

POP CULTURE PEDAGOGY: METHOD AND PRAXIS

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Abstract

The unfortunate reality is that pedagogy, as a science of instruction and learning, is presently at the alchemical state of development (Slide 3). We have many solid empirical methodologies that are shown to work most of the time but no unambiguously and rigorously proven underlying theory to explain any of it. As such, this paper will avoid pedagogical theory wherever possible. Instead, it will focus on those methodologies that have been demonstrated to work in most cases and then show the audience how to apply them using pop culture texts. The instant case will involve the use of *Inuyasha* to teach social history of village life in the latter part of Japan's Muromachi Period (1338-1573).

Introduction

The methods used here will be a combination of Open Pedagogy, Andragogy, and Ubuntugogy. In the first case, Open Pedagogy is learner-centered and involves providing tools and information for the individual to teach themselves. The second, Andragogy, is premised on the same basic methodology but focuses on groups of learners rather than the individual. The combination is necessary because some tasks are best approached solo while others are better in groups. Alternatively, some people may have preferences for one or the other or find themselves in situations where

one or the other is impossible. Indeed, both take into account the notion that the classroom setting and all the affordances it has may be inaccessible to some learners.¹ These two methods in turn point toward Ubuntugogy, a method of decolonial educational practice based on the traditional communal methods of the people of West Africa.² That is, these three methods seek to answer what resources are available to learners and instructors that they can access without being directly involved in higher education.

One possible short answer is popular culture.

A WEIRD Problem

Pedagogical theory and practice share a problem: WEIRD. They are premised on instructors and learners who are Western, educated, industrialized, rich, and democratic. This excludes some 88% of the world's population.³ Even within the US, a nominally WEIRD nation where "Western" can be read as "white," there are grave disparities in access to education, industrialization, riches, and democracy.

¹ Bronwyn Hegarty, "Attributes of Open Pedagogy: A Model for Using Open Educational Resources," *Educational Technology*, 55 (July 2015), 4.

² Bunmi Isaiah Omodan and Nolutho Diko, "Conceptualisation of Ubuntugogy as a Decolonial Pedagogy in Africa," *Journal of Culture and Values in Education*, 4, no. 2 (2021), 97.

³ Joseph Henrich et al., "Most People Are Not WEIRD," *Nature*, 466 (1 July 2010), 29.

However, even in the WEIRD model, there is one missing aspect. It must be expanded to WEIRDS, the S standing for straight. Normative pedagogical models are almost entirely heteronormative and either ignore sexuality and gender identity entirely or, through totalization and homogenization, treat all as having the same experiences. Thus, queer pedagogy must also be considered in developing a viable Open Pedagogy, Adragogy, or Ubuntugogy model.

Consider the case of Dallas, Texas (Slide 4).

Dallas ISD remains one of the most racially segregated school districts in the state. There are high schools with less than 4% white population.⁴ Statewide, Texas is the third-most racially segregated state in the Union.⁵ The district acknowledges this fact and established a Racial Equity Office in 2017.⁶ If Industrialization is to be measure in access to technology, a measure that perforce has to include wealth or the Rich component, Dallas ISD similarly fails the measure.⁷ The recent COVID-19 Pandemic merely served to highlight these problems.⁸

⁴ Gary Orfield et al., *Brown at 60: Great Progress, a Long Retreat, and an Uncertain Future* (Los Angeles: UCLA Civil Rights Project, 2014), 28.

⁵ Eric Nicholson, "Dallas ISD Is One of the Most Segregated School Districts in the Country," *Dallas Observer*, 16 May 2014, <https://www.dallasobserver.com/news/dallas-isd-is-one-of-the-most-segregated-school-districts-in-the-country-7109881>.

⁶ "The Work Continues: A Timeline of the Desegregation of Dallas ISD Schools," *The Hub*, Dallas ISD, 31 August 2021, <https://thehub.dallasisd.org/2021/08/31/43577/>.

⁷ Nicholson.

⁸ Wayne Carter, "Schools Work to Tackle Internet Inequity in Southeast DFW," *NBCDFW*, 30 January 2021, <https://www.nbcdfw.com/news/local/carter-in->

Access to the democratic systems of this state is similarly limited for persons of color.⁹ According to Gallup data, the GLBTQ population of Dallas is 3.8%.¹⁰ This is almost certainly an undercount but is useful for the instant purpose. Mapping this onto Dallas ISD student population numbers, this means there are over 5,500 queer students in the district.¹¹ Clearly these students' needs cannot be ignored whether they are persons of color or queer.

There are real world consequences for these disparities. Through alternative teaching and massive outreach methods called Finish Strong, what looked like a graduation rate of 66% in April 2021 ended up being 87% when the final numbers were tallied in June.¹² There is little public data and many questions are being asked about this program and its academic legitimacy. From the map it will be noted that almost all of these centers are south of the Trinity River, historically the poorest part of

[the-classroom/schools-work-to-tackle-internet-inequity-in-southeast-dfw/2537331/](https://www.dallasobserver.com/news/dallas-isd-is-one-of-the-most-segregated-school-districts-in-the-country-7109881).

⁹ Alexa Ura, "Texas Republicans Say Their Proposed Voting Restrictions Are Color Blind. But Many See 'Jim Crow' in a Tuxedo," *Texas Tribune*, 9 April 2021,

<https://www.texastribune.org/2021/04/09/Texas-voting-GOP-suppression/>.

¹⁰ Frank Newport and Gary J. Gates, "San Francisco Metro Area Ranks Highest in LGBT Percentage," *Gallup*, 20 March 2015,

<https://news.gallup.com/poll/182051/san-francisco-metro-area-ranks-highest-lgbt-percentage.aspx>.

¹¹ "Dallas ISD," Public Schools Explorer, *Texas Tribune*, (n.d.),

<https://schools.texastribune.org/districts/dallas-isd/>.

¹² Candace Sweat, "'Finish Strong' Initiative Helps Dallas ISD Boost Class of 2021 Graduation Rate," *NBCDFW*, 14 June 2021,

<https://www.nbcdfw.com/news/local/finish-strong-initiative-helps-dallas-isd-boost-class-of-2021-graduation-rate/2657109/>.

Dallas.¹³ However, the district is still lagging behind statewide graduation rates for almost all groups.¹⁴

Do not think for a moment that the excellent, hard-working teachers, staff, and administrators are either unaware of these problems or that they are doing anything less than their best with inadequate resources in over-crowded classrooms for students who genuinely want to learn despite their own many difficulties. I know this first hand. This presentation is premised on work I did as a dual-enrollment instructor for the Mountain View Campus of Dallas College with the students of a high school in the southwestern part of the city. This site and most of the other high schools of Dallas ISD are anything but WEIRD and are thus in need of alternative pedagogical models.

Finally, before delving into the methodologies, I must offer a word of caution (Slide 5). Tolerance is intolerant. Tolerance, properly defined, is the group with power giving the powerless permission to be different as an act of grace. That grace can be modified or rescinded at any point, without cause or warning, if the powerless group comes to be seen as dangerous or no longer useful for the interests of those with power. In such cases, the tolerating group destroys or expels the tolerated group. Tolerance is a sham which is most often exposed when dealing with the “Other within,” as is the case for so many Black,

Brown, and Indigenous people in a society dominated by Euro-Americans.¹⁵

Method

The following section looks at the method of pedagogy that has evolved from a combination of Open Pedagogy, Andragogy, and Ubuntagogy all while being informed by Queer Pedagogy. It is an ideal toward which I strive even if perfection is impossible. But, as the Fathers said, while we are not expected to complete the work, we are not free to desist from it.¹⁶

Open Pedagogy

Open pedagogy has two major components. These are open curriculum and open resources. This idea did not arise in American education out of whole cloth but instead came to well-prepared ground in an English form known as the Leicestershire Model in 1967 (Slide 7).¹⁷ It was met with more enthusiasm than rigor as a part of the ongoing rejection of standardized education that was seen as a process of “overwhelming tedium, mechanical rigidity, senseless directives, and authoritarian cruelty.”¹⁸ Open Pedagogy’s humanistic view “declares for the rightness, if not the righteousness, of discovery learning, freedom of choice and the rights of [learners] to make decisions,

¹³ Dallas ISD, Dept. of GIS and Demographic Analysis, “2021-22 Dallas ISD School Campus Locations with ZIP Codes,” District Maps, Dallas ISD, 28 July 2021, <https://www.dallasisd.org/Page/29296>.

¹⁴ “Dallas ISD,” Public Schools Explorer, *Texas Tribune*, (n.d.), <https://schools.texastribune.org/districts/dallas-isd/>.

¹⁵ Jay Pustějovskéý Bennett, “‘An Absent Presence’: An Internal History of Insular Jewish Communities prior to Expulsion in 1290,” (master’s thesis, UT Arlington, 2009), 11.

¹⁶ Pirkei Avot 2:16.

¹⁷ Robert P. Mai, “Open Education: From Ideology to Orthodoxy,” *Peabody Journal of Education*, 55, no. 3 (April 1978), 231.

¹⁸ *Ibid.*, 232.

and curriculum based on [learners'] *individual* needs.”¹⁹ In this zeal, however, ideology and theory took precedence over method and praxis.²⁰ Subsequent developments have largely corrected this imbalance, making Open Pedagogy over into a mindset more than a specific theory (Slide 7).

Open Pedagogy, first and foremost, looks at learning across the lifespan but focuses on childhood as the foundation for all later developments. It looks mostly at child learners, thus the name, but later sections will address that deficiency. However, in so doing, it looks at all the ways in which the traditional pedagogical models are stultifying and turns them on their heads (Slide 8).²¹ Within certain limits, the learner gets to choose their own path as to what problems to approach and how to approach them (Slide 9). In the classical model, there would be no limits at all but time and experience have shown that this is impractical at best. Instead, problems that are a mix of theoretical and practical are presented to the learner and the guide provides tools and prompts as needed. It is these tools and prompts that form the second part of Open Pedagogy: Resources

Though there was a significant drop in spending on textbooks nationwide in the aftermath of the 2008 financial crisis that has since largely rebounded, approaching

\$2.8 billion each year (Slide 10).²² This can be taken as a proxy for all expenditures on educational resources, albeit with inequitable distribution as was previously demonstrated. At the university level, an average cost of materials for a four-year public university is \$1240 per year. Because of this, 66% of students report avoiding buying texts.²³ With approximately 14.5 million students enrolled, that works out to \$17.98 billion per annum.²⁴ This is clearly not a sustainable model if education is to be widely available.

Enter Open Education Resources. These are a class of teaching and learning tools which are free or very nearly so. OpenStax CNX was first to enter the field in 1998. However, their quality was not very high and adoption was low, even as their administrative team admits.²⁵ Beginning a series of studies in 2008, they found the gaps in their materials and began addressing them in a systematic, thoroughgoing way that has resulted not only in a massive increase in use but in a 96.4% readoption rate semester-over-semester with the main

¹⁹ Ibid., 233. Emphasis original.

²⁰ Ibid., 235.

²¹ William G. Huitt and David M. Monetti, “Openness and the Transformation of Education and Schooling,” in *Open: The Philosophy and Practices That Are Revolutionizing Education and Science*, edited by Rajiv S. Jhangiani and Robert Biswas-Diener, 43-65 (London: Ubiquity Press, 2017), 45.

²² Erin Duffin, “K-12 Public School Textbook Expenditure US 2006-2018,” *Statista*, 2 June 2021, <https://www.statista.com/statistics/741558/us-public-school-textbook-expenditure/>.

²³ Melanie Hanson, “Average Cost of College Textbooks,” *Education Data*, 12 August 2021, <https://educationdata.org/average-cost-of-college-textbooks>.

²⁴ Erin Duffin, “College Enrollment in Public and Private Institutions in the US 1965-2029,” *Statista*, 10 September 2021, <https://www.statista.com/statistics/183995/us-college-enrollment-and-projections-in-public-and-private-institutions/>.

²⁵ Richard Baraniuk et al., “Free Is Not Enough,” in *Open: The Philosophy and Practices That Are Revolutionizing Education and Science*, edited by Rajiv S. Jhangiani and Robert Biswas-Diener, 219-226 (London: Ubiquity Press, 2017), 221.

change being a realization that many diverse learner populations use their materials.²⁶ Many other firms have since joined the open educational resource ranks, either entirely or in part by making their materials free to lower-income learners. This does not, however, address the remaining resources gap: Internet access.

As was demonstrated, many Dallas ISD students struggled during the pandemic due to lack of technology access. They are not alone among the more than nine million students who had similar difficulties.²⁷ Nationwide, there is still a massive gap in internet access and race is largely predictive of access. Students of color are more likely to lack ready access to the internet and related technologies than are their white associates (Slide 11).²⁸ Only 27% of educators indicated that all of their students had sufficient internet access at home for full participation in their studies.²⁹ And at least in urban educational environments, this closely tracks with poverty which in turn closely tracks with race in the US. Similar divides in access can be found when

²⁶ Ibid., 225.

²⁷ Tom Wheeler, “5 Steps to Get the Internet to All Americans: COVID-19 and the Importance of Universal Broadband,” *Brookings Institution*, 27 May 2020, <https://www.brookings.edu/research/5-steps-to-get-the-internet-to-all-americans/>.

²⁸ Sara Atske and Andrew Perrin, “Home Broadband Adoption, Computer Ownership Vary by Race, Ethnicity in the US,” *Pew Research Center*, 16 July 2021, <https://www.pewresearch.org/fact-tank/2021/07/16/home-broadband-adoption-computer-ownership-vary-by-race-ethnicity-in-the-u-s/>.

²⁹ Mark Lieberman, “Most Students Now Have Home Internet Access. But What about the Ones Who Don’t?,” *Education Week*, 20 April 2021, <https://www.edweek.org/technology/most-students-now-have-home-internet-access-but-what-about-the-ones-who-dont/2021/04>.

comparing urban and rural access, and in comparing those with disabilities to those without. That is, those who are most at a disadvantage already are put at an even worse disadvantage with respect to technology access (Slide 12).

In the modern world, internet access is necessary for equity. The UN has all but called it a fundamental human right and an access point for others.³⁰ There are numerous examples of schools, companies, and whole cities providing internet access at no charge to students. But this is not enough. These are piecemeal approaches to a systemic problem. A national solution that provided broadband infrastructure to 98% of the population would only cost about \$40 billion, or roughly the equivalent of two years’ worth of university textbooks for the nation’s public university student population.³¹

Andragogy

Please note first that I am not a fan of the term *Andragogy* as it is sex specific in that it refers to the instruction of adult men. *Teleiagogy*, the teaching of adults, would be a preferred term that is gender and sex-neutral.³² Unfortunately, the vast majority of

³⁰ Frank La Rue, “Report of the Special Rapporteur on the Promotion and Protection of the Right to Freedom of Opinion and Expression,” *United Nations*, 16 May 2011, https://www2.ohchr.org/english/bodies/hrcouncil/docs/17session/A.HRC.17.27_en.pdf, 22.

³¹ Paul de Sa, “Improving the Nation’s Digital Infrastructure,” *FCC*, 19 January 2017, <https://www.fcc.gov/document/improving-nations-digital-infrastructure>, 2.

³² Popie Marinou Mohring, “Andragogy and Pedagogy: A Comment on Their Erroneous Usage,”

the literature uses the term Andragogy so we are stuck with it for the present. That said, the basic thesis is sound: The tools and methods used to instruct children are not entirely applicable to adult instruction and must be adapted or replaced with a far more interactive, back-and-forth relationship between learner and content (Slide 13). I would argue that this is true also of young adult instruction, as one encounters in high schools and junior college dual enrollment programs. Further, though drawing on many older elements, Andragogy was first fully theorized in the atmosphere of the nascent fascism of post-Soviet Russia. However, it is premised on an important realization regarding adult learners, specifically, that they are self-conscious about learning as a way of orienting themselves toward current and future social roles.³³ As such, while maintaining a basic core of general education adaptable to all circumstances, there must of necessity be flexibility in what goes along with it and follows, which include personal goals and social needs (Slide 14).

In such a setting, the onus remains on the learner themselves for motivation and decisions. But, once engaged, the interactions of these four domains, especially their social element, comes to the foreground in Andragogy. The learning methods and goals combine the personal and the social. This in turn lays the groundwork for considering education as an endeavor of

the whole society, Ubuntu-gogy, which will be considered shortly.

More immediately, Andragogy presents the learner with the tools of critique necessary to understand their place within society and its structures and, ideally, the ability to organize with likeminded fellows to change that society or structures if they are found lacking. Discrete, generalized leaders do crop up in this model, but they are rare and hierarchies, where they exist, tend to be shallow and broad whereas standard pedagogical models are the reverse. Further, leaders tend to be chosen by consensus. While this still privileges WEIRDS populations, the privilege is lessened because WEIRDS individuals are less likely to look at larger working groups as their natural place. As such, non-WEIRDS people are more likely to rise to the fore, whether through inclination or ability. In brief, Andragogy models help people organize for resistance which includes both organized opposition to oppression and consensus-model plans for replacing the oppressive system with something better.³⁴ It is not uncommon for educators to need to posit such a plan, passive acceptance of oppression being so thoroughly ingrained, but the learners must be free to explore the possibilities that resistance brings into their hands.³⁵

This of course brings up a potential problem. What if the learners go well outside what the educator had planned or

Human Resource Development Quarterly, 1, no. 1 (Spring 1990), 94.

³³ Serguey I. Zmeyov, "Andragogy: Origins, Developments, Trends," *International Review of Education*, 44, no. 1 (1998), 106.

³⁴ Susan Hillock and Norma Jean Profitt, "Developing a Practice and Andragogy of Resistance: Structural Praxis inside and outside the Classroom," *Canadian Social Work Review*, 24, no. 1 (2007), 44.

³⁵ *Ibid.*, 46.

even feels comfortable with? Many educators, even with the best of intentions, will shut this down, maintaining strict hierarchical order. An honest Andragogical model, however, requires that learners be allowed to develop or adapt tools that meet their learning needs. Beyond a certain point, the educator becomes a facilitator or a guide or a fellow learner. Andragogy requires the educator giving up power sanctified by centuries of tradition to the learners once the general core of education has been built.

The above may especially be true and necessary if the educator is from the WEIRDS population and the learners are not. As previously noted, Dallas ISD students are predominantly non-WEIRDS with some schools having as little as 4% population from that group. By contrast, 28% of teachers are white.³⁶ Decades' worth of research indicate that learners, child and adult, do better in all areas of learning when the educator is a "teacher like me."³⁷ It is highly doubtful whether any WEIRDS educator goes into the work with the intent of harming minority students. It is highly certain that such harm happens when the learner's culture is ignored or disrespected. Andragogy forces the educator to open that door and learn as much about their students as possible to incorporate that diversity into the curriculum, not as a side note, but as an active and valued part of the lesson plan. That is, "general" education as currently conceived is in fact a tool of WEIRDS

³⁶ "Dallas ISD."

³⁷ Christopher Redding, "A Teacher Like Me: A Review of the Effect of Student-Teacher Racial/Ethnic Matching on Teacher Perceptions of Students and Student Academic and Behavioral Outcomes," *Review of Educational Research*, 89, no. 4 (2019), 506.

domination and must be expanded to be genuinely general and incorporate as many groups as possible in a way that makes a unified whole while respecting the moving and evolving parts (Slide 15).

Ubuntugogy

Ubuntugogy is premised on the West African notion of Ubuntu, the oneness of all life. In this setup, there are no discrete educators and learners, but only members of society as a whole, each with something to teach and to learn (Slide 16). It is a rejection of Euro-Americentric models as a whole but one which still recognizes that some of the tools can be adopted, rather than forced, and adapted (Slide 17). If a particular Person A is recognized as an expert in Field Y, they are consulted. Then Person B for Field X, and so on. But no field is ever entirely discrete and collaboration is the rule rather than the exception. As such, no generalized leaders are possible in this schema, but rather recognized nodes of interacting experts. Similarly, learning is not a discrete activity but is part of simply being alive and part of a community.³⁸ Given this, it is all but impossible to theorize Ubuntugogy, which is part of why I like it, but instead one not even do it consciously. Existing does it.

Praxis

It might well be questioned whether *Inuyasha* can be a useful source of pedagogical materials given its age (Slide

³⁸ Omodan and Diko, 97.

19).³⁹ The manga ran 1996 to 2008 and the anime from 2000 to 2004 with a second run 2009 to 2010. Further, not everyone watched it. The show followed the tangled adolescent love story of Kagome, a modern Japanese girl, and Inuyasha, a half-demon young man of the late Muromachi Period. At the time, however, memes were universal and everyone knew the basic plotline, especially the common scenes of battle or other danger where the two characters repeatedly shouted one another's names. Further, anime fans, called otaku, are a gregarious lot, sharing information back and forth between fandom groups with multiple crossovers from one media property to another. There are no hard and fast boundaries as evidenced by the fanart blending *Halo* and *Animal Crossing*. *Inuyasha* is also one of the most studied anime series, with over 1,400 articles to date on Google Scholar alone. As such, in the spirit of Ubuntu, I have used it in the past and intend to use it here to demonstrate specific ideas which are based on information virtually every otaku already has.

Social Organization

Much can be gleaned from the way a society is organized by looking at its physical space (Slide 20). Note the centrality of the main houses which are surrounded by rice paddies. Beyond those are other, smaller dwellings that also indicate the work of their inhabitants, ranging from forestry to mining. This was a basic plan that had not changed

³⁹ The show's title will be italicized while the character's name will be in regular print to distinguish them.

much in several centuries. From the center, the village leader, though often a man it could also be a priestess, directed the daily and longer-term activities. Note that the main house is slightly offset from the rest, a way of distinguishing the leader from the rest of the population.

The causeways crossing the fields could also be quickly dismantled to form a defensive barrier in times of danger. They could also be reset as each household was assigned more or less land depending on how many people they had in them. In addition to growing rice, the flooded fields were home to many kinds of edible fish, which feasted on parasites and mosquito larvae, thus providing food and a service to the human population.

Wood products other than bamboo were rare and expensive, so roof slats were thin, thus requiring the rocks to keep them from blowing away in high winds. This may not make sense given that the village is surrounded by wooded hillsides. However, those lands and the wood in them were the property of the great lords, and villagers were usually limited to deadfalls or a very small number of trees per year. Similarly, the products of the mine would belong to the nobility. High quality mineral goods were even scarcer in Japan than was wood, so what existed was largely used for farming implements and weapons. Of course, many of those farm tools could themselves be used as weapons and in fact were the origin of many that later came to be important in the wars that led rural samurai to dominate urban nobility over and over again in Japanese history.

As has been demonstrated, just from this one image, possible topics open up aplenty, including agriculture, animal husbandry, forestry, mining, architecture, religion, politics, economics, metallurgy, sex differences, and many more besides. What a learner or group of learners chooses to pursue from this start, in Andragogy or Ubuntugogy models, would be largely up to their interests and needs. Indeed, the image itself is from a fanart project, and not the manga or anime, thus demonstrating another way in which the otaku-oriented learning process can be participatory.

Gender Roles

Consider next the roles of women in the series (Slide 21). On the left we have Kikyo, a shrine priestess who originally bound Inuyasha in her religious fight against demons and half-demons. In the center is Kagome, a modern schoolgirl and reincarnation of Kikyo. She is also the granddaughter of a shrine priest and expected to continue the family tradition one day. On the right is Sango, an orphan turned warrior who fights demons physically. Note that each, in her own way, is a scion of human order against the encroachments of demons. However, they uphold that order in ways that question or undermine it. Kikyo turns against love and the social expectation of marriage and children ensconced in heteronormativity when she imprisons Inuyasha. Kagome is in many respects a social outcast at school and often just barely passes her classes as she travels back and forth between eras. She further clearly has a position of dominant force with her “Sit

boy!” command made possible by the magical necklace Inuyasha cannot remove, but this only reverses the cycle of gendered violence so often seen in teen romance media, but one which she eventually gives up as she realizes all the ways this behavior is inappropriate (Slide 22). Kagome further repeatedly demonstrates a capacity to defend herself, even against the worst of demons, with archery and other skills. Sango is the only female demon hunter outside the ranks of the priestesses, and the other characters at first mistake her for a young man because a woman in her position is unheard of. Each is thus at once a nexus of support for and subversion of the social order when examined from different angles. This kind of positioning can be used to critique the position of women in societies that have definite expectations of them and show ways those expectations can be at once confirmed and denied.

Further possible examples abound in a series with 56 manga volumes and 167 television episodes. But those given here are intended only as a primer to represent the vast potential not only of *Inuyasha* but of media products generally. Further work with this property and many others is clearly needed.

Conclusion

Media products from any culture can be thus used, either as primary instructional materials or as jumping off points for more detailed discussion. Through Open Pedagogy, Andragogy, and Ubuntugogy, informed by Queer Pedagogy, free or nearly free materials can be taken from multiple

sources, print or online, and adapted to the needs and interests of the learner as they seek to meet their own needs and participate as a member of society. *Inuyasha* is just one possibility that opens up many others.

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