
Our Stories in the Code: A Tradition of Black Education and the Ethics of AI Learning Technologies

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This study draws on the historical lineage of Black-oriented educational technologies to conceptualize how frameworks of racial socialization, identity formation, and cultural self-definition catered toward Black youth have transformed from early print media to today's artificially intelligent learning environments. Mainstream AI and EdTech tools often reproduce dominant ideologies of race through algorithmic bias and cultural omission. Historically, culturally relevant publications, broadcasts, and programs such as *The Brownies' Book* and *Ebony Jr!*, radio shows like *Adventures in Negro History* and *Black Treasures*, and television programming such as *Sesame Street*, functioned as formative tools of cultural transmission, embedding Afrocentric values, affirming racial pride, and nurturing what Nobles (1976) termed the Extended Self among Black youth. Drawing on frameworks of Afrocentric culturalization, particularly those of Nobles (1976), Allen and Hatchett (1986), Allen (1998), and Allison and Belgrave (2018), who collectively conceptualized racialization in Black media as both reflective and constitutive of racial consciousness, this paper argues that culturally responsive digital learning environments must be guided by the same ideological commitments that shaped earlier Black educational media producers. Using a critical data studies lens, this work examines real case studies of Black-oriented AI and EdTech tools to determine how principles of racial socialization and identity development can be operationalized within AI-driven educational platforms, ensuring that Black students remain both

academically and culturally nourished. Ultimately, this study bridges the historical continuity between print-era Black educational media and the digital platforms shaping contemporary learning, advancing a framework for designing educational technologies that affirm, rather than erase, Black cultural identity.

KEYWORDS: Black Educational Technology, AI Ethics, Critical Data Studies, Racial Socialization, Algorithmic Bias

INTRODUCTION

Educational technology, commonly referred to as EdTech, is now widely used by school systems across the globe, providing digitally mediated learning experiences for students. Beginning in 2020, mandated school closures resulting from the COVID-19 pandemic accelerated the widespread adoption of EdTech as instruction shifted from in-person to remote learning environments. Shortly thereafter, the emergence of large-scale artificial intelligence platforms, most notably following the public release of OpenAI tools in 2022, intensified efforts to integrate AI-driven learning technologies into classrooms and other educational settings. As mainstream educational technologies increasingly shape how learning occurs, a critical question emerges: where are Black educational technologies and AI-driven learning tools? Black-oriented educational technologies have not been absent from this landscape; rather, they have long existed and continue to play a vital role in shaping culturally affirming learning experiences for Black students. As educational technologies become increasingly algorithmic and data-driven, these historically grounded principles of Black-oriented educational technology provide a critical foundation for evaluating how culture, identity, and power are embedded or omitted within AI-mediated learning environments.

To understand the contemporary role of Black-oriented educational technology, it is necessary to examine its historical and conceptual foundations. Black-oriented educational technology emerged from analyses of Black-oriented curricula, curricula deeply connected to the socio-historical realities of the

Black experience.¹ Rather than mirroring dominant curricular norms, Black-oriented education emanates from Black communities' critical assessments of mainstream educational systems and their persistent failure to address Black people's lived conditions.² As a result, Black-oriented education developed as a direct response to the marginalization of Black learners within formal schooling structures, positioning education as a site of cultural preservation, resistance, and self-definition.

One domain in which these commitments to cultural preservation, resistance, and self-definition are most visible is Black-oriented educational materials. These materials emphasize factual and historically grounded knowledge that is often distorted, erased, or omitted in mainstream curricula.³ Young extends this analysis by demonstrating how Black communities have consistently leveraged media technologies to create educational materials across historical periods.⁴ Young defines educational technology as instructional content integrated into various media forms, print producing textbooks and magazines, film producing educational cinema, and computers producing educational software. Synthesizing these perspectives, Black-oriented educational technology can be understood as the intentional centering of Black socio-historical realities through instructional content disseminated across print, audiovisual, and digital platforms.

Research on Black-oriented educational technology demonstrates its discursive power, not only in educating Black students, but also in affirming their lived experiences.⁵ These mediated representations contribute to healthy

¹ William H. Watkins, "Black Curriculum Orientations: A Preliminary Inquiry," *Harvard Educational Review* 63, no. 3 (1993): 321–339. <https://doi.org/10.17763/haer.63.3.26k2433r77v631k2>.

² Horace Mann Bond, *The Education of the Negro in the American Social Order* (Octagon Books, 1966).

³ Larry Cuban, "Not 'Whether?' but 'Why?' and 'How?'—Instructional Materials on the Negro in the Public Schools," *Journal of Negro Education* 36, no. 4 (1967): 434–436.

⁴ Patricia A. Young, *Roads to Travel: A Historical Look Including Print (producing textbooks and magazines), film (producing educational cinema), and computers (producing educational software) at African American Contributions to Instructional Technology* (University of California, 1999).

⁵ Violet J. Harris, "Multicultural Curriculum: African American Children's Literature," *Young Children* 46, no. 2 (1991): 37–44 including print (producing textbooks and magazines), film (producing educational cinema), and computers (producing educational software).

racial socialization⁶, increased racial pride, and higher levels of self-esteem.⁷ Nobles's model of the Extended Self further explains how identification with Black communities fosters collective identity and psychological well-being among people of African descent.⁸ Empirical studies support these claims, with findings indicating that higher levels of racial socialization are associated with greater self-esteem and social competence among Black youth.⁹ Additionally, Allen and Hatchett argue that Black-oriented media serve two essential functions: to provide mediated spaces through which Black communities engage society as agents of social change and to contribute to the development of a crystallized Black racial consciousness.¹⁰ Collectively, this scholarship establishes Black-oriented educational technology as a historically grounded, culturally intentional tradition that positions education as both an intellectual and identity-forming practice.

A TRADITION OF BLACK EDUCATION IN EMERGING TECHNOLOGIES

Following the abolition of enslavement, the ideologies embedded within educational materials intended for newly freed Black people became a site of intense contestation. Black educators, writers, publishers, and community leaders sought to shape how Black children were socialized through learning materials, particularly in response to curricula that reinforced racial inferiority. Many Black stakeholders argued that instructional materials grounded in racial uplift, historical accuracy, and cultural affirmation were essential to the education of Black youth. These commitments catalyzed the development of educational technologies explicitly designed for Black learners.¹¹ These early, Black-oriented educational technologies were designed to educate

⁶ Richard L. Allen, "The Media, Group Identity, and Self-Esteem among African Americans: A Program of Research," *African American Research Perspectives* 4 (1998): 61–67.

⁷ Faye Z., and Kevin W. Allison. 2018. "Interpersonal and Close Relationships." In *African American Psychology: From Africa to America*. Thousand Oaks, CA: Sage Publications.

⁸ Wade W. Nobles, "Extended Self: Rethinking the So-Called Negro Self-Concept," *Journal of Black Psychology* 2, no. 2 (1976): 15–24. <https://doi.org/10.1177/009579847600200205>.

⁹ Nicole Marie. Wordlaw, *A Journey Homeward: A Study of African American Self and Psyche* (University of California, 1999).

¹⁰ Richard L. Allen, and Shirley Hatchett. "The media and social reality effects: Self and system orientation of Blacks." *Communication Research* 13 (1986) (1): 97–123. <https://doi.org/10.1177/009365028601300106>.

¹¹ Patricia A. Young, *Roads to Travel: A Historical Look at African American Contributions to Instructional Technology* (University of California, 1999).

Black people holistically by addressing the historical, cultural, linguistic, political, social, and economic dimensions of Black life in America.

Print media represented one of the earliest and most influential forms of Black-oriented educational technology. During the Reconstruction era and well beyond, Black schools relied heavily on instructional texts that emphasized Black socio-historical realities.¹² When schools for freed people were initially established by the Freedmen's Bureau, Black teachers faced a severe shortage of appropriate instructional materials.¹³ Although textbooks authored by white, southern, Confederate writers were widely available, Black educators deliberately rejected these materials, recognizing that they reproduced the very ideologies freed people's schools were designed to challenge.¹⁴ Williams found that during the Reconstruction era in Georgia, no Black teachers in freed people's schools reported using recognized Confederate textbooks.¹⁵ These choices reflect how Black educators exercised political agency in selecting educational technologies aligned with their pedagogical and ideological commitments.

By the late nineteenth and early twentieth centuries, Black communities expanded print-based educational technologies through newspapers, periodicals, and magazines designed specifically for Black children.¹⁶ Publications such as *The Freedman's Torchlight*, created by the African Civilization Society, extended instructional content to both children and adults, reinforcing education as a collective enterprise within Black communities.¹⁷ Instructional magazines such as *The Brownies' Book* (1920–1921), created by W.E.B. DuBois, and later *Ebony Jr!* (1973–1985), developed as a children's extension of *Ebony* magazine, functioned as multimedia pedagogical tools that combined literacy development with cultural affirmation and racial consciousness. Scholars have shown that such print media provided both mirrors and windows, reflecting Black children's identities while exposing them to

¹² Harris, "Multicultural Curriculum," 37–44.

¹³ Lester C. Lamon, "Black Public Education in the South, 1861–1920: By Whom, for Whom, and under Whose Control?" *Journal of Thought* 18, no. 4 (1983): 76–90.

¹⁴ Heather Andrea Williams, *Self-Taught: African American Education in Slavery and Freedom* (University of North Carolina Press, 2009).

¹⁵ Williams, *Self-Taught*.

¹⁶ Violet J. Harris, "Historic Readers for African-American Children (1868–1944)," in *Too Much Schooling, Too Little Education*, 143–178 (Africa World Press, 1994).

¹⁷ Patricia A. Young, *Roads to Travel: A Historical Look at African American Contributions to Instructional Technology* (University of California, 1999).

broader social possibilities.¹⁸ For Black youth, self-affirming representation within instructional media fostered agency, imagination, and self-concept formation.¹⁹ Black editors, illustrators, designers, and educational leaders intentionally crafted materials that emphasized racial uplift, self-definition, and self-expression.²⁰

Black-oriented educational technologies continued to evolve throughout the twentieth century, expanding beyond print into audiovisual media. Audio recordings distributed through radio, such as *Adventures in Negro History* and *Black Treasures*, produced through collaborations between Black historians, educators, Pepsi-Cola and Coca-Cola, leveraged emerging media technologies to disseminate Black historical knowledge at scale.²¹ Television further extended the reach of Black-oriented educational technology. Programs such as *Sesame Street*, developed through collaborations among educators, policymakers, and Black community leaders, intentionally centered Black children by integrating culturally relevant representation with foundational literacy and numeracy instruction.²² Subsequent programs, including *The Electric Company*, *Fat Albert and the Cosby Kids*, *Reading Rainbow*, and *Gullah Gullah Island*, continued this tradition, demonstrating how audiovisual media could function as culturally responsive educational technologies that supported both cognitive development and racial identity formation.

Collectively, these early instances of Black-oriented educational technology demonstrate that Black communities have long designed learning technologies that integrate academic instruction with cultural affirmation. These historical models establish a lineage of intentional design principles

¹⁸ Ford, Donna Y., Cynthia A. Tyson, Tyrone C. Howard, and J. John Harris III. "Multicultural literature and gifted black students: Promoting self-understanding, awareness, and pride," *Roeper Review* 22, no. 4 (2000): 235-240. <https://doi.org/10.1080/02783190009554045>

¹⁹ Mary Humphrey, *Bounce Back!: Resiliency Strategies through Children's Literature* (ABC-CLIO, 2008).

²⁰ Wanda Brooks, and Jonda C. McNair, "'But this story of mine is not unique': A review of research on African American children's literature," *Review of Educational Research* 79 (2009) (1): 125-162. <https://doi.org/10.3102/0034654308324653>.

²¹ Davis, Joshua Clark. "When John Hope Franklin and Pepsi made a Black history record." *Black Perspectives*, 2019. <https://www.aaihs.org/when-john-hope-franklin-and-pepsi-made-a-black-history-record/>.

²² Carolyn Stroman, "Television's Role in the Socialization of African American Children and Adolescents," *Journal of Negro Education* 60, no. 3 (1991): 314-327. <https://doi.org/10.2307/2295485>.

that remain instructive as educational technologies transition into digitally networked and AI-mediated learning environments.

RACIAL HARMS IN AI POWERED LEARNING TOOLS

Despite the widespread adoption of culturally relevant pedagogical frameworks and their demonstrated effectiveness in improving academic outcomes, particularly for Black students, educational systems have entered a new phase of technological mediation that reproduces longstanding inequities.²³ Scholars have established that educational technologies are not neutral tools; rather, they often reflect and reinforce dominant racial ideologies embedded within their design, deployment, and use, frequently to the detriment of Black learners. While earlier critiques focused on curricular bias and representational harm, the rapid integration of artificial intelligence into educational technologies has reintroduced these concerns in more expansive and less transparent ways.

Countless examples illustrate how algorithmic harms manifests within AI-driven educational technologies. Generative AI chatbots designed to support history instruction have been shown to produce racist and historically incorrect narratives about Black history, often privileging white supremacist historical events.²⁴ Algorithmic harm also extends to content moderation systems embedded within educational platforms, where automated filters disproportionately flag or suppress content related to Black culture, language, and history, limiting students' ability to engage authentically with instructional materials.²⁵ Similarly, AI-based image generation tools marketed as resources for culturally relevant teaching have been found to hypersexualize and dehumanize girls of color, generate images that falsely depict people of color as Nazis or enslavers, and otherwise reproduce racialized

²³ Gloria Ladson-Billings, *Culturally Relevant Pedagogy: Asking a Different Question* (Teachers College Press, 2021).

²⁴ Gillian Brockell, "We 'interviewed' Harriet Tubman using AI. It got a little weird." *Washington Post*, July 16, 2023. <https://www.washingtonpost.com/history/interactive/2023/harriet-tubman-artificial-intelligence-khan-academy/>.

²⁵ Todd Feathers and Dhruv Mehrotra, "Inside America's School Internet Censorship Machine," *Wired*, December 4, 2023, <https://www.wired.com/story/inside-americas-school-internet-censorship-machine/>.

stereotypes.²⁶ Such outputs not only undermine pedagogical intent but also threaten Black students' sense of belonging and psychological safety within learning environments, potentially exacerbating longstanding achievement gaps.²⁷ These practices echo earlier forms of curricular censorship while operating at a scale and speed unique to digital systems. Importantly, the problem is not novel; rather, what distinguishes the current moment is the opacity, scale, and institutional authority afforded AI-driven educational technologies. As learning environments become increasingly algorithmically mediated, the risks posed to Black students intensify, underscoring the urgent need to re-center culturally grounded design frameworks rooted in Black-oriented educational traditions.

CRITICAL DATA STUDIES FRAMEWORK

The need for culturally grounded educational design frameworks in the current age of artificial intelligence is best understood through a critical data studies lens. Critical data studies scholars, including Noble, Benjamin, and Buolamwini, conceptualize racialized harm in AI systems as algorithmic bias.²⁸ Algorithmic bias can be defined as the reproduction of social hierarchies, particularly racial hierarchies, through computational systems trained on historically unequal data and shaped by exclusionary design practices. From this perspective, algorithmic bias is not merely a technical failure but a structural phenomenon in which AI systems encode and amplify anti-Blackness under the guise of objectivity, neutrality, and efficiency. Within educational contexts, algorithmic bias manifests through

²⁶ Melissa Heikkilä, "How It Feels to Be Sexually Objectified by an AI," *MIT Technology Review*, December 13, 2022, <https://www.technologyreview.com/2022/12/13/1064810/how-it-feels-to-be-sexually-objectified-by-an-ai/>; Nitasha Tiku, Kevin Schaul, and Szu Yu Chen, "This Is How AI Image Generators See the World," *Washington Post*, 2023, <https://www.washingtonpost.com/technology/interactive/2023/ai-generated-images-bias-racism-sexism-stereotypes/>; Nico Grant, "Google Chatbot's A.I. Images Put People of Color in Nazi-Era Uniforms," *New York Times*, February 22, 2024, <https://www.nytimes.com/2024/02/22/technology/google-gemini-german-uniforms.html>.

²⁷ Tiera Tanksley and Brian Cabral, "This Kind of Technology Can...Treat Students Like Threats': Black Youth Experiences, Reflections, and Articulations of Digital Discipline under the New Jim Code," *Youth* 6, no. 1 (2026): 12, <https://doi.org/10.3390/youth6010012>

²⁸ Safiya Umoja Noble, *Algorithms of Oppression: How Search Engines Reinforce Racism* (New York University Press, 2018); Ruha Benjamin, *Race after Technology: Abolitionist Tools for the New Jim Code* (Polity Press, 2019); and Joy Buolamwini, *Unmasking AI: My Mission to Protect What Is Human in a World of Machines* (Random House, 2023).

the systematic misrepresentation and exclusion of Black identities, histories, and cultural practices embedded within AI-powered learning tools, thereby reinforcing inequitable educational experiences for Black students.

As AI-powered tools increasingly dominate the EdTech ecosystem, this paper advances an understanding of Black-oriented educational technology not only as culturally responsive content, but as a critical framework for ethical AI design in education. Critical data studies call not only for the interrogation of data as socially constructed rather than neutral, but also for the development of responsible and ethical data-driven systems that attend to power, history, and lived experience. Black educators and technologists have long engaged in this work by sustaining and translating Black educational and identity-affirming knowledge into evolving technological forms. In the contemporary digital landscape, Black-oriented EdTech spans subject areas including mathematics, science, English language arts, and history, embedding Black cultural knowledge, epistemologies, and socio-historical realities into instructional content. Examples of these platforms include Tuntimo, Reconstruction, KaiXR, Gracie's Corner, and Jools TV. These platforms continue a tradition of culturally intentional design by treating Black history and culture as foundational educational data rather than supplementary material.²⁹

As educational technologies have continued to evolve, Black-oriented EdTech has transitioned to its current iteration, utilizing AI-powered systems. While several Black cultural AI platforms have emerged across entertainment and informal learning spaces, including culturally centered chatbots, this paper focuses specifically on AI-powered educational tools developed for classroom use. In particular, it examines how the Black-oriented EdTech platform Reconstruction has developed Onyx, a Black cultural generative AI platform designed to support educators in creating culturally grounded lesson plans and operationalizes Black-oriented educational frameworks within AI-driven instructional design.

²⁹ Symone E. Campbell, "Digital Underground": A Multimodal Critical Discourse Analysis of K-12 Black-Oriented EdTech" (PhD diss., Howard University, 2023), ProQuest (30489915); and Campbell, Symone E. 2024. "Black-oriented EdTech and public interest technology: A framework for accessible and ethically designed technology for K-12 students." *Journal of Integrated Global STEM* 1 (2): 106-121. <https://doi.org/10.1515/jigs-2024-0002>.

Reconstruction, established in 2019, operates as a digital learning platform designed for K-12 students and provides educators and families with access to a range of courses intentionally embedded with Black cultural knowledge. Founded by Kaya Henderson, a Black woman and former Chancellor of Washington, DC Public Schools, Reconstruction debuted publicly in 2020 with an explicit commitment to centering Black culture within digital learning experiences as a means of supporting identity development. The platform offers live, online instruction across multiple subject areas including STEM, history, art, English language arts, and financial literacy, while foregrounding Black history and culture. This design philosophy provides the foundation for Reconstruction's development of Onyx in 2024, an AI-powered system that extends Black-oriented educational frameworks into AI-powered curriculum development.

CASE STUDY: OUR STORIES IN THE CODE

To examine how Black-oriented educational technology can function as an ethical framework for AI-driven instructional design, this section presents a case study of Onyx, a Black cultural generative AI platform developed by Reconstruction in 2024. Onyx is designed to support educators in creating culturally grounded lesson plans that integrate Black history and culture across K-12 subject areas. Rather than treating culture as supplemental or additive, Onyx positions Black socio-historical knowledge as foundational instructional data, reflecting a long lineage of Black-oriented educational technologies that center identity development alongside academic learning.

Onyx operates as an AI-powered instructional design tool that allows educators to generate lesson plans aligned with state and national standards while embedding Black culturally affirming content. The platform enables teachers to select grade level, subject area, standards alignment, and thematic focus, after which the AI system produces a complete lesson plan that includes background information, learning objectives, instructional activities, discussion prompts, and assessment strategies. Importantly, Onyx does not rely on generic datasets or culturally neutral prompts; instead, it draws explicitly on Black cultural knowledge, historical figures, and community-centered narratives to shape instructional content. In this way, Onyx exemplifies how AI systems can be intentionally designed to counter algorithmic bias by foregrounding Black experiences rather than marginalizing them.

One example of this design approach appears in an Onyx-generated kindergarten English Language Arts lesson titled “ELA with Gumbo.” This lesson situates literacy development within the cultural history of gumbo, tracing its African origins, its survival through the Middle Passage, and its evolution as a communal dish reflecting African, Native American, French, and Spanish influences. Rather than presenting food as a neutral topic, the lesson frames gumbo as a site of African resilience and cultural continuity. Students engage with culturally grounded background knowledge, guided discussion topics, and interactive activities, including a fun puppet-based question-and-answer exercise that aligns with early literacy standards while reinforcing racial identity and cultural pride. This approach mirrors earlier Black-oriented educational media, such as *The Brownies’ Book*, which similarly integrated cultural affirmation with age-appropriate literacy instruction.

At the secondary level, Onyx demonstrates how Black-oriented educational technology can operate within advanced academic domains. An Algebra lesson for ninth through twelfth grade students centers on the life and work of Katherine Johnson, a pioneering Black mathematician whose contributions were critical to NASA’s space missions. The lesson uses Johnson’s career as the framework for teaching polynomial operations, explicitly connecting abstract mathematical concepts to real-world applications in space exploration. Students learn about closure properties of polynomials while simultaneously engaging with Johnson’s biography, her role in overcoming racial and gender barriers, and her significance within the Black STEM history lesson plan. This integration of rigorous academic content with culturally affirming narrative reflects a core principle of Black-oriented educational technology: intellectual excellence and racial identity formation are not mutually exclusive but mutually reinforcing.

Across both examples, Onyx operationalizes principles of racial socialization and the Extended Self model by presenting Black history, culture, and achievement as normative rather than exceptional. Lessons generated through the platform consistently include discussion prompts that encourage students to reflect on representation, community impact, and collective achievement, reinforcing Allen and Hatchett’s assertion that Black-oriented media function as sites for cultivating racial consciousness and social agency.³⁰ By embedding these elements within AI-generated lesson plans, Onyx challenges dominant

³⁰ Allen and Hatchett, “The media and social reality effects,” 97–123.

assumptions that AI-driven educational tools must be culturally neutral to be effective.

From a critical data studies perspective, Onyx represents a deliberate intervention into the data practices that are embedded into AI systems. Rather than relying on datasets that reflect dominant racial hierarchies, Onyx's design prioritizes culturally specific knowledge as instructional data. This approach directly counters algorithmic bias by redefining what and whose knowledge is valued within AI-powered learning technologies. In doing so, Onyx aligns with calls from critical data studies scholars to design systems that account for power, history, and lived experience rather than obscuring them behind claims of objectivity.

Importantly, Onyx should not be understood as an isolated innovation but as part of a broader continuum of Black-oriented educational technologies. Like early instructional readers, Black newspapers, educational radio programs, and culturally responsive television, Onyx uses emerging technology to mediate learning in ways that affirm Black identity while advancing academic outcomes. Taken together, this case study illustrates how Black-oriented educational technology can function as both cultural infrastructure and ethical AI intervention. Onyx provides a concrete example of how historically grounded Black pedagogical frameworks can be translated into AI-driven systems that support culturally sustaining instruction. As educational technologies become increasingly algorithmic, platforms like Onyx offer a model for designing AI-powered learning environments that affirm Black students' identities while maintaining academic rigor, thereby reasserting Black-oriented educational technology as a vital framework for the future of equitable digital education.

CONCLUSION

This paper has traced a historical and conceptual lineage of Black-oriented educational technologies to demonstrate that culturally grounded learning design is neither novel nor speculative. From early print media and audiovisual platforms to contemporary AI-powered educational tools, Black communities have long modeled how education technologies can function as sites of cultural affirmation, identity formation, and intellectual rigor. These traditions reveal that educational technologies are never neutral; they are

ideological systems shaped by whose knowledge is valued, whose histories are told, and whose identities are centered.

The case study of Onyx illustrates how Black-oriented educational technology can function as a forward-looking framework for ethical AI design. By treating Black history and culture as foundational instructional data rather than supplemental content, Onyx extends a long-standing tradition of culturally intentional educational media into the algorithmic age. This approach suggests that the future of equitable AI in education depends not only on technical fixes, but on who is designing these systems and the epistemologies that guide their development.

As AI continues to reshape educational landscapes, there is a pressing need for more Black developers, data scientists, educators, and technologists to lead the creation of culturally relevant, AI-powered learning tools. Their participation is essential not merely for representation, but for ensuring that Black cultural knowledge, values, and pedagogical traditions inform the design of educational technologies at scale. Ultimately, this work argues that the path toward ethical AI in education lies not solely in reacting to technological harms, but in learning from the Black educational traditions that have imagined and practiced more just and affirming futures.

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