guarding against algorithmic bias and a loss of focus, ethnic media outlets can continue to be a powerful force for representation and empowerment in an increasingly complex and super-diverse society. AI could lead to a new common sense that differs from the current one. The meaning of representations is negotiated between those provided by the media, historical knowledge, and everyday knowledge. While automated systems offer opportunities such as content discovery and enhanced engagement, they also pose risks such as reinforcing biases or misrepresenting architectural heritage. It is important to scrutinise modelling choices, architectural patterns, and code-level decisions for implicit assumptions or discriminatory tendencies because bias is systemic, not accidental (Shukla, 2025). Addressing longstanding gaps in representation within traditional archival systems requires a comprehensive approach that scrutinises the frameworks and methods determining what is preserved and how it is presented. Integrating Black feminist theories enables archivists to prioritise narratives that highlight the creativity, resilience, and societal impact of Black women, thereby fostering more equitable representation in archival collections.

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