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Assessing Social Capital in Two Innovative Education Models: A Comparative Study of Escuela Nueva Activa and Intercultural Bilingual Education in Latin America

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Submitted to

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by

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Yesenia Yareliz Rodriguez-Pizarro

Abstract

Social Capital - although a relatively new term that became popularized in the 1990s, has been shown to be an invaluable concept that has shifted innovative thinkers from thinking less about the financial capital outcomes of a project, and more about its social capital outcomes. The concept refers to the dimensions of society that allow for mutually beneficial cooperative behavior even if it serves a person no financial profit. It analyzes elements such as trust, cultural norms, civic engagement, social networks, and much more. In this thesis, two innovative and community-oriented pedagogical models originating from Latin America are compared based on their social capital: Escuela Nueva Activa (ENA) and Intercultural Bilingual Education System (SEIB). They were chosen based on the community-oriented nature of both models - affecting the community as well as the student. The pedagogical models are measured using the Social Structure perspective which holds three dimensions: structural, cognitive, and relational, along with the qualitative data collected from primary and secondary resources. The findings showed that the SIEB does better on the structural dimension of social capital. ENA does better on the relational dimension of social capital. Both models score high on the cognitive dimension of social capital. This shows that a great emphasis was placed on the cognitive dimensions of social capital in the creations of these pedagogical models.

Keywords: Escuela Nueva Activa, Intercultural Bilingual Education, Social Capital

Introduction

Children are the inevitable leaders of our future. No matter what happens today, the current generation of leaders will pass, and the next will have to take on these leadership roles to make decisions affecting our government, our economy, our institutions, and even our communities. So how are we investing in our inevitable future? How are we giving opportunities to students who come from homes and communities with little financial capital? What are the innovative ways that institutions and organizations around the world are taking to fulfill the needs a child has to grow into a productive citizen, even if these institutions and organizations do not have many funds to make this happen?

In this paper, I propose looking into social capital as a solution and a measurement of success for these organizations and institutions trying innovative ways to give opportunities to children and their surrounding communities. In lower-income communities or institutions with low funds for education, social capital will prove to be extremely valuable. By comparing two innovative and community-oriented pedagogical models, the research will show what important pieces of social capital are crucial and are currently being implemented in Latin America.

Based on the qualitative research, the Intercultural Bilingual Education model does better on the structural dimension of social capital. Escuela Nueva Activa does better on the relational aspect of social capital. However, both organizations score highly when it comes to the cognitive dimension of social capital. This shows that a great emphasis was placed on the cognitive dimensions of social capital in the creations of these pedagogical models.

The most popular definition of social capital is from Robert D. Putnam who is seen as responsible for popularizing this concept. This definition from his article, "The Prosperous Community – Social Capital and Public Life" was the first definition I was introduced to four

years ago: "'Social capital' refers to features of social organization, such as networks, norms, and trust, that facilitate coordination and cooperation for mutual benefit."[1]

Although this is a great overview of social capital, I would like to add two lesser-known definitions to capture more of social capital's subtleties. Because social capital is so complex, it may be difficult to have just one definition to capture its full extent. Hopefully, the addition of these two other definitions along with Putnam's can give a better understanding of how social capital will be used in this paper. The definition "the networks, norms, relationships, values and informal sanctions that shape the quantity and co-operative quality of a society's social interactions" was offered to define social capital in 2002. This definition is interesting as it highlights "informal sanctions" and the "quantity and co-operative quality" of social capital that many other definitions do not specify.[2] The definition, "accumulation of various types of social, psychological, cultural, cognitive, institutional, and related assets that increase the amount (or probability) of mutually beneficial cooperative behavior"[3] is also a great addition that was offered up as it highlights the "institutional" assets related to social capital that will be talked about later in this paper and also the mere "probability of mutually beneficial cooperative behavior" that other definitions do not cover.

As a student who comes from a low-income community back in North Philadelphia, I can confidently say that social capital was a crucial contribution that helped me get into one of the top liberal arts colleges in the country, Claremont McKenna College, for my undergraduate degree, despite not having the financial means to pay for such an expensive college. If it was not

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[1] Robert D. Putnam, "The Prosperous Community: Social Capital and Public Life - The American Prospect," accessed February 23, 2023, https://prospect.org/infrastructure/prosperous-community-social-capital-public-life/.

[2] Stephen Aldridge, David Halpern, and Sarah Fitzpatrick, "Social Capital - A Discussion Paper," April 2002.

[3] Norman Uphoff, "Understanding Social Capital: Learning from The Analysis and Experience of Participation," in *Social Capital: A Multifaceted Perspective*, 2000, 215–52.

for the counselors in my middle school recommending for me to go to a special admissions magnet high school I otherwise would never have heard of, or for the teachers and students in said high school encouraging me to apply for Questbridge, an organization for low-income high-achieving students in high school trying to get into a good college, or for the teachers and Mock Trial coaches I had teaching me how to write for a high-level academic institution, I surely would not have been able to go such a good college and graduate debt-free.

Social capital has the ability to change not just individual students, but their entire communities for the better. By having strong bonding, bridging, and linking ties (that I will be going more in-depth into later in this paper), and strong elements of the social structure dimension, cognitive dimension, and relational dimension of social capital, whole communities can potentially go further in their development than with financial capital alone.[45]

Methodology

I will compare two case studies on their measure of social capital: Escuela Nueva Activa (ENA), or Active New School model, as done by the nonprofit organization, Fundación Escuela Nueva, and the Intercultural Bilingual Education model as implemented by the government of Cayambe in Ecuador. Both of these models are innovative compared to the typical Western pedagogical model in many ways. However, the main difference that will be looked at in this paper is how community-oriented they both are – thereby increasing social capital for students, their families, and the community surrounding the school.

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[4] Tristan Claridge, "How to Measure Social Capital • Institute for Social Capital," *Institute for Social Capital* (blog), August 19, 2017, https://www.socialcapitalresearch.com/measure-social-capital/.
[5] Robert D. Putnam, "The Prosperous Community: Social Capital and Public Life - The American Prospect."

Escuela Nueva Activa is known for its student-centered and student-driven approach to learning. The Intercultural Bilingual Education model is known for expanding the indigenous culture of students and their communities through language, celebrations, and passing off ancestral knowledge.

Both models require schools that practice these pedagogical models to intentionally involve the community ranging from community service projects led by the school, to parents getting involved in curriculum and choices made by the school. They both also carefully and intentionally distribute the community's culture to the students. This could be by sharing the spiritual and ancestral culture taught by educators in child development centers under the intercultural bilingual education model in Ecuador. This could also look like increasing civic engagement and democratic participatory values through student governments as Escuela Nueva Activa does in Colombia.

To measure the social capital of each model, qualitative data was collected from a mix of primary and secondary sources. As defined by the Library of the University of New South Wales in Sydney, "primary sources provide a first-hand account of an event or time period and are considered authoritative. They represent original thought, report discoveries or events, or they may share new information. Often these sources are created at the time events occur, but can also include sources created later. They are often the first formal appearance of original research."[6]

Primary sources will be included in this thesis, such as formal and informal interviews with people who worked in intercultural and bilingual educational institutions and the Fundacion Escuela Nueva team. Educators and parents were also interviewed and gave informed consent to use their quotes for this paper. This was included in child development centers throughout the

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[6] "Primary and Secondary Sources," Library, accessed April 22, 2023, https://www.library.unsw.edu.au/using-the-library/information-resources/primary-and-secondary-sources.

canton and the Municipal School of Cayambe. The specific centers visited in the canton of

Cayambe were CDI Semillitas, CDI Quinchucajas, CDI Segundo Miguel Suarez, CDI Lote Dos,

CDI Santa Lucia, CDI Isabella, CDI Nazareth, CDI Dos Margaritas, and CDI Msr. Anthony

Gonzalez.

The educational institutions of Cayambe were chosen for their implementation of

interculturality and bilingualism and for their accessibility to the researcher. The organization

Fundacion Escuela Nueva was chosen for its innovative Escuela Nueva Activa model that is

student-centered and community-oriented, as well as its accessibility to the researcher.

Formal and informal interviews range from the people who created and applied the

policies of these pedagogical approaches, such as the mayor and the team at UEPDE (the

Executing Unit for the Protection of Rights) for the intercultural bilingual education system

model or the Fundacion Escuela Nueva Research and Evaluation team, to the people who put

these policies into practice, such as the educators, teachers, and parents. The interviews can

provide rich insights into the nature of social relationships and the factors that contribute to

social capital. The researcher made sure to ask open-ended questions to elicit narratives and

perspectives from participants. Among the participants of these interviews were educators of the

intercultural bilingual education model such as Lordes Galiguillies, Rosa Tipanluiza, Andrea

Cahuenas, Adriana Ovando Cabezas, Nelly Alexandria Quilo Toquisa, and Irma Cecilia

González. Claudia Pilar Moreno, Ana María Zamora Moreno, Juan Carlos Chala Alvaro, and

Andrés Sarria Pabón also answered questions pertaining to the implementation, evaluation, and

eye-witness accounts of the Escuela Nueva Activa model.

Experts on the subject of the bilingual intercultural education system in the canton of

Cayambe were also interviewed for their past experience in the field – Sergio Pilataxi and Luisa

Elinda Cechon Sanchez. The opinions of people directly and indirectly affected by the educational system, such as parents and community members were also collected. Among them are parents like María Morales, Cristian Farinango, Lordes Galiguillies, Mayra Cecilia Andiango Ulcuango, Miriam Lanchimba, and José Aigaje. For each interview, consent forms to use their testimony for research were also provided, with a comprehensive explanation of how their testimony could be used and that they could change their minds or words at any time. This was done to ensure that the project was being carried out ethically.

On-site observations also served as primary sources for this thesis. Direct observations were also made to directly observe social interactions in various settings to identify the level of cooperation, mutual support, and solidarity among individuals and groups. Direct observations are useful for capturing the informal norms and practices that underlie social capital. These observations came from home visits made with educators visiting their students, from what was seen in the schools visited and from virtual classroom visits made with educators and their students via Zoom. Home visits were still taking place at the time these primary resources were collected due to the pandemic precautions still being taken in Cayambe.

In-person visits, observations, and interviews were only able to be collected for the intercultural and bilingual education model. Videos, testimonies, and data from the Research and Evaluation team at Fundacion Escuela Nueva helped supplement more of the primary resources for the Escuela Nueva Activa model.

The collection of primary sources was difficult at times, as people were sometimes a bit shy to talk to the researcher. Throughout the project we had to use techniques such as compliments, gifts, sharing the researcher's past experiences as a way to take part in the culture of reciprocity in Ecuador, getting to know the subjects more personally, and inviting people to

participate in the work process making them feel special. These techniques exponentially helped people feel comfortable enough to answer research questions that could have been heavier. Without these techniques, it would be much more difficult to gain their trust in the investigation.

As defined by the Library of the University of New South Wales in Sydney, "secondary sources involve the analysis, synthesis, interpretation or evaluation of primary sources. They often attempt to describe or explain the primary sources."[7] For this thesis, the secondary sources consist of the websites of educational institutions and nonprofit organizations, the books they may have had on their pedagogical model, other theory-based books on pedagogical models in Latin America, and theory-based books on social capital and how to measure social capital. These theory-based books and research papers were qualified by discussing educational systems that were community-oriented in Latin America and by giving an in-depth expert look at social capital using authoritative resources.

Since qualitative data and not quantitative data is used, data based on language and images had to be analyzed. It was necessary to analyze the language extracted from the readings and from the testimonies that people gave through formal and informal interviews. The images based on the observations made and the photos found on the internet were also interpreted. After organizing this data, it was categorized into common themes and patterns that were heard and seen, such as interculturality, bilingualism, and community for the intercultural and bilingual education model. This approach is called thematic analysis and was developed by Virginia Braun and Victoria Clarke.[8] To create the topics, the deductive approach was used, since there was knowledge about this educational system. The essential components of the Escuela Nueva Activa

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[7] "Primary and Secondary Sources."
[8] Virginia Braun and Victoria Clarke, "Using Thematic Analysis in Psychology," *Qualitative Research in Psychology* 3, no. 2 (January 1, 2006): 77–101, https://doi.org/10.1191/1478088706qp063oa.

model were instead deciphered by their own definitions on their webpage and by the team since in-person observations could not be made for this thesis.

This methodological approach of mixing the primary resources of interviews and observations with theories found in books was chosen for the research because it allowed seeing the educational systems from both the theory and practice sides. This gave space to see the intent, the impact, and how the educational system compares to educational theories outside of their own.

As for how to measure social capital, I will be using the Social Structure perspective as described by the Institute for Social Capital where structural, cognitive, and relational elements are identified and used as potential indicators of social capital.[9] The structural dimension is defined as "elements of social structure that create opportunities for the social realization of productive ends."[10] Network structures, civic engagement, and institutional trust would fall under this dimension. The cognitive dimension is defined as "shared norms, values, attitudes, and beliefs, predisposes people towards mutually beneficial collective action."[11] This deals more with the culture surrounding norms and values as well as the interpersonal trust community members hold with each other. The relational dimension is defined as "the characteristics of social relationships between individuals."[12] This deals with the social cohesion of the community and specific social networks and relationships.

The Social Structure perspective was chosen because it goes into depth and still keeps a wide overview of what can be indicative of low or high social capital in a community. Because it does not rely on a single indicator, like community trust, it can cover the complex forms social

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[9] Claridge, "How to Measure Social Capital • Institute for Social Capital."
[10] Claridge.
[11] Claridge.
[12] Claridge.

capital can look like in a community. It offers broad categories to look at but also offers the ability to narrow down and look more in-depth into the dimensions. Instead of just looking at trust, there are different types of trust that this perspective gives, such as general trust with other community members, trust with their institutions, and interpersonal trust with close friends and family. The perspective also covers other perspectives seen in the social capital literature, like the Network perspective, which is covered under social networks in the relational dimension of the Social Structure perspective. The essential components of each pedagogical model will be assessed on each of these dimensions and compared to the other model at the end of this paper.

This research was also conducted on the group/organizational level of analysis, otherwise known as the mesoscale.[13] This is because this research was more concerned about the impact the pedagogical models have on social capital specifically with the community it involves, and not necessarily how they may impact the entire nation. If these pedagogical models were implemented on a nationwide scale instead of community-specific, it's possible for this research to be expanded to a macro-scale. The research was also not done on an individual level, otherwise known as micro-scale, because typically those types of studies are more thoroughly conducted with questionnaire surveys for greater accuracy and specificity.[14] If the researcher has access to conduct surveys with parents, students, and other community members, this would have been more possible.

Road Map

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[13] Claridge.
[14] Claridge.

To explore the social capital of these two innovative pedagogical models, I will first give an in-depth background of how these pedagogical models came to be to give a clear understanding of them. The first thematic chapter will focus on Escuela Nueva Activa (ENA) as implemented by the Fundacion Escuela Nueva nonprofit organization. It will go into the history of ENA, its essential components that make up the model, and the adaptations of ENA as it has expanded from its original mission of serving communities in rural Colombia. The second thematic chapter will focus on the Intercultural Bilingual Education System (SEIB). The chapter will go into the model's history and essential components as well. The last thematic chapter will be the comparison of the two on the assessment of social capital and what this could mean for the two pedagogical models as well as other institutions and organizations looking to improve the social capital of their communities through education. The conclusive chapter will summarize the findings, state the limitations of the research, give suggestions for future research if this study was to be expanded on, and offer community-oriented education and schools to institutions and governments looking to positively impact students and their surrounding communities.

Chapter 1: Escuela Nueva Activa (ENA)

The History of Fundación Escuela Nueva and the Escuela Nueva Activa Model

Escuela Nueva Activa (ENA) is a pedagogical model founded in Colombia in 1975, broadly expanded with the leadership of Vicky Colbert, founder and director of Escuela Nueva Foundation.[15] Before the expansion of the Escuela Nueva Activa model in Colombia, their education system was of low quality with only one out of every five children completing five years of their primary education. In rural areas, the statistics were worse compared to urban cities. Children enrolled in urban schools had 3.8 years of primary education compared to rural children only averaging 1.7 years.[16]

Vicky Colbert, member of Colombia's Ministry of Education at the time, saw this problem. Instead of being disheartened by the statistics and discouraged by the fact that international agencies and the Colombian government could not solve this problem in the past despite their resources, Colbert was emboldened.[17] Colbert started to do on-site visits to rural schools. During these visits, she realized the traditional Western frontal education model was not working for rural children in Colombia.[18] For the on-site visits of classrooms that were successful, she was able to recruit their teachers into helping her understand what strategies in rural classrooms were successful and which were not.[19]

It became clear during these visits and with her team of rural teachers, conventional

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[15] Ronald Riggio, "Leading Educational Transformation Through Teacher Empowerment: Escuela Nueva," 2012, 1–6.
[16] Ronald Riggio.
[17] Ronald Riggio.
[18] Ronald Riggio.
[19] Ronald Riggio.

teacher-driven classrooms did not work in the context of rural classrooms in Colombia. These schools were having issues in part because they were multi-grade schools. Unlike dense urban schools, rural schools have trouble grouping up students in the same grade due to the low student population. In order to accommodate this, low population density areas tend to have multi-grade schools with possibly only one teacher educating children of various ages and grade levels in the same classroom.[20] With traditional pedagogy in the context of rural Colombia at the time, this resulted in students getting age-inappropriate attention.[21] Even if they were on a fifth-grade reading and math level, they had to sit through class as the teacher lectured on a section for first-grade learning. There was less peer-to-peer learning and students tended to work on their individual assignments instead of cooperating with each other. The Western education model was also much more theoretical instead of applicable for rural students.[22] This led to less engagement by students and less commitment to stay in school since the education did not seem to be practical as it did not help their families, communities, or themselves at the time.

Colbert and her team changed the model used in Colombia's rural schools from the traditional pedagogy to the Escuela Nueva Activa model in the mid-1970s after taking some time to develop and design the model.[23] This model uses a curriculum that actually integrates the students' local communities and is tailored toward student needs, serving as more practical knowledge instead of the usual purely theoretical knowledge.[24] They also increase students' civic engagement levels through student government and teachers are encouraged to have strong

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[20] Ronald Riggio.
[21] Ronald Riggio.
[22] Ronald Riggio.
[23] Emily Gustafsson-Wright and Eileen McGivney, "Fundación Escuela Nueva: Changing the Way Children Learn from Colombia to Southeast Asia," *Brookings* (blog), April 23, 2014, https://www.brookings.edu/blog/education-plus-development/2014/04/23/fundacion-escuela-nueva-changing-the-way-children-learn-from-colombia-to-southeast-asia/.
[24] "Theory of Change - Fundación Escuela Nueva Volvamos a La Gente Fundación Escuela Nueva: Bienvenidos," accessed April 21, 2023, https://escuelanueva.org/en/teoria-del-cambio/.

community school relations, developing more practicality into the students' curriculum and projects.[25] These intentional changes in the direction of the affected schools' pedagogy affected all dimensions of social capital: relational, structural, and cognitive as shared cultural norms were encouraged, more neighborhood interaction was made by the schools, and civic engagement increased.

Using the frontal pedagogical model of education, teachers were often seen as the top of a hierarchical model in which they lectured information students were to memorize.[26] In Escuela Nueva Activa, teachers are instead facilitators of learning and guide students in their learning journeys. This child-centered approach is more effective for students as it is more personalized with peer-to-peer learning encouraged, showing they can learn from the teacher but also from each other in and out of the classroom.[27] This type of engagement teaches students that learning is an ongoing process throughout life and should be a shared value by everyone in the community. Instead of teachers exclusively lecturing students from the front, teachers are taught through the Escuela Nueva Activa model to stimulate participation in students, guide activities, and give advice/feedback to student groups on their learning processes depending on the structure and theme of their curriculum.[28]

Once this model was designed by Colbert and her team, she then proposed it to the Colombian Minister of Education to implement Escuela Nueva Activa in the rural towns of Colombia. This was difficult as the low-density towns were seen as "invisible" to those in the

[25] Ronald Riggio, "Leading Educational Transformation Through Teacher Empowerment: Escuela Nueva."
[26] "Theory of Change - Fundación Escuela Nueva Volvamos a La Gente Fundación Escuela Nueva: Bienvenidos."
[27] Ronald Riggio, "Leading Educational Transformation Through Teacher Empowerment: Escuela Nueva."
[28] "Theory of Change - Fundación Escuela Nueva Volvamos a La Gente Fundación Escuela Nueva: Bienvenidos."

ministry and political officials.[29] In order to change this, she began taking these officials as well as potential funders and education officials to the rural schools showing what they were like at the time with the traditional model of education and also setting up demonstrations of schools using the Escuela Nueva Activa model. Through this commitment, the Escuela Nueva Activa model was approved to be used in rural schools by the Colombian Ministry of Education.

By 1987, however, the original authors of the Escuela Nueva Activa model, including Vicky Colbert, realized the impactful program could get off the right track in government hands due to the slow bureaucratic nature of it and the ups and downs of the Colombian government. In order to offset this, she founded Fundación Escuela Nueva, a nongovernmental organization and nonprofit whose mission is to expand the quality of education through the Escuela Nueva Activa program as well as other educational programs.[30] This was done with aid from the Inter-American Foundation (IAF).[31] Luckily, the authors of Escuela Nueva Activa did this just in time as just three years later, the changes in the Colombian government caused a loss of funding from the program and the transferring of many teachers.[32] With the help of international organizations, like UNICEF, the Academy for Educational Development (AED), the U.S. Agency for International Development (USAID), Plan International, The World Bank, and the Inter-American Development Bank (IADB), and the dedication of the rural teachers still left, the program was able to continue and even thrive as it expanded internationally in 1994.[33]

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[29] Ronald Riggio, "Leading Educational Transformation Through Teacher Empowerment: Escuela Nueva."
[30] "Mission & Vision - Fundación Escuela Nueva Volvamos a La Gente Fundación Escuela Nueva: Bienvenidos," accessed April 21, 2023, https://escuelanueva.org/en/mision-vision/.
[31] "Story - Fundación Escuela Nueva Volvamos a La Gente Fundación Escuela Nueva: Bienvenidos," accessed April 21, 2023, https://escuelanueva.org/en/historia/.
[32] Ronald Riggio, "Leading Educational Transformation Through Teacher Empowerment: Escuela Nueva."
[33] "Story - Fundación Escuela Nueva Volvamos a La Gente Fundación Escuela Nueva: Bienvenidos."

Implementation of Escuela Nueva Activa through Fundacion Escuela Nueva

In 2001, Fundacion Escuela Nueva further pushed its mission to provide quality education by designing the Escuela Nueva Learning Circles Program. This program targets some of the most vulnerable children, those who are out of school due to displacement, such as refugees. This program provides them with a stable education environment when they may be living in the most unstable part of their lives. It still holds the core principles of the Escuela Nueva Activa model, but includes the needs of displaced children. The model was first implemented in 2003 in the municipality of Soacha (Colombia) with the support of the Ministry of Education of Colombia, the International Organization for Migration (IOM), and funding from (USAID).[34] This program has since been reinvigorated with the incoming financial support of UNICEF IN 2019 due to surges of vulnerable migrant children coming from Venezuela. The program has been expanded to include 6 cities: Bogota, Barranquilla, Arauca, Cucuta, Riohacha, and Fonseca, serving over 1,200 students. With the amazing results of the program, it was further expanded to help serve over 90 migrant children in their transition to Mexico in 2021, the first time the program was taken out of Colombia.[35] The pedagogical model used is great not just because it works for students in Colombia, but can easily be modified and made flexible to be used in other countries around the world, even for the most vulnerable of students.

Fundación Escuela Nueva has also been a pioneer in the academic field, sharing its innovative model and research with the world by hosting the International Congresses of Escuelas Nuevas in 2003, 2006, and 2016.[36] The first of which was held in Armenia, Quindio (Colombia) with the attendance of more than 1,000 people from 15 different countries. The

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[34] "Story - Fundación Escuela Nueva Volvamos a La Gente Fundación Escuela Nueva: Bienvenidos."
[35] "Story - Fundación Escuela Nueva Volvamos a La Gente Fundación Escuela Nueva: Bienvenidos."
[36] "Story - Fundación Escuela Nueva Volvamos a La Gente Fundación Escuela Nueva: Bienvenidos."

second took place in the city of Medellin, in Antioquia (Colombia) where more than 1,500 people were in attendance from 18 different countries. The third was held in Bogota, Colombia with more than 1,200 attendees from 18 countries.[37]

In 2009 and 2010, Fundación Escuela Nueva started to expand its model of Escuela Nueva Activa by aiding governments in Vietnam and Mexico. This international expansion has included even more countries including Brazil, Ecuador, El Salvador, Guatemala, Guyana, Honduras, India, England, Panama, Peru, Dominican Republic, East Timor, and Zambia.[38]

In 2011 and 2012, Fundacion Escuela Nueva expanded its Learning Guides for their Escuela Activa Urbana program, which expands the model in urban contexts, and even a collection for secondary education instead of just focusing on primary education.[39]

In 2014, Fundación Escuela Nueva expanded to Zambia, Africa, with the help of the international non-profit organization, CAMFED. This partnership has been able to be continued despite the distance and the Coronavirus Pandemic of 2020 through non-face-to-face training processes online.[40]

In 2016, Fundación Escuela Nueva was able to expand the Escuela Nueva Activa model to 73 municipalities in the country, affecting more than 78,000 students and 4,600 teachers by working with the Colombian Ministry of Education.[41] In 2017, Fundación Escuela Nueva further expanded its model to 23 more municipalities with the help of the Inter-American Development Bank (IADB).[42] In 2018, Fundacion Escuela Nueva further expanded by signing agreements

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[37] "Story - Fundación Escuela Nueva Volvamos a La Gente Fundación Escuela Nueva: Bienvenidos."
[38] "Story - Fundación Escuela Nueva Volvamos a La Gente Fundación Escuela Nueva: Bienvenidos."
[39] "Story - Fundación Escuela Nueva Volvamos a La Gente Fundación Escuela Nueva: Bienvenidos."
[40] "Story - Fundación Escuela Nueva Volvamos a La Gente Fundación Escuela Nueva: Bienvenidos."
[41] "Story - Fundación Escuela Nueva Volvamos a La Gente Fundación Escuela Nueva: Bienvenidos."
[42] "Story - Fundación Escuela Nueva Volvamos a La Gente Fundación Escuela Nueva: Bienvenidos."

with Ecopetrol S.A., improving the quality of education in 14 municipalities affecting 11,000 students.[43] In 2019, Fundacion Escuela Nueva signed yet another agreement with Colombia for the expansion of Escuela Nueva Activa in the country by providing materials and training to schools, such as the Learning Guides. The plan affects over 10,000 children and 650 teachers from 202 municipalities.[44]

As you can see through these many examples, Fundacion Escuela Nueva has embodied its pedagogical model by being community leaders in their own right in the innovative academic field of international education. They expand by not isolating themselves and working individually, but by working collaboratively and making partnerships with other international nonprofits and governments, building trust with other organizations. With this leadership and community-oriented approach, they can ensure more children will be positively impacted with access to quality education that will build their social capital. In 2017, they also celebrated the 30th anniversary of the founding of their organization. With it, they launched their book "History of the New School in Colombia" and more people were able to learn about their model and organization.[45]

In the wake of the pandemic in 2020, Fundacion Escuela Nueva had to change tactics so that teachers, students, and their communities can still be impacted despite the schools having to change to distance-learning on an online format. Partnered with the Ministry of National Education, Fundacion Escuela Nueva was able to transition to virtual learning through ReNueva, a virtual campus. They were able to develop three non-face-to-face training processes to continue training teachers in the model of Escuela Nueva Activa.[46] Through ReNueva,

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[43] "Story - Fundación Escuela Nueva Volvamos a La Gente Fundación Escuela Nueva: Bienvenidos."
[44] "Story - Fundación Escuela Nueva Volvamos a La Gente Fundación Escuela Nueva: Bienvenidos."
[45] "Story - Fundación Escuela Nueva Volvamos a La Gente Fundación Escuela Nueva: Bienvenidos."
[46] "Story - Fundación Escuela Nueva Volvamos a La Gente Fundación Escuela Nueva: Bienvenidos."

Fundación Escuela Nueva has trained over 7,000 teachers using the platform, and contains 85 courses and over 26,000 activities on the virtual campus that has continued to be updated in 2023.[47] Through this new project, Fundacion Escuela Nueva has shown that the continuance of collaboration and innovation is imperative especially in times of emergency like the pandemic, to keep social change going for a community.

Essential Components of Escuela Nueva Activa

Escuela Nueva Activa is made up of different components to fully form the program at each individual school: Classroom Organization, Student Government, Learning Guides, Community Relations, and Teacher Training.

Classroom Organization

The Escuela Nueva Activa program promotes a classroom of learner-centered, cooperative, personalized learning.[48] They do this in many ways such as creating a curriculum that makes sense for the students in it, organizing the physical space of the class to encourage cooperation and peer-to-peer learning, and implementing classroom libraries and learning corners in each classroom.[49]

Many schools also have different tools placed around the room to promote either social or moral development, building onto the cognitive dimension of social capital by building the shared cultural norms of students and their communities.[50] There is a self-monitoring poster

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[47] "Virtual Community New School," accessed February 21, 2023, https://campus.escuelanueva.co/.
[48] "Components - Fundación Escuela Nueva Volvamos a La Gente Fundación Escuela Nueva: Bienvenidos," accessed April 21, 2023, https://escuelanueva.org/en/componentes/.
[49] "Components - Fundación Escuela Nueva Volvamos a La Gente Fundación Escuela Nueva: Bienvenidos."
[50] "Components - Fundación Escuela Nueva Volvamos a La Gente Fundación Escuela Nueva: Bienvenidos."

meant to increase honesty and integrity among students. The values box is where students see what characteristics are most desirable of a student, like being a leader. The commitment box is for students to voluntarily write a commitment they have made, like a promise to a friend or an activity they would like to do. The suggestion box increases leadership among students as they are able to get creative with how the classroom can be better and propose ideas. They can also advocate for their peers if maybe new ideas are actually having negative effects. Lastly, there is the friendship mail in which students give positive affirmations and send friendly communication to one another, building their social networks and interpersonal trust, while also practicing the practical skills of spelling and calligraphy.

When it comes to the classroom curriculum, Escuela Nueva Activa ensures students are engaged by creating culturally relevant content that promotes participation and social development among the other students. The physical spaces of classrooms also encourage participation and collaboration by making them learner-oriented. Instead of having all desks face the front towards whoever is presenting information, Escuela Nueva Activa has students sit in small groups, facing each other so as to interact with each other more, building social cohesion in the relational dimension of social capital.[51] The classroom libraries and learning corners in each classroom also promote personalized learning to be led by the students in their own way providing resources for their own means of learning.

Student Government

Student Governments are supposed to be established in each institution participating in

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[51] "Components - Fundación Escuela Nueva Volvamos a La Gente Fundación Escuela Nueva: Bienvenidos."

the Escuela Nueva Activa program to promote civic engagement, moral development, social and emotional learning, as well as develop leadership skills among students, which also promotes the cognitive dimension in regards to social capital.[52] In Student Government, students are to vote democratically, form committees, and even create ideas for school-wide and community-wide projects to be implemented with the help of teachers.[53] This gets the community involved as well as shows children they can make a difference for others even now as children, especially if they collaborate with one another. Developing the leadership of students through this intentional and practical way has been engaging for students while also helping them practice all of their soft skills, like social interaction, public speaking, and persuasion.

Learning Guides

The Learning Guides provided in each classroom teaching Escuela Nueva Activa are pertinent to the program and curriculum element of the program.[54] They guide teachers, students, parents, and other community members through the active participatory methodology of learning that Escuela Nueva Activa is starting to promote.[55] The learning guides promote participation and dialogue between students, their families, and communities in a way that most frontal modes of education do not attempt. Most frontal models of education are very individualized and separate the student from their community or their family when doing work. Escuela Nueva Activa makes it intentionally engaging by providing cultural context and requiring students to

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[52] "Components - Fundación Escuela Nueva Volvamos a La Gente Fundación Escuela Nueva: Bienvenidos."
[53] "Components - Fundación Escuela Nueva Volvamos a La Gente Fundación Escuela Nueva: Bienvenidos."
[54] "Components - Fundación Escuela Nueva Volvamos a La Gente Fundación Escuela Nueva: Bienvenidos."
[55] "Components - Fundación Escuela Nueva Volvamos a La Gente Fundación Escuela Nueva: Bienvenidos."

learn from others, showing that learning is not just an activity to be done in an educational institution. Learning can be done anywhere – even in their surrounding community.

The Learning guides also allow students to follow their own autonomy of authentic learning. If they would like to continue learning past where the class may be, they are free to skip ahead and continue at their own pace of learning, placing the student to take lead in their personal educational journey. This way, when their peers need help on an assignment, one of the students that are ahead in their learning guide can help them, building their social network and bonding ties under the relational dimension while also encouraging cultural values of leadership and reciprocity in the cognitive dimension of social capital.

Community Relations

Escuela Nueva Activa also emphasizes the importance of positive community relations with the school, students, and teachers.[56] Teachers are encouraged to create positive relationships with the community either through one on one conversations with community members about events happening at the school or by having students create projects through their student government to benefit the journey. Students should also be able to talk about what they are learning about in school to families, expanding the learning space to not just at school, but everywhere the learner may go. This component builds the relational dimension of social capital encouraged by the pedagogical model as social cohesion is increased with neighborhood interaction and togetherness.

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[56] "Components - Fundación Escuela Nueva Volvamos a La Gente Fundación Escuela Nueva: Bienvenidos."

Escuela Nueva Activa, also creates an educational community where management processes are integrated to support everyone involved on every level: students, teachers, families, administrators, leaders, and even local organizations.[57] This promotes active participation in the wider community as well as collaboration amongst each other instead of a harsh hierarchy.[58] This promotes students' leadership capabilities as it encourages them to advocate for themselves and their peers in this supportive and respectful environment. It also builds the social networks of the community by creating spaces where bonding, bridging, and linking relationships can be developed, which is pertinent for the relational dimension of social capital.

Teachers, as leaders of the community, are also expected to intimately know the problems of the community. This helps support the community and the overall well-being of students.[59] If the community is going through a loss or a traumatic event, most likely the students are too. It is important educators continue to see what events in the community are affecting students as it may change what is best to do with their time in class that day.

Many Escuela Nueva Activa institutions also use the traveling notebook around the community. The notebook is rotated around different members of the community.[60] Through the notebook, members can peacefully provide recommendations to the school, agree or disagree with community projects, or give an opinion about the current climate of the school. This is to help bring the community closer and help move projects for the community in the right direction

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[57] "Components - Fundación Escuela Nueva Volvamos a La Gente Fundación Escuela Nueva: Bienvenidos."
[58] "Components - Fundación Escuela Nueva Volvamos a La Gente Fundación Escuela Nueva: Bienvenidos."
[59] "Components - Fundación Escuela Nueva Volvamos a La Gente Fundación Escuela Nueva: Bienvenidos."
[60] "Components - Fundación Escuela Nueva Volvamos a La Gente Fundación Escuela Nueva: Bienvenidos."

ensuring self-determination of the community in the process. This provides more neighborhood

cohesion and civic engagement provided by the community as it relates to the relational and

structural parts of social capital.

Teacher Training

The last big component of Escuela Nueva Activa, and possibly the most important part, is

Teacher Training. This is done in various ways. Most recently they have been using ReNueva, an

online campus, to train teachers due to Covid-19 restrictions that started in 2020.[61] They typically

do in-person training with teachers, along with evaluating them on a regular basis (around 2-3

times a year when teachers are first introduced to the model) to ensure they are implementing

recommendations evaluators give them and improving their implementation of the pedagogy to

their students.

They also hold a manual that has a comprehensive vision for the professional

development of teachers to implement Escuela Nueva Activa effectively.[62] Throughout the

training, Escuela Nueva Activa's core principles of student-centered learning that is active,

collaborative, and personalized are emphasized. Like the pedagogical model given to students,

teachers are taught using the model. This way teachers are also receiving the pedagogy as

students do through active, engaging, and experiential learning so that they may better apply it as

teachers when it is their time in the classroom.

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[61] "Virtual Community New School."

[62] "Components - Fundación Escuela Nueva Volvamos a La Gente Fundación Escuela Nueva: Bienvenidos."

Adaptions of Escuela Nueva Activa

Along with Escuela Nueva Activa being successful in its own right, it also has been redeveloped to fit other situations than the one it primarily was focused on: primary education for children in rural Colombia. It has also been adapted to fit urban and international settings, with more focus on socio-emotional development, and education for vulnerable migrant children.

Escuela Activa Urbana

Early on in Fundación Escuela Nueva's existence, their adaptation of Escuela Activa Urbana was made for students in more urban areas. In 1987, they were able to redesign the Escuela Nueva Activa model to support urban students in monograde classrooms compared to the rural multigrade classrooms.[63] Teacher strategies and materials for the model were changed to fit their local context, culture, and motivations for learning more. These cities include (Bogota, Soacha, Pamplona, and Cali) in Colombia. Compared to the traditional pedagogical model used in urban schools, Escuela Nueva Activa centered learning on the students, not the teachers, changing the organization of the classroom, promoting civic engagement through student elections in the school, and having direct participation from parents and the community at large with the school. Ultimately, this helped in promoting the social capital of even the urban communities.

Escuela Nueva Activa Learning Circles

In 2001, Fundacion Escuela Nueva introduced the Learning Circles program for out-of-school children.[64] This was meant to help children who are temporarily displaced for a

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[63] "Adaptations - Fundación Escuela Nueva Volvamos a La Gente Fundación Escuela Nueva: Bienvenidos," accessed April 22, 2023, https://escuelanueva.org/en/adaptaciones/.
[64] "Adaptations - Fundación Escuela Nueva Volvamos a La Gente Fundación Escuela Nueva: Bienvenidos."

variety of reasons. They could be refugees coming from another country. They could also be displaced due to natural disasters. They may be transitioning to permanent education systems in Colombia or elsewhere in Latin America. No matter what, Fundacion Escuela Nueva still wanted their education accounted for and ensured they were not left behind or forgotten just because of emergency situations that were out of their control.

Fundacion Escuela Nueva adapted its framework so it still maintains the core principles of a learner-centered, active, cooperative, and personalized education, but they still leave room to quickly respond to and meet the needs of displaced children in the Learning Circles.[65] They are in an especially perilous predicament as they could be without their family, guardian, or adult and may feel unsafe in new environments. They may have been in traumatic situations. Enrolling them, retaining them, and transitioning them into a more stable education institution can be difficult, but is the main goal of the Learning Circles.

The learning circles have been shown to promote peace within the classroom among students, improve self-esteem, increase the use of democratic and civic behaviors, improved learning outcomes, and increased participation by parents and the community in their children's lives.[66] Jenny, a previous student in the Learning Circles, has even said "The environment of the Escuela Nueva Learning Circles allows me to dialogue more with my peers and solve conflicts without using force. I also understand and learn more and feel more safe and secure."[67] This testimony straight from a student shows that students are feeling the direct positive effects of the

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[65] "Adaptations - Fundación Escuela Nueva Volvamos a La Gente Fundación Escuela Nueva: Bienvenidos."
[66] "Adaptations - Fundación Escuela Nueva Volvamos a La Gente Fundación Escuela Nueva: Bienvenidos."
[67] "Adaptations - Fundación Escuela Nueva Volvamos a La Gente Fundación Escuela Nueva: Bienvenidos."

Learning Circles on their confidence, self-esteem, and relationships with each other and their

community, building the social capital even for those in displaced or transitioning communities.

Another advantage of the Learning Circles is that it has been shown to accelerate the

enrollment and retention of displaced youth in permanent education institutions. It also provides

these marginalized children a safe space where they can build meaningful relationships and get

acclimated to their new environment with other students like them, creating a much needed

support system. UNESCO Tests made in 2004 and 2005 show "In 6 months, the Escuela Nueva

Learning Circles program achieved a 100% enrollment of out-of-school children, an 18.5%

increase in their self-esteem and significant improvements in both language and math, placing

these children 13.9 and 17.3 points, respectively, above the national mean."[68] This concretely

shows through data that the Learning Circles have significant positive impacts on the students

with respect to their relationship with themselves, with their environment, and with their

academics.

ENprender Circles

ENprender Circles is a further adaptation of the Learning Circles talked about above.

This focuses instead on out-of-school periods for students, either before or after school.[69] These

circles focus more on the socio-emotional development of students and their development on life

projects. This will ultimately help them develop into better community leaders in the future as

leaders need to understand the emotions of their followers and communities.[70] They encourage

[68] "Adaptations - Fundación Escuela Nueva Volvamos a La Gente Fundación Escuela Nueva: Bienvenidos."
[69] "Adaptations - Fundación Escuela Nueva Volvamos a La Gente Fundación Escuela Nueva: Bienvenidos."
[70] "Adaptations - Fundación Escuela Nueva Volvamos a La Gente Fundación Escuela Nueva: Bienvenidos."

students to seek out a better use of their free time to learn and grow on their own in whatever life path they choose, helping them in their leadership development in whichever field they choose from a young age. This also helps build skills of self-discipline and consistency as leaders in their own lives and respective communities, building the structural and cognitive dimensions of social capital that leadership is valued in the community as well as civic engagement.

Chapter 2: Intercultural Bilingual Education System (SEIB)

The History of Intercultural Bilingual Education in Ecuador

Mama Dolores Cacuango

The bilingual intercultural education system that we see today in Ecuador actually comes from Kayambi, in the canton of Cayambe, where this research took place. In 1945, Mama Dolores Cacuango established the first bilingual schools for indigenous people in Kayambi without the approval of the official Ecuadorian government.[71] Dolores never learned to read or write, but seeing the mistreatment rural indigenous students received in monolingual Spanish schools and already an established indigenous activist in Ecuador, she decided to build Ecuador's first bilingual schools. They taught in both Spanish and Kichwa, preparing students for Ecuadorian society in general, without neglecting their language and the culture of their community. Although the schools helped immensely, they were ultimately closed indefinitely by the Military Junta in 1963.[72]

Even so, she left a legacy, since in 1988 the Minister of Education recognized that the State needed to improve the education of indigenous people in Ecuador. Finally, they introduced the intercultural bilingual education system (SEIB) throughout the country with the approval of the Ecuadorian government.[73] This led to the creation of the MOSEIB as an improvement of the SEIB and the proposal for community family early childhood education, which led to the Kintiku

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[71] "Quién Es Dolores Cacuango, La Líder Ecuatoriana a La Que Google Le Dedica Su Doodle - BBC News Mundo," accessed April 22, 2023, https://www.bbc.com/mundo/noticias-america-latina-54693049.
[72] "Dolores Cacuango. Tributo a Una Líder Indígena," El Universo, March 15, 2009, https://www.eluniverso.com/2009/03/15/1/1447/D5C2F65930514DF5B5F4EA84193AD254.html.
[73] Confederación del Pueblo Kayambi (CPK) and Unidad Ejecutora para la Protección de Derechos (Uepde), *Kintiku Yachay Sistema De Desarrollo Integral y De Crianza Sabia Para La Vida Comunitaria Wawakunapak Kintiki Yachay* (Confederación del Pueblo Kayambi (CPK)., 2021).

Yachay methodology in the child development centers (CDI) that have been implemented in

Cayambe, which where much of this research for this paper took place.[74]

The Canton of Cayambe

The Canton of Cayambe is where this research has been developed since it has a rich

history with the bilingual intercultural education system and currently has interesting

intercultural and bilingual projects in education.

Cayambe was officially canonized on July 23, 1883.[75] The canton is located in the

Ecuadorian highlands, near the equinoctial line, at the foot of the Cayambe volcano, and has a

population of approximately 120,000 people, half of whom are indigenous.[76] It has two urban

parishes (Cayambe and Juan Montalvo) and six rural parishes (Olmedo, Ayora, Cangahua, Otón,

Santa Rosa de Cuzubamba, and Ascázubi).[77] The more rural areas are populated by more

indigenous people, while the urban parishes are home to more mestizo people (people mixed

with European and Indigenous American ancestry). Cayambe's economy is primarily

agricultural, with many people producing dairy products, raising cattle, purchasing timber, and

growing flowers in its many greenhouses and plantations.[78]

Cayambe is the first autonomous, plurinational, and intercultural municipality in Ecuador,

according to the first ordinance of the canton's first indigenous mayor, Mayor Guilerrmo

[74] Confederación del Pueblo Kayambi (CPK) and Unidad Ejecutora para la Protección de Derechos (Uepde).

[75] Gestión de Comunicación MA, "Cayambe," August 29, 2017, https://www.pichincha.gob.ec/index.php/la-institucion/106-cayambe.

[76] Alexandra Valencia and Gabriela Stargardter, "Ecuador's Indigenous Re-Assert Influence but Face Obstacles to Power | Reuters," accessed April 22, 2022, https://www.reuters.com/article/us-ecuador-protests-idUSKBN1WW2AQ.

[77] "Parroquias," *Cayambe Turismo* (blog), accessed February 22, 2023, https://cayambeturismo.gob.ec/parroquias/.

[78] MA, "Cayambe."

Churuchumbi, made when he took office on May 14, 2014.[79] He plans to "promote and apply indigenous justice, the right customary for the resolution of land conflicts, of territorial delimitation where the communes meet in assemblies, identify the owners and users of the land."[80] Through his administration, he plans to build the indigenous community in many ways that would increase the communities cohesion, civic engagement, and institutional trust as mayor, thus increasing the social capital for the community.

Institutions in the Canton of Cayambe

One of the ways in which Mayor Churuchumbi has begun to do this is by instituting UEPDE, or the Executing Unit for the Protection of Rights. Its purpose is to "guarantee the full exercise of the rights of priority attention groups, people in vulnerable situations, among others, of the Cayambe Canton through the execution of social policies... and comprehensive protection within the framework of the rights-based approach of plurinationality and interculturality for good living Sumak Kawsay."[81] One of the seven groups that they promise to protect is children from 0 to 3 years old through their child development project, giving priority to those affected by poverty.

As of June 21, 2019, with Ministerial Decree 106, the UEPDE and Mayor Churuchumbi implemented the Kintiku Yachay methodology in the Child Development Centers throughout the Cayambe canton, extending the intercultural and bilingual education system to a much larger

[79] Pueblo Kitu Kara, "Ecuador - Cayambe: Primer Municipio Autónomo, Plurinacional e Intercultural | Biodiversidad En América Latina," accessed February 22, 2023, https://www.biodiversidadla.org/Noticias/Ecuador_-_Cayambe_Primer_Municipio_Autonomo_Plurinacional_e_Intercultural.
[80] Pueblo Kitu Kara.
[81] UEPDE, "Home Page," accessed February 22, 2023, https://protecccionderechoscayambe.gob.ec/.

population.[82] These Child Development Centers provide comprehensive care to 1,742 boys, girls, and their families with the help of 192 Educators throughout the Canton.[83]

Kintiku Yachay is a pedagogical model part of the intercultural bilingual education system in Cayambe made for children from 0 to 5 years old that aims to turn them into "beings of the community" by implementing a model of bilingual intercultural education in the child development centers of Cayambe. They teach Spanish and Kichwa at the same time with the children. They teach them the different celebrations of the Kichwa culture. They promote a positive relationship with the earth, or "Pachamama," as it is called in their indigenous language of Kichwa. They teach the chakras that are interwoven in the Kichwa culture. Plus, they enlighten the students about the need to share and care for the community.[84] All of this encourages children from a young age to share the indigenous cultural values, thus giving them a head start in the cognitive dimension of social capital.

In Cayambe, there is also the Municipal School of Cayambe, an institution that works with the Autonomous Decentralized Intercultural and Plurinational Government of the Municipality of Cayambe (GADIP) to offer bilingual intercultural education to vulnerable students in the city of Cayambe. Its goal is to give its students a comprehensive and holistic education for children and adolescents that "provides a proactive mindset, maintains local identity, applies leadership strategies, inclusion, innovation, teamwork, and sustainability of the environment" so that students can continue towards higher education.[85]

Through the investigation of the pedagogical models of the Child Development Centers and the Municipal School in Cayambe, it will be possible to see the bilingual intercultural

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[82] UEPDE, "KINTIKU YACHAY," accessed February 22, 2023, https://proteccionderechoscayambe.gob.ec/kintiku-yachay/.
[83] UEPDE, "Proyecto de Desarrollo Infantil," accessed February 22, 2023, https://proteccionderechoscayambe.gob.ec/proyecto-infantil/.
[84] UEPDE, "KINTIKU YACHAY."
[85] La Escuela Municipal de Cayambe, "Unidad Educativa 'Municipal Cayambe' – Educación de Calidad," 2021.

education system and its effects on social capital in regards to the community. In this essay, aspects of interculturality, bilingualism, and community will be analyzed from the perspective of the intercultural bilingual education system as enacted in Cayambe, Ecuador.

Essential Components of the Intercultural Bilingual Education System

Interculturality

Interculturality is a very important part of the intercultural and bilingual education system. On the one hand, the purpose of interculturality is to preserve and promote cultures that are increasingly being lost due to discrimination and assimilation in an increasingly globalized society.[86] On the other hand, interculturality is also used to respect other cultures and the responsibilities that global citizens have to recognize their dignity and identity.[87] Interculturality in education shows how we are all connected and responsible for each other. It shows how we are responsible for the continued decolonization of our society so that cultures can continue not only to preserve themselves but to develop on their own without the strong influence of majority cultures.

In *Intercultural Education and Immigration: From Theory to Practice*, LB Palomares suggests that intercultural education is an ethical, moral education.

> "The unpleasant events of racism, xenophobia, and forgetfulness of the culturally different other invite us to promote a moral education where responsibility for the other, their acceptance and the commitment to a more integrated society do not remain a beautiful exercise in intellectual erudition. Only The experience of the values of dialogue, tolerance, freedom, and the promotion of justice and solidarity in the different

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[86] Confederación del Pueblo Kayambi (CPK) and Unidad Ejecutora para la Protección de Derechos (Uepde), *Kintiku Yachay Sistema De Desarrollo Integral y De Crianza Sabia Para La Vida Comunitaria Wawakunapak Kintiki Yachay*.

[87] Alexander Ortiz Ocaña, *Decolonialidad De La Educación: Emergencia/Urgencia De Una Pedagogía Decolonial* (Editorial Unimagdalena, 2018).

educational spaces will make it possible for the young generations to create a new society."[88]

In the SEIB schools, the classrooms are not guided only by standardized exams, but by ethics, morality, and the responsibility of the relationship with others. This is the society that Ecuador is looking for: interculturality, the promotion of justice, and the value of dialogue with others. With this intentional aspect of the SEIB model, cultural value and collective goal of supporting indigenous culture in the community and respecting other cultures outside of the community strengthens the cognitive dimension of social capital for the community. The Cayambe institutions intentionally practice this intercultural education.

In The Cayambe Child Development Centers specifically, they use the innovative pedagogical model of Kintiku Yachay. The basis of this model is the philosophies of the Andean indigenous peoples combined with pedagogy and didactics. They use these key aspects that come from ancestral knowledge: "the chakana, the pedagogy of the chakra, the principles of reciprocity, complementarity, solidarity, community upbringing, accompaniment, knowledge and use of the Kichwa language."[89]

Every day that I was in the Child Development Centers, I saw these aspects being taught to young children. Educators use the words for colors, animals, and family members in Kichwa. They also taught the characteristics of the chakana and its different meanings. They taught using interactive clothing, such as the nako and the poncho, toys, illustrations, gardens in the form of important cultural symbols for the Kichwa people, and signs everywhere to help the young

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[88] Luis Batanaz Palomares and José Luis Álvarez Castillo, *Educación Intercultural E Inmigración: De La Teoría a La Práctica. Biblioteca Nueva*, 2007.

[89] Confederación del Pueblo Kayambi (CPK) and Unidad Ejecutora para la Protección de Derechos (Uepde), *Kintiku Yachay Sistema De Desarrollo Integral y De Crianza Sabia Para La Vida Comunitaria Wawakunapak Kintiki Yachay*.

students development and learning of the Kichwa culture.[90] In the system of Kintiku Yachay there is "the questioning and overcoming of anthropocentrism, the understanding that the human being is part of nature, and a substantive conceptual basis to face global warming through education."[91] This means that interculturality, and more importantly, morality is built into the everyday decisions and learnings of the children attending these Child Development Centers, building a shared moral compass in their generation and indigenous culture.

The Municipal School of Cayambe also has these intercultural and ethical decisions incorporated into its system as a SEIB school. The school practices the cultural value of reciprocity by giving back to the community through holding community events around the Celebrations of the Cuatro Raymi, the four main festivals of the Kichwa culture throughout the year.[92] They also gave plants and seeds as part of reciprocity to students, their families, and community members.[93] In their Kichwa classes, they teach the Kichwa language and Kichwa culture.[94] These classes are also given to faculty members so that they can model for students how to respect and take responsibility for those from other cultures.[95] They have implemented institutional projects such as the "Chakra Andina," which proposes

> "curricular innovation that strengthens the identity of the Cayambe Municipal
> Basic Education School, by allowing the practice of agriculture free of
> contaminants that harm health and the environment, replaced by organic fertilizers
> that harmonize the environment, through a teaching-learning proposal of direct
> contact with nature by the students, who, guided, demonstrate agricultural skills
> and aptitudes, putting into practice ancestral knowledge and innovative
> technologies, promoting the harmonious coexistence with the environment that

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[90] Personal Field Observation, 11/15/21-11/30/21
[91] Confederación del Pueblo Kayambi (CPK) and Unidad Ejecutora para la Protección de Derechos (Uepde), *Kintiku Yachay Sistema De Desarrollo Integral y De Crianza Sabia Para La Vida Comunitaria Wawakunapak Kintiki Yachay*.
[92] La Escuela Municipal de Cayambe, "Unidad Educativa 'Municipal Cayambe' – Educación de Calidad."
[93] La Escuela Municipal de Cayambe.
[94] Personal Field Observation, 11/23/21
[95] Personal Field Observation, 11/23/21

surrounds us, contributing to the integral development of the student being respectful with himself and with nature."[96]

Seeing this, they also took this project a step further by making sure each student and teacher would have responsibility for a plant and creating Kichwan symbols for the placement of these plants on the school building's roof, such as the creating a giant "inti," or sun in Kichwa.[97]

Bilingualism

With at least 14 different indigenous languages, Ecuador is a country of great linguistic diversity.[98] In the current version of the Constitution of Ecuador, this country recognizes, promotes, and protects these 14 languages and nationalities. This is important since the continuity of a language is usually also an important part of the culture of a population, especially that of a minority culture. For example, the Tsáchilas, an indigenous group in Ecuador, often say that if their language dies, their culture dies too.[99] This is because language often affects the speaker's way of thinking and his or her relationship with others. Article 2 of the Ecuadorian Constitution says that the indigenous peoples of Ecuador have the right to promote the use of their respective languages to preserve their ways of thinking and their cosmovision, or spiritual way.[100] Article 2 also establishes that Spanish is the official language of Ecuador and that Spanish, Kichwa, and Shuar are official languages for intercultural relations.[101]

One of the ways that indigenous peoples have promoted their language is through bilingual education in the intercultural and bilingual education system. Specifically, in the canton

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[96] Escuela Municipal Cayambe, "Áreas de Fortalecimiento Curricular – Unidad Educativa 'Municipal Cayambe.,'" 2021, https://www.escuelamunicipalcayambe.education/areas-complementarias/.

[97] Personal Field Observation 11/23/21

[98] Erika Astudillo, "Schools in Ecuador to Preserve Ancestral Languages," Equal Times, January 4, 2017, https://www.equaltimes.org/guardians-of-the-language-schools.

[99] Erika Astudillo.

[100] El Gobierno de Ecuador, "CONSTITUCIÓN POLÍTICA DEL ECUADOR 2008." (2008).

[101] El Gobierno de Ecuador.

of Cayambe, Kichwa is taught along with Castilian Spanish at Child Development Centers (CDI). Children are taught through Kichwa songs, learning the different colors and elements of nature in Kichwa, and learning the most basic words in Kichwa through signs placed around the CDIs and toys that encourage language development.[102]

The Municipal School also teaches Kichwa, Castilian Spanish, and the added language of English to all of its students. Pedro Cabazcango, national director of bilingual education in Ecuador, says that the schools of the intercultural and bilingual education system "are not limited to preserving the ancestral values of their community but rather educate the citizens of the world."[103] By teaching Kichwa, Castilian Spanish, and English at Escuela Municipal, the school is actively training students who preserve the culture of their local communities, while expanding their opportunities to work and live throughout Ecuador, Latin America or even in English-speaking countries, like the United States.

The Municipal School states on its website that they use Kichwa to "strengthen ancestral knowledge in order to maintain the identity of our peoples, focusing on one of the most powerful weapons that humanity has, which is communication."[104] The Municipal School puts this at the forefront of its education, differentiating itself from other schools in the area, since Kichwa, Spanish, and English are taught in all educational levels of its institution. They also include this instruction for teachers and staff, teaching them Kichwa after school at least once a week.[105] The school affirms that with the implementation of other languages that are taught in the school, it is possible to "achieve spaces for interaction, reflection and curiosity, exchange of ideas, generation of proposals, strengthening of identity and interculturality and plurinationality, for the

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[102] Personal Field Observation of the CDIs in the cantón of Cayambe in November of 2021
[103] Erika Astudillo, "Schools in Ecuador to Preserve Ancestral Languages."
[104] La Escuela Municipal de Cayambe, "Unidad Educativa 'Municipal Cayambe' – Educación de Calidad."
[105] Personal Field Observation en the Muncipaql School of Cayambe - 24/11/21

construction of an equitable and dignified world."[106] With bilingualism (and in the case of the municipal School, trilingualism) communities' potential social capital may be able to expand their social networks and diversify their network structure, heavily affecting the structural dimension of social capital in the social structure framework.

With the implementation of bilingual education in schools throughout Ecuador, Cabazcango affirms that there has been an increase in the schooling of indigenous children.[107] "During the 2007-2008 academic year, 95,400 native students enrolled, while this year (2015-2016), the figure rose to 149,500"[108] This represents an increase of 56.7% in just eight years. This demonstrates that all three dimensions of social capital are having concrete effects on indigenous children going to school under this education model. There is more institutional trust, affecting the structural dimension. It is becoming more and more the norm in these indigenous communities that children should go and stay in school, affecting the cognitive dimension. The social networks of going to school is also affecting the community in building up their social networks and bonding relationships, affecting the relational dimension.

Unfortunately, bilingual education has not been received with open arms by all sectors. Educators and teachers have stated that there is sometimes rejection and resistance from parents and families.[109][110] This is due to the discrimination that many Kichwa speakers have received in the past when it comes to getting a job and higher education in Ecuadorian society at large. Some believe that learning Kichwa will inhibit rather than broaden their chances in life and that children should focus on more "useful" languages such as English and Spanish. This sums up the

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[106] La Escuela Municipal de Cayambe, "Unidad Educativa 'Municipal Cayambe' – Educación de Calidad."
[107] Erika Astudillo, "Schools in Ecuador to Preserve Ancestral Languages."
[108] Erika Astudillo.
[109] Andrea Cahuenas, Interview with an Educator in Ecuador in CDI Dos Magaritas, November 19, 2021.
[110] Luisa Elinda Cechon Sanchez, Interview with a Professor of Kichwa in Muncipal School of Cayambe, November 23, 2021.

"hierarchy of bilingualism" that exists in Ecuador, where "elite bilinguals" learn European languages such as English, French, or German, and "minority bilinguals" are those who speak an indigenous language in addition to Spanish.[111] One of the ways that educators and teachers have managed this is by having personal conversations with these parents and explaining to them how learning a different language helps the student's brain development. They also explain how learning several languages when they are young, like Spanish, Kichwa, and English helps their future in research and in learning more languages as adults.[112][113] These candid conversations between parents and teachers build the interpersonal trust and a bridging relationship between them, strengthening social capital for the community through the relational and cognitive dimensions.

Community

> "The book [Kintiku Yachay] underlines the proposal of the centrality of children, and the crucial role of teachers, families, and the community in the educational process. The active relationships between these actors lay the foundations of the new school, which is defined as a liberating space for change. So, yes, education ceases to be an instrument of oppression and social control."[114]

The community is very important to the intercultural and bilingual education system. One of the main points of SEIB is to cultivate and preserve the culture of the communities while understanding the culture of the communities outside of the students' culture. Kintiku Yachay's pedagogical model perfectly summarizes this ideal for SEIB models, as its main objective is to develop "community beings" through its "Wawakunapak Kintiku Yachay" model of Wise

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[111] L Danielle Robinette, "Bilingual Intercultural Education in Ecuador : Education as a Means of Language Revitalization." (University of Louisville, 2015), https://doi.org/10.18297/honors/35.

[112] Andrea Cahuenas, Interview with an Educator in Ecuador in CDI Dos Magaritas.

[113] Luisa Elinda Cechon Sanchez, Interview with a Professor of Kichwa in Muncipal School of Cayambe.

[114] Confederación del Pueblo Kayambi (CPK) and Unidad Ejecutora para la Protección de Derechos (Uepde), *Kintiku Yachay Sistema De Desarrollo Integral y De Crianza Sabia Para La Vida Comunitaria Wawakunapak Kintiki Yachay*.

Parenting for Community Living. Even the creation of Kintiku Yachay was formed through community building with the coordination of the Confederation of the Kayambi People and the Mayor of Cayambe, Guillermo Churuchumbi. The Child Development Centers department under UEPDE continues to work with the community to teach and improve Kintiku Yachay when they hold meetings and presentations in different centers, encouraging parents and community members to ask them questions and spread the pedagogical model of Kintiku Yachay in their own homes and communities as witnessed by the researcher on November 16, 2021, in three centers in Cangahua parish.[115]

At the Child Development Centers, educators teach the children community skills by encouraging them to share with the teachers and, when they are in-person, with other children. During home visits for this research, sometimes neighborhood children or their siblings helped in this process of community skill-building through sharing and play. The educators also teach the roles and functions of family members using dolls for the children to identify as part of culture in the languages of Spanish and Kichwa. They also teach that the land and nature are part of the community and must be respected. To do this, they teach them about the different plants, how to take care of the animals and plants on their family farm, if they have one, and identify the importance of nature to everyone and everything, furthering their indigenous cultural norms on respecting the Earth. Mayor Churuchumbi wrote: "In addition, [the pedagogical model] has turned the human being into a community being who, by being in harmony with Pachamama (Mother Earth)."[116]

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[115] Personal Field Observation - 11/16/21)
[116] Confederación del Pueblo Kayambi (CPK) and Unidad Ejecutora para la Protección de Derechos (Uepde), *Kintiku Yachay Sistema De Desarrollo Integral y De Crianza Sabia Para La Vida Comunitaria Wawakunapak Kintiki Yachay*.

The Municipal School also creates community on its school's campus. One way is through the indigenous cultural celebrations of Pawkar Raymi, Inti Raymi, Kulla Raymi, and Kapak Raymi where the school invites the community into celebrating with them. On other occasions, the school also organizes the Ancestral Knowledge Fair and the Student Cultural Demonstration inviting families and community members into also sharing the indigenous culture the students are learning, thus sharing and strengthening these cultural norms to the wider local indigenous community.

The collective work called "minga" was also represented in these schools to build solidarity within the community of the Child Development Centers (CDI) and the Municipal School. Both prioritize the acceptance of the most vulnerable children in their institutions, such as the poor or immigrants as a part of collective action and solidarity. On January 7 of 2021, plants and seeds were delivered to each student of the Municipal School as part of the Minga for Education project, developed by the GADIP of the Municipality of Cayambe, led by Mayor Churuchumbi.[117] The same was done at the CDIs with the periodic delivery of seedlings so that families can grow their own plants if they do not have a farm to help teach their children. Free food also continued to be provided to CDI families in the first few months of the pandemic, before the food ran out.[118] This has increased the institutional trust community members have with the government as they are still serving collective work despite the barriers that COVID-19 has placed, thus increasing the potential social capital in the community through the structural dimension.

[117] Escuela Municipal Cayambe, "Áreas de Fortalecimiento Curricular – Unidad Educativa 'Municipal Cayambe.'"
[118] Lordes Galiguillies, Interview with an Educator of CDI Santa Lucia, November 17, 2021.

However, with the limitations of COVID-19, nurturing, developing, and sustaining a community has been more difficult than ever. The students of the Child Development Centers and the Municipal School have not yet fully returned to school as of December of 2021 since the start of the pandemic in March 2020. Some Municipal School students are able to go to school once a week, and sometimes after school for clubs that can only be done physically, like dance. These after school programs strengthen the social network of these children and community members when it is difficult to build any under COVID-19 restrictions.

Children from Child Development Centers can only see their educators once a week in person, and CDIs do not organize play and interaction with students from different families during these restrictions. This can have a strong impact on children, as they may not have been able to interact much with other children in their early years of social development. An important element of Kintiku Yachay is being a "community being," which includes sharing and learning with other students. Only one CDI was fully open in 2021 since it was the one with the fewest students out of the 43 CDIs.[119] It is the CDI Quinchucajas located in the rural parish of Cangahua. They only have 17 students. The UEPDE is opening up their rural centers first because they have fewer students and little by little they are opening the more populated ones in the city. Many educators from the CDIs, teachers from the Municipal School, and UEPDE have hoped to have face-to-face students again in January 2022.

Children's development

Apart from teaching SEIB students different languages, and cultures, and the importance of community, the SEIB is supposed to continue to develop students' abilities to prosper and contribute to society using basic skills, such as using the subjects of Spanish and Mathematics.

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[119] UEPDE, "Proyecto de Desarrollo Infantil."

Now at the Child Development Centers, no long-term studies have been done on the long-term effects of CDCs on students when it comes to the development of their learning skills and people skills, but parents of CDCs Children have given many examples of why they believe CDCs have helped their children. During informal interviews with parents, the most popular response to why they liked the CDC program was that it helped their children's brains develop further.

Miriam Lanchimba said that she likes the program because it teaches her children what she can not. The teachers have more patience and teaching materials and take the time to engage with the children. It helps them in the future at school, college, and university. Her other three children are doing very well in school, and she believes it is partly due to this good start.[120]

Cristian Farinango says that he signed up his children for stimulation. There are more resources in the centers than at home. He can see the difference in his oldest daughter in school now that she has graduated from CDC. It has helped with her development and she is doing better in school compared to other children.[121]

Mayra Cecilia Andiango Ulcuango said she likes the program because it has helped her daughter develop. For example, her daughter has a cousin her age, 3 years old, but the cousin still can not write or hold a pencil like her daughter, and the cousin does not play or talk as much as her daughter. She cites the cousin not taking part in the child development centers. In addition, her daughter knows how to articulate and pronounce words better than most children her age. Once she told her mother: "You are bad" and her mother asked her: "Why?" The young daughter was able to reply, "Because you won't let me play." Most kids still don't articulate "why?" at this

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[120] Miriam Lanchimba, Interview with Ecuadorian Mother, November 19, 2021.
[121] Cristian Farinango, Interview with Ecuadorian Father, November 17, 2021.

age as noted by her mother.[122] These testimonies by parents of children taking part in the intercultural bilingual education system show the institutional trust that has grown between the child development centers and the community, representing strong social capital in the communities.

Lordes, an educator from Saint Lucia, says the children are smarter and more developed because the CDC educators pay a lot of attention to them and help them learn by playing activities. They also make children learn in everyday life with adults. For example, in the kitchen, when they cook, or in the garden, when they identify and harvest plants for lunch.[123] In this research it was also observed that the CDI children follow most of the instructions, identify and harvest specific plants, are able to feed and identify different animals, know words for colors, nature, and family members in both Kichwa and Spanish at a very young age of 2-5 years old.[124]

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[122] Mayra Cecilia Andiango Ulcuango, Interview with Ecuadorian Mother, November 18, 2021.
[123] Lordes Galiguillies, Interview with an Educator of CDI Santa Lucia.
[124] Personal Field Observation of home visits in Caymabe, Ecuador, 11/17/21 - 11/26/21

Chapter 3: ENA vs SEIB on Social Capital

Definitions of Social Capital

As a reminder since it was last stated in the introduction chapter, this thesis is working on a combination of three different definitions of "Social Capital:"

1. "'Social capital' refers to features of social organization, such as networks, norms, and trust, that facilitate coordination and cooperation for mutual benefit."[125]

2. "The networks, norms, relationships, values and informal sanctions that shape the quantity and co-operative quality of a society's social interactions"

3. The "accumulation of various types of social, psychological, cultural, cognitive, institutional, and related assets that increase the amount (or probability) of mutually beneficial cooperative behavior"[126]

Because of the complexities of social capital, it is difficult to fully capture its subtleties in one definition, which is why the combination of these three will suffice and create a nuanced understanding of the concept.

A More In Depth Methodology

As stated before, I will be using the Social Structure perspective for my measurement tool as it is described by the Institute for Social Capital where structural, cognitive, and relational elements are identified and used as potential indicators of social capital.[127]

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[125] Robert D. Putnam, "The Prosperous Community: Social Capital and Public Life - The American Prospect."
[126] Uphoff, "Understanding Social Capital."
[127] Claridge, "How to Measure Social Capital • Institute for Social Capital."

Other perspectives and measurements were also offered up, such as the Network perspective.[128] This perspective emphasizes three social ties: bonding, bridging, and linking. Bonding and bridging ties are both horizontal types of ties where the relationship is between two people of similar hierarchical positions in society, such as two students. The difference is that bonding ties are between two people with similar social characteristics, like religion and/or race whereas bridging ties are between two people with different social characteristics, like gender and ethnicty. Linking ties are vertical as they have to deal with people of different social hierarchical positions, such as the principal and the student. Strong ties mean that there is a strong relationship between the people, where as weak ties mean there are only weak associations and mostly distant relationships with one another. Although this perspective is very insightful, it does not capture the other nuances needed to look at social capital from a community level, such as the relationships with institutions in the community, and the cultural norms shared within the community.

The Organisation for Economic Co-operation and Development (OECD) created a list that deemed political participation, community involvement, informal networks/sociability, and the trust, norms and sanctions that a society is built upon are the best dimesnions to measure social capital in the community.[129] These dimensions, however, still do not fully capture the nuances of social capital such as institutional trust (which will be very important for the institutions implementing these pedagogical models in the community).

The Social Structure perspective, however, covers both of these perspectives and expands on it even more. The structural dimension is defined as "elements of social structure that create

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[128] Claridge.
[129] Claridge.

opportunities for the social realization of productive ends."[130] The cognitive dimension is defined as "shared norms, values, attitudes, and beliefs, predisposes people towards mutually beneficial collective action."[131] The relational dimension is defined as "the characteristics of social relationships between individuals."[132]

In the next section, social capital of the pedagogical models will be compared and discussed based on this perspective. The essential components of each pedagogical model will be assessed for which dimension(s) (structural, relational, and cognitive) of social capital they fall into with the specific projects of each model to back this up to assess the quantity of social capital indicators. The pedagogical models will also be assessed on whether they have a strong tie to their respective dimensions they fall into, or a weak one depending on the quality of the projects.

When it comes to measuring social capital, it is said that "qualitative methods (and potentially mixed methods) tend to create the best results since it allows for the understanding of complex processes and the emergence of a rich picture of the research context."[133] Because of this description of good method to measure social capital given by the Institute of Social Capital, the method used in this paper fits this description and seems like the best measure at the time of writing.

As a reminder, this research was also conducted on the group/organizational level of analysis, otherwise known as the mesoscale.[134] This is because this research was more concerned

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[130] Claridge.
[131] Claridge.
[132] Claridge.
[133] Tristan Claridge, "Can Social Capital Be Measured? Is Any Measurement Valid?," *Institute for Social Capital* (blog), September 30, 2018, https://www.socialcapitalresearch.com/can-social-capital-be-measured/.
[134] Claridge, "How to Measure Social Capital • Institute for Social Capital."

about the impact the pedagogical models have on social capital specifically with the community it involves, and not necessarily how they may impact the entire nation or just an individual.

Qualitative Data Assessment

Both Escuela Nueva Activa and the Intercultural Bilingual Education System models are very community-oriented and thus, will lead to higher social capital for these communities.

For the structural dimension of social capital, there are three elements under this dimension: the network structure (such as size, density, and diversity), civic engagement (such as political participation or volunteerism) and trust (such as general and institutional).[135] Some of Escuela Nueva Activa's essential components fall under the structural dimension of social capital but some have stronger ties than other based on the quality of their projects. The student government has a strong intentional structural dimension to it that particularly drive the civic engagement element of the dimension as it drives up civic and political participation among students, but also volunteerism with students and the community as community projects are made through the student government. The classroom organization seems to have no effect on the structural dimension of Escuela Nueva Activa. The learning guides of ENA rank low on the structural dimension of social capital, but give community members and families some institutional trust as they can see what students are learning when brought back home. The community relations aspect of ENA has a strong structural dimension to it as it expands the network structure of the community, builds institutional, interpersonal, and general thrust from the community to the teachers and the school, as well as builds civic engagement and volunteerism. The teacher training of ENA does contribute to the structural dimension on a low

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[135] Claridge.

level. It does build some institutional trust for the community that teachers are going through training and expands the network structure.

In regards to the intercultural and bilingual education system, some of their elements increase the structural dimension of their model. Interculturality, for example, increases the structural dimension, albeit on a low-level, but it insteases the institutional trust indigenous communities have with the local education system. In regards to bilingualism, this aspect of SEIB greatly increases the structural dimension of as the network structure may expand and diversify as well as opportunities for those who are bilingual. The child development element of SEIB has a low level association with the structural dimension of social capital as it does increase the institutional trust parents and community members have with the institutions, as demonstrated by earlier testimonies in the paper. The community element in SEIB has a high level of the structural dimension in social capital as it expands the network structure, promotes civic engagement by the community, and build general trust in the community through its intentional efforts to weave the community together through the school.

For the relational dimension of social capital, there are two elements under this dimension: social cohesion (including social interaction, neighborhood cohesion, and togetherness) and social networks (this goes into the bonding, bridging, and linking ties discussed earlier in the chapter).[136] Some of Escuela Nueva Activa's essential components fall under the relational dimension of social capital but some have stronger ties than other based on the quality of their projects. The student government has a low level of the relational dimension as it does increase social cohesion as more interactions with and by the community are made by the government, but it seems this is more of an accidental affect secondary to increasing civic

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[136] Claridge.

engagement and structural norms. The classroom organization has a high level of relational dimension, however, as students everyday interactions with the suggestion box, friendship mail, and their peers (as students sit facing eachother instead of the teacher to interact with their peers more) build those social networks and those bonding and bridging ties with the other students which can flow into the community. The learning guides build a strong element to the relational dimension as it promote participation and dialogue between students, their families, and communities, building the social cohesion in the community. The community relations aspect of ENA has a strong relational dimension to it as well the social cohesion and social networks of the community are intentionally being strengthened by teachers either through interpersonal dialogue or through the use of the traveling notebook. The teacher training element of ENA does not contribute to the relational dimension of ENA.

In regards to the intercultural and bilingual education system, some of their elements increase the relational dimension of their model. Interculturality, for example, has a low-level increase with the relational dimension of social capital since it builds social cohesion with the indigenous communities and social interaction, especially during the indigneous holidays such as the Celebrations of the Cuatro Raymi. In regards to bilingualism in the model, there is a low level of relational dimension being affected it helps form bonding relationships over the shared indigenous language in the community, most notably young children with their elders who had grew up with the language intimately and do not want to see it die off. The child development element of SEIB has no effect on the relational dimension of social capital. The community element of SEIB demonstrates a high level of the relationsal dimension in social capital as social networks and social cohesion are promoted through collective work, AKA "mingas," and cultural celebrations bring the community together building the bonds between relationships.

For the cognitive dimension of social capital, there are two elements under this dimension: norms and values (which includes social support, collective goals, and civic norms) and trust (specifically interpersonal trust or the trust of reciprocity, which is about giving back).[137] Some of Escuela Nueva Activa's essential components fall under the cognitive dimension of social capital including but some have stronger ties than others based on the quality of their projects. The student government has a strong intentional cognitive dimension to it that particularly drives the norms and values element of the dimension as it encourages the cultural values of democratic elections, leadership, civic engagement, and moral development. The classroom organization also has strong ties to the cognitive dimension as the classroom libraries, learning corners, and desks facing their peers encourages that cultural value of peer-to-peer learning and taking ownership of the students own education. The self-montioring poster, values box, and commitment box also encourage students to be honest, have integrity, and be a leader. The learning guides bring a strong sense of the cognitive dimension as it reinforces students' cultural context in their learning as well as encourages students to take lead in their education and skip ahead if they would like or revisit old pages if needed. The community relations aspect of ENA has a strong relational dimension to it as it builds the social support and collective goals of the community, thus encouraging a certain set of values, as well as building interpersonal trust, especially between community members and teachers. The teacher training of ENA brings a high level of cognitive dimension to its model as it teaches the teachers before they go into the classroom what cultural values and norms they should be taking into the classroom, such as a student-centered model and the background culture of the students.

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[137] Claridge.

In regards to the intercultural and bilingual education system, some of their elements increase the cognitive dimension of their model. Inculturality, for example, has a high-level relationship with the cognitive dimension of social capital as it intentionally teaches students and encourages their parents and communities to teach them the norms and values of the indigenous culture, both explicitly and implicitly, and spread ancestral knowledge through the school proactively. Bilingualism seems to increase the cognitive dimension of social capital on a highly level as it does help form collective goals of ensuring the indigenous language does not die off and a shared emotional connection with community members who do speak the indigenous language. The child development aspect of SEIB is strong in the cognitive dimension of social capital as it encourages the norm of children doing well in school so that they and their families and their communities have access to more resources and oppurutntiites. The community element of SEIB is also strong when it comes to the cognitive dimension of social capital as the norms and values are shared collectively throughout the school, families, and communities, especially for big celebrations. There is also built interpersonal trust made intentionally with educators and the community.

Findings

Based on this qualitative research, the Intercultrual Bilingual Education model does better on the strucutral dimension of social capital. Escuela Nueva Activa does better on the relational aspect of social capital. And finally, both organzaitons score very high when it comes to the cognitive dimension of social capital. This shows that a great emphasis was placed on the cognitive dimensions of social capital in the creations of these pedagogical models.

Conclusion

In this research paper I compared two case studies of equally innovative and community-oriented pedagogical models on their measure of social capital: Escuela Nueva Activa (ENA) as done by the nonprofit organization, Fundacion Escuela Nueva, and the Intercultural Bilingual Education model as implemented by the government of Cayambe in Ecuador. Their social capital was measured by using primary and secondary resources to collect qualitative data and using the Social Structure perspective in analysizing the data. Findings showed that the SIEB does better on the strucutral dimension of social capital. ENA does better on the relational dimension of social capital. Both models score high on the cognitive dimension of social capital. This shows that a great emphasis was placed on the cognitive dimensions of social capital in the creations of these pedagogical models.

Future Research Recommendations

Before I address the possible future research to be expanded on from this research, I would first like to address some limitations of the study to future researchers can hopefully avoid if they were to conduct this research again.

First, one of the biggest limitations when it came to acquiring primary resources for the intercultural bilingual education system portion was time. If there had been more time, it would have been possible to do more interviews with more experts and authority figures in the Cayambe education system, such as the Mayor of the Cayambe canton, Guillermo Churuchumbi, and the Kayambi Councilor, Ramón Lanchimba. It would also have been possible to carry out a more exhaustive bibliographical review of the theories of the intercultural and bilingual education systems that are now popping up around the world. This would have given the project

more breadth and depth. More Child Development Centers also could have been visited, which would have been useful since different centers have different ways of applying the Kintiku Yachay pedagogical model that falls under SEIB. Relations with the educators of the Municipal School, the workers of the UEPDE, and the parents of these schools would have been more built and, therefore, there would have been more trust built between us to possibly get more answers on the implementations and efficacy of the model.

The limitations of the COVID precautions that were still in place when I had collected my primary resources also resulted in more abnormal circumstances for the observation of the SEIB in Cayambe. Although seeing how they handled such a difficult situation that effects social capital in a variety of ways, it would have been nice to see how the model does in more normal in-person circumstances. Almost all the classroom observations carried out at the Municipal School were done virtually. This also made iit difficult to talk to students to get their ideas and opinions about their education.

Virtual learning also made it more difficult to talk to parents, since if their children were not present at school, chances are the parents were not either. The observations made in the Child Development Centers with children and parents could only be made through home visits, which only occurred in each CDI once on.r twice a week, depending on the number of children each educator had to attend to and the distance in which they lived. This means that I could not see as much how the children interacted with each other in the CDI, how the educators taught them all at the same time, and it made it more difficult for the educators to raise "community beings" as a part of Kintiku Kachay since there was less of a concrete community with children in-person.

Another limitation that may have affected the research was that I could not attain as many primary resources and observations of classrooms for the Escuela Nueva Activa pedagogical

model. Because of COVID-19, Fundacion Escuela Nueva was still working virtually and holding classrooms through their virtual campus during the summer of 2022 when I was interning for their Research and Evaluation team. This made it difficult to record observations and get more informal and formal interviews from parents and community members being impacted by the model and the effects it may have had on social capital.

One other limitation of the research is that widespread surveys could not have been distributed to educators, families, students, and community members using these models at the time of research. If this was able to be done, this would have given a more accurate dataset that could have also been turned into concrete quantitative data for the research. Respondents could have rated their level of agreement with well-researched based statements related to the dimensions of social capital, providing quantitative data to analyze instead of being limited to qualitative data brought up by direct observation, interviews, and secondary sources.

On recommendations for expanding this research, one way is by looking at the macro and micro scale of research for each pedagogical model. For this research thesis, only meso-level could be done at the time to look at the community level. It would still be worthwhile to thoroughly conduct questionnaire surveys for greater accuracy and specificity of how certain community members feel pertaining to their social capital being affected by their local school's education model on the micro-level. This would help know how individual groups or even people feel about the model, such as students or educators involved in the practice of the pedagogical model. The collective of this individual data could also be used to better understand the meso and macro levels pertaining to social capital. It would also give quantitive data that could be a great addition to this thesis.

Conducting this research on a macro level could also prove fruitful, especially if these pedagogical models were to expand to an entire country. Even if these models were potentially changed to be expanded to another country, the hypothetical research on its social impact would be a great finding not just for countries currently using it, but also for countries still using traditional pedagogy, like the United States, which could potentially learn from the countries suing the more innovative and community-oriented approaches. This could also provide more concrete quantitive data such as nation-level census data, civic engagement survey, or a values questionnaire given to a representative set of the population.

To continue this research, the long-term effects of Intercultural and Bilingual Education and Escuala Nueva Activa in these institutions must be examined. How do these models affect the students, families, and communities that are linked to the institutions providing them in the long term? Are there more "mingas" and community organizations created in the community as a result of higher social capital? How do these institutions change the way people think about their relationships with themselves, with their families, with communities, and with the land? What kind of jobs and contributions to society have SEIB and ENA students made after attending these institutions with these models of education? How much of what students learn in at these educational institutions are transferred to their homes and communities? All of these questions should be taken as the effectiveness of SEIB and ENA with the use of quantitative data in its long-term goals of SEIB and ENA implementation as it would be extremely helpful both in improving and expanding SEIB and ENA to other schools and even countries.

Overall, It would interesting to see how countries that typically offer a more frontal pedagogical model may transition to a community-oriented one that would positively impact both students and their communities' social capital potential. For those who may be looking to

better the education of the leaders of our future, or for those who are trying to develop the communities of our present, providing community-oriented schools and education is a worthwhile solution to look at. As Robert D. Putnam noted, "Communities did not become civic simply because they were rich. The historical record strongly suggests precisely the opposite: They have become rich because they were civic. The social capital embodied in norms and networks of civic engagement seems to be a precondition for economic development, as well as for effective government."[138]

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[138] Robert D. Putnam, "The Prosperous Community: Social Capital and Public Life - The American Prospect."

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