Journal of Catholic Education

Volume 25
Issue 2 *Hispanic Teachers and Leaders in Catholic Schools*

Article 9

2022

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Recommended Citation

Hamman-Ortiz, L., Lichon, K., Roach, C., & Harty, P. S. (2022). Strengthening and sustaining dual language education in Catholic schools. Journal of Catholic Education, 25(2), 136–166. 10.15365/joce.2502082022

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Cover Page Footnote

Notre Dame's Dual Language Leadership Team wishes to extend our deepest gratitude to the survey participants. The input generated was immensely helpful in starting the conversation around pathways toward strengthening and sustaining the future of dual language education in Catholic schools.

This article is available in Journal of Catholic Education: https://digitalcommons.lmu.edu/ce/vol25/iss2/9

Journal of Catholic Education
Fall 2022, Volume 25, Issue 2, 136–166
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https://doi.org/10.15365/joce.2502082022

Strengthening and Sustaining Dual Language Education in Catholic Schools

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Abstract: The purpose of this article is two-fold. First, we seek to make a case for the promise of dual language programs to enhance Catholic schooling and enrich educational opportunities for Latinx students. Second, we offer insights into the current landscape of Catholic schools with dual language programs, drawing upon data from a national survey conducted by University of Notre Dame researchers in 2020. Through our presentation of the findings, we consider characteristics of current program models and identify areas of success, challenges, and opportunities for future growth. We conclude with a discussion of the possibilities for strengthening and sustaining dual language education in Catholic schools.

Keywords: dual language, survey, Catholic schools, Latino students

In 2009, the University of Notre Dame Task Force on the Participation of Latino Children and Families in Catholic Schools distributed a report entitled, "To Nurture the Soul of a Nation: Latino Families, Catholic Schools, and Educational Opportunity" (Notre Dame Task Force, 2009). The report called for significant new efforts to increase the enrollment of Latinx[1] students in U.S. Catholic schools in response to the growing Latinx population, many of whom are Catholic. The U.S. Latinx population currently accounts for 18.7% of the population, projected

1 In this article, we use Latinx instead of Latino as a gender inclusive term to refer to people of Latin American cultural or ethnic identity in the United States.

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to increase to 27% by 2060 (U.S. Census, 2017, 2020). One key recommendation from the report was the need to create new Catholic school models and systems that could effectively and equitably serve Latinx students and their families.

In the years following this report, Catholic education researchers and leaders have begun to identify dual language programs as one such educational model with the capacity to enhance learning opportunities for Latinx students in Catholic schools (e.g., Fraga, 2016; Scanlan & Zehrbach, 2010). Yet, despite the current "explosion" of dual language programs in public schools across the United States (Galván, 2022), Catholic schools have been relatively slow to embrace this asset-oriented bilingual model. There has also been minimal research on existing dual language programs in Catholic schools, which limits our understanding of how Catholic schools can design effective, equity-oriented dual language models. The field of bilingual education may also benefit from deeper understanding of Catholic dual language programs, especially given that Catholic schools, with their social justice orientation and flexibility in curriculum and assessment decisions, may be better positioned to combat challenges faced by dual language programs in the public sector concerning gentrification (Valdez et al., 2016), neoliberalism (Bernstein et al., 2020; Freire et al., 2022), and exclusivity (Delavan et al., 2022; Flores & Garcia, 2017).

Taking all this into account, our aim in this article is two-fold. First, we seek to make a case for the urgent need for Catholic schools to embrace dual language education, highlighting recent research on how dual language programs can promote equitable schooling for Latinx students and building upon existing arguments regarding the alignment between Catholic schools and dual language education. Second, we share findings from a national survey of U.S. Catholic schools with dual language programs to consider what we know about existing models and how we might strengthen and sustain the future of dual language education in Catholic schools. We close with a discussion of the opportunities and challenges of dual language education in the Catholic sector and a set of recommendations to guide the design of existing and future dual language programs.

Dual Language Education: Definition and Characteristics

Dual language is an umbrella term that refers to an educational model in which students learn academic content and literacy through two languages (Howard et al., 2018). Unlike traditional English-only classrooms or English as a Second Language (ESL) programs, dual language programs view Latinx students' home languages and cultures as resources for learning, not barriers to their mastery of English. In the U.S., dual language programs typically take the form of "one-way" or "two-way" models, terms that indicate the student population served (Boyle et al., 2015; see Table 1). One-way models are designed to serve a linguistically homogeneous group of students, such as a world language program for native English speakers or a heritage language program for minoritized language speakers. Two-way models, on the other hand, serve a linguistically heterogeneous group of students, integrating majority and minoritized language speakers in the same classroom with the goal

of students serving as language models for one another. Two-way dual language programs generally seek a 50:50 balance of speakers from each language group, with a minimum of at least one-third of students from the same language background to facilitate second language acquisition (Gómez et al., 2005).

Table 1

Dual Language Education Models in the United States

Dual Language Model	One-Way Immersion		Two-Way Immersion
Sub-Type(s)	World Language Program	Heritage Language or Developmental Bilingual Program	N/A
Students Served	Native English speakers	Minoritized language speakers	Both majority and minoritized language speakers
Example	A Mandarin/English program for native English speakers	A Spanish/English program for Latinx students	A Spanish/English program for native English speakers and native Spanish speakers

In schools with dual language programs, the program may be instituted school-wide or it may be an optional program alongside a traditional English medium of instruction program (a strand approach). Another important feature of dual language programs is that they have a clear plan for language allocation, or the percentage of time that will be spent learning in the partner language and in English. The two most common models of language allocation are 90/10 and 50/50. In a 90/10 model, kindergarten students receive 90% of their instruction in the partner language and 10% of their instruction in English. Then, in each subsequent grade, 10% more instructional time is added in English until reaching a 50/50 split (usually by 4th grade). In a 50/50 model, students receive equal amounts of instruction in both languages in each grade throughout the program. Research has found that students participating in 90/10 models tend to develop higher levels of proficiency in the non-English partner language (Lindholm-Leary & Howard, 2008; Steele et al., 2017); however, across both 50/50 and 90/10 models, students typically achieve at or above grade level in English language arts by the time they reach middle school (Howard et al., 2018).

While dual language programs vary in their structure and student population served, they tend to share three common goals: (1) grade-level academic achievement, (2) bilingualism and biliteracy, and (3) sociocultural competence, a term that encompasses cross-cultural understanding and positive identity development (Boyle et al., 2015; Howard et al., 2018). More recently, researchers

have also begun calling for critical consciousness to be added as a fourth goal of dual language education, a term that highlights the need to deepen students' understanding of power, privilege, and oppression as a means to build a more equitable society (Cervantes-Soon et al., 2017; Palmer et al., 2019). As is evidenced through these goals, dual language programs do not sacrifice content learning at the expense of language learning—rather, students acquire language as they learn grade-level content. These goals also highlight that effective dual language programs acknowledge the interrelation of language, culture, power, and identity, and, accordingly, design programmatic structures and learning experiences that honor students' rich linguistic and cultural backgrounds and work to promote social justice.

In recent years, the number of dual language programs in the U.S. has increased exponentially. In 2000, experts estimated that there were approximately 260 programs in the U.S. (Wilson, 2011). Twenty years later, the American Councils Research Center (ARC) identified more than 3,600 dual language programs in public schools across forty-four states, with California, North Carolina, New York, Texas, and Utah each housing over 200 programs (ARC, 2021). These numbers are likely to increase given ongoing initiatives to promote dual language education across the United States. For example, in 2020 the state of Washington announced a commitment to offer dual language education to all students in the state by 2030 (Washington Office of the Superintendent of Public Instruction, 2021). Currently, twenty-seven instructional languages are used alongside English in dual language programs across the U.S., although Spanish is by far the most common partner language, accounting for roughly 80% of all dual language programs, followed by Chinese (8.6%) and French (5.0%; ARC, 2021).

Research on Dual Language Education

Research on dual language education has consistently found that students in these programs outperform their peers in other educational models, regardless of students' race, ethnicity, class, or dominant language (Lindholm-Leary & Howard, 2008; Morita-Mullaney et al., 2020; Steele et al., 2017; Thomas & Collier, 2012). Dual language programs are especially effective at closing the achievement gap for students identified as English learners (ELs), both in terms of English language acquisition and academic content learning (Lindholm-Leary & Borsato, 2006; Lindholm-Leary & Genesee, 2014; Morita-Mullaney et al., 2020). In the largest random-assignment study of dual language education to date, Steele and colleagues (2017) compared data from seven cohorts of language immersion lottery applicants in the Portland Public School District, exploring academic outcomes for students who were successful in the lottery (i.e., entered a dual language program in kindergarten) and those who were not. They found that participation in a dual language program led to increased reading performance (in English) for students in fifth and eighth grades (reflecting 7 to 9 additional months of learning) and reduced the probability of students remaining classified as ELs. Other studies comparing large-scale assessment data sets (e.g., Morita-Mullaney et al., 2020; Thomas & Collier, 2012) have reported similarly positive

findings about the academic benefits of dual language education compared to other program models, particularly for Latinx students and ELs (Lindholm-Leary & Hernandez, 2011; Valentino & Reardon, 2015).

The affordances of dual language education extend beyond academic achievement. Psychological researchers have highlighted the cognitive benefits of bilingualism, including improved working memory and attention control (Bialystok & Craik, 2010; Bialystok et al., 2008). Researchers have also found that bilingual children are better able to take a stranger's perspective (Liberman et al., 2017), which might contribute to improved cross-cultural understandings and the development of empathy. While research on cross-cultural competence is scant (Feinauer & Howard, 2014), existing studies have found that students in two-way dual language programs value having classmates from a variety of linguistic and cultural backgrounds (Bearse & de Jong, 2008; Block, 2011; Cazabon, et al., 1998; Lindholm-Leary, 2011) and that these positive attitudes persist even after students are no longer in the program (Bearse & de Jong, 2008; de Jong & Bearse, 2011; Lindholm-Leary & Borsato, 2001). Other studies have highlighted the economic benefits of bilingualism, demonstrating the material opportunities afforded by knowing more than one language (Callahan & Gándara, 2014). And, importantly, Latinx students who participate in dual language programs maintain and develop their home (or heritage) language, which may contribute to greater intergenerational continuity and an increased sense of belonging (de Jong et al., 2020; Wright, 2013).

While these findings are promising, it is important to also recognize that dual language programs are not without their challenges and critiques (Dorner & Cervantes-Soon, 2020). Twenty-five years ago, Valdés (1997) cautioned that dual language programs might be reinforcing social inequities by prioritizing the needs of majority language speaking students over minoritized language speaking students. Since then, a substantive body of research has validated these concerns, revealing how white, English-dominant students are often centered in policy texts, recruitment efforts, and program design decisions (Dorner, 2011; Freire et al., 2017; Valdez et al., 2016). The absence of representation from minoritized communities in such discussions contributes to programs being designed in sites that are less favorable to immigrant communities (Dorner, 2011) and to the exclusion of students who would most benefit from the opportunity to learn through a bilingual program model (Flores & García, 2017; Freire et al., 2022; Valdez et al., 2016). There are also concerns that dual language programs may limit students' access to higher level mathematics and science courses in middle school, as programmatic requirements (e.g., needing to take language arts and science in Spanish) alongside institutional scheduling constraints (e.g., advanced courses only offered at certain times) contribute to exclusionary tracking (Morita-Mullaney et al., 2020).

Researchers have also documented inequities within the dual language classroom, revealing how the bilingualism of native English speakers is often perceived differently than that of minoritized students–as exceptional rather than expected (Hamman-Ortiz, 2020)–and how classroom participation patterns may privilege middle class English speakers over their Spanish-dominant

peers (Palmer, 2009). English also tends to maintain a higher status in the classroom compared to the partner language, as evidenced by students' stated and enacted preferences toward using English (Babino & Stewart, 2016; Potowski, 2004; Rubinstein-Avila, 2002) and through English language assessment practices that perpetuate English hegemony and ideologies of monolingualism (Bernstein et al., 2020). Collectively, these are important concerns that need to be interrogated and addressed as we consider the pathway forward for promoting and sustaining equity-oriented dual language programs in U.S. Catholic schools.

The Case for Dual Language Education in Catholic Schools

In the United States, the Catholic Church established the largest private school system in the world, which, at its founding, was almost singularly devoted to serving immigrant communities (Caruso, 2012). Many of these early Catholic schools offered an education that affirmed immigrant students' home languages and cultures through bilingual instruction (Bryk et al., 1993), which was often absent in the local public school system. In the mid to late 1800s, Catholic schools in Texas cities such as Brownsville, El Paso, and San Antonio offered instruction in Spanish and English to Mexican and Mexican American students, which eventually prompted some public schools to begin offering bilingual instruction (Blanton, 2004). German was taught in Catholic schools in Ohio, Pennsylvania, Wisconsin, Missouri, Minnesota, North and South Dakota, and Texas (Wiley, 1998). These schools often emerged in response to language prejudice and anti-Catholic sentiment, a means for German immigrants to retain their language, culture, and faith (Pitt, 1976; Wiley, 1998). In 1886, 65% of students receiving instruction in German were being educated in private schools, 38% of which were Catholic schools (Conzen, 1980). Again, to compete with the loss of students to private schools, many public schools began to offer education in German. In Chicago in the 20th century, Polish was used as a medium of instruction in Catholic schools serving this growing immigrant population, providing heritage language instruction at a time when anti-bilingual education sentiment across the nation was rampant (Baker & Wright, 2017). As is clear from this history, bilingual programs have deep roots in Catholic education, particularly as a vehicle to serve immigrant communities.

Repressive language policies of the early 20th century led to the unfortunate elimination of many bilingual programs in both public and private schools. The contemporary bilingual education movement emerged as part of the Civil Rights Era of the 1960s, largely in response to these repressive policies and in conjunction with other social justice-oriented movements. In 1963, the first two-way dual language program in the U.S. was launched at Coral Way Elementary in Miami Dade County, founded by a community of highly educated Cubans who had fled to Florida in the late 1950s and sought to preserve their language and culture (Coady, 2019). During this era, Latinx communities across the nation were advocating for improved educational opportunities, which led to the passage of the Bilingual Education Act (BEA) in 1968 (Flores, 2016). Despite its name, the BEA did not actually mandate bilingual education, but it did allocate funds toward

programs that utilize students' home languages during instruction, which enabled the return of bilingual programs to U.S. schools (de Jong, 2011). Initially, these programs were designed to serve minoritized language speakers only; however, over subsequent decades, these programs expanded under the umbrella of "dual language" education to include programs that also served native English speakers. While the English-only legislation of the 1990s and early 2000s (e.g., *Proposition 227* in California and *Question 2* in Massachusetts) dealt another blow to bilingual education, this repressive legislation has largely been overturned and enthusiasm for dual language education is again on the rise (ARC, 2021; Galván, 2022).

Yet, despite the long history of Catholic schools as a forerunner and haven for bilingual education in the U.S., most of the growth of dual language programs has occurred in the public education sector. Based on recent data from the National Center for Educational Statistics (NCES; 2020) and the American Councils Research Center (ARC; 2021), we estimate that 3.7% of U.S. public schools offer dual language education[2]. In comparison, our estimated percentage of Catholic schools with dual language programs is a mere 0.8%[3], despite the fact that Catholic schools increasingly serve a significant number of Latinx students–as of the 2021–2022 school year, 18.6% of students in Catholic schools identified as Hispanic (National Catholic Educational Association [NCEA], 2022). Additionally, while this figure is substantial enough to justify the need for dual language Catholic schools, it is worth noting that Catholic schools could be serving an even greater number of Latinx students. The Latinx community currently represents more than 40% of Catholics in America (Huckle, 2019), and, as of 2019, 47% of Latinx people identified as Catholics (Ospino & Wyttenbach, 2022). The disproportionately small percentage of Latinx students enrolled in Catholic schools is an even more substantial call for further investment in this impactful model.

Thus, beyond enabling Catholic schools to better serve their current Latinx student population–which, we contend, should be the primary goal of Catholic dual language programs–dual language programs might also offer a vital lifeline to Catholic schools. According to the NCEA (2022), Catholic schools have been facing the challenge of shrinking enrollment since their peak in the early 1960s when over five million children attended 12,893 Catholic schools. By the 1990s, Catholic school enrollment had decreased by more than half to approximately 2.5 million students across 8,719 schools. Between 2010 and 2020, these trends continued, as the number of Catholic schools decreased by 14.3% (999 schools) and the number of students declined by

2 According to the NCES, there were 98,755 public schools in the 2018-2019 school year. The National Canvass of dual language programs identified 3,649 programs in the 2021-2022 school year. As data on the total number of public schools is unavailable for the 2021-2022 school year, we are using these two figures to estimate the percentage of public schools with dual language programs, recognizing that the total number of public schools may be slightly higher or lower.

3 According to a data brief released by the National Catholic Educational Association (2022), there were 5,938 Catholic schools in the 2021-2022 academic year. While there is no official count of Catholic schools with dual language programs, the Director of the Two-Way Immersion Network of Catholic Schools estimates that there are approximately 45 Catholic schools with dual language programs (E. Sada personal communication, May 26, 2022).

21.3% (439,581 students). The 2021–2022 school year provided a hopeful exception, in which enrollment in Catholic schools increased by 3.8% for the first time in two decades, which the NCEA attributed to "Catholic schools' dedication in safely opening classrooms and supporting their communities' needs amidst the COVID-19 pandemic." Nevertheless, maintaining and increasing enrollment remains a challenge for Catholic schools across the nation. The widespread popularity of dual language education and the potential to attract the large Latinx Catholic population who presently do not send their children to Catholic schools might serve a mutually beneficial purpose: helping Catholic schools to thrive while simultaneously better serving Latinx students and communities.

Of course, the rationale for expanded dual language programming in Catholic schools extends beyond increasing enrollment. In addition to the historical context and demographic imperative, there are important faith-based reasons why Catholic schools are uniquely positioned to develop dual language programs that serve Latinx student populations. Scanlan and Zehrbach (2010) argue that dual language programs, and two-way immersion (TWI) programs specifically, align with three fundamental tenets of Catholic Social Teaching: (1) an emphasis on human dignity, (2) pursuit of the common good, and (3) a preferential option for the marginalized. They explain:

> By promoting academic growth and bilingualism, TWI places value on the dignity of each individual learner. By helping students develop skills to navigate and build relationships across culturally and linguistically diverse communities, TWI promotes the common good. By effectively serving a population of students who have traditionally been marginalized in schools, namely students with limited English proficiency, TWI demonstrates a preferential option for the marginalized (p. 76).

Building upon these arguments, Fraga (2016) notes that dual language programs also align with recent calls from the United States Conference of Catholic Bishops (USCCB) for the U.S. Catholic Church to build ministries of intercultural competence. As outlined in two USCCB publications, *Building Intercultural Competence for Ministers* (USCCB, 2012) and *Best Practices for Shared Parishes: So That They May All Be One* (USCCB, 2014), Catholic parishes (and schools) are becoming increasingly diverse and, thus, are called upon to adopt more inclusive practices that bring together all members of their culturally and linguistically diverse communities. Two-way dual language programs, as integrative models by design, are especially well positioned to serve as a vehicle for unification of the U.S. Catholic population. Fraga explains, "TWI is not only aligned with historical understandings of Catholic social teaching, it is fully aligned with the priorities identified by the USCCB for building a broader, more integrated Catholic community in the United States, given the country's growing multilingual and multicultural diversity." He concludes, "It is hard to imagine a better gift that leaders of Catholic schools can leave to later generations of

Catholic faithful" (p. 157). It is, therefore, evident that synergies exist between the goals of dual language programs and the mission of the Catholic Church to serve the marginalized, promote human dignity, and foster inclusive communities.

A National Survey of Dual Language Programs in U.S. Catholic Schools

Having established our argument for the value of dual language programs in Catholic schools, we now transition to reporting the findings from a national survey of school leaders at Catholic schools with dual language programs. The survey was collaboratively developed in the fall of 2019 by the University of Notre Dame Dual Language Leadership Team and was aimed at mapping the current landscape of U.S. Catholic schools with dual language programs. Our inquiry was guided by the following research questions:

1. What are the characteristics of dual language programs in U.S. Catholic schools?
2. According to Catholic school leaders, in what ways are their dual language programs successful? What challenges do they face?

Using the program design strands outlined in the *Guiding Principles of Dual Language Education* (Howard et al., 2018) as an initial framework, we established six categories to frame the survey: Demographics and Enrollment, Program Structure, Program Goals and Resources, Curriculum and Assessment, Areas of Success, and Areas of Need (see Appendix for survey structure and questions). The research team met biweekly for a period of four months (September to December 2019) to develop and hone the instrument, drawing upon our collective experience in developing, leading, and researching dual language programs to craft the survey, which was subsequently built in Qualtrics. Many of the items were open-ended, seeking comparative information about program design, curricular resources, and student population. Other items were rated on a scale, including areas of success (ranging from 1 [not successful] to 4 [highly successful]) and areas of need (ranging from 1 [low need] to 3 [high need]).

Survey participants were identified through their participation in existing Catholic dual language education networks (e.g., the Two-Way Immersion Network of Catholic Schools [TWIN-CS] at Boston College) and by inquiring across our own networks at the University of Notre Dame and beyond. In total, we identified 30 U.S. Catholic schools with dual language programs[4]. Leaders at all of these schools were invited to take the survey via an emailed invitation with a Qualtrics link. Of this group, 22 school leaders participated in the survey. Upon review of the results, one response

4 At the time of our survey (the 2019-2020 school year), we estimated that there were approximately 30 U.S. Catholic schools with dual language programs. As of the 2021-2022 school year, the Two-Way Immersion Network of Catholic Schools (TWIN-CS) estimates that there are now 45 U.S. Catholic schools with dual language programs (E. Sada, personal communication, May, 26, 2022).

was eliminated because two leaders participated from the same school (the assistant principal and principal) and another was eliminated since the leader only partially completed the survey. The final survey represents data from 20 Catholic schools with dual language programs.

To analyze the survey responses, we employed an iterative approach to data analysis that combines deductive and inductive coding (Maxwell, 2013). Using the frame of our survey categories (e.g., program design, program goals), each team member individually read through and coded the data, identifying commonalities and trends across school sites and seeking out incongruencies in the data (LeCompte & Schensul, 2010). We then met as a team to compare and cross-check our initial noticings, which resulted in the merging of some of the original categories and the identification of salient themes emerging within and across responses to individual survey questions. The resulting findings are presented in the subsequent section.

Findings

The findings are divided into two subsections: (1) Characteristics of Dual Language Catholic Schools and (2) Goals, Successes, and Challenges in Catholic Dual Language Programs. These subsections correspond to our two research questions, respectively: What are the characteristics of dual language programs in U.S. Catholic schools? (RQ 1); and according to Catholic school leaders, in what ways are their dual language programs successful? What challenges do they face? (RQ 2).

Characteristics of DL Catholic Schools

In this section, we present findings relating to the characteristics of Catholic schools with dual language programs, including demographic information, student enrollment trends, program model design, language allocation plan, and curricular and assessment resources. In addition to mapping the landscape of existing programs, we also identify similarities and differences across programs and highlight areas of promise.

Demographic Data and Student Enrollment Trends

Survey data revealed that Catholic schools with dual language programs are found across the United States. The 20 Catholic schools represented in the survey are situated across ten states (Arizona, California, Colorado, Indiana, Iowa, Nebraska, Hawaii, Illinois, Texas, Washington) and Washington DC, with 40% of schools located in California ($n=8$). This representation parallels trends in the public sector, as dual language programs are currently found across forty-four U.S. states, with California housing the largest number of dual language programs nationwide (ARC, 2021). Many of the schools surveyed are the only Catholic dual language programs in their city or state. As one leader shared, "I am so happy that there is developing interest in Catholic school dual language programs. Many times, we are the only school in our diocese or in our region with

a dual language program." While some of the surveyed schools are members of Catholic dual language networks (e.g., TWIN-CS), others are not part of any formal network of support.

The survey also found that Catholic schools with dual language programs are largely two-way language learning environments: 80% of schools reported serving both English-dominant and partner-language dominant students. As explained earlier, within two-way program models, typically half (or more) of the students served are language minoritized speakers. The remaining 20% of schools reported serving mostly or exclusively dominant speakers of English. These findings are significant in a Catholic context because they suggest these learning communities are indeed answering the Bishop's call to build broader, intercultural Catholic communities. They also provide an important counter-narrative to the valid concern that dual language programs are being developed to primarily serve native English speakers (Valdez et al., 2016), revealing that this is largely not the case in Catholic education contexts.

Data also revealed that dual language programs in Catholic schools are a newer phenomenon: 60% of the schools surveyed reported that their dual language programs had been started within the last five years. Of this group, 20% of schools reported launching their program within the last two years. School leaders were also asked to provide student enrollment data for the current school year (2019-2020) and the two previous school years. Based on this data, 85% of schools reported increasing (70%) or maintaining (15%) student enrollment over the course of two years (see Figure 1 and Table 2). Several of the existing schools experienced significant increases in enrollment over the past two years, including one school in California (School M) that grew from 220 to 312 students (a 42% increase), and another in Indiana (School F) that expanded from 202 to 310 students (a 54% increase). Additionally, two schools were newly opened within the past two years, created specifically to launch a dual language program (School G and School Q). Only three of the twenty schools surveyed (15%) reported a trend of declining enrollment.

Figure 1

Student Enrollment Trends from 2017–2018 to 2019–2020

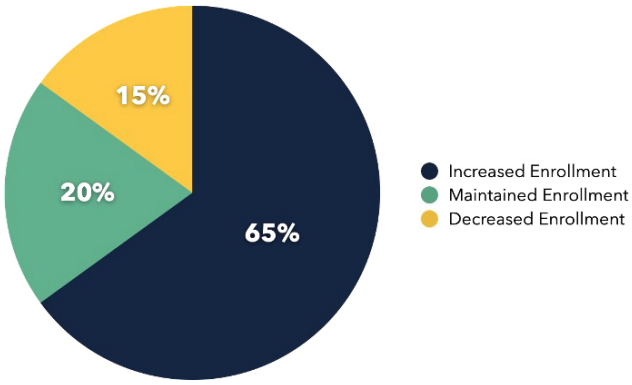


Table 2

Student Enrollment Trends at Catholic Schools with Dual Language Programs (2017–2020)

School Code	Enrollment 2017–2018	Enrollment 2019–2020	Percentage Increased or Decreased between 2017–2018 and 2019–2020	Overall Enrollment Trend
A	190	175	-8%	Decrease
B	145	160	10%	Increase
C	408	453	11%	Increase
D	132	160	21%	Increase
E	290	294	1%	Maintain
F	202	310	54%	Increase
G	0	130	13,000%	Increase*
H	112	110	-2%	Maintain
I	230	250	9%	Increase
J	175	173	-1%	Maintain
K	142	143	1%	Maintain
L	194	216	11%	Increase
M	220	312	42%	Increase
N	232	321	38%	Increase
O	240	207	-14%	Decrease
P	346	317	-8%	Decrease
Q	0	19	1,900%	Increase*
R	135	171	27%	Increase
S	210	216	3%	Increase
T	1040	1060	2%	Increase

* Denotes that the school was newly opened within the past two years.

These enrollment gains among Catholic schools with dual language programs are especially promising in light of national enrollment decline in Catholic education of over one million students since 2001 (NCEA, 2022). These gains suggest that dual language programs may, indeed, be a vehicle for strengthening and sustaining Catholic schools.

Program Model

With regards to program design, school leaders were asked to report if their dual language program served all of the students at the school (a whole school model) or was one option alongside a traditional English program (i.e., a strand model). Just over half of the schools (55%) reported offering both a dual language track and a traditional English instruction track. The remaining schools (45%) reported that all students participated in the dual language program. Interestingly, even in strand models, there is evidence that dual language programs may be positively impacting how Catholic schools embrace the linguistic and cultural backgrounds of their students. As an

example of these practices, school leaders were asked how often bilingual liturgies were celebrated at the school, with the goal of better understanding if and how the bilingual goals of the program were incorporated into faith-based activities. Across the data, 65% of schools reported that liturgies were "often" or "always" celebrated bilingually. While bilingual liturgies were more frequently celebrated at the schools with a full-school dual language program, it is worth noting that 54% of schools with a strand model reported that bilingual liturgies were "often" or "always" celebrated–and that figure increases to 82% when also including the schools with a strand model reporting "occasionally" celebrating bilingual liturgies. This suggests that, even when a dual language program serves only some of the students at a school, it may contribute to more linguistically and culturally inclusive practices school wide.

Spanish was the primary partner language in almost all programs (95%), with only two schools offering instruction in Mandarin, one as an additional track to Spanish and the other as the main partner language. It is worth noting that both of the Catholic schools offering dual language education in Mandarin (one in California and the other in Hawaii) established their programs to meet the cultural and linguistic needs of Mandarin speaking students and families (Kanai, 2018; C. Fuller, personal communication, September 29, 2022). This intentional focus on serving Chinese-speaking families and on promoting heritage language maintenance counters national trends as, in recent years, Mandarin-English dual language programs have tended to serve White, native English-speaking students, with relatively small enrollment of Chinese-speaking or Chinese-heritage students (Li & Wen, 2015; Valdez et al., 2016; Wong & Tian, 2022).

Language Allocation

School leaders were asked to report on the language allocation plan guiding their dual language program, with the options of "90/10," "50/50," and "other." Among the schools surveyed, the majority (65%) reported using a 50/50 approach and the others (35%) follow a 90/10 model. While leaders were not explicitly asked to give their rationale for choosing a particular program model, it is worth noting that many factors impact whether a school may elect to pursue a 90/10 or 50/50 model, especially staffing concerns. For example, one school leader in Iowa, shared, "We were at 90-10, but this year and next year we had to go to 50-50 because we cannot hire enough teachers to teach in Spanish." As the 90/10 model requires a greater number of teachers proficient in the non-English partner language, it is perhaps unsurprising that most schools have elected the 50/50 language allocation model.

The survey also asked leaders to report on more specific aspects of language allocation, including whether languages are assigned to content areas, units of study, or time periods (e.g., days of the week) and whether teachers taught in one language exclusively or in both. In response to the first question, 90% of leaders reported that the two instructional languages are assigned to different content areas in their dual language programs. For example, one school reported that mathematics, Spanish language arts, and science are taught in Spanish, while religion, social studies, and English

language arts are taught in English. Only two schools followed a different approach, with one school alternating languages by day of the week (e.g., M/W/F in Spanish; T/Th in English) and the other alternating languages by units of instruction (e.g., one science unit taught in English, the next in Spanish). The popularity of assigning language to different content areas may be motivated from a resource standpoint, as instructional materials for each content area only need to be procured in one language in this approach.

Responding to the second question, leaders reported a range of approaches to structuring teachers' language of instruction. The majority (60%) reported that teachers were assigned to deliver instruction in one language only (often termed the "one teacher-one language" approach). Only two schools (10%) reported that the same teacher instructed in both languages. However, 30% of schools reported some combination of the two. For example, one school shared that teachers in grades K-2 followed the one teacher-one language method while teachers in grades 3-8 instructed in both languages. Reflecting upon her school's approach, another leader noted, "It ultimately depends on staffing availability so it can vary from year to year." In sum, while there are some commonalities across programs, it is evident that there is no single model for language allocation used across all Catholic schools with dual language programs, and that decisions are often driven by the availability of bilingual teachers and resources in the non-English language.

Curriculum and Assessment

Schools were also asked to report on their curricula for teaching language arts and mathematics (in Spanish) and on assessments used to measure academic achievement (in any language). Findings revealed that schools draw from a wide range of curricular and evaluative resources in their dual language programs. For Spanish language arts, schools reported nine different curricula (e.g., *Maravillas*, *Arriba la lectura*, *Estrellita*, *Senderos*, *Benchmark*), and three schools shared that they had developed their own curricula. There was less variation in mathematics, as most schools who teach the subject in Spanish reported using Pearson's *enVision Math*, although there were three schools using a different curriculum and five schools that reported not teaching mathematics in Spanish. Regarding assessments, there was no consistent tool used across all schools–thirteen different assessments were reported. That said, the majority of school leaders did report having some form of assessment in Spanish, with *Star/Renaissance Learning* being the most common (40% of schools), an important finding given the dominance of English in the current climate of high-stakes assessment (Menken & Solorza, 2014) and the importance of ensuring linguistic equity across all facets of curriculum, instruction, and assessment in dual language programs (Howard et al., 2018).

Goals, Successes, and Challenges in Catholic Dual Language Programs

In this section, we present findings related to the goals, successes, and challenges identified by leaders at Catholic schools with dual language programs. In discussing program goals, we highlight

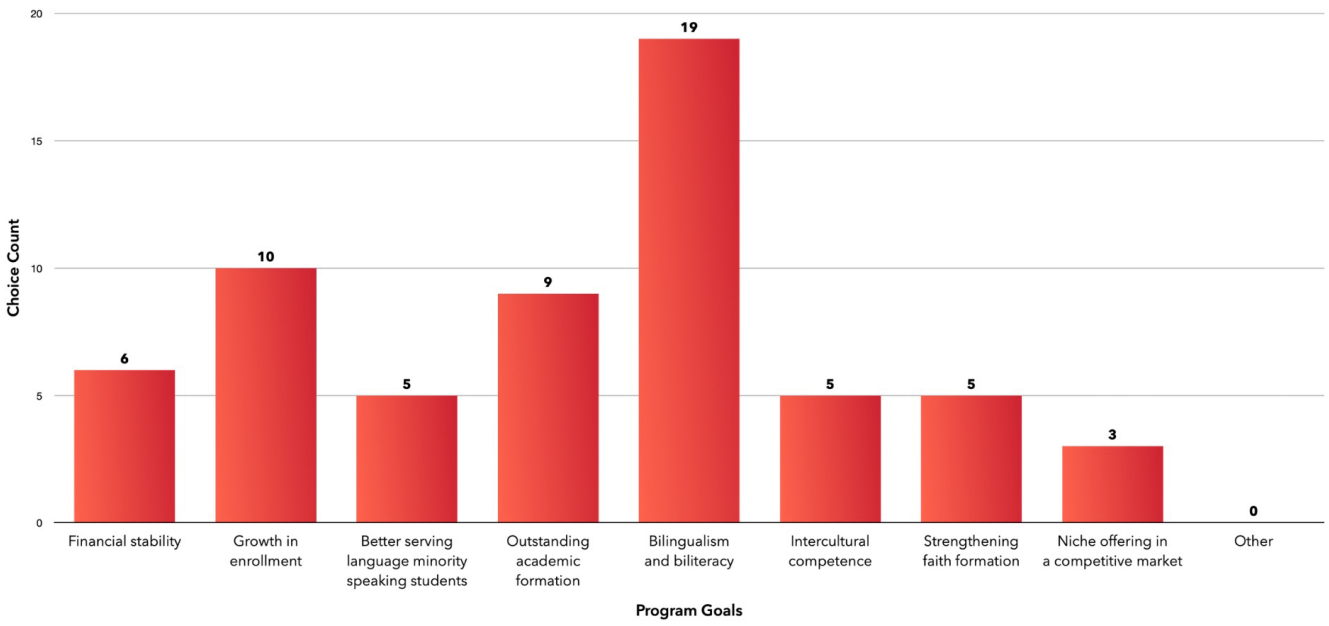
findings related to the values underpinning program design and consider these in relation to Catholic schools' mission of service to marginalized communities. In presenting successes and challenges, we show how leaders largely perceive their programs to be successful, while also identifying several pressing areas of need that must be addressed in order to sustain and grow dual language programs in Catholic schools.

Program Goals

Establishing clear programmatic goals is a hallmark of a high-quality dual language program (Howard et al., 2018). Such goals also reveal underlying values and beliefs, in addition to practical concerns that may be guiding the design and implementation of dual language programs. To gain insight into what school leaders identified as central goals for their dual language programs, we generated a list of nine options that included the three traditional goals of dual language education (*outstanding academic formation, bilingualism and biliteracy, intercultural competence*) as well as some additional items of relevance to Catholic schools and to serving Latinx students (*strengthening faith formation, financial stability, growth in enrollment, niche offering in a competitive market, better serving language minority speaking students, other*). From this list, school leaders were asked to select their top three goals. Of these, the most frequent goal identified was *bilingualism and biliteracy* (95% of respondents), followed by *growth in enrollment* (50% of respondents), and *outstanding academic formation* (45% of respondents; see Figure 2).

Figure 2

Top Three Program Goals (as Identified by School Leaders)



While it is perhaps unsurprising that *cultivating bilingualism and biliteracy* is a top programmatic goal for Catholic schools with dual language programs, it is notable that *growth in enrollment* was a more commonly cited goal than the other two traditional goals of dual language programs (i.e., *academic achievement* and *intercultural competence*). The attention to fiscal concerns—*growth in enrollment* (50% of respondents), *financial stability* (30% of respondents), and *niche offering in a competitive market* (15% of respondents)—within a school leader's top three identified programmatic goals seems to reflect the pragmatic considerations that leaders face as they work to sustain their schools within an often challenging climate for enrollment (and the role that the dual language program plays within these concerns).

Another finding of interest was that *better serving language minority speaking students* was only selected as a top 3 goal by 25% of school leaders, especially given that 80% of the schools serve language minoritized speakers. In reflecting upon this item, one leader shared a poignant commentary about the need to (re)center minoritized students in the design and implementation of dual language programs in Catholic schools:

> I feel strongly that there must be philosophy development as to why immersion education is pursued in Catholic schools. If the sole reason to pursue immersion education is because it will increase enrollment and save our schools from closing, then in the end, it will not work. That is a philosophy of "receiving." Immersion must be seen completely through the lens of "giving" or service: service to an immigrant population; service to those who are marginalized and often forgotten by the educational system; service to the future of the Catholic Church in the United States . . . Immersion education is still a road less traveled and will require great faith to develop. With this "giving" philosophy in place, immersion education will transform Catholic schools.

From this reflection, it is evident that some Catholic school leaders view dual language education as the central means through which schools can accomplish their mission of service to marginalized communities. However, given that many school leaders did not identify serving minority speaking students as a top programmatic goal, there may be a need, as this leader proposes, for increased formation around the mission of serving marginalized students through dual language programs in Catholic schools.

Areas of Success

School leaders were asked to rate their program's areas of success across ten different indicators (see Table 3). Overall, schools reported high to moderate levels of success in almost all categories. Areas with the most reported success (i.e., moderate to high levels) were *parent*

satisfaction (100%), *Catholic faith formation* (100%), *students' academic success* (95%), *students' second language learning* (95%), and *faculty/staff intercultural competency* (95%). Following these categories were *students' intercultural competency* (90%) and *parent engagement* (85%). Areas with the lowest reported success were *financial stability* (60%), *increasing enrollment* (70%), and *parent intercultural competency* (70%).

Table 3

Reported Program Successes

Category	Highly successful	Moderately successful	Somewhat successful	Not successful
Parent engagement	50%	35%	15%	0
Catholic faith formation	50%	50%	0	0
Parent satisfaction	60%	40%	0	0
Financial stability	25%	35%	35%	5%
Increasing enrollment	55%	15%	30%	0
Student success	35%	60%	5%	0
Student second language/ bilingual learning	50%	45%	5%	0
Student intercultural competency	30%	60%	10%	0
Parent intercultural competency	10%	60%	30%	0
Faculty/staff intercultural competency	30%	65%	5%	0

These findings suggest that most school leaders believe their programs are at least moderately successful in achieving the primary aims of dual language programs (i.e., bilingualism and biliteracy, academic achievement, sociocultural competence). That said, the percentages were decidedly lower when looking solely at the schools that rated themselves as highly successful in these two areas–50% for *second language learning*, 33% for *academic achievement*, and 30% for *student intercultural competency*–which reveals that these may be areas in need of further development. The third goal of dual language education (sociocultural/intercultural competency) has historically been more difficult to define and evaluate (Feinauer & Howard, 2014), so it is perhaps unsurprising that school leaders felt the least successful in this area. Intercultural competency for all stakeholders, especially parents, appears to be an area where dual language programs in Catholic schools would benefit from more targeted support.

While school leaders seem largely enthusiastic about their program's ability to meet academic, linguistic, and faith-based goals, they reported less optimism toward their program's operational vitality. Despite the fact that enrollment across most Catholic schools with dual language programs

has been increasing, many school leaders rated their financial stability as only somewhat successful or as unsuccessful (40%) and approximately one-third of respondents felt that their increased enrollment aims had only been somewhat successful (30%). These are important considerations as we look toward the future of dual language programs in Catholic schools, and the sustainability of Catholic schools more broadly.

Challenges

School leaders were also asked to rate the needs of their dual language program using a scale of high/moderate/low across a range of areas, including personnel, resources, and recruitment, among others (see Table 4). Based on the provided categories, the top identified area of need was *finding high-quality teachers* (60% high need; 30% moderate need). *Finding substitutes and paraprofessionals* was also identified as a significant need (35% high need; 50% moderate need), but to a lesser extent. Given the national shortage of bilingual teachers (Torre Gibney et al., 2021), this need is not surprising and points to the importance of continuing to build pathways for bilingual individuals to enter the profession. A related challenge that leaders cited is competing with the higher salaries and superior benefits in the public education sector. One leader shared, "It is really hard to recruit and keep highly qualified staff due to the low salaries and benefits." This finding suggests that there is a need to identify specific factors that contribute to teacher retention and satisfaction in Catholic dual language programs to address this ongoing and pressing challenge.

Table 4

Reported Program Needs

Category	High need	Moderate need	Low need
Finding high-quality teachers	60%	30%	10%
Finding high-quality curricular resources	45%	40%	15%
Finding substitutes and paraprofessionals	35%	50%	15%
Help with translation	0%	25%	75%
Marketing the program	5%	40%	55%
Assessing the program	35%	45%	20%
Finding high-quality professional development resources for dual language teachers	35%	50%	15%
Recruiting families	20%	60%	20%

Another significant area of need identified by school leaders was *finding high-quality curricular resources* (45% high need; 40% moderate need). The lack of high-quality resources is another

well-documented challenge faced by dual language programs more broadly (Amrein & Peña, 2000; Wiese, 2004), one that has improved over time (particularly with Spanish resources) but remains an ongoing difficulty. *Assessing the program* was also identified as a high (35%) or moderate (45%) need for many schools. Nearly all schools surveyed (85%) reported that their program was informed by *The Guiding Principles for Dual Language Education* (Howard et al., 2018), which contains a set of rubrics for measuring program effectiveness across seven areas and is widely considered to be the leading framework for dual language program design and evaluation. However, leaders were not asked to provide specific information about if and how they use this resource as an evaluation tool and, moreover, *The Guiding Principles* include no benchmarks or items specific to Catholic education (e.g., the frequency of bilingual liturgies).

Finding high-quality professional development was another area of need identified by school leaders (35% high need; 50% moderate need). At the same time, most leaders reported that they or their teachers participated in conferences related to dual language education, including La Cosecha, the annual meeting of the National Association for Bilingual Education (NABE), and the Summer Academy organized by TWIN-CS to support its member schools. The fact that professional development remains a high or moderate need for most schools suggests that more support for teachers is needed beyond these conferences–and perhaps also reflects the aforementioned challenge with securing and retaining high-quality teachers, as frequent turnover requires ongoing training to onboard new teachers and staff into the dual language model.

The two areas identified as reflecting the lowest need by school leaders were *help with translation* (0% high need; 25% moderate need) and *marketing the program* (5% high need; 40% moderate need). *Recruiting families* was also identified as a relatively low/moderate need (20% high need; 60% moderate need). These findings suggest that schools seem to be relatively confident with their ability to attract new families into their program and to ensure that materials sent home are accessible to all. Looking across the needs survey results, it appears that schools with dual language programs have been largely successful in their efforts to attract families and students into their programs but would benefit from increased support to ensure their programs have the personnel, resources, and training necessary to be successful.

Discussion and Implications

In this article, we have sought to make a case for the "promise and potential" (Fraga, 2016) of dual language programs in U.S. Catholic schools and to provide some insights into the characteristics of existing programs. From the range of geographic locations where dual language programs are situated, it is clear that dual language programs can (and do) thrive in Catholic schools around the nation. Additionally, while it is true that many private schools in the U.S. serve "elite" students (Murnane et al., 2018), this survey reveals that most Catholic schools with dual language programs

are serving marginalized student populations and, therefore, are more fully engaging with the call to service that is deeply rooted in the Catholic faith. As reported by school leaders, these programs are largely successful in promoting students' academic success and bilingual development, which suggests that dual language education may indeed be a vehicle to promote more equitable schooling for Latinx students. Additionally, the finding that most Catholic schools with dual language programs celebrate bilingual liturgies, even if the program is only one strand within the school, demonstrates the power of dual language programs to cultivate more culturally and linguistically responsive school communities.

Findings with regard to school enrollment are also promising, as they demonstrate how dual language programs might support operational vitality and, thus, help to strengthen and sustain Catholic schools across the country. At the same time, it is important to emphasize that enrollment concerns should not drive the expansion of Catholic dual language programs. As the school leader so poignantly put it, dual language programs in Catholic schools must be rooted in the philosophy of "giving" (or service) not "receiving." In a similar vein, Ospino & Wyttenbach (2022) contend, "Hispanic children and families are not a commodity in education, they must be meaningfully engaged and empowered should they enroll and stay in Catholic schools" (p. 10). There is also the risk that, due to enrollment and fiscal concerns, Catholic dual language programs may shift their focus to recruiting wealthy, English-speaking students who can provide needed tuition dollars. Therefore, we call upon school leaders to consider how they can continue to center minoritized students in meaningful ways in dual language program design. If done well, we believe that Catholic schools with dual language programs have great potential to become vehicles of equitable education for multilingual learners.

The national survey also provided important insights into the characteristics of Catholic dual language programs, including commonalities and differences across programs and areas where leaders have identified pressing needs and challenges. In response to these findings, we close with a series of recommendations, with the hope that these suggestions will help strengthen existing Catholic dual language programs and will provide guidance for Catholic school leaders who are considering launching a dual language program.

Recommendation 1: Strengthen and Cultivate Networks of Support

The national survey revealed that dual language programs in Catholic schools are spread across the U.S. with some serving as the only dual language Catholic school in their state or region. Many of these programs are also recently developed, and even the more established programs expressed a need for more high-quality teacher professional development. Given these findings, it is vital that Catholic dual language schools work together to grow and strengthen their programs. Research has shown that Catholic dual language networks such as TWIN-CS at

Boston College can strengthen programs by building community around shared commitments and providing needed professional learning opportunities (Scanlan et al., 2019). While many schools are members of TWIN-CS, and others have joined regional Catholic dual language networks such as the TWI Initiative at the University of Notre Dame or the Dual Language Immersion Network at the Los Angeles Catholic Schools, there are still Catholic dual language schools operating outside of support networks. If not already connected, schools would benefit from joining a national or local network–or forming their own regional/local community of support. Schools can also benefit from connecting with bilingual organizations outside of Catholic education, at both national (e.g., NABE, La Cosecha) and regional levels (e.g., the Multistate Association for Bilingual Education [MABE], New England; the California Association for Bilingual Education [CABE]).

Recommendation 2: Create Pathways for Bilingual Teacher Recruitment and Retention

School leaders reported that recruitment and retention of high-quality bilingual teachers is a major concern for the sustainability of dual language programs in Catholic schools, which, as discussed, remains a challenge for dual language programs in the public sector as well (Torre Gibney et al., 2021). To address the national bilingual teacher shortage, several institutions of higher education have launched initiatives to grow the bilingual teacher workforce, such as the Portland State University's Bilingual Teacher Pathways program, which recruits and trains bilingual individuals to become licensed teachers. However, at present, there are few bilingual licensure programs specifically designed for Catholic educators, despite the fact that many Catholic institutions of higher education have teacher preparation programs. Further developing these certification programs is an important step in nurturing Catholic dual language education.

Creating pathways for Catholic bilingual educators may also help to increase the number of Latinx educators in Catholic schools more broadly. In their national survey of Hispanic educators and leaders, Hoffsman and Wyttenbach (2022) found that 76% of Hispanic educators in Catholic schools with dual language programs "always" or "often" felt that the Catholic traditions embraced at their school reflected their own cultural background, compared to just 52% of Hispanic Catholic school educators in non-dual-language settings. Based on this finding, Hoffsman and Wyttenbach propose that culturally and linguistically affirming school environments, such as dual language programs, may induce more Latinx leaders and teachers to enter and remain in Catholic schools, although more research is needed to identify the specific institutional characteristics that shape their retention and satisfaction. Addressing salary disparities between the Catholic and public education sector also remains a paramount concern, as salary and benefits is the predominant reason why Hispanic Catholic school educators consider leaving their schools (Hoffsman & Wyttenbach, 2022).

Recommendation 3: Develop Shared Catholic Dual Language Program Evaluation Tool

Program evaluation is a key component of effective dual language program design and implementation (Howard et al., 2018), yet, to date, there is no shared evaluative tool used across Catholic schools with dual language programs. Survey results made clear that there is no "one-size-fits-all" model for dual language programs in Catholic schools, as programs differed significantly in their structure (strand vs. whole-school), language allocation model (90/10 or 50/50), and choice of curricula and assessments, among other characteristics. It is unlikely that Catholic schools would (or should) adopt the same model of dual language education, especially given each school's unique context and student population. Still, given their shared commitment to the Catholic faith and adherence to the tenets of dual language education, the development of a framework specific to Catholic dual language education could help to grow, evaluate, and strengthen programs in schools across the country. Since many schools are already using *The Guiding Principles for Dual Language Education* (Howard et al., 2018) as a resource, a framework could be developed that builds upon and extends the strands within the guiding principles, including areas of program development unique to Catholic education (e.g., faith formation, role of pastors, etc.). In addition to serving as an individual formative assessment, a shared framework would also facilitate cross-school comparisons, helping to strengthen the field of Catholic dual language education, more broadly.

Recommendation 4: (Re)center Sociocultural Competence for all Stakeholders

Sociocultural competence has been called the "forgotten goal" (Nora, 2012) of dual language education and continues to be underrepresented in research on dual language programs (Feinauer & Howard, 2014). Results from this survey confirmed that in Catholic dual language programs, as in the public sector, sociocultural competence is an area where school leaders feel their programs are less successful. Given that less than one-third of leaders reported high success in this area for students, faculty/staff, or parents, (re)centering sociocultural competence for all stakeholders is an important and worthy focus for dual language Catholic schools. Professional development could target this area, and specific measures of success could be developed to provide guidance to Catholic dual language schools on what it looks like to achieve sociocultural/intercultural competence for diverse stakeholders. A renewed focus on this area would likely also contribute to productive programmatic discussions regarding equity in dual language education and support the (re)centering of the needs and strengths of minoritized students in dual language programs.

Recommendation 5: Ensure Systematic and Open-Access Resource Sharing

Considering that 85% of leaders identified finding high-quality curricular resources as a high or moderate need, it is clear that Catholic dual language programs would benefit from a systematic, open-access platform to support resource sharing across schools. Obtaining resources in the

non-English partner language was cited as a particular challenge, often resulting in teachers of the non-English partner language being tasked with creating their own instructional resources or translating materials provided only in English. This time-consuming and typically uncompensated additional labor threatens the sustainability of Catholic dual language programs and limits their ability to provide high-quality instruction in the non-English partner language. Current practices of resource-sharing among Catholic dual language programs are often confined to particular networks, of which schools must be a member to participate. Creating open-access resources comprised of teacher-generated and -adapted materials, particularly in the non-English partner languages, would help ease the burden that too often falls on minoritized teachers and would help ensure high-quality instruction in the non-English language for all students in dual language Catholic schools.

Conclusion

The promise of dual language education to enhance Catholic schooling and to enrich educational opportunities for Latinx students is already being born out in Catholic schools across the country, with much potential for future growth. As we have discussed in this article, there are numerous benefits of dual language programs and significant alignment between the goals of these programs and the mission of the Catholic Church. Leaders report significant successes from their dual language programs, especially in terms of students' bilingual development and academic achievement. While there are still many areas for growth, it is promising to see the affordances already manifesting within dual language Catholic schools. U.S. Catholic schools have historically led the way in offering bilingual education to immigrant communities, and it is our hope that more Catholic schools around the nation might answer the call to meet the needs of marginalized populations through dual language education.

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Appendix

Dual Language Catholic School Survey

I. Demographics and Enrollment

a. Leader: Name, Role, Contact Information
b. School: Name, Location
c. Total School Enrollment (this year, last year, two years ago)
d. Enrollment in Dual Language Program

II. Program Structure

a. How long has your school had a dual language (DL) program?
b. Is your school single stranded, double stranded, or multi-stranded?
c. What is the non-English partner language of your DL program? (If you have a multi-stranded school, you may select more than one language)
d. What students are served by your DL program?
e. How is language of instruction organized in your DL program?
   i. Teacher language of instruction (same teacher teaches in both languages, one teacher / one language, other)
   ii. Language allocation (by content area, by unit of study, by time, other)
   iii. Percentage allocation (90/10, 50/50, other)

III. Program Goals and Resources

a. What do you consider to be the 3 most important goals of your DL program? (select 3)
   i. Financial stability
   ii. Growth in enrollment
   iii. Better serving language minority speaking students
   iv. Outstanding academic formation
   v. Bilingualism and biliteracy
   vi. Intercultural competence
   vii. Strengthening faith formation
   viii. Niche offering in a competitive market
   ix. Other
b. How often are bilingual school liturgies celebrated?
c. How would you describe your pastor's support and involvement in this program?
d. How would you describe the support and involvement of your diocesan leadership in this program?
e. Are you accessing Title III funds in your school?
f. What are you using Title III funds to support?
g. Have you or your teachers attended a conference specific to dual language education? Which one?

IV. Curriculum and Assessment

a. Have you used *Guiding Principles of Dual Language Education* (Center for Applied Linguistics) to design or evaluate your program?
b. What curricula do you use for Spanish language arts?
c. What curricula do you use for math?
d. What assessments are you using to measure academic achievement (in any language)?

V. Areas of Success

a. Please rate your program's success in the following categories.
    i. *Parent engagement*
    ii. *Parent satisfaction*
    iii. *Catholic faith formation*
    iv. *Financial stability*
    v. *Increasing enrollment*
    vi. *Student academic success*
    vii. *Student second language / bilingual learning*
    viii. *Student intercultural competency*
    ix. *Parent intercultural competency*
    x. *Faculty/staff intercultural competency*
b. Does your program have other indicators of success that were not mentioned above?

VI. Areas of Need

a. Please rate the needs of your DL program.
    i. *Finding highly qualified teachers*
    ii. *Finding high-quality curricular resources*
    iii. *Finding substitutes and paraprofessionals*
    iv. *Help with translation*
    v. *Marketing the program*
    vi. *Assessing the program*
    vii. *Finding high-quality professional development resources for your DL teachers*
    viii. *Unifying the different language strands in our school*
    ix. *Recruiting families*
b. What other needs do you have with regards to your DL program?

VII. Other

a. Do you have any other thoughts or comments you would like to share about your experience with dual language education in Catholic schools?