

Educação na cultura visual mista: professores como ativistas pela igualdade

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Resumo

As mensagens e estereótipos sexistas expostos nas Tecnologias de Relacionamento, Informação e Comunicação (TRIC) apresentam uma multiplicidade de interesses socioeconômicos, comportamentos, estereótipos, etc., sem limitações, pois as aplicações tecnológicas não possuem fronteiras geográficas ou temáticas. O objetivo deste artigo é promover a educação em cultura visual com perspectiva de gênero em professores para promover uma escola mista. Por todas estas razões, os professores são fundamentais para o aprofundamento das práticas formativas desde a educação infantil até o ensino superior inclusivo com igualdade de gênero. A metodologia utilizada tem sido a análise de vários estudos e estratégias de ensino coeducativas para trabalhar o ativismo visual. Como resultado, os professores devem proporcionar aos alunos a aquisição de habilidades de mídia com base na igualdade de oportunidades entre homens e mulheres necessárias para acessar, entender, analisar e avaliar a informação por meio dos TRICs como uma fórmula para alcançar a equidade de gênero.

Palavras-chave: Ativismo de visão. Coeducação. Treinamento de professor. Inclusão.

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Education in coeducational visual culture: teachers as activists for equality

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Abstract

Sexist messages and stereotypes exposed in Relationship, Information and Communication Technologies (RICT) present a multitude of socioeconomic interests, behaviors, stereotypes, etc., without limitations, because technological applications have no geographical or thematic borders. This article aims to strengthen teachers' education in visual culture with a gender perspective in order to promote a coeducational school. Therefore, teachers are key to deepen training practices that are inclusive regarding gender equality, from early childhood education to higher education. The methodology used was the analysis of various studies and coeducational teaching strategies to work on visual activism. As a result, teachers should provide students with the acquisition of media skills from the perspective of equal opportunities between men and women necessary to access, understand, analyze and evaluate information through the RICTs as a formula to achieve gender equity.

Keywords: Vision activism. Coeducation. Teacher training. Inclusion.

Educación en cultura visual coeducativa: el profesorado como activista por la igualdad

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Resumen

Los mensajes y estereotipos sexistas expuestos en las Tecnologías de la Relación, Información y Comunicación (TRIC) presentan multitud de intereses socioeconómicos, comportamientos, estereotipos, etc., sin limitaciones, porque las aplicaciones tecnológicas no tienen fronteras ni geográficas, ni temáticas. El objetivo del presente artículo es potenciar en el profesorado la educación en cultura visual con perspectiva de género para fomentar una escuela coeducativa. Por todo ello, el profesorado es clave para profundizar en las prácticas formativas desde educación infantil, hasta la educación superior inclusiva con la igualdad de género. La metodología utilizada ha sido el análisis de diversos estudios y estrategias docentes coeducativas para trabajar el activismo visual. Como resultado el profesorado debe facilitar al alumnado la adquisición de las competencias mediáticas desde la igualdad de oportunidades entre hombres y mujeres necesarias para acceder, comprender, analizar, evaluar la información a través de las TRICs como fórmula para alcanzar la equidad de género.

Palabras clave: Activismo visual. Coeducación. Formación del profesorado. Inclusión.

Introduction

In the post-pandemic era, where non-formal and informal environments gained more value during the COVID-19 lockdown, the use of social networks, video calls, and the viewing of videos by YouTubers and influencers that present sexist, cultural, social, gender, and age stereotypes contrary to the inclusive values promoted by schools has intensified. There is an urgent need to educate students beyond mere technological use, but for this, we ask ourselves: is the teaching staff prepared for the new challenges of visual culture with a gender perspective?

Starting from the Sustainable Development Goals (SDGs), which continue the work done by the Millennium Development Goals (MDGs) that guided global action to address the basic needs of the poorest countries in the world between 2000 and 2015. In 2015, the UN approved the 2030 Agenda for International Sustainable Development to address major global challenges during the 2015-2030 period. The SDGs are part of the 2030 Agenda, implicating all the people on the planet and establishing 17 goals (SDGs) across five dimensions: people, planet, prosperity, peace, and partnerships. These goals present us with a challenge and an opportunity. We face a historic opportunity with various challenges to achieve, where education is key to reaching the proposed goals.

Among them, we highlight goal number 4: Ensure inclusive, equitable, and quality education, and also goal number 5 on “Gender Equality,” proposed by the United Nations (UN). We consider it essential to achieve this goal by educating from an egalitarian perspective through Relationship, Information, and Communication Technologies (RICT) as a path towards an equal school and society for girls and boys. Continuing with (SDG 5): achieving gender equality and empowering all women and girls. Gender equality is one of the 17 Global Goals of the new Agenda for Sustainable Development proposed by the United Nations (UN). A coeducational approach through Relationship, Information, and Communication Technologies (RICT) is crucial to advance this goal. For this, we believe it is essential to focus on building a school free from sexism. Literacy and basic education, by extension, are inseparable from socioeconomic development, productivity, and the global economy, making education not only a right for all but also a responsibility for those concerned with the cultural, social, economic, and political progress of humanity (UNESCO, 2011). Ultimately, according to UNESCO (2011), enhancing media literacy contributes to: “Empowering people in all areas of life to seek, evaluate, use, and create information effectively to achieve their personal, social, occupational, and educational goals. This is a basic right (p. 16).

According to a study by the Pew Research Center conducted by Smith and Anderson in 2018, 95% of American teenagers have access to a smartphone, and more than 45% use the internet “almost constantly.” Meanwhile, in Europe, the European Union's statistical agency, Eurostat, published in 2019 that 94% of European youth use the internet daily, compared to 77% of the entire population in Europe.

In light of this, the objective of this article is to enhance teachers' education in visual culture with a gender perspective to promote a coeducational school.

Education for equality pays special attention to eliminating sexist stereotypes and combating discrimination against women and girls within schools. Based on the aforementioned and in accordance with Martínez (2020), choosing education with a gender perspective is to advocate for equality and inclusive education, highlighting discrimination and advocating for the dignity of individuals. For this reason, it is necessary to bring about real change in classrooms through a good coeducational visual culture to reduce the reproduction of these inequalities and achieve real equality (Pérez, 2011).

We are aware that through various social networks, gender roles are disseminated, which both women and men must adhere to; these play a role as creators of “gender technologies” (Lauretis, 2000; Butler, 2001). As Palacios points out: “the power of visual culture in our time is manifested by its ability to construct itself as a major element generating meanings and symbolic mediation between children and the world” (2007, p. 52). One of the significant challenges that the educational system must overcome is the challenge of equality as an urgent social necessity to advance in equality and democracy. García-Ruiz, Pavón, and Guerra (2011) state that it seems evident that schools need a boost to adjust to what society demands: a competent citizenship regarding audiovisual media.

In 2011, a study led by Ferrés, García-Matilla, and Aguaded (2011) highlighted the population's deficiencies in media literacy, through a perspective that ensures an objective observation of the world. The approach to media literacy should focus on critical understanding, media analysis, and the creation of media resources that combat social injustices (Livingstone, 2011). As Marta and Grandío propose, “media literacy is a task of lifelong learning that must be formalized with more presence in the curricula at all educational levels and also in non-formal education spaces for adults” (2013, p.127).

We cannot forget the key role of both teachers and families in the process of media literacy with a gender perspective. Various studies conducted by Martín Jiménez and Etura (2016) indicate that the sexist imagery transmitted through social networks about women perpetuates sexist roles and stereotypes, reproducing and legitimizing attitudes and behaviors that are the foundation of

gender violence. In this regard, teachers must foster in students the ability to critically evaluate and analyze various messages transmitted on social networks through the lens of gender equality, aiming to contrast information toward a non-sexist narrative. A gender perspective in classrooms is necessary through the incorporation of training projects linked to media literacy, as there is a close relationship between equality and media culture (Pérez Tornero, 2009). We recognize the role of coeducation as a necessary tool in the prevention of gender violence and, therefore, we believe it should be present in teacher training as an inclusive element for equal opportunities between boys and girls. For all these reasons, we consider it essential for education to work inclusively from a visual culture with both girls and boys to promote gender equality as a preventive tool against gender violence.

Thus, there is an urgent need to work on visual activism with a gender perspective from schools, highlighting the importance of teachers as facilitators, guides, animators, and activators of processes for analyzing and critiquing those social media trends that do not support gender equality. We must not overlook the coeducational commitment of teachers to their students, and as much as possible, we should coeducate with the highest degree of justice and equity within the framework of freedom of thought. The role of teachers is configured as an ideal agent for deconstructing gender inequality through updated training in coeducation and proposing new, more equitable models between girls and boys (Aristizabal et al., 2018). Teachers are key protagonists in creating a coeducational visual culture, serving as crucial agents in the transformation of a digital society that is equal between women and men. Education in the 21st century must address the social skills necessary for a culture of participation in equality (Jenkins, 2008). In this regard, Jenkins (2008) points out that we must consider systemic bias, meaning how both the creation and consumption of content is restricted and unbalanced due to the demographic characteristics of both participants and non-participants. As the author notes, technological resources do not outweigh other factors that shape the relative access of different groups to communicative and cultural power; thus, the culture of convergence charts a new territory where old and new media intersect; where popular media collide with corporate media; where the power of media producers and that of consumers interact in unpredictable ways.

The Teaching Staff as Visual Coeducational Activists in the Classroom

For all the reasons stated above, the need to work on visual activism in the classroom becomes imperative, especially when we are faced with digital natives who, as Amar (2008) points out, no longer remain mesmerized by screens as they once did. Nowadays, they enjoy interacting through screens, having the opportunity to present themselves in front of it like a mirror, to research, learn, and generally enjoy the vast freedom, uncertainty, and breadth of information that circulates and is offered by the internet.

A recent study highlights the transformation that has occurred in relation to educational communication, stemming from the measures of educational, social, and personal confinement caused by the global COVID-19 pandemic, concluding that:

Technology has taken over educational literature or the literary discourse of education to the point of distorting it, disrupting the traditional view of educational institutions and metamorphosing even the development of teachers and their habits, so that some have disappeared while others have transformed, adopting a complete 180-degree shift (RODRÍGUEZ, 2021, p.1).

In this sense, Jara-Vaca, Chavez-Guevara, and Novillo-Novillo (2021), after a documentary review related to the teaching role and virtual education during COVID-19, highlighted their work as planners of activities, creative designers, innovators, and evaluators, with emotional flexibility, support, and skills in ICT (Information and Communication Technologies).

This last aspect is particularly important because, in recent years, the use of ICT has evolved into TRIC (Relationship, Information, and Communication Technologies), as networks have become significant means of socialization and relationships in which, according to Silva:

The concept of visual culture makes that analytical proposal prolific, as it takes into account the relationship that the visual establishes with other languages and/or senses, while also highlighting the values and identities that are disseminated through these forms of mediation, whether it be an oil painting or the Internet (2011, p.121).

And all of this occurs in an unequal scenario, where most teachers face digital natives face-to-face, who have more digital competence than their mentors but with less critical trajectory and projection than them. They are often victims. Victims of misinformation or distorted information, which distinguishes them from fake news, which is so abundant on the Internet, spreading hoaxes, manipulations, and deceptions daily that young people and adolescents assimilate without the capacity for critical thinking or questioning in general. They are victims of individuals who misuse the freedom of expression and information that the network provides them, as Rodríguez (2019) points out. The teaching staff, as Tyner, Gutiérrez, and Torrego (2015) indicate, are obliged to respond

pragmatically to these events, considering the role of the Internet and the convergence between old and new media.

Young people and adolescents in training need coeducational practices that promote critical thinking, gender equality, respect, and democracy, as academic training and its multiple manifestations are constantly changing. These constitute an unfinished, dynamic process that is continuously progressing and evaluating, serving as inspiration for achieving social improvement, as Martínez García and Díaz Jiménez (2018) state. One example is the learning experience conducted by a group of early childhood education students at the University of the Basque Country (Spain), inspired by the work *Confessions* by Gillian Wearing, which concludes that the misinformation previously mentioned, caused by data manipulation and fake news, should be considered a challenge for learning and the acquisition of digital competencies a form of digital resistance and insubordination, avoiding attempts at colonization of digital promises (Correa, Aberasturi, and Gutiérrez, 2016).

In this sense, outdated are the teaching practices that, as Salzano and D'Antonio (2015) define, were solely exercised by adults, aimed at transmitting an idealized mental, physical, and moral state to perpetuate the socio-political values of interest at each historical moment. For this reason, they recognize that today, developing the potential of the educational, informational, and participatory aspects offered by digital media represents the challenge of catering to future teachers, emphasizing one of the main problems for developing ICT in student training, based on the gap that exists between youth hyperconnectivity and teacher cyber illiteracy. As Montes de Oca (2019) points out, a gap that can only be reconstructed and woven by a visual activist, such as the teaching staff, who takes on a commitment to visual culture as a means of change, improvement, and social resistance, according to Guasch (2021). Thus, taking into account the work approach presented by Ardèbol, Martorell, and San Comelio (2021) the:

... Visual activism goes beyond the artistic dimension (...) expanding it to all visual manifestations of digital folklore that contribute to the same cause, regardless of their authorship, artistic or aesthetic degree, as is the case with memes that we can find on social networks, which are often witty, sometimes humorous, mobilizing, and even pedagogical (p.68).

A discourse in which these authors postulate how images are mediators of hegemonic and political powers. However, starting from the thesis that the school is immersed in a conflict of social interests, teachers are assigned the weapon to fight with a power that is as real as it is limited (SAVIANI, 2018). Following Traver, Sales & Moliner (2010), these authors refer to the importance of the role teachers play in the proper execution of the basic principles and objectives of the school

community. As Nuñez (2005) points out, those responsible for education should question how the media constructs gender and the macro discourses associated with it.

The Horizon report presented by García et al. (2010) states that the digital literacy of teachers and students is a challenge of the 21st century, reflecting that it must become an essential skill of the teaching profession. In this vein, teachers must provide solutions to the new reality of educational centers and the need to offer students training scenarios that respond to these new challenges.

Authors such as García and De la Cruz (2017) highlight the lack of treatment of co-education throughout the university training of teachers in Early Childhood and Primary Education. More specifically, these authors emphasize that the treatment of gender issues and co-education in Early Childhood Education is reduced to 12.5% of the total subjects taken throughout the degree. This raises the reflection of whether the initial training in equality and co-education that teachers receive is adequate and sufficient for the topics to be addressed later in the classroom. García, Sala, Rodríguez, and Sabuco (2013), who also understand that the gender training of teachers determines educational change, also express the lack of attention given to initial training on this topic. Undoubtedly, the lack of initial training for teachers sometimes leads to a lack of awareness of the topic and consequently a lack of treatment of it in the classroom.

Additionally, Cordero (2013) conducted research to identify the barriers that hinder the development of co-educational content in the classroom. This author concluded that the lack of training was one of the pillars that formed this barrier. The education professionals surveyed claimed they did not know how to address the topic, which in many cases leads to the development of erroneous conceptions about co-education in general, resulting in the elimination of its treatment in class or even addressing the topic from a negative perspective when constructing values for equality. Likewise, in many cases, the problem of lack of training, as Aguilar (2015) points out, results in a lack of tools that allow future teachers to identify those elements that sustain and generate inequality and, consequently, they fail to transform them. Undoubtedly, the lack of initial training in teachers sometimes leads to a lack of awareness of the topic and consequently a lack of treatment of it in the classroom.

We cannot overlook that the training of teachers in media literacy competencies remains an educational challenge at a global level, as the role of teachers has changed. The training demands of the 21st century imply a transformation of traditional teaching. One of the significant challenges for teachers is to be able to evaluate the relevance and reliability of information in Media and Information Literacy (MIL) from an egalitarian perspective, as they are the main agents of change (GRIZZLE AND WILSON, 2011). Thus, education should promote digital competence as a communicative

process free of sexist biases, developing individuals to critically interpret and analyze images and audiovisual messages and express themselves equally in a communicative environment with the support of emerging technologies. Teachers must keep in mind that these acquisitions aim to build an egalitarian citizenship for the 21st century, capable of participating in gender equality without losing the global perspective. A key function of education is to ensure that the entire population has the necessary opportunities to acquire, among other things, the knowledge and skills that will allow them to coexist without gender discrimination.

Need for Coeducational Analysis and Critique in the Information Society

According to the report “Media and Information Literacy Curriculum for Teachers,” presented by UNESCO in 2011, the quality of the information we receive has a significant impact on our choices, our ability to exercise our fundamental freedoms, and to carry out projects of self-determination and citizen development. Thus, in this context, it is essential to promote “media and information literacy, as it expands the movement for civic education, incorporating teachers as the primary agents of change” (UNESCO, 2011, p. 11). In the words of Tomé (2002), coeducation should not be seen only as a transversal axis but as education for a changing citizenship through critical analysis. Furthermore, this same author reminds us that education should train future citizens in a way that fosters autonomy and the ability to maintain relationships based on equality.

Once we have shed light on the need for coeducational analysis and critique of all digital content reflected on our screens to combat misinformation and fake news presented to us, we must also consider that in recent years, there has been a notable increase in the publication of works and scientific articles related to projects, research, good practices, and innovative coeducational training experiences. However, we must acknowledge that these cannot be reproduced in our classrooms as if they were cooking recipes, since each student, or diner continuing with the previous comparison, has different preferences, intolerances, difficulties, experiences, and culinary skills that necessitate adaptation to their interests and needs. As Aguaded and Pérez point out, “it is essential to consider media or audiovisual literacy, as the learning of our time is in an audiovisual key” (2006, p.69). Thus, the publication of experiences facilitates broader perspectives, an increase in ideas and proposals; however, our digital training practices must start from adapting to our students so that once the characteristics of the group are known and understood, activities and practices that promote gender equality and the social commitment of young people can be presented and proposed through holistic

and systemic training that is open and flexible, facilitating the ongoing and innovative education of all students. In this sense, education must provide individuals with sufficient digital skills to interact in today's world, making it necessary to develop appropriate indicators of digital competence and media literacy that promote equality (FERRÉS AND PISCITELLI, 2012).

Following Sánchez Alex (2021), starting with the faculties of Education Sciences, since university professors must show students all the perspectives from which we can interpret reality, as if it were a prism, fulfilling the commitment to educate reflective, critical students who respect the ideological plurality existing in society (AMAR, 2018).

Based on these premises, perhaps COVID-19 has facilitated this process, this improvement in teaching practices that was slowly being introduced in schools with the gradual integration of new technologies, always with a gender perspective, as Rodríguez states:

It is possible that, with the return to in-person teaching, it will not be necessary to spend as many hours in school, especially in the classroom. The university should also take advantage of having more resources and a student body more connected to the internet than other educational levels to undertake a profound transformation of its teaching (2021, p. 8).

These activist and innovative strategies can be developed from early childhood education to higher education. One example is the project presented by teacher Alonso Varela (2022) in Spain, specifically in the city of Cádiz, with 5-year-old early childhood education students who questioned whether they knew the city in which they live, starting from their homes, their school, the festivals and traditions celebrated. They learned about its history, gastronomy, customs, and points of interest. This project was forged through the integration of fluid and dynamic experiences; social, based on a democratic approach; knowledge, taking any topic as it is presented to the students, without separating its contents by areas, in a globalized manner; and curricular design, fostering student participation in the design and planning process, with particular attention to knowledge construction and problem-solving (BEANE, 2010).

Projects like the one presented aim for students of any age, country, and educational level to take an active role in their learning and to engage in a learning process in response to a challenge that provides both academic content and key competencies for the 21st century, such as communication, teamwork, and gender equality (GÓMEZ, 2012).

In this sense, as Torres Santomé (2008) points out in the pursuit of this entrepreneurship and social justice:

One might think that a school institution committed to these goals could be a space where only the most negative aspects of society are seen. However, we must be aware that one of the most urgent objectives of educating younger generations is to

teach with optimism and confidence in human possibilities. But this optimism requires the development of the capacity for reflection, analysis, and commitment to the struggle for justice and democracy (p. 85).

That optimism is what drives us to write articles like this one, advocating for the need for visual activism from a coeducational perspective, with the hope that gradually, the new generations will be able to take on a more egalitarian, prosocial, and transformative role, dismissing incorrect curricular strategies according to Torres Santomé (2008) as:

- Segregation.
- Paternalism/pseudo-tolerance.
- The Benetton treatment, considering education from an aesthetic perspective.
- Infantilization, through Walt Disneyfication (an artificial paradise of children's education books and primary education filled with hidden classist, sexist, and racist stimuli) and the tourist curriculum, which addresses content related to non-majority social groups in a superficial and trivial manner, as if it were a tourist guide.
- An alien or strange reality, as in the case of conflict situations, discrimination, marginalization, crimes, etc.
- And lastly, presentism/ahistoricity, educating students without referencing that contemporary cultures are the result of mestizaje, and that history and its conditioning factors are the builders of science and knowledge.

Coeducational Teaching Strategies for Working on Visual Activism

In line with the previous discussion, if we understand the value and importance of the teacher's role as a digital coeducational activist and the methodological strategies to avoid in order to enhance the analysis, critique, and social responsibility of young people towards sexist visual culture, we will detail the most relevant teaching strategies for working on visual activism from a more equitable perspective. It is important to emphasize that all these strategies require teachers to fulfill their professional roles as facilitators, guides, animators, and activators of processes for social analysis and critique. In this way, Murillo (2020) presents the following strategies in his work on Active Methodologies:

- Assembly: At the group level, it facilitates mediation and emotional management based on the reality of each student, from an egalitarian perspective.
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- Non-Sexist Free Play: In early childhood, it constitutes the most powerful learning tool, as it supports a multitude of skills such as imagination, creativity, effort, emotional management, and more.
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- Learning Communities: The entire educational community is considered a relevant part of the learning process, fostering a relationship of respect, dialogue, and empathy to participate equally, share, and be part of the teaching-learning process.
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- Centers of Interest: They organize both the curriculum and the teaching process centered on "knowing," giving students the leading role, allowing them to make decisions about learning and seeking non-sexist information with the mediation of the teacher.
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- Project-Based Learning (PBL): This is an open and flexible strategy for organizing the curriculum, centered on students as protagonists, exercising information selection, analysis, and critical thinking. This strategy was previously highlighted by Alonso Varela (2022) in the experience developed in early childhood education, as a means for students of any educational stage to work from respect, acceptance, equality, equity, equal rights and opportunities, tolerance, enrichment, and social justice, based on their needs and interests. The theme of the learning object is collectively selected in the assembly, during which the realization, dissemination, and evaluation are designed collectively. This is a prime example of how to educate boys and girls to take an active and intentional role that promotes ways of seeing themselves, others, and the world around them. In this sense, as educators, we must consider the recommendations for developing a PBL from Alonso *et al*:

Let us not project our academic experiences onto them; let us not think that this profession is based on reproducing the guidelines of a book and representing a teaching role that sequences activities, assigns homework, and evaluates memorized knowledge. Let us commit to our vocation, plan an adapted and flexible training to truly offer each of our students an inclusive school—they deserve it (2019, p. 75).

- Coeducational workshops: These are systematic activities led by an adult for students to acquire educational techniques and resources through action and cooperation.
- Coeducational corners: Delimited spaces for individual and group activities, addressing the needs and interests of the students or the educational program being implemented.

- Coeducational environments: The organization of time, space, and available resources as a strategy to expand opportunities for experimentation, research, free play, and relationships, as advocated by Reggio Emilia schools, considering space as the third teacher of a classroom.
- Theater, micro-theater, and non-sexist puppetry: These stage techniques facilitate representation in equality and serve as a means to transform reality and ourselves, fostering empathy, analysis, critical judgment, and emotional expression.
- TEDIs (Innovative Technology and Education) and digital territory: As digital technologies, they expand possibilities for learning, motivation, fostering autonomy and initiative, while reinforcing gender equality.
- Equal cinema workshop: This improves non-sexist critical capacity and creativity, as well as self-esteem. According to Amar (2009), audiovisual language has become an art and communication medium that can gather and reinvent information, hence its capacity to adapt to socio-political and cultural changes.
- Lastly, during celebrations held in educational centers, numerous values, social skills, and activities can be worked on to strengthen belonging and social and group commitment, taking into account the tenth recommendation of the educational innovation decalog (SÁNCHEZ ALEX, 2021).

Final considerations

In conclusion, as teachers, we often lead numerous battles, as previously discussed, acting as active agents fighting against gender inequality, striving for social improvement, and committed to lifelong education, forging social change that combats exclusion, fake news, and misinformation. In light of this, we must focus training on developing gender-sensitive comprehension skills, critical competence, selective competence, and participatory competence—not just technological use (AGUADED AND CABERO, 1995). We agree that it is necessary to introduce visual activism from a gender equality perspective in educational practice from early childhood education to higher education; in this regard, universities should extend this educational work (APARICI and OSUNA, 2013).

Therefore, it is urgent to establish systematic non-sexist criteria to determine the need for audiovisual competence among citizens, as well as to improve teaching-learning processes, which are often influenced by levels of audiovisual competence. The 21st-century citizen needs to be digitally

literate from a gender perspective in all symbolic systems, taking a further step to transform students into critical readers and active writers in social media from the classroom.

Ultimately, it is essential to facilitate students' acquisition of media competencies from an equal opportunities perspective between men and women, necessary to access, understand, analyze, and evaluate the information conveyed through TRICs (Technologies of Relation, Information, and Communication). We must promote digital literacy that goes beyond sexist and technical approaches focused on mechanical usage skills and critically and equitably engages individuals in this new environment, thus enabling competencies for innovative intervention from a gender equality standpoint. As universities, as promoters of a more equitable society, we should incorporate a gender perspective into the media realm both transversally in subjects and in teacher training from a gender equality perspective.

Through a genuine commitment to media literacy, with a coeducational perspective, we can reinforce democracy by building an informed citizenship capable of making free decisions. To achieve coeducation in schools, each teacher must possess the necessary competencies to coeducate from a digital activism standpoint, supported by initial training based on equal opportunities between women and men (MARTÍN VICO, 2007). We must promote the active role of teachers as one of the most important components of the educational community in building a gender culture in schools to combat gender inequalities in the classroom (COLÁS, 2004).

Furthermore, another aspect to consider in achieving inclusive, equitable, and quality education, as proposed by the 2030 Agenda, is empowering girls in the technological sphere to overcome the digital divide (PÉREZ GONZÁLEZ AND VARGAS VERGARA, 2017).

As we have reflected throughout this article, there are several obstacles that schools must overcome to establish a non-sexist education, but this does not allow for further delays in our educational system. From this context, we can meet the challenges set by the Sustainable Development Goals (SDGs) and equitably influence the lives and perspectives of new generations in building an equal society. Camas (2015) argues that "in contemporary democratic societies, equality is a fundamental principle for coexistence. A principle that binds all people in dignity, respect, and rights regardless of their condition or circumstance" (p. 75).

It is the responsibility not only of teachers but of the entire educational community and, above all, of educational administrations to promote a new literacy that enhances gender equality. Revisiting the goal set forth, we must enhance education in visual culture with a gender perspective among teachers to foster a coeducational school. As reflected throughout this article, we show how training

teachers based on various coeducational teaching methodologies favors the establishment of an egalitarian school.

To achieve this, "let us educate with a coeducational perspective," promoting gender equality, autonomy, critical reflection, and selective activity that fosters a more egalitarian citizenship. We advocate for the inclusion of gender in media coeducation, which will provide citizens, among other things, with tools that enable them to critically receive messages and utilize these media within the framework of democratic participation and learning in equality.

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