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Catholic School Teachers' Attitudinal Beliefs About Linguistic Diversity

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University of San Francisco

Catholic School Teachers' Attitudinal Beliefs About Linguistic Diversity

A Thesis Presented to
The Faculty of the School of Education
International and Multicultural Education Department

In Partial Fulfillment
Of the Requirements for the Degree
Master of Arts in Teaching English as a Second Language

By
Katie Trautman
December 2018

Catholic School Teachers' Attitudinal Beliefs About Linguistic Diversity

In Partial Fulfillment of the Requirements for the Degree

MASTERS OF ARTS

in

TEACHING ENGLISH AS A SECOND LANGUAGE

by

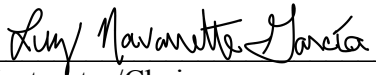
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December 2018

UNIVERSITY OF SAN FRANCISCO

Under the guidance and approval of the committee and approval by all the members, this thesis has been accepted in partial fulfillment of the requirements for the degree.

Approved:



Instructor/Chairperson

December 11, 2012

Date

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ABSTRACT

As the population of young Catholics becomes increasingly culturally and linguistically diverse (CLD), Catholic schools must work to become more responsive to the needs of CLD students in order to uphold the tenets of Catholic social teaching and to sustain enrollment in Catholic schools. Catholic school teachers need to become more prepared to serve students from various linguistic backgrounds. As a component of this preparation, teachers must demonstrate positive beliefs toward linguistic diversity and students' backgrounds as teachers' attitudes toward students greatly impacts students' learning and identity development. Using Catholic social teaching as a lens, this study investigated Catholic school teachers' attitudinal beliefs about linguistic diversity. Data for this study was collected from PK-12 Catholic school teachers across the United States using a 29 item survey. Findings suggest that demonstrating care for all students is highly valued by Catholic school teachers. Although teachers' attitudes indicated a lack of understanding of second language acquisition research and policies surrounding language, teachers showed a desire to improve their knowledge and practice relating to CLD students. Finally, findings suggest that there is a dichotomy between general and specific implementation of inclusion practices, limiting teachers' actual application of Catholic social teaching in their work.

CHAPTER I INTRODUCTION

Statement of the Problem

Currently about 1 out of every ten students in U.S. schools is classified as an English Language Learner (ELL) (McHugh & Batalova, 2010). This group of approximately five million students increased by over 53% between 1998 and 2008, while total student enrollment increased by only 8.5% in the same time period (McHugh & Batalova, 2010). As ELL populations grow, public and private schools continue to struggle to equitably educate culturally and linguistically diverse (CLD) students using research-based approaches (García, Kleifgen, & Falchi, 2008; Scanlan, Kim, Burns, & Vuilleumier, 2016).

Historically, Catholic churches and schools provided CLD students with an alternative to public schools that was focused on culturally relevant pedagogy, and supported students' bilingualism (Bryk, Lee, & Holland, 1993; Greene & O'Keefe, 2001; Hunt, 2005; Scanlan, 2013; Setari & Setari, 2016). Motivated by their silenced voices in public education, European immigrant families and church leaders created Catholic school communities that met their unique needs (Greene & O'Keefe, 2001). Following the enrollment peak in 1965 with over five million students, however (Ospino & Weitzel-O'Neill, 2016a), Catholic schools have given very limited attention to new immigrant populations, instead focusing on predominantly white communities (Lawrence, 2000), in what Greene and O'Keefe (2001) refer to as a struggle to shift from a Church that was ethnically diverse to one that is racially diverse.

Recently, faced with plummeting enrollments and a call from the National Catholic Conference of Bishops to continue the tradition of serving immigrant communities (Greene & O'Keefe, 2001), a renewed emphasis has been placed on enrolling and educating CLD students in Catholic schools, evident through the development of programs like the University of Notre

Dame's Catholic School Advantage Campaign and Boston College's Roche Center for Catholic Education's Two-Way Immersion Network for Catholic Schools (Ospino & Weitzel-O'Neill, 2016a). As total enrollment dropped from 2.6 million to 1.9 million students between 2000 and 2015, CLD students, specifically Latino students, have become the focus of current enrollment initiatives, as 60% of Catholics in the U.S. under the age of 18 are Latino (Ospino & Weitzel-O'Neill, 2016a), yet only 17% of students in Catholic schools are Latino (McDonald & Schultz, 2018). Furthermore, through increasing enrollment of CLD students, Catholic schools can work to fulfill Catholic social teaching (CST), which compels Catholics to serve marginalized and vulnerable communities; studies demonstrate that attending a Catholic school increases CLD students' graduation rates and academic achievement (Louie & Holdaway, 2009; Parrott, 2011; Scanlan, 2013).

Although much research has focused on increasing inclusion of only Latino students in Catholic schools (Alliance for Catholic Education, 2009; Corpora & Fraga, 2016; Darder, 2016; Ospino & Weitzel-O'Neill, 2016a; Scanlan, 2013; Scanlan & Palmer, 2009), this study focuses on CLD students in general because research demonstrates that by focusing new efforts on only a specific group of traditionally marginalized students, such as Latinos, a false sense of inclusion and diversity is created (Scanlan & Palmer, 2009). Furthermore, issues that deter Latinos from enrolling in Catholic schools, such as a lack of culturally and linguistically responsive service delivery plans, also affect the inclusion of other groups of CLD students and families (Scanlan et al., 2016). Due to a lack of consistent classification and reporting regarding ELLs in Catholic schools, the technical term "English Language Learner" would also be an inappropriate choice (Scanlan & Zehrbach, 2010; Vera et al., 2017). The use of this broader term, "CLD", also allows

for more inclusivity as it is important to continue to support bilingual and multilingual students' linguistic development after they test out of ELL classification (García et al., 2008).

Despite the push from many leaders in Catholic education to increase CLD enrollment, specifically Latino enrollment, research into the preparedness of these schools to serve CLD students once they are enrolled is limited due to a lack of required reporting and data collection (Scanlan et al., 2016; Scanlan & Zehrbach, 2010; Vera et al., 2017). In order to examine readiness, it is necessary to understand what is needed to create an equitable and effective education program for students who are culturally and linguistically diverse (CLD). Collier (1995) emphasized four components that are essential for serving CLD students and are especially important for the creation of a language acquisition model that is additive, i.e., one in which the acquisition of an additional language is “added” and does not replace the language or culture of the first. These components are supportive sociocultural environment, development of the students' first language, academic development, and cognitive development (Collier & National Clearinghouse for Bilingual Education, 1995). In order to lower students' affective filters to facilitate language and academic learning, students must feel safe, welcomed, and included. Creating this sociocultural supportive environment requires teachers to be inclusive of all students, knowledgeable about best practices for CLD students, and believe all students have the right to a quality education (Collier & National Clearinghouse for Bilingual Education, 1995). Gandara and Maxwell-Jolly underscore the importance of the teacher, stating that a well-qualified teacher is “the primary key to successfully educating any student, particularly those who are especially vulnerable such as English learners” (2006, p. 100).

Although there is limited research specifically regarding cultural competency and language development training of Catholic school teachers (Ospino & Weitzel-O'Neill, 2016a),

research does demonstrate that Catholic school teachers trail public school teachers in credentials and professional development (Schaub, 2000). This is particularly concerning, considering studies demonstrate that many public school teachers do not have the necessary background and education on second language acquisition or cultural awareness necessary to effectively teach CLD students (Clair, 1995; Greenfield, 2016; Karabenick & Noda, 2004; Walker, Shafer, & Iiams, 2004). When mainstream public school teachers lack these foundational understandings, studies have found they tend to hold neutral to negative attitudes toward the inclusion of CLD students and are more likely to hold subtractive assimilationist language ideologies (Flores & Smith, 2009; Razfar & Rumenapp, 2012; Vázquez-Montilla, Just, & Triscari, 2014; Walker et al., 2004). These findings are especially alarming considering teachers' attitudes about linguistic diversity and inclusion impact their teaching practices, student engagement, and beliefs about students' abilities, which, in turn, can either increase or decrease students' motivation, academic achievement, and self-efficacy (Cummins, 2000b, 2000a; Díaz-Rico, 2000; Valdés, 2001).

There are many aspects that could be examined in order to evaluate Catholic schools' preparedness to equitably serve CLD students. However, due to the great importance of the teacher's conscious and subconscious ideologies on student outcomes, this study focuses specifically on teacher attitudes.

Background and Need for the Study

Historically, the Catholic Church has worked to meet educational needs of its members. It responded to the exclusion and discrimination of Catholics in public schools in the mid-1800s by opening spiritually, culturally, and linguistically responsive Catholic schools (Corpora & Fraga, 2016; Darder, 2016). Darder (2016) stresses that this action must be taken again in response to the exclusion of Latinos from quality education, by revamping schools and returning

to the mission of Catholic education: “working *with* communities in ways that support a shared vision and humanizing purpose for education” (p. 45). The landscape of Catholic education has changed drastically, however; Catholic schools have become increasingly selective, moving away from the mission of inclusion (Scanlan, 2013), and have failed to enroll and educate diverse learners. Drawing on CST, Scanlan (2013) reminds educators that faith calls Catholic schools to serve those who are oppressed by societal systems and whose voices are silenced by the dominant ideology.

Organizations such as Notre Dame’s Catholic School Advantage Program are seeking ways to support and educate school leaders on increasing Latino enrollment through improving access to Catholic education. By providing cultural competency training for pastors and administrators, creating community engagement committees, developing mutual respect through relationship building, and addressing the barrier of tuition, Catholic schools participating in this program increased their enrollment of Latinos by 8% in the past four years (Corpora & Fraga, 2016). Corpora and Fraga (2016) briefly highlighted the successes of numerous schools across the country that have worked to embrace the Latino community and noted improvements in cross-cultural inclusion, networking, and development of Hispanic ministries within parishes. Absent from their analysis, however, were insights about how programs sought to focus on the academic, linguistic, and cultural needs specific to this population.

Drawing on commentary of principals in the report “Catholic Schools Serving Hispanic Families: Insights from the 2014 National Survey,” perhaps this information was not discussed because many Catholic schools do not provide any responsive support for linguistically diverse students. One principal interviewed by Ospino and Weitzel-O’Neill (2016a) bluntly stated that students must be proficient in English for enrollment because the school could not offer any type

of language support. Similarly, only 21% of Catholic schools reported having signs within the school in both English and Spanish (Ospino & Weitzel-O'Neill, 2016b), which, possibly unconsciously, creates a culture that assumes all parents and guardians are also English speakers and denies linguistically diverse families access to participate fully in the school.

Despite these exclusionary actions, only 26% of Catholic school leaders have implemented professional development for teachers that focuses on second language acquisition (Ospino & Weitzel-O'Neill, 2016b). In addition, the current programs being used to support CLD students rely primarily on out of the classroom support, such as remediation, tutoring, pull-out, and before/after school lessons (Ospino & Weitzel-O'Neill, 2016b), further isolating CLD students from their native English speaking peers. This reinforces Ospino and Weitzel-O'Neill's (2016b) conviction that current education in Catholic schools "relies much on separation and the assumption that a second language is a deficit and these families will find elsewhere what they need to succeed in the school environment" (p. 66). Considering the rising dropout rates and low standardized achievement scores of Latinos in public education, the needed education might not be found elsewhere. Drawing on the rise of Catholic schools in the mid-1800s as a response to discrimination, Darder (2016) challenges that "the Church must take a proactive leadership role in creating the conditions, by which Latino communities can reflect and act upon the importance of education" (p. 45). To create this necessary shift and educate the future of the Church, Catholic schools must be prepared to educate all students. This does not mean that Catholic school leaders need to build a system from scratch or attempt to use trial and error; drawing on research from public schools will allow Catholic schools to move away from a silo mentality and avoid repeating problems encountered by others. This includes the critical foundational work of reflecting on individual and societal ideologies and attitudes toward language and diversity.

A growing, but still limited, amount of research has been conducted within public K-12 schools on language attitudes of teachers; however, there is a scarcity of research on linguistic ideologies of Catholic school teachers. The majority of studies have focused on single districts and schools (Clair, 1995; Flores & Smith, 2009; Greenfield, 2013, 2016; Karabenick & Noda, 2004; Razfar, 2012; Razfar & Rumenapp, 2012) or single states (García-Nevarez, Stafford, & Arias, 2005; Greenfield, 2013; Lee & Oxelson, 2006; Reeves, 2006; Vázquez-Montilla et al., 2014; Youngs & Youngs, 2001), with only one found with the specific purpose of comparing attitudes between different states (Byrnes, Kiger, & Lee Manning, 1997). These studies can help to inform and partially predict attitudes of teachers in Catholic schools. However, because private schools are not required to follow language program mandates that were found to affect teacher ideologies (Byrnes et al., 1997; García-Nevarez et al., 2005; Razfar & Rumenapp, 2012) and teachers may not have teaching credentials or diversity specific coursework that impact depth of understanding of CLD students (Greenfield, 2013, 2016), there are key differences limiting the extent of generalizability. As a result, it is essential to examine the language attitudes and dominant ideologies of Catholic school teachers in order to better understand schools' preparedness for CLD student inclusion and to serve all learners effectively and responsively.

Purpose of the Study

The purpose of this study is to examine the current state of the language attitudes and ideologies of teachers in Catholic schools, which reflects the extent to which Catholic schools are prepared to responsibly and justly provide equitable services for CLD students. This study draws attention to the readiness and cultural competency of the teacher, an essential piece of the

foundational work necessary to creating Catholic schools that are prepared to fully include CLD students and families as schools work to increase the enrollment of CLD students.

Research Questions

The study is guided by the following questions:

1. What are Catholic school teachers' attitudinal beliefs toward CLD students?
2. What are Catholic school teachers' attitudinal beliefs toward language diversity?
3. Is there a correlation between CST beliefs and Catholic school teachers' attitudinal beliefs toward language diversity and CLD students?

Theoretical Framework

This study employs the lens of CST as a foundation for the inclusion and equitable education of CLD students. Three of the tenets – human dignity, common good, and preferential option for the marginalized – are highlighted in this analysis of Catholic schooling (United States Conference of Catholic Bishops, 2005b). The first, human dignity, states the belief that all people are sacred and worthy of care as every individual is made in the image of God (United States Conference of Catholic Bishops, 2005b). Second, the understanding of working for the common good calls people to protect each other through community and solidarity by recognizing the structures that have been built within societies to serve some groups over others and taking action to contribute to the respect of everyone (United States Conference of Catholic Bishops, 2005b). Finally, a preferential option for the marginalized calls people to work for and with those who are left powerless by the systems in society, reflecting their dignity (United States Conference of Catholic Bishops, 2005b).

With CST serving as the impetus for this work, language attitudes and ideologies are studied to guide the creation of more inclusive and equitable education for the more vulnerable

and marginalized, reflecting the dignity of all people. CST calls Catholic educators to reflect on the systems put in place and realize whom they are excluding, on the nation system level, the individual school level, and within each classroom. Darder (2016) employed CST to rethink Catholic schooling, and stated that it is the “ideal place from which to tackle more substantive ethical and practical concerns with respect to the education of Latino students” (p. 48).

Furthermore, Catholic schools are called by the U.S. Conference of Catholic Bishops (2005a) to address the needs of all members of society, both those traditionally served by Catholic schools and the marginalized who are left without quality education by creating “a sense of welcome, dignity, community, and connection with their spiritual roots” (p. 4).

It is also essential to consider hegemony and common sense in order to understand how language ideologies are shaped and maintained. Hegemony refers to the domination of one group over another through social institutions and norms. The legitimacy of this dominance is passed on through the use of common sense. “Common sense, according to Gramsci, connotes the unquestioned beliefs and assumptions held generally by members of society,” creating a normalized status quo (Gross, 2011, p. 60). Schools maintain the status quo by heightening English as the language of power and suppressing other languages through practices like holding the acquisition of English as the main goal for CLD students, favoring certain literacy practices in the classroom, and banning the use of students’ native languages (Razfar & Rumenapp, 2011).

In this analysis of language ideologies, beliefs and societal norms that are held as common sense must be uncovered as these are generally unconscious beliefs. In order to change the status quo, which places power only in English, schools must understand how their practices reinforce subtractive assimilationist ideologies. Within Catholic schools, the traditional exclusion of students who are not proficient in English and the lack of research-based language

education allow the dominant group to maintain power while continuing to restrict the power and access of marginalized people. Drawing on CST, faith calls Catholic educators to reflect and become aware of the status quo, to question the exclusion of certain groups of students, and to rethink how Catholic schools can respect the dignity of all people by working with the marginalized in our society.

Methodology

Research Design

This quantitative study attempted to capture a broad understanding of language attitudes in Catholic schools across the United States. Through the use of a survey, the researcher worked to provide insight into Catholic school teachers' attitudinal beliefs toward CLD students and toward language diversity as well as the effects of working within a Catholic framework on these attitudes. The use of an electronically distributed survey allowed for the use of a greater number of participants to provide a more inclusive look at the climate of language attitudes among Catholic school teachers across the nation.

Sample

The survey used a nonprobability convenient sample. The survey was created using an online format and was distributed digitally to K-12 Catholic school teachers using social media and professional networks. Due to this method, the study is not generalizable; however, it provides insight into an under-researched topic. The sample was collected nationwide as educational trends, teacher preparation programs, and student populations differ greatly across the United States. There were no expected risks for the participants in the study, and personal identifiers were not collected. The researcher received an approval from IRB to use human participants. Participants were provided with a consent form on the first page of the survey, were

allowed to choose “prefer not to respond” to all questions, and ended the survey with an option to withdraw from the survey.

Data

The survey utilized a modified version of the Language Attitudinal Scale (LATS) developed by Byrnes and Kiger (1994) and the LATS-R developed by Flores and Smith (2009). Flores and Smith (2009) modified the LATS to include education of ELLs in mainstream classrooms and demonstrated their survey has strong significant alpha reliability, face validity, and content validity, resulting in 17 total questions. The researcher obtained written permission from Smith to use the survey. The questions asked participants to respond using Likert scale items regarding four factors: (1) rights and privileges, (2) aesthetic caring, (3) exclusion/assimilation, and (4) responsibility/culpability. The modification to LATS-R reflected the Catholic school setting through the addition of questions regarding language attitudes through the lens of CST. These two questions addressed the application of three tenets of CST – human dignity, common good, and preferential option for the marginalized – to Catholic school practices. Questions about the participants’ background and demographics included ethnicity, bilingual proficiency, geographical region, years of experience, highest level of education, diversity preparation in college, ELL training, grade currently taught, and current student diversity.

Limitations of the Study

One of the main ways this study was limited was the extent to which the researcher can measure or determine language attitudes. Because attitudes and ideologies are generally unconscious and individuals are not aware of common sense beliefs that they may hold, it is difficult to uncover. Similarly, although the use of a survey allowed for collection of data from a

wider range of participants, it also limited the study because, as previous researchers have noted, participants generally know what is and isn't socially acceptable to claim, i.e., people will not generally state they are racist or biased against another group (Walker et al., 2004).

Furthermore, because the study was voluntary, the participants demonstrated a self-selection process; therefore, those who chose to participate were most likely more open to the idea of inclusion in schools. Because this study focused on Catholic school educators, the scope was limited to a specific subset of teachers, restricting the generalizability of the results.

Significance of the Study

This study will add to the emerging research on inclusion and effective education of CLD students in Catholic schools, at a time when Catholic schools are struggling to enroll CLD students and provide culturally and linguistically responsive education. This study aims to heighten awareness of the exclusionary practices and ideologies in Catholic schools and to include teachers across the country in this dialogue through their participation in the study. In addition, the study will help to shed light on the foundation necessary to create a truly inclusive school environment. While the study focuses on the private sector, it will add to the limited number of studies on teachers' language attitudes across state boundaries in the public sector.

Definition of Terms

The following words and acronyms will be used throughout the study:

Additive bilingualism – form of bilingualism in which the second language and culture do not reduce or replace the first, but instead proficiency is developed in both, accompanied by positive attitudes toward the first language and culture (Scanlan, 2013)

Assimilation – the belief that a person and/or group should give up their cultural and linguistic identity and adopt the dominant culture and language (Baker, 2001)

Catholic school teacher – a teacher working at a Catholic school; within this study, this person may or may not be a practicing Catholic

Culturally and linguistically diverse student (CLD student) – a student from a linguistically and culturally diverse family – this student may or may not be proficient in English; this study utilizes this term because ELL implies a deficit perspective of students, placing more emphasis on English than their native language, as well as signifying that students were placed in this classification due to testing (which most Catholic schools do not use); although “emergent bilingual” is a more progressive, strength based term, the schools addressed in this study are not effectively fostering bilingualism and should not be falsely credited as such (García et al., 2008; Scanlan et al., 2016)

Subtractive bilingualism – form of bilingualism in which the second language and culture replace the first, accompanied by negative attitudes toward the first language and culture (Baker, 2001)

CHAPTER II REVIEW OF LITERATURE

Introduction

This review of literature will explore several themes surrounding the study of Catholic school teachers' attitudinal beliefs toward linguistic diversity. First, an introduction to the context of language attitude research will describe the spectrum of attitudes and their implications on practice. This section will also discuss a variety of methodologies used to measure language attitudes, findings of language attitude studies in the United States, and factors in teachers' lives that have been found to be predictors of linguistic diversity beliefs. The next section will provide an overview of Catholic school enrollment to provide a historical perspective of ways the Church has served its members since its beginning in the United States. The final section will explore the relationship between CLD students and Catholic schools. Within this section, literature regarding historical inclusion of CLD students, barriers to enrollment, systemic issues limiting equitable service, current initiatives to increase enrollment, and Catholic school teacher workforce trends will be discussed.

Prevalent Language Attitudes in K-12 Schools

Researchers have used various approaches to examine the beliefs and attitudes of teachers throughout the United States, examining concepts from perceptions of students to inclusion of students to views of linguistic diversity, with the aim of understanding teachers' conscious and unconscious beliefs about the value of language diversity and the extent to which schools should be involved in the promotion or suppression of bilingualism. Although this study specifically focuses on culturally and linguistically diverse (CLD) students in Catholic schools, however due to the lack of research in this area, literature reviewed includes studies of K-12 teachers in U.S. schools, regardless of school type. Studies of pre-service teachers were excluded because

teaching experiences have not yet shaped their attitudes and results could not be corroborated with their teaching practices. Garcia-Nevarez et al. (2005) examined bilingual, English as a Second Language (ESL), and mainstream teachers beliefs about native languages use within the school context and the extent to which schools should support bilingual development. Multiple studies have examined how classroom teachers' beliefs are reflected in their approach to inclusion or exclusion of native languages within school, both in instructional and social contexts (Greenfield, 2013; Razfar & Rumenapp, 2012; Reeves, 2006). In traditionally linguistically diverse communities in which mainstream classroom teachers already had had experience working with ELLs, research has focused on attitudes toward the students themselves (Byrnes et al., 1997; Walker et al., 2004) and perceptions of their abilities to be successful in the classroom (Greenfield, 2013, 2016). In areas that have experienced recent influxes of linguistically diverse students, researchers have sought to assess teachers' interest in including ELLs in their classrooms as well as their openness to teaching these students (Karabenick & Noda, 2004; Reeves, 2006; Youngs & Youngs, 2001).

In current literature, the language ideologies and attitudes of teachers are generally categorized as "positive" and "negative." However, the definitions of these terms have varied. Positive attitudes toward language diversity have been defined as those that align with the ideals behind additive forms of bilingualism, fostering the development and maintenance of both languages and cultures (Razfar, 2012). Within the context of mainstream classrooms, Greenfield (2016) defined this as the extent to which a person implicitly and explicitly supports linguistic diversity and multiculturalism. Conversely, negative language attitudes parallel with subtractive assimilationist ideology, mirroring the mainstream "linguistically and culturally restrictive climate" (Razfar & Rumenapp, 2011, p. 351). Teachers who held negative language

beliefs sought – consciously or unconsciously – to reinforce English as the language of power and strip students of their native language and culture (Razfar, 2012).

Often, these beliefs and attitudes are based on community and national contexts (Walker et al., 2004) that currently lean toward a more negative stance on the inclusion of languages other than English (García-Nevarez et al., 2005). Walker et al. (2004) explains that schools replicate dominant norms and ideologies, and that while teachers' attitudes may come from these societal views, they may actually be the driving force behind the community's views. Garcia-Nevarez et al. (2005) cautions that “these [neutral to negative] attitudes are especially damaging when they are held by teachers” (p. 311) because their work influences students' identity creation and self beliefs. However, because ideologies are inextricably connected to complex and fluid social and political contexts, individuals are not always conscious of their own attitudes and beliefs. Often teachers are expected to describe their philosophies of teaching during teacher education programs, but they have not been equipped with theoretical understandings nor time or experiences to allow them to fully articulate conclusions about their views (Razfar, 2012). This lack of informed critical reflection is continued throughout their teaching careers (Clair, 1995).

Methodologies to Measure Language Attitudes

Understanding this limitation, Razfar (2012) utilized narrative analysis to expose two teachers' language ideologies through classroom observations, experiential descriptions, and interviews. The results of his study demonstrate the need for “ideological clarity,” the continuous process to understand one's own beliefs, attitudes, and assumptions as well as how this ideology aligns with the dominant norms (Razfar, 2012). Other researchers sought to navigate the complexity of uncovering people's unarticulated beliefs through the use of discourse analysis (Razfar & Rumenapp, 2012), interviews (Greenfield, 2016; Lee & Oxelson, 2006;

Walker et al., 2004), case studies (Clair, 1995), and case study dilemma protocol (Greenfield, 2013). The most common method utilized, however, is surveys, which incorporate a greater sample size. The Language Attitudes of Teachers Scale (LATS), developed by Byrnes et al. (1994), was used exactly or in a modified version by five of the studies reviewed (Byrnes et al., 1997; Flores & Smith, 2009; Greenfield, 2016; Vázquez-Montilla et al., 2014; Youngs & Youngs, 2001).

Although surveys of large groups of educators (Karabenick and Noda's study [2004] was the largest with 729 teachers) allow for a broad understanding of general trends, they can fall short in explaining the complexities of attitudes. The complete picture can be skewed because people are aware that their responses should sound inclusive, especially as teachers (Walker et al., 2004). Being open about one's exclusionary or elitist views "smacks of racism and prejudice... [however] it is far safer to complain about ELLs in terms of academic preparation and performance, and the added challenges they add" (Walker et al., 2004, pp. 140–141). These cautionary words provide a frame of reference to use for understanding validity and generalizability of results.

Despite the difficulty in defining and identifying positive and negative attitudes, multiple surveys utilized a Likert scale to examine ideologies. Statements included beliefs regarding the following: mandatory teacher training about ELLs; teacher responsibility for teaching ELLs; the extent to which curriculum and instruction should be altered for ELLs; classroom practices; the amount of extra "burden" on teachers due to ELLs; amount of funding for ELL programming; the value of bilingualism for all students; English Only regulations on local and national levels; perceived attitudes and work ethics of ELLs; the balance between English acquisition and content subjects; the impact of ELLs on other students in the classroom; the use of native

languages within schools; and parent involvement and abilities (Byrnes et al., 1997; Flores & Smith, 2009; García-Nevarez et al., 2005; Greenfield, 2016; Karabenick & Noda, 2004; Reeves, 2006; Vázquez-Montilla et al., 2014; Youngs & Youngs, 2001).

Findings of Language Attitudes

While examining the attitudes uncovered and correlating factors, it is important to note the wide variation in researchers' definitions and acceptance of attitudes that fit into positive or negative categories. For example, Greenfield (2013) identified a teacher who used the phrase "language barrier" in reference to communicating with a newcomer family as having a negative perception as this phrase signified to Greenfield that the teacher did not value the family's home language. Similarly, Walker et al. (2004), prefaced their overwhelmingly negative results stating, "We believe that there is no acceptable amount of negativity in teacher attitudes toward ELLs" (p. 139). On the other end of the spectrum, Youngs and Youngs' (2001) study in North Dakota defined teachers' attitudes using two five point response survey questions asking teachers to rate their level of emotion about having ELLs in their classrooms. The simplicity of these questions might reflect that the average greatest number of ELLs a teacher had during one year was only 2.3 students (Youngs & Youngs, 2001); however, additional questions could improve their ability to investigate the complexities of what it means to be inclusive and to better ensure the truthfulness in responses. The need for a deeper analysis is evident when comparing their study to others in equally rural or Midwestern states in which the schools historically have had small populations of ELLs (Karabenick & Noda, 2004; Reeves, 2006; Walker et al., 2004). Within the other studies that looked at teachers in Michigan, North Dakota, and Nebraska, the researchers found stated beliefs about inclusion to be neutral to slightly positive; however when asked questions about additive and subtractive ideologies, the majority of

teachers aligned with subtractive assimilation (Karabenick & Noda, 2004; Reeves, 2006; Walker et al., 2004).

Byrnes et al.'s (1997) study of teachers in Utah, Virginia, and Arizona was the only one that compared politically and geographically diverse locations, allowing for a consistency of definitions utilized. They discovered that teachers in states with mandated language programs and inclusion (Arizona) were more likely to have positive attitudes (Byrnes et al., 1997). Reiterating this finding, Garcia-Nevarez et al. (2005) studied Arizona teachers' attitudes, five years after the passage of Proposition 203 (English for the Children) and found that ESL and mainstream teachers focused on a goal of English acquisition and were neutrally to strongly opposed to the use of native languages in the classroom. Although these studies were not connected, nor were the teachers involved the same, the changes suggest that teachers may alter their beliefs based on the political and social climate of their state.

This consciousness of social acceptability is also found within the misalignment between verbalized statements about ELLs and implicit beliefs uncovered through questions about teaching practices. Flores and Smith (2009) cautioned that despite the majority of teachers in their south Texas study reporting neutral orientations toward linguistic diversity, these findings might be skewed because teachers are aware that it is unacceptable to claim anti-inclusionary beliefs. In southwest Florida, Vazquez-Montilla et al. (2014) found that despite the majority affirming that language diversity should be supported in society, within their schools they aligned very closely with subtractive assimilation ideologies. Eighty-eight percent of mainstream teachers believed that ELLs were unmotivated and negatively impacted the learning of other students (Vázquez-Montilla et al., 2014). An overwhelming majority of teachers believed that they should not be responsible for teaching ELLs and should not be required to

change their teaching for ELLs (Vázquez-Montilla et al., 2014). Reeves (2006) surveyed mainstream teachers in Nebraska districts with small populations of ELLs and found that while the majority of teachers were welcoming to the idea of ELL inclusion and thought these students would be a positive addition to the schools, 40% of teachers considered ELLs to be a hindrance to other students and 70% stated they did not have enough time to help ELLs. In their study of a school district in Michigan with a recent influx of immigrant and refugee students, Karabenick and Noda (2004) reported that although mainstream teachers were open to working with ELLs, they lacked understanding of second language acquisition evidenced by the majority of teachers supporting submersion in English and believing that the use of the students' native language at home would hurt their English acquisition. Furthermore, despite the majority of teachers believing that diversity would help their communities, they believed that parents of ELLs were less likely to be involved and supportive of education (Karabenick & Noda, 2004). In their survey of teachers across North Dakota, Walker et al. (2004) found the majority of teachers believed that diversity was needed and that they would welcome ELLs; however when asked about inclusion into their own classrooms, teachers were brazenly negative. The researchers reported that the majority of teachers believed in assimilationist ideology and almost three-fourths of teachers did not want ELLs in their classrooms nor did they think their teaching should have to change to meet the needs of ELLs (Walker et al., 2004).

Predictors of Language Attitudes

Although the previous studies looked predominantly at mainstream teachers, a few studies shed light on language ideologies held by teachers who have had courses in bilingual education and ESL. In their study of teachers in California, Lee and Oxelson (2006) found that teachers who were BCLAD (Bilingual, Cross-cultural, Language, and Academic Development)

or ESL certified were more additive in their ideologies and supported heritage language and culture maintenance in schools. The majority of teachers without these certifications also stated that heritage language maintenance was important; however they did not know whose job this was and believed schools' focus was English development (Lee & Oxelson, 2006). Similarly Garcia-Nevarez et al.'s (2005) survey of Arizona teachers found bilingual teachers recognized the importance of additive practices to both support knowledge transfer within content areas and as a means to foster positive self-esteem by affirming students' identities. ESL and mainstream teachers were neutral to strongly opposed to the use of native languages in their classrooms; however they believed that bilingual education could be beneficial to ELLs who arrived after third grade (García-Nevarez et al., 2005).

In Lee and Oxelson's (2006) study, the only significant difference discovered between teachers who held additive versus subtractive ideologies was the type of teacher preparation; however, the researchers caution that the program preparation might not be the actual factor as teachers had prior motivation to pursue these fields. Perhaps this interest in language acquisition could be linked to one's own journey in acquiring a language. Garcia-Nevarez et al. (2005) reported that teachers who had been ELLs themselves were also more likely to understand the negative impacts of English only ideology on students' self-esteem and used this as a reason for promoting the use of native languages. Flores and Smith's (2009) finding echoed this finding that ethnicity alone did not cause a significant difference among attitudes; however, teachers who were Hispanic *and* bilingual were found to have more additive beliefs, as were any teachers who were proficient in a language other than English.

Furthermore, multicultural experiences, such as living outside of the United States and interactions with people from different cultures, were connected to more positive attitudes

toward ELLs (Youngs & Youngs, 2001) as were experiences working with ELLs previously (Byrnes et al., 1997). Foreign language, language education, inclusion education and multicultural education courses were also linked to teachers who were positive about inclusion of ELLs (Youngs & Youngs, 2001), used responsive practices (Greenfield, 2016), and held additive views (Byrnes et al., 1997). Graduate degrees in various fields of education were also found to predict positive attitudes (Byrnes et al., 1997). Flores and Smith (2009) additionally found that teachers who had diversity preparation, defined as courses that fostered critical analysis and dialogue about diversity, were the most positive in their views, while older teachers, perhaps because diversity was not a focus area during their teacher education courses, held more negative views (Flores & Smith, 2009). Teacher age and length of experiences were also found to predict increasingly negative views in Karabenick and Noda's study (2004).

As outlined, the majority of teachers hold neutral to negative language attitudes, but perhaps equally as distressing is noted lack of desire to improve their craft. In her case studies of three mainstream teachers, Clair (1995) found that despite the fact that teachers thought they were encouraging bilingualism they were actually practicing subtractive beliefs because they did not understand second language acquisition. Clair (1995) argued that teachers fail to attempt to understand the complex concepts within education and instead look for quick fixes to solve their immediate concerns, disregarding what these actions might demonstrate to their students. Reiterating the need for knowledge about second language acquisition, 71% of teachers surveyed by Reeves (2006) believed that ELLs should be able to acquire English within two years.

Among teachers in Nebraska, Reeves (2006) also found that the majority of teachers knew they did not have enough or any training on effective teaching practices for ELLs, but

almost half of teachers stated they would not want this training if offered. The majority of teachers reported to Walker et al. (2004) that although they had not had any training regarding ELLs, if it was offered, they would not want to attend, reaffirming their ethnocentric beliefs.

Historical Overview of U.S. Catholic Schools Enrollment

As Catholic schools seek to enroll more culturally and linguistically diverse students, it is essential to examine and learn from Catholic schools' history of serving European immigrant families, their conscious and unconscious exclusion of other immigrant populations, as well as the motives behind the new inclusion efforts, in order to create school communities that truly seek to justly and responsibly create equitable education systems for culturally and linguistically diverse students today. When making a case for strategic enrollment efforts aimed at culturally and linguistically diverse students, specifically Latinos, researchers frequently cite Catholic schools' history of serving immigrant children (Corpora & Fraga, 2016; Fraga, 2016; Ospino & Weitzel-O'Neill, 2016b; Scanlan, 2013). In order to make comparisons between historical and present services, it is essential to examine the how Catholic schools in the United States came to be a beacon of hope for immigrant populations and how these schools' emergence four hundred years ago can inform their continued development today.

Europeans first opened Catholic schools in the United States in the early 17th century in Florida, Louisiana, and missions in the Southwest, enrolling both Europeans and indigenous peoples (Greene & O'Keefe, 2001; Hunt, 2005; Marasco, 2016). Small Catholic schools emerged in Maryland and Massachusetts during the 1600s; however, multiplication of these schools was limited within the colonies due to the small number of Catholics and pressure from Protestants to assimilate (Greene & O'Keefe, 2001; Hunt, 2005). Eventually new waves of immigrants in the early 1800s led to the development of more Catholic parishes and schools.

Beginning with mainly Irish and German immigrants, Catholic communities pushed for schools to be opened as alternatives to public schools (Hunt, 2005; Youniss, 2000). These Catholic schools primarily served inner city immigrants and were focused on preserving culture and religion as well as maintaining separation from public schools, which incorporated Protestant views into textbooks and utilized a Protestant version of the Bible (Hunt, 2005; Marasco, 2016; Scanlan, 2013; Youniss, 2000). Through these schools, Catholic ethnic groups were able to pass on their language, culture, faith, and traditions to their children as schools and parishes predominantly served only one ethnic group (Marasco, 2016; Scanlan, 2013; Youniss, 2000). Many of these schools, especially those in German and French enclaves, were able to create successful bilingual and bicultural programs reflecting their communities' identity and vision for their future generations (Greene & O'Keefe, 2001). While this development pattern led to isolation from other groups of Catholics, schools were able to be responsive to the needs of their specific community and create safe spaces for new immigrants, despite rising pressures to assimilate to the mainstream Protestant society (Bryk et al., 1993; Youniss, 2000).

These early Catholic schools continued to thrive in immigrant communities as new waves of people from Italy, Poland, and southern European countries established parishes to reflect their own cultures during the 1870s (Youniss, 2000). Essential to their success was the staffing of the schools by religious sisters who taught for little financial compensation as well as continued fear of assimilation in public schools (Fraga, 2016; Greene & O'Keefe, 2001). In 1884, the Third Plenary Council in Baltimore further bolstered Catholic schools in the United States with their declaration that every Catholic Church must open a parish school and all Catholic children must attend these schools (Greene & O'Keefe, 2001; Youniss, 2000). Despite

this proclamation, it is estimated that enrollment never peaked over 50% of the total population of Catholic children (Hunt, 2005).

During the early 20th century, the Catholic schools continued their mission of cultural and religious instruction but began to stabilize and streamline their curricular practices. In 1904, the National Catholic Education Association (NCEA) was established by uniting smaller organizations. In response to the increasing quality and accessibility of public schools, the NCEA shifted parochial schools' leadership under the umbrella of dioceses, created more accountability measures, and increased the rigor of the curriculum (Bryk et al., 1993; Scanlan, 2013). These mainly urban schools continued to be beacons for ethnic communities through their grounding in Catholic teachings and traditions, evident in daily Mass and preparation for sacraments, as well as their continued use of bilingual instruction despite English-only movements in public schools (Hunt, 2005; Scanlan, 2013). With the onset of World War I, however, many parishes and schools were forced to respond to the pressure from widespread sentiments of nativism, especially within German and Polish communities (Greene & O'Keefe, 2001). Shifting from isolated enclaves, schools began to assimilate students into mainstream culture, leading most to use English as the only language of instruction (Bryk et al., 1993; Hunt, 2005). Feelings of patriotism drove schools to lessen their emphasis on cultural practices as well, instead placing emphasis on Americanization (Greene & O'Keefe, 2001; Hunt, 2005).

The Catholic school system enrollment peaked in the 1960s at 5.6 million students in 1965 (Greene & O'Keefe, 2001; Scanlan, 2013). Due in part to the overall population surge of the baby boom (Setari & Setari, 2016), schools also benefitted greatly from what Bryk, Holland, and Lee (1993) call the "Catholic Moment." With the election of John F. Kennedy, the first Catholic president, and the attainment of improved socioeconomic status of graduates of

Catholic education, European Catholics had shed the immigrant image and had become more accepted in society (Bryk et al., 1993; Scanlan, 2013). Augmenting the movement toward mainstream culture, formerly separate ethnic groups also began to place less importance on retaining cultural and linguistic identity in favor of the melting pot ideal of Americanization (Greene & O'Keefe, 2001).

The 1960s also brought radical changes to Catholics through Vatican II. Although the development of Catholic schools had previously been fueled in part by the desire to isolate from Protestants, this era of modernization of the Church called for less separation from other religious groups (Youniss, 2000). Catholic schools began to lose their intense religious identity that had become a hallmark of Catholic education as the importance of preserving old world religious practices and seclusion from other religions diminished. Shrinking numbers of men and women seeking religious life compounded this as well as the Church's push to transform instruction by pursuing more professional lay teachers and increasing oversight by boards including lay members (Setari & Setari, 2016). The combination of these changes brought by Vatican II and the realization of the American Dream for many through Catholic education deemphasized the necessity of religious schooling for future generations. The extent of this sentiment is evident in Mary Perkins Ryan's 1964 book, *Are Parochial Schools the Answer?: Catholic Education in the Light of the Council*, which raised the idea that Catholic schools had served their purpose for the original immigrant Church and were no longer necessary for the future of the Church, noted by Hunt (2005), Bryk et al. (1993) and Youniss (2000) as a decisive book in the Vatican II era.

These attitudes were amplified as the Church struggled with new challenges in the late 1960s and 1970s. As the descendants of former immigrant Catholics increased in socioeconomic

status, they began to move to the suburbs taking their financial contributions to new parishes, leaving parishes in inner cities without money and with empty seats in their schools (Bryk et al., 1993; Greene & O’Keefe, 2001; Scanlan, 2013; Setari & Setari, 2016). As fewer men and women sought the religious life, Catholic school teaching staffs that were 92% religious in 1900 plummeted to only 7% by 2000 (Greene & O’Keefe, 2001). Lay teachers took their positions in Catholic schools, requiring full salaries and benefits (Bryk et al., 1993; Greene & O’Keefe, 2001). Between the increased salaries and decreased ability of parishes to offset tuition costs, Catholic schools became unobtainable for low and middle income families, beginning the “eliting” and exclusionary enrollment practices present in many Catholic schools today (Greene & O’Keefe, 2001).

Catholic Schools and Culturally and Linguistically Diverse Students

Historical Perspective

As detailed previously, Catholic schools were opened and sustained by European immigrant groups in urban centers who sought to preserve their culture, language, and religious identity, seeking first to create separate spaces and eventually working to use these spaces to acculturate and avoid complete assimilation (Bryk et al., 1993). Because they no longer needed nor desired these safe spaces due to shifting ideologies and their increasing socioeconomic status in the United States, Greene and O’Keefe (2001) argued that Catholic schools began to have “virtually no trace of distinctive cultural and linguistic education for people of European descent” (p. 164). Schools moved further from their roots of being accessible to marginalized immigrant populations and began to require steep tuition fees as they were no longer overwhelmingly financially supported by the parish community and the service of religious teachers (Greene & O’Keefe, 2001). Furthermore, the populations who were originally served in

the inner cities had shifted from using Catholic schools as a means for social mobility to a way to maintain the higher socioeconomic status they now enjoyed. School and parish services transformed in response to this, no longer needing to be a source of cultural identity and protection. To continue to meet the needs of their original population, people of European descent, Catholic schools followed the white flight in the second half of the 20th century, closing in inner cities and opening in parishes in suburban areas (Greene & O’Keefe, 2001) .

As European groups became more homogenized, new populations, including immigrants from Latin American and African Americans from the Southern United States, began moving into urban spaces (Greene & O’Keefe, 2001). Historically, non-white populations, such as these groups were outside the focus of Catholic initiatives, which concentrated on serving the diverse groups of European immigrants in urban areas, with the exception of a small number of schools created by missionaries to educate Native Americans and Latinos (Greene & O’Keefe, 2001). Unlike European immigrants who rushed to create religious schools, Mexican Americans during the early 1900s were reluctant to start their own parochial schools in their new communities, despite having set up Spanish language churches. Greene and O’Keefe (2001) cite the possibility of anticlerical sentiments, but perhaps, similar to the reason Parrott (2011) states for the under-enrollment of Latino students today, this could also be due to parish schools being an unfamiliar concept in Mexico, with the exception of Catholic schools for the wealthy. Realizing the need to engage these CLD populations, the Church has repeatedly called parishes to welcome Catholics from different cultural backgrounds into their churches and schools (Scanlan, 2013). This posed a challenge to parishes as Greene and O’Keefe (2001) contend that new immigrant groups had similar desires as former groups who sought to preserve their cultural heritage, but

the existing churches in the United States had conformed to serve the needs of a now-mainstream American cultural group.

Current Barriers to Catholic Education

Despite the Church's proclamation for inclusion, new immigrants and CLD groups continue to not only face barriers to integration and participation in parish life, but also encounter challenges to accessing Catholic education as Catholic schools become increasingly elite. With more lay teachers on staffs, restructuring of school governance, and decrease in reliance on parishes to offset costs, Catholic schools continue to increase tuition, making religious education financially unobtainable for low and middle income families (Greene & O'Keefe, 2001; Lawrence, 2000; Scanlan, 2010, 2013). Similar to earlier immigrant groups, the majority of CLD Catholic families express a desire to send their children to Catholic schools; however, the most stated reason for not choosing Catholic schools is the cost (Lawrence, 2000; Ospino & Weitzel-O'Neill, 2016b; Scanlan et al., 2016; Scanlan & Zehrbach, 2010; Suhy, 2012). While scholarships and financial aid options are available at many schools, many parents of CLD students who do not have experience with Catholic schools are embarrassed to ask about financial concerns (Suhy, 2012) or disregard Catholic education as too elite (Ospino & Weitzel-O'Neill, 2016b). The lack of effective recruitment efforts aimed at CLD students perpetuates this belief as well (Scanlan et al., 2016). Additionally, since the decline in enrollment beginning in the 1960s, Catholic schools in inner cities where many CLD students live have been closed or consolidated at a disproportionate rate compared to schools in rural and suburban areas due to decreased support from parishes and the prevalence of charter schools in urban areas, further reducing access to Catholic schools (Greene & O'Keefe, 2001; Hunt, 2005; Lawrence, 2000; Ospino & Weitzel-O'Neill, 2016b; Scanlan et al., 2016).

Sources of Systemic Exclusion

Although many sources of exclusion of CLD students are due to the shifting of the Catholic education landscape in the late 20th century, hidden causes of exclusion are also present, grounded in what Scanlan (2013) refers to as the “grammar of Catholic schooling.” This grammar provides a “way to understand how certain structures [within Catholic school design] become legitimized to the point that they are unquestioned” (Scanlan, 2013, p. 30). For example, as private schools, Catholic schools are not required to meet the needs of every student who applies and are not held to the same accountability measures as public schools with regards to language services (Scanlan, 2009b). This legality allows Catholic schools to systematically exclude students with diverse needs, such as linguistic differences, allowing administrators to require students to be fluent in English to enroll (Ospino & Weitzel-O’Neill, 2016a) and teachers to state they are unable to serve students with diverse needs (Scanlan, 2012). As this exclusion becomes common practice, exclusion of CLD students becomes part of the grammar of Catholic schooling and allows stakeholders to overlook how this practice clashes with CST’s call to serve marginalized communities.

Another structure that continues to go unquestioned is the separateness of Latino communities within parishes and the ways in which schools perpetuate this duality. As noted by participants in Ospino and Weitzel-O’Neill’s 2016 study of Catholic schools, Hispanic ministries tend to exist in isolation from the rest of the congregation. This study that gathered responses only from schools connected to parishes with existing Hispanic ministries, found community beliefs to be a deterrent to the inclusion of CLD families; administrators cited stakeholders’ fears of diversity and of changing the current path of the school (Ospino & Weitzel-O’Neill, 2016a). Schools maintain exclusivity by continuing to mirror the identity of the original cultural and

ethnic groups (Greene & O’Keefe, 2001), refusing to change to incorporate the needs and identity of new populations, and failing to acknowledge that a shift in practice is necessary to responsibly serve all (Marasco, 2016; Parrott, 2011). Unlike early Catholic schools, which promoted bilingualism and biculturalism (Greene & O’Keefe, 2001), modern Catholic schools have become systems that reproduce norms and require students and families to assimilate to the dominant culture (Darder, 2016). Schools responding to Ospino and Weitzel-O’Neill’s study (2016) reported that less than one-fourth used bilingual signage within school buildings and only one-third of schools incorporated Spanish into worship. By not recognizing the legitimacy of other languages and cultures in school practices, Catholic schools heighten the barriers to access for CLD students.

Due to the lack of legal requirements and this unconscious belief system that stagnates proactive change, Catholic schools rarely have data regarding their CLD students and families to help inform decision-making. Many schools do not collect socioeconomic information (Scanlan, 2012), despite inability to afford tuition being cited as a major factor dissuading CLD families from enrolling in Catholic schools (Greene & O’Keefe, 2001; Scanlan et al., 2016; Suhy, 2012). Upon enrollment, schools fail to work to understand students’ backgrounds, which would aid in creating plans to better serve diverse populations (Marasco, 2016; Scanlan & Zehrbach, 2010). Due to a lack of federal guidelines for identification and program development, schools rarely collect data regarding students’ home languages and English language proficiency (Scanlan & Zehrbach, 2010; Vera et al., 2017). Without guidance on language assessments for English learner identification, schools risk assuming all students are fully bilingual (or at least fully proficient in English), despite not having data to affirm this decision (Ospino & Weitzel-O’Neill, 2016a). By disregarding the importance of cultural and linguistic diversity and its impact on the

effectiveness of instruction, Catholic schools increase the barriers to Catholic education for CLD families.

These cultural and linguistic barriers are clearly manifested through the lack of plans to support all students' access to curriculum, or service delivery plans (Scanlan, 2009a). Of schools associated with parishes with Hispanic ministry programs, only 58% reported having some type of support or program in place for students with a home language other than English (Ospino & Weitzel-O'Neill, 2016a). While Scanlan (2016) describes effective service delivery plans for CLD students as "promoting socio-cultural integration, cultivating language proficiency, and ensuring quality curriculum" (p. 6), the services reported in Ospino and Weitzel-O'Neill's study (2016a) included bilingual programs (present in 4% of schools) fulfilling these three traits, but also included less comprehensive services like tutoring, remedial instruction, pull-out instruction, and before- or after-school supplemental instruction, all of which treat the home language like a deficit which students need to overcome (Scanlan & Zehrbach, 2010). Parents of CLD students cite this absence of effective culturally and linguistically responsive pedagogy as a major factor in their decision to not seek out Catholic schooling (Scanlan et al., 2016).

Enrollment Initiatives

Despite these barriers and the resistance by many to changing the path of Catholic school enrollment, many schools and organizations are working to increase the inclusion of CLD students. The strategic recruitment of Latinos serves a dual purpose for Catholic schools, both helping to boost declining overall enrollment and to close the achievement gap between Latino and white students (Parrott, 2011). As noted previously, Catholic school enrollment has been drastically falling since its height in 1965 with 5.2 million students in 13,000 schools (McDonald & Schultz, 2018). Due to a decrease in the number of school age Catholic children, increases in

tuition, the availability of other public school alternatives like charter schools, and a decrease in Catholic identity, enrollment has dropped from 2.6 million students in 2000 to 1.8 million in 2018 (McDonald & Schultz, 2018; Ospino & Weitzel-O'Neill, 2016a). Accordingly, schools are rapidly closing with 6,352 open in 2018, down from 8,144 in 2000 (McDonald & Schultz, 2018). Catholic educational organizations like Notre Dame's Alliance for Catholic Education and Boston College's Roche Center for Catholic Education are targeting Latinos as the future of Catholic education because 58.9% of Latinos in the United States are Catholic, compared to only 21.6% of whites (Ospino, 2014).

Furthermore, CST calls Catholics to work for the common good, the dignity of all humans and a preferential option for the marginalized, all ideals hoped to be realized through increased inclusion in Catholic education. Catholic schools help to shrink the achievement gap and increase graduation rates of CLD students (Corpora & Fraga, 2016; Fraga, 2016; Louie & Holdaway, 2009; Parrott, 2011; Suhy, 2012) as well as increase the civic engagement of graduates (Corpora & Fraga, 2016). In a study of secondary students in New York City, Louie and Holdaway (2009) found that CLD students who attended just a single year in Catholic schools had better academic outcomes than peers who only attended public schools. CLD male students who attended Catholic schools were statistically less likely to be arrested, and females were less likely to have children before the age of 18 (Louie & Holdaway, 2009). Although most parents of CLD students reported sending their children to Catholic schools out of fear of the public schools in their neighborhoods, they also noted the increased amount of care shown by teachers and administration as well as increased diversity among the teaching staff (Louie & Holdaway, 2009). As demonstrated by these positive outcomes, Catholic schools could work to

uphold CST through increased inclusion efforts, providing greater access to quality education and decreasing marginalization of CLD populations.

A review of the literature demonstrates a wide range of practices schools have enacted to promote increased enrollment and inclusion, but as noted by Scanlan and Zehrbach (2010), this is by no means a comprehensive list because there is a lack of data and reporting of Catholic school programming for CLD students. Within Scanlan's case studies of schools vocal about their inclusive missions (2010, 2012, 2013), he found administrations recognized and responded to the financial barriers by varying their funding systems to reduce reliance on tuition dollars through hiring full time development directors, increasing fundraising efforts, and becoming independently functioning schools, free of parish oversight. Fraga (2016) also noted the success of independent schools using an endowment to provide financial assistance. Principals also were found to be proactive and responsive, grounding their schools in a mission statement to change the discourse of the school communities to holding inclusion and acceptance at its core (Scanlan, 2013). To help teachers stay committed to these beliefs, increased and ongoing professional development was used, focusing on antiracism, funds of knowledge, English language development, and cultural competencies (Scanlan, 2010, 2012, 2013). One principal also noted finding success through strategic hiring practices to ensure that new teachers would be committed to the school's mission and their unique inclusion efforts (Scanlan, 2012). Ospino and Weitzel-O'Neill's large scale survey (2016a) provided a more representative picture of schools throughout the nation, finding 17% of schools used strategic recruiting strategies to attract bilingual candidates; 26% provided some type of professional development regarding language; and 23% of principals had participated in cultural competency trainings.

Despite these efforts, increases in CLD enrollment have been slow. The University of Notre Dame's Catholic School Advantage Campaign's goal of doubling Latino enrollment between 2009 and 2020, from 290,000 to 1 million students, is far from being realized with 2018 enrollment at 319,000 (McDonald & Schultz, 2018; Parrott, 2011). Although the efforts listed above have led to increased inclusion, they are practices added onto an existing school structure without transformative change, restricting long-term success and true inclusion of CLD families (Corpora & Fraga, 2016). A central concern is the concentration of power at the top of power structures. Within diocesan schools, decision making begins with the bishop and is passed to the pastor(s) down to the principal, which restricts the input of community members and requires a progressive bishop (Corpora & Fraga, 2016). Conversely, within independent Catholic schools, often the mission is reliant on a strong charismatic leader and is unable to be continued with fidelity without this principal (Scanlan, 2013). Though efforts to increase educator competency no doubt improve effectiveness, the reach is limited because many practices listed perpetuate a deficit mindset, that CLD students need to be "caught up" through additional or remedial instruction (Ospino & Weitzel-O'Neill, 2016a), or require educators to act in isolation without a service delivery plan in place to support and guide their decision making (Scanlan, 2010). Finally, due to the increased pressure on Catholic schools to increase Latino enrollment, inclusion of marginalized populations has become synonymous with inclusion of Latinos, disregarding other populations of CLD students and other dimensions of diversity, such as students with disabilities, creating a false sense of diversity (Scanlan, 2010, 2012, 2013).

While these are steps toward improved practices, Parrott (2011) states they will continue to limit full inclusion and acceptance because as they operate in existing systems created to serve the original communities, not the current population. Ospino and Weitzel-O'Neill argue that in

these existing systems CLD families “are often treated as passive recipients of a benefit that someone else gives them rather than being heard as equal partners shaping the next phase in the history of Catholic education in the United States” (2016a, p. 10). In order for this to occur, existing schools need to undergo complete overhauls to be responsive to the unique needs of CLD students and their families, just as the original immigrant schools were created for their specific populations. Darder (2016) posits that a true transformation can only come from a community effort, releasing the power of the dominant culture’s structures. Funding and instructional systems must be reconceptualized to overcome barriers that currently prevent CLD students from enrolling and being welcomed into Catholic schools (Fraga, 2016; Marasco, 2016). Through these changes, diverse families will not just be welcomed into Catholic school communities, but will become belonging members whose voices are heard and respected (Marasco, 2016).

Teaching Workforce in Catholic Schools

While much emphasis is placed on administrations to make changes in school structures toward inclusionary practices, teachers are also an integral part of creating and maintaining the school culture and sustaining classroom environments in which all children can succeed. Despite the increase in CLD students nationwide, the teaching workforce remains heavily dominated by white females. Women form 76% of both public and Catholic school teaching staffs (McDonald & Schultz, 2018; National Center for Education Statistics, 2011). According to the National Center for Educational Statistics (2011), only 7% of public school teachers identify as Latinos and 82% are white. Catholic school educators closely mirror these demographics with 8% being of Latino descent and 87% identifying as white (McDonald & Schultz, 2018). However, these numbers indicate a positive trend in educator diversity for Catholic schools. In 2000 only 4.4%

of teachers were Latinos and 89% were white (McDonald & Schultz, 2018). Similarly, in Ospino and Weitzel-O'Neill's 2016 study that included schools specifically associated with parishes with active Hispanic ministries, 12% of full-time staff members identified as Latinos.

It is essential to examine these demographics and the backgrounds of teaching staffs in order to better understand how to improve education for CLD students. Successful teachers of CLD students must continuously develop their knowledge and skills of language acquisition processes and literacy development, as well as actively work to more deeply understand the cultural contexts of their students and their school (de Jong & Harper, 2005). In light of the underrepresentation of CLD teachers, it is imperative to apply the findings of numerous studies that demonstrate improved academic outcomes for CLD through teachers who view students' backgrounds and cultures as an asset to draw from and build on, involve parents as valuable partners, and use a culturally and linguistically responsive curriculum (Darder, 2016; de Jong & Harper, 2005; Moll, Amanti, Neff, & Gonzalez, 1992; Nieto, 2002). Despite these research findings, there continues to be a lack of a federal definition of what constitutes a highly qualified teacher for ELLs leading to inconsistency in the skills, training, and cultural competencies of teachers, both in public and private schools (Gandara & Maxwell-Jolly, 2006). Furthermore, teachers acknowledge that they lack the knowledge and skills to effectively support CLD students and their families (Vera et al., 2017), causing them to ignore the linguistic needs of their students in favor of teaching as if all students were monolingual English speakers (García, 2014).

Catholic schools increase their struggles to educate CLD students as their teacher qualifications trail those of public school teachers. Mirroring public school trends in which teachers in schools with high concentrations of linguistically diverse students are much more likely to be new to teaching and/or working on an emergency credential (de Cohen & Clewell,

2007), Catholic schools that enroll higher numbers of CLD student tend to have teachers with fewer years of experience. Catholic teacher corps programs send inexperienced teachers to under-resourced urban schools (Ospino & Weitzel-O'Neill, 2016a). Through these programs, over 400 first- and second- year teachers annually work in 53 dioceses nationwide, frequently in areas with high populations of Latinos (Goldschmidt & Walsh, 2011; Ospino & Weitzel-O'Neill, 2016a). While both these teacher corps members and public school teachers in highly linguistically diverse areas are more likely to be receiving ongoing professional development, their lack of teaching experience and educational background further disadvantages CLD students (de Cohen & Clewell, 2007; Goldschmidt & Walsh, 2011).

With regard to all Catholic school teachers, not just newer teachers in urban areas, the teaching workforce lags behind public school teachers in terms of education, professional development, and credentialing. In general, Catholic schools require fewer professional requirements, like state certifications, educator testing, holding a degree in the subject area, and continued professional development, than public schools (Schaub, 2000). This results in less than 75% of Catholic school teachers being state certified as opposed to over 90% of public school teachers (Schaub, 2000). While around one-third of Catholic school teachers have earned at least a masters degrees, 57% of public schools teachers hold advanced degrees (National Center for Education Statistics, 2011). In regard to specifically teaching linguistically diverse students, less than 5% of Catholic school teachers reported having received professional development relating to ELLs in the prior 12 months (National Center for Education Statistics, 2011). If the key to providing equitable education to CLD students is having highly qualified teachers who are knowledgeable in language acquisition (de Jong & Harper, 2005; Gandara & Maxwell-Jolly, 2006), data demonstrates that Catholic schools struggle to provide this.

Summary

The themes explored in this literature review center around the issue of effective and just inclusion of CLD students in Catholic schools. It first examined research studies of teachers' language attitudes, exploring various methods of data collection, predictors of language attitudes, and findings. García-Nevarez et al. (2005) highlighted the importance of investigating and reflecting on language attitudes as these beliefs influence students' creation of their identities and their understanding of their own abilities. Research methods varied including discourse analysis (Razfar & Rumenapp, 2012), interviews, (Greenfield, 2016; Lee & Oxelson, 2006; Walker et al., 2004), case studies (Clair, 1995), case study dilemma protocol (Greenfield, 2013), and surveys (Byrnes et al., 1997; Flores & Smith, 2009; Greenfield, 2016; Karabenick & Noda, 2004; Reeves, 2006; Vázquez-Montilla et al., 2014; Youngs & Youngs, 2001). In general, most studies in this theme concluded that mainstream teachers held neutral to negative attitudes toward language diversity within the own classroom, reinforcing subtractive assimilationist ideologies. Walker et al. (2004) cautioned, however, that results of studies using self-reported data, especially concerning beliefs, are likely to be influenced by the participants' understandings of what is socially acceptable, causing these findings to skew more positively. Analysis of findings also varied as researchers demonstrated fluctuating degrees of toleration toward non-positive attitudes. Based on these studies, two factors that were most associated with increased teachers' attitudes were formal ESL/bilingual training (Byrnes et al., 1997; Flores & Smith, 2009; García-Nevarez et al., 2005; Greenfield, 2016; Karabenick & Noda, 2004; Walker et al., 2004; Youngs & Youngs, 2001) and a teachers' own bilingualism (Flores & Smith, 2009; García-Nevarez et al., 2005; Greenfield, 2016; Karabenick & Noda, 2004).

The second theme discussed in the literature review explored the history of Catholic schooling in the United States. Situated in the context of new enrollment initiatives inspired by Catholic schools' history of being founded to serve immigrant children, it is essential to shed light on schools' transformation from their original development to present day. Catholic schools began their widespread development in the 19th century, providing a refuge for immigrant families to avoid assimilation efforts in the public schools and to promote bilingualism and biculturalism with their children (Bryk et al., 1993; Greene & O'Keefe, 2001; Youniss, 2000). The 20th century brought efforts to standardize and assimilate following the World Wars as European immigrants desired to become Americanized (Greene & O'Keefe, 2001; Hunt, 2005). Following their peak in the 1960s, Catholic schools began to modernize, working to address challenges of the late 20th century including the lack of religious teachers, increased tuition, dropping enrollment, and suburbanization.

While Catholic schools traditionally served immigrant communities, these communities were predominantly European Americans. Absent from the majority of these schools were and continues to be other cultural groups of Catholics, including Latinos, Asian Americans, and African Americans. The final theme focused on this inclusion and exclusion of CLD students in Catholic schools. Current barriers to CLD student enrollment include: rising tuition, unwelcoming attitudes, lack of service delivery plans, and isolation of diverse groups within the Church community (Greene & O'Keefe, 2001; Ospino & Weitzel-O'Neill, 2016b; Scanlan, 2009b, 2009a). While various universities and dioceses are pushing schools to better serve CLD communities, many are lacking the structures and workforce needed to effectively serve these students once they are enrolled. Studies demonstrate that teachers in Catholic schools (similarly to public schools), lack the necessary training and experience to teach using linguistically and

culturally responsive methods and Catholic schools lack the systems to identify, assess, and serve linguistically diverse students (McDonald & Schultz, 2018; Ospino & Weitzel-O'Neill, 2016b; Scanlan, 2010).

Current enrollment trends in public and private schools demonstrate the need for all teachers to be prepared to effectively teach CLD students, including evaluating their beliefs and attitudes toward diverse learners, which impact every facet of their learning. Yet, there continues to be a dearth of Catholic education research that addresses the level of preparedness of Catholic schools and their teachers to provide responsible and equitable services for CLD students, even as many work to increase enrollment of these students. Therefore, this study seeks to examine and reflect on the current state of attitudinal beliefs of teachers in Catholic schools to increase awareness of the critical work that must be done in order to effectively and justly serve CLD students.

CHAPTER III RESULTS

Introduction

Within Catholic education there remains a void in research regarding teacher preparedness for providing services for CLD students (Scanlan, 2013). While there is an increasing amount of research on the enrollment and initial inclusion of CLD students in Catholic schools (Corpora & Fraga, 2016; Fraga, 2016; Ospino & Weitzel-O'Neill, 2016b, 2016a; Scanlan, 2009a), there has been little attention on the implementation of responsive and effective education for this new population. Drawing on this need, the purpose of this study is to explore the following areas: Catholic school teachers' attitudinal beliefs toward CLD students and language diversity, and any correlation between the values espoused in CST and the teachers' attitudinal beliefs. In order to answer these questions, the researcher collected responses to the modified LATS-R survey.

Overview of Participants

Forty-four teachers responded to this survey. Ethnic distribution of teachers in the survey was 72.9% "Caucasian" ($n = 35$), 13.6% "Hispanic/Latinx" ($n = 6$), 4.5% Native American ($n = 2$), 2.3% Pacific Islander ($n = 1$), 4.5% "Other" ($n = 2$), and 4.5% "Prefer not to answer" ($n = 2$). While the majority of teachers (59.1%, $n = 26$) identified as monolingual, 38.7% stated they were bi- or multi-lingual ($n = 17$). The greatest percentage of participants taught in the West (45.4%, $n = 20$), followed by 34.1% in the Midwest ($n = 15$), 11.4% in the South ($n = 5$), and 9.1% in the Northeast ($n = 4$). The sample contained teachers in a variety of grade levels and positions, with 18.2% teaching preschool – 2nd grades ($n = 8$), 13.6% in 3rd – 5th ($n = 6$), 25% in 6th – 8th ($n = 11$), 29.6% in 9th – 12th ($n = 13$), and 13.6% ($n = 6$) responded "Other" with write-in positions such as K – 8th religion and reading specialist.

Table 1
Descriptive Statistics of the Participants

Description	<i>N</i>	Percentage
Ethnicity		
Asian	0	0
Black/African	0	0
Caucasian	35	79.6
Hispanic/Latinx	6	13.6
Native American	2	4.5
Pacific Islander	1	2.3
Other	2	4.5
Prefer not to answer	2	4.5
Bilingual Proficiency		
Monolingual	26	59.1
Bi-/Multi-lingual	17	38.7
Prefer not to answer	1	2.3
U.S. Region		
Northeast	4	9.1
Midwest	15	34.1
South	5	11.4
West	20	45.4
Years of Teaching Experience		
0 – 5	19	43.2
6 – 11	14	31.8
12 – 20	9	20.4
21 +	2	4.6
Highest Level of Education		
Bachelor's Degree	15	34.1
Master's Degree	28	63.6
Doctorate	1	2.3
College Level Diversity Preparation		
0 – 1 courses	15	34.1
2 – 3 courses	19	43.2
3 + courses	8	18.2
Unknown/Prefer not to answer	2	4.5
Formal ELL Training		
Yes	21	47.7
No	21	47.7
Prefer not to answer	2	4.6
Grade Level Taught		
PK – 2 nd	8	18.2
3 rd – 5 th	6	13.6
6 th – 8 th	11	25
9 th – 12 th	13	29.6
Other (specialist, K-8, etc.)	6	13.6
Percentage of CLD Students		
0 – 25%	16	36.4
26 – 50%	6	13.6
51 – 75%	6	13.6
76 – 100%	15	34.1
Prefer not to answer	1	2.3

A number of the survey questions asked about respondents' educational backgrounds and experiences. Despite most respondents having taught for less than 11 years (43.2%, $n = 19$ with 0 – 5 years, 31.8%, $n = 14$ with 6 – 11 years), the majority of teachers also had earned a master's degree or higher (69.5%, $n = 29$). Within their college level courses, only 34.1% ($n = 15$) reported taking one or less courses focused on preparation to teach diverse student populations, with the remaining teachers stating they had taken two or more courses with this focus. Formal training on best practices for ELLs was divided, however, with equal numbers of teachers responding they had or had not had this professional development. Experiences with CLD students was also split with 36.4% of teachers ($n = 16$) reporting less than 25% of their student population was CLD and 34.1% of teachers ($n = 15$) stating that over 75% of their students were CLD. Table One presents the descriptive statistics of the sample.

Research Questions and Design

A modified version of the LATS-R developed by Flores and Smith (2009) was used to collect data. The original LATS developed by Byrnes and Kiger (1994) contains 13 Likert items designed to measure attitudes toward linguistic diversity, focusing on three components: language politics, limited English proficient (LEP) tolerance, and language support. Flores and Smith (2009) modified the LATS by adding four additional questions to address teachers' attitudes toward ELLs in general education settings. In their study, Flores and Smith (2009) coded the 17 questions into four components: Rights and Privileges, Aesthetic Caring, Exclusion/Assimilationist, and Responsibility/Culpability, in order to further analyze teachers' attitudes toward language diversity and linguistically diverse students. The present study included two additional Likert items regarding the application of CST to inclusion and service of CLD students in Catholic schools. All of the 19 questions (17 from LATS-R and 2 regarding

CST), were coded as follows: 1 = strongly disagree, 2 = disagree, 3= neither agree or disagree, 4 = agree, 5 = strongly agree. Maintaining the procedures of previous studies (Byrnes & Kiger, 1994; Byrnes et al., 1997; Flores & Smith, 2009), seven of the items were reverse coded. Participants were also given the option to not respond to any question.

This study also included 10 demographic items to provide a description of the population sample and to assist in identifying trends across participants. Finally, before completing the survey, participants were invited to share any comments or questions reflecting on their thoughts on topics discussed in the survey and/or their related experiences to provide additional insight and context to the survey data.

Findings

The quantitative results of the survey are categorized by research question Table Two. Following the coding established by previous studies (Byrnes & Kiger, 1994; Byrnes et al., 1997; Flores & Smith, 2009), low mean scores indicate a positive attitude and high mean scores indicate a negative attitude. These results are followed by an overview of the written comments provided by some respondents.

Attitude Toward Culturally and Linguistically Diverse Students

Limited English Proficiency (LEP) intolerance (M = 2.11, SD = 0.98).

The first question guiding this research sought to explore the attitudinal beliefs of Catholic school teachers toward CLD students. Byrnes and Kiger (1994) categorized the original LATS items into three groups, one of which, “LEP Intolerance,” can be used to examine teachers’ attitudes toward CLD students in their schools (see Table Three). Tolerant views were demonstrated through responses to statements regarding the impact of CLD students on the

learning of others, CLD student effort, and the priority of learning English (items 4, 5, 8, 11, and 15).

Attitude Toward Language Diversity

The second research question sought to explore Catholic school teachers' attitudes toward language diversity. Data from the 17 items can be categorized into Flores and Smith's (2009) four constructs to demonstrate a holistic understanding of teachers' beliefs on linguistic diversity in the context of the classroom, school, and the broader community.

Rights and Privileges (M = 2.16, SD = 1.05).

The first construct focuses on teachers' perspectives of language, holding language diversity as either a right or a problem. Teachers demonstrated a moderate to positive view of language as a right, with the most positive attitudes toward the impact of CLD students on other students ($m = 1.82$, $sd = 0.80$) and the need for multiculturalism in schools ($m = 1.82$, $sd = 1.00$). The most negative attitudes in this component concerned parents' responsibility to use English with their children ($m = 2.49$, $sd = 1.09$) and mainstream teachers' responsibility to teach students who are ELLs ($m = 2.67$, $sd = 1.21$).

Aesthetic Caring (M = 1.77, SD = 0.89).

Teachers demonstrated the most positive responses in the aesthetic caring for language minority speakers component. This category measured teachers' belief in the need to change instruction and behavior related to students' affective needs over maintaining a more technical, standardized view of education. Teachers agreed that there should be more spending for improving programs for CLD students ($m = 1.67$, $sd = 0.80$) and that teachers should receive more training to meet the linguistic needs of students ($m = 1.80$, $sd = 0.81$), as they indicated it is

important to modify instruction for CLD students ($m = 1.84, sd = 0.89$). They also demonstrated positive attitudes toward increasing English speakers' language diversity ($m = 1.76, sd = 0.93$).

Exclusion/Assimilation (M = 2.21, SD = 1.08).

The highest mean group scores (least positive attitude) were in the exclusion and assimilation component. These items demonstrate the extent to which one believes privilege and rights in American society should be linked to English language proficiency, as well as the importance of learning English in school. Teachers demonstrated moderate views on this component in response to the degree to which English should be the focus of instruction for CLD students ($m = 2.91, sd = 0.92$). More positive attitudes were found for linkage of citizenship and English proficiency ($m = 2.00, sd = 1.12$) and language diversity in government business ($m = 1.75, sd = 0.81$).

Responsibility/Culpability (M = 2.19, SD = 1.22).

Teachers demonstrated the most variation within a component on the responsibility/culpability items regarding who is responsible for CLD student learning and success. Teachers demonstrated very positive attitudes toward reaching out to all parents ($m = 1.58, sd = 0.78$), but held moderate views on the degree to which CLD parents become involved in school ($m = 2.5, sd = 1.19$). Respondents were the most divided ($sd = 1.34$) on the survey over responsibility of Americans to learn English when asked about English-only legislation with the mean score of 3.02, the most negative attitude on an individual item.

Catholic Responsibility (M = 1.86, SD = 0.92).

Teachers were asked to respond to two items regarding the application of CST to inclusion and service of CLD students in Catholic schools. Responses demonstrated a positive

attitude toward the responsibility to provide instruction for CLD students ($m = 1.78, sd = 0.88$) and to the need to specifically enroll CLD students ($m = 1.93, sd = 0.96$).

Table 2
Modified LATS-R Item Descriptive Statistics

	Mean	SD
<i>Rights and Privileges</i>	2.16	1.05
10. Parents of ELLs should be counseled to speak English with their kids whenever possible.	2.49	1.09
15. Having a non-English-proficient student in the classroom is detrimental to the learning of other students.	1.82	0.80
8. Non- and limited-proficient-English students often use unjustified claims of discrimination.	2.12	0.80
11. The rapid learning of English should be a priority of non-English-proficient or limited-English-proficient students even if it means they lose their ability to speak their native language.	2.04	1.01
16. Too much time and energy is now being placed on multiculturalism in schools and society.	1.82	1.00
1. It is unreasonable to expect a regular classroom teacher to teach a child who does not speak English.	2.67	1.21
<i>Aesthetic Caring</i>	1.77	0.89
6. Teachers should modify their instruction for their students' cultural and linguistic needs. ^a	1.84	0.89
3. It is important that people in the U.S. learn a language that is not English. ^a	1.76	0.93
9. I would support the government spending additional money to provide better programs for linguistic-minority students in public schools. ^a	1.67	0.80
12. Regular classroom teachers should be required to receive preservice or in-service training to be prepared to meet the needs of linguistic minorities. ^a	1.80	0.94
<i>Exclusion/Assimilation</i>	2.21	1.08
2. To be considered American, one should speak English.	2.00	1.12
5. At school, the learning of the English language by non- or limited-English-proficient takes precedence.	2.91	0.92
14. Local and state government should require that all government business (including voting) be conducted in English only.	1.75	0.81
<i>Responsibility/Culpability</i>	2.19	1.22
17. It is important for teachers to reach out to involve the parents of all their students. ^a	1.58	0.78
4. Most non- and limited-English-proficient children are not motivated to learn English.	1.69	0.86
13. Even when they do speak English, minority parents don't participate in school-related activities as other parents do.	2.50	1.19
7. English should be the official language of the U.S.	3.02	1.34
<i>Catholic Responsibility</i>	1.86	0.92
18. Catholic schools have a responsibility to serve linguistic minorities. ^a	1.78	0.88
19. It is essential that Catholic schools recruit and maintain culturally and linguistically diverse students. ^a	1.93	0.96

^a = reverse coded.

1 = Strongly Disagree.

2 = Disagree.

3 = Neither Agree or Disagree.

4 = Agree.

5 = Strongly Agree

Table 3
LATS Item Descriptive Statistics

	Mean	SD
Language Politics		
7. English should be the official language of the U.S.	3.02	1.34
14. Local and state government should require that all government business (including voting) be conducted in English only.	1.75	0.81
2. To be considered American, one should speak English.	2.00	1.12
10. Parents of ELLs should be counseled to speak English with their kids whenever possible.	2.49	1.09
LEP Intolerance		
15. Having a non-English-proficient student in the classroom is detrimental to the learning of other students.	1.82	0.80
5. At school, the learning of the English language by non- or limited-English-proficient takes precedence.	2.91	0.92
11. The rapid learning of English should be a priority of non-English-proficient or limited-English-proficient students even if it means they lose their ability to speak their native language.	2.04	1.01
4. Most non- and limited-English-proficient children are not motivated to learn English.	1.69	0.86
8. Non- and limited-proficient-English students often use unjustified claims of discrimination.	2.12	0.80
Language Support		
9. I would support the government spending additional money to provide better programs for linguistic-minority students in public schools. ^a	1.67	0.80
3. It is important that people in the U.S. learn a language that is not English. ^a	1.76	0.93
12. Regular classroom teachers should be required to receive pre-service or in-service training to be prepared to meet the needs of linguistic minorities. ^a	1.80	0.94
1. It is unreasonable to expect a regular classroom teacher to teach a child who does not speak English.	2.67	1.21

^a = reverse coded.

1 = Strongly Disagree.

2 = Disagree.

3 = Neither Agree or Disagree.

4 = Agree.

5 = Strongly Agree.

Voluntary Written Commentary

Seven participants included written comments regarding their responses, the survey, and their concerns about inclusion in Catholic schools. A common theme that emerged was the firm

belief that while Catholic schools are called to serve all children, Catholic schools, in the views of these participants, lack the resources to equitably serve linguistically diverse students (or students with a variety of diverse needs in general). Respondents drew on CST tenets, noting that teachers in Catholic schools are “living out a vocation,” as they are “called to serve all” and “have a responsibility to serve all students.” Others provided similar commentary in a more general stance, stating that all teachers must provide education for diverse learners and “having a different language competency should not be a reason for any student to receive a delay in learning or less support.”

Tempering these statements, however, four respondents provided lengthy thoughts regarding the constraints specific to their Catholic school context that make the inclusive service of all children unreasonable. They noted that schools lack qualified specialists, support, training, time, and money. One participant commented, “It would be ridiculous to make all teachers, especially Catholic school teachers, who are paid next to nothing to add this [ESL/bilingual certification] to their resume.” Another participant summarized this conflict: “While it is our Catholic and Christian value to serve all, realistically we cannot always do that.”

CHAPTER IV DISCUSSION, CONCLUSIONS, AND RECOMMENDATIONS

Discussion

This study explores the current state of language attitudes and ideologies of teachers in Catholic schools through the use of a survey. The responses of participants review their beliefs about language diversity, teacher responsibilities, language acquisition research, and language politics. They also provide insight into the role Catholic values play in shaping teachers' attitudes toward inclusion of CLD students in Catholic schools. The teachers' opinions and commentary offer insight into the degree to which Catholic schools are prepared to effectively and justly serve the CLD students they are increasingly being called to recruit and enroll. Five themes emerged from the findings: a general ethos of caring, a desire to improve instructional practices, a dichotomy between general and specific implementation of inclusive practices, (mis)understandings of language acquisition research and theory, and views on the politics of language.

Ethos of Caring

In line with Louie and Holdaway's (2009) assertion that families choose Catholic schools in part because of the community built by compassionate teachers, the findings of this study demonstrate a great degree of care for students. Teachers showed very positive attitudes to statements regarding the potential of all students and the value diverse learners bring to the classroom. Similarly, this sense of community was extended to parents, with teachers showing a firm belief in the responsibility of teachers to attempt to engage all parents. These findings appear to support the importance of CST tenets to teachers, as they maintain the importance of creating a community that affirms the dignity of every person.

This positive attitude toward CLD students and the creation of a welcoming community was also found in multiple other studies (Flores & Smith, 2009; Karabenick & Noda, 2004; Reeves, 2006; Vázquez-Montilla et al., 2014; Walker et al., 2004). The overwhelming positive response to statements regarding compassion and care for all students may be due to teachers' awareness of the need to be politically correct (Flores & Smith, 2009). Flores and Smith (2009) maintain that people are unlikely to vocalize stances that could be viewed as unwelcoming or hostile because they are not socially acceptable. Within this study, the positive attitudes toward inclusion and care for students could also be due in part to the focus and mission of Catholic schools rooted in CST, similar to the positive scores related to culture of care exhibited at heightened levels by teachers who attended a university in Florida with a focus on socially just practices (Vázquez-Montilla et al., 2014).

Desire to Improve

Unlike previous studies, which found teachers to not be open to pursuing professional development in best practices for linguistically diverse students despite their acknowledged need for training (Karabenick & Noda, 2004; Reeves, 2006; Walker et al., 2004), teachers in this survey demonstrate a desire to learn and continue to improve their teaching. Participants responded positively to statements regarding the need to provide modifications and accommodations for diverse learners as well as the need to incorporate multicultural education into curriculum. While these stated beliefs could also be due in part to teachers knowing that there is a "correct" response to these statements based on their teacher education training, they also perhaps demonstrate a general consensus with one commenter's musings about the current political climate. The participant hypothesized that the majority of responses reflect positive attitudes toward inclusion as "[there is] little reasonable middle ground on issues pertaining to

racial and linguistic diversity and multiculturalism.” If this frustration is widespread, teachers’ responses, especially with regard to creating more inclusive education practices through teacher development, could be tinted by their heightened desire to create a more just society.

This commitment may also have led to the very positive attitudes toward increased funding for programs for CLD students and the need for all teachers to receive training to be better prepared to meet the needs of CLD students. Despite previous studies finding teachers to be ambivalent and/or strongly opposing additional training (Karabenick & Noda, 2004; Reeves, 2006; Walker et al., 2004), no teachers in this study selected “strongly disagree” in response to these statements. Teachers reflected in their written comments that a major argument against Catholic schools being more inclusive of CLD students is the lack of training teachers in their schools have regarding language and culture. This could be a frustration to teachers who demonstrate a strong ethos of caring as they believe they must be inclusive of all students to fulfill their Catholic mission, but they are held back because they are ill-equipped.

Dichotomy between General and Specific Implementation

While teachers in this study demonstrate positive attitudes toward caring for all students and increased training and development, when presented with statements regarding specific instances in the classroom, more neutral to negative attitudes surface. Teachers expressed the most positive attitude on the survey to the item regarding a teacher’s responsibility to involve all parents (only one teacher disagreed with this statement). However, when asked about the actual participation of minority parents, teachers held a neutral opinion. This is perhaps due to the social unacceptability of not claiming to include all families and a widespread misconception that CLD parents are less involved in schools (Flores & Smith, 2009; Vera et al., 2017). It could also be due in part to teachers lacking the cultural understandings of how to effectively engage

parents of their CLD students (as demonstrated by their positive attitudes toward increased training), resulting in a decreased proportion of parents becoming actively involved.

While teachers overwhelmingly held positive attitudes toward modifying instruction for cultural and linguistic needs, when applied to a classroom setting in which a student does not speak English, teachers immediately shifted to a neutral attitude regarding their responsibility to teach this child. While the majority of teachers did not think it was unreasonable to expect a mainstream teacher to teach this child, the ambivalent attitude ($m = 2.67$) demonstrates that teachers are unclear about their responsibilities as well as the rights of linguistically diverse students. Previous research mirrored this finding; teachers were positive regarding inclusion as a theory, but as soon as this idea become specific to their classroom practice, attitudes toward inclusion shifted to a neutral to negative position (Flores & Smith, 2009; Reeves, 2006; Vázquez-Montilla et al., 2014; Walker et al., 2004; Youngs & Youngs, 2001).

Commentary by participants provided insight into this dichotomy. One teacher noted that while he/she believes, “Catholic schools have a responsibility to teach all students,” the lack of resources, specialists, training, and funding prohibits their ability to do so. This responsibility was echoed by another, but tempered with, “sometimes a student will not be able to see personal success in a Catholic school because they do not have the resources... to meet the needs of all students.” This practice of providing justifications for the lack of actual inclusion and the negative to neutral attitudes allowed participants, like in other studies (Reeves, 2006; Vázquez-Montilla et al., 2014; Walker et al., 2004), to maintain what they considered socially acceptable responses without having to critically reflect on their own practices that negate these voiced attitudes.

A third contradiction is present in respondents' attitudes regarding the importance of English acquisition in schools. When asked about learning English in relation to other curriculum, teachers demonstrated a neutral attitude, or a general uncertainty toward the priority of English in comparison to other content material. However, when asked if learning English should be of primary importance at the risk of losing one's native language, the majority of teachers disagreed. This discrepancy might show a lack of understanding of the language acquisition process and subtractive bilingualism, as teachers may not have considered that prioritizing English over other curriculum could also result in students losing their native language except when this idea was explicitly stated. This could also demonstrate that teachers are aware that it is not politically correct to advocate for the loss of the native language in favor of rapid English acquisition. It seems that when faced with a theoretical practice, teachers demonstrate positive attitudes, but when the theoretical becomes specific to their classroom and their practice, teachers become defensive, shifting the blame and responsibility. This attitude places qualifications on the need to align practices with CST beliefs and attempts to alleviate some of the responsibility of Catholic schools to pursue paths that would enable effective inclusion.

Theoretical (Mis)Understandings

As discussed in the dichotomies above, mainstream Catholic school teachers' lack of knowledge and understanding of second language acquisition may be a factor in neutral to negative attitudes on specific items. While positive attitudes concerning some items like multiculturalism show progress toward culturally responsive practices, which will increase CLD students' motivation and learning, items specific to language acquisition research still reflect a deficit mindset. Without an understanding of the need for students to utilize their native

languages in conjunction with the learning of English to increase and improve content learning as well as the importance of supporting additive bilingualism, teachers may fall back on unquestioned common sense notions about learning English (Flores & Smith, 2009; Karabenick & Noda, 2004; Walker et al., 2004). Common sense may lead one to believe that English should be considered the first and main goal of education for CLD students (Razfar & Rumenapp, 2011). The reliance on this thinking pattern is demonstrated through the priority given to learning English over other content, as well as through participants' neutral beliefs regarding the recommendation that parents should only speak English with their children, not their native language. This ambivalence suggests that teachers are unsure of the advice to give parents because they do not understand the relationship between the native language and target language during acquisition.

Language Politics

CST calls Catholics to identify and work to dismantle systems of oppression and discrimination. The attitudes toward items relating to language policies demonstrate a lack of understanding of the relationship between language and power. Respondents exhibited positive attitudes toward the linguistic rights of Americans by agreeing that citizenship should not be tied to English proficiency and that government business should be inclusive of languages other than English. However, the most negative attitude (meaning most strongly agreed) on the survey was in response to the idea that English should be the official language of the United States. In response to the same items, Vázquez-Montilla et al. (2014) found the exact opposite, with teachers only affirming that English should not be the official language, while believing linguistic rights should be restricted on the other two items. Smith and Flores (2009) found teachers to hold negative attitudes toward all items relating to language rights.

Perhaps the discrepancy between responses in this survey and with other administrations of LATS-R is due to a lack of understanding regarding the impact of designating English as the official language of the United States. Participants may also be under the impression that English already is the official language of the United States. Previous proposals to establish English as the official language in the late 20th century spurred the English Only movements in schools (Baker, 2001). Claiming to be a push for unity, these English Only initiatives heightened the power of English, increasing racist, xenophobic agendas (Baker, 2001). Based on positive attitudes toward maintaining linguistic rights for citizenship and involvement in government, it does not seem that the respondents fully understand the motivations and effects of naming English as the official language.

Conclusions

The purpose of this study was to explore Catholic school teachers' attitudinal beliefs about cultural and linguistic diversity as a measure of preparedness for becoming more culturally and linguistically inclusive institutions, responding to the changing demographics of Catholics in the United States. Several dominant themes emerged from the study, which can be used to evaluate the current climate within Catholic schools as well as the readiness for future steps toward creating service delivery plans to meet the needs of a more inclusive student population.

Through their responses, Catholic school teachers demonstrated a high level of care and compassion toward CLD students and their families. While researchers have previously explained these positive attitudes as being a result of awareness of social acceptability (Flores & Smith, 2009; Vera et al., 2017), comments provided by teachers in this study highlighted other reasons the attitudes of teachers in Catholic schools might be extremely positive. Teachers noted that they chose to teach in Catholic schools because of the strong sense of community and the

desire to serve all, echoing CST's call to work for the common good. A key difference from previous studies (Karabenick & Noda, 2004; Reeves, 2006; Walker et al., 2004) was not only this heightened level of care, but more importantly, that this positive attitude carried over to a desire to actually change practices by expressing interest in more professional development and funding for programming. Comments from participants did temper this desire, though, as commenters expressed a level of exhaustion and feeling of being overwhelmed. This may provide insight into how to best create effective systems for inclusion within the Catholic school context.

These comments, along with ambivalent and negative attitudes toward statements regarding more specific implementation in their own classrooms, echo Scanlan's (2013) concept of the "grammar of Catholic schooling." Despite their firm beliefs in every child's potential and the responsibility to serve all students, teachers provided rationalization for why Catholic schools are not able to serve all and/or should not have to serve all students, especially those with diverse needs. These justifications for unquestioned practices that continue to marginalize and exclude certain groups of students demonstrate a disconnect between beliefs in CST and the actual practice of working to dismantle structural inequities and injustices.

The prevalence of these hegemonic beliefs highlights the final dominant theme of a need for critical education grounded in theory. The inconsistencies between teachers' attitudes toward various aspects of second language acquisition demonstrated a possible lack of understanding of language learning theory. Teachers' responses seemed to rely on common sense ideas of language learning and acquisition instead of relying on theory and research-based practices. Similarly, teachers showed positive attitudes toward more progressive language policies within society, but supported the designation of English as the official language of the United States.

This discrepancy perhaps shows that mainstream teachers are unaware of how language policies impact practices and marginalization.

The first research question of this study asked about Catholic school teachers' attitudinal beliefs toward CLD students. The survey responses about individual students revealed a generally positive attitude toward CLD students. Teachers demonstrated positive beliefs in CLD students' potentials and abilities as well as their impact on other students in the class. Statements regarding CLD families were answered more neutrally, with teachers agreeing that all families should be reached out to, but that CLD families were less likely to be involved in school.

The second research question asked about Catholic school teachers' attitudinal beliefs toward linguistic diversity. Teachers' responses demonstrated a generally positive attitude toward the importance of being bi- or multi-lingual and developing students' cultural competencies. While teachers' attitudes toward linguistic diversity were more positive than in previous studies (Byrnes et al., 1997; Flores & Smith, 2009; Vera et al., 2017), responses continue to demonstrate teachers' beliefs in the prestige and power of English as well as the idea that having a native language other than English can be detrimental to a student's academic success.

The third research question asked about the correlation between CST beliefs and attitudes toward language diversity and CLD students. Three tenets of CST were focused on in this study: human dignity, common good, and preferential option for the marginalized. When asked directly, respondents demonstrated positive attitudes toward the responsibility of Catholic schools to serve CLD students. These attitudes were mirrored in responses to theoretical statements about CLD students and diversity. However, when statements were more specific to teachers' practices, attitudes shifted to more neutral to negative. Teachers demonstrated beliefs

in CST tenets when the values were specifically addressed, but their positive attitudes wavered when the application of the tenets required participants to consider dismantling unquestioned practices and systems.

Recommendations

Several limitations exist in this study, including the sample population, design, researcher assumptions, and terminology usage. The study used a convenient sample, limiting the generalizability of the findings. On average, the participants had fewer years of experience, were more highly educated, had more formal diversity and ELL training, and had more experience working with CLD students than catholic school teachers nationwide. All of these characteristics have been shown in previous studies to be indicators of more positive attitudinal beliefs (Byrnes et al., 1997; Flores & Smith, 2009; García-Nevarez et al., 2005; Vera et al., 2017; Walker et al., 2004). The small number of respondents further limited the scope. While this study provides insight into an under-researched area, future research needs to be conducted on more defined geographic areas. The study was also limited because the data was self-reported by participants. Future studies may benefit from using a mixed methods design, utilizing classroom observations and interviews to validate survey data. My experiences and beliefs as a former Catholic school student and as a mainstream teacher and ESL teacher in both Catholic and public schools may have also influenced the way I evaluated and interpreted the data and commentary. Based on the comments by one participant, a final limitation of the study was the lack of clearly defined terminology in the survey. The wording used in this survey was identical to previous versions of the LATS-R survey; however, terminology used to describe CLD students (such as “ESL,” “ELL,” “CLD,” “LEP,” “emergent bilinguals,” etc.) frequently changes and varies from region to region. Furthermore, because Catholic schools do not have a standard assessment and

classification system for CLD students, teachers may be basing their assumptions of which students are CLD on stereotypes and biased observations.

This study demonstrates a generally positive attitude among Catholic school teachers toward CLD students and linguistic diversity, but further research is necessary to better understand the impact of attitudinal beliefs on creating and maintaining inclusive and responsive school communities. It would be beneficial to reproduce this study (or as a mixed methods study) on the diocesan level to determine the specific climate in a given region. As organizations work to increase enrollment of CLD students, another study could investigate a possible relationship between teacher attitudes and the ability of a school to recruit and maintain CLD student enrollment. Similar to previous studies in public schools, a study could examine the predictors related to Catholic school teachers' beliefs in order to provide suggestions for improving teacher development and pre-service teacher training. Finally, drawing on commentary from a participant, a longevity study could enhance research in this field as well, as attitudes may be dependent on the current political climate.

This study revealed implications for Catholic schools and Catholic educators who desire to better align their practices with CST. First, it seems that teachers and administrators need to be engaged in critical reflection on their practices to examine the structures in which they work. Discussions to uncover and question the “grammar of Catholic schooling” (Scanlan, 2013) appear to be necessary to motivate Catholic educators to make changes in their schools and rethink justifications they have used to exclude CLD students. Through this, schools may need to redevelop their school mission with input from the Church community to redefine their focus, if they want to be truly inclusive. Another crucial action for Catholic schools is to find a means to increase long-term, systematic training and development focused on serving CLD students,

including both theory and research-based best practices. In addition, it seems that Catholic schools need create a service delivery plan to communicate how their mission will be implemented in school and classroom practices. Through these actions, Catholic schools can move to be more prepared to meet the need of the future of the Catholic Church and live out the values of CST.

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Appendix A: Modified Language Attitudes of Teachers Survey

General Opening:

The following questions will give you an opportunity to tell me more about your experiences views. Please answer openly and honestly.

Research Questions:

1. Do you currently teach in a Catholic school?
 - a. Yes
 - b. No
2. Ethnicity: I identify my ethnicity as:
 - a. Asian
 - b. Black/African
 - c. Caucasian
 - d. Hispanic/Latinx
 - e. Native American
 - f. Pacific Islander
 - g. Other (Please describe)
3. Bilingual proficiency: Are you proficient in more than one language?
 - a. No (I am monolingual.)
 - b. Yes (I am bi- or multi-lingual.)
4. Region: In what region do you teach?
 - a. Northeast (CT, ME, MA, NH, RI, VT, NJ, NY, PA)
 - b. Midwest (IL, IN, IA, MI, MN, MO, KS, OH, WI, NE, ND, SD)
 - c. South (DE, DC, FL, GA, MD, NC, SC, VA, WV, AL, MS, KY, TN, AR, LA, OK, TX)
 - d. West (AZ, CO, ID, MT, NV, NM, UT, WY, AK, CA, HI, OR, WA)
5. Experience: How many years have you been teaching (including the current school year)?
 - a. 0-5
 - b. 6-11
 - c. 12-20
 - d. 21+
6. Highest level of education: What is your highest level of education?
 - a. Bachelor's degree
 - b. Master's degree
 - c. Doctorate
7. Diversity Preparation: How many college level courses have you taken that focused on teaching diverse student populations?
 - a. 0-1 courses
 - b. 2-3 courses
 - c. 3+ courses
8. ELL Training: Have you had any formal training in working with non-English speaking students?
 - a. Yes
 - b. No
9. What grade level do you currently teach?

- a. PK-2
 - b. 3-5
 - c. 6-8
 - d. 9-12
 - e. Other (please describe)
10. Student Population: What percentage of your current students are culturally and linguistically diverse?
- a. 0-25%
 - b. 26-50%
 - c. 51-75%
 - d. 76-100%

The following items were scored on a Likert scale.

1 = Strongly Disagree

2 = Disagree

3 = Neither Agree or Disagree

4 = Agree

5 = Strongly Agree

1. It is unreasonable to expect a regular classroom teacher to teach a child who does not speak English.
2. To be considered American, one should speak English.
3. It is important that people in the U.S. learn a language that is not English.
4. Most non- and limited-English-proficient children are not motivated to learn English.
5. At school, the learning of the English language by non- or limited-English-proficient takes precedence.
6. Teachers should modify their instruction for their students' cultural and linguistic needs.
7. English should be the official language of the U.S.
8. Non- and limited-proficient-English students often use unjustified claims of discrimination.
9. I would support the government spending additional money to provide better programs for linguistic-minority students in public schools.
10. Parents of ELLs should be counseled to speak English with their kids whenever possible.
11. The rapid learning of English should be a priority of non-English-proficient or limited-English-proficient students even if it means they lose their ability to speak their native language.
12. Regular classroom teachers should be required to receive preservice or in-service training to be prepared to meet the needs of linguistic minorities.
13. Even when they do speak English, minority parents don't participate in school-related activities as other parents do.
14. Local and state government should require that all government business (including voting) be conducted in English only.

15. Having a non-English-proficient student in the classroom is detrimental to the learning of other students.
16. Too much time and energy is now being placed on multiculturalism in schools and society.
17. It is important for teachers to reach out to involve the parents of all their students.
18. Catholic schools have a responsibility to serve linguistic minorities.
19. It is essential that Catholic schools recruit and maintain culturally and linguistically diverse students.

Appendix B: Permission to Use LATS-R

Students & Alumni DonsApps Mail - Request for Permission to use LATS-R

12/7/18, 4:18 PM



Katie Binder <klbinder@dons.usfca.edu>

Request for Permission to use LATS-R

2 messages

Katie Binder <klbinder@dons.usfca.edu>
To: howard.smith@utsa.edu

Thu, Sep 20, 2018 at 4:43 PM

Dr. Smith,

My name is Katie Trautman and I am a master's student at the University of San Francisco in the TESOL program. I am currently working on my thesis project and I am interested in examining the language attitudes of teachers, specific those serving in Catholic schools. My research is being supervised by my professor, Dr. Luz Garcia. I am writing to ask written permission to use the LATS-R in my research study (from your study with Dr. Bustos Flores, "Teachers' Characteristics and Attitudinal Beliefs About Linguistic and Cultural Diversity").

If you are willing, I plan to use 17 questions outlined in your research as the modified Language Attitudes of Teachers Scale (LATS-R) with additional demographic questions and items specific to Catholic school teachers. I will be using an online survey format to gather responses from K-12 teachers in Catholic schools across the nation. In addition to using the instrument, I also ask your permission to reproduce it in my thesis appendix, which will be published in the USF Institutional Repository.

Thank you so much for your time and consideration,

Katie Trautman

—

Katie (Binder) Trautman
University of San Francisco
(217) 521-7099
klbinder@dons.usfca.edu

Howard Smith <Howard.Smith@utsa.edu>
To: Katie Binder <klbinder@dons.usfca.edu>
Cc: Belinda Flores <Belinda.Flores@utsa.edu>

Fri, Sep 21, 2018 at 12:34 AM

This will be fine. Please be sure to give us the appropriate credit in your work.
Good luck!

Howard L. Smith, Ph.D.

Associate Professor

From: Katie Binder <klbinder@dons.usfca.edu>
Sent: Thursday, September 20, 2018 4:43 PM

Appendix C: IRB Informed Consent

CONSENT TO PARTICIPATE IN A RESEARCH STUDY

You are being invited to participate in a research study conducted by Katie Trautman, a graduate student in the Department of International and Multicultural Education at the University of San Francisco. The faculty supervisor for this study is Luz Navarrette García, a professor in the Department of International and Multicultural Education at the University of San Francisco. The purpose of this research study is to 1) examine Catholic school teachers' attitudinal beliefs toward culturally and linguistically diverse students and toward language diversity and 2) examine the relationship between these attitudes and working within a Catholic framework.

Below is a description of the research procedures and an explanation of your rights as a research participant. You should read this information carefully. If you agree to participate, you will check "I consent, begin the study" at the bottom of this form to indicate that you have read and understand the information on this consent form.

WHAT WE WILL ASK YOU TO DO:

During this study, participants will complete an online survey about their beliefs about language and culturally and linguistically diverse students. This survey should take approximately 10 minutes to complete. You have the right to not answer any question.

POTENTIAL RISKS AND DISCOMFORTS:

I do not anticipate any risks or discomforts to you from participating in this research. Your participating is voluntary and you may choose to withdraw your consent and discontinue your participation at any time during the study without penalty.

BENEFITS:

There are no benefits to you for participating in this study, but your participation will assist in developing the area of research surrounding culturally and linguistically diverse students in Catholic schools.

PRIVACY/CONFIDENTIALITY:

Because you will not be providing any information that can uniquely identify you (such as your name), the data you provide will be anonymous. If you have questions about this project or would like to discuss this research, you should contact the researcher, Katie Trautman (klbinder@dons.usfca.edu) or the faculty supervisor, Luz Navarrette García (lagarcia@usfca.edu). If you have questions or concerns about your rights as a participant in this study, you may contact the University of San Francisco Institutional Review Board at IRBPHS@usfca.edu.

BY CLICKING "I CONSENT, BEGIN THE STUDY" BELOW, YOU ARE INDICATING YOU HAVE READ AND UNDERSTOOD THIS CONSENT FORM AND AGREE TO PARTICIPATE IN THIS RESEARCH STUDY. PLEASE PRINT A COPY OF THIS PAGE FOR YOUR RECORDS.

Appendix D: USF IRB Approval Notification

*IRBPHS - Approval Notification*

To: Katherine Trautman
From: Terence Patterson, IRB Chair
Subject: Protocol #1115
Date: 10/31/2018

The Institutional Review Board for the Protection of Human Subjects (IRBPHS) at the University of San Francisco (USF) has reviewed your request for human subjects approval regarding your study.

Your research (IRB Protocol **#1115**) with the project title **Language Attitudes of Catholic School Teachers** has been approved by the IRB Chair under the rules for expedited review on **10/31/2018**.

Any modifications, adverse reactions or complications must be reported using a modification application to the IRBPHS within ten (10) working days.

If you have any questions, please contact the IRBPHS via email at IRBPHS@usfca.edu. Please include the Protocol number assigned to your application in your correspondence.

On behalf of the IRBPHS committee, I wish you much success in your research.

Sincerely,

Terence Patterson, EdD, ABPP
Professor & Chair, Institutional Review Board for the Protection of Human Subjects
University of San Francisco
irbphs@usfca.edu
[USF IRBPHS Website](#)
