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**Kindergarten and minority children
Kindergarten teacher students and kindergarten teachers
in Hungary and Ireland**

Theses of Doctoral (PhD) Dissertation

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Pécs
2018

I. Introduction

1. Background

Individuals respond differently to the micro- and macro-level changes within the society in the 21st century. There is a tendency for both exclusion and acceptance. Kindergarten, the first stage of public education; the first, all-important institute for secondary socialization is critical. The emerging social needs of the child provide a good base for development and differentiation of social feelings. Teachers appear as key figures since children are already attached to emotional relationships beyond their parents. These thoughts mean the basis of our research. We wanted to know how and how much the educators take part in kindergarten education so that children from minority groups are equally treated with the children of the majority society. Due to our geographical situation, besides the wide range of Hungarian data, we have the opportunity to introduce the main characteristics of institutional pre-school education in Ireland.

2. The relevance of the topic

In Hungary early childhood education has long history, therefore the connecting teacher training alike. The CXC act of 2011 on National Public Education states that (1) (a) the minister responsible for education was authorized to declare in detail the rules of the national basic program for kindergarten education.¹Pursuant to Article 94 (4) (a) of the above mentioned Act, the Government was authorized to issue it.² The basic program based on the authorization³ was put into force on 1 September 2013 and some of its provisions only after that date.

The educational programs presented in the dissertation and any reference to the basic program of kindergarten education are the ones presented in the previous 137/1996. (VIII.28.) program, (since besides Irish examples, all surveys were conducted before the new program).⁴This Regulation was amended by Act LXXIX of 1993. Public education law⁵, as amended by Act LXXXVII of 2007. Act 93 of the Act ⁶which obliges the Minister responsible for education to make changes to the basic program at regular intervals of at least five years and to make changes as required for its application. It should be noted that in accordance with the LXII.Act 70,⁷which supplements Article 93 of the 1993 Act, requires a three-yearly evaluation. Between 1996 and 2007 there was no legislative decree that would include a five-year evaluation instead of the previous three-year period. Therefore, there is no corresponding Magyar Közlöny reference for this amendment.

1 Magyar Közlöny, 2011./162, p.9680-39881.

2 Magyar Közlöny, 2011./162, p.39682.

3 Magyar Közlöny, 2012./171, p.28224-28231.

4 Magyar Közlöny, 1996./71, p.4511- 4516.

5 Magyar Közlöny, 1993./107, p.5689-5730.

6 Magyar Közlöny, 2007./87, p.6444-6454.

7 Magyar Közlöny, 1996./61, p.3843-3901.

The amended regulation 255/2009 (XI.20)⁸ for the first time was in effect in 2010/2011 academic year. According to the Government regulation, pedagogical endeavours can be used in kindergarten education, including the innovative ones, as the basic program ensures the pedagogical views and wide-ranging methodological freedom of kindergarten teachers, and contains restrictions only for the sake of the child. In our country there is a multitude of methodological freedom and pedagogical views in ethnic, minority, religious, alternative / reform pedagogical and foreign language. Amendments to Government Regulation 221/2010. (VII.30) Government Regulation No. 2⁹ declares a new task for kindergarten teachers: in the kindergarten education of the children of migrant families, preservation, nurturing, strengthening, social integration and protection of human rights and fundamental freedom must be ensured.

A 363/2012. (XII.17.) Government Regulation on the National Fundamental Program for Kindergarten Education¹⁰ states in the chapter of II. Children and Kindergarten Image:

- Kindergarten education is child-centred, inclusive, thus promoting the unfolding of a child's personality, ensuring that every child takes part in the same high quality and loving education and that their existing disadvantages are reduced. It does not give room for any kind of prejudice.
- The purpose of kindergarten education is to promote the versatile, harmonious development of kindergarten children, the development of childlike personality, and the reduction of disadvantages, taking into account the age and individual characteristics and the different developmental stages (including the care of children with special attention).
- Preschool education for children of minorities should ensure the preservation, nurturing, strengthening, transference of their minority values including language education and the possibility of integration based on multicultural education.
- Preservation, nurturing, strengthening and social integration of self-identity in the kindergarten education of the children of migrant families.

Accordingly, there is a need for educators who are open towards cultural diversity, who can reduce prejudice and the fear of foreigners with the help of their supporting behaviour. However, two questions are emerging: Does the kindergarten teacher training prepare students for the tasks set out in the basic program? Are the tasks defined by the basic program present in the kindergartens?

These questions inspire thinking and acting. However, many other questions have to be answered. Our research focuses on three key issues:

- How do kindergarten teacher BA students deal with different cultures and intercultural, multicultural education?

8 Magyar Közlöny, 2009./124, p.41894-41904.

9 Magyar Közlöny, 2010./164, p.22218.

10 Magyar Közlöny, 2012./171, p.28223-28232.

- Is intercultural/multicultural approach present in the kindergarten teacher training and the kindergarten education programs in Hungary, as an aim or method?
- Does kindergarten education practice realize the acceptance of diversity and cultural diversity?

Based on the relevant laws and regulations and our extensive literature research, the following hypotheses can be set up according to the answers to the above questions:

1. *The kindergarten teacher trainees have a positive attitude towards different cultures based on their prior knowledge and therefore have an inclusive attitude towards the relation between majority and minority.*
2. *In higher education institutions, it is possible for kindergarten teacher students to get to know the principles of intercultural and multicultural education, but at the same time, they will only acquire shallow knowledge about its purpose and its main goals.*
3. *Kindergarten and pre-school education programs and guides pay attention to meet the needs of diversity, so the educational goals, tasks, methods and tools make it possible to socialize children while providing equality.*

3. Structure of the dissertation

To answer the questions, the doctoral dissertation looks at the social changes of the second half of the 20th century and the relevant concepts, then focuses on the Hungarian kindergarten and kindergarten teachers' training history and presents the conditions in Ireland. By introducing public education and public education laws and basic kindergarten programs, we can learn about the legal background of institutional early childhood education, particularly with regard to their cultural content. The most important person in education is the child himself whose age characteristics greatly affect the success of education, and are presented in a separate chapter. There is also an illustration of the kindergarten education of children with national minority, special needs and gypsy/roma and traveller background.

The research-initiating questions resulted in two surveys in 2012-2013 and in 2018. The first study focused on Hungarian kindergarten teacher BA full-time students with questions about their openness towards different cultures, using the Likert scale. The target group was selected directly because there is less chance among full-time students that they study for a second diploma, so they do not work in such environment where intercultural education is present. We wanted to get a clear picture of the students' knowledge, which is not influenced by work, only their personal interest and studies.

The second study puts emphasis on practical education. It is not enough for educators to talk about acceptance and openness when they know the laws, it is far more important to apply them in practice. We queried the leaders of kindergartens with a questionnaire in Hungary in 2013 and in 2018 in Ireland to find out what tools they used to implement their inclusive education ideas in practice.

II. Surveys

1. Intercultural Awareness of Kindergarten Teacher Students

1.1. Research background

The basis for our first survey was a questionnaire survey carried out by the Department of Pedagogy of the Faculty of Humanities and Social Sciences of the University of Zagreb in 2009. The Croatian research related to the questionnaire was published in 2011 by Sablic and Peko, about the perception of multicultural realities in Eastern Croatia. The study involving 164 students (from 3 faculties: electrical engineering, law and teacher training) primarily sought to find out how the majority background students in the former Yugoslavia relate to certain minorities (according to the 1991 census data, 27 nationalities lived in the area). Like them, we also wish to see the understanding of interculturalism among higher education students, including kindergarten teacher students, and how they relate to themselves and to the society they live in as a majority or minority member.

1.2. The questionnaire

Our questionnaire can be divided into two distinct groups of questions. The first 8 questions asked about personal data. The answers to the following question groups (9-16 questions) were used to measure the attitudes of students to interculturalism and intercultural education through a 4 or 5 grade Likert scale. The third question group contains a decisive question, a multi-choice question and an open question. This last seven questions (questions 17-23) ask students about their own experiences in intercultural education and its usefulness in public education.

1.3. Our survey sample

We have taken into account many aspects when choosing our sample. Only full-time students participated, which justified their having the least chance of answering questions based on their practical experience. We have made every effort to represent all kindergarten education institutions in research. As the kindergarten teacher training lasts three years, it was also an aspect to have answers from each grade.

The only training institution from which no response was received was the Károli Gáspár University of the Reformed Church in Hungary. In this research, the base population was the Kindergarten teacher BA full-time students in the 2012/2013 academic year. If it is assumed that none of the three surveyed students stopped their studies during the training period, the number of students enrolled in the 2010/11, 2011/12, and 2012/13 data (according to the national survey data) $682 + 682 + 755 = 2119$ persons. In total, 12 out of 13 training institutions participated with 384 students. Károli University, which does not participate in the research, has a very low number of kindergarten teacher students, about 30 of them. Our

nationwide sample may lead to general conclusions:

- 92% (12/13) of the national kindergarten teacher training institutions were represented in the research.
- In 100% (384/384) full-time students participated in the research.
- In the survey, 121 (31.5%) of the 348 respondents were first-year students, 158 (41%) were second-year students and 105 (27.5%) were third-year students, so all three grades were asked.

1.4. Method of processing data

In the case of the one-dimensional attitude scale used in the study, the Likert scale, respondents indicated different degrees of agreement or disagreement for a concept or situation. We calculated the statistical mean and the standard deviation of the different grades (1-5, 1-4) for the statements, to determine the extent to which the values differed from the median value, using Microsoft Office Excel 2007, and IBM® SPSS® Statistics 25 statistical software also assisted median value calculations. We also used statistical software SPSS to detect the correlations between the results.

1.5. Presentation of the results of the study

When asking the question, we anticipated that most of the students - since the concept of inter- and multiculturalism and the events and news related to them are constantly present in our lives - have already heard this concept at least to a certain degree. That is why we are surprised by the fact that 40% of them answered the question no. The majority of the students - 171, who have heard the word, have heard about it in the media, 165 students said they had learnt the concept during their studies. This is an unexpected result for us, as it is difficult to imagine that students who are preparing for being a kindergarten teacher would not learnt this concept during their first semester in their courses. It is to be noted that Judit Sipos' 2016 study of the courses on interculturalism offered by teacher training institutions gave the shocking result that only one intercultural subject appeared as basic/compulsory subject in the examined higher education institutions: the subject "Romology" presumably deals with Roma ethnic groups, their language, culture and history, and not interculturalism in general. The conclusion can now be drawn that - while the diverse society becomes ever more diverse from time to time due to the events of the world - all the kindergarten teachers need to know about the concept, methods and possibilities of the multicultural, intercultural society, education and communication.

The contents of the concept of interculturalism were answered by the students unlike the expectations. The existence of different cultures in one area (123 people), the active cooperation of two or three cultures in all areas of life (128), was considered to be very expressive. At the same time, content was only moderately expressed in terms of tolerance for diversity (112 persons) and respect for and acceptance of diversity (112). Outstanding that in

their opinion it was also moderately expressive that the minority culture was to be assimilated into the majority culture, although these were "incorrect" answers, and one-third of the students indicated that this was a good or perfect expression of the concept of interculturalism.

Regardless of the potential for encouragement in education and culture, interculturalism, with the exception of the rule of law and the fight against nationalism and ethnocentrism (the "moderate" choice was selected by most), the "best" option was chosen by the students in the highest proportion. As some of the students did not hear of the concepts, they could not label the "perfectly" answer, which would be expected of prospective teachers. By doing so they should help eliminate the prejudices of the children, they must mediate different cultures during their educational work. It is also important not to have stereotypes against different groups, to be able to treat people with disabilities, different sexes, and different skin colour equally. The teacher has to accept and understand the values derived from cultural diversity, develop a partnership with the pupils, parents, and communities.

The students identified the "good" and the "moderate" answers in four questions about the educational and cultural goals of interculturalism. This is particularly important in raising the awareness of prejudice and stereotypes and critical self-monitoring for cultural diversity, as these are the areas where most of our work is done. In the process of primary socialization, these are little developed. Therefore, teachers in the secondary socialization should describe the culture, value and norms of the people belonging to different groups than the children. They must be taught to respect each other's traditions and celebrations. Accepting a different person also means that everyone who belongs to an ethnic group can retain its language and culture.

In the case of the disaster of a minority and majority, 50% of students showed solidarity and helpfulness. More than 40% said the world would not work better if there were not so many different cultures. In half of the questions, the "agree and disagree" responses were identified, which shows that they cannot clearly judge the relationship between the minority and the majority. Slight acceptance is drawn that almost half of the respondents replied that "more attention should be paid to human than to cultural relations". As an exceptionally valuable answer, however, we may acknowledge that the majority of students disagreed at all with the statement "friends should be from own culture".

Most of the students agreed with the assertion that the cultural traditions of the minority are to be respected by everyone, and the majority also say that they are aware of cultural diversity in their environment. From this we might conclude that this is also true in coexistence. But this expectation is not fulfilled, because 35.7% of respondents agreed only to a lesser extent with the statement that "when I meet a minority culture I will be adaptable in my behaviour". Consequently, it does not make us surprised that "I am able to see the

problem with the eyes of a minority culture" most of them chose the "agree and disagree" answer. Like earlier most of them least agreed to the claim that "the lack of knowledge of the minority language often causes misunderstanding in communication between the majority and the minority".

We assumed that students from ethnic/ethnic minority groups have significantly different opinion that the cultural traditions of the minority should be respected by everyone, but we have not found a difference. It is also interesting that those respondents neither had a different opinion on the statements who had previously heard about interculturalism or supported its introduction to teacher training.

Analysing the distribution of responses to the pedagogical competences required in intercultural education, it can be stated that the students interpreted the questions apart from the content of interculturalism. Pedagogical competences were generally applied to the process of education and not to the process of intercultural education and were designated as "perfectly" required competences. These results highlight the fact that our trainee teachers are not consciously involved in intercultural education and do not understand that the role of the teacher in the intercultural learning process is to mediate the attitudes and awareness of the model of intercultural competence, the acquisition of skills and the transfer of cultural knowledge (Byram-Gribkova-Starkey, 2002). To accomplish this task, the teacher must become a competent reference point for himself, ie he must have the elements of intercultural competence. It is imperative that "by relying on an individual professional-methodological toolkit, it is possible to create an intercultural learning environment in which pupils (may) desire to discover cultural differences, face the differences of each other's ideology - either in their own culture - on the basis of their experience and knowledge, discourse can develop on the notion of difference "(Lakatosné-Dorner, 2007).

We got a shocking result whether they had learnt about interculturalism. 48% (178) of respondents never learned about interculturalism, 47.7% (177) learned a bit. In our opinion, it derives from the fact that interculturalism, multiculturalism appears as a subject in an optional/non-compulsory form in kindergarten teacher training. Most of them learnt about it within kindergarten pedagogy (106), followed by differentiating pedagogy and general pedagogy (97-97), and the fourth place is occupied by intercultural pedagogy.

It is reassuring that 87.8% of the respondents (317/361) consider it necessary to deal with interculturalism within pedagogical studies. Of the 384 questionnaires, 228 respondents justified their answer to the previous question (59.37%). The most common answers are shown in the table below.

No.1. Table of Contents: Importance of Introducing the Contents of Interculturalism

<i>Topic</i>	<i>Number of respondents (person)</i>
Learn about other cultures and cultural differences	61
Understanding, accepting, tolerating others	25
Familiarizing with Hungarian minorities and nationalities	22
The teacher's versatility is developing	13

Source: own editing

Personal interest in interculturalism is questionable. 368 people responded, and the very and perfectly response we expected was only 74. 28 people are not at all, 88 people are a bit interested in intercultural issues. The proportion of moderately interested people is not reassuring, as 178 (48.4%), - half of those interviewed -, have no strong interest in the topic. However, teachers in the community should have the main purpose of adopting and educating the critical attitude towards the community in the educated. Intercultural education should not only be carried out in relation to the given age group, but "towards greater perspectives and society as a whole, it aims to prevent the assimilation of autochthon and immigrant minorities, and can therefore be regarded as a general educational philosophy within the whole curriculum (Forsay, 1997).

With statistical tests (Chi square test/Pearson's correlation coefficient) we tried to investigate whether the difference between the members of the national minority groups or the students in the different grades was significant. We are surprised to find that, in addition to the small number of tests presented together with the results, we were not able to find any correlations in the respondents' answers.

2. The tools of kindergartens and pre-schools in Hungary and Ireland to overcome prejudice

In our second study, three Hungarian, one Vojvodinian (Serbian Hungarian minority) and three Irish educational institutions were examined to find out what tools they could have to help the children be open towards the diversity in the world. We are interested to find out whether they have the necessary conditions for intercultural education. In the case of Hungarian kindergartens in Hungary and Vojvodina, we examined their local pedagogical program with document analysis and questionnaires completed by kindergarten teachers. Comparing the two, we may show that the questioned kindergartens meet their own aims in intercultural education. We did this mainly because, in our cited studies, teachers complained about their lack of resources and tools. In case of Ireland, we introduce the Diversity,

Equality and Inclusion Charter and Early Childhood Education Guidance¹¹ as well as the Aistear aspirations for diversity and equality and check the resources of the pre-schools.

2.1. The background of the study

Guda-Gayle Evans published her study in 2004: "It is never too soon: A study of kindergarten teachers' implementation of multicultural education in Florida's classrooms ". In the study the primary reason to choose this state was that according to the 2000 census, Florida was the fastest growing state in the 1990s and characterized by great ethnic divisions. So Floridian diversity meant the basis for her research and focused on the multicultural content of the kindergarten teachers' classes. She tried to find out how teachers prepare students to be informed and ultimately feel good when they come into contact with people who do not look like them, do not dress or speak as they do. 1000 systematically selected Floridian kindergarten teachers were asked and 477 answers arrived. We also used this questionnaire to get to know the tools and methods of our chosen kindergartens and pre-schools.

2.2. The questionnaire

With the help of the questionnaire we get an insight into the practice of the kindergartens surveyed. There are 32 questions, seven introductory questions ask about the basic data of the kindergartens (e-mail address, where is the institution in which institution, which country is the institution, name of the institution, public or private institution, what kind of program the kindergarten use) .

Content issues can be divided into two distinct groups. Questions 1-4 apply to all children of kindergarten, while in the 5-29 they were to answer about a self-selected group. Questions 30-32. Were about the teachers' own methods and their opinion about the questionnaire.

2.3. Our survey sample

Of the 20 Hungarian language institutions contacted, only 7 of them filled out the questionnaire but we did not receive enough information from all kindergartens. In its selection, we considered that among kindergartens there should be minority (national/ ethnic; Hungarian minority; bilingual; special needs; denominational; village; town; capital; nursery school with foreign children). After careful consideration, we decided that in this case we will not do a representative empirical study, so we selected 3 institutions where our personal contacts allowed us to receive additional information on request. The kindergartens in Hungary, which we introduce:

- Kaposvári Egyetem Gyakorló Óvoda, Kaposvár
- Kutasi Micimackó Napköztiotthonos Óvoda
- Fáy András Lakótelepi Óvoda, Pápa

11 <http://aim.gov.ie/wp-content/uploads/2016/06/Diversity-Equality-and-Inclusion-Charter-and-Guidelines-for-Early-Childhood-Care-Education.pdf>

Hungarian minority kindergarten:

- Hófehérke Óvoda, Zenta, Vojvodina, Serbia

In Ireland we also looked for 20 institutions in the capital and in the country, but only three agreed to participate in our survey. All three have features that make them unique. Unfortunately, we tried to look for a pre-school where many travellers were present, and we did not receive any answers either from the institution or from the national association (Pavee Point) or Marie Cuddihy, whose school has been described earlier. However, pre-schools in small, suburban and native Irish areas may lead to interesting conclusions:

- Gate Childcare, Little Island, County Cork
- Lios na Síóg Naíonra, An tSean Phobail (Old Parish), Gaeltacht na nDéise, County Waterford
- Tír na nÓg Pre-school, Youghal, County Cork

2.4. Method of processing data

Both primary and secondary research were performed. We examined the pedagogical programs and educational guides of kindergartens by a qualitative method, with the help of document analysis, primarily to get to know the kindergarten and pre-school tasks, features and guidelines that can promote diversity and equal opportunities and expand the children's openness towards the world.

2.5. The result of the survey

We can say that in kindergartens answering to the questionnaire children are educated according to given kindergarten education programs. Most of the kindergarten teachers take advantage of the cultural opportunities of diversity. The existing tools of the kindergartens can be said to be good (though this obviously depends on the financial resources of the owner). It is important to emphasize that, although almost every group has some kind of disadvantaged toddler, yet the appearance of people with disabilities is almost completely absent in everyday life. It is extremely sad because children are likely to encounter people with disabilities in their daily lives and the older they are, the more reserved they are towards them because they simply do not know how to handle them - with regret, helpfulness, indifference, or ordinarily.

There is a lot to do, practical guidance can be useful. For us the Irish teacher training course seemed a good example, where teachers learned handy ideas and methods that can be utilized in inclusive education every day. It would be useful to introduce a seminar in teacher training based on diversity, and for teachers to offer continuous training. The current higher education courses follow the traditions of Hungarian teacher education, thus provide highly theoretical knowledge. Generally well designed tools and methods have to be provided for the teachers

who complain about the lack of practical guide. The examples in Ireland show that there are varying degrees of institutional capacity for building an inclusive community, and we do not necessarily get the best advice from where they can operate under the best financial conditions. Ideally, openness is not necessarily a matter of money, but willingness.

III. Summary

Our research was aimed to get to know the practice and opinions of both present and future teachers. To justify our hypotheses, we conducted two studies. Based on their results, the following statements can be made.

H1: The kindergarten teacher trainees have a positive attitude towards different cultures based on their prior knowledge and therefore have an inclusive attitude towards the relation between majority and minority.

Our assumption is only partially justified. Students are aware of cultural diversity, and they support a greater part of the cultural values of the minority, while respecting the cultural values of the minority, but meeting the minority culture they will not have any adaptive behaviour, therefore maintain their dominant attitude towards the minority society. We feel it is necessary to carry out further surveys in this regard and make sure that teachers are equally involved in both the majority and minority societies.

H2: In higher education institutions, it is possible for kindergarten teacher students to get to know the principles of intercultural and multicultural education, but at the same time, they will only acquire shallow knowledge about its purpose and its main goals.

Our assumption is only partially justified. For us, shockingly few, only 52% of students, said that they had learned interculturalism during their studies.

The second half of the hypothesis that they have shallow knowledge is unfortunately true. Our results show that teacher candidates are not consciously educated on intercultural education and do not understand that the role of a teacher in the intercultural learning process is to mediate the attitudes and awareness of the model of intercultural competence, the acquisition of skills and the transfer of cultural knowledge (Byram- Gribkova-Starkey, 2002). Furthermore, it is not reassuring that half of the respondents are only moderately interested in the subject, but those working in community education must have a particular aim in educating others in tolerance and have critical attitudes towards society. The responsibility of higher education institutions lies in the forefront, as it is their job to acquaint students with basic knowledge and help overcome their prejudices. The question arises as to what attitudes are shown by the trainers who teach about the subject in the subject matter.

H3: Kindergarten and pre-school education programs and guides pay attention to meet the needs of diversity, so the educational goals, tasks, methods and tools make it possible to socialize children while providing equality

Our hypothesis proved to be true for the kindergartens surveyed. While the research is not representative, but their differences can lead to the conclusion that kindergartens seek to compile their own education programs in accordance with the kindergarten education program thus providing equal chances to the children is a key element. At the same time, it would be a good idea to get to know tolerance, accepting others, not only for the minorities present in the the group, but also in general, to disclose differences that affect society. These are particularly "visible" differences, as we have mentioned in the chapter on children's intellectual development, at this time they judge primarily by appearance. We have shown good practical examples from Ireland, but we have not find the perfect institution. At the same time, there are many ideas for existing teachers who can supplement their work with them.

All in all, we can say that at the legislative level the aim for equality is present, teaching for the acceptance of others, but this does not necessarily appear in everyday life. Urgent development is recommended in the teacher training institutions, as our research results concern us. In the future, it may be interesting to repeat the research among students, or extend them to other teacher training courses.

In case of our second research a representative study would provide a good chance for reliable, generally conclusive results.

IV. Suggestions

As a result of our study we suggest the following changes in the teacher training and in kindergarten education in order to reach the aim of inclusive education:

1. Our own research and a previous research alike (Sipos, 2016) show that nowadays teacher training in Hungary lacks compulsory intercultural courses. It is urgent to realize tat least two terms of intercultural studies should be made available for the trainees on a mandatory base. While in Ireland early childhood teacher training has only a couple years of history, they have already recognized the need to introduce the Equality and Diversity module as mandatory module.

2. During the mandatory two terms, students would acquire theoretical knowledge of each culturally different group (including special needs, disadvantaged background, national minority, migrant, etc.) within the first term. In the second half of the year, the Hungarian groups should be given special attention, but this would be a practice-based education where the students would receive methodological advice that they can utilize during their work.

3. Numerous kindergartens have good practice in inclusive education, which could provide a great example to other institutions. They should provide the possibility for demo lessons and observations.

4. In the field of foreign language education, role play based teacher training is a well established form of the trainings. Similarly kindergarten teacher postgraduate trainings could use this method. We have previously mentioned types ways of role-play exercises used in Hungarian training institutes, they could be utilized with the kindergartens teachers too.

5. In Ireland several books were available in the pre-school libraries about special needs children and other minority children. We believe it would be handy to provide all Hungarian kindergartens a list of those books in which the characters belong to any minority groups.

6. Locally organized round table meetings and brainstormings would provide the opportunity to focus on local issues with inclusive education. The more institutions involved the easier to reach goals on national level too.

7. The Irish post graduate training is to be followed in Hungary too. Well- organized, widely available courses are needed to educate kindergarten teachers about inclusive education. Since the budget can be tight for the kindergartens themselves, these courses should be available online, in distance learning system to reach as many teachers as possible.

8. In Ireland, mainly due to the large number of immigrants, minority education focuses mostly on them, although there is virtually no pre-school group without a child with disabilities or special needs. Majority children should be given more opportunities to get to know these peers. Aistear is a great guide in this sense with multiple exercise ideas but we could barely see them being implemented in he daily routine.

V. References

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Footnotes:

1. Magyar Közlöny, 2011./162, p.9680-39881.
2. Magyar Közlöny, 2011./162, p.39682.
3. Magyar Közlöny, 2012./171, p.28224-28231.
4. Magyar Közlöny, 1996./71, p.4511- 4516.
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