

RU

Формирование кросс-культурной осведомлённости будущих учителей иностранного языка в поликультурной образовательной среде

Санези Маттео

Аннотация. Цель исследования – выявление роли кросс-культурной осведомлённости в подготовке будущих преподавателей иностранных языков к осуществлению инклюзивного и эффективного обучения в мультикультурных образовательных средах, в которых английский язык используется в качестве лингва франка. Основное внимание уделяется студентам высших учебных заведений, предпочтительно в возрасте около 20 лет, изучающим иностранные языки в качестве основной специальности и готовящимся стать преподавателями. Эта целевая группа обладает благоприятными предпосылками для развития культурной чувствительности. Опираясь на анализ научной литературы, исследование отличается новизной благодаря предложению подхода, интегрирующего теорию лица, межкультурную коммуникативную компетенцию и коллаборативное обучение в процессе подготовки будущих преподавателей иностранных языков. Данный подход служит основой для разработки практических рекомендаций по формированию кросс-культурной осведомлённости. Анализ даёт основания полагать, что применение культурно-адаптивной педагогики при обучении иностранным языкам в высшей школе, где английский язык используется в качестве лингва франка, способствует повышению ясности коммуникации, снижает вероятность недопонимания благодаря заблаговременному обозначению ожиданий и повышает вовлечённость студентов за счёт признания многообразия их культурных идентичностей. Предложенный подход предоставляет будущим преподавателям основу для рефлексии над созданием инклюзивной образовательной среды, а также над интеграцией культурной чувствительности в разработку учебных программ и систему оценивания. В результате исследования обосновано, что кросс-культурную осведомлённость следует рассматривать не как дополнительное преимущество, а как фундаментальный элемент эффективной педагогики. Переосмысление роли преподавателя как посредника межкультурного диалога поможет лучше подготовить обучающихся к полноценному участию в разнообразном, глобализованном обществе.

EN

Developing cross-cultural awareness in pre-service foreign language teachers in a multicultural educational environment

Matteo Sanesi

Abstract. The aim of this study is to identify the role of cross-cultural awareness in preparing pre-service language teachers to educate inclusively and effectively in multicultural classrooms where English functions as a lingua franca. The focus is on university students ideally aged around 20 majoring in foreign languages and preparing to become teachers, a group well positioned to develop cultural sensitivity. Drawing on a literature-based analysis, the study's novelty lies in proposing an integrated framework through the combination of face theory, intercultural communicative competence, and collaborative learning to the training of pre-service language teachers, serving as practical recommendations for building cross-cultural awareness. The analysis suggests that culturally responsive pedagogy in university-level foreign-language teaching through a lingua franca promotes clearer communication, reduces misunderstandings by setting expectations early, and increases participation by recognising students' diverse identities. The framework provides new teachers with a basis for reflection on creating inclusive environments and incorporating cultural sensitivity in curriculum design and assessment. As a result of the study, cross-cultural awareness is best understood not as an optional enhancement, but as a foundational element of effective pedagogy, and reimagining teachers as mediators of intercultural dialogue can better prepare learners for meaningful participation in a diverse, globalised society.

Introduction

The relevance of this study rests on the growing recognition that culture fundamentally shapes contemporary pedagogical approaches. Education should accordingly encourage self-reflective communication and enable students to engage critically with their own heritage and with that of others. Such an approach promotes inclusion and deepens understanding of diverse perspectives, with the result of strengthening student motivation (Ojamaa, Torop, Fadeev et al., 2019). Given the close link between the social sciences and pedagogy (Nind, Lewthwaite, 2018), a new inclusive pedagogy is needed, one that embraces diverse students and cultivates belonging. Teachers need not master every culture present; they need an awareness that builds rapport and guides appropriate behaviour, helping them create an inclusive, equitable environment (Lim, Tan, 2018) in which all students have equal opportunities to succeed.

To maximise relevance, this study focuses on university students aged around 20 who are majoring in foreign languages and intend to teach in academia, a group well positioned to appreciate cultural nuance and mature enough to see culture as a tool for classroom integration and learning. Their likely exposure to other cultures helps them grasp the importance of mutual understanding among peers. Cross-cultural awareness typically emerges after early life, when a culture is often taken for granted, as students encounter other cultural frameworks and realise that multiple value systems can coexist, a recognition that supports intercultural competence and creativity across disciplines (Radcliffe-Thomas, 2015). Although language and culture are closely tied, as suggested by the Sapir-Whorf hypothesis (Kay, Kempton, 1984), English can serve effectively as a lingua franca for cross-cultural communication (Fang, 2017). English has become the predominant lingua franca of global communication, connecting speakers from widely different backgrounds, many with little connection to the traditional English-speaking world. Native English-speaking teachers must therefore consider the long-term implications of using English as an international language of pedagogy, so that their practice promotes inclusivity rather than reinforcing linguistic or cultural dominance (Tan, Farashaiyan, Sahragard et al., 2020). In our hypothetical classroom, all participants have a sufficient command of English, meaning the level of an independent user who can follow a complex discussion and justify views on academic topics, and English is both the medium of instruction and an object of analysis. Settings without a common language would raise an entirely different set of issues beyond the considered scope. English, as our medium of choice, requires particular care in how it is structured and phrased. Although some deeper cultural meanings may be lost in translation, much of a culture's essence can still be conveyed through a common framework, opening opportunities for intercultural dialogue that were far less accessible only a few years ago. Native English speakers, if present, do not alter the classroom dynamic but bring the scenario closer to a genuinely multicultural one. This study proposes two key research tasks to be addressed through theoretical analysis:

- to examine, through a conceptual analysis of relevant literature, the role of cross-cultural teacher awareness in classroom practice and interaction in multicultural settings, also through a clear definition of what is meant by culture in pedagogy;
- to analyse, on the basis of existing theoretical and empirical work, how teachers can recognise and respect cultural diversity so as to support students' motivation and engagement when learning with English as the lingua franca.

The research designs chosen for the tasks are rooted in theoretical discourse. The study adopts a literature-based design, and it analyses selected scholarship rather than collect primary data. The sources were selected for their relevance to culturally responsive pedagogy, intercultural communicative competence, face theory, and collaborative learning in higher education. They were subsequently synthesised into an integrated conceptual framework, presented as a basis for reflection and for future testing.

The first research task is discussed through the work of McLoughlin (2001), who analyses contemporary pedagogical practices in relation to cultural nuance within theoretically grounded frameworks for curriculum and assessment design, emphasising flexible teaching and continuous learner support in culturally diverse contexts. Although she primarily addresses online participation and curriculum design, her theories extend to culturally conscious pedagogy more broadly. In the context of academia, culture can be defined as a shared system of values, beliefs, and socio-communicative expectations that shapes how individuals prefer to interpret and participate in classroom interaction.

The second research task draws on the work of Deng, Shen, and Chan (2021), who find that strategies for promoting cultural diversity work best when implemented overtly rather than covertly. By openly acknowledging and respecting students' unique backgrounds, teachers can turn a neutral classroom into an inclusive one in which students who feel valued tend to show greater motivation and effort.

The theoretical background is based on a variety of key literature. One such source is found with Heslinga (2012), who considers real-life contexts as a way to present pedagogical approaches through the WAIVE system: Welcome, Accommodate, Invigorate, Value, Evaluate. This framework offers structured principles that include dialogue and reflection on instructional choices across diverse groups, which can improve students' self-efficacy and motivation. WAIVE further values knowledge in its cultural context rather than academic achievement alone. Building on this, it is possible to draw on Dasli (2011), who describes intercultural communication through three "moments": cross-cultural awareness, cross-cultural mediation, and critical intercultural language pedagogy. Together they capture three dimensions of cultural exchange: the coexistence of cultures in a shared space, meaningful connections between them through critical reflection, and critical evaluation of the dialogue itself to deepen intercultural learning. Combining Heslinga and Dasli together outlines both the stages toward cultural acceptance and the concrete actions that put it into practice. Cross-cultural awareness is a teacher's ability to recognise and respond to cultural variation

in communication style, expectations of authority, participation norms, and peer conduct, as instruments to notice mismatches between students' expectations and the classroom's and adjust promptly to defuse misunderstanding. Teachers must therefore stay flexible rather than default to dominant-culture norms, and seek to understand why students behave as they do.

Cultural traits generally pertain to a specific dimension of humanistic sensibility, as they encompass not only a people's language but also their modes of expression, both segmental and suprasegmental, as well as their expectations regarding interpersonal treatment. In this context, Brown and Levinson's politeness theory, as presented in Sapitri, Chasanah, Putri et al. (2020), is particularly relevant. Building on Goffman's notion of face, the theory holds that interpersonal communication involves two kinds of face wants: positive face, the desire to be approved of and included; and negative face, the desire to act autonomously and without imposition. Threatening another's face, whether verbally (through orders or threats), paraverbally (by raising one's voice), or non-verbally (by gesturing for someone to stop speaking), can disrupt communication and, in extreme cases, seriously damage the exchange. Such scenarios are clearly undesirable in education, where effective and respectful communication between teachers and students must remain a central priority. Cross-cultural teacher training helps teachers remain aware of, and sensitive to, the potential for face-threatening situations.

A further aim of this study is to encourage continued investigation and wider adoption of strategies that help teachers stay attuned to cultural diversity in their classrooms. Lifelong learning is essential for teachers, since learning extends throughout their careers and not merely their initial training. This is particularly relevant to digital competence (Garzón-Artacho, Sola-Martínez, Romero-Rodríguez et al., 2021), which calls for a critical perspective in an increasingly globalised world where cultural interaction occurs both in physical classrooms and across digital platforms. The theoretical framework of this article also draws upon Cifuentes-Faura, Obor, To et al. (2021), who identify a profound transformation in educational systems in the wake of the COVID-19 pandemic, as the crisis accelerated digitalisation and placed technology at the centre of teaching and learning. Despite their physical immobility during lockdowns, students found new ways to participate in global exchanges and access resources from diverse contexts (Kavrayici, 2021). The crisis also exposed weaknesses in support for students' emotional safety, leaving many isolated and with weakened interpersonal skills. Teachers became central to restoring the connection lost in digital environments, a role that now extends to students' human and personal development (Azzopardi, 2020).

The theoretical significance of this study lies in the recognition that classrooms shaped by a single cultural framework are increasingly rare, making monocultural pedagogical assumptions inadequate. Tu (2021) observes that language learning is shaped not only by broader cultural frameworks but also by the microcultures that emerge within the classroom, formed through interactions among learners, teachers, and the subject matter. Teachers cannot account for every variable at once, but they can and should identify key patterns and evolving dynamics.

The practical value of this study is found in its potential to improve pedagogical practices within digital and multicultural environments. The study examines cross-cultural awareness and intercultural competence as ways to give teachers guidelines for handling classrooms where students feel heard and motivated to participate (Naz, Afzal, Khan, 2023), and may support training programmes that equip teachers, particularly those teaching English or other lingua francas, to prevent misunderstandings and promote mutual respect (Kustati, Yusuf, Hallen et al., 2020). As academic interaction moves online, it also stresses carrying cultural sensitivity into virtual spaces, where teachers attuned to explicit and implicit cues are better suited to address isolation and disengagement among international or minority students. The study thus offers institutions a starting point for discussion for culturally responsive curricula and policies that prioritise wellbeing and belonging. Acknowledging cultural identities also tends to increase participation, collaboration, and intrinsic motivation (Stunell, 2021), supporting academic achievement and the intercultural skills that global workplaces demand.

Discussion and results

The starting ground of the present research is that, while the need for inclusive educational environments is widely acknowledged, existing theoretical frameworks often remain insufficient or are oriented toward different priorities. Emerging pedagogical theories must respond to new and evolving challenges, particularly those related to cultural diversity and student inclusion. A persistent issue within academia is the presence of teachers who, due to factors such as age, limited willingness, time constraints, or ingrained habits, are reluctant to update their professional knowledge. As a result, they may struggle to adapt to an educational landscape that increasingly demands sensitivity to the aforementioned significant issues (Sari, Yüce, 2020). Despite growing global interconnectedness, academia may underestimate the urgency of new pedagogical theories, since large-scale, digitally accelerated cultural exchange is still recent (Ben Amer, 2022). This interaction is expanding rapidly and will shape future education. Without timely pedagogical evolution, education risks being unprepared for cultural diversity, making proactive theory development essential for intercultural dialogue. Understanding cross-cultural dynamics in the classroom begins with defining culture within the context of pedagogy, which Biesta (2023) describes as the values, beliefs, customs, languages, social norms, and ways of knowing that shape interaction in educational environments, and influence what is taught and how. It follows that teachers, while not required to understand every different cultural trait, should still at least be mindful of situations that influence educational practices and cultural understanding, such as:

– **Learners' background.** This element helps explain how students interact in educational institutions, since each learner brings different identities, languages, traditions, worldviews, and communication styles. Culture is a way of interpreting reality and cannot be ignored. Teachers may adapt to cultural expectations through strategies such as visual media, but these are not universally applicable, since what resonates with one background may not work for another (Gil-Glazer, 2017). Because no single method fits every classroom, integrating cross-cultural awareness into pedagogy should be based on large and diverse samples that gives teachers insight into students' expectations of reciprocity and respect (Kampen, Meirink, Admiraal et al., 2021). Such rapport should develop progressively through professional interaction. On the first day, teachers might ask non-confrontational questions that make students feel heard, such as "How would you describe yourself?", "What do you enjoy?", or "Is there anything you'd like to share?" Such questions give students a voice and help establish rapport.

– **Classroom relationships** can be defined as balanced, intentional engagement in the teaching-learning process by both students and instructors. Conflict, whether among peers or between teachers and students, is a natural feature of human interaction, yet pedagogical discourse often idealises classroom relations as harmonious (Santos, Sardinha, Reis, 2016). Acknowledging this is essential for culturally responsive dynamics. Interaction is mutual: students observe teachers' behaviour as attentively as teachers monitor theirs (Nambiar, Nor, Ismail et al., 2017), and relational responses shaped by perceived respect, recognition, and sensitivity, foster trust and engagement when handled with care, or tension and disengagement when not. Cultural norms add to this, as expectations of authority vary. Russian students, for instance, may address a British teacher named John Smith as "Mister John" or "John", reflecting Russian conventions of respect via the use of the first name and the patronymic and, whenever the latter is unavailable, possibly resorting to simply using the first name. Within British educational culture, however, first-name address can appear overly informal. Rather than interpreting such differences as disrespect, teachers should clarify intentions through cross-cultural awareness or open discussion of norms, thereby preventing misunderstanding and sustaining a respectful environment (Walker, Graham, 2019).

– **Curriculum content.** Culture determines which representations, histories, and knowledge systems appear in educational materials. A curriculum, the planned learning experiences, content, skills, values, and assessment that schools provide and teachers deliver, tends to prioritise dominant perspectives, presenting them as universal truths while marginalising and sometimes misrepresenting others. De Martino, Kovalenko, Tkach et al. (2022) propose socialisation and network-building to improve communication and encourage what they call "social action": collaborative effort toward optimal social outcomes. A curriculum either affirms diverse identities by acknowledging multiple cultural viewpoints or perpetuates bias by silencing or distorting particular groups' experiences. An inclusive curriculum requires teachers to examine critically whose knowledge is made visible, integrating diverse epistemologies and adapting the standard to reflect the plurality of human experience. Shared peer experiences can help students feel welcome within their own cultural contexts (Esteban-Guitart, Lalueza, Zhang-Yu et al., 2019), though the balance must be carefully calibrated: teachers should respect students' backgrounds while students remain open to feedback (Rovagnati, Pitt, Winstone, 2022).

Learners' backgrounds, classroom relationships and curriculum content must all be considered in any teaching environment. Teachers are responsible for establishing clear ground rules and expectations while attending to both positive and negative face. Culture in pedagogy can be both a source of initial shock and a deeply engaging experience, and meaningful educational opportunities arise in the tension between unfamiliar ideas and established norms (Swallow, Tomalin, 2022). The second research task therefore rests on the premise that teachers need training in cross-cultural awareness and self-reflection to respond appropriately in situations demanding inclusive dialogue.

– **Integration of intercultural theories.** Teachers should possess a broader familiarity with intercultural communication frameworks, understanding how linguistic and cultural theory interact in real classroom contexts. As Kadarisman (2015) argues, the traditional Bloomfieldian classification of languages, based on formal grammatical features, often proves inadequate in practice: what matters in intercultural pedagogy is not the assertion that each language is unique, but the ability to interpret how differences function in interaction. Byram's model of Intercultural Communicative Competence, comprising attitudes, knowledge, interpersonal skills, and skills of discovery, encourages teachers to act as intercultural mediators rather than mere transmitters of linguistic content (Astiandani, Purwati, 2021). This is feasible when a classroom shares at least one language, on which teachers can fall back for complex topics. Language, however, remains polarising: without a common one, understanding is seriously obstructed, whereas a lingua franca such as English offers an immediate tool of connection among students and between students and teachers. There are several advantages to using English as a lingua franca:

a. *Neutral grounds for communication.* Since most participants in our hypothetical classroom do not have English as a first language, it can serve as a relatively neutral medium that puts students on more equal footing. English loanwords, such as Spanish *el esmoquin* (smoking jacket), Japanese *hanbāgā* (hamburger), and Italian *il computer* (computer), reinforce this by making some vocabulary familiar before formal instruction begins.

b. *Preparation for real-world exchange.* Since most academic and professional materials are produced in English, students are already familiar with the medium by the time they encounter it in these broader contexts.

c. *Flexibility in the context of face.* In a shared non-native context, students tend to be judged less harshly for their mistakes and can more readily avoid obscure expression, such as idioms like *to bite the bullet*, *to break a leg*, or *hindsight is 20/20*, all of which require a deep familiarity with English to be understood, in favour of greater clarity.

But there are also several disadvantages to overcome with English as a lingua franca:

a. *Influence of native language.* Languages differ substantially in sentence structure. As an example, Russian uses grammatical cases to mark the role of nouns, pronouns, and adjectives, whereas English relies on rigid word order,

so early learners may transfer Russian structures into English and produce awkward utterances. The influence extends to face and politeness: English speakers are expected to elaborate on a yes/no question such as “Do you like singing?” (“Yes, I do”), and a bare answer can seem offensive or disengaged, whereas in Russian a simple *da* or *net* (да/нет, yes/no) is perfectly polite. Russian speakers may thus give curt answers in English with no intention of being rude.

b. *Uneven proficiency levels.* Even with shared expectations and a common curriculum, English proficiency can vary slightly, so the “neutral ground” advantage discussed above does not fully offset disparities in communicative confidence and ability. Some students may use mixed and third conditionals competently, while others struggle with conditionals altogether, a gap that may be especially wide for Russian speakers, whose native conditional system is considerably simpler. Such disparities can cause frustration and self-consciousness, leading students to avoid answering or attempting tasks in order to save face.

c. *False friends.* Whereas languages from different families struggle to express the same ideas, related Indo-European languages face the opposite problem: similar words invite errors. Despite abundant loanwords, false friends, words that look alike but differ in meaning, remain a hazard. In Russian and English, for example, *фамилия* (familiya) means “surname”, not “family”, and *магазин* (magazin) means “shop”, not “magazine”. Such words complicate the adoption of a shared lingua franca.

Despite these challenges, English remains the most practical shared medium, since accommodating every native language, or none at all, would be far more difficult. The problems raised here are not arguments against English. They are rather advice for the culturally oriented teaching this study analyses; the difficulty lies less in the language chosen than in how it is taught.

- **Critical pedagogical practices** can be used by the teachers to adapt their strategies whenever required within the classroom. Jamal, Kircher, Donaldson (2021) distinguish two dimensions of this pedagogical-cultural effort: the affective, connected to emotions and expectations, and the conative, connected to actions taken to address emerging issues. When teachers detect tension among students, they may intervene directly and turn the incident into a learning opportunity, or shift focus and let it de-escalate. The aim is not to control, but to preserve an inclusive atmosphere with the teacher as mediator, which requires respecting both positive and negative face and explaining calmly, without condescension.

- **Collaborative dialogue about expectations** is an essential element of intercultural teacher training, as norms regarding classroom behaviour, participation, assessment and authority differ markedly across cultural backgrounds. Anderson and Dron (2011) note that discrepancies arise not only from geographical or national differences but also from generational ones: younger learners, shaped by digital and participatory cultures, often expect something different from teachers trained in traditional hierarchical models. Open discussion of mutual expectations therefore prevents misinterpretation and repositions the teacher as a mediator between diverse experiential frameworks. Students also actively shape their futures during education, seeking self-affirmation by combining collaborative learning with personal life (Aranda, Jiménez, Rodríguez, 2021). Collaborative learning, defined as two or more students working toward a common goal (Loes, 2022), promotes knowledge sharing, with diverse cultural perspectives enriching the exchange (Nugroho, 2018). Peer collaboration and review are effective means of spreading this knowledge (Allan, Temple, 2000). Teachers can group students of varying abilities and backgrounds: stronger students consolidate understanding through explanation, while others can benefit from peer support. Under the teacher’s guidance as a scaffolding agent, such encounters become productive learning experiences.

- **Assessment and feedback.** Student feedback literacy, including the importance of self-assessment (Yan, Carless, 2022), helps identify students’ strengths and weaknesses. Generating internal feedback and proposing alternatives is essential in both self-evaluation, especially for lower-achieving students who need scaffolding, and digital contexts, where self-assessment is more accessible and more critical. Assessment and feedback should not be conflated: the former demonstrates current competence, the latter guides future improvement (Winstone, Boud, 2020). Because students’ expectations vary by background, cultural misunderstandings may arise. Thanks to assessment and feedback, teachers can allow students to examine their own skills, making them the protagonists of the correction process as well.

In summary, teacher training for cultural respect can be developed through a combination of practical strategies: integrating real-life experience, participating in the same feedback and assessment processes expected of students, keeping an open and reflective mindset, and assuming the role of mediator. Lifelong learning further enables targeted progress across levels of competence, equipping teachers for the diverse needs of contemporary classrooms (Sangiuliano, Nasti, Massaro et al., 2023).

Conclusion

In pursuing its two aims, this study examined the role of cross-cultural awareness in university-level pedagogy and how it can be developed for pre-service language teachers working in classrooms where English is a lingua franca. The analysis argues that culture is not a peripheral component of education but a fundamental and continuous presence in learning environments, one that teachers can positively influence. Drawing on face theory, intercultural communicative competence, and collaborative learning, the analysis points to various factors that contribute to the development of cross-cultural awareness.

First, reflective dispositions matter more than knowledge of specific customs: awareness depends on teachers learning to interpret behaviour rather than judge it, which requires attention to the norms of authority, collabora-

tion, and independence that may lie behind it. Second, face-sensitive communication is central, because misreadings of directness, silence, or forms of address can threaten students' positive or negative face and disrupt the teacher-student relationship. Third, linguistic awareness is needed even within a shared lingua franca, since first-language transfer, for example in sentence structure, politeness conventions, and false friends, can produce misunderstandings that students do not intend. Fourth, ongoing professional learning, including digital competence, sustains awareness as classrooms and cultural contexts change.

The analysis also suggests which methods are most promising. Strategies that acknowledge diversity overtly appear more effective than covert ones, and open discussion of mutual expectations early in a course can reduce misinterpretation. Collaborative learning in mixed-ability, mixed-background groups, guided by the teacher as a scaffolding agent, supports knowledge sharing and peer support. Reflective training linked to real classroom encounters, including taking part in the same feedback and assessment processes expected of students, develops the teacher's capacity to mediate. Together, these approaches position the teacher as a mediator of intercultural dialogue rather than a transmitter of content.

Further research perspectives are represented by the possibility of moving from reflection to practice by testing this study's framework empirically with pre-service teachers, for example through observation or interviews, and by applying it to real classroom scenarios. Priority should go to teacher-training programmes in cross-cultural awareness and intercultural competence, with modules on cultural mediation and reflective practice that use role-play and case studies so teachers can rehearse their responses. Institutions should also embed intercultural objectives in assessment criteria and focus on promoting active cultural negotiation.

As a theoretical study, this work presents some limitations on a conceptual level. It cannot establish the relative effectiveness of the methods presented, and its examples draw mainly on the contact of a few selected languages, such as Russian and English. Comparative studies based on observation or interviews with pre-service teachers are needed to test which factors and methods contribute most. The study's treatment of cultural diversity is also intentionally broad: culture is multilayered, spanning regional, socio-economic, religious, generational, and digital dimensions, and a generalised approach cannot capture each intersection or the internal diversity within groups, risking oversimplification. The arguments remain interpretative and require testing in real classrooms, which is also the only way to establish the practical effectiveness of the proposed strategies.

Education in a globalised era depends on the capacity to navigate cultural plurality with respect. Teachers who embrace cross-cultural awareness prepare learners for academic success and for meaningful participation in a diverse world. This study argues that culturally responsive pedagogy is central to education, not an addition to it.

Источники | References

1. Allan M., Temple B. K. Collaborative Learning: The European Engineer Manager Curriculum Development Project // Industry and Higher Education. 2000. Vol. 14. No. 2. <https://doi.org/10.5367/000000000101294922>
2. Anderson T., Dron J. Three generations of distance education pedagogy // International Review of Research in Open and Distance Learning. 2011. Vol. 12. No. 3. <https://doi.org/10.19173/irrodl.v12i3.890>
3. Aranda L., Jiménez M. Á. F., Rodríguez E. M. Análisis de las expectativas laborales del alumnado de pedagogía // Profesorado. 2021. Vol. 25. No. 3.
4. Astiandani F. R., Purwati O. A Content Analysis of Cultural Representation in High School English Textbook in 2013 Education Curriculum // Pedagogy: Journal of English Language Teaching. 2021. Vol. 9. No. 1. <https://doi.org/10.32332/joelt.v9i1.2994>
5. Azzopardi C. Cross-Cultural Social Work: A Critical Approach to Teaching and Learning to Work Effectively across Intersectional Identities // British Journal of Social Work. 2020. Vol. 50. No. 2. <https://doi.org/10.1093/bjsw/bcz169>
6. Ben Amer D. S. The Importance of Teaching Culture in the Foreign Language Classroom // Journal of the Faculty of Arts. 2022. Vol. 46.
7. Biesta G. Becoming contemporaneous: intercultural communication pedagogy beyond culture and without ethics // Pedagogy, Culture and Society. 2023. Vol. 31. No. 2. <https://doi.org/10.1080/14681366.2022.2164341>
8. Cifuentes-Faura J., Obor D. O., To L., Al-Naabi I. Cross-cultural impacts of COVID-19 on higher education learning and teaching practices in Spain, Oman, Nigeria and Cambodia: A cross-cultural study // Journal of University Teaching and Learning Practice. 2021. Vol. 18. No. 5. <https://doi.org/10.53761/1.18.5.8>
9. Dasli M. Reviving the 'moments': From cultural awareness and cross-cultural mediation to critical intercultural language pedagogy // Pedagogy, Culture and Society. 2011. Vol. 19. No. 1. <https://doi.org/10.1080/14681366.2011.527118>
10. De Martino M., Kovalenko S., Tkach G., Isidori E. Education and social networking: Between connectivism and the critical social philosophy of the new media // RUDN Journal of Sociology. 2022. Vol. 22. No. 1. <https://doi.org/10.22363/2313-2272-2022-22-1-137-149>
11. Deng L., Shen Y. W., Chan J. W. Supporting Cross-Cultural Pedagogy with Online Tools: Pedagogical Design and Student Perceptions // TechTrends. 2021. Vol. 65. <https://doi.org/10.1007/s11528-021-00633-5>
12. Esteban-Guitart M., Lalueza J. L., Zhang-Yu C., Llopart M. Sustaining students' cultures and identities. A qualitative study based on the funds of knowledge and identity approaches // Sustainability. 2019. Vol. 11. No. 12. <https://doi.org/10.3390/su11123400>

13. Fang F. English as a lingua franca: implications for pedagogy and assessment // *TEFLIN Journal*. 2017. Vol. 28. No. 1. <https://doi.org/10.15639/teflinjournal.v28i1/57-70>
14. Garzón-Artacho E., Sola-Martínez T., Romero-Rodríguez J. M., Gómez-García G. Teachers' perceptions of digital competence at the lifelong learning stage // *Heliyon*. 2021. Vol. 7. No. 7. <https://doi.org/10.1016/j.heliyon.2021.e07513>
15. Gil-Glazer Y. Visual culture and critical pedagogy: from theory to practice // *Critical Studies in Education*. 2017. Vol. 61. No. 1. <https://doi.org/10.1080/17508487.2017.1292298>
16. Heslinga V. After a summer: Pedagogical developments in cross cultural settings // *Theory and Practice in Language Studies*. 2012. Vol. 2. No. 4. <https://doi.org/10.4304/tpls.2.4.647-656>
17. Jamal T., Kircher J., Donaldson J. P. Re-visiting design thinking for learning and practice: Critical pedagogy, connective empathy // *Sustainability*. 2021. Vol. 13. No. 2. <https://doi.org/10.3390/su13020964>
18. Kadarisman A. E. Linguistic Relativity, Cultural Relativity, and Foreign Language Teaching // *TEFLIN Journal*. 2015. Vol. 16. No. 1. <https://doi.org/10.15639/teflinjournal.v16i1/1-25>
19. Kampen E. van, Meirink J., Admiraal W., Berry A. Characterising integrated content-language pedagogies of global perspectives teachers in Dutch bilingual schools // *Language, Culture and Curriculum*. 2021. Vol. 34. No. 1. <https://doi.org/10.1080/07908318.2020.1732999>
20. Kavrayici C. The Relationship Between Classroom Management and Sense of Classroom Community in Graduate Virtual Classrooms // *Turkish Online Journal of Distance Education*. 2021. Vol. 22. No. 2. <https://doi.org/10.17718/tojde.906816>
21. Kay P., Kempton W. What Is the Sapir-Whorf Hypothesis? // *American Anthropologist*. 1984. Vol. 86. No. 1. <https://doi.org/10.1525/aa.1984.86.1.02a00050>
22. Kustati M., Yusuf Y. Q., Hallen, Sermal, Al-Azmi H. EFL teachers' attitudes towards language learners: A case of multicultural classrooms // *International Journal of Instruction*. 2020. Vol. 13. No. 1. <https://doi.org/10.29333/iji.2020.13124a>
23. Lim L., Tan M. Culture, pedagogy and equity in a meritocratic education system: Teachers' work and the politics of culture in Singapore // *Curriculum Inquiry*. 2018. Vol. 48. No. 2. <https://doi.org/10.1080/03626784.2018.1435974>
24. Loes C. N. The Effect of Collaborative Learning on Academic Motivation // *Teaching and Learning Inquiry*. 2022. Vol. 10. <https://doi.org/10.20343/teachlearninqu.10.4>
25. McLoughlin C. Inclusivity and alignment: Principles of pedagogy, task and assessment design for effective cross-cultural online learning // *Distance Education*. 2001. Vol. 22. No. 1. <https://doi.org/10.1080/0158791010220102>
26. Nambiar R. M., Nor N. M., Ismail K., Adam S. New learning spaces and transformations in teacher pedagogy and student learning behavior in the language learning classroom // *3L: Language, Linguistics, Literature*. 2017. Vol. 23. No. 4.
27. Naz F. L., Afzal A., Khan M. H. N. Challenges and Benefits of Multicultural Education for Promoting Equality in Diverse Classrooms // *Journal of Social Sciences Review*. 2023. Vol. 3. No. 2. <https://doi.org/10.54183/jssr.v3i2.291>
28. Nind M., Lewthwaite S. Methods that teach: developing pedagogic research methods, developing pedagogy // *International Journal of Research and Method in Education*. 2018. Vol. 41. No. 4. <https://doi.org/10.1080/1743727X.2018.1427057>
29. Nugroho M. A. The effects of collaborative cultures and knowledge sharing on organizational learning // *Journal of Organizational Change Management*. 2018. Vol. 31. No. 5. <https://doi.org/10.1108/JOCM-10-2017-0385>
30. Ojamaa M., Torop P., Fadeev A., Milyakina A., Pilipovec T., Rickberg M. Culture as education: From transmediality to transdisciplinary pedagogy // *Sign Systems Studies*. 2019. Vol. 47. No. 1/2. <https://doi.org/10.12697/SSS.2019.47.1-2.06>
31. Radclyffe-Thomas N. Fashioning cross-cultural creativity: Investigating the situated pedagogy of creativity // *Psychology of Aesthetics, Creativity, and the Arts*. 2015. Vol. 9. No. 2. <https://doi.org/10.1037/aca0000014>
32. Rovagnati V., Pitt E., Winstone N. Feedback cultures, histories and literacies: international postgraduate students' experiences // *Assessment and Evaluation in Higher Education*. 2022. Vol. 47. No. 3. <https://doi.org/10.1080/02602938.2021.1916431>
33. Sanguiliano I. F., Nasti C., Massaro R., Perretta A. J., Di Girolamo A., Brighi A., Biroli P. Flexible Learning Environments for a Sustainable Lifelong Learning Process for Teachers in the School Context // *Sustainability*. 2023. Vol. 15. No. 14. <https://doi.org/10.3390/su151411237>
34. Santos G. D., Sardinha S., Reis S. Relationships in inclusive classrooms // *Journal of Research in Special Educational Needs*. 2016. Vol. 16. No. S1. <https://doi.org/10.1111/1471-3802.12238>
35. Sapitri P. A., Chasanah A., Putri A. A., Paulima J. Exploring Brown and Levinson's Politeness Strategies: An Explanation on the Nature of the Politeness Phenomenon // *ReiLA: Journal of Research and Innovation in Language*. 2020. Vol. 1. No. 3. <https://doi.org/10.31849/reila.v1i3.3801>
36. Sari M. H., Yüce E. 'Problems Experienced in Classrooms with Students from Different Cultures' // *Journal on Efficiency and Responsibility in Education and Science*. 2020. Vol. 13. No. 2. <https://doi.org/10.7160/eriesj.2020.130204>
37. Stunell K. Supporting student-teachers in the multicultural classroom // *European Journal of Teacher Education*. 2021. Vol. 21. No. 2. <https://doi.org/10.1080/02619768.2020.1758660>
38. Swallow D., Tomalin B. Culture shock and student engagement // *Training, Language and Culture*. 2022. Vol. 6. No. 2. <https://doi.org/10.22363/2521-442X-2022-6-2-35-44>
39. Tan K. H., Farashaiyan A., Sahragard R., Faryabi F. Implications of English as an international language for language pedagogy // *International Journal of Higher Education*. 2020. Vol. 9. No. 1. <https://doi.org/10.5430/ijhe.v9n1p22>
40. Tu X. The Role of Classroom Culture and Psychological Safety in EFL Students' Engagement // *Frontiers in Psychology*. 2021. Vol. 12. <https://doi.org/10.3389/fpsyg.2021.760903>

41. Walker S., Graham L. At risk students and teacher-student relationships: student characteristics, attitudes to school and classroom climate // *International Journal of Inclusive Education*. 2019. Vol. 25. No. 8. <https://doi.org/10.1080/13603116.2019.1588925>
42. Winstone E. N., Boud D. The need to disentangle assessment and feedback in higher education // *Studies in Higher Education*. 2020. Vol. 47. No. 3. <https://doi.org/10.1080/03075079.2020.1779687>
43. Yan Z., Carless D. Self-assessment is about more than self: the enabling role of feedback literacy // *Assessment and Evaluation in Higher Education*. 2022. Vol. 47. No. 7. <https://doi.org/10.1080/02602938.2021.2001431>

Информация об авторах | Author information



Санези Маттео¹

¹ Российский университет дружбы народов им. Патриса Лумумбы, г. Москва



Matteo Sanesi¹

¹ Patrice Lumumba People's Friendship University of Russia, Moscow

¹ matteosanesi0695@gmail.com

Информация о статье | About this article

Дата поступления рукописи (received): 27.08.2026; опубликовано online (published online): 28.10.2026.

Ключевые слова (keywords): кросс-культурная осведомлённость; английский как лингва франка; кросс-культурная подготовка; подготовка преподавателей иностранных языков; мультикультурная среда; cross-cultural awareness; English as a lingua franca; cross-cultural training; foreign language teacher training; multicultural classrooms.