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Chapter 2

Translanguaging Practices in Early Childhood Classrooms From an Intercultural Perspective

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ABSTRACT

The term ‘translanguaging’ not only has appeared in the field of Applied Linguistics, but also it entered in the field of Multilingual/Multicultural Education in early childhood classrooms. Translanguaging is mostly seen as an opportunity to build on emergent bilingual speakers’ full language repertoires in order to scaffold language learning; however, it also provides an opportunity for young learners to gain cross-cultural knowledge. The authors observed translanguaging practices during play time in the AraNY János Hungarian Kindergarten and School in New York City (USA) to understand how different languages and cultures presented in the early childhood classes might contribute to shaping an anti-biased mindset towards social and cultural diversity. The overarching aim of this study was to reveal some of the translanguaging practices both students and teachers used in a diverse ethnic community of Hungarian descendants living in New York City.

DOI: 10.4018/978-1-7998-2503-6.ch002

INTRODUCTION

Language not only expresses and embodies, but also symbolizes cultural reality (Kramsch 1998). Through language people get to know one another, such as, their different attitudes, behaviours, values, beliefs, worldviews, customs, traditions, lifestyles, art, music, achievements, etc. (Byram, Gribkova, & Starkey, 2002). Due to the political and socio-economic changes of our globalized world, various opportunities open up for today's global citizens and their young children. As a result, not only different languages, but also various cultures can co-exist in today's educational settings (Byram, Golubeva, Hui, & Wagner, 2017). As young learners get enrolled in multilingual/multicultural classrooms they found themselves surrounded by peers with diverse cultural and linguistic backgrounds (Hollie, 2012). These languages and cultures influence one another; and eventually they even blend in together. Therefore, as in recent years more young learners are introduced to multilingual/multicultural educational settings, more of these young learners are also exposed to developing bi-, or multicultural identities (Csillik, 2019b) around the world.

When this happens, young children not only learn to cooperate and communicate with one another effectively by using all of their linguistic repertoires, but also they develop intercultural competence. According to Chen and Starosta (1999, p. 28) this is “the ability to effectively and appropriately execute communication behaviours that negotiate each other's cultural identity or identities in a culturally diverse environment”. It encompasses the following: (1) being aware of one's own world view, (2) developing positive attitudes towards cultural differences, (3) gaining knowledge of different cultural practices and world views (Byram et al., 2002). When young learners interact with their peers from different cultural backgrounds, they are interacting with other cultural views that is deeply tied to hidden networks of meanings, values, expectations, and beliefs that they are yet not aware of, or, it is way too difficult to comprehend due to their very different nature (Davidman & Davidman, 2001). So, how can young children successfully communicate with one another considering that they have different cultural, ethical, and linguistic backgrounds in multilingual/multicultural classrooms? How can young children learn about the various cultures that are represented in their classroom, and, how can they put aside their previously shaped biases towards a certain culture or ethnic group? These are just a few questions we might want to find answers for in this chapter.

The importance of language and culture learning is tremendous in today's diverse educational settings around the world. The earlier language and culture learning start in a diverse society the better it is for its citizens. Therefore, it is especially crucial in the early childhood classrooms where young learners' cognitive, social and emotional development is in the centre of attention (Derman-Sparks & Edwards, 2010). Gaining intercultural competence while being in the process of identity formation, young children are influenced very early on in multilingual/multicultural classrooms to take the opportunity and shape bi-, or, multicultural identities with the help of adults around them.

In the multilingual/multicultural early childhood classroom settings, young children bond with one another naturally, learn from each other constantly, and communicate freely regardless that they have different cultural backgrounds. Enabling young language learners to engage in social and interactive learning opportunities (such as play itself) allows them to learn even more about themselves (who they are, what values, traditions, attitudes they have, who they want to become, etc.), about others (who the rest of their classmates are, what customs, traditions, values, attitudes they represent, and how different these represented customs, traditions, values, attitudes are compared to their own ones), and about the world (Berk, 2013). This way, they build stronger awareness of the self, of other people, and of other cultures.

The term “culturally relevant teaching” was first described by Gloria Ladson-Billings (1994) as “a pedagogy that empowers students intellectually, socially, emotionally, and politically by using cultural and historical references to convey knowledge, to impart skills, and to change attitudes” (Ladson-Billings, 1994, p.13). Her call was clear. If today’s educators are to meet the academic, social, and emotional needs of their students; first, they needed to understand their students’ lives, their cultural backgrounds, and learn about their uniqueness, and then, they could incorporate elements of the students’ cultures into their own teaching. Adding pedagogy to Ladson-Billings work, Geneva Gay (2000) further defined “culturally responsive teaching” as “using the cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant to and effective for them” (Gay, 2000, p.31).

This way, they can create a learning environment where emergent bi-, multilingual children feel represented, valued, and appreciated. By bringing their cultural and ethnic background into the classroom in a meaningful way, *all* students can benefit from understanding how their learning relates to different cultures (Celic & Seltzer, 2011).

Translanguaging (Cenoz & Gorter, 2011, 2015, 2017; Creese & Blackledge, 2010; García & Wei, 2014; García & Kleyn, 2016; García, Ibarra Johnson, & Seltzer, 2017; Gort, 2018; Paulsrud, Rosén, Straszer, & Wedin, 2015; Rabbidge, 2019) is one of today’s widely used pedagogical strategies in association with multilingual/multicultural education that enables language and culture learning in diverse educational settings. The authors previously introduced translanguaging as a linguistic term focusing on the “linguaging” aspect rather than its intercultural aspect. They defined translanguaging as “the act of using different languages interchangeably, in order to overcome language constraints, to deliver verbal utterances or written statements effectively; and, to ultimately achieve successful communication” (Csillik & Golubeva, 2019b, p.170).

Encouraging young students to translanguage in multilingual/multicultural early childhood classrooms with their peers and teachers helps these children express individuality, gain validation, build a positive attitude towards tolerance and acceptance of diversity in general, and form cultural identities (Golubeva & Csillik, 2018; Csillik & Golubeva, 2020; Csillik, 2019a in press). It is an empowering strategy to simply encourage young language learners to accept that two or more cultures and languages represented in the classroom can be beneficial for learning. Overall, through intercultural education young children will be able to accept and respect the normality of diversity in all areas of life which is key to becoming citizens of today’s democratic societies (Davidman & Davidman, 2001).

Not only young learners can use translanguaging in the multilingual/multicultural classroom, but the teachers as well (García et al., 2017; García & Kleyn, 2016; Paulsrud et al., 2017). The role of the translanguaging teacher in the early childhood classroom is even more crucial since teachers can make a tremendous amount of impact on young children’s way of thinking. They can make students feel comfortable and welcomed while increasing their students’ social-emotional well-being with carefully planning out their translanguaging practices in the early childhood classroom. They function as mediators between speakers of different languages and cultures to bring the culture of origin and other foreign cultures into relation with each other and to deal effectively with intercultural misunderstanding and conflict situations (Council of Europe, 2001).

As mentioned before, these pedagogical translanguaging practices promote the acceptance of diversity and differences; therefore, it ensures inclusion of all participants in classroom activities (Li, 2011). This is especially beneficial in the case of first-generation immigrant students who are transitioning from one culture to another in a very short period of time, and by providing translanguaging practices they

can easily find a closer link to the “home” they left behind. It is remarkably comforting at first in an environment where they might face a ‘cultural shock’ upon arrival (Golubeva & Csillik, 2018; Csillik & Golubeva, 2020; Csillik, 2019a in press).

This chapter addresses through examples of translanguaging practices that young emergent language learners are not only exposed to different languages, but also a variety of different cultures in the early childhood classrooms in one of the most diverse megalopolis on Earth today, in New York City. These young language learners living in and around New York City are simultaneously learning English as the mainstream language and one (or more) heritage language(s) as (the) target language(s); such as, Spanish, Mandarin, Russian, French, etc. By living and learning in New York City, these young language learners naturally participate in intercultural educational experiences in their everyday life. Researchers on the field of Intercultural Education believe that there is a positive outcome of this and that these young language learners will possibly turn out to be successful linguistically and culturally competent ‘global citizens’ later in their life (Derman-Sparks & Edwards, 2010; Byram et al. 2017; Csillik & Golubeva, 2020).

The analysis of the recent scholarly papers on this new translanguaging phenomena (Csillik & Golubeva, 2019b) showed that the research in this area has mostly been dedicated to study the social and psycholinguistic aspects of ‘translanguaging’. In early childhood education, only just a few scholars recently have started focusing on the benefits of enabling translanguaging acts with young learners (Andersen, 2016, 2017; Palviainen et al., 2016; Mary & Young, 2017), and even less has been done in researching the field of Intercultural Education in the early childhood classrooms. It is undoubting that more should be done in investigating the multilingual/multicultural early childhood classrooms from an intercultural aspect as well.

Therefore, in this chapter, the authors will discuss some of the translanguaging practices they observed in the AraNY János Hungarian Kindergarten and School in New York City (USA) over the course of two consecutive school years. The authors’ previous works focused on two different aspects of translanguaging. First, they researched on translanguaging practices in a multilingual classroom of the above-mentioned Hungarian heritage school to identify student-led and teacher-led translanguaging practices (Golubeva & Csillik, 2018). Later, the authors looked into the pedagogical translanguaging practices of the teachers how they dealt with occurring language gaps (lexical and cultural) in an immersion Hungarian-English bilingual program. They showed how bridging existing language gaps between Hungarian (L1) speakers learning English (L2), Hungarian-English fluent bilinguals, and English (L1) speakers learning Hungarian (L2) worked in practice (Csillik & Golubeva, 2020). This time, the authors will target how translanguaging practices provide an opportunity to develop intercultural competence by exploring other cultures, traditions, customs, beliefs, worldviews, etc. represented in two early childhood classrooms of the above-mentioned Hungarian heritage school. Hence, the authors will highlight how occurring translanguaging acts make very young learners learn about diversity and different world views, how it broadens their horizons and increase their tendency of acceptance and tolerance, and how they acquire sensitivity to talk and interact with different people from different cultures. Moreover, how the translanguaging space helps to form bi-, multicultural identities in today’s globalized world.

BACKGROUND

The idea of language and culture being closely interrelated is widely accepted. According to Douglas Brown, “A language is a part of a culture, and a culture is a part of a language: the two are intricately

interwoven so that one cannot separate the two without losing the significance of either language or culture. The acquisition of a second language, except for specialized, instrumental acquisition (as may be the case, say, in acquiring a reading knowledge of a language for examining scientific texts), is also the acquisition of a second culture.” (Brown, 2007, p.171). Or, as Li Wei (2005, p.56) rightfully pointed out, “a particular language is the mirror of a particular culture”. In this sense, multilingual learners not only learn the target language, but also they simultaneously learn the target culture that the target language is associated with (Csillik, 2019b). Moreover, they learn about other cultures represented in the diverse classroom alongside with the target language’s culture. It is an extremely sensitive and long-lasting process, in which acquiring intercultural competence goes beyond reaching language proficiency (Nieto, 2010; Liddicoat et al., 2003; Kramsch, 2006; Byram et al., 2002).

The word ‘culture’ refers to how particular groups of people live including the way they eat, sleep, talk, dress, relate to one another, think about certain things (family, work, traditions, etc.), care for each other, or play with each other. It includes the language they speak, the food they eat, the clothes they wear, the holidays they celebrate, and the spirituality or religion they practice. Every day with our actions we express the group culture we believe to belong to, and that is what we pass on to our child(ren). Families communicate their cultural values, beliefs, rules, and expectations of their group culture as early as a child is born. Infants and toddlers learn what is accepted in one’s culture may not be accepted in another culture. Most times, when everyone around them act according to the values of a certain culture, it is easy to detect for a child that it is the only way things are supposed to be. When they find themselves interacting with others in pre-school, they quickly discover that the way they are and the way they do things might not be the only possible way. They realize that there are many other ways to be in the world and no “other” way is better or worse than “their” way (Derman-Sparks & Edwards, 2010).

In today’s diverse societies, early childhood classrooms introduce children with rich and delightful experiences how to navigate through their own culture in the culture of the early childhood classroom itself, that welcomes other families’ cultures participating in the early childhood program. Early childhood programs and teachers are often the first representatives of the larger society interacting with different children and their diverse backgrounds; therefore, their responsibility to recognize, accept, honour and empower children’s home languages and cultures are key (Derman-Sparks, LeeKeenan & Nimmo, 2015; Cartledge, Gardner & Ford, 2009). This early exposure of classroom diversity leads to young children’s development of a positive cultural identity and their respectful interaction with the cultures and languages of others around them. Play provides an excellent opportunity for young children to learn about themselves, others, and the world around them in the early childhood classrooms. It is an ideal environment in which a young child can learn, grow, and develop to his fullest potentials (Piaget, 1962).

Since language is both a symbolic system of communication and a cultural tool to transmit culture itself, play plays an essential part in both language and culture development and in a young learner’s understanding of the external world (Golubeva & Csillik, 2018). Young children at play are making sense of the world around them through a process of “inner speech”. They are often talking out loud to themselves; later on as adults, they lose this capability because it is embarrassing and not socially accepted (Berk, 2013). During playing with others while establishing and maintaining the play itself, young children often ask for materials, ask questions from peers, seek out information or provide information to others, express ideas, and explore languages and cultures (Berk, 2013). The stress-free, risk-free, and secure environment of play not only contributes to young children’s cognitive, social-emotional, and physical development, but also to their creative development and their language and culture develop-

ment (Berk, 2013). Therefore, play is an optimal setting for young children to practice translanguaging without any consequences to pay for.

During play, children talk more, speak in lengthier utterances, and use more complex languages (e.g. future tense, interrogative clause, conditional verbs, adjectives, verbs, etc.) than when they are engaged in other activities (Fekonja, Umek, & Kranjc, 2005; Fisher, Hirsh-Pasek, Golinkoff, Singer, & Berk, 2010; Singer, Golinkoff, & Hirsh-Pasek, 2006). Translanguaging during play provides a natural way of learning about other people's attitudes, beliefs, values, traditions, and morals, as well as comparing them to the already existing schemas. It is especially the case with make-believe play, through which young children extend their cognitive skills and learn about important activities in their culture and in their social world (Berk, 2013).

In multilingual/multicultural classes, the role and attitudes of the teachers is key when it comes to helping young learners develop linguistic and intercultural competence (Kang, 2009). They are not only two-way interpreters (they insure the accurate and complete flow of communication) and clarifiers (they ensure resolution of any confusion or miscommunication due to the syntax and vocabulary usage of the speaker), but they also are cultural brokers or mediators between cultures (they share and exchange cultural information to ensure clear communication between speakers). Their role requires extremely high tolerance for differences, understanding for the relativity of values (no culture's values are better or worse than others), and expertise in language proficiency and cultural knowledge (Csillik & Golubeva, 2020).

Issues, Controversies, Problems

Numerous forms of biases are rooted in our social, political, and economic structures. Therefore, it may be extremely difficult for early childhood educators to fully uphold the guiding principles above given the deeply embedded inequities in many of today's societies. Powerful messages —conveyed through the media, symbols, attitudes, and actions— continue to reflect and promote both explicit and implicit biases. These biases, with effects across generations, are too often ignored or denied.

Learning about these biases may be obstacles by differences in the levels of sensitivity for the learners. It takes a great amount of patience and open-mindedness to acquire cognitive empathy and positive sentiments towards the values, customs, belief, and attitudes of others (Berk, 2013). That is to say, to understand the way how other people might think and behave according to the norms of their distinct culture. Cultural learning eventually affects one's cultural identity and leads to shifting the already existing identity towards the development of bi-, or multicultural identity.

The authors strongly believe that not only it is possible to adapt multiple cultural identities, but also to create one comprehensive cultural identity that contains elements from all the cultural identities the language learner has ever encountered before (Csillik & Golubeva, 2020). As it is possible to come 'in and out' of multiple languages when multilingual learners translanguage (García & Wei, 2014), the authors believe that it can also be possible to come 'in and out' of cultural identities when multilingual learners translanguage (Csillik & Golubeva, 2020). In this sense, multicultural students are shaped like 'cultural chameleons', who can adapt to their surroundings and switch between their cultural identities to blend in to different cultural contexts (Csillik & Golubeva, 2020). The key to develop this ability is the amount of exposure young language learners participate in linguistically and culturally diverse settings. Thus, the 'cultural code-switching', as Shaules (2007, p.220) calls it, often makes multicultural students question their own identity to the point where they need to resolve the conflict of not having a stable sense of the self because of the too many shifting between multiple social and cultural frameworks (Shaules, 2007).

When language learners are very young, they are unable to understand these cultural differences and shifts, and they are unable to face the cultural adaptation challenges alone. Therefore, they heavily rely on the help of their parents at home and their teachers to guide them through of the common difficulties (Berk, 2013). Katan (2012) classifies the following six areas where young language learners might need adult help to understand differences: (1) environment (e.g. physical environment, climate, clothing, and food), (2) behaviour (e.g. greeting habits, eye-contact, eating habits), (3) capabilities, strategies and skills used to communicate (e.g. non-verbal communication, gestures, tone of voice, pitch of voice), (4) values, (5) beliefs, and (6) identity (Csillik & Golubeva, 2020). Young learners also find it extremely difficult to understand lexical terms that are ambivalent between different cultures.

Building cultural identity is a very complex and long-lasting process for children in early childhood classrooms. Unless adults actively guide preschool children, they can develop negative reactions from encounters with other people who behave in unfamiliar ways, think differently, or speak differently. Without help, children may think that the way they and their families do things is “right” and that any other way is “strange”, “worrisome”, or even “bad”. Such feelings easily turn to be prejudices (Derman-Sparks & Edwards, 2010) very early on as the child develops. Also, unless a larger society values the child’s home culture, children as early as 3 and 4-years-old may internalize *a sense of not belonging* to the larger society and of themselves and their families somehow being “wrong”. Cultural discontinuity happens when the child does not experience a match between his or her own culture’s ways of doing things and another culture’s ways of doing things (Derman-Sparks & Edwards, 2010). While all children experience cultural discontinuity to some degree between their home culture and the culture of the early childhood group, for some of them this gap is huge.

Those who feel so much discontinuity might feel discomfort or shame about their home cultures and feel compelled to take on the dominant culture’s way of being, leaving their home culture behind or undergo some sort of a ‘deculturalization’, or the complete denial of indigenous cultures and languages (Spring, 2016). Others might keep their home cultures, but will continuously feel inferior being in the dominant culture (Hollie, 2012). Unfortunately, we cannot predict or suspect all the consequences of this sharp cultural discontinuity for young children’s development, but what we do know is that young children thrive in an early childhood program that respects, accepts, integrates, and empowers *all* home languages and cultures represented in the classroom with thoughtful, sensitive support to help children live with ease and comfort in multiple worlds (Derman-Sparks & Edwards, 2010).

MAIN FOCUS OF THE CHAPTER

This chapter aims to explore more profoundly the translanguaging practices used in two early childhood classrooms in the AraNY János Hungarian Kindergarten and School in New York City (USA) (see more about the structure and context of this early childhood heritage language school in Golubeva & Csillik (2018) and Csillik & Golubeva (2019a, 2020)). The main goal of this longitudinal qualitative research was to understand how students and teachers used translanguaging practices to get familiar with different cultures as young learners are exposed to the diversity of languages and cultures in this heritage language school. Also, to see how translanguaging practices promoted the acceptance and tolerance of others and the development of positive attitudes towards cultural and linguistic diversity in general.

RESEARCH METHODOLOGY

The method applied to study the pedagogical translanguaging practices in the early childhood classrooms of AraNY János Hungarian Kindergarten and School in New York City (USA) was classroom observation, as part of the triangulation method (questionnaire, observation, interview). To ensure the validity and reliability of the broader research, the authors also conducted questionnaires with parents to gain background information on the children and their families' attitudes towards language and culture learning in general, as well as heritage language and culture learning and preservation. They also conducted interviews with all teachers after the observation sessions to gain an insight and feedback on the translanguaging practices occurred in the classroom. At this time, the authors only present part of the findings of their broader longitudinal research since they have already reported some of their previous findings (see Golubeva & Csillik, 2018; Csillik & Golubeva, 2019a; Csillik & Golubeva, 2020).

Classroom observations for data collection were planned from December 2016 till May 2017 and from December 2017 till May 2018. In total, twenty-one observation sessions were conducted after obtaining the consents of school administrators, teachers, and parents of student participants. The data collected were later transcribed for further analysis and categorization by using the following system of symbols (Table 1):

Table 1. Summary of transcription conventions

Symbol	Description
<i>Italics</i>	Utterance in a language other than Hungarian
CAPITAL LETTERS	Increased volume
“ ”	Quote, repetition of what was being said
(...)	Pause
xxx	Inaudible utterance
!	High-rise in intonation (showing excitement, anger)
?	High-rise in intonation (asking a question)
[]	Phonological transcription of pronounced phoneme or word
()	Gestures, actions, body language,
“ ”	Vocabulary teaching in Hungarian, naming

Source: (Own elaboration)

During the data analysis phase, the researchers established codes to describe the functions of translanguaging acts representing intercultural perspectives. The examination was guided by Hymes' (1974) ethnography of communication. First, speech acts, speech events, and speech activities were detected. The researchers manually coded all message units within each speech events in the transcribed data. They distinguished the forms and functions of the translanguaging acts when a language other than Hungarian was used by participating teachers and/or students. The data included verbal utterances of the participants (students and teachers) in any of the languages spoken (Hungarian, English, and Spanish) in the early childhood classrooms. Since the authors fluently speak these languages, no difficulties were encountered during this phase of the analysis.

After identifying the speech events, they were further categorized as teacher-led (T) or student-led (S) translanguaging acts. Then, the speech events in which these speech acts occurred were analyzed. Through examining the speech acts in relation to the speech events, the form of the translanguaging act (i.e. question, statement, response, etc.) was coded as per Bloome and Egan-Robertson's (1993) guidelines for describing message units.

When further coding the functions of the translanguaging acts, M. A. K. Halliday's (1975) seven functions of language for children in their early years were followed. For instance, the researchers coded (INS) for instrumental (expressing needs), (REG) for regulatory (to give orders and control the behaviour of others), (INT) for interactional (to make contact, socialize, and relate to others by empathy and solidarity), and (P) for personal (to convey feelings or emotions, expressing personal views) functions. The next three functions were coded as (H) for heuristic (to gain knowledge about the environment), (IM) for imaginative (reference to language itself, tell stories and jokes), and (REP) for representational (to convey content, facts, information), all helping the children to come to terms with their environment.

Further, the function of the speech acts (i.e. request, provide information, agree/disagree, ignore, initiate a topic, affirm/reject) within the speech event was also coded. While a function may coincide with a single grammatical sentence, it often does not, or a single sentence may serve several functions simultaneously. The functions or practices of language provide the primary dimension for characterizing and organizing communicative processes and products in a society. "Without understanding why a language is being used as it is, and the consequences of such use, it is impossible to understand its meaning in the context of social interaction" (Saville-Troike, 2003, p.14).

In this chapter, the authors wish to closely focus on representing their findings through various examples of detected and analyzed translanguaging acts that represent intercultural perspectives. For the purpose of this chapter, the authors only looked into sampling those utterances of the participants as examples where translanguaging practices were implemented as opportunities for culture teaching and learning.

Context of Research

The AraNY János Hungarian Kindergarten and School is a melting pot for first, second, and third generation of Hungarian immigrant families living in the New York City urban and suburban areas. Many of the children attending this school come from mixed-marriage families where English is the dominant language of the home next to other languages spoken in the family, such as, Spanish, Mandarin, Russian and Vietnamese. Some children also learn a third or a fourth language, such as, Spanish or French from extended relatives, or from long-time baby-sitters. All students attending the school have different Hungarian language skills and proficiency levels. Most children were born in the United States but some recently arrived from Hungary; however, all children were in the process of forming their Hungarian social and cultural identity hand-in-hand with their US-American social and cultural identity (Golubeva & Csillik, 2018; Csillik & Golubeva, 2019a; Csillik & Golubeva, 2020).

Students can start as early as from birth to 3-years-old in the Bóbita Hungarian Play Group. The aim of this very early group is to develop children's Hungarian language skills. This program requires active parent involvement while the children learn Hungarian games, nursery rhymes, and children's songs. Students can continue in the Nursery, Preschool, and Kindergarten programs between the ages of 3 to 6 following the Montessori Method. In these early childhood years, it is beneficial for students to learn through sensory-motor activities, working with materials that develop their cognitive powers through direct experience, e.g. seeing, hearing, tasting, smelling, touching, and movement through Hungarian

Folk Dance classes. In these groups children spend up to 3 hours weekly with two certified teachers and a teacher helper to develop social and communication skills while learning about Hungary (geography, climate, history, art, music), the Hungarian culture, and Hungarian traditions (stories, songs, games, food, clothing, celebrations, etc.) (Golubeva & Csillik, 2018).

The heritage language school's goal goes further beyond to just educating Hungarian descendent second and third generation immigrant children to help them preserve the Hungarian heritage language and culture while being exposed to the assortment of various other cultures in New York City's 'super-diverse' milieu. In this welcoming heritage language school, students, parents, and teachers make true, lifelong friends with people from the same and different culture(s) (Golubeva & Csillik, 2018).

Participants

The participants of the study attended the AraNY János Hungarian Kindergarten and School in New York City (USA) once a week for four hours on Saturday mornings. The participants were pre-schoolers enrolled, on one hand, in the "Katica Csoport" (Ladybug Group) between the ages of 2.5 and 4 in the 2017-2018 school year; and on the other hand, in the "Maci Csoport" (Brummie Group), between the ages of 4 and 6 in the 2016-2017 school year.

Meanwhile, ten children were enrolled in the "Katica Csoport", where nine participants came from New York (three from Manhattan, two from Queens, four from Brooklyn), and one commuted from Connecticut; there were twelve children enrolled in the "Maci Csoport" in the previous year. Out of the twelve children, nine participants came from New York (four resided in Manhattan, also four in Queens, one in Brooklyn, and another one in the Bronx), whereas, two participants commuted from New Jersey and Connecticut. Since only three ("Katica Csoport") and four ("Maci Csoport") participants lived in Manhattan where the school is situated, it was undoubtable that the attendance of the children varied each time due to the long commute in the extreme weather conditions during the winter.

In both classrooms most children came from mixed marriage families where either the father or the mother identified themselves as Hungarian descendent first or second-generation immigrants. In the "Katica Csoport", Hungarian descendent parents tended to marry either English native speakers, English-Spanish or English-Russian bilingual speakers. Only one child came from a household where both parents were first generation Hungarian monolingual speakers. This tendency was similar in the "Maci Csoport" as well, where four children came from English-Spanish speaking households, five children came from households where one of the parents were English native speakers, one child came from a Hungarian-Vietnamese household, and two students came from Hungarian only households.

In the "Katica Csoport" five participants had English as their dominant language (L1), learning Hungarian as their second language (L2) to preserve their Hungarian family heritage; four participants had no dominant language since they equally were fluent in English and in Hungarian, they were considered as true Hungarian-English bilinguals. One of these four participants was confidently using three languages with different speakers, such as, Hungarian, English, and Russian. Only one participant had Hungarian (L1) as a dominant language learning English as a second language (L2). On the contrary, in the "Maci Csoport", seven participants had English as their dominant language (L1) learning Hungarian as their second language (L2) to preserve their Hungarian family heritage, three participants had no dominant language since they equally were fluent in English and in Hungarian and one of them was even a plurilingual child using English, Hungarian, French, Mandarin and Russian with extended family members, baby-sitters, and with friends and neighbours. Two participants had Hungarian (L1) as their dominant

language and they were learning English as a second language (L2) since both parents were Hungarians and they only used Hungarian in their home.

In the “Katica Csoport” all children were born in the USA. Out of the ten participants, three participants had older siblings also enrolled in the AraNY János Hungarian Kindergarten and School, one participant had a younger and a new-born sibling at home, and six participants had no siblings. All participants attended the AraNY János Hungarian Kindergarten and School for the first time, whereas, one participant was a newcomer who was enrolled on a trial basis. In the “Maci Csoport” eleven children were born in the USA out of the twelve and only one was born in Hungary. Three participants had older siblings, five participants had younger siblings, and four participants had no siblings at all. One participant attended the AraNY János Hungarian Kindergarten and School in the past four years, two attended the school in the past three years, five participants attended the school in the past two years, and also two participants attended it for the first time. Only one participant was a newcomer who was enrolled less than 6 months from this group.

In the “Katica Csoport” many of the children had no early literacy skills in English or in Hungarian. Only three children were able to write their names without mistakes in Hungarian or in English that they learned from older siblings. Differently, in the “Maci Csoport”, all students had early literacy (reading and writing) skills in English since they were enrolled in an English-only elementary school during the weekdays. All children were able to write their names without mistakes in Hungarian and in English independently.

On one hand, the “Katica Csoport” was run by two Hungarian-English bilingual pre-school teachers. Both teachers were first generation Hungarian immigrants graduated as nursery teachers in Hungary but had been living in New York City over thirteen years; therefore, both teachers fluently spoke English. One of the teachers also had some Russian language skills as her third language. On the other hand, the “Maci Csoport” was run by two Hungarian-English bilingual kindergarten teachers and one Hungarian-English bilingual kindergarten teacher assistant. One teacher and the teacher assistant were first generation Hungarian immigrants graduated as teachers (Art teacher, nursery teacher) meanwhile the other teacher graduated from Law School in the Hungarian higher education system in Hungary.

It is important to emphasize that the authors changed the names of the participants in the transcribed data, they used fictitious names instead of the real names of the participants, this way the participants' identity will stay anonymous and unrevealed.

DATA ANALYSIS AND DISCUSSION

All observed teachers' practices were fundamentally child-centred, which meant that they all sought to use any appropriate means to meet the language needs of the children to support them in their language and culture learning process.

Translanguaging practices were observed between all participants in the following occasions: (1) constructive play: colouring/drawing, arts-and-craft (e.g. making a porcupine/butterfly, Mother's Day card, etc.), Play Dough, blocks, puzzles; (2) games with rules: colour games, animal identification play, instrument game, etc. (3) make-believe play: acting out television/cartoon characters (e.g. The Turk and the Cows), (4) circle time: planting beans, making a bird-feeder, painting a rainbow, learning songs and poems, counting activities, (5) story time (e.g. Eric Carle: The Very Hungry Caterpillar), and (6) snack time.

The analyzed data revealed multiple occasions when translanguaging was used for culturally and linguistically responsive teaching and learning. The following examples offer to discuss some of the findings of this research on translanguaging practices. The examples show how the translanguaging acts helped young language learners appreciate other cultural and ethnic groups in the classroom and how they learned about different people, languages, and cultures during their conversations with others.

The first example (Table 2) shows how the Hungarian and US-American culture were both present in the translanguaging practices of the participants in this early childhood classroom suggesting that these children have already been emerged in both cultures prior to our observations; therefore, their identity includes elements from the Hungarian and US-American culture at the same time. As the teacher asked, “Ki mit fog csinálni a nyáron? (What’s everybody doing this summer?)” the students started to answer in Hungarian but later inserted some English words in their utterances. One child (Miki) responded that he was going to go to the pool, another child (Erika) responded that she was going to go to the beach, meanwhile Emil responded that he was going to visit Hungary and swim in the “beach”. This sentence reveals that he was more familiar with the US-American culture because people around New York City usually spend their leisure time at one of the beaches close by, such as, Coney Island (Brooklyn), Brighton Beach (Brooklyn), Long or Jones Beach (Long Island) or on the Jersey Shore (New Jersey). Emil perhaps has never ever visited Hungary before; therefore, he was unfamiliar with the fact that Hungary does not have a “beach” since it is situated in the Carpathian Basin. Instead, it has one of the largest lakes of Central Europe, called Lake Balaton, on its western part. As the teacher asked “Ki volt már a Balatonnál? (Who has been at lake Balaton already?)” Emma stated that she has been there and proved that she has developed some Hungarian cultural knowledge since, as stated, she has eaten “kürtöskalács/ chimney cake” which is a very typical and popular Hungarian pastry especially amongst the Hungarian minority living in Transylvania (Romania). Moreover, she also showed that she was only partially familiar with the Hungarian culture since she also used the word “tengerpart (beach)” instead of another better-fitting Hungarian word “strand (beach)” in this context. The Hungarian language distinguishes “tengerpart (beach)” (shore by the sea/ocean) and “strand (beach)” (shore by the lake/river or by a man-made body of water).

Table 2. Drawing/Coloring (May 19, 2017)

Transcription	Authors’ Translation
Janka: Ki mit fog csinálni a nyáron? Miki: Medencébe. Erika: Megyek a tengerpartra. Minden évben odajárok. Minden nyáron. (...) Emil: Megyek Magyarországhoz úszni a <i>beach</i> ben. Janka: A Balatonba? Ki volt már a Balatonnál? Áron: Én. És spriccelt a bálna. Kifújta a vizet. Emma: Én voltam Magyarországon és ettem kürtöskalácsot. Menntem a tengerpartra meg a <i>pool</i> ba.	Janka: What’s everybody doing this summer? Miki: In the pool. Erika: I’ll be going to the beach. I go every year. Every summer. (...) Emil: I am going to Hungary to swim at the <i>beach</i> . Janka: In Lake Balaton? Who has been at lake Balaton already? Áron: Me. And the whale was splashing. It blew water out. Emma: I have been to Hungary and I ate chimney-cake. I went to the beach and the <i>pool</i> .

Source: (Own elaboration)

The next example (Table 3) shows that sometimes a lexeme in a given language not only represents the culture of an ethnic group itself, but it is closely related to another ethnic group’s culture through histori-

cal events of a particular nation. Therefore, it is extremely difficult for young learners to understand and acquire it. For instance, understanding the Hungarian word “törökülés”, or “sitting cross-legged”, goes beyond having some Hungarian cultural knowledge. The name of the word requires the knowledge of Hungarian history and the etymology of the word. Tracing back the word’s origin to its earliest recorded occurrence where it was first found, tracing its transmission from one language to another, analysing its component parts (“török” + “ülés”) might just give some clues to understand the meaning of this Hungarian word. It is evident that Hungarians call “sitting cross-legged” as “törökülés” = “Turkish sitting” (literal meaning of the two words, “török” + “ülés”) due to the country being under the authority of the Turkish Empire from 1541 till 1699, for over a hundred and fifty years. It is well-known from historical records from that time that the Turks introduced covering the walls and floors with beautiful carpets and that they were keen on rather sitting on the carpet with crossed legs on the floor than sitting on the sofa. For this reason, this particular sitting position was named after another culture’s sitting habit. It can be seen that Emma describing what this word meant to the other children, she truly strived to maximize the learning experience of each individual learner in the group. Lehel’s translanguaging made it possible for the other students who were not familiar with the word “törökülés”, or its ethnic background, to understand what was being said, which truly helped him and the other students in the group make meaning of the content and learn about the world around them.

Table 3. Drawing/Coloring (May 19, 2017)

Transcription	Authors’ Translation
<p>Janka: Üljünk le egy nagy körbe, hogy elköszönjünk egymástól a tanév utolsó napján. Üljünk le törökülésbe. Ki tudja mi az a törökülés?</p> <p>Emma: A törökülés, hogy a lábad benne van egy nagy körben és beteszed a lábad a körbe.</p> <p>Lehel: <i>Sitting cross-legged.</i></p>	<p>Janka: Let’s sit in a big circle to say “Good Bye”-s on the last day of the school year. Let’s sit in tailor seat. Who knows what a tailor seat is?</p> <p>Emma: Tailor seat is when your legs are in a big circle and you put your feet in the circle.</p> <p>Lehel: <i>Sitting cross-legged.</i></p>

Source: (Own elaboration)

The next example (Table 4) shows that some children not only have Hungarian and US-American cross-cultural competence already before even enrolling in this heritage language school, but also, they are aware of other traditions of other cultures and they are not shy or afraid to share them since they know that it is welcomed, accepted, and supported in the classroom. Emil describes what he did at his sister’s birthday trustingly. The student felt safe and ready to open up and share a story of his daily life that probably was very different from the daily life of the majority of the other children in the group. It is part of the Mexican culture to celebrate a child’s birthday with a “*piñata*”, a container often made of papier-mâché, pottery, or cloth, that it is decorated and filled with small toys or candy, or both. It is broken with a wooden bar as part of the celebration, when the child, who is celebrated, is hitting the “*piñata*” blind-folded in the circle of all the other guests clapping and cheering in the meantime. Translanguaging creates an environment for anti-bias education (Derman-Sparks & Edwards, 2010) where every single child’s identity, culture, and language are respected, valued, and highly appreciated.

Table 4. Coloring/Playing with puzzles (May 13, 2017)

Transcription	Authors' Translation
Emil: Volt születésnapom és én kaptam a legjobb ajándékot. Ki kell venni a játékokat, vannak benne cukorkák és ütni kell egy bottal. Az embereknek a kedvenc rajzfilmje van és ha megvered akkor cukorka és játékok jönnek ki. Janka: Mi a neve ennek a játéknak? Iris: <i>Piñata</i> . Janka: És mikor kapjuk a <i>piñatát</i> ? Emil: Május harmadikán volt a testvérem születésnapja. Janka: És mi a neve a testvérednek? Emil: Lucia.	Emil: I had my birthday and I got the best gift. The toys need to be taken out, it has sweets in it and you need to hit it with a stick. There are people's favourite cartoon figures and if you hit it sweets and toys come out. Janka: How do we call this game? Iris: <i>Piñata</i> . Janka: And when do we get the <i>piñata</i> ? Emil: My sister had a birthday on May third. Janka: And what's your sister's name? Emil: Lucia.

Source: (Own elaboration)

In the next example (Table 5), it can be seen how translanguaging provides children with freedom in the classroom to open up and speak freely about sensitive topics, for instance, being tipsy. Emma, while answering to Sara, uses the Hungarian words “pityókás” and “pálinka”. Both words suggest the cultural region where they are mostly used. Since only Hungarians living as a minority ethnic group in the Transylvanian region (Romania) call the traditional, strong, alcoholic fruit brandy as “pálinka” and being tipsy as “pityókás”. These words are Hungarian dialects that not only show the cultural but also the regional context. In other parts or regions of Hungary people use different words for these words, such as, “pálinka” = “kisüsti” (a small pot), “célzövíz”, “fűtyülő”, “szíverősítő”; and, “pityókás” = “ittas”, “borgőzös”, “illuminált”, “spices”, “becsített”, “kapatos”, “mámmoros”, “kótyagos”, “tintás”, “piás” (tipsy or drunk). She wanted to relate to the others and be part of the conversation by positioning herself to establish social relationships with the others while defining herself based on her Hungarian regional and ethnic origin.

Table 5. Coloring/Playing with puzzles (May 6, 2017)

Transcription	Authors' Translation
Sara: <i>I hate pyjama day at school.</i> Emma: Pizsó, pizsiparty. Én pityókás vagyok. Régen ittam pálinkát, mert azt hittem almalé. Ilona: Te szerintem most álmodol, mert pizsama nap van. Emma: Nem, ez tényleg megtörtént.	Sara: <i>I hate pyjama day at school.</i> Emma: P.J., P.J. Party. I am tipsy. A long time ago I drank brandy because I thought it was apple juice. Ilona: I think you are dreaming now because it's pyjama day today. Emma: No, it really did happen.

Source: (Own elaboration)

In the next example (Table 6), several aspects of intercultural teaching and learning takes place that differ in the Hungarian and US-American culture. To start with, for those who celebrate the Christian holiday, Christmas, in Hungary, it is evident that it is celebrated on the 24th of December (Christmas Eve) when the angels bring the presents. In America, Christians celebrate Christmas on the morning of the 25th of December when Santa has already brought the presents down the chimney on the night of the 24th. The Hungarian Santa, called “Mikulás”, visits children on December 6th, St. Nicholas' Day, which is the name day of “Miklós”. Children then put boots in the windows, like stockings hung by the fireplace

on Christmas Eve all over the United States. These traditions are somehow similar, but still very different. Translanguaging helps to bring these two cultures' traditions closer together in this conversation.

Table 6. Arrival time, Free Play (December 17, 2017)

Transcription	Authors' Translation
Janka: Mit csináltak Karácsonykor? Emma: Sütünk kalácsot. Janka: Mikor is van Karácsony? Erika: Huszonöt. Janka: Otthon Magyarországon huszonnegyedikén van. Ervin: Feldíszítjuk a karácsonyfát. Kinga: Ki tudja mi az a Luca szék? Amit viszünk a templomba. Emma: Három lába van. Kinga: Igen. Miből készül a Luca szék? Emma: Fából. Kinga: Idén nem tudtam összerakni a Luca széket, nem fogok látni boszorkányokat. Tudjátok mi az a Luca búza? Ma azt fogunk készíteni. Erika: Idén Karácsonykor csináltam <i>gingerbread</i> -et, adtam neki cipőket, szemeket és gombokat cukorból. Emma: Idén Karácsonykor csináltam <i>gingerbread</i> házat. Ilona: Mézeskalács házat.	Janka: What do you do at Christmas? Emma: We are baking Challah bread. Janka: When is Christmas exactly? Erika: Twenty-five. Janka: At home, in Hungary, it is on the twenty-fourth. Ervin: We decorate the tree. Kinga: Who knows what a Luca chair is? That we take to the church. Emma: It has three legs. Kinga: Yes. What is the Luca chair made of? Emma: Of wood. Kinga: This year I could not put the Luca chair together; I won't see witches. Do you know what Luca wheat is? Today we are going to make that. Erika: This Christmas I made <i>gingerbread</i> , I gave him shoes and eyes and bottoms made out of sugar. Emma: This Christmas I made a <i>gingerbread</i> house. Ilona: "Mézeskalács házat".

Source: (Own elaboration)

Table 7. Snack time (December 4, 2017)

Transcription	Authors' Translation
Ilona: Ki kér még kalácsot? Do you want this, Kamilla? Kamilla (bólogat) Ilona: Do you want this with or without butter? Sara: Do you eat seaweed? Erika: Yes, I eat it. Emma: Ugh, I don't like it. Lehel: What? Sara: Seaweed. Lehel: Yes, I eat seaweed. Miki: Seaweed? Yuck!	Ilona: Who wants some more Challah bread? Do you want this, Kamilla? Kamilla (nodding) Ilona: Do you want this with or without butter? Sara: Do you eat seaweed? Erika: Yes, I eat it. Emma: Ugh, I don't like it. Lehel: What? Sara: Seaweed. Lehel: Yes, I eat seaweed. Miki: Seaweed? Yuck!

Source: (Own elaboration)

Also, in Hungary, people traditionally make gingerbread cookies of various shapes for Christmas, but it's a US-American tradition to make a shape of a gingerbread man and/or decorate a gingerbread house as Erika and Emma reveals they planned on doing. Kinga, the teacher, further asked about Hungarian traditions on Christmas, such as, having a "Luca Chair" in church on the 24th of December and making "Luca Wheat". According to the Hungarian folk tradition, on Luca's day witches appear from whom people must hide away. People eat bread with garlic, to dispel the wicked with the smell. They also sprinkle tobacco in front of their houses and hide their brooms, so that witches cannot fly away on

them. Making the Luca chair is among the most widely known traditions connected to this day. Girls start making a stool slowly in secret from 13 types of wood and 13 pieces of wood from the 13th to the 24th of December. Then, during the midnight service on Christmas Eve, they step on the stool to realize who is the witch. The planting of wheat (Luca Wheat) is also connected to Luca Day. People put the wheat into smaller pottery and water it until Christmas. Candles are usually put inside as well. The more it grows and the greener it gets the richer the next year's grain crop will be.

In the next example (Table 7), it can be seen that the translanguaging early childhood classroom is a fair learning environment for all learners because children demonstrate positive and negative attitudes towards tolerating and accepting cultural diversity. In this example, young children were discussing “eating seaweed” which is common in the Asian culture but also very popular and part of the US-American culture to order Asian take-out food, such as, sushi, seaweed salad, or sashimi. In this conversation young learners share their own experiences about “eating seaweed”, whether they have eaten it and liked it, or disliked it, and rejected eating it ever again.

The following example (Table 8) shows how teachers helped to fill up a cultural gap by using translanguaging practices since the animal children were making is very different in Hungary and in America. The animal in question is called “sündisznó”/“hedgehog” in Hungarian, but “porcupine” in English, which means “tarajos süllő” in Hungarian. Porcupines and hedgehogs are both prickly mammals. They are often confused by young children because they both have sharp, needle-like quills on their body. However, that's about the only similarity between these two animals. The gap occurs due to the differences in their physical features and their habitat. A Hungarian child might have never seen a porcupine since only hedgehogs live in Hungary, but the English-speaking child might have seen both animals, but unaware that porcupines do not live in the territory of Hungary. The teachers helped the students bridge this gap by using explication of where the animal lives and how it looks like (e.g. “That is a porcupine which has huge quills.”, “This is a porcupine. It's a kind of US-American porcupine which has a huge....”) (Csillik & Golubeva, 2020).

Table 8. Instruction time: Making a porcupine from apples and spaghetti (January 20, 2018)

Transcription	Authors' Translation
<p>Lina: Nézd, nézd. Disznó, ez disznó. Evelyn: Az mi? Alma: Hallottad mit mondott? Azt mondta, “Az mi?” Ilona: Az egy sündisznó, aminek nagy a tuskéje. Alma: Ez egy <i>porcupine</i>. Ez egy amerikai fajta sündisznó amelyiknek ilyen nagy a.... Ilona: Tuskéje van neki. Nagyon ügyesek vagytok ma.</p>	<p>Lina: Look, look. Pig, it's a pig. Evelyn: What's that? Alma: Did you hear what she said? She said, “What's that?” Ilona: That is a porcupine which has huge quills. Alma: This is a <i>porcupine</i>. It's a kind of American porcupine which has a huge.... Ilona: It has quills. You are so good today.</p>

Source: (Own elaboration)

In the next conversation (Table 9), young children use translanguaging to talk about another very popular, traditional children's meal, that was first manufactured in the United States in 1893 by wheat millers in Grand Forks, North Dakota. It only appeared in Hungary the first time in 1953 in a Peter Veres' fiction book called “Laci”. Through translanguaging all participants of the conversation are able to understand the context and learn about each other and the world they live in. They share their feelings with each other about a popular US-American breakfast dish that all children know and whether they

like “cream of wheat”, or not. It is known that in the US-American culture this meal is mostly consumed as breakfast while in the Hungarian culture it is mostly consumed for dinner or as desert after dinner.

Table 9. Free Play (May 12, 2018)

Transcription	Authors' Translation
Zalan: <i>I ate cream of wheat.</i> Alma: Ezt el tudod mondani magyarul? Mit ettél? Zalan: <i>Cream of wheat.</i> Alma: <i>Cream of wheat.</i> Az tejbegríz. Mondd azt, hogy tejbegríz. Zalan: Tejbegríz. Alma: Én is tejbegrízt ettem tegnap vacsorára, mert nagyon szeretem. Edit: Ahhhhhh, az nagyon finom. Alma: Ki szereti még a tejbegrízt? Lina: Alma? Edit: Ella, szeretted a tejbegrízt? Zalan: <i>I like very much</i> tejbegríz. Alma, Edit (együtt): Tejbegríz.	Zalan: <i>I ate cream of wheat.</i> Alma: Can you say that in Hungarian? What did you eat? Zalan: <i>Cream of wheat.</i> Alma: <i>Cream of wheat.</i> That's “tejbegríz”. Say “tejbegríz”. Zalan: “Tejbegríz”. Alma: I also ate cream of wheat for dinner last night because I like it very much. Edit: Ahhhhhh, that's very delicious. Alma: Who else likes cream of wheat? Lina: Alma? Edit: Ella, do you like cream of wheat? Zalan: <i>I like very much</i> “tejbegríz”. Alma, Edit (together): “Tejbegríz”.

Source: (Own elaboration)

The last example conversation (Table 10) reveals learning about the US-American culture while speaking in Hungarian. Due to the existing cultural differences between these two cultures translanguaging provides an opportunity to understand the term by all participants since the English word “goodie bag” does not exist in Hungarian. Therefore, the speaker borrows the word from English to bridge this gap. A “goodie bag” is a very special US-American treat for those who attend a birthday party. In Hungary, this custom does not exist; therefore, no lexeme is found in Hungarian for it. And if we are determined to still try to translate it into Hungarian, a “goodie bag” would probably be a “nyalánkságokkal teli zacskó”, or we could call it as “ajándékcsoomag” (giftbag). With this word, the semantic aspect of “goodies=sweets” would lose its meaning that it contains sweet treats instead of any kind of gifts if we consider “goodie=gift”. The best option is to leave it in English and use it as “goodie bag” (Csillik & Golubeva, 2020) that further gives room for translanguaging.

Table 10. Snack time (March 10, 2018)

Transcription	Authors' Translation
Ilona: És még mi lesz a születnapodon? Lina: Egy, egy... Ilona: Azt tisztáztuk, hogy lesz ugrálóvár. És még mi lesz a születnapodon? Lina: <i>Goodie-bag. Goodie-bag.</i> Ilona: Magyarul fogod elmondani. Lina: Egy, egy... nem tudom. Alma: Csomag. Lina: Csomag. Ilona: A bag az csomag. És mi lesz benne? Meglepetés? Az jó amikor meglepetést kapunk?	Ilona: And what else will there be on your birthday?? Lina: A, a... Ilona: We confirmed that you'll have a jumping castle. What else will you have? Lina: <i>Goodie-bag. Goodie-bag.</i> Ilona: You'll say it in Hungarian. Lina: A, a... I don't know. Alma: Package. Lina: Package. Ilona: Bag means package. And what's gonna be in it? Surprise? Is it good when we get a surprise?

Source: (Own elaboration)

The research analysis supports the authors' previous findings (Golubeva & Csillik, 2018) on translanguaging in the classroom, such as, (1) convey information and reinforce meaning-making; (2) create translanguaging spaces for acquiring new words either in Hungarian, in English, or in other languages; (3) honour and develop bi-, multicultural identities in the culturally and linguistically diverse classroom; (4) comfort young children by providing more validation and support; and (5) empowering students simply by accepting that two or more cultures and languages can be better than one.

Overall, teachers and students naturally moved between the English, the Hungarian, and other languages (e.g. Spanish) to teach and learn about differences people might encounter in a diverse social setting of everyday life. The numerous opportunities for translanguaging in these early childhood programs offered limitless possibilities for young children to learn about their own identity, and about other people's identity comparing them to theirs while learning about the Hungarian, the US-American, and other ethnic groups' culture.

SOLUTIONS AND RECOMMENDATIONS

The authors believe that it is necessary to familiarize early childhood educators working in linguistically and culturally diverse educational settings not only with the multiple positive effects of translanguaging, but also with some of the anti-bias principles and teaching practices in early childhood programs that are so crucial to implement in today's intercultural education.

More findings of future research from the field of Intercultural Education focusing on the multilingual and multicultural classroom are necessary. More occasions for discussing anti-bias early childhood classroom practices through professional developments, conferences, and discussion panels are in need. It is every teacher's fundamental responsibility to equally support *all* learners in the early childhood classroom, to provide the best access possible for *all* learners in their education, so *all* learners can develop a fuller understanding of themselves and their place in the world. The authors have no doubt that the teachers of today and tomorrow will rise to these challenges and responsibilities and they will welcome all the positive outcomes of the translanguaging phenomenon.

FUTURE RESEARCH DIRECTIONS

Through translanguaging young learners tend to acquire language and culture knowledge of diverse societies by using their linguistic repertoire (the ability to break away from the conventional linguistic norms and rules accepted by homogeneous societies) when selecting various features or codes in order to let language itself flourish when conveying the most accurate meaning of the "here and now" they want to express. Through translanguaging early childhood educators tend to integrate all young learners into a meaningful intercultural interaction by creating an atmosphere that values both linguistic and cultural diversity.

There are clearly a lot that should be done academically and in terms of advocacy to promote translanguaging in early childhood education and to ensure anti-bias education for *all* children in the future. There is even more to be done to implement social justice in early childhood classrooms since *all* children have the right to equitable learning opportunities that help them achieve their full potential as engaged learners and valued members of society that must start as early as possible. Therefore, early

childhood educators have a professional and moral obligation to advance equity and diversity. They can do this best in early learning settings that reflect the fundamental principles of fairness, justice, deep understanding, and respect for *all*.

There is a long way to go in this direction of change, which will only be possible if traditional concepts and attitudes are left behind in order to develop new perspectives and approaches with the holistic understanding of the phenomena discussed in this chapter.

CONCLUSION

Early childhood is a uniquely valuable and vulnerable part of the human life cycle. Early childhood lays the foundation for all later learning and development. For example, it is a critical period for encouraging multilingualism/multiculturalism, which carries many cognitive, social, and linguistic advantages.

An early childhood classroom is the first formal educational experience in a child's life, where young children acquire a series of early academic, social and emotional knowledge that will contribute to their overall physical, mental, and emotional development. Children begin constructing knowledge of their social identities early in life. Early childhood programs play a critical role in fostering children's development of positive social identities. For these developments to be significant, it is necessary to have everyday playtime. Play, as it is used throughout the whole early education of a child, has positive life-long benefits. Through play, children will be able to experiment, discover, get to know themselves and the whole world around them naturally, while being in a flattering place to promote intercultural matters.

Early childhood communities with intercultural perspectives value a deep understanding and respect for all languages, cultures, and background knowledge represented. They focus on harmony, freedom, mutual respect, and exchange of ideas and cultural norms. Deep, meaningful relationships form where no child is left unchanged because every child learns from one another as they learn to appreciate different cultural and ethnic groups than their own in the class. Students attending these communities are empowered simply by accepting that the knowledge of two or more cultures and languages can be better than the knowledge of solely one language and culture. They realize early on that by opening up to diversity in general, they can gain further knowledge. This fair learning environment provides validation, acceptance, and support for the cultural identities and languages students bring in, share, and choose to maintain.

In this chapter, the authors have discussed the importance of introducing translanguaging practices in these linguistically and culturally diverse intercultural early childhood spaces. The authors demonstrated on several examples of Hungarian-English emergent bilinguals' translanguaging practices in the AraNY János Hungarian Kindergarten and School in New York City (USA) how to promote educational equity. Furthermore, the authors showed from an intercultural perspective that translanguaging addresses the ways in which young learners deal with culture and language in diverse classrooms, and speaks specifically to student's identity formation.

The success of communication between language users depends partially on the choices that language users make about what features of their unique language repertoire (shaped by one's own life, linguistic, and cultural experiences) they wish to include, partially on the language repertoire (shaped by the other one's own life, linguistic, and cultural experiences) of the conversing peer including the unique features they wish to choose, and partially on the given space and time in which the conversation takes place. In this sense, occurring discrepancies between different language users due to a division between

the speakers different linguistic or cultural background is a natural phenomenon that any language user meets who engages in meaningful conversations.

Therefore, educators in early childhood programs have an exemplary and essential role in the translanguaging process in general and in bridging these linguistic and cultural discrepancies. Regardless of the differences in belief and attitude towards diversity in children's immediate home cultures, the effort to create a risk- and stress-free, safe environment in which *all* languages and cultures are involved, accepted, and praised is the way for educators of today and the future to advocate for. Ultimately, these anti-bias principles strengthen children's attitudes of tolerance for language and cultural diversity, their sense of cultural identity, their connectedness or their sense of "*being-in-the-world-together*", and social justice for *all*.

The analysis of the data revealed that translanguaging has a strong pedagogical aspect. On one hand, it coincided with the findings of other scholars researching on translanguaging in early childhood education (for example, Katja N. Andersen, 2016, 2017), Åsa Palviainen and fellow researchers (2016), and Latisha Mary and Andrea S. Young (2017)) that translanguaging practices can scaffold learning to make content more accessible for language learners. On the other hand, our findings revealed that translanguaging can also build positive attitudes towards cultural and linguistic diversity to benefit from while constructing social and cultural identities. Ultimately, our findings confirmed the findings of Palviainen et al. (2016) that teachers need to be positive towards young students' languages, cultural backgrounds and needs. These current findings on the field should encourage celebrating diversity in early childhood education by recognizing the linguistic and cultural gifts that bi-, multilingual young learners are holding.

Therefore, the authors believe that it is still necessary to research, develop, and promote the usage of translanguaging spaces in multilingual/multicultural educational settings in early childhood education around the world. We are just at the beginning of making a difference in intercultural education that might have a tremendous impact on our future young language learners. For now, we should stay optimistic and hope that our very young ones will successfully make more meaningful intercultural interactions in their near future.

ACKNOWLEDGMENT

This research has not received any specific grant from any funding agency in the public, commercial, or not-for-profit sector. However, the research was supported by the ethnic community of AraNY János Hungarian Kindergarten and School, New York.

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KEY TERMS AND DEFINITIONS

Classroom Diversity: The variation across groups of individuals in terms of their backgrounds and lived experiences in the multilingual/multicultural classroom, such as, race, ethnicity, gender, linguistic and cultural background, mental and physical ability, family structures, learning styles, immigration status, etc. It simply suggests that all students are unique in their own way and contribute in their very own way into the class work to strengthen the group's potential for successful learning.

Early Childhood Classroom: An educational setting that serves children in their pre-school years, where a number of activities and experiences are designed to aid in the academic, cognitive, and social development of preschoolers before they enter elementary school.

Emergent Bilinguals: The type of student whose bilingualism is still emerging (García & Kleifgen, 2018, p. 4).

Intercultural Competence: The ability to effectively and appropriately communicate with people having different cultural background and/or language repertoire.

Multicultural Education: An educational setting with various social, cultural and ethnic groups in the macro-culture of the mainstream society. It promotes the understanding of different people and cultures in, includes teachings to accept and respect the normality of diversity in all areas of life, makes every effort to sensitize the learner to the notion that people naturally develop in different ways.

Translanguaging: The act of using different languages interchangeably, in order to overcome language constraints, to deliver verbal utterances or written statements effectively, and to ultimately achieve successful communication (Csillik & Golubeva, 2019b).

Translanguaging Practices: The practice of alternating or switching between two or more languages in a given communication for various reasons (e.g., missing word in one language, better fitting word in another language, strong cultural attachment, time saving to use shorter word[s], sounding fancier, leaving others out of the conversation, etc.), between interlocutors who belong to the same bilingual culture (Csillik & Golubeva, 2020).