

Eötvös Loránd University
Faculty of Primary and Pre-school Education
Department of Foreign Languages and Literature

Intercultural learning outcomes of hosting international volunteers in kindergartens

Written by:

Hajnalka Faragó

Kindergarten Education BA Student

Consultant professor:

Éva Trentinné Dr. Benkő

associate professor

Budapest

June 2024

Acknowledgements

First and foremost, I want to express my profound appreciation to Éva Trentinné Dr Benkő, my supervisor, for her infinite patience and enthusiasm along the journey. Also, this endeavour would not have been possible without all the interviewees who sacrificed their time to contribute their thoughts on the topic. Additionally, I am incredibly grateful to the directors of the kindergartens who made this research possible by supporting the idea and providing space at their institutions to record interviews.

I want to sincerely thank my family, especially my parents, brothers, and grandparents, for their belief in me, which has kept me motivated during this process. I am also grateful to my friends for their editing help, feedback, and moral support. Lastly, I would like to mention my colleagues, who were highly flexible and supportive during this journey.

Abstract in English

This research aims to determine the intercultural learning outcomes of hosting international volunteers in Hungarian kindergartens. The focus is on the intercultural learning experience of groups hosting European Voluntary Service volunteers. Cultural diversity is a fundamental value of the European Union. Moreover, free movement within the Union results in multicultural societies in which these values form the basis of inclusive communities. The international volunteer hosting offers an opportunity to develop teachers' and children's intercultural competence.

Through interviews with teachers and volunteers and analysis of the kindergartens' pedagogical programs, this study proves that intercultural learning and the development of intercultural competencies are detectable in the kindergartens involved in the research. However, there is a significant difference between the process and the content of learning. The main conclusion is that encountering foreign languages and cultures is beneficial in the early years. Teachers and children face situations where they build their competencies and skills in a unique context.

Keywords: foreign language acquisition in early childhood, inclusiveness, intercultural learning, international volunteering, social inclusion

Abstract in Hungarian

A kutatás célja, hogy meghatározza a nemzetközi önkéntesek magyar óvodákban való befogadásának interkulturális tanulási eredményeit. A középpontban az Európai Önkéntes Szolgálat önkénteseit fogadó csoportok interkulturális tanulási tapasztalatai állnak. A kulturális sokszínűség az Európai Unió alapvető értéke. Ezenkívül az Unión belüli szabad mozgás olyan multikulturális társadalmakat eredményez, amelyekben ezek az értékek a befogadó közösségek alapját képezik. A nemzetközi önkéntesek fogadása lehetőséget kínál az óvodapedagógusok és a gyermekek interkulturális kompetenciájának fejlesztésére.

Óvodapedagógusokkal és önkéntesekkel készített interjúk, valamint az óvodák pedagógiai programjainak elemzése révén ez a tanulmány bizonyítja, hogy az interkulturális tanulás és az interkulturális kompetenciák fejlesztése kimutatható a kutatásba bevont óvodákban. A tanulás folyamata és tartalma között azonban jelentős különbség van. A kutatás fő következtetése, hogy az idegennyelvekkel és kultúrákkal való találkozás korai életkorban előnyös. Az óvodapedagógusok és a gyerekek olyan helyzetekkel szembesülnek, amikor kompetenciáikat és készségeiket egyedi környezetben építhetik.

Kulcsszavak: befogadókészség, interkulturális tanulás, kora gyermekkori idegennyelv elsajátítás, nemzetközi önkéntesség, társadalmi befogadás

Contents

Acknowledgements	2
Abstract in English	3
Abstract in Hungarian	4
Contents	5
List of abbreviations	6
Introduction	7
1. Literature review	9
1.1. Definitions and models of culture	9
1.2. Formation of pluricultural societies	12
1.3. Multicultural education and intercultural learning	14
1.4. Definition of intercultural competence	16
1.4.1. The European Union's stand on intercultural learning and competence	18
1.5. Teachers' intercultural competence	19
1.5.1. Intercultural practices in kindergartens around Europe	21
1.6. Children's early encounter with different languages and cultures	23
2. Empirical research	25
2.1. Description of the research	25
2.1.1. Aims of the research	25
2.1.2. Research questions	25
2.1.3. Strategy and methods	26
2.1.3.1. The interviews	26
2.1.3.2. The document analysis	28
2.1.4. Sample of the research and interviewee profiles	28
2.1.5. Ethical considerations	34
2.1.6. Limitations of the research	34

2.2. Results and discussion	35
2.2.1. Interviews with teachers.....	35
2.2.2. Interviews with volunteers	47
2.2.3 Document analysis	61
Summary and conclusions.....	63
Magyar nyelvű összefoglaló.....	65
List of Tables.....	70
List of Figures	71
References	72
Appendices	76
Appendix A. Definitions of culture collected by Jahoda (2012)	76
Appendix B. List of interview questions	78
Appendix C. Photos	82
Appendix D. NYILATKOZAT	89

List of abbreviations

EU	European Union
EVS	European Voluntary Service
G	Görgey utcai kindergarten
NAT	Nemzeti Alaptanterv (in English: National Curriculum)
NGO	Non-governmental organisation
NVC	Nonverbal communication
S	Százszorszép kindergarten
T	Teacher
V	Volunteer

Introduction

The topic of this research is intercultural learning and competence in the context of early years education. The topic is based on my experience as a volunteer in a Polish kindergarten between 2016 and 2017. This experience orientated me towards early years education and intercultural learning. After this volunteering project, I coordinated international volunteers who participated in the same program in kindergartens in Debrecen, Hungary. As a kindergarten teacher, my interest shifted to discover the effect of this multicultural environment on the children, the teachers and the kindergarten' community. This research aims to determine what kind of intercultural learning outcomes are derived from two Hungarian kindergartens hosting international volunteers. The focus is on the overall learning experience in the groups hosting European Voluntary Service volunteers. Learning outcomes derived from this exceptional multicultural context are the focus of the research. These learning outcomes can manifest in acquired knowledge, skills and attitudes between the children, the teachers, and the kindergarten staff.

EVS was part of the European Union's Erasmus+ programme, and it offered international volunteering opportunities to young people as part of the aspirations to achieve social inclusion, cohesion, and intercultural understanding in its member countries (Council of Europe, n.d.). Cultural diversity is a fundamental value of the EU. The free movement inside the Union results in multicultural societies where these values are the basis of inclusive communities. Activities and programs supporting intercultural learning play a fundamental role in completing the goal of spreading the importance of cultural diversity. (Recchi, 2015)

Long-term voluntary projects in kindergartens are present in several European countries. In Debrecen, young people from Europe spent several months involved in separate children's groups, and their tasks consisted of assisting the teachers and playing with the children. Volunteers' involvement in caregiving activities, thematic sessions, and free playing provides a significant opportunity to include intercultural elements in the curriculum. Intercultural learning outcomes were inevitable as volunteers came from countries with different native languages and cultural traditions. International volunteer hosting gives a significant opportunity for developing teachers' and children's intercultural competence. It contributes to the EU's goal to create inclusive and cohesive societies inside the Union.

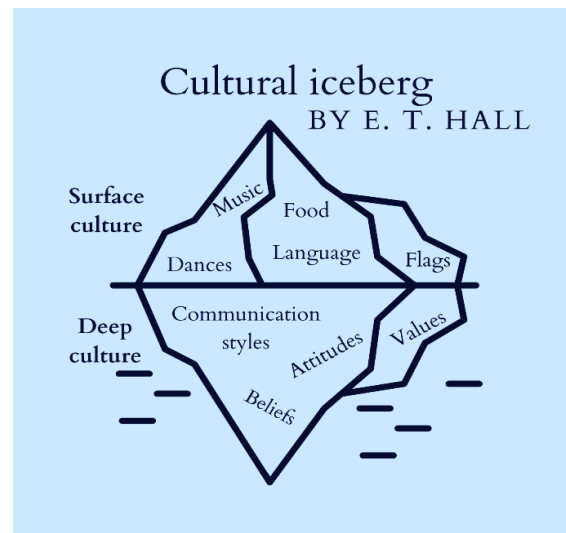
First, the paper elaborates on the definition of culture and the societal changes that led to increased multicultural communities. Then, the focus shifts to the literature on the topic of intercultural learning and competence and their implications in the field of early years education. The empirical research is based on interviews with teachers and volunteers and the analysis of the pedagogical programs of the two kindergartens hosting volunteers. It aims to discover the intercultural learning experience of the kindergarten communities, the methods used to include intercultural elements in the curricula and the long-term impact of the volunteers in the kindergartens.

1. Literature review

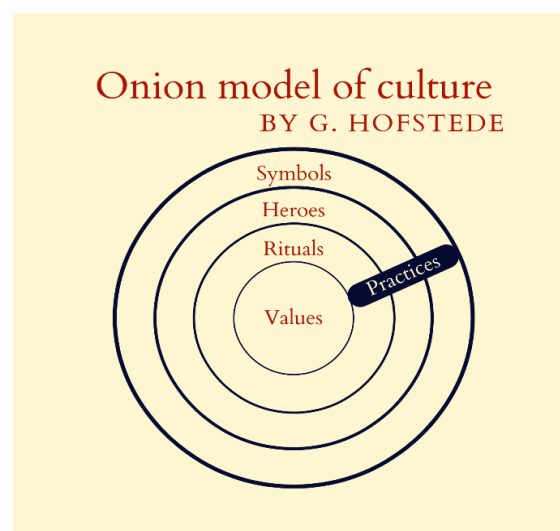
1.1. Definitions and models of culture

As a baseline of this research, searching for a definition of culture is fundamental. Jahoda's (2012) reflection on definitions of the concept gives a starting point. The most significant interpretations for this research are collected in Appendix A in Table 22. The main concepts derived from the definitions in Table 22 and relevant to this research are concluded as follows. Culture has a significant role in developing specific ideas, values and behaviours based on Kroeber and Kluckhohn (1952), Brislin (1990), Triandis (1996), Hong (2009), Oyserman and Sorensen (2009) and Matsumoto (2009). Hong (2009), Triandis (1996) and Matsumoto (2009) define the role of a common language or system in transmitting information differently. Although Triandis (1996) considers language to be a prerequisite for culture, Matsumoto (2009) describes it as the culture itself, while Hong (2009) defines it as a result of culture.

Triandis (1996) also points out the importance of shared time and place in developing cultural aspects, while Hong (2009) emphasises belonging to a race, ethnicity, or nationality. Artefacts are tools for preserving culture, and they are a result of human action towards expressing cultural aspects, as they appear in Kroeber and Kluckhohn (1952), Cole and Parker (2011), Hong (2009) and Berry et al. (2011). Moreover, Cole and Parker (2011) distinguish primary artefacts as language, rituals, art, and objects from secondary artefacts, which they describe as social inheritances such as recipes, beliefs, norms, and conventions. Brislin (1990), Hong (2009) and Matsumoto (2009) mention another characteristic of culture, which is the continuity between generations. Another critical factor in the forming of culture is constant change, according to Cole and Parker (2011), Hong (2009), and Berry et al. (2011). A word cloud of the examined definitions in Figure 1 highlights the rate of the words used by researchers in describing culture.

Figure 2*Cultural iceberg by Hall (1976)**Note. Figure created by Faragó.*

Hofstede's (2010) onion model of culture, designed in Figure 3, demonstrates how complex culture is. From the outside layers and going inwards, flags, architecture, and traditional clothing are cultural artefacts or symbols in the outer layer. The next ring comprises heroes, symbolising many of the culture's ideals and beliefs. The following layer includes common customs and rituals, such as how individuals interact, organise their time, eat and share meals, or practice their religion. The term "practices" encompasses symbols, heroes, and rituals. While they are apparent to the outside observer, their cultural meaning, on the other hand, is unseen

Figure 3*Onion model of culture by Hofstede (2010)**Note. Figure created by Faragó.*

and is based solely on how insiders understand these behaviours. The core values and cultural assumptions, such as beliefs, norms, and attitudes, are at the model's heart, impacting all the outside rings. In this interpretation, values are feelings with positive and negative aspects indicated by an inside marker.

1.2. Formation of pluricultural societies

The above-analysed concepts and culture models can be particularly observed in societies where two or more cultures live together simultaneously. The coexistence and merging of diverse cultures, languages, customs, traditions, and faiths have been well-known since ancient history. Although the scientific, technological, and industrial revolutions in the 19th and 20th centuries have majorly accelerated the process of globalisation and the accompanying labour migration. The emergence of pluricultural societies is inevitably tied to worldwide globalisation tendencies. Migration tendencies from countries facing economic distress, social challenges, and political instability to developed countries are still a reality. Individuals and families may more readily move and reside in another country due to quick travel, and many choose to stay permanently (Castles, 2002; Torgyik, 2004).

As a result of international migration, Castles (2002) points out that official multiculturalism policies were introduced first in Canada and Australia and calls multiculturalism a predominantly Western invention. Multiculturalism entails rejecting the notion of culturally homogeneous countries. It involves recognising cultural preservation and community-building rights and relating them to equality and anti-discrimination. There is universal acceptance that cultural and societal changes brought on by migration are unavoidable realities that must be acknowledged in various contexts. Multiculturalism creates cosmopolitan societies that negotiate local and cross-border connections, resulting in cultural openness and economic potential. This sort of international community is unlikely to weaken cultural identity or citizenship, but it may change the character of those living in the host country.

Although the movement of people between different countries is considered somewhat differently in the European Union, the Maastricht Treaty, which came into force in November 1993, marked the end of a long process toward achieving unrestricted cross-border movement by formally establishing the status of the European citizen. In concrete words, European citizenship includes a collection of rights to which citizens of all EU member states are automatically entitled, including the freedom to move and reside within the EU's territory. After

the Iron Curtain fell, the unrestricted passage was accessible over Europe. Between 2004 and 2007, the EU accepted ten new member states from Central and Eastern Europe, divided for over four decades by adverse borders. The Schengen system, gradually adopted from the mid-1990s forward, enables individual mobility between member states by removing border restrictions inside the EU (Recchi, 2015).

Cultural interactions are increasing in both individual and societal life. Cultural plurality has become a part of our lives, and our society is becoming more multicultural, multi-ethnic, and multilingual. This process implies that teaching respect for diversity and accepting heterogeneous thinking should be essential in education (Torgyik, 2004). As Forray (2003) indicates, we must learn to live, travel, and work in a world where frontiers are digital. We can only truly feel liberty if we communicate in several languages and are familiar with other cultures. She observes that national and ethnic minorities have an advantage since they grow up among at least two cultures and languages. As a result, they are more likely to adapt to new cultures and establish a "polyglot reflex" in themselves, which is the naturalness of adjusting their language usage in response to diverse social contexts.

Based on Powers (1973), man's neurological system is designed so that the patterns that regulate behaviour and perception only become conscious when problems arise. The most significant behavioural patterns or norms operate below the conscious level. According to his study, the frustration of being lost is the starting point for most cultural discoveries. The mind's control systems alert us that something unexpected has occurred, that we are in an unexpected situation, and that we cannot rely on our automatic patterns anymore and must seek new solutions. As these are acquired patterns and not innate characteristics, growing up in a bicultural environment might be beneficial since it familiarises one with the reality that individuals behave very differently (Hall, 1977).

Drawing from Byram's (2009) findings on minority cultures, people from diverse backgrounds have the potential to align themselves with ideals that are linked to many sources. Simultaneously, some assert a more delimited cultural identity. Therefore, it may be argued that a multicultural society is not just a collection of distinct and unchanging cultural identities but a complex system of interconnected networks and affiliations that are influenced by many factors, subject to debate, constantly evolving, and adaptable based on specific circumstances.

1.3. Multicultural education and intercultural learning

Culturally diverse societies also affect education, which promotes multicultural and intercultural education. It is necessary to differentiate between the terms multicultural and intercultural. As Majzik (1995) explains in her summary of the preparatory document of the UNESCO conference titled “Development, Culture, and Education,” the term multicultural means mutual coexistence between different cultures living in the same society, while the term intercultural is used in the context of interactions between different cultures.

Among the distinctions between multiculturalism and interculturalism, multiculturalism is a term used to describe society's status and represent the reality that several cultures coexist in a population. A multicultural society is more significant than a multi-ethnic society because it encompasses all cultures, not only ethnic ones. Interculturalism is now used in European literature regarding interactions such as cultural exchange, education, and socialisation. Therefore, education and policies about it are referred to as intercultural (Forray, 2003; Páva, 2015).

According to the most straightforward interpretation, multicultural education is a term used to describe formal education that spans two or more cultures. Students become aware and tolerant of variations and similarities in perspectives, value systems, beliefs, and attitudes through knowledge and comprehension of diverse cultures and their worlds in multicultural education. As a result, multicultural education aims to improve the cognitive, verbal, and nonverbal abilities that support cooperation and communication with people from various cultures and social groups. Its objectives cover three essential areas: behaviour adjustment, cognitive development, and educational approaches (Mihály, 2001). Behaviour adjustment is the baseline of a toddler starting kindergarten. They must adapt to the new situation of being in a group for several hours during the day while they are close together with adults not belonging to their closest social circle and other children with multiple different motivations, reactions, and ways of behaviour. In this new context, they must adjust their behaviour to fit the group and represent their interests and opinions. This adjustment process is the easiest in the early years due to the high plasticity of the young brain. Multicultural education can rely on this ability of the brain to give children an open-minded and accepting attitude towards cultural and linguistic diversity in their surroundings and the world.

Furthermore, Endrődy (2020) summarise intercultural pedagogy as a theory of education that facilitates the understanding and acceptance of many cultural perspectives within the field of education while also advocating for the equitable advancement of educational practices. This phenomenon occurs within a societal context characterised by an open and agile dynamic between multiple social groups. Meanwhile, multicultural education is conceptualised as a school-level approach to challenge racism and other forms of prejudice actively.

Moreover, Delors and the International Commission on Education (1996) describe the role of multicultural education as a must-depict cultural variety as a source of human wealth, based not only on tolerance but also on respect for diverse cultures. However, to do so, any indications of exclusion must be rejected by expressing the value of several cultures. The Delors report makes two significant observations that go beyond the level of tolerating other cultures. Firstly, it is the respect towards the manifestations of a different culture. Arriving at a tolerance level, people might be aware of the differences and accept them, but they might not consider them when it comes to cooperation. Respecting these differences means caring about them and actively considering them during collaboration.

Banks and Banks (2010) define the essential purpose of multicultural education as changing educational institutions' structure so that students belonging to any gender, race, ethnicity, and culture, with or without special needs and speaking different languages, have an equal chance to succeed academically. It is vital to consider the school a social structure to execute multicultural education properly. Furthermore, the requirement to teach and learn to behave, live, and collaborate with members of other cultures is unique to intercultural education. However, Forray (2003) also outlines that the intercultural perspective is more of a vision and a strategic aim than a methodological approach. She categorises the process from several angles, as shown in Table 1.

Table 1

Possible interpretations of intercultural education based on Forray (2003)

Note. Table created by Faragó.

Categories of Forray	Examples (educational institutions and methods in the NAT)
educational programs aimed at different target groups (language or cultural minorities; temporary or permanent immigrants)	Deutsche Schule – German Elementary School in Debrecen, Hungary
participation in international educational programs (international schools)	International School of Debrecen – International Baccalaureate programmes in Debrecen, Hungary
connection of small ethnic communities to their language, nation, or past homeland	Ogólnokrajowej Polskiej Szkoły na Węgrzech – National Polish School in Budapest, Hungary
the general approach included in the national curriculum, aimed at all students	NAT aims to make specific minority cultures accessible to all learners in a class or school, not only those in that minority. (Forray, 2003)

Endrődy et al. (2020, p. 116), based on Gordon Győri (2014), collected essential criteria for effective multicultural education:

- „The establishment of a shared cultural knowledge base
- The facilitation of effective and meaningful interpersonal exchanges among individuals and groups with diverse cultural backgrounds
- The cultivation of a supportive institutional environment
- The ongoing professional development of educators
- The availability of adequate assistance and support for teachers
- The promotion of a positive attitude by institutional leadership.”

It is important to emphasise that intercultural education develops competencies essential in multicultural societies and the globalised world.

1.4. Definition of intercultural competence

Intercultural competence is characterised by its fluidity, as it allows individuals to transition between different languages and cultures, utilising the knowledge and skills acquired in one language or culture to navigate another. Additionally, intercultural competence is considered open, as its validation does not necessarily require proof of linguistic proficiency at an equivalent level (Neuner et al., 2003, p. 110). Coste et al. (2009, p. V) highlight plurilingual and pluricultural competence as the aptitude to communicate effectively and engage in

intercultural exchanges in many languages. This encompasses individuals with varied skill levels in multiple languages and exposure to diverse cultural contexts. The phenomenon in question is not seen as the mere combination or arrangement of separate abilities but rather as the presence of an intricate or even composite ability from which the individual may benefit.

Leung et al. (2014, p. 490) summarise intercultural competency as a collection of individual attributes. They organised the extensive range of human qualities into three broad content domains: “intercultural traits, intercultural attitudes and worldviews, and intercultural skills”. Intercultural traits represent constant human qualities that characterise an individual's regular behaviours in intercultural settings. These traits are listed in Leung et al. (2014, pp. 490–491): “open-mindedness, dissimilarity openness, tolerance of ambiguity, cognitive complexity, flexibility, inquisitiveness, quest for adventure, patience, and emotional resilience”. Intercultural attitudes and worldviews emphasise people's perceptions of cultures and information that originate beyond their cultural spheres. Individuals might possess favourable or unfavourable dispositions towards other cultures or intercultural exchanges. Individuals with a high level of cultural competence have favourable attitudes towards engaging in intercultural interactions, according to Leung et al. (2014). Intercultural skills focus on the acts and behaviours individuals can perform to better their capacity for success in intercultural encounters. Examples collected by Leung et al. (2014, p. 491): “showing knowledge of other cultures/countries; metacognitive, motivational, and behavioural cultural intelligence; linguistic skills; social flexibility; adaptability to communication; and cultural tuning in terms of holistic concern collaboration, and learning”.

Meanwhile, Mazari and Derraz (2015) connect intercultural competence closely to language acquisition and claim that language learning and culture depend on the content and instructional approaches. Based on this approach, the three interconnected foundations in the correlation between language and culture are the utilisation of language as a medium for communication, the comprehension and perception of language's essence, and the educational significance of studying diverse cultures. The primary goals of this language learning approach should encompass fostering learners' capacity to recognise and value the similarities and distinctions between their cultural background and the communities in which the target language is spoken. Additionally, it should aim to facilitate learners' ability to empathise with the experiences and perspectives of native speakers of the target language. Consequently, learners can leverage this

acquired competence to cultivate a more impartial understanding of their culture and cognitive processes.

Acknowledging intercultural competencies grounded in individual uniqueness can foster a wide range of expressions of identity. The primary objective of transferring personal competencies in the educational setting should be to promote various human identities by providing a distinct set of criteria for recognition. It is essential to provide enough facilities that support the diversification of identity tactics pursued by individuals in presenting themselves within a social context (Neuner et al., 2003).

1.4.1. The European Union's stand on intercultural learning and competence

The development of intercultural competence is also of paramount importance in the European Union. According to Article 126 of the Maastricht Treaty, Member States shall collaborate to promote intercultural education and protect cultural and linguistic diversity in schools in the European Union. This article serves as the legal foundation for all EU educational programs. Consequently, intercultural education is strongly supported in Action 2 of the Comenius Programme for public education (Forray, 2003).

Recchi (2015) highlighted that the Erasmus Programme was born in 1987 to foster cross-country cooperation and student mobility in Europe. The program started a new stage in 2007 when it was combined into the Lifelong Learning Programme. Since then, the Erasmus Programme has lain at the intersection of formal and informal learning, providing chances for more broad personal development in addition to institutional education. The integration of Erasmus in the Lifelong Learning Programme underlines this significant feature by offering possibilities to gain experience at enterprises, training facilities, research institutes, organisations, and institutions in addition to formal education. Living, studying, and working in another European country are all promoted as opportunities to engage in cross-cultural activities that foster a feeling of connectedness. Recchi also implies that when looking at the evolution of Erasmus over the last two decades, one can see a progressive change in focus from the professional to the cultural.

Therefore, intercultural learning and competence are highly prioritised inside the EU to preserve the member states' cultural heritage and shape a European identity. The European Voluntary Service programme and its successor, the European Solidarity Corps, support this

goal by offering volunteering opportunities all over Europe to young people living in and outside the Union.

1.5. Teachers' intercultural competence

Salzer (1993) described attitudes toward cultural diversity on a six-point scale: omission, rejection, approximate knowledge, accurate knowledge, acceptance, and diversified approach. Teachers' intercultural competence is significant because, as Bram (1953, pp. 442–443) cites Kroeber and Kluckhohn, "...there is a cultural element in most human behaviour, and that certain things in behaviour make the most sense when seen through culture...". Teachers must be aware of how their cultural background can affect their behaviour and be able to analyse certain behaviours in a broader context.

The results of Mascadri et al. (2016) indicated that critical reflection and internal meaning-making, essential to forming a self-authored identity, were associated with Heidi's progression towards intercultural competence. While the observed classroom practises in this research were not affected by this connection, the difference between beliefs and actual practice underscores the need to provide educators with professional development opportunities that specifically address aligning their intercultural knowledge, beliefs, and practice. The research authors suggest that the cultivation of self-authorship holds significance as it can shape early childhood educators' interculturally competent beliefs and attitudes. These beliefs and attitudes, in turn, serve as the basis for the following calibration and implementation of interculturally competent practices.

The teachers' work is significantly influenced by their views and attitudes about intercultural pedagogy and multicultural education, which also affects the classroom climate. In addition, the competencies of the teacher play a significant role. Intercultural competencies are described in the following three aspects. The first of these is intercultural communication, which is linked, among other things, to language learning. The second is personality research, which is essential for predicting intercultural situations. The educational environment is also classified here since the learning environment and atmosphere significantly impact the development of competencies (Endrődy et al., 2020).

Gordon Győri (2014, p. 11), based on Deardoff's 2006 research, lists effective communication in an intercultural situation, behaviour flexibly adapted to the cultural context, the ability to

recognise and adjust to culturally patterned behaviour, and a general openness to intercultural learning as elements of intercultural competence. As Endrődy et al. (2020) highlight, it is also important to mention that our attitude towards other cultures is inexplicit and continuously evolves. Table 2 is presented for a better insight into the wide range of attitudes adapted from Kováts-Vámos in Endrődy et al. (2020, p. 112).

Table 2

Dimensions of intercultural sensitivity based on Kováts-Vámos in Endrődy et al. (2020, p. 112)

Note. Table created by Faragó.

Ethnocentric stages	Ethnorelative stages
Denial isolation, separateness	Acceptance acceptance of behavioural differences, acceptance of value differences
Defence disparagement, superiority, change of direction	Application empathy, pluralism
Minimisation physical generalisation, generalisation independent of experience	Integration evaluation of relationships, constructive outsidersness,

An exceptional intercultural learning opportunity is described by Árvai and Benkő (2022), whose results prove that it is possible to cultivate and foster favourable dispositions towards language acquisition via extracurricular initiatives. The Department of Foreign Languages at the Faculty of Primary and Preschool Education at Eötvös Loránd University hosted a language learning event to facilitate pleasant experiences for the students related to foreign language learning. The activities served multiple purposes, such as facilitating oral language practice, providing cultural insights into the target language culture, introducing new languages and cultures, and offering insights into early childhood language education. This event, organised in the context of teacher training at a university level, shows an existing need for foreign language acquisition and intercultural learning in teacher education and, as a result, in the early years classroom.

1.5.1. Intercultural practices in kindergartens around Europe

Table 3

Intercultural programmes by educational policies based on Forray (2003)

Note. Table created by Faragó.

Aim	Method
Preserve the cultural and linguistic diversity of specific target groups	schools and programmes for communities belonging to a minority
Integration in the educational system	hosting classes, teaching the language of the hosting country,
Promote understanding between groups belonging to different cultural and language groups (fight against racism and xenophobia)	integration in the educational system

According to Forray (2003), the intercultural theory remains mostly an attitude and strategic objective rather than a comprehensive framework of intricate methodologies. This is further shown by its use in several contexts. Intercultural programmes by educational policies are listed in Table 3.

Surma (2013) assumes that a kindergarten teacher could achieve the objectives of intercultural education by facilitating children's exploration of their own identities within the framework of a peer group and family, as well as their immediate geographical, environmental, social, and cultural surroundings. Additionally, the kid is socialised within a framework of values, principles, norms, and rules of society to develop the capacity for living in a community. This theory supports the principle that intercultural learning can only exist with a solid cultural background. Knowing one's cultural identity is as important as learning that it is not the only one existing.

Recent shifts in Polish kindergarten education exhibit an apparent fluctuation between the emphasis on civic and patriotic education and the recognition of multiculturalism. The latter, rooted in democratic principles, aims to foster a climate of mutual understanding and harmonious living among individuals who vary in terms of their social background, political perspectives, religious beliefs, language, gender, skin colour, or racial identity (Surma, 2013).

According to a study by Szarka (2021) on multicultural education in a Hungarian kindergarten, children from other cultural backgrounds were observed in the participating kindergartens and

groups. This included a significant representation of children who spoke languages different from the national language. However, it was apparent that kindergarten instructors needed more expertise on the topic, and their methodological readiness needed to be improved in facilitating inclusive practices. The institution exhibited an inclusive and nurturing environment towards children from many national backgrounds, although it had challenges that resulted from inadequate methodological preparation. Parents had a limited perception of this matter, as they expressed contentment with their child's integration and held a good evaluation of their connection with the educational institution and its personnel. Szarka (2021) withdrew the conclusion that implementing multicultural education necessitates greater collaboration between families and educational institutions, which kindergarten educators should lead.

Zotou (2017) led similar research in Greece, where most early childhood educators reported a comprehensive understanding of the intercultural education curriculum. They declared active engagement in intercultural activities and promotion of diversity within their teaching practices and maintained open communication lines with parents of culturally varied pupils. Furthermore, kids from various cultural backgrounds have a sense of inclusivity and equitable treatment, actively engage in all classroom activities, foster positive connections with their classmates, and are not subjected to instances of bullying. On the other hand, Zotou (2017) points out that early childhood educators acknowledged the absence of issues related to multiple cultural habits among kids. However, they also noted that minority pupils are encouraged to conform to Greek cultural practices; this implies that early childhood educators attempted to integrate culturally varied kids into Greek culture. Zotou also highlights that educators must demonstrate respect for the many customs and traditions that pupils from various ethnic backgrounds may possess, preventing them from imposing Greek cultural practices onto them. When educators acquire more information and engage in a broader range of activities, they see less need for immigrant students to assimilate into distinct cultural practices. For this reason, educators must comprehensively understand topics such as intercultural education, diversity, and equality to engage in activities about intercultural understanding and diversity.

1.6. Children's early encounter with different languages and cultures

According to Zarate in Neuner et al. (2003), a learner being perceived not merely as a subordinate apprentice but as an equitable participant in social exchanges can result in a sense of liberation and empowerment. This perspective eliminates the necessity for learners to mimic or endeavour to mimic the conventions of native speakers. Consequently, this shift in perception may yield substantial benefits in motivation and self-concept.

In most cases, language barriers are the ones that bring the first cultural clash or feeling of discomfort. Beacco in Fleming (2009) sees the reason for differences in language performance among children in different access to opportunities to handle a variety of communication situations: this experience, restricted by comparison with that of other speakers, leads to the formation of speech patterns (and language) repertoires limited to what is currently available in the ranges of immediate socialisation (family, neighbourhood, peers). According to this theory, there are two clear goals of plurilingual and intercultural education, which are expanding the experience of verbal communication, linguistic knowledge, and the conversational styles of students and making students aware of the contextual differences of these conversational styles and moving them towards a circumstantial and cultural sensitivity perspective.

According to Hofstede (2010), our physiology gives us a ten to twelve-year receptive period during which we may swiftly and mainly subconsciously acquire necessary information from our surroundings. This information involves symbols (like language), heroes (like our parents), rituals (like potty training), and, most vitally, our underlying assumptions.

Examining the syllabi and teaching programmes in Polish kindergartens and teacher training implemented by Róg (2015) showed that the curricula intended to instruct English as a foreign language included a significant emphasis on introducing other cultures and cultivating intercultural competence. On the contrary, including such references in teacher training courses was not detectable online. Róg also concludes that developing intercultural competence extends beyond the mere instruction of customs and traditions about many cultures. Firstly, it serves as a motivating factor for individuals to relinquish prejudiced attitudes and cultivate a mindset of receptiveness towards diversity. Therefore, this skill cannot be directly taught but may be nurtured and encouraged among students. Consequently, it requires substantial cognitive deliberation and strategic preparation on the educator's side. Based on Jaroszewska in Róg (2015), kindergarten children's intercultural development is shaped by legal considerations,

classroom organisation, properly selected textbooks and teaching materials, foreign language games, teacher's puppets, musical education, and narrative texts.

Alves (2016) claims multicultural education to be the best way to address diversity in our increasingly transforming society. She also reaffirms that when school curriculums and instructors promote multicultural education, they acknowledge the importance of educating and learning about the diverse cultures that shape society. According to her study, children may also learn about diversity through literature, songs, art, and games, which comprise a large part of the Hungarian kindergarten curriculum and the everyday life of kindergarteners.

2. Empirical research

2.1. Description of the research

The following section outlines the research strategy, methods, and approach to the research questions. It describes the data collection methods, the selection of the population and sample, and the data analysis. Lastly, it outlines the research process's ethical considerations and limitations.

2.1.1. Aims of the research

This research aims to discover the intercultural learning experience of the Hungarian kindergarten communities, determine the intercultural learning outcomes, the methods used to include intercultural elements in the curricula and the long-term impact of international volunteers in Hungarian kindergartens. It is built on the experience of Hungarian kindergarten teachers and international volunteers who worked together for several months in two kindergartens. A third pillar of the research is the analysis of the pedagogical programs of these kindergartens to find elements connected to intercultural learning and the development of intercultural competence.

2.1.2. Research questions

The research questions were designed according to the paper's primary goal, which was to discover the intercultural learning experience of the kindergarten community, the methods used to include intercultural elements in the curricula and the multicultural environment's effects on children. It was a fundamental question of how international volunteers were included in the kindergarten community. Inclusion is a crucial factor regarding communication and cooperation, leading to the second question about how volunteers and teachers communicated during the joint work. The communication channels and methods or the existence of a commonly spoken language could define the quality and the quantity of the involvement of volunteers in the daily routine and activities. However, the central area of research was intercultural learning during the kindergarten experience, focusing on the institutions' community. International volunteers come from various backgrounds, cultural heritages, norms, and traditions. The cultural clash that happens with the immersion of these volunteers in the kindergartens' homogenous communities could result in many situations where these characteristics could emerge. Finally, the last research question was about the impact of volunteering projects on kindergartens' future.

2.1.3. Strategy and methods

The research strategy is a qualitative approach. The reason for choosing qualitative research methods was the study's retrospective nature. Also, the research goals aim to discover learning and changes based on the observations of the volunteers and teachers involved in the projects. Two methods were used for methodological triangulation: semi-structured interviews and document analysis.

The research process started in the autumn of 2021 by collecting and studying literature about the topic and its academic background. The 15 interviews were recorded in 2022 and have been continuously processed since then. The document analysis was the last part of the research.

2.1.3.1. The interviews

The core method to collect data was semi-structured interviews. The research targeted a sample of Hungarian kindergarten teachers working in two kindergartens in Debrecen and international volunteers participating in the first and second editions of the examined EVS projects between 2017 and 2019. I already had working or personal contact with many research participants based on previous experience. The international volunteers – taking part in the projects – were chosen by a non-governmental organisation in Debrecen, which coordinated the projects financially and logistically. The project application defined the countries from which volunteers came. The sample of the teachers was determined by who worked in the groups where international volunteers helped with the everyday work and provided assistance to teachers and company to the children. Based on the above-described criteria for choosing the research sample, the sampling was convenience sampling.

Respondents were contacted by a phone call or WhatsApp message, where they were informed about the purpose of the research, its content, and its voluntary and anonymous nature. Everybody had a positive response among the volunteers, while it varied in the case of teachers. Most contacted teachers were open to being asked. Two asked for time to decide on their participation, and one refused to answer the interview questions. Finally, eight teachers and seven volunteers agreed to answer my questions.

The interview platform depended on the respondents' geographical position and preferences. Most of the teachers chose to answer the questions in person. The conversation scene was the

kindergarten where the volunteers were hosted. This way, they were in the same context as during the time with the volunteers, which was beneficial for recalling memories connected to the questions. Consequently, because of the fluctuation in these institutions, some teachers preferred to answer through an online platform. The choice of this platform depended on which application the teachers were familiar with and if a record option was available on the chosen platform. Two different applications were used to conduct the teachers' interviews: Zoom and Google Meet. Most volunteers have left Hungary already, so their interviews took place online. Similarly to the teachers' interviews, the choice of the tool used depended on which platform the volunteers preferred and where it was possible to record the conversations. We used two different applications: Zoom and Skype. One exception was when the interviewed volunteer was asked during an in-person meeting as she lives in Hungary.

The implementation of interviews would have been more fruitful if the questions had been sent out earlier to the teachers, considering the time that had passed since the examined period. As the teachers could read the questions before they were directly asked, they could think through their memories and experiences from that time. The language of the interviews was Hungarian with the teachers and English with the volunteers.

The transcriptions of all the interviews are non-verbatim or intelligent transcriptions. In this method, only the central part of the speech is recorded without filler words and sounds. Fillers are solely indicated if they are relevant to the transcription and represent a special meaning or change the interpretation of the text. The transcription process was conducted with a specific application called Transkriptor. This application is suitable for making transcriptions in several languages, which was an essential factor in this case. Moreover, the use of Transkriptor proved to be a time-saving method for processing the audio files of the interviews. After the application had created the automatic transcriptions, the research writer monitored these texts.

Transcriptions allowed a systematic procession of the data gained from the answers. This way, the different responses to the questions were filtered and compared. First, the answers of the teachers and the volunteers were processed separately. Later, data gained from the interviews were also grouped by the two involved kindergartens, and the various explanations of teachers and volunteers working in different institutions were compared.

The paper displays data, concepts and ideas with visual representations and tables.

2.1.3.2. The document analysis

The document analysis method is another pillar of the research triangulation. According to Bowen (2009), the analytical process involves identifying, evaluating, interpreting, and integrating data from various documents. Documents serve as a valuable source of supplemental data. Including information and insights obtained from documents serve as valuable contributions to an existing collection of knowledge. As Bowen (2009) describes, the method integrates content and theme analysis components. Content analysis is the systematic procedure of categorising content based on its relevance to the primary research inquiries. Thematic analysis involves the identification and categorisation of emergent themes as a means of recognising patterns within the data. The procedure entails a meticulous and concentrated re-examination and evaluation of the data. The reviewer thoroughly examines the chosen data and engages in coding and category development, guided by the attributes of the data, to identify relevant themes related to a particular phenomenon: intercultural learning and intercultural competencies in this case. Pre-established codes in the interview transcriptions were used in document analysis. The examined documents were the pedagogical programs of the two kindergartens which hosted volunteers. Both pedagogical programs were published during or after the volunteering projects. Hence, the analysis aims to find elements that show the presence of intercultural learning opportunities and the development of intercultural competencies at the kindergarten or evidence of the impact of the volunteering projects.

2.1.4. Sample of the research and interviewee profiles

The research sample was determined according to the kindergartens involved in the EVS programme and hosting international volunteers. Data presented in this section were collected during the interviews. In Table 4, the division of teachers and volunteers between groups can be observed.

Table 4*Teachers and volunteers working together**Note.* Table created by Faragó.

Group	Teachers	Volunteers
S1	ST1	SV1, SV3, SV4
S2	ST2, ST3	SV2
G1	GT1, GT2	GV1
G2	GT3	GV2
G3	GT4, GT5	GV3

The first target group interviewed was the teachers who worked with volunteers. The teachers' profiles vary based on their experience in the kindergartens, their time spent with international volunteers, their personal and professional motivations to host volunteers, the languages they speak, and their age. Table 5 shows the amount of experience in years teachers already have in working at the kindergartens involved in the research.

Table 5*Amount of time (in years) teachers worked in the kindergarten before the volunteers arrived in their groups**Note.* Table created by Faragó.

Teachers	ST1	ST2	ST3	GT1	GT2	GT3	GT4	GT5
Years	7	3	4	5	5	18	4	2

Table 6 records the number of months teachers worked with volunteers.

Table 6*Amount of time (in months) teachers worked with volunteers**Note.* Table created by Faragó.

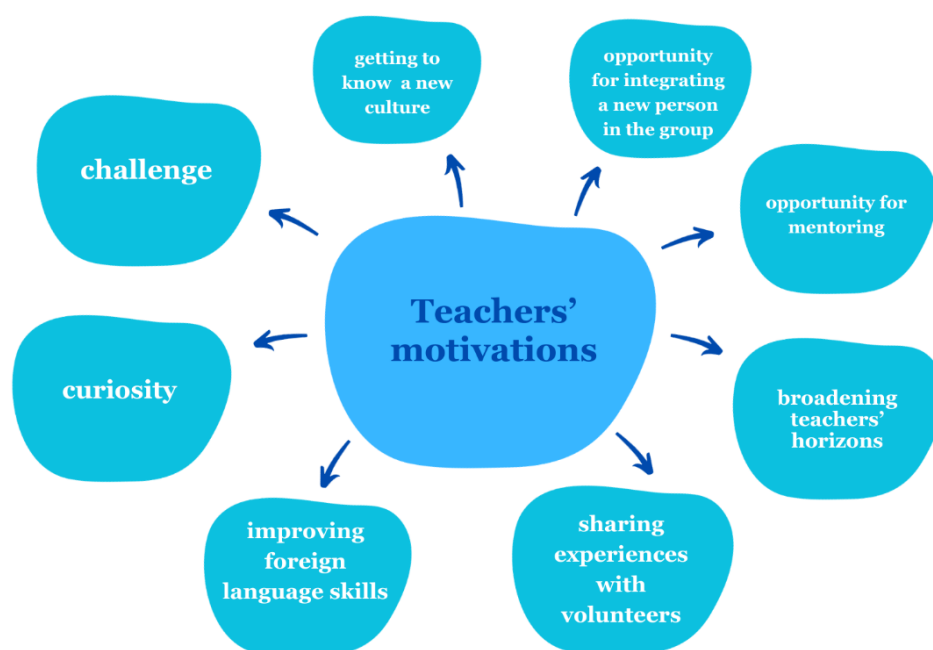
Teachers	ST1	ST2	ST3	GT1	GT2	GT3	GT4	GT5
Months	25	9	9	9	9	14	9	9

Figure 4 shows the teachers' motivations for hosting international volunteers. Half of the teachers pointed out that the distribution of volunteers was the kindergarten directors' decision based on the teachers' language knowledge rather than a decision rooted in teachers' motivations. The size of the shapes with the described motivations implies the frequency of the given answers.

Figure 4

Teachers' motivations to host international volunteers

Note. Figure created by Faragó.



Three teachers experienced multicultural environments by travelling abroad in their free time. Two teachers had a native-speaker language teacher in their high schools. Two teachers participated in a project in the frames of the Comenius Programme when they had the opportunity to exchange practices about environmental education with colleagues from different countries. Also, two teachers lived abroad for some time. All the teachers are familiar with at least one foreign language. The level of knowledge shows a wide range. The languages spoken by teachers and the number of speakers are presented in Table 7.

Table 7*Spoken languages by teachers**Note.* Table created by Faragó.

Language	Number of teachers
English	6
German	5
Italian	2
Russian	2

Table 8 shows the number of teachers from the defined age ranges noted according to their age when working with volunteers.

Table 8*Age of the teachers at the time of the volunteering projects**Note.* Table created by Faragó.

Age range	Number of teachers
20-29	2
30-39	2
40-49	3
50+	1

Seven teachers lived in the county's seat city, and one teacher lived in another town when the volunteers were being hosted.

The second group interviewed was the volunteers who worked in the kindergartens. Their profiles are diverse based on their nationalities, their educational or professional background and the languages they speak. The country of origin of each volunteer is recorded in Table 9.

Table 9*Volunteers' country of origin**Note.* Table created by Faragó.

Country of origin	Volunteers
Italy	SV1, SV4
Spain	GV3, SV3
Germany	GV1
Turkey	SV2
Portugal	GV2

Six volunteers lived in cities before their volunteering project, and one lived in a smaller town. All volunteers were younger than 30 years, as the age limit of EVS is 30, but most were in their early 20s during their volunteering projects, as shown in Table 10.

Table 10*The age of the volunteers at the time of their projects**Note.* Table created by Faragó.

Age range	Number of volunteers
18-25	5
26-30	2

As shown in Table 11, volunteers' backgrounds were different regarding their profession and field of study. Professional and educational backgrounds were considered before they started their volunteering projects; these may have changed since then.

Table 11

Volunteers' profession or field of study before their projects

Note. Table created by Faragó.

Volunteers	Profession/field of study
GV1	High school graduate
GV2	University graduate in cinematography
GV3	University graduate in social work specialised in gender equality and migration
SV1	Metal carpenter
SV2	University graduate in international relations
SV3	University graduate in primary school education and social integration
SV4	IT specialist

For each volunteer, the project duration is listed in Table 12.

Table 12

Duration of the volunteering projects

Note. Table created by Faragó.

Volunteers	Project durations
GV1	2017 September – 2018 July
GV2	2018 November – 2018 November
GV3	2019 January – 2020 January
SV1	2017 September – 2018 July
SV2	2017 September – 2018 June
SV3	2018 September – 2019 July
SV4	2018 November – 2019 November

Regarding the motivation of volunteers, the leading reason for starting this project was the opportunity to travel, gain experience living abroad, and get out of their usual environment. Four volunteers, GV1, GV2, SV2, and SV4, did not look specifically for education-related projects. However, GV3, SV1 and SV3 searched for projects in this field as their studies were related, or they expressed particular interest in the topic. Three volunteers, SV2, SV3, and SV4, have chosen to volunteer in the kindergartens because they have experience working with children. GV3, SV1, and SV2 also mentioned Hungary's geographical position as a leading cause for choosing this project, as they could travel more easily to other countries from Hungary.

2.1.5. Ethical considerations

Interview respondents were informed about the purpose of the research, its content, and its voluntary and anonymous nature. Interviewees agreed to use their answers for this research. Interview transcriptions were recorded in Word files, and every file was named after the respondent's code. The codes consist of the kindergarten names' first letters ('S' and 'G'), the starting letters of the words: 'Teacher' and 'Volunteer', and a randomly given number between 1 and 5. The codes appear in an organised manner altogether in Table 4. Teachers and volunteers are referred to with these codes in the transcriptions and the research paper to protect their data.

2.1.6. Limitations of the research

First and foremost, the research's limitation might be the time since the volunteers were part of the kindergartens' lives. The first volunteers arrived in 2017, and the last volunteer left in 2020. In some cases, more than five years have passed, which is a significant limitation considering that the research relies mainly on the teachers' and volunteers' observations and experience.

Another possibility of misunderstandings derives from applying multiple languages during the research process. The major languages used during the interviews were Hungarian with the teachers and English with the volunteers. As English was not the mother tongue of any of its speakers, individual proficiency could sometimes limit the freedom and profoundness of self-expression, which was bridged by using volunteers' mother tongues in some cases.

It's important to note that the findings are based on a limited sample size and may not be representative of all kindergartens hosting international volunteers.

2.2. Results and discussion

2.2.1. Interviews with teachers

The teachers' interviews were conducted following the structure of the research questions. They were semi-structured, in-person or online conversations, which left room for recalling memories and sharing observations.

Regarding the inclusion of the volunteers, seven teachers highlighted an educator who helped the volunteer integrate into the group. One teacher referred to all adults in the children's group, and five mentioned the kindergarten's director or vice directors. There were only two teachers who said the non-profit organisation or its members who were coordinating the EVS programme. In these cases, they only described them as an outside stakeholder who proposed the opportunity to the kindergarten. They did not mention them as having an active role in including the volunteers in the institution. ST1 remembered to have an advanced planning meeting where NGO members and teachers planned the future involvement of the volunteers before the start of the project.

Teachers described the inclusion process as a spontaneous progress through everyday work together. While describing the inclusion process, ST1 and GT1 mentioned language knowledge as an asset for the integration of the volunteers, while ST2 and GT5 described it as a challenge regarding the inclusion of newcomers. ST1 recalled the organisational development training for the teachers of S kindergarten, and she remembered SV1 and SV2 participating. A unique element that only appeared in the case of GT4 and GT5 was having meetings outside of the kindergarten and spending their free time with GV3. GT3 remembered to show the GV2 around the kindergarten and talk with him to get to know each other. GT5 mentioned the “positive feedback” method used in the group, which helped the inclusion process.

The time of getting to know about the arrival of the volunteers was varied. Only one teacher reported having information about the volunteer in their group 3-4 months before. However, she only knew detailed information about this person when she arrived — the 3-4 months happened only because a parent rejected the volunteer who would have come initially to their group because of his gender. Most teachers described it as a one-month – a few weeks, but most did not know much about the newcomers. Almost all teachers described the process of distributing volunteers into groups as the director's decision based on teachers' language

knowledge. ST2 and GT5 remembered to have information about the coming of the volunteer only the previous day of their arrival.

The diverse lengths of knowing about the newcomer also affected the possibility of preparation. ST2, GT3 and GT5 reported no preparation because of lack of time or information. ST1 mentioned that the teachers who hosted volunteers in the S kindergarten had a meeting before the arrival of the volunteers. ST3 and GT1 focused on linguistic preparation by revisiting language teaching books. GT1 also tried to recall German games, songs, and rhymes from her time in Wien. GT4 compared the preparation process to the one while mentoring university students. She prepared to use English and planned to introduce the rules and habits of the group to the volunteer.

Regarding notifying the parents, three teachers answered that they had already discussed the coming volunteer at a parents' meeting. The other five teachers only talked about talking with them sometime before, and usually, these conversations took place at the children's drop-off or pick-up time. The information they gave to parents in the order of frequency in the teachers' answers: Volunteers can add value to children's lives by representing another culture, motivating them to learn languages, and generally understanding others. Four teachers from three groups reported that the parents were happy about the newcomer. Only two teachers – from the same group – mentioned that the parents had an aversion towards the opportunity because of the gender of the arriving volunteer. They would have gotten a boy, but this changed because of parents' concerns.

“...it depends on their personality, how they receive a stranger, in which we are also present to a large extent. Also, how I welcome her as a teacher, how I present her, what I tell about her contributes...” (GT4 interview)

Teachers reported introducing the newcomer to the children's group before their arrival. The given information in the order of frequency in teachers' answers: the language barrier, the different home country, the fact that children could help them with the language or learning the rules of the group, the volunteer helps the teachers and the children, teachers will communicate with volunteers in English, the volunteers will help with the children and teach them or tell them something related to their countries. Three teachers mentioned in the interview that the children were happy and excited about the newcomers.

“... children at this age are particularly open to receiving any so-called "strangers". They already have a natural curiosity from their age, and the language barriers... can be completely overcome because they do not have the same barriers as adults learning a language. ...the language of the game is shared. And metacommunication...” (ST1 interview)

Almost all teachers described the attitude towards the volunteers from the side of the kindergarten’ community with positive adjectives, as shown in Figure 5. In Figure 5, the size of the shapes with the described attitudes implies the frequency of the given answers. Only one teacher described it negatively as there was a lack of interest on the side of staff members, and they tended to forget about the volunteers if there were no events involving more groups at the kindergarten.

Figure 5

Attitudes of the kindergarten staff members based on teachers’ answers

Note. Figure created by Faragó.



ST1, ST3 and GT3 mentioned the language as a barrier, as many of the staff members of both institutions did not speak foreign languages. ST1 and ST3 evaluated it as an obstacle that did not hinder the positive attitude from getting more profound during the period with the volunteers. On the contrary, GT3 described the language barrier as a limit that prevented colleagues from accepting volunteers in their groups.

Regarding the inclusion of volunteers in everyday activities, teachers highlighted several areas listed in Table 13.

Table 13

Activities mentioned by teachers

Note. Table created by Faragó.

Number of mentions	Activity
8	Free play
7	Developmental activities led by teachers
4	Caregiving tasks
4	Dressing up and down
4	Eleveneses
4	Events at the kindergarten
4	Programs outside of the kindergarten
2	Bathroom
2	Playing with children who did not join teachers' activities
1	Accompanying children individually
1	Nap time

GT4 mentioned that she encouraged the volunteer to mix with children as the teachers did and tried to show examples. ST1 described the process as after explaining the daily routine they were already exposed to practice. GT4 and ST1 reported the volunteers as initiative, willing to adapt and independent. GT2 and GT3 described them as curious and ready to be involved in everything. GT5 said that the volunteers were the third eye of teachers in the garden to see what they could not have by themselves.

“... a board game, and we tried to make her learn with it because children are the best to learn from... their vocabulary or sentence usage is simpler... and in these games... these things are much easier to grasp after repetition.” (GT1 interview)

From the teachers' answers, it is apparent that half of them followed the approach of spontaneity in organising the joint work with volunteers, while the other half followed a more organised or structured method. Here, there is an exciting division as all teachers of the S kindergarten applied spontaneity while most teachers of the G kindergarten followed a somewhat structured approach. ST1 followed a completely spontaneous approach. ST2 and ST3 told SV2 about the

teacher-led activities right before they started, and ST3 discussed the upcoming topics with SV2. ST3 also gave space for including SV2's ideas in daily activities. GT3 translated the songs and rhymes to GV2 so he could understand what they were singing about. GT3 also explained the Hungarian holidays and the preparation surrounding them for GV2. GT1 and GT2 had a more structured approach as they always talked about the upcoming flow of the day in the mornings or even went through the whole weekly plans. GT1 often planned subtasks that GV1 could complete, like drawing, painting, and board games with the children. GT2 reported that GV1 helped to prepare the activities. GT1, GT2 and GV1 also had a reflection meeting at the end of each day where they discussed what had been implemented during that day, what else was planned for the day, what they would do the next day, and how the day was for GV1. Also, GT4 and GT5 followed a similar approach. GT4, GT5 and GV3 usually had reflection time about the mornings at or after lunchtime when they also discussed what would happen the next day.

All teachers reported not involving the volunteers in planning the teacher-led developmental activities. The reasons mentioned were the language barrier, the lack of professional training on the volunteer's side or the volunteer's lack of interest in the planning process, even though GT4 and ST3 mentioned asking for the volunteers' input in these activities.

“...I think that since she comes from a completely different... country, maybe with a different... attitude, temperament... she may have ideas... which she can show to the children... Either with a movement or a... drawing, painting, even a free play, or a construction idea or in the baby room, or even... she can show a board game that... we did not know, but at her place... the children like it.” (GT4 interview)

All teachers remember to communicate with the volunteers in a foreign language. The distribution of these languages is shown in Table 14. Three teachers answered they had to overcome an initial shyness to speak a foreign language.

Table 14

Languages used by teachers in the classroom

Note. Table created by Faragó.

Languages	Number of teachers using them
English	6
Hungarian	5
German	2

Five teachers mentioned that after some time, when the volunteers learned some Hungarian, they also used Hungarian in the classroom. GT2 and GT3 also encouraged GV1 and GV2 to talk in Hungarian, while ST3 and GT1 remember that SV2 and GV1 even asked to switch to Hungarian. The tools mentioned by teachers and used to communicate on the side of volunteers with teachers and children are listed in Table 15.

Table 15

Tools for communication used by volunteers

Note. Table created by Faragó.

Tools	Number of volunteers using them
English	7
Hungarian	7
Nonverbal communication	6
Mother tongue (Italian, Turkish, German, Spanish)	5
Drawings	2
Another language (not mother tongue – Spanish)	1

All the volunteers used English and Hungarian, and most tried using NVC. Although the majority also used their mother tongues in the classroom with children. For two volunteers, visual representation as a communication tool also appears. Children also used various tools to relate to volunteers. They are recorded in Table 16.

Table 16

Tools used by children to communicate

Note. Table created by Faragó.

Tools	Number of children groups using them
Hungarian	4
English	4
NVC	3
Drawings	2

The children mostly used Hungarian to talk to volunteers. English came up only related to those children who attended English sessions at the kindergarten. Teachers mentioned that children often practised with the volunteers the songs and rhymes learnt at these sessions. GT4 also noted that some children in their group asked parents or family members to translate something so they could tell it to GV3. A new boy who previously lived in America arrived in the G3 group when GV3 was in the group. According to GT5, GV3 meant a fixed point in the group to this boy, as they could speak English fluently. Also, in the G2 group, two boys spoke Spanish as their mother tongue from the mom's side. They often used Spanish with GV2, as he could also speak Spanish. Only a few teachers noticed children using NVC or drawings to communicate with volunteers.

“...my experience is that many children start kindergarten by watching or listening to many English programs so they understand what she said. ...a lot also depended on what kind of facial expressions and gestures she used...” (GT5 interview: about children's connection with English)

All teachers had to help children and volunteers communicate, but they followed different approaches. Only three teachers claimed to translate continuously, but this continuous translation became less and less necessary with time. Five teachers reported helping by translating between volunteers and children when they asked for it, and two remembered that volunteers needed to be encouraged to talk. Also, two teachers pointed out NVC as a final tool if verbal communication between volunteers and children was not working.

“...a little time passed... and they were very open to her and willing to communicate with her. Some specifically sought out her company or even wanted to hug her a little...” (GT4 interview: about the children opening to GV3)

Parents were given information about the joint work with volunteers and their involvement in the groups' lives through various channels. The most frequently mentioned are listed in Table 17. Four teachers reported direct contact between parents and volunteers during meetings at drop-off or pick-up times, trips, or events.

Table 17*Communicational channels with parents*

Note. Table created by Faragó.

Communicational channel	Number of mentions
Daily encounters with parents	6
Children talking about the volunteers	5
Closed Facebook groups (sharing photos)	4
Parents' meetings	4

The following results emerged from the interviews with teachers regarding intercultural learning and intercultural competencies. All teachers reported having little to no information about the volunteers before their arrival. All knew the volunteers' country of origin, but only some had more details than that, such as the gender, age, or name of the volunteers.

Five teachers did not remember any discoveries or surprises about the cultural background of the volunteers. However, one teacher mentioned the difference between Hungarian and Italian breakfast habits. GT2 and GT3 remembered to talk about the German and Portuguese holidays. GT4 and GV3 spoke about the fashion, traditions, history and gastronomy in Spain. Based on their conversations, GT4 found similar value systems behind Hungarian and Spanish cultures. GT5 highlighted the difference in the general attitude towards life between Hungarians and Spanish. Based on her experiences, GT5 considers Spanish people to have a more positive approach to life in general. She also found a difference between kindergartens in Hungary and Spain. Based on the conversations with GV3, she discovered that Spanish kindergartens have activities outside the kindergarten and in nature more frequently than Hungarian ones.

Every interviewed teacher mentioned that volunteers arrive at a sensitive period when children are more receptive to learning languages. Their innate curiosity helps to develop motivation, and the opportunity to use the learned words and expressions as tools for communication prevents the development of fear of talking in a foreign language. ST1 supposes that the attitudes can stick with children based on their development in this sensitive period and the everyday encounters of volunteers and children for one year. Even without memories, the instincts developed during this period positively affect children's lives even in later stages. The children's developmental areas and learning outcomes based on teachers' observations and experience are summarised in Figure 6. The size of the circles in Figure 6 implies the frequency of the given answers: the smallest, the least mentioned, and the biggest, the most common. Most

skills, abilities, and attitudes teachers list are interpersonal and are part of intercultural competencies.

“That there is not only the narrow world of mother, father, grandmother and Debrecen, but that the... concept of the world... has been realised, how far away people live, and that those people also have the same life, but they live a little differently than us in Hungary.” (GT1 interview: about children’s learning outcomes)

Figure 6

Learning outcomes of children based on teachers’ answers

Note. Figure created by Faragó.



According to ST3, it was a positive challenge for children to make themselves understood and to understand SV2. Almost all teachers highlighted that children and volunteers developed such a close bond by the end of the one year that they developed their own ways of understanding each other.

“...the children enjoyed that they already knew three languages... they tried to compare the words they had learned or if they knew the names of the animals in English, German, and Hungarian; this filled the children with great joy.” (GT1 interview: about children’s learning outcomes)

GT4 remembers that children started using English phrases like ‘Catch me’ or ‘Bye, see you tomorrow!’ with GV3 daily after a while.

“Language is an excellent opportunity for this (project). The children are still receptive to learning languages. However, the most important thing is to get them used to it, to arouse their interest and to make

them hear and see how it works because it is different when someone speaks Hungarian and starts teaching them English; it is different when there is no other choice to talk. The children see and feel this, resulting in high curiosity and motivation towards the foreign language.” (ST3 interview: about the benefits for children)

All interviewed teachers consider the volunteers' involvement positive in the groups and the children's lives. One teacher mentioned having doubts before the volunteer's arrival, but these doubts disappeared after she got to know the volunteer paired with them.

“...the volunteers also put the children in a life situation where they (the children) have to adapt and solve problems, such as a language barrier, or to venture beyond their small defensive wall if they want a toy or a drawing from a stranger... we motivated the children to go and ask her (GV3). Be brave...find your language to communicate with others.” (GT5 interview: about the benefits for children)

GT1 believes that motivating children nowadays is difficult, and volunteers' involvement can also improve children's motivation to get involved in activities. Moreover, GT5 highlights the forward-looking idea of inducing a positive attitude in children towards volunteering.

“...I think it is important to establish at a young age that volunteering is... a necessary good thing. They (the volunteers) also sacrificed their time to be here in a foreign country with foreign children. ...someone asked if she (GV3) missed her mom, and I said – “She definitely misses her, but now she came to play with you, to get to know you, and she can learn many things from you.” – at these times they were proud of themselves.” (GT5 interview: about the benefits for children)

Regarding more detectable learning, teachers remember volunteers teaching songs, words, and expressions in their mother tongues or English. GT1 recalled GV1 teaching them a new way of folding paper aeroplanes, while ST1 remembered that SV3 brought in the kindergarten games she had made, and SV3 and SV4 held arts and crafts activities for the children.

“...she also taught them a song... they loved it. It was a counting song. The melody was charming... easy to learn... by opening the fingers, so she played it for them. It was challenging for me to learn the text, but the children... They have a sense of language; this language gate is not closed for them yet. I needed much more time...” (GT4 interview: about GV3 teaching a Spanish song)

Teachers described the relationship between parents and volunteers as welcoming, inclusive, positive, cooperative, enthusiastic, helpful, interested, and open. Most of the parents considered the involvement of the volunteers in the group positive because of the everyday presence of English or German in the lives of the children.

Regarding the kindergarten staff members, teachers also have an overall positive consideration. Teachers detected positive changes in the general staff induced by volunteers in the following areas: open-mindedness, adaptability, and tolerance. ST1 and GT2 described the volunteers' presence as something that 'brought colour' to the life of the kindergarten. Only one teacher represented a different point of view, as she did not notice any change in the staff members before, during or after the volunteers' presence.

Teachers also reflected on their experience and the personal and professional attainments they gained. Six teachers noted development in their foreign language skills due to communication with the volunteers. Moreover, many took extra effort and restarted to learn English or German outside of kindergarten to improve their skills. GT3 and GT5 also reported overcoming their fear of speaking in a foreign language through everyday interaction with volunteers. Some teachers not only tried to improve their knowledge of the primary foreign language used in the classroom for communication but also learned some words and expressions in the mother tongues of the volunteers. Four teachers pointed out the knowledge gained about other cultures or new perspectives. ST2 emphasise his realisation of the importance of knowing foreign languages and being open to the world. GT2 underline the process of adapting to something new. ST3 and GT5 reported a change related to their professional skills in the classroom. They highlighted multitasking as a skill developed through coordinating and integrating the volunteers in the children's groups.

“...it was a confirmation that I can mentor... this was not mentoring like when I take on a college student, where professional skills are in focus. Here, interpersonal and organisational skills and creativity are needed.” (ST3 interview: about professional and personal outcomes of the experience)

Interview questions to discover long-term impacts or tangible results were hard to answer. Half of the teachers interviewed could not identify good practices worth continuing or sharing. However, the other half of the teachers pointed out some elements of the experience that could be repeated or developed further. ST3 mentioned asking future volunteers to teach children a song, words, and expressions in their mother tongue. GT1 and GT2 highlighted the German week prepared and organised by GV1, and this week aimed to get to know Germany and GV1. GV1 held a presentation about her life at home. They baked a traditional recipe from her mom, and she taught songs in German to children. GT4 also pointed out the same practice as they also had a Spanish week where GV3 could introduce her country. During the Spanish week, GV3 presented with a PPT and prepared a typical dish (Tortilla de patatas) with the children; they

made Spanish flags at an arts and crafts activity and learned a song in Spanish. Based on teachers' descriptions, the German week had a more personal focus with GV1 in the centre, while the Spanish week was more country-oriented. The photos of some activities implemented during the Spanish week are shown in Figures 16-17 in Appendix C.

“...to explore the characteristics of the volunteer's country with the children. I think this is an excellent opportunity, and they are authentic since they live there, came from there, and the presentation is completely different from when I tell the children.” (GT4 interview: about good practices)

Six teachers would do everything the same about their classroom practices. ST1 and ST3 would meet more times the volunteers outside the kindergarten context. ST1 would also promote the involvement of the volunteers in the kindergarten's life, and she would organise more events, including parents and colleagues. GT1 mentioned that she would try to create more opportunities for volunteers to talk. GT5 would start to improve her English before the volunteer's arrival.

Regarding challenges, ST1 and GT1 did not recall any, while five teachers considered communication and using a foreign language challenging. They mentioned NVC and learning the primary language used for communication outside the preschool context to solve this barrier. GT4 pointed out that getting to know each other with the volunteer between 30 children was challenging.

When teachers were asked about the most remarkable memory of the experience, they all highlighted personal stories. For ST1 and ST2, the Organisational Developmental Training for kindergarten staff members and the volunteers (SV1 and SV2) was a peak as it represented the involvement of volunteers in the adult community, not only the children's group. ST1 also mentioned the Christmas event and children's group trips outside kindergarten. ST3 feels like she gained a good friend in SV2. GT2 and GT3 dearly remember the volunteers' helpfulness, active participation in everyday work, and how they became members of the children's group. GT4 and GT5 highlighted two specific moments from the time with GV3. GT4 mentioned GV3's birthday when children and teachers greeted her like they did with children. They surprised her, seated her at the birthday table and stood around her, singing to her and having some cake together. GT5 recalled the last day of GV3 at the kindergarten when the children's group surprised her by citing her favourite Hungarian rhyme in Hungarian and English. Then, the children hugged and kissed her. GT3 also remembers these two moments from her time

with GV2. GT3 ordered a cake for GV2's birthday with the children's parents, and the children sang for him in Hungarian and English. When GV2's last day arrived, every child in the group drew for him, and GT3 bound the drawings together in a book with the children's names and symbols and some photos. GV2 also printed photos for every child in the group. All teachers involved in the research would host volunteers again in the future.

"...the amazement when the children gained insight into her life...when they learned more and more about GV1 every day, the sparkling eyes of interest...I will not forget that..." (GT1 interview: about the dearest memory of the experience)

2.2.2. Interviews with volunteers

The interviewed volunteers mentioned various people from and outside the kindergarten who helped with their inclusion, and they are listed in Table 18.

Table 18

People who helped volunteers' inclusion in the kindergarten

Note. Table created by Faragó.

People supporting the volunteer's inclusion	Number of mentions
Teachers	5
NGO workers	3
Nannies	2
Director, vice-directors	2
Parents	1

"...both of them (teachers in the group) were super nice, excited to have me there. They wanted it for the kids and themselves because they wanted to practice English... I did not feel alone..." (GV3 interview: about her welcoming at the kindergarten)

Five volunteers highlighted one or both teachers in their groups as the central figures who helped their inclusion in the institution. GV1 described them as the ones who helped her understand everything around the kindergarten. Three volunteers mentioned that the trips with children and kindergarten workers helped their integration, and GV2 pointed out an event organised for parents with the same outcome.

"...ST3 helped me a lot. She was trying her best to include me in the activities. She was taking pictures and posting them on this parent Facebook group... she also helped me to learn Hungarian..." (SV2 interview: about ST3 helping her inclusion in the group)

Although SV3 felt like the group's nanny helped the most with her inclusion in kindergarten life, even if they did not have a common language to speak, they could understand each other using NVC. SV4 felt like the presence of a previous Italian volunteer in the group helped the children to accept him. There was one critic from SV2 about the NGO which managed the volunteering project:

"...I think the project organisers, the NGO, does not deal with the fact after they choose the volunteers that what is happening there (at the kindergarten) that much." (SV2 interview: about the NGO's involvement in the inclusion of volunteers)

Almost all volunteers described the general attitude of the kindergarten workers with positive words. Only a few mentioned that staff members were distant from them or indifferent towards the volunteers. Figure 7 depicts volunteers' most commonly used terms to describe the kindergarten staff's attitude. The size of the shapes in Figure 7 implies the frequency of the given answers: the smallest, the least mentioned, and the biggest, the most common.

"...the teachers (outside of her group), the ones who spoke English, told me 'It is nice to have you there, we also want one (volunteer)'..." (GV3 interview: about the attitude of teachers and children in other groups)

GV1 divided the general attitudes into "Why are they here?" and "Nice to meet you". GV1 connected this difference to the presence or absence of a language barrier between them and her.

"...I can explain like that from my side: when you go to a birthday party, and you feel like if you are gone from the birthday party, nobody would ever miss you and nobody would search where you are... they do not create a real position for us (volunteers) to be there and do something and feel beneficial..." (SV2 interview: about the NGO's involvement in the inclusion of volunteers)

Despite her observation, SV2 reported a change from the coldness of the beginning, turning into a positive and helpful attitude after around six months.

Figure 7

Words used by volunteers to describe the attitude of kindergarten staff members

Note. Figure created by Faragó.



The volunteers' answers varied regarding whether the teachers were aware of possible cultural differences. SV1 (from Italy) and SV3 (from Spain) said that teachers had no significant differences to consider. GV1 answered that the teachers in her group were unaware of how different it was for her to move to Hungary from Germany. GV3 said that GT3 was aware of the differences at the surface level of the cultural iceberg of Hall (1976). In comparison, GV2 and SV2 described conversations that pointed towards a more profound interest, although in different ways in the two cases. In the case of GV2, the conversations that touched on the values and beliefs behind Spanish culture arose during discussions about the differences in celebrating holidays like Women's Day. In SV2's case, the interest was rooted in Turkey-related stereotypes. As SV2 described, she felt that her nationality was more shocking to the kindergarten workers compared to an EU country.

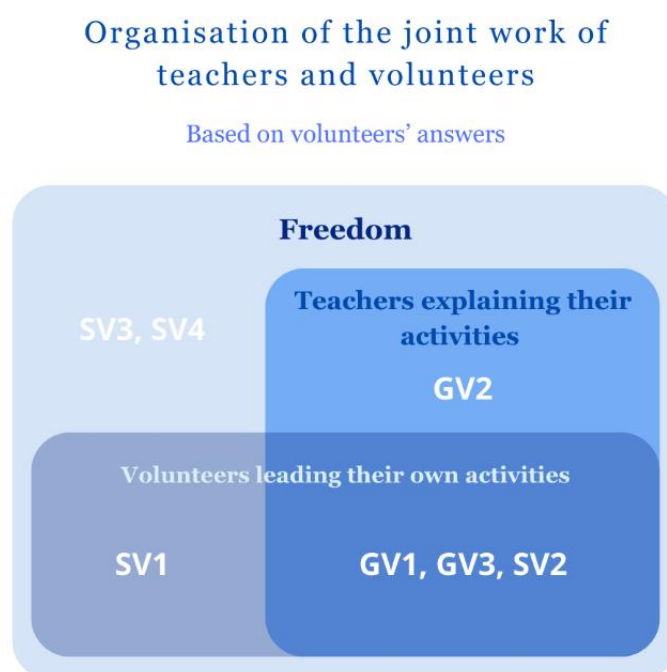
When it comes to including the volunteers in the teacher-led activities and the organisation of the joint work with teachers, we can distinguish a group where they were somewhat organised and another where volunteers had to find their role and place in the group by themselves.

As shown in Figure 8, all volunteers reported being free to play with the children and do what they felt comfortable with. However, none described having specific obligations or tasks for which they were responsible.

Figure 8

Organisation of the joint work of teachers and volunteers

Note. Figure created by Faragó.



Regarding their inclusion in the developmental activities, every volunteer from the G kindergarten and ST2 from the S kindergarten answered that their teachers tried to explain the upcoming topics, the developmental activities of the day led by teachers, and how the volunteers could join these activities. Only in the case of GV3 did her teachers even ask her opinion on their plans and her ideas. Four volunteers had the opportunity and the motivation to lead their own activities. However, in the case of GV1, GV3 and SV2, these activities resulted from a joint planning process. In comparison, SV1 described the process this way:

“...it was a natural process. They (teachers) gave me the space to do whatever I wanted, and a large group of children followed what I was doing at a certain moment. They just structured that as a physical activity... but evolved through me and the connection with the children.” (SV1 interview: about the process of him leading physical exercise sessions)

SV1 described the process leading him to make physical exercise sessions due to his communicational method – using NVC – and his connection with the children and teachers. However, he noticed they let him do physical exercises while always having a B plan. The activities of SV1 can be observed in Figures 9-14 in Appendix C. SV3 and SV4 were free to find their role in the group by themselves. SV4 appears on a photo taken during free play in Figure 15 in Appendix C.

SV1 and SV3 felt like their inclusion in the teacher-led activities and, in general, having an insight into the teachers' work was an empty part of their project. SV1 initially expected that teachers would have introduced him to their pedagogical programme and developmental aims, but this did not happen. SV1 and SV3 described an invisible demarcation line between teachers' and volunteers' activities. They mentioned that their teachers focused more on personal relations than on involving them in their work. This meant that teachers were helping volunteers if they faced any problems or difficulties, but the teachers did not give an insight into their work. Also, all volunteers described their part in helping with caregiving tasks as a result of becoming more comfortable with the daily routine.

We can detect a similar pattern regarding implementing volunteers' activity ideas. In the case of SV3 and SV4, their ideas were limited to the free playing time. For SV1, the PE sessions became the place and time where he could implement his ideas with Italian songs and movements. Moreover, he was also asked by ST1 to teach Italian songs to the children during holidays (like carnival and Christmas). Similarly, SV2 had the opportunity to teach a Turkish song to her group. In the G kindergarten, it worked somewhat differently because GV2 admitted that he did not propose his ideas for activities. GV2 is shown in some teacher-led activities in Figure 18-20 in Appendix C. GV1 was also more often part of the teacher-led activities due to the language barrier. However, GV1 remembered that once they baked cookies with the children, she led that activity with the help of the teachers. GV3's case is particular as she had the opportunity to build up an entire project about Spain lasting 2-3 weeks. She could plan the activities with the help of the teachers but get complete freedom to plan and realise her ideas.

Regarding communication, there is a similar pattern to teacher answers in volunteers' answers. The most used communicational tools reported by volunteers are listed in Table 19.

Table 19

Communicational tools used with teachers based on volunteers' answers

Note. Table created by Faragó.

Tools	Number of mentions
English	6
Hungarian	6
NVC	3
Google translate	3
German	1
Italian	1
Drawing	1

The choice of which tool volunteers used with the teachers depended on the language knowledge of both teachers and volunteers. A phenomenon that appeared in almost all answers except GV3 was that volunteers tried to speak more and more Hungarian as time passed, and teachers encouraged them to use more Hungarian. GV3 described his interaction with GT3 as, after a month of shyness on both sides, they started encouraging each other with positive feedback when GT3 used English or GV3 spoke Hungarian.

“...I tried a lot with Hungarian. I pushed myself a lot, particularly because I wanted to show respect to the people. ...with time, I could communicate something with the non-English speaking teacher... ...I remember when this teacher's father died, and she could only tell me ‘Apa’ and did a sign with her fingers. I understood. What could I say? I just hugged her. ...if it does not need some logic, you can communicate; you just must be open. That is enough. One of my strongest experiences was one about communication. I believe it is amazing, beautiful.” (SV1 interview: about communication with the teachers in his group)

Another repeating element in volunteers' answers was that there was almost always one teacher who could speak better English or German, and this teacher had a greater role in communicating with volunteers and the general organisation of the work together. These teachers were GT1, GT3, GT4, ST1 and ST3. There is only one exception, as SV3 did not feel this connection with any of the teachers in her group. As was described already, SV3 had more connection with the nannies even if there was no commonly spoken language. With some exceptions, the general assumption was that the kindergarten workers did not speak English or other foreign languages, and because of this reason, volunteers only occasionally interacted with them. Some volunteers, like GV1, SV1, and SV2, had more relations with other staff members after the volunteers spoke

some Hungarian. The most used communicational tools reported by volunteers are listed in Table 20.

Table 20

Communicational tools used by volunteers in kindergarten

Note. Table created by Faragó.

Tools	Number of mentions
English	4
Hungarian	6
NVC	3
Help from another person	2
Italian	1
Google translate	1

With the nannies, the most used tools were Hungarian, NVC and some English words and expressions. Two volunteers mentioned that a third person helped them communicate with other adults in the kindergartens. In GV1's case, this person was another Hungarian-speaking volunteer from Transilvania; for SV2, this person was ST3. SV2 reported the most extended period until staff members started to approach her in any way, and this was six months, which is usually more than half of a volunteering project.

Volunteers communicated with children using different approaches and tools. Table 21 lists the most used communicational means reported by volunteers.

Table 21

Communicational tools used with children based on volunteers' answers

Note. Table created by Faragó.

Tools	Number of mentions
English	7
NVC	6
Hungarian	4
Game as a communicational tool	2
Italian	2
Spanish	1
Portuguese	1
Drawing	1
Help from an English-speaking child	1

All volunteers used English to some extent during their everyday work with children, and GV1, GV2, GV3, SV2, and SV4 mentioned that children in their groups also tried to use English to communicate with them. Six volunteers pointed out that NVC was the second most used tool, which often supported verbal communication. GV3, for example, used to say ‘this’ and point to things around the classroom. Children took over this practice when they wanted something from him.

“...at the beginning, it was impossible to communicate verbally. I was communicating a lot with my body. I could be a motorbike or a horse, but that was meaningful because I was mixing with them. On the other hand, it was my way to show them that... I can be your friend, but I am not one of you; I am closer to a teacher.” (SV1 interview: about communication with the children)

Two volunteers, SV1 and SV3, referred to playing as a means of communication with children. SV1 highlighted that he could try as many times as he wanted to pass a message during games. Also, the physical connection, the little fights, and the running were a way to connect and communicate with children. SV3 pointed out that playing hide and seek or other games was easy with children because they all knew the rules, and playing together was easy. SV3 considered the communication with children easier than with the adults.

“...there is a context you have just with them, and this is the game. It is a constant game with them, so you can try and fail as much as you want. Also, you are teaching them that you are a foreigner. If you make mistakes, it is even better for them because they will be in a situation when they truly can help a person, and it is not that common to that age (3), I believe, because they are always the ones in need. You are

putting them in a situation where they can truly be helpful, and I could see them empathising a lot... like 'Oh my God, what do you want to tell me?' and they were trying so hard. ...and sometimes it seems silly, but I believe that is a great lesson." (SV1 interview: about the communication with children)

Volunteers also highlighted children talking to them in Hungarian, which helped them learn the language, and after some time, different for each volunteer, they could understand the children. GV1 played games with children where they could teach her Hungarian words through flashcards with pictures. GV2 also learned Hungarian while playing with the children and hearing them repeating the words. Volunteers mainly described children as enthusiastic about teaching them Hungarian. Also, based on volunteers' observations, children did not have the barriers that are so common in the case of adults. Children were eager to speak even if they knew they would not be understood or they would not understand the answers. However, SV2 and SV3 had a different approach to speaking in Hungarian with the children than the other interviewed volunteers. SV2 and SV3 considered it more beneficial to children if they talked in English with them.

"...with kids, I talked in English because I thought it was better for them, instead ruining their Hungarian grammar with my bad Hungarian, trying to talk to another language... So I always spoke English... they learned things. 'Open the door', 'Close the door', 'Be silent'..." (SV2 interview: about communication with the children)

There are various approaches for volunteers using their mother tongues with children. SV4 talked to children in Italian because they found it funny, so it became a way of having fun together. SV1, GV1, GV2, and GV3 taught the children basic expressions like animal names, colours, and numbers in their groups in Italian, German, Portuguese, or Spanish. While SV2 and SV3 intentionally did not use their mother tongues, Turkish and Spanish, they prioritised talking in English with children.

SV2 and GV3 described exceptional situations as they had English native speaker children in their groups. In SV2's group, a British-Hungarian girl helped communicate between SV2 and the other children by translating. However, in GV3's group, the situation was different. In GV3's group, a boy recently moved to Hungary from the USA with his Hungarian parents. He was comfortable using English with GV3, but his changing moods sometimes made it difficult, as he refused to speak English when angry. Also, he did not want to help the communication between GV3 and the other children by translating.

Volunteers recalled various challenging situations resulting from communicational difficulties. SV1 mentioned a problem where he could not explain to the children why they should not have continued what they were doing. He felt that the language barrier prevented him from explaining to the teacher why he chose to support the children's activity.

“... on the side of the garden, there were big wooden wheels where pipes or wire are usually rolled on... They looked like tables; they were one on another, and I remember many children climbing them. I realised the problem that they could fall, but I could not communicate that they should leave the place. Also, when I started to take and put them down and yell at them, they took it as a game. So, what they realised through my behaviour was ‘it is a funny game, let’s climb it’. The teachers were far away, so leaving them (the children) to reach the teachers would give them enough time to fall. ...I thought the best I could do in that situation was to be there, trying to teach them how to climb. That was all I could do. I could make them safe by themselves. ‘Put the feet here, no not there, the hand on the other side’, and they realised how to behave and climbed it. When they reached the top, I took them and put them down, which worked. Then the teacher came, saw what I was doing and was so crazy about it... Explaining all that mental process in Hungarian was impossible for me. ...I was just asking, ‘Sorry, sorry. It was easier to look dumb, and the important thing was that no children were hurt, and they knew how to climb now. ...you must be careful about whatever you do... they (the children) are sponges. They are taking conclusions from every one of your gestures. If you are not aware, they misunderstand and learn something wrong.” (SV1 interview: about challenging situations related to communication)

GV1 considered the difficulty in understanding what the teachers and the children wanted from her a challenge at the beginning of her project. Also, SV2 and GV3 highlighted that they would have liked to understand what the children told them in Hungarian because they were curious about their stories. GV2 and GV3 highlighted the situations where children were sad or troubled because of something or when there were fights between the children, and as they could not investigate the case and explain to the children what would have been the correct behaviour, their only way to resolve the situation was to tell them to stop and bring them to the teachers.

“...I felt like sometimes they would come to me to say important stuff. I am not sure if it was, but it felt like it. ...I wish I understood more stuff that they said...” (GV2 interview: about challenging situations related to communication)

Two volunteers remembered an exact child with whom it was harder to communicate. GV3 found it challenging to follow the mood changes of the English-speaking boy in her group. SV3 had difficulties with a boy who had some communication problems, and she never found out why this boy behaved differently than the others, as the teachers never said anything about him.

“...I remember one kid... he had also a Hungarian communication problem... I do not know exactly... because no one explained, ‘These are his problems. Communication was the hardest with him... because

he was like, 'No, I want you to answer what I am asking,' it was impossible... because I did not understand him and did not know how to answer in Hungarian." (SV3 interview: about challenging situations related to communication)

Regarding intercultural exchange, volunteers gave diverse answers. GV1, GV3 and SV4 mentioned that their presence could positively affect teachers because they could meet someone from outside of Hungary and get to know a new culture, which could change their perspective and help them be more open-minded.

"...The teachers were like 'Oh, how is this in Spain?'... One said it was like another way of travelling because she could not travel at that moment." (GV3 interview: about the project's impact on teachers)

Four volunteers highlighted the development of teachers' foreign language skills, and three volunteers felt that their presence helped teachers overcome their fear of speaking in a foreign language.

"In the end, we became sort of cousins. It was a sort of deep connection I had with them... I say as cousins because there was still some inevitable distance, but we were still very close. ...I believe that in the end, we discovered that we all were good humans." (SV1 interview: about the project's impact on teachers)

No volunteers mentioned any negative impact on the teachers, but GV1, GV2, and SV3 felt like their presence did not significantly impact them. However, GV2, GV3, and SV2 kept in contact online with GT3, GT4, GT5, and ST3 after the volunteering project finished.

Volunteers made various observations regarding the learning outcomes of children. Learning how to lose in a game came up with three volunteers as they did not let the children always win. SV1 described the children's learning process of how to work together to win against him while playing tag.

"...we played tag, and I had to be tagged... I remember that in the beginning, they could not reach me because... I did not want to be caught. ...with time, they learned to catch me because they worked as a team, and no one told them anything. In the beginning, every one of them ran after me... at the end of the year, they could catch me because they ran in different directions. ...I believe they learned how to work together, and if you are not enough alone, then it can be with someone else... It was beautiful." (SV1 interview: about children's learning outcomes)

The most observed learning outcomes were related to language and communication in general. Four volunteers pointed out the English and, in one case, Spanish vocabulary that children learned from the volunteers.

"...all the time they were playing with me, and I know they went home and talked about it to their parents... sometimes the teachers told me... I loved when they did this. They went home like 'I played with GV3, she is my best friend'... when they learned something, they also told the parents... some English words, some Spanish words." (GV3 interview: about children's learning outcomes)

GV2 also described the experience of children spending time with volunteers as having a life-long impact on using English.

“I guess that could be a thing that stays with them, like never be afraid to speak in English.” (GV2 interview: about children’s learning outcomes)

SV1 and SV3 pointed out the importance of learning new ways of communication – mostly NVC – as children always looked for methods to make themselves understood. However, SV3 considers this skill as a result of an unconscious learning process.

“I think they learned a bit about another culture, which can help kids think about other countries. ...like not everything is this place where we live. There is another, and it is different. They speak another language. We can evoke curiosity in them, and maybe in the future they want more international things...” (GV3 interview: about children’s learning outcomes)

Three volunteers mentioned children’s learning about their cultures and the deepening of children’s awareness about the existence of other countries. GV3 described this learning outcome as a result of a planned learning process where GV3 had the opportunity to introduce Spain to children. During this period, GV3 had arts and crafts activities where they made the flag of Spain and Galicia out of paper, GV3 taught children Spanish songs to learn the numbers and the colours, and they made tortilla de patatas together when children could take part in the preparation of the ingredients. Then, they could observe the cooking process and taste the result, and children could also learn about Spain. On the other hand, SV1, SV2, and SV4 described the broadening of children’s horizons due to their everyday experiences with the volunteers. As SV4 said, children live in their “little universe”, and SV2 called attention to the fact that children at this early age seldom could have so much contact with a foreign person.

“...imagine...children who have a xenophobic family that speaks badly about other countries. They will always have the example of a good guy from another country. They will grow with that. ...what is precious and rare is understanding that there are different cultures; you are not the centre of the world. I do not know if they bring it to a conscious level...” (SV1 interview: about children’s learning outcomes)

All volunteers believe that the children's experience with them will have a life-long impact. GV3 noted that GT4 and GT5 told her after her project finished that many children in their group missed GV3 and asked about her frequently. SV2 described a case when, years after the kindergarten project, a child from her group found her on Facebook and reached out to her, texting her that she was learning English at school.

Volunteers' general point of view was that they had a minimal impact outside their groups. The reasons behind this were the lack of contact and the language barrier. However, GV3, SV1 and

SV4 pointed out that the kindergarten workers recognised their help and considered their presence beneficial. SV2 believes that the company of volunteers brought something interesting and unusual to the life of the kindergarten, something to talk about, as SV1 said. SV2 and SV4 reported a change in the kindergarten staff's perspective about other countries and people with outstanding personalities. SV4 noted that through their interactions, the team learned how to connect with him, who was an unusually loud and extroverted personality. SV2 focused more on beating stereotypes. She felt from the questions of the staff members that sometimes they had ideas about Turkey that did not match the reality or were overgeneralised. However, she could make them understand that not everything they hear in the media is true.

“They got rid of the ideas they saw in the news and understood they should not believe everything they see... They got a different perspective because every person you communicate with from other countries, cultures or other languages is some new experience, and it will always stay with you...” (SV2 interview: about the project's impact on the kindergarten community)

GV3 and SV1 highlighted that children outside of their groups were also looking for the company of volunteers. They believe that their presence awakened these children's curiosity towards other countries, cultures, and languages while making them more aware of the existence of different countries.

Contact and interactions between volunteers and parents were rare based on volunteers' answers. The few occasions to have some personal connections were the mornings when parents dropped off their children at the kindergarten or events where both parents and volunteers participated. There was a contrast between GV2's and SV1's perceptions of parents' behaviour when volunteers arrived. While GV2 described the parents as very welcoming from the first moment, SV1 had a different experience as he felt like some parents were studying him from a distance. Almost all volunteers, except SV4, experienced a significant difference in their connection with English-speaking and non-English-speaking parents. With non-English-speaking parents, their interactions were limited to greetings and smiles, when the volunteers could speak some Hungarian, then basic conversations. However, GV1 and GV3 mentioned that the children talked about them to their parents, which could facilitate their positive attitudes towards them even if they could not speak directly with each other. However, English-speaking parents sometimes approached the volunteers to talk about the children, like in the cases of SV1, SV2 and SV3. Moreover, parents asked GV2, GV3 and SV2 about their countries. The common characteristic of these parents is that they all had some personal connection to the

country of origin of the volunteers. GV1 described a unique situation as two boys arrived in his group, whose mom was a native Spanish speaker. As GV1 saw that she was nervous about leaving the boys, who could speak both Spanish and Hungarian, in the kindergarten, he initiated a conversation with her in Spanish and his efforts were welcomed by the mom. Four volunteers remembered to receive gifts from parents and children on special days or as farewell presents.

“...when I was leaving, some gave me details to remember them, and they made me a book... They gave me a book with one picture with each kid, and children made me a drawing about me with themselves, and it was super nice.” (GV3 interview: about the relationship with parents)

SV2 and SV4 interact on Facebook with the parents of the children in their groups, sometimes with likes, comments, or even messages.

When it comes to challenges during their time at the kindergarten, volunteers identified various difficulties. Most of these challenges are related to the existing language barrier and communicational problems already studied in section 2.3.2. However, SV1 highlighted a challenge not related to communication: finding his role in the group and finding how to teach something to children.

“Probably the thing I worried about the most was to find my role... find something I can show them that was making me different from the teachers in a positive way because I was totally different but just in negative ways. ...I was less in everything, and that was making me different. I wanted to find something I was good at, and they could rely on me. I found that with time and maybe the drawing. They asked me to draw things. ...and the physical level because no teacher was running around. No other teacher was carrying them on the back, lifting them or using them as a guitar, taking them from the leg, playing on the belly, and that was me.” (SV1 interview: about the most significant challenge during the project)

SV4 noted that leaving the kindergarten was the most significant challenge as he considers his time there a great experience and a loved memory.

Generally, volunteers could not identify good practices adopted during their projects at the kindergartens. GV2 focused on what he could have done differently to make the most out of his volunteering: use Google translate with children, propose some activities, and share his time better between children to play with everyone. SV2 and SV3 listed already existing activities and methods at the kindergarten, which they found good practices. SV2 mentioned children's activities outside of kindergarten, like ice skating and walks in the forest. Meanwhile, SV3 found the general organisation of the kindergarten to be a more children-focused practice than the ones she experienced in Spain.

“...I would like to highlight the methods you use in Hungary. ...focused on the kids and what they want. They divide the room into 5-6 areas, so the kids choose themselves... I like that way of freedom that they

had... there are some arts and crafts or sports that they need to do, but in general, it was like, ‘You come here, you play, and I more than play with you or propose things; I observe how you react to the different things, how you play with your friends, how you manage yourself to put your clothes on’... I think that is so interesting... For example, they had more freedom than we have in Spain for that age.” (SV3 interview: good practices at the kindergarten)

Only GV3 pointed out some practices that worked well during her work with the teachers, and these were the support that she received from teachers and the fact that they gave her minor responsibilities. SV1 and SV4 considered the volunteering project itself to be a good practice. SV4 highlighted the importance of continuing this kind of experience for the teachers.

“You must do your best because if someone likes you and one day will remember you as an example, it will remember the best of you. That is the best gift you can give. You cannot have control over that. You can drop a seed; if God wants, it will bloom. If God does not want, it will never, but you did your best.” (SV1 interview: about volunteers’ impact)

2.2.3 Document analysis

As part of the research, the pedagogical programs of the two kindergartens which hosted volunteers were analysed. Both pedagogical programs were published during or after the volunteering projects in 2018 and 2022. Hence, the analysis aims to find elements that show the presence of intercultural learning opportunities and the development of intercultural competencies at the kindergarten or evidence of the impact of the volunteering projects.

Neither pedagogical program mentions the volunteers or the partner NGO coordinating the EVS project. Also, intercultural learning or intercultural competence does not appear directly in the programs. Some indirect hints are detectable, or skills and abilities that are part of intercultural competencies as well.

The pedagogical program of G kindergarten states already in its kindergarten vision statement that there is no place for stereotypes in the institution, and they welcome children from migrant or intercultural backgrounds. Furthermore, as part of the kindergarten’s children-centred principle, they consider the diversity and interests of children when it comes to their development. The S kindergarten states in its principles that every child has the right to participate with equal rights in education. A similar thought appears in the programme of G kindergarten in the section about socio-hygienic health promotion: “The task of the kindergarten teachers is to make the difference accepted towards the children's community, all

children are entitled to the same rights, regardless of their origin, gender, nationality, religion or physical and psychological injuries.” (Görgey Utcai Óvoda nevelőtestülete, 2018, p. 30 – quote translated by the research writer, Faragó) S kindergarten aims to raise children who become open, creative, curious, accepting, inclusive with others and can cooperate. Both G and S kindergartens define the preferred attitude of the teachers as acceptive, helpful, inclusive, open and supportive.

As part of their development for healthy lifestyles programme, G kindergarten highlights the importance of building tolerance in children towards personal differences and developing cooperation skills. Similar thoughts appear in the section about providing emotional, moral and value-oriented community education and socialisation. S kindergarten also considers its aim to make people's differences accepted by children by setting an example with teachers' positive attitudes. Developing communication and cooperation skills, such as playing and working together or tolerance, is a task to reach this aim. Kindergarten teachers' tolerant, open, and accepting attitudes are among the factors that create an atmosphere of emotional security. In moral education, S kindergarten aims to create a calm atmosphere that allows the child to be open-minded. In the field of value-oriented community education, the task of kindergarten teachers is to support the development of adaptability, attention to each other, compassion and the ability to help each other (Százszorszép Óvoda Nevelőtestülete, 2022).

In section 3, about the principles of organising preschool life, the G kindergarten programme sets a requirement and expectation to approach families of different cultures without prejudice (practising children's mother tongue, getting to know and nurturing customs and traditions). Furthermore, in section 9. about child protection, they emphasise that children belonging to a religious or philosophical, national or ethnic minority may not be violated.

Regarding activities, there is one concrete mention of getting to know other cultures' music in the G kindergarten programme. It is part of listening to music when they occasionally introduce songs and musical works from other peoples' cultures to children. Activities organised around international days for several causes, especially environmental protection, appear in both pedagogical programmes.

Summary and conclusions

This research aimed to discover the intercultural learning experience of the kindergartens which hosted international volunteers. Based on a qualitative analysis of interviews with teachers and volunteers, it can be concluded that intercultural learning happened spontaneously through the everyday interactions between teachers, children, other kindergarten staff members and volunteers. The primary learning outcome identified by volunteers and teachers was the foreign language development of teachers and the decrease in teachers' fear of talking in a foreign language. At the same time, children's learning was different based on the interviews. Their learning was related to attitudes such as openness and non-verbal communication.

Regarding the methods used to include intercultural elements in the curricula, the results are variant as, in most cases, intercultural elements were included spontaneously. Planning and organising intercultural content in the curriculum happened only in two groups in the same kindergarten. The long-term impact of international volunteers in kindergartens is not measurable in good practices. Neither teachers nor volunteers could identify any good practices that resulted from the joint work. The same result was concluded from document analysis as there is no direct mention of the projects or proof that the experience impacted the kindergartens. However, all parties consider the project beneficial for teachers and children. All interviewed teachers would host volunteers again if they had the opportunity. It's important to note that these findings are based on a limited sample size and may not be representative of all kindergartens hosting international volunteers.

The approach of interviewing eight teachers and seven volunteers as the key figures in these kindergarten projects was chosen based on the study's retrospective nature. Even if the expected intercultural learning was detectable, it falls back from the opportunities and resources these voluntary projects could offer. This research clearly illustrates the awareness of teachers and volunteers about the intercultural learning opportunities provided by the joint work. However, it was also clear that many of these opportunities stayed unused. The significant differences between the organisation of joint work and the volunteers' role in their groups raise the question of how teachers and volunteers could have been supported in the organisation of the joint work. Many answers point towards a lack of clear goals with the volunteers' presence in the kindergartens and an undefined role for the volunteer in the group and the kindergarten.

To better understand the implications of these results, future studies could address the overall intercultural learning experience with different methods, such as observations in the kindergartens involved in this kind of project and focus group discussions when volunteers are present in the kindergartens. Furthermore, a real-time research process could serve the additional purpose of reflecting on the learning process of all parties involved: children, teachers, kindergarten staff members, parents and volunteers.

Just as the literature review highlighted the importance of openness and acceptance acquired in the early years, this research shares the findings of the literature. The general result is that the early years are especially suitable for learning foreign languages and developing an openness to different cultures. Teachers and children face situations where they build their competencies and skills in a unique context.

Magyar nyelvű összefoglaló

Ennek a kutatásnak a célja, hogy felfedezze kettő nemzetközi önkénteseket fogadó óvoda interkulturális tanulási tapasztalatait. A kutatás alapja a kapcsolódó irodalom megismerése volt, majd az empirikus kutatás a pedagógusokkal és az önkéntesekkel folytatott interjúk kvalitatív elemzésére épült, továbbá az óvodák pedagógiai programjának elemzésével zárult.

Az irodalmi áttekintés a kultúra fogalmának feltárásával indul, összpontosítva annak szerepére az értékek és magatartásformák kialakításában. A Jahoda (2012) nyomán megismert különböző kutatók általi definíciók feldolgozása során a kultúra értékek és hiedelmek összetett összességeként rajzolódik ki, amelyet az azonos csoporthoz tartozó egyének földrajzi helyzete, továbbá a közös nyelv használata jellemez. A kulturális jellemzők viselkedési formákban, hiedelmekben, gyakorlati vagy művészi alkotásokban nyilvánulnak meg. A kultúrák folyamatos társadalmi közvetítéssel maradnak fenn, miközben az egyén általi befolyás állandóan alakítja őket.

Hall (1976) a kultúrát két szintre osztja: felszín feletti jellemzőkre (többek között zene, öltözködés, tánc, építészet, nyelv, ételek) és felszín alatti jellemzőkre (mint a vallási meggyőződés, világnézetek, kapcsolati szabályok, családszemlélet, motivációk, tolerancia a változás iránt, attitűdök a szabályok felé, kommunikációs stílusok, gondolkodási módok). Hofstede (2010) hagyományos modellje a kultúra összetettségét mutatja be, a zászlók, az építészet, a hagyományos ruházat, a hősök, a közös szokások és a rituálék tartoznak a külsőbb rétegekbe. Míg az alapvető értékek és kulturális feltételezések, mint például hiedelmek, normák és attitűdök, a modell középpontjában állnak, és minden külső gyűrűre hatással vannak.

Ezek a fogalmak és kultúráról alkotott modellek kiemelten megfigyelhetők az olyan társadalmakban, ahol kettő vagy több kultúra él együtt azonos időben. A változatos kultúrák, nyelvek, szokások, hagyományok és hitek együttélése és keveredése ősidők óta fennálló jelenség. A XIX. és XX. század tudományos, technológiai és ipari forradalmi felgyorsították a globalizációt és a munkaerő-vándorlást, ami a plurikulturális társadalmak további kialakulásához vezetett. A multikulturalizmus, magában foglalja a kulturálisan homogén országok fogalmának elutasítását, valamint a kultúra megőrzésének és közösségépítési jogainak elismerését. Ez olyan kozmopolita társadalmakat hoz létre, amelyek helyi és határokon átnyúló

kapcsolatokat alakítanak ki, ami kulturális nyitottságot és gazdasági potenciált eredményez (Castles, 2002; Torgyik, 2004).

A kulturálisan sokszínű társadalmak hatással vannak az oktatásra is. Torgyik (2004) szerint a kulturális interakciók fokozódásának nyomán az egyéni és a társadalmi életben, a sokféleség tiszteltének tanítása és a heterogén gondolkodás elfogadása elengedhetetlen az oktatásban. A nemzeti és etnikai kisebbségek előnyt élveznek, mivel legalább két kultúra és nyelv között nőnek fel, lehetővé téve számukra, hogy alkalmazkodjanak az új kultúrákhoz, és kialakuljon az úgynevezett „polyglot reflex” (Forray, 2003).

A multikulturalizmus és az interkulturalizmus két külön fogalmat jelöl az oktatásban. Majzik (1995) magyarázatai alapján a multikulturalizmus a különböző kultúrák társadalmon belüli kölcsönös együttélésére utal, míg az interkulturalizmus a különböző kultúrák közötti interakciók kontextusa. Mihály (2001) a multikulturális oktatás céljaként a kognitív, verbális és nonverbális képességek fejlesztését jelöli ki, amelyek támogatják a különböző kultúrákból és társadalmi csoportokból származó emberekkel való együttműködést és kommunikációt. Három alapvető területet fed le: a viselkedés kiigazítását, a kognitív fejlesztést és az oktatási megközelítéseket. Az óvodát kezdő kisgyermeknek alkalmazkodnia kell az új helyzethez, amikor napközben több órát tölt egy csoportban, miközben együtt kell lennie olyan felnőttekkel és gyerekekkel, akik nem tartoznak a legszűkebb társadalmi körébe. Ez az alkalmazkodási folyamat a korai években könnyebb az agy nagy fokú plaszticitása miatt. A multikulturális oktatás támaszkodhat erre a képességre, amely nyitott és elfogadó hozzáállást biztosíthat a gyerekeknek a környezetükben és a világban tapasztalható kulturális és nyelvi sokszínűség iránt.

Endrődy (2020) az interkulturális pedagógiát egy olyan oktatáselméletként írja le, amely megkönnyíti az oktatás területén belüli számos kulturális nézőpont megértését és elfogadását, miközben támogatja az oktatási gyakorlatok méltányos fejlődését. Úgy értelmezi, mint iskolai szintű megközelítést a rasszizmus és az előítéletek egyéb formái elleni fellépésben. Banks és Banks (2010) a multikulturális oktatás alapvető céljának az oktatási intézmények szerkezeti megváltoztatását tartja, hogy a bármely nemhez, fajhoz, etnikai hovatartozáshoz és kultúrához tartozó tanulóknak egyenlő esélyük legyen a tanulmányi sikerre. Fontos kiemelni, hogy az interkulturális oktatás során olyan kompetenciák fejlődnek, melyek a multikulturális társadalmakban és a globalizált világban nélkülözhetetlenek.

Az interkulturális kompetencia olyan képesség, amely lehetővé teszi az egyének számára, hogy szabadon mozogjanak a különböző nyelvek és kultúrák között, felhasználva az egyik nyelven megszerzett tudásukat és készségeiket, hogy eligazodjanak egy másik nyelven. Nyitottnak tekintendő, és nem igényel adott szintű nyelvtudást (Neuner et al., 2003).

Leung et al. (2014, p. 490 – a szerző saját fordítása) az interkulturális kompetenciát, mint egyéni tulajdonságok gyűjteményét összegzik és három tartományba rendezik: „interkulturális vonások, interkulturális attitűdök és világnézetek, valamint interkulturális készségek”. Mazari és Derraz (2015) párhuzamot vonnak a nyelvtanulás és az interkulturális kompetencia között. Valamint a kultúrát és nyelvtanulást a tartalomtól és az oktatási megközelítésektől teszik függővé, elősegítve a tanulók azon képességét, hogy felismerjék és értékeljék a kulturális háttérük és a célnyelvet beszélő közösségek közötti hasonlóságokat és különbségeket.

Az interkulturális kompetencia fejlesztése az Európai Unióban is kiemelt fontosságú. A Maastrichti Szerződés 126. cikke előírja a tagállamok közötti együttműködést az interkulturális oktatás előmozdítása és a kulturális és nyelvi sokszínűség védelme érdekében az Európai Unió iskoláiban (Forray, 2003). Recchi (2005) kiemeli, hogy az 1987-ben létrehozott Erasmus program az országok közötti együttműködést és a hallgatói mobilitást támogatja, integrálva a formális és informális tanulást. Lehetőséget kínál a személyes fejlődésre és a kultúrák közötti tevékenységekre. Az EU prioritásként kezeli az interkulturális tanulást és kompetenciát a kulturális örökség megőrzése és az európai identitás kialakítása érdekében. Az Európai Önkéntes Szolgálat és Európai Szolidaritási Testület programok is támogatják ezt a célt.

Bram (1953) szerint a pedagógusok interkulturális kompetenciája kulcsfontosságú, mivel kulturális háttérük befolyásolhatja viselkedésüket, és segíthet bizonyos viselkedésformák tágabb kontextusban történő elemzésében. A pedagógusok munkáját jelentősen befolyásolják az interkulturális pedagógiával és a multikulturális oktatással kapcsolatos nézeteik és attitűdjük, melyek hatással vannak az osztálytermi légkörre. Az interkulturális kompetenciákat három szempontból írják le: interkulturális kommunikáció, személyiségkutatás és oktatási környezet (Endrődy et al., 2020).

Surma (2013) abból indul ki, hogy az óvodapedagógusok úgy érhetik el az interkulturális nevelési célokat, hogy elősegítik a gyermekek számára identitásuk felfedezését egy kortárscsoport, a család és a közvetlen földrajzi, környezeti, társadalmi és kulturális környezet keretein belül.

Zarate (Neuner et al., 2003) szerint a tanuló felfogása önmagáról, miszerint a társadalmi csere méltányos résztvevője a felszabadulás és a felhatalmazás érzetéhez vezet. A nyelvi akadályok gyakran a kulturák közötti különbségek kiütkezéséhez és összezsapásához vezetnek, és a többnyelvű és interkulturális oktatás célja a verbális kommunikáció és a nyelvi ismeretek bővítése, miközben a tanulóknak tudatosulnak a kontextusbeli különbségek. Hofstede (2010) alapján a fizioiogiánk tíz-tizenkét éves befogadási időszakot biztosít a szükséges információk megszerzésére a környezetünkből. Róg (2015) kiemeli az interkulturális kompetencia fejlesztésének fontosságát a szokások és hagyományok tanításán túl, mivel ez motiválja az egyéneket az előítéletes hozzáállás felszámolására és a sokféleség iránti érzékenység gondolkodásmódjának ápolására. Alves (2016) tanulmánya szerint a gyermekek az irodalom, a dalok, a művészet és a játékok révén ismerhetik meg a sokféleséget, amelyek az óvodai nevelés országos alapprogramjának és az óvodák mindennapi életének is nagy részét képezik.

A szakirodalmi áttekintést követően készültek el a pedagógusokkal és az önkéntesekkel folytatott interjúk offline és online módon az interjúalanyok preferenciáinak megfelelően. Az interjúk félig strukturáltak, mely teret engedett a kérdések nyomán feltörő emlékek és történetek megosztásának is. Minden interjú anonim és önkéntes volt. Az interjúkról készült felvételek alapján átirat készült, melyek kvalitatív elemzése során arra a következtetésre lehet jutni, hogy az interkulturális tanulás spontán módon történt a pedagógusok, a gyermekek, az óvodai alkalmazottak és az önkéntesek közötti mindennapi interakciók révén. Az önkéntesek és az óvodapedagógusok által azonosított elsődleges tanulási eredmény a pedagógusok idegennyelvtudásának fejlődése és az idegennyelvű megnyilvánulástól való félelem csökkenése volt. Ugyanakkor az interjúk alapján a gyermekek tanulása más jelleget mutat. Tanulási eredményeik elsősorban a nyitottság és a non-verbális kommunikáció területén voltak azonosítottak.

A tervezésbe bevont interkulturális elemekkel és módszerekkel kapcsolatban az eredmények változatosak, mivel a legtöbb esetben az interkulturális elemeket spontán módon építették be. Az interkulturális tartalom tudatos tervezése és szervezése csak két csoportban történt meg ugyanabban az óvodában. A nemzetközi önkéntesek hosszú távú hatása az óvodákban nem mérhető az önkéntesség idején bevált gyakorlatok folytatásában. Sem a pedagógusok, sem az önkéntesek nem tudtak azonosítani a közös munkából származó bevált gyakorlatokat. Ugyanez az eredménye a dokumentum-elemzésnek, hiszen a projektekről nincs közvetlen megemlítés,

vagy annak írásos bizonyítéka, hogy a tapasztalat befolyásolta az óvodákat. Azonban minden fél úgy véli, hogy a nemzetközi önkéntesek bevonása hasznos mind a pedagógusok és a gyermekek számára. Az összes megkérdezett pedagógus ismét fogadna önkénteseket, ha lehetősége nyílna rá.

Az óvodai önkéntes projektekből részt vevő nyolc óvodapedagógussal és hét önkéntessel készített interjúk a tanulmány retrospektív jellege alapján lettek módszerként meghatározva. Még akkor is, ha a várt interkulturális tanulás kimutatható, alul marad a lehetőségektől és adott erőforrásoktól, amelyeket ezek az önkéntes projektek kínálhatnak. Ez a kutatás egyértelműen szemlélteti a pedagógusok és az önkéntesek tudatosságát a közös munka által nyújtott interkulturális tanulási lehetőségekről. Ugyanakkor egyértelmű volt az is, hogy ezek a lehetőségek sokszor kihasználatlanok maradtak. A közös munka szervezése és az önkéntesek csoportjaikban betöltött kiemelt szerepe közötti jelentős különbségek felvetik a kérdést, hogy az óvodapedagógusok és az önkéntesek hogyan lettek volna támogathatók a közös munka megszervezésében. Sok válasz arra utal, hogy az önkéntesek konkrét szerepe és feladatköre meghatározhatatlan a csoportokban és az óvodákban.

Ezen eredmények következményeinek jobb megértése érdekében a jövőbeli tanulmányok különféle módszerekkel foglalkozhatnak az interkulturális tanulási tapasztalatokkal, például az ilyen típusú projektekből részt vevő óvodák megfigyeléseivel és fókuszcsoportos megbeszélésekkel, amikor az önkéntesek jelen vannak az óvodákban. Ezenkívül a valós idejű kutatási folyamat további célt szolgálhat az összes érintett fél interkulturális tanulási folyamatának nyomon követésére: gyermekek, pedagógusok, óvodai alkalmazottak, szülők és önkéntesek.

Ennek a kutatásnak az eredményei alátámasztják az irodalmi áttekintés kiemelte nyitottság és elfogadás fontosságát a korai években. Ennek eredményeként a korai gyermekévek különösen alkalmasak idegennyelvek elsajátítására és a különböző kultúrák iránti nyitottság fejlesztésére. A pedagógusok és a gyermekek olyan helyzetekkel szembesülnek, amikor egyedi kontextusban építhetik fel kompetenciáikat és készségeiket.

List of Tables

Table 1 <i>Possible interpretations of intercultural education based on Forray (2003)</i>	16
Table 2 <i>Dimensions of intercultural sensitivity based on Kováts-Vámos in Endrődy et al. (2020, p. 112)</i>	20
Table 3 <i>Intercultural programmes by educational policies based on Forray (2003, p. 22)</i> ...	21
Table 4 <i>Teachers and volunteers working together</i>	29
Table 5 <i>Amount of time (in years) teachers worked in the kindergarten before the volunteers arrived in their groups</i>	29
Table 6 <i>Amount of time (in months) teachers worked with volunteers</i>	29
Table 7 <i>Spoken languages by teachers</i>	31
Table 8 <i>Age of the teachers at the time of the volunteering projects</i>	31
Table 9 <i>Volunteers' country of origin</i>	32
Table 10 <i>The age of the volunteers at the time of their projects</i>	32
Table 11 <i>Volunteers' profession or field of study before their projects</i>	33
Table 12 <i>Duration of the volunteering projects</i>	33
Table 13 <i>Activities mentioned by teachers</i>	38
Table 14 <i>Languages used by teachers in the classroom</i>	39
Table 15 <i>Tools for communication used by volunteers</i>	40
Table 16 <i>Tools used by children to communicate</i>	40
Table 17 <i>Communicational channels with parents</i>	42
Table 18 <i>People who helped volunteers' inclusion in the kindergarten</i>	47
Table 19 <i>Communicational tools used with teachers based on volunteers' answers</i>	52
Table 20 <i>Communicational tools used by volunteers in kindergarten</i>	53
Table 21 <i>Communicational tools used with children based on volunteers' answers</i>	54
Table 22 <i>Definitions of culture collected by Jahoda (2012)</i>	76
Table 23 <i>Interview questions for teachers</i>	78
Table 24 <i>Interview questions for volunteers</i>	81

List of Figures

Figure 1 <i>Word cloud of the definitions listed in Appendix A</i>	10
Figure 2 <i>Cultural iceberg by Hall (1976)</i>	11
Figure 3 <i>Onion model of culture by Hofstede (2010)</i>	11
Figure 4 <i>Teachers' motivations to host international volunteers</i>	30
Figure 5 <i>Attitudes of the kindergarten staff members based on teachers' answers</i>	37
Figure 6 <i>Learning outcomes of children based on teachers' answers</i>	43
Figure 7 <i>Words used by volunteers to describe the attitude of kindergarten staff members</i> ...	49
Figure 8 <i>Organisation of the joint work of teachers and volunteers</i>	50
Figure 9 <i>SV1 and the children visited a goat at the farm, where they went on an outing</i>	82
Figure 10 <i>SV1 is taking part in an outing activity at a local farm where they ride a horse cart with children</i>	82
Figure 11 <i>SV1 playing frisbee with a child from the kindergarten at the farm they visited</i>	83
Figure 12 <i>SV1 holding a child from the kindergarten on his shoulders at the farm they went</i>	83
Figure 13 <i>SV1 participating in an outdoor activity with the children in kindergarten</i>	84
Figure 14 <i>SV1 playing a game with the children in the kindergarten</i>	84
Figure 15 <i>SV4 playing with the children in the group's room</i>	85
Figure 16 <i>Children from the G3 group make the Spanish flag during the Spanish week</i>	85
Figure 17 <i>GV3 preparing tortilla de patatas with the children in the G3 group</i>	86
Figure 18 <i>GV2 preparing an apple pie with the children in the G2 group</i>	86
Figure 19 <i>GV2 planting seeds with the children in the G2 group</i>	87
Figure 20 <i>GV2 during an activity with salt and flour paste in the G2 group</i>	87
Figure 21 <i>GV2 with two children and a drawing that he made</i>	88

References

- Alves, I. (2016). *Teaching multiculturalism in a preschool classroom* (H. Pratas, Ed.; Master's dissertation). Retrieved November 9, 2021, from <http://hdl.handle.net/10400.26/19165>
- Árva, V., & Benkő, É. T. (2022). Celebrating languages and cultures: *Gyermeknevelés*, 10(2–3), 27–46. Retrieved November 19, 2023, from <https://doi.org/10.31074/gyntf.2022.2.27.46>
- Banks, J. A., & Banks, C. A. M. G. (2010). *Multicultural Education*. Wiley.
- Berry, J. W., Poortinga, Y. H., Breugelmans, S. M., Chasiotis, A., & Sam, D. L. (2011). *Cross-Cultural Psychology: Research and Applications* (3rd ed.). Cambridge University Press.
- Bowen, G. A. (2009). Document analysis as a qualitative research method. *Qualitative Research Journal*, 9(2), 27–40. Retrieved November 5, 2023, from <https://doi.org/10.3316/qj0902027>
- Bram, J. (1953). Culture: A Critical Review of Concepts and Definitions. *American Sociological Review*, 18(4), 442–443. Retrieved November 9, 2021, from <https://doi.org/10.2307/2087565>
- Brislin, R. (1990). Applied Cross-Cultural Psychology: An Introduction. *Applied Cross-Cultural Psychology*, pp. 9–33. Retrieved November 12, 2021, from <https://doi.org/10.4135/9781483325392.n1>
- Byram, M. (2009). *Multicultural Societies, Pluricultural People and the Project of Intercultural Education* (DG IV / EDU / LANG (2009)15). Language Policy Division. Retrieved March 15, 2022, from <http://rm.coe.int/CoERMPublicCommonSearchServices/DisplayDCTMContent?documentId=09000016805a223c>
- Castles, S. (2002). Migration and Community Formation under Conditions of Globalization. *International Migration Review*, 36(4), 1143–1168. Retrieved February 27, 2022, from <https://doi.org/10.1111/j.1747-7379.2002.tb00121.x>
- Cole, M., & Parker, M. (2011). Culture and cognition. In K. D. Keith (Ed.), *Cross-cultural psychology: Contemporary themes and perspectives*. Wiley-Blackwell.
- Coste, D., Moore, D., & Zarate, G. (2009). *Plurilingual and Pluricultural competence*. Language Policy Division. Retrieved March 15, 2022, from <http://rm.coe.int/doc/090000168069d29b>

- Council of Europe. (n.d.). *Culture and Cultural Heritage at the Council of Europe - Homepage*. Culture and Cultural Heritage. Retrieved October 16, 2021, from <https://www.coe.int/en/web/culture-and-heritage/home>
- Delors, J. & International Commission on Education for the Twenty-first Century. (1996). *Learning: The Treasure Within*. Unesco.
- Endrődy, O. (Ed.). (2020). Nemzetek sokszínűsége. In *Sokszínű pedagógia* (pp. 103–229). ELTE Eötvös Kiadó. Retrieved October 30, 2022, from <https://www.eltereader.hu/kiadvanyok/endrody-orsolya-svraka-bernadett-f-lassu-zsuzsa-szerk-sokszinu-pedagogia/>
- Fleming, M. (2009). *Languages Of Schooling And The Right To Plurilingual And Intercultural Education* (No. 09LangScol). Council of Europe Language Policy Division. Retrieved March 15, 2022, from <https://rm.coe.int/16805a2350>
- Forray, R. K. (2003). A multikulturális/interkulturális nevelésről. *Iskolakultúra*, 13(6–7), 18–26. Retrieved March 1, 2022, from <http://real.mtak.hu/id/eprint/60616>
- Gordon Győri, J. (Ed.). (2014). *Tanárok interkulturális nézetei és azok hatása az osztálytermi munkára Kutatási eredmények*. ELTE Eötvös Kiadó. Retrieved November 2, 2023, from <https://www.eltereader.hu/kiadvanyok/tanarok-interkulturalis-nezetei-es-azok-hatasa-az-osztalytermi-munkara-kutatasi-eredmenyek/>
- Görgey Utcai Óvoda nevelőtestülete. (2018). *Pedagógiai Program*. [Pedagogical Program – research writer’s translation. Further data is not displayed for the protection of personal information.]
- Hall, E. T. (1977). *Beyond Culture*. Anchor Books.
- Hofstede, G., Hofstede, G. J., & Minkov, M. (2010). *Cultures and Organizations: Software of the Mind, Third Edition* (3rd ed.). McGraw Hill.
- Hong, Y. (2009). A dynamic constructivist approach to culture: Moving from describing culture to explaining culture. In R. S. Wyer, C.-Y. Chiu, & Y.-Y. Hong (Eds.), *Understanding Culture: Theory, Research, and Application* (1st ed.). Psychology Press.
- Jahoda, G. (2012). Critical reflections on some recent definitions of “culture”. *Culture & Psychology*, 18(3), 289–303. Retrieved November 9, 2021, from <https://doi.org/10.1177/1354067x12446229>
- Kroeber, A. L., & Kluckhohn, C. (1952). Culture: a critical review of concepts and definitions. *Papers. Peabody Museum of Archaeology & Ethnology, Harvard University*. Retrieved November 12, 2021, from <http://psycnet.apa.org/record/1953-07119-001>

- Leung, K., Ang, S., & Tan, M. (2014). Intercultural competence. *Annual Review of Organizational Psychology and Organizational Behavior*, 1(1), 489–519. Retrieved October 23, 2023, from <https://doi.org/10.1146/annurev-orgpsych-031413-091229>
- Majzik Lászlóné. (1995). Cseppben a tenger. Fejlődés, kultúra és nevelés. *Új Pedagógiai Szemle*, 45(4), 79–92. Retrieved February 10, 2022, from https://epa.oszk.hu/00000/00035/00209/pdf/EPA00035_upsz_1995_04_079-092.pdf
- Mascadri, J., Brownlee, J. L., Walker, S., & Alford, J. (2016). Exploring intercultural competence through the lens of self-authorship. *Early Years*, 37(2), 217–234. Retrieved October 24, 2023, from <https://doi.org/10.1080/09575146.2016.1174930>
- Matsumoto, D. (2009). Teaching about culture. In R. A. R. Gurung & L. R. Prieto (Eds.), *Getting Culture: Incorporating Diversity Across the Curriculum* (1st ed.). Stylus Publishing.
- Mazari, A., & Derraz, N. (2015). Language and Culture. *INTERNATIONAL JOURNAL OF HUMANITIES AND CULTURAL STUDIES*, 2(2), 350–359. Retrieved August 3, 2021, from <http://www.ijhcs.com/index.php/ijhcs/article/view/492>
- Mihály, I. (2001). A multikulturális nevelésről – a világban. *Új Pedagógiai Szemle*, 51(4), 58–65. Retrieved November 9, 2021, from <https://epa.oszk.hu/00000/00035/00048/2001-04-vt-Mihaly-Multikulturalis.html>
- Mironenko, I. A., & Sorokin, P. S. (2018). Seeking for the Definition of “Culture”: Current Concerns and their Implications. A Comment on Gustav Jahoda’s Article “Critical Reflections on some Recent Definitions of “Culture””. *Integrative Psychological and Behavioral Science*, 52(2), 331–340. Retrieved November 9, 2021, from <https://doi.org/10.1007/s12124-018-9425-y>
- Neuner, G., Parmenter, L., Starkey, H., & Zarate, G. (2003). *Intercultural competence* (M. Byram, Ed.). Council of Europe Publishing. Retrieved March 15, 2022, from <http://rm.coe.int/doc/09000016806ad2dd>
- Oyserman, D., & Sorensen, N. (2009). Understanding cultural syndrome effects on what and how we think. In R. S. Wyer, C. Chiu, & Y. Hong (Eds.), *Understanding Culture: Theory, Research, and Application* (1st ed.). Psychology Press.
- Páva, R. (2015). *Interkulturális, multikulturális oktatás alapjai*. Retrieved November 9, 2021, from <https://docplayer.hu/37796802-Interkulturális-multikulturalis-oktatas-alapjai.html>
- Powers, W. T. (1973). Feedback: Beyond Behaviorism. *Science*, 179(4071), 351–356. Retrieved November 9, 2021, from <https://doi.org/10.1126/science.179.4071.351>

- Recchi, E. (2015). *Mobile Europe: The Theory and Practice of Free Movement in the EU* (2015 ed.). Palgrave Macmillan.
- Róg, T. (2015). Intercultural education at a pre-school level in the context of Polish kindergarten curriculum changes. *The Journal of Linguistic and Intercultural Education*, pp. 8, 179–202. Retrieved October 24, 2023, from <https://doi.org/10.29302/jolie.2015.8.12>
- Salyer, M. (1993). Salyer, Monte. “Educators and Cultural Diversity: A Six-Stage Model of Cultural Versatility. *Education*, 113(3), 503–509.
- Surma, B. (2013). From Regional to Intercultural Education in Polish Kindergartens. *Journal of Preschool and Elementary School Education*, 3(1), 121–136. Retrieved April 21, 2021, from https://www.researchgate.net/publication/322853601_From_Regional_to_Intercultural_Education_in_Polish_Kindergartens
- Szarka, B. (2021). Multikulturális nevelés az óvodában : Más anyanyelvű és/vagy kultúrájú gyermekek inklúziója. *Képzés És Gyakorlat*, 19(1–2), 151–162. Retrieved October 26, 2023, from <https://doi.org/10.17165/tp.2021.1-2.15>
- Százszorszép Óvoda Nevelőtestülete. (2022). *Százszorszép Óvoda Százszorszínes Pedagógia Programja a tevékenységek jegyében*. [Százszorszép Kindergarten's multicolored Pedagogical Program in the spirit of activities – research writer’s translation. Further data is not displayed for protection of personal information.]
- Torgyik, J. (2004). Multikulturális társadalom, multikulturális nevelés. *Új Pedagógiai Szemle*, 54(4–5), 4–14. Retrieved November 9, 2021, from <https://epa.oszk.hu/00000/00035/00081/2004-04-ta-Torgyik-Multikulturalis.html>
- Triandis, H. C. (1996). The psychological measurement of cultural syndromes. *American Psychologist*, 51(4), 407–415. Retrieved November 12, 2021, from <https://doi.org/10.1037/0003-066x.51.4.407>
- Zotou, E. (2017). Early childhood teachers’ perceptions of intercultural education in state schools of Thessaloniki and surrounding areas. *Journal of Language and Cultural Education*, 5(3), 127–143. Retrieved October 25, 2023, from <https://doi.org/10.1515/jolace-2017-0032>

Appendices

Appendix A. Definitions of culture collected by Jahoda (2012)

Table 22

Definitions of culture collected by Jahoda (2012)

Note. Table created by Faragó.

Definitions

“Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiments in artefacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other as conditioning elements of further action.” (Kroeber & Kluckhohn, 1952)

“Consider people who have travelled to many parts of the world. They will have observed (a) recurring patterns of behavior that (b) differ from place to place but that (c) within those places are observable generation after generation. Indeed, (d) adults have the responsibility of ensuring that members of new generations adopt those recurring patterns of behavior that mark people as well-socialized individuals. The term that best summarizes the recurring pattern of behaviors is culture.” (Brislin, 1990)

“... a pattern of shared attitudes, beliefs, categorizations, self-definitions, norms, role definitions, and values that is organized around a theme that can be identified among those who speak a particular language, during a specific historical period, and in a definable geographic region.” (Triandis, 1996)

“... culture as networks of knowledge consisting of learned routines of thinking, feeling, and interacting with other people, as well as a corpus of substantive assertions and ideas about aspects of the world ... it is...shared ..., among a collection of interconnected individuals who are often demarcated by race, ethnicity, or nationality; (b) externalised by rich symbols, artefacts, social constructions, and social institutions (e.g. cultural icons, advertisements and news media); (c) used to form the common ground for communication among members; (d) transmitted from one generation to the next... ; (e) undergoing continuous modifications...” (Hong, 2009)

“... propose that societies socialize for and individuals have access to a diverse set of overlapping and contradictory processes and procedures for making sense of the world and that the processes and procedures that are cued in the moment influence the values, relationality, self-concept, well-being, and cognition that are salient in the moment.” (Oyserman & Sorensen, 2009)

“A unique meaning and information system, shared by a group and transmitted across generations, that allows the group to meet basic needs of survival, by coordinating social behavior to achieve a viable existence, to transmit successful social behaviours, to pursue happiness and well-being, and to derive meaning from life.” (Matsumoto, 2009)

“[We] think of culture as a dynamically changing environment that is transformed by the artefacts created by prior generations... an artefact is an aspect of the material world that has been modified over the history of its incorporation into goal-directed human thought and action ... an artefact is simultaneously ideal (conceptual) and material. It is material in that it is embodied in physical form, whether in the morphology of a spoken, written, or signed word, a ritual, or an artistic creation, or as a solid object like a pencil. It is ideal in that this material form has been shaped by historical participation in (successful, adaptive) human activities... culture can be seen as the medium of human development which [prepares humans] for interaction with the world.”

“[There are also] secondary artefacts [which] play a central role in preserving and transmitting the kinds of social inheritance referred to as recipes, beliefs, norms, conventions, and the like.” (Cole & Parker, 2011)

“It adopts the view that culture is adaptive to both the natural habitat and to socio-political contexts (the first two origins) and that the third origin (creative processes) are represented as feedback from human accomplishments to other features of the framework. This dynamic view of how populations relate to their ecosystem treats culture not as a stable end-product, but as part of a constantly changing system, both adapting to, and impacting on, its habitat.” (Berry et al., 2011)

Appendix B. List of interview questions

Table 23

Interview questions for teachers

Note. Table created by Faragó.

Kindergarten teachers' questions	Óvodapedagógusok kérdései
The volunteers' inclusion in the kindergarten	Az önkéntesek inklúziója az óvodában
Who helped include the volunteers in the kindergarten community and their children's groups? How?	Ki segítette az önkéntesek beilleszkedését az óvodai közösségbe és a gyermekcsoportokba? Hogyan?
How did you prepare for the arrival of the volunteer?	Hogyan készült fel az önkéntes érkezésére?
How did you prepare children and their parents for the newcomers' arrival?	Hogyan készítette fel a gyerekeket és a szülőket az érkezőre?
How would you describe the attitude of the kindergarten community towards the volunteers?	Hogyan írná le az óvodai közösség attitűdjét az önkéntes felé?
How could you involve volunteers in the daily activities of the group?	Hogyan vonták be az önkénteseket a csoport napi tevékenységeibe?
How did you organise the joint work with the volunteers? Did you involve them in the planning and leading of activities?	Hogyan szervezte az önkéntessel való közös munkát? Bevonta őt a foglalkozások tervezésébe és vezetésébe?
Communication	Kommunikáció
How did you communicate with the volunteers? Did you have a common language to use?	Hogyan kommunikált az önkéntessel? Volt-e közös nyelv, melyet használni tudtak?
How would you describe the communication between volunteers and children?	Hogyan jellemezné az önkéntesek és a gyermekek közötti kommunikációt?
Did you help the communication between the volunteer and the children? How?	Segítette az önkéntesek és a gyermekek közötti kommunikációt? Hogyan?
How did you share the activities of the volunteer with parents?	Hogyan osztotta meg az önkéntes tevékenységét a szülőkkel?

Intercultural learning	Interkulturális tanulás
What did you know about the volunteers' background before their arrival?	Mit ismert az önkéntes háttéréről az érkezését megelőzően?
Did you have any surprising discoveries about the volunteer's background and culture?	Volt bármilyen meglepő felfedezés az önkéntesek háttérével és kultúrájával kapcsolatban?
Did any of the mentioned discoveries or cultural differences appear during everyday activities?	Az említett felfedezések és kulturális különbségek közül merült-e fel bármelyik a napi foglalkozások során?
Do you consider the presence of volunteers and, thus, this multicultural context beneficial for the children?	Jótekonynak tartja az önkéntesek jelenlétét és ezáltal a kialakult multikulturális környezetet a gyermekek szempontjából?
According to your observations and experience, what could children learn from the volunteer's presence in the group?	Megfigyelései és tapasztalatai alapján, mit tanulhattak a gyermekek az önkéntes jelenléte által a csoportban?
Can you recall something that the volunteers taught the children?	Fel tud idézni valamit, amit az önkéntesek tanítottak a gyerekeknek?
According to your observations and experience, what kind of learning outcomes and conclusions resulted from the multicultural context on the children's side?	Megfigyelései és tapasztalatai alapján, milyen tanulási eredmények és következtetések jelentek meg a gyermekekben a multikulturális környezet nyomán?
How would you describe the relationship between the volunteers and the parents?	Hogyan jellemezné az önkéntesek és a szülők kapcsolatát?
Looking back, what kind of impact did the volunteers have on the kindergarten community?	Visszatekintve, milyen hatással voltak az önkéntesek az óvoda közösségére?
How would you describe the project's impact on yourself? What are your main conclusions or learning outcomes from a personal and a professional point of view?	Hogyan jellemezné a projekt Önmagára kifejtett hatását? Mik a fő következtetések vagy tanulási eredmények mind személyes és szakmai szempontból?

Long-term impact	Hosszú távú hatás
Have any good practices been born from the joint work with volunteers? Something worth continuing and sharing?	Született bármilyen jó gyakorlat az önkéntesekkel való közös munka során? Valami, ami folytatásra és megosztásra érdemes?
Is there anything that you would do differently now?	Van bármi, amit ma másképpen csinálna?
What was the most significant challenge of the multicultural context, and what was its solution, if it had any?	Mi volt a multikulturális környezet legnagyobb kihívása és mi volt ennek megoldása, ha volt?
What was the most memorable moment from this experience?	Mi volt ennek a tapasztalatnak a legemlékezetesebb emléke?
Would you host international volunteers in your group in the future? Why?	Fogadna nemzetközi önkénteseket a csoportjába a jövőben is? Miért?
Demographic and personal questions	Demográfiai és személyes kérdések
How long had you worked in the kindergarten when the first volunteer arrived in your group?	Mennyi ideje dolgozott az óvodában, mikor az első önkéntes érkezett a csoportjába?
How long have you worked with international volunteers?	Mennyi ideig dolgozott nemzetközi önkéntesekkel?
What was your personal and professional motivation behind hosting international volunteers?	Mi volt a személyes és szakmai motivációja a nemzetközi önkéntesek fogadása mögött?
Have you ever had experience in a multicultural environment before this experience in kindergarten?	Volt-e az önkéntesek fogadását megelőzően bármilyen multikulturális környezetből származó tapasztalata?
Have you ever lived abroad?	Élt-e valaha külföldön?
Do you speak any foreign languages?	Beszél bármilyen idegennyelvet?
How old are you?	Mennyi idős?
Do you live in a city, town or village? Has this changed since the volunteers were hosted?	Megyei jogú székhelyen, városban, faluban vagy kisebb településen él? Ez változott-e az önkéntesek fogadása óta?

Table 24*Interview questions for volunteers*

Note. Table created by Faragó.

Volunteers' questions
The volunteers' inclusion in the kindergarten
Who helped your inclusion in the kindergarten?
How would you describe the general attitude of the kindergarten's workers towards you as a newcomer, and how did it change during your stay?
Do you think the teachers were aware of possible cultural differences?
Did your teachers facilitate your inclusion in the daily activities of the group? How would you describe your co-working with the teachers in your group?
Did your teachers give space and time for your ideas?
Communication
How did you communicate with the teachers in your group?
How did you communicate with other staff members?
How did you communicate with the children? Did you use English with them or your mother tongue?
Did you have any particularly challenging situations regarding communication?
Intercultural exchange
What do you think about the project's impact on teachers?
What did the children learn about and from you? What would be their heritage from when you were part of their group?
What do you think about how your stay impacted the kindergarten community?
Did you have any contact with the parents? How would you describe your relationship with them?
Long-term impact
Have any good practices been born during your stay? Something worth continuing and sharing?
What was your greatest challenge in kindergarten, and what was its solution, if it had any?
Demographic and personal questions
From when to when did you volunteer in the kindergarten?
How old are you?
What is your country of origin?
Before your project, did you live in a city, town, village, or the countryside?
What is your profession /field of study?
What motivated you to start a volunteering project in a kindergarten in Hungary?

Appendix C. Photos

The inserted photos were taken by volunteers and teachers who provided them voluntarily to include them in this paper.

Figure 9

SV1 and the children visited a goat at the farm, where they went on an outing

Note. Photo sent by SV1



Figure 10

SV1 is taking part in an outing activity at a local farm where they ride a horse cart with children

Note. Photo sent by SV1



Figure 11

SV1 playing frisbee with a child from the kindergarten at the farm they visited

Note. Photo sent by SV1

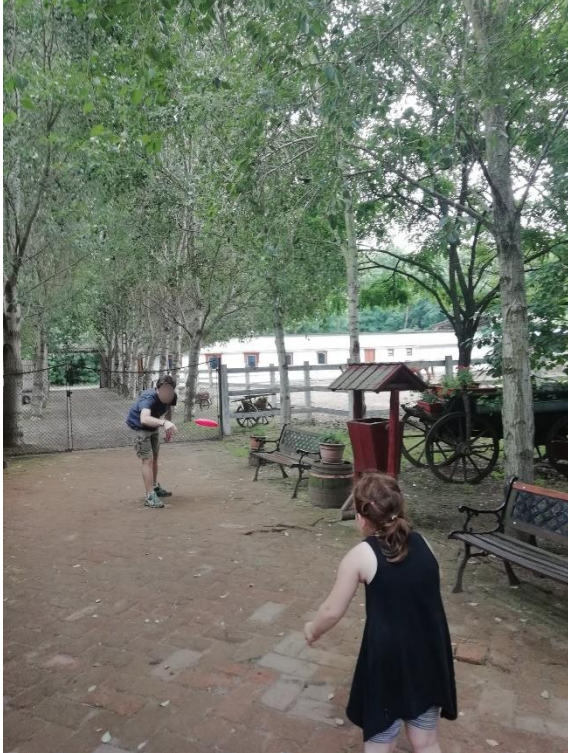


Figure 12

SV1 holding a child from the kindergarten on his shoulders at the farm they went

Note. Photo sent by SV1



Figure 13

SV1 participating in an outdoor activity with the children in kindergarten

Note. Photo sent by SV1



Figure 14

SV1 playing a game with the children in the kindergarten

Note. Photo sent by SV1



Figure 15

SV4 playing with the children in the group's room

Note. Photo sent by SV4



Figure 16

Children from the G3 group make the Spanish flag during the Spanish week

Note. Photo sent by GT5



Figure 17

GV3 preparing tortilla de patatas with the children in the G3 group

Note. Photo sent by GT5



Figure 18

GV2 preparing an apple pie with the children in the G2 group

Note. Photo sent by GT3



Figure 19

GV2 planting seeds with the children in the G2 group

Note. Photo sent by GT3



Figure 20

GV2 during an activity with salt and flour paste in the G2 group

Note. Photo sent by GT3



Figure 21

GV2 with two children and a drawing that he made

Note. Photo sent by GT3



Appendix D. NYILATKOZAT

Kijelentem, hogy mesterséges intelligencia alkalmazást/programot (pl. képalkotó, szövegalkotó) nem használtam a dolgozat készítése során.

Jelen nyilatkozat aláírásával tudomásul veszem, hogy amennyiben bizonyítható, hogy a dolgozatot nem magam készítettem, illetve mesterséges intelligencia alkalmazás/program segítségével vettem igénybe vagy a dolgozattal kapcsolatban szerzői jogi jogsértés ténye merül fel, a Szekció megtagadja a dolgozat befogadását.

Dátum: 2024.06.04.



.....
Aláírás

Faragó Hajnalka
Név (olvashatóan)