



Social Pedagogy and Media Arts: innovative proposal for inclusive schooling

Pedagogía social y artes mediales: propuesta innovadora de la escuela inclusiva

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Abstract

This paper consists of a new vision of Freirean thought to offer in the innovative search for methodological implementation, both multicultural (and multilingual) education and inclusive school, developing media arts activities in the field of social education. Our goal is to apply Freire's the analytical method and the media arts for improving the school education and promoting the educational and social inclusion in the schools, through the innovative educational programs, and a collaborative and respectful learning environment that values the cultural diversity and the equal opportunities for all students. The Freirean approach to thought focuses on the socio-educational relationship in the educational field. It proposes to integrate the socio-educational development, theoretical and practical, into different values and functions of education through the critical pedagogy. This educational proposal seeks to separate the medial arts for transforming the dilemma of critical and medial literacy, and to establish a new relationship between the critical pedagogy and the social education. The influence of Freirean thought involves connecting the culture and the arts in a medial literacy program that includes both the theory and the educational practice. Finally, we propose to open a debate to reflect on the training of teachers and artists for the "virtual school", interacting with inclusive students from diverse cultures to create artistic works and promote independence in medial arts activities.

Keywords: art education, community education, educational sociology, information technology, educational theory, information theory.

Resumen

Este artículo consiste en una nueva visión del pensamiento freireano para ofrecer en la búsqueda innovadora de la implementación metodológica, tanto la educación multicultural (y multilingüe) como la escuela inclusiva, desarrollando las actividades de artes mediales en el campo de la educación social. Nuestro objetivo es aplicar el método analítico de Freire y las artes mediáticas para mejorar la educación escolar y promover la inclusión educativa y social en las escuelas, a través de programas educativos innovadores, y un ambiente de aprendizaje colaborativo y respetuoso que valore la diversidad cultural y la igualdad de oportunidades para todo el alumnado. La aproximación freireana al pensamiento se centra en la relación socioeducativa en el campo educativo. Propone integrar el desarrollo socioeducativo, teórico y práctico, en distintos valores y funcionamientos de la educación mediante la pedagogía crítica. Esta propuesta educativa busca separar las artes mediáticas para transformar el dilema de alfabetización crítica y mediática, y establecer una nueva relación entre la pedagogía crítica y la educación social. La influencia del pensamiento freireano implica conectar la cultura y las artes en un programa de alfabetización mediática que incluya tanto la teoría como la práctica educativa. Finalmente, se propone abrir un debate para reflexionar sobre la formación de docentes y artistas para la "escuela virtual", interactuando con estudiantes inclusivos de diversas culturas para crear obras artísticas y promover la independencia en actividades de artes mediales.

Palabras clave: educación artística, educación comunitaria, sociología de la educación, tecnología de la información, teoría de la educación, teoría de la información.

1. Introduction

Pedagogy and the media arts have merged because of digital and multimedia technologies, and it seeks to improve teaching and learning in different areas through tools such as the creation of multimedia content and simulation of real situations. It also focuses on developing essential skills for today's society, such as creativity, critical thinking and problem solving. However, Nájera Martínez (2008), says education is a work of art and requires that the teacher be ethical and respect the limits of the students, starting from the cultural and social context of the students, even if conditions are bad; thus, the teacher must reconstruct this context, acting as an artist who recreates and transforms the world through his/her educational work and can redraw, repaint, and re-launch the world for his/her students. This combination of various fields (education, technology and arts) is used in creative and social projects to develop different skills such as teamwork, empathy in education, social communication, problem solving and critical skills. It is important to emphasize that social pedagogy focuses on developing social and emotional skills of students to encourage their participation in the educational community. Media arts involve digital technologies and media for artistic creation.

For this reason, it is essential to apply Paulo Freire's critical pedagogy to the artistic field to develop media literacy by incorporating his approach in contemporary educational theory and *praxis* to improve and promote didactic, social and artistic skills in inclusive education (Bambozzi, 1993; Masi, 2008; Morales Zúñiga, 2014; Nájera Martínez, 2010; Pontes and Pimenta, 2019). Therefore, this proposal focuses on including all students, regardless of their socioeconomic, cultural origin, gender, or skills, promoting cooperative and collaborative learning that foster diversity and respect for differences. In fact, it is possible to raise some questions to reflect on the responsibility of the artist or teacher in the activities of media arts. Who should assume such responsibility? Is it the teacher's responsibility to teach the subject of media arts in a virtual classroom or an inclusive school?

1.1 Educational integration for media literacy

Educational integration for media literacy generally involves linking the concepts of different educational fields such as art, technology and social inclusion, prioritizing the interaction of teachers/artists and students through the educational process. It also includes the use of information and communication technologies (ICT) and media literacy, both in the educational virtuality and in the creation of artistic materials — digital art, graphic art, video art, video poetry, etc. — in the virtual classroom. The aim is to create new educational ways by supporting complementary activities, both technological education and artistic education to transform the subject of artistic virtuality or artistic technology. Freire proposes using new techniques and impacts of media literacy such as ICT interdisciplinary methodology and media arts to reinforce new educational *praxis* in different virtual/face-to-face classes, especially for students with cultural diversity. It is important to reflect on the social and educational development of ICT in Freirian thought:

[...] the future of this new model [for artistic education and technological education] will modernize the structured programs, depending on the needs of its potentialities and scope of artistic technology to get social transformations and changes in inclusive communication, i.e., to incorporate the creative, social, (inter)cultural and strategic skills on their own computers/devices. (Bernaschina, 2019, p. 50)

Currently, the inclusion of media arts in education is not adequately addressed in terms of its impact on social education. Santos and Nauter de Mira (2020) mention the importance of comparing Freirean thought as popular education (or community education), and they say that it is constituted by community participation to create an institutionalization bridge of knowledge, hence transforming multicultural space through knowledge (social educators) and inclusive (literacy teachers, intercultural, cultural diversity, functional diversity, etc.). On the other hand, social education is constituted in social inequality, allowing the human being to rediscover himself as the creator of his experience, distancing himself from his lived world, problematizing it and

decoding it critically (Gil and Cortez Morales, 2018, p. 25). Therefore, it is important to improve the school system through the educational demands for art and cultural space associated with equality, equity, and quality of strategic learning for all students in the virtual classroom.

1.2 Social pedagogy towards educational inclusion and the virtual classroom

Social pedagogy is understood as the theoretical-practical science of social education of individuals, groups, communities, and society (Martínez-Otero Pérez, 2021, p. 3). In this context, educational inclusion is sought and methodologies for multicultural and multilingual education are used, as well as media arts activities in the field of social education. There “modernity aims to increase progress that entails elevating the human being and in which freedom and responsibility are responsible for building the social foundation” (Chesney Lawrence, 2008, p. 72). On the other hand, Pallarès Piquer (2014) argues “the science of art for transmitting knowledge in a didactic-educational process in which object and subject are reviewed and where the idea that the human is the person who is educated” (p. 66).

On the other hand, critical (or post-critical) pedagogy has generated a debatable dialogue regarding ICT and media. For this reason, the creation and use of technologies are necessary to understand and explain the human mind in its complexity (Rodríguez Arocho, 2018, p. 2). It also recognizes the importance of digital and technological literacy in transforming media culture. Freire (2007) stresses the need to analyze and propose social and cultural literacy:

The active role of man *in* and *with* his reality. [...] Culture as the contribution that man makes to the world that he could not make. Culture as the result of his work, and his creative and recreational effort. [...] Culture as a systematic acquisition of human experience, as an incorporation of that critical and creative thought [...]. (p. 105)

Critical literacy and the practical-educational effort of Freirean theory of thought is not an easy task. However, “Freire Method” has allowed to address the challenges of educational literacy using ICT and media culture (Gadotti, 2006;

Gaitán Riveros, 2003; López, 2008; Morales Bonilla, 2018; Rondón Herrera and Pá Martínez, 2018; Trejo Catalán, Avendaño Porras and Pano Fuentes, 2018). Although there are no definitive educational responses to address the diverse demands of the complementary subject of media arts, media literacy is essential to adapt and train in the use of new technologies, technological art proposals and innovative educational tools necessary for methodological development and educational innovation through virtual environments. In this context of social pedagogy, it is possible to rethink the educational response around ICT and the incorporation of Freirean thought (Area Moreira, 2008; Cornejo Valderrama, 2017; Granda Asencio *et al.*, 2019; López Melero, 2012; Martos and Martos García, 2014; Verdeja Muñiz, 2016, 2019).

Our goal is to apply Freire’s analytical method and the media arts to improve school education and promote educational and social inclusion in schools, through innovative educational programs, and a collaborative and respectful learning environment that values cultural diversity and equal opportunities for all students. In addition, it seeks to incorporate the new educational strategies based on Freirean thought within the complementary subject, adapting them to the learning process, creativity, and the use of ICT in the framework of inclusive education.

2. Theoretical foundations of Freirean thought (analytical methodology)

Freirean thought approach focuses on the socio-educational relationship in education, including the transmission of knowledge in the fields of pedagogy and social education (see figure 1). According to Úcar Martínez (2018a, 2018b), this educational interaction is based on professional *praxis*, the three axes (educational-relational/interactive-sociocultural), the development of sociability and sociocultural participation in different contexts.

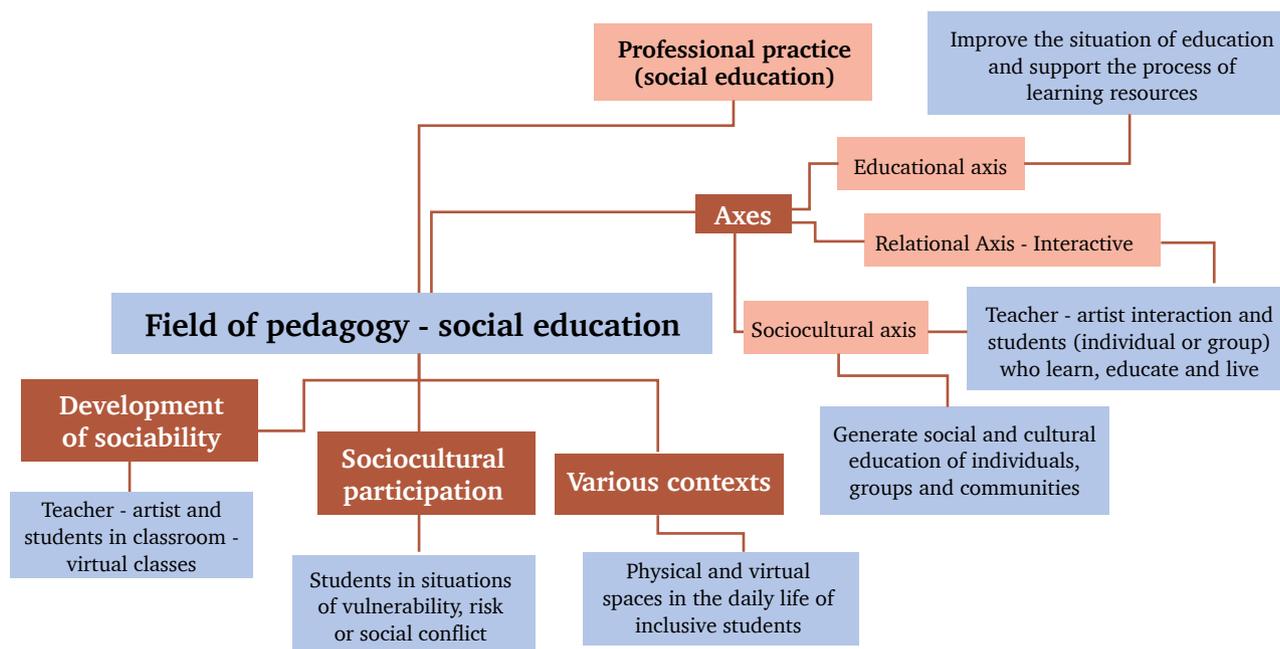
This socio-educational field seeks to integrate the theory and practice of socio-educational development in various values such as autonomy, creativity, solidarity, flexibility, cooperation, tolerance, commitment, effort, equity, responsibility, work, debate, trust, incorporation, dialogue, and motivation. In addition, professionals from various areas or ICT facilitators who use critical pedagogy and media

literacy can be incorporated to spread Freirian thought:

Today, [...], information flows between fingers and moves through them, on screens of phones, televisions, social networks. Information spreads surprisingly fast, and new and increasingly sophisticated technological and media resources are

involved daily. The complexity and diffusion of information [...] increasingly allow for the instantaneous sharing of videos, texts, images, sounds, messages, data and information. All these ways of reading the world place individuals in the contemporary world and demand an active and critical attitude towards digital technologies and mass media. (Jackiw and Haracemiv, 2021, p. 2)

Figure 1. Conceptual map on the socio-educational relationship



Note. Adapted by Úcar Martínez (2018a, 2018b).

Today, technology and media are crucial to the constant and rapid flow of information. These resources are constantly evolving, which requires a critical and active attitude of individuals in their use and consumption of the information they receive. The theoretical basis of Freirean thought emphasizes the importance of analytical methodology to foster critical awareness and liberation of individuals. New cultures of communication bring new knowledge to society both in terms of “technical” and “cultural” aspects (Graviz, 2010, p. 100). Therefore, inclusive education seeks to ensure a quality education for all students by considering their individual needs, such as participation in the use of computer tools, social sensitivity, motivation through the acquisition of values and the promotion of critical thinking (Adell Segura *et al.*, 2019; Echeita Sarrionandia, 2017;

Núñez-Flores and Llorent, 2022; Ochoa Cervantes, 2019; Sotelino Losada *et al.*, 2022; Polanco Padron *et al.*, 2021).

2.1 Problem of digital/media literacy in critical pedagogy

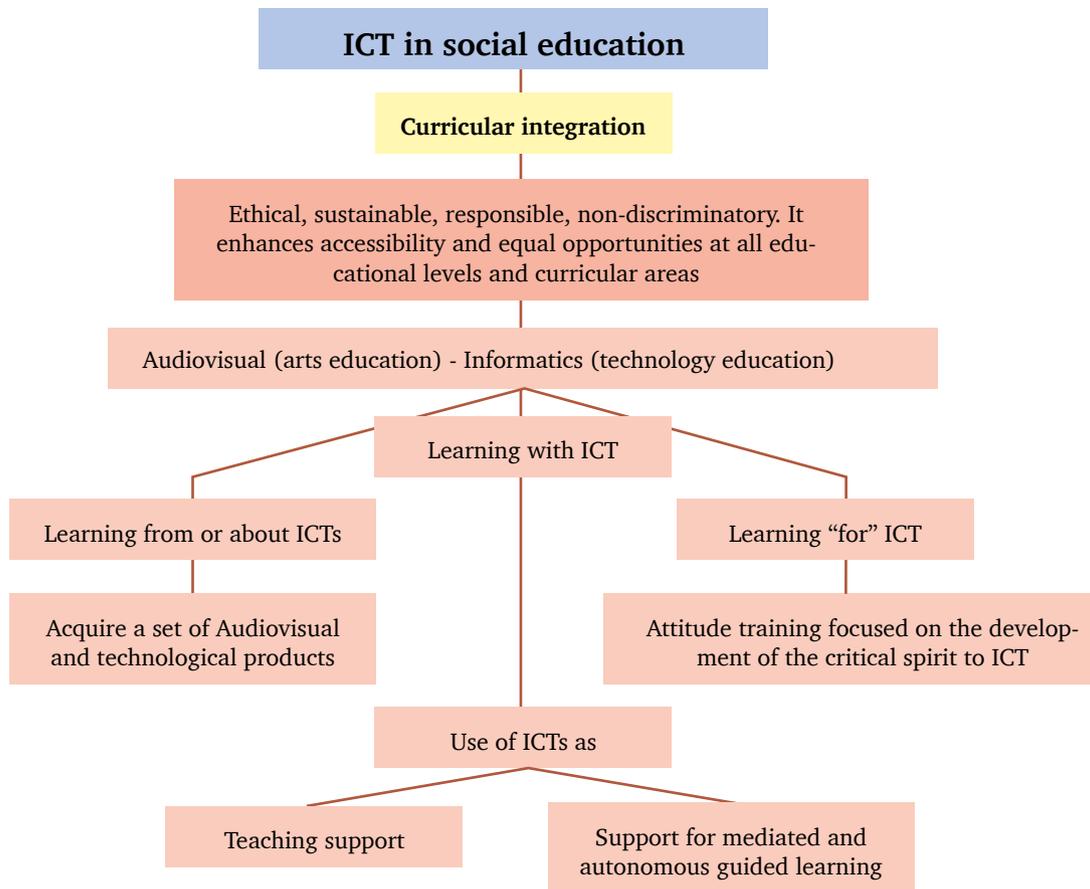
Digital/media literacy is essential in critical pedagogy. To analyze the socio-educational practice related to ICT and the medial arts it is important to consider both *educational praxis* and pedagogical knowledge, which allows planning and reflecting through instruments or strategies. According to several authors (Guioti, 2007; Guioti and Quintana Albalat, 2006; Quintana Albalat and Bo Barnadas, 2016), the educational subject of ICT and its integration in different socio-educational and sociocul-

tural approaches presents differences in the use of educational accessibility, depending on the levels or curricular areas, towards a social commitment (good ethics, sustainable life, social responsibility, without discrimination, zero tolerance, etc.). The acquisition of knowledge through audiovisual technologies (media arts education) and electronic technologies (technology education) should foster acceptance and empowerment within the curricular integration for education (see Figure 2).

According to this figure, the idea is to support the use of teaching materials and resources for the

teaching and learning of media art, considering the corresponding stage and inclusive participation for all students. Socio-educational and socio-cultural development is also integrated through ICT, as well as the pedagogy of autonomy (Freire, 1999; Malagón and Rincón, 2018), which emphasizes “the importance of theoretical knowledge, the need to put it in context and that *praxis* be permanently involved on critical reflection and ethics” (Sierra Nieto and Vila Merino, 2021, p. 2).

Figure 2. Different groups related to ICT and socio-educational-sociocultural strategies



In fact, it is possible to improve the teaching and learning process of ICT by analyzing the instability in certain specific characteristics of teachers and artists, as well as schools, questioning the roles and functions of teacher trainers and artists, especially in situations of routine and discomfort, which can lead to rethink tasks and learn from the new;

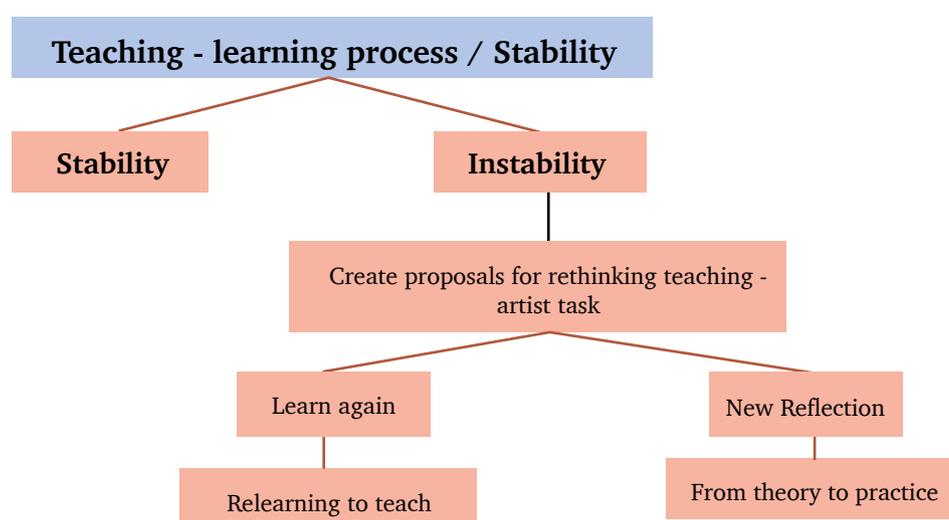
in other words, any instability or action involving the new and unknown requires new learning and a new reflection (Guioti, 2007; Guioti and Quintana Albalat, 2006; Quintana Albalat and Bo Barnadas, 2016; Terzi, *et al*, 2020). However, the teaching and learning capacity for social education can be established by studying stability and instability in the

media arts, which synthesizes the preliminary results of Freirean thinking (see figure 3).

According to Malagón and Rincón (2018), teaching has several requirements, one of which is recognizing cultural identity through the educational practice of critical pedagogy. This practice involves promoting critical thinking and allowing meta-cognitive exercises, exchange and dialogue about learning as a source of understanding teaching. Another requirement is respect for the autonomy

of teacher/artist training. In this sense, the teacher/artist must have the ability not to direct the thought of students towards their own convictions, but to contribute to the awareness of students to their reality. In addition, curiosity is required to propose teacher/artist training in the virtual classroom. To characterize Freirean teaching, elements such as security, professional competence and generosity are needed to perform the task, freedom, and dialogue through the commitment of Freirean teaching.

Figure 3. Conceptual map on the educational process of Freirean thought



2.2 Analysis of Media Arts for School Students in Critical Pedagogy

Media arts (Bernaschina, 2019, 2020, 2021) as a subject seeks to deepen the use of teaching and digital resources in the educational process of teaching and learning in the virtual classroom. However, not all inclusive schools allow students to optimize their interdisciplinary learning through media literacy and art technology in virtual environments. It is important to analyze the educational areas that support the subject of media arts and social education to encourage the participation of inclusive students. Some authors suggest that interdisciplinary methodology with a high level of interpersonal interaction and teamwork is key in the learning process (Guioti, 2007; Guioti and Quintana Albalat, 2006; Quintana Albalat and Bo Barnadas,

2016). Therefore, it is possible to promote students' autonomy through Freirian thought:

This means that the individuals [(students)] are accompanied in the process, they learn from their experience, reflect on the context of oppression and see the oppressor [(teacher/artist)] inside of them, as Freire argues; but more importantly, they must recognize the possibility to choose the change that involves reflecting on their own life. (Carballo Villagra, 2008, pp. 24-25)

This experience implies recognizing the participation of the educational process in the teaching of the oppressor and the learning of the subject, generating a school interaction between teachers/artists and students to achieve a positive/negative change in critical pedagogy.

3. Proposal on the educational integration of the virtual and the social

The proposal of virtual-social educational integration seeks to improve education by effectively incorporating online learning and social interactions through digital technologies and online resources, fostering collaboration and knowledge exchange between students and educators, creating student autonomy and the subject of media arts to develop social, technological and artistic skills (Bernaschina, 2019; Daniels, 2003; Latorre and Seco del Pozo, 2013; Pallarès Piquer, 2014; Torres, 2006; Vygotsky, 1995, 2006 9; Wertsch, 1988). In order to address the problems related with Freirean theory of thought, the following is proposed:

Inclusive educational practices with ICT allow to include *software* programs such as the technological didactic resource (computer, laptop, cell phone, tablet, camera, etc.), to ensure more interdisciplinary activity that allows to offer the functioning of meaningful learning (from the American psychologist, David Ausubel) and collaborative learning (or the educational interaction, better known as ZDP, Zone proximal Development, a concept created by the Russian psychologist Lev Vygotsky to solve a problem of creativity, and to share the social relationships of users (inclusive students) through ICT in the media arts. (Bernaschina, 2019, p. 145)

For this, the analytical methodology must be developed and implemented by some ideas of the teacher/artist to make the works and such activities independent within the *praxis* of media arts to transform media literacy. It is important to emphasize that this structure is deepened through the human participation of students, through “dialogic learning”¹ in virtual environments for the school

educational community. This approach aligns with the practice of pedagogical interaction, represented by the “pedagogical triangle”² and promotes a “free learning” that claims criticism in favor of the theory of dialogic action (Bernaschina, 2019, 2020, 2021; Freire, 2005).

To achieve this change in educational practice, it is necessary to incorporate the *praxis* of virtual teaching and media literacy, which will support and strengthen “cognitive tools” (Aparicio Gómez, 2018) to complement the problem-based learning capacity of ICT and digital/media literacy, both for teachers/artists and inclusive students.

3.1 Critical literacy and media literacy dilemma

This dilemma is in some functions of critical literacy, according to Pallarès Piquer (2014), which defends Freirean thought to liberate knowledge of the production and use of the media. This characteristic of Freirean literacy allows dialogue and collaboration in pedagogical interaction, depending on the two models, both the traditional classroom (teacher-student-content) and the virtual classroom (teacher/artist-inclusive students-media arts) to socialize these educational activities (Bernaschina, 2019, 2020, 2021).

For example, for Freire (2005), communication involves the transmission of a coded message through various channels, which vary depending on the educational material (photographs, slides, films, posters, reading texts, among others). Thus, it is discussed as the educational model for media literacy, which seeks to provide the use of complementary materials for media arts education in the virtual classroom.

1 Some keys to dialogic learning in ICT are important to promote educational *praxis* that encourage the search for knowledge in virtual environments, while respecting diversity. It is necessary to question the understanding of educational *software* as a basic tool and, instead, promote the development of creativity and strategy to foster the educational transformation process.

2 The pedagogical triangle, also known as pedagogical interaction, refers to the educational relationship between the teacher, the students and the contents. In addition, it includes virtual interaction between the teacher/artist, digital content and inclusive students. These two axes represent different areas of competences, didactic resources and educational processes in the classroom, which can be strategic or creative. Importantly, not all schools use these educational axes.

3.2 New relationship on critical pedagogy towards the field of media literacy

The new relationship between critical pedagogy and media literacy focuses on incorporating interaction in the educational process of inclusive school and the media arts for students with cultural diversity. This practice of critical literacy seeks to teach technological learning and virtuality within the Freirean educational field, using methods such as pedagogical interaction for free learning. For example, critical literacy seeks to encourage inclusion and active participation of students in their own learning process, as described by Freire in his pedagogical method:

The important thing, from the point of view of liberating education is that, in any case, men feel the owners of their thinking, discussing their own [...] world view, manifested implicitly or explicitly in their suggestions and those of their colleagues, because this vision of education is based on the conviction that it must be sought dialogically with the people, and is necessarily inscribed as an introduction to the Pedagogy of the Oppressed, hence he must participate in his elaboration. (Freire, 2005, p. 158)

Thus, liberating education facilitates the incorporation of Freirean thought into the pedagogical system, through school interaction in artistic and social virtuality. This avoids the contradiction of *teacher/artist in situations of low school performance or failure of learning ICT or media arts subjects*.

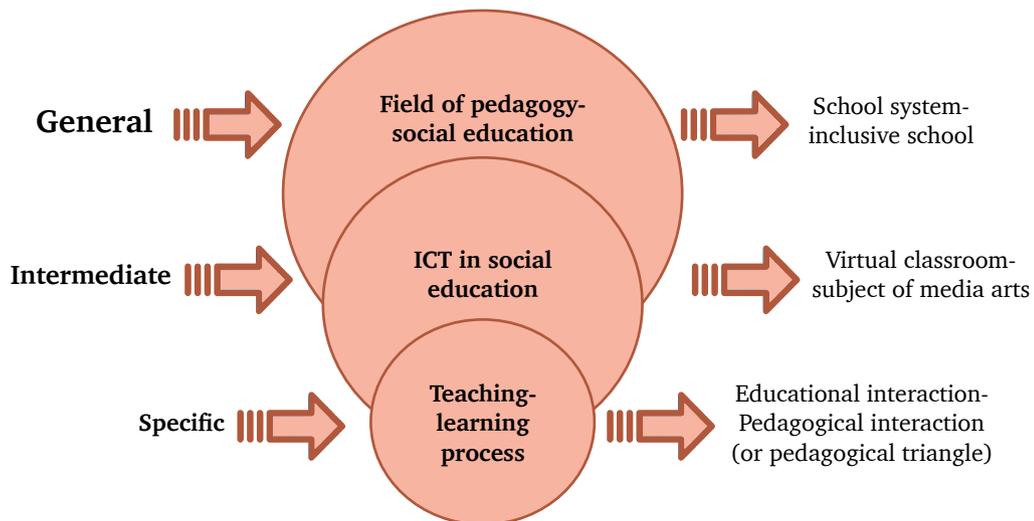
Teacher/artist professionals should help students to learn the concepts of educational *software* and the didactic tools of this subject. Freirean thought considers traditional education to be harmful to students without literacy skills in an oppressive environment with excessive tools of artistic or digital work, leading to lack of motivation and interest in ICT. Dialogue between literacy and media literacy in the educational system needs to be promoted to improve understanding of media arts content.

3.3 Contributions of critical pedagogy in the field of media literacy

The intention of critical pedagogy is to foster dialogue and improve online education through flexible and creative teaching adapted to the needs of students, no matter their cultural background or socio-economic situation. It also seeks to foster democratic learning. In this sense, the first three figures of the theoretical foundations of Freirean thought can contribute to improve media literacy in the virtual classroom.

The subject of the media arts along with Freirean thought can promote an argumentative analysis of Freire's critical literacy and its relationship with inclusive education in school. To perform this analysis, a structure that starts from general to specific can be used with some reflections that allow deepening in this topic (see figure 4).

Figure 4. *Different groups of Freirean thought and the subject of medial arts*



In the field of media literacy, critical pedagogy defends the idea that the school should promote the inclusive participation of students, as Freire conceived of education, to promote individual and community growth within the educational community. A school is where educators are free to choose their own pedagogical approaches, engage in critical thinking, select programs and methods that suit their needs and understand their community” (Morris, 1998, p. 63). Not all inclusive schools facilitate direct observation of students in the virtual classroom, but the need to improve the strategy of the educational process, especially in vocational training.

Freirean thought implies establishing a link between culture and the arts for the media literacy program, incorporating both theory and educational practice. According to Freire, arts and education are a cultural community action for freedom. Therefore, it is important to create artistic-media projects with free topics within the educational system, supporting Freire’s theory and addressing the questions, values, concepts and hopes that characterize the obstacles that prevent students from learning.

However, it is necessary to support the subject of media arts and media literacy, integrating Freirean thought. Gil and Cortez Morales (2018) highlight the autonomy provided by Freire to meet the new formative demands of educators, and artists. This educational perspective seeks to improve the teaching dialogue and the educational system to achieve a liberating transformation. The liberating pedagogy is based on:

Any educational, liberating practice that values the exercise of will, decision, resistance, desires, limits, the importance of consciousness in history, the ethical sense of the human presence in the world, the understanding of history as a possibility is substantially positive and, therefore, generates hope. (Freire, 2012, pp. 56-57)

Therefore, it is important to propose a “social-cultural hope of inclusive education” (Caparrós Martín and García García, 2021; Caride Gómez, 2021; Ferreira Galli and Marini Braga, 2017; González-Monteaquedo *et al.*, 2021) to achieve coherence and transform “educational hopelessness”, which implies “the lack of problematizing a reality of injustice and inequity” (Malagón and Rincón, 2018, p. 117). In fact, the importance of having more awa-

reness of problematizing or questioning the reality of the teacher/artist in the context of the educational virtuality towards social inclusion.

4. Conclusions

Freire’s analytical methodology reinforces the need to teach media arts as a complementary subject through the integration of arts and technology at all school levels. This will improve digital literacy, especially in the most vulnerable learners, and address cultural diversity, facilitating access to ICT to motivate participation and remove social barriers related to media literacy.

Therefore, this conclusion is based on critical pedagogy and analytical methodology to integrate Freirean theory and thought in the training of teachers and artists. This is essential to address the human nature of the school learning process, and to provide teaching resources to illiterate students, as well as to develop teaching proposals and creative methods that encourage virtual participation in inclusive school. In addition, it is essential to improve the integration of Freire’s critical literacy and media literacy into the teaching of the media arts, which requires adequate professional training for teachers and artists using ICT teaching resources in the virtual classroom. Culture, education, technology, and art are fundamental criteria for investigating the school experience and building the future of the social school:

- Prioritize the elimination of barriers to achieve socio-educational supports that allow incorporating pedagogical interaction in the teaching of the media arts by linking critical pedagogy and educational integration for media literacy.
- Enable the transformative creativity of media literacy in different groups of Freirean thought and in the teaching of media arts, which implies the need for strategies that involve new content and teaching resources for teachers and artists in the virtual classroom.
- Promote educational interactions to contextualize the experience capacity of cognitive tools, and strengthen *praxis* in different areas of art education and technological education.

These criteria offer a small guide to analyze and investigate various fields, including the social and technological context of complementary teaching of media arts. It is essential to improve the capacity of *praxis* through dialogue and virtual education to create new social, student and educational experiences.

Finally, it is proposed to open a debate to reflect on the training of teachers and artists for the “virtual school”, interacting with inclusive students from different cultures to create artistic works and promote independence in media arts activities. Therefore, it is important to consider the criteria proposed by Freire to achieve an effective integration of the educational work of teachers and artists in the educational system, as well as to guarantee the inclusion of all students in the virtual learning environment. In doing so, it will promote fairer and more equitable education, recognizing and valuing the various forms of knowledge and fostering a culture of active and critical participation in society.

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