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Research article

Teaching Russian to Uyghurs in PRC universities: pedagogical toolkit of nationally oriented methods

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Abstract. The relevance of the study is determined by the search for a compromise in teaching the Russian language to the Uyghurs in the universities of PRC. Having completely different mental, cultural and linguistic traits, the Uyghurs and the Chinese study in programs that are focused only on the Chinese audience and do not take into account the characteristics of national minorities. The purpose of this study is to consider the basics of a nationally oriented methodology for teaching Russian to Uyghurs in Chinese universities and to propose its pedagogical tools. The materials were the works of scientists on nationally oriented education and methods of teaching Russian as a foreign language, works on the history and culture of the Uyghur people, as well as a survey of Uyghur students and teachers studying and working at Beijing State University. Methods of complex theoretical analysis and questionnaire-diagnostic were used. The cultural and historical path of the Uyghurs was analyzed, which determined their mental characteristics, which must be taken into account when developing a nationally oriented methodology. The results of the survey made it possible to identify the specifics of teaching the Uyghurs the Russian language and to characterize the main difficulties that students face in universities in the PRC. Ways of solving the indicated difficulties were determined by developing a nationally oriented methodology for teaching the Uyghurs the Russian language and its pedagogical tools were proposed. The prospects of the research are the approbation of the proposed foundations for the nationally oriented teaching of the Uyghurs in the Russian language in the universities of the PRC and their further development.

Keywords: nationally oriented methodology, teaching, Russian language, China, Uyghurs, Russian as a foreign language, pedagogical tools

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Introduction

In the era of globalization, the role of intercultural communication is significantly increasing. It penetrates into all spheres of people's life, and as a result interest in learning foreign languages is increasing. Against the background of com-

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prehensive strengthening of Russian-Chinese relations, the Russian language, which is studied not only by the Chinese, has gained particular popularity.

“China's historical path has evolved in such a way that for many centuries it has been joined by small ethnic groups,” including Uighurs (Antropova et al., 2018: 49). This ethnic minority is the largest in the country and currently numbers about 10 million people. According to scholars, “it is East Turkestan – Xinjiang province – that is considered the official centralized state of modern Uighurs” (Chvyr, 2006: 10).

Despite the fact that the Chinese government “legally supports national minorities, throughout the PRC” (Cheng, 2019: 118), including in the Xinjiang Uighur Autonomous Region (XUAR) with a predominantly Uighur population, native and foreign language education is primarily focused on the Chinese audience. Educational institutions still have compulsory Chinese ceremonies, without which no learning process is complete. The bulk of communication “also takes place in Chinese” (Li, 2020: 436). Uighurs have to abide by established state rules and customs. Scholars attribute this to the political-religious component. According to V.K. Tikhonov, it is not only about “the idea of Celestial superiority” (Tikhonov, 2018: 38), dictated by Confucianism. For the most part, it is related to the PRC's desire to protect its security and sovereignty in a multinational neighbourhood.

In PRC universities, teaching Russian to Uighurs is also based on the Chinese language that they have acquired as a result of bilingualism. When they learn the structure of the Russian language and its linguistic and cultural units, Uighurs involuntarily compare them not with their native, Uighur language, but with the Chinese language. Moreover, the process of teaching Russian is carried out with a methodology “focused only on Chinese students” (Yusufu, 2020: 172). This applies both to polygroups where the Uighurs study together with Chinese, and to the few ethno-groups where only the Uighurs study.

Although, as orientalist righty point out, Uighurs and Chinese have followed different paths from the very beginning of their existence, and as a result they “radically differ from each other culturally, religiously and mentally,” they have different languages, different language groups (Kadyrbaev, 2017: 96).

In this regard, the issue of nationally-oriented methodology of teaching Russian to Uighurs without a language environment, in our case – in higher education institutions of the PRC, becomes relevant. According to pedagogical scholars, “nationally-oriented methodology” should take into account “the peculiarities of the language and culture of the speakers of the studied language” (Azimov, Schukin, 2009), “is based on the comparison of similarities and differences of the native and the studied languages” “while taking into account the national characteristics of students, due to which the efficiency of learning increases” (Wang, 2021: 49).

It should be noted that there is a rather large volume of research on this topic. Thus, V.N. Vagner has a number of fundamental works in this field: “Nationally-Oriented Methodology in Action” (Vagner, 1988), “Methodology of Teaching Russian to English and French Speakers on the Basis of Interlanguage Comparative Analysis: Phonetics. Graphics. Word-Formation. Sentence Structures, Word Order” (Vagner, 2001) and many others. Later, T.M. Balykhina and Y. Zhao (Balykhina, Zhao, 2010) as well as V.K. Tikhonov (Tikhonov, 2018) studied ethno-methodological issues in Chinese audience, O.P. Bykova in Korean (Bykova, 2011), O.A. Bezhenar in Italian (Bezhenar, 2017), T.A. Krotova in Arabic (Krotova, 2015).

However, there are no works that would consider the specifics of nationally-oriented methodology of teaching Russian to Uighurs, its pedagogical tools, which are understood as “a set of tools used in the pedagogical activity of the teacher” (Strelchuk, 2019: 17).

The aim of the study is to consider the basics of the nationally-oriented methodology of teaching Russian to Uighurs in higher education institutions of the PRC and to propose its pedagogical toolkit.

Methods and materials

The following methods were used in the study: complex theoretical analysis and questionnaire-diagnostic method.

The materials of the study included:

– the works of scholars on nationally-oriented teaching and the methodology of teaching Russian as a foreign language, as well as works on the history, culture of the Uighurs;

– survey of Uighur students in their 1st–4th years of study (55 people), studying Russian at Beijing State University;

– survey of teachers (8 people) working at Beijing State University.

In the questionnaire, teachers were asked the following questions:

- *What negative features of teaching Russian to Uighurs can you highlight?*
- *What difficulties do Uighurs face when studying Russian at Beijing State University?*

University?

The respondents were Uighur students between the ages of 18 and 24. They were asked the following question: “*For what purpose do you study Russian?*”

The questions were open.

Results

The main results of the study are as follows:

– the cultural and historical way of the Uighurs, which determined their mental peculiarities that should be taken into account when developing a nationally-oriented methodology, was analyzed;

- the specifics of teaching Russian to Uighurs at Chinese universities has been outlined;
- the main difficulties faced by Uighurs when studying Russian at Chinese universities were identified;
- the ways to solve the mentioned difficulties with the help of nationally-oriented methods of teaching Russian to Uighurs were determined;
- the pedagogical tools of nationally-oriented methodology of teaching Russian to Uighurs in higher education institutions of the PRC were proposed.

Discussion

National and cultural identity of Uighurs, living in the PRC

In order to understand the peculiarities of the Uighur mentality, we have to refer to the historical and cultural facts of this people's life. For example, the ancestors of the Uighurs include ancient Turkic tribes, who in the 8th century established their own state – the Uighur Kaganate. Even earlier, some artifacts were found in the Turpan Depression as a result of excavations, indicating that “the Uighur state was the main centre of Buddhist culture in Central Asia” (Cambery, 2018: 130).

Scholars studying the historical path of the Uighurs have noted that members of this ethnic group followed a very “difficult and paradoxical path in the hope of eventually finding their identity, with the concept and expression of identity changing over time and space” (Khainazarov, 2017: 51). The famous orientalist D. Cambery in his book “Uighurs and Uighur Identity” writes that “Uighur culture and art developed not only through inheriting and preserving their traditional culture, but also through cultural exchange with other peoples in the East and West” (Cambery, 2018: 217). Later, cultural exchange influenced the development of national economy of the people, which made the Uighur Kaganate one of the most successful states in Central Asia at that time.

However, history makes its own significant changes in the lives of many peoples. Currently, Uighurs do not have their own state and live in different territories. “Many are citizens of Kazakhstan (315,000), Kyrgyzstan (32,000), and Turkmenistan (14,000)” (Khainazarov, 2017: 53). However, the majority lives in China, in Xinjiang.

To confirm the specificity of the Uighur ethnos we can cite a famous proverb, which helps to understand the peculiarities of the Uighur self-awareness. Translated into Russian it reads: “*It's better to be a calf's head than an ox's hoof*” (in another variation: “*It's better to be a big frog in a small pond than a small frog in a big pond*”). The meaning of the proverb is that the Uighurs have sought to preserve their freedom, independence, and identity under all circumstances. For many centuries, this nation has been building its own spiritual culture, forming national traditions and customs, writing, and following national religious beliefs.

At the same time the Uighurs have always tried to protect their rights and interests, therefore the above-mentioned proverb in many variants found in manuscripts of the 16–17th centuries, is still relevant today, when the Uighurs live in close cooperation with the Chinese. Over the centuries, their desire for unity has not changed; it is no coincidence that the word “Uighur” means “union” (Malov, 1997: 401). The Uighurs have always been sociable and positive. Over the centuries they have retained the ability to make friends with other countries, “due to their cheerfulness they very quickly find common language with any people” and are characterized by a communicative personality type (Pozdnev, 1899: 101).

Most of the modern Uighurs living in the PRC are Sunni Muslims. Many forms of national art are filled with religious symbolism (Chvyr, 2006: 88). It is important to note that in contemporary Xinjiang Islam is the strongest lever of national identity for Uighurs. Despite the influence of natural modern trends and mass culture, as a result of which Uighur youth is moving further and further away from the traditions of their people, the desire to preserve their uniqueness can be traced in the traditions and customs. Festivals and important events always attract a great number of people. The Uighurs sing songs in their native language and cook national dishes. Their culture and religion not only reflect the identity of the ethnic group, but also serve as a tool for uniting the nation within the PRC.

Linguistically, the Uighur language differs significantly from the Chinese language; it is close in structure to the Uzbek language. It is important to emphasize that many Uighurs in the PRC are bilingual: they speak both Uighur and Chinese. However, despite this fact, the degree of Chinese language proficiency differs significantly in different territories of China.

In this article, only a part of mental and cultural-historical peculiarities is considered. However, even they allow to identify specific features of the Uighur people who:

- have ancient historical roots;
- are settled and live in different states of the world;
- are distinguished by independence and freedom;
- are characterized by ethnic identity;
- observe and preserve national traditions and rituals;
- are bilingual.

This conclusion will serve as the basis for further considerations about what nationally-oriented education of Uighurs in the Russian language at PRC universities should be like.

Motivation in learning Russian

A survey of Uighur students revealed their motifs for learning Russian. The results are presented in Figure 1.

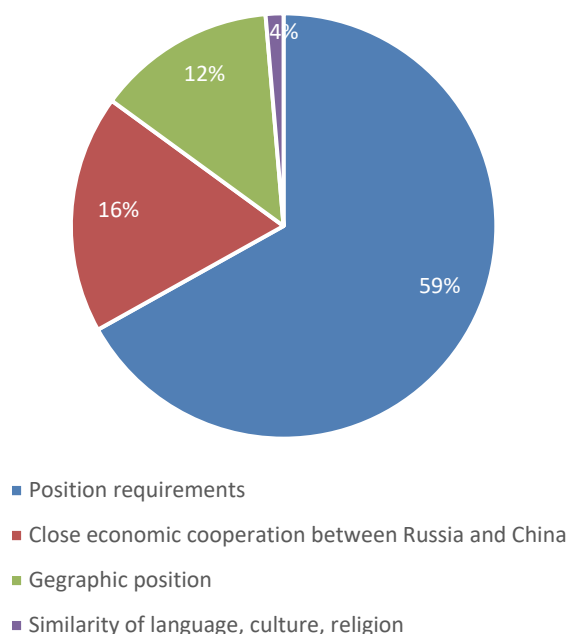


Figure 1. Reasons for studying Russian by Uighurs in PRC universities

The analysis of the obtained data shows that for the majority of Uighurs studying at Chinese universities (59%), the main reason of learning Russian is to have a prestigious position allowing them to engage in international, cultural, economic activities with the help of the Russian language. As a rule, “in Chinese institutions these are government positions causing great competition” (Kozhevnikova, Dudina, 2021: 225). In order to obtain a higher education diploma and to be successfully employed in the future, students need to pass “the final TR4¹ test, getting a position depends on the number of points scored” (Liu, 2018: 121).

For 16% of respondents, the main purpose of studying Russian is close economic cooperation between Russia and China, which in light of recent world events is becoming increasingly important. Russia is China's long-term economic partner. Thanks to an important strategic decision by the Chinese government “under the One Belt, One Road initiative, the Xinjiang Uighur Autonomous Region, where the largest number of Uighurs live, has become uniquely important in attracting ethnic minorities into the economic environment” (Vdovina, 2013: 41). Jobs in companies where knowledge of the Russian language is required are becoming attractive to many of them.

12% of the surveyed Uighurs at Beijing State University considered the socio-geographical factor as the main purpose of studying Russian. Due to the fact that China and Russia have borders with each other, there is a large migration

¹ Level 4 Russian language tests in the PRC.

flow in both countries. XUAR, located in the northwest of China, is also very close to Russia, and some cities in Xinjiang neighbour Central Asian countries where many people speak Russian, which is an additional motivation for Uighurs to learn Russian in order to further organize joint professional, cultural and even domestic activities.

For 4% of respondents, similarities in language, culture and religion served as motivation to learn Russian. China and Russia are two large multinational states with representatives of different religions and cultures. Uighurs and a large part of the Russians are Muslims, which can be traced in the traditions, customs and even linguistic features. All of this makes Uighurs interested in Russia and its people, as well as its culture, history, and language.

Problems of teaching Russian to Uighurs in PRC universities

Let us look at the results of the survey of teachers at Beijing State University. The following answers were given to the question “*What are the negative features of teaching Russian to Uighurs in your university?*” The results are presented in Figure 2.

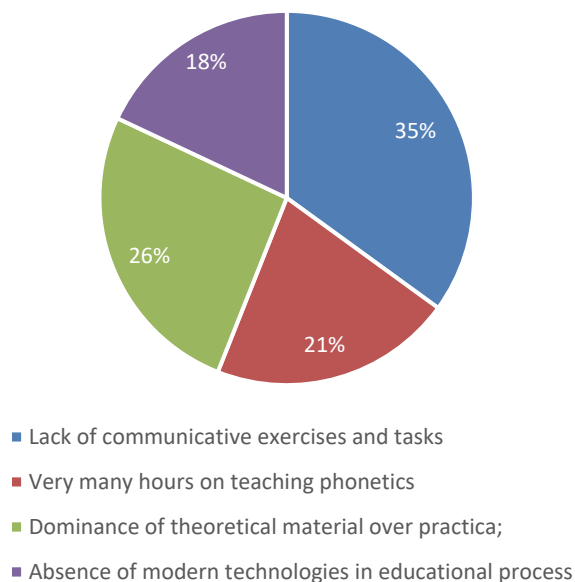


Figure 2. Negative features of teaching Russian to Uighurs in China

According to the data obtained, 35% of the teachers considered the main problem of teaching Russian to Uighurs few practical lessons that do not allow students to develop communicative skills and abilities. Teachers believe that for sociable and open-minded Uighurs, the learning process should be livelier and more natural, focusing on exercises that simulate various communicative situations. Chinese students are not used to “live” communication in Russian, it is im-

portant for them to first comprehend the very system of the Russian language, which is completely different from the system of their native language. Therefore, teaching is usually “built on memorizing texts, lexical units, their constant repetition and translation” (Liu, 2018: 121). The main method of teaching in PRC universities is grammar-translation, so most textbooks and manuals contain translation into Chinese. As a result, a significant part of classes are lectures, and a small amount of classroom time is devoted to practicing students' communicative skills and abilities.

Therefore, 26% of the respondents consider another significant problem to be the unequal ratio of theoretical and practical hours, a sharp bias towards theory. Teachers do not deny the importance of rules, translation, and careful study of the Russian language system. However, in order to successfully master communicative skills in society, it is necessary “to consolidate the information obtained in practice” (Furmanova, 2014: 112).

21% of respondents see problems in the large number of hours devoted to the phonetic aspect. Long and thorough practice of phonetic skills is necessary only for the Chinese. Uighurs, on the other hand, due to the large number of similarities in Russian and Uighur, will not experience serious difficulties in mastering Russian phonetics.

18% of teachers noted that modern pedagogical technologies are lacking in Russian language classes. This can be explained by the fact that religious aspects and devotion to Chinese traditions also affect the educational process. For example, the ideas of Confucianism dictate the rules of interaction between teacher and students, where there is a clear subordination, the teacher is always “above” the student, and even within the educational process Chinese students cannot adequately perceive modern pedagogical technologies with “equal communication with the teacher” (Li, 2020: 434), constant interaction with him (for example, pedagogy of cooperation) is assumed. According to scholars, the Chinese find it difficult to “comprehend and analyze Russian texts” (Antropova et al., 2018: 48), due to their temper they are not inclined to express their point of view, to develop creative abilities. Meanwhile, the Uighurs, who are very sociable, are inclined to actively interact with the teacher. In the classroom, the Uighurs strive to express themselves, work willingly in groups, and are open to new and non-standard forms of teaching. Therefore, in addition to traditional methods of teaching Russian, which the Chinese have adhered to for many decades, it is necessary to use modern methods and pedagogical technologies aimed at developing interest in the Russian language, increasing motivation in its study.

To sum it up, teaching Russian in Chinese-oriented higher education institutions in China does not take into account the peculiarities of the Uighur mentality, their culture, and the uniqueness of their language. Even in multinational groups,

only the nationally-oriented methodology for the Chinese is taken into account, which is ineffective for the Uighurs.

To the question “*What difficulties do the Uighurs face when studying Russian at Beijing State University?*” the following answers were received, presented in Figure 3.

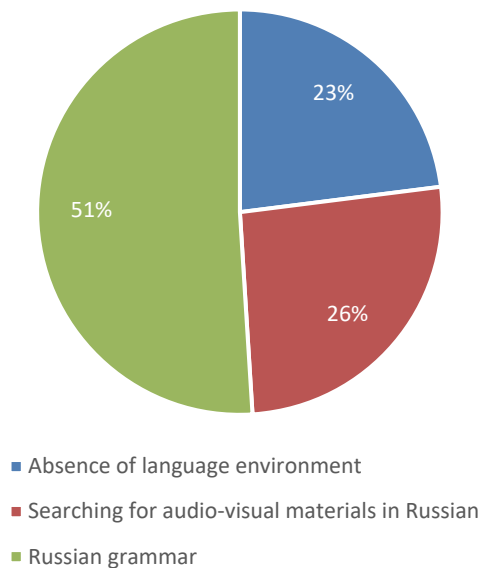


Figure 3. Difficulties for the Uighurs when learning Russian in China

51% of the teachers see the main problem in Uighurs learning the grammatical system of Russian, which contains a number of inconsistencies with the grammar of the students' native language. For example, adjectives in Uighur do not have number and case, and words change by degrees of comparison by adding an affix: *U uningden yaxshiraq* – “*She is better than her.*” According to the respondents, solving this problem would help to actively include students in communication with native Russian speakers, when grammatical constructions are automatically used in speech and students remember them better. But it is impossible to organize such training at Beijing State University, and besides, most of the teachers of Russian are native speakers of Chinese. In this regard, 26% of the teachers consider the absence of linguistic environment and no direct contact with native speakers of the language studied as one of the main reasons.

Another important problem is the lack of audio-visual materials in Russian language classes. This response was received from 23% of the respondents. According to teachers' observations, the Uighurs have considerable success in learning English because they often watch feature films and TV series in this language (though with Chinese subtitles) and listen to songs. However, it is much more difficult to find high-quality and useful audio and video materials with Russian subti-

ties. It is even more difficult to have access to many electronic resources that would help in learning Russian.

Thus, the analyzed results of the survey of teachers and students allow us to conclude that it is advisable to organize the process of teaching Russian to the Uighurs with the help of nationally-oriented methodology, which will, on the one hand, find a compromise in teaching Uighurs Russian in the PRC, on the other – promote interest in studying Russian outside the language environment.

In this study we propose a pedagogical toolkit of a nationally-oriented methodology for teaching Russian to Uighur students in higher education institutions in the PRC.

Pedagogical tools in teaching the Russian language to Uighurs

Organization of the process of Russian language teaching. Since the Chinese and Uighurs are culturally, mentally, and linguistically very different, they should be taught separately, taking into account the nationally-oriented methodology for a particular audience. However, if this is not possible, the teaching process should be based on the principles of individualization and differentiation that, on the one hand, will allow taking into account the elements of nationally-oriented methodology, on the other hand, will contribute to the development of intercultural competence of students and increase the motivation to study the language.

Development of a Russian language curriculum. In order for the Uighurs to be able to fully master communicative skills and abilities in Russian, it is necessary to develop a program that would include the above-mentioned issues in studying the Russian language. In the standard program for the Chinese, theoretical material prevails over practical one. Since the Uighurs do not need a lot of theoretical lessons in Russian (except in the grammar aspect), the correlation between theory and practice should be changed in the curriculum. Most classes should be practical, focusing on consolidating theoretical knowledge while communicating in Russian and developing communicative competence. Particular attention should be paid to independent work, which will allow students to work with various modern computer tools at their convenience.

Since Russian phonetics is learned by the Uighurs rather easily, the number of class hours devoted to this aspect should be significantly reduced. The main focus should be on the grammar aspect.

The Russian language program for the Uighurs must be based on the principle of growing difficulty: year 1 includes 96 class hours, year 2 – 242, years 3 and 4 – 315 class hours each. This distribution is related to the content of the program: the most difficult topics are studied in years 3 and 4.

Use of teaching methods. Communicative and audiovisual methods must be used at all stages of the curriculum. They allow “to comprehend the linguistic

phenomena of a foreign language on a situational and semantic background, which creates a good basis for further creative application of the grammar phenomenon in speech” (Bezhenar, 2017: 117). In other words, various hard-to-understand facts of the Russian language will appear before the Uighurs “in the form of live, functioning in real speech communication communicative units” (Ibid.). Moreover, it is necessary to engage students' auditory and visual receptors for better learning, so the nationally-oriented methodology should be based on the principles of “visibility, communicativeness” (Larsen-Freeman, 2017: 110). In this regard, it is necessary to develop associative thinking of the Uighurs: to accustom them to illustrate information in the form of pictures, graphic notes related to everyday life. For this purpose, it is necessary to use modern educational materials. Let us note only some of them: “Russian Mosaic. E-book. License. A2, B1, B2 level,”² “Lessons in Tolerance,”³ “In the World of People. Issue 2. Listening and Speaking,”⁴ “Do You Know Russia? Survival Russian.”⁵

Implementation of modern pedagogical technologies. To improve communication skills, to plunge into the world of Russian culture, to realize the creative potential of the Uighurs teachers should organize training with the use of modern pedagogical technologies. Among their great variety, attention should be focused on digital educational technologies. Thus, “at present, there is a high degree of integration of Internet, mobile and multimedia technologies in the educational process of Chinese higher educational institutions” (Anthony, 2020: 66). They should also be used in teaching the Russian language to the Uighurs. From our point of view, it is possible to offer students the following popular educational portals in China: “Huijiang”⁶ “containing materials on all linguistic and speech aspects of the Russian language,” as well as a large number of learning tasks on country studies (Zhao, 2012: 200); “Russian language and Russia”⁷ aimed at developing linguistic and cultural competence of students and teaching Russian by native speakers, “Ru.tingroom”⁸ with lexical and grammatical tasks and an interesting presentation of “country studies information” (Littlewood, 2017: 92).

Today, there are many different Russian Internet platforms that help students “not just get and exchange information, but also communicate from any-

² Paretskaya, M., & Shestak, O.V. (2022). *Russian mosaic. E-book. Level A1, B1, B2*. Moscow: Zlatoust Publ. (In Russ.)

³ Gasheva, N.N., Suslov, A.B., Ponosov, D.P., & Mikova, P.V. (Eds.) (2018). *Lessons of tolerance: A collection of methodological materials*. Perm: Russkii yazyk. (In Russ.)

⁴ Makova, M.N., & Uskova, O.A. (2018). *In the world of people: A textbook in Russian for citizens of foreign countries*. St. Petersburg: Zlatoust Publ. (In Russ.)

⁵ Karavanova, N.B. (2019). *Do you know Russia? Survival Russian*. Moscow: Russkiy Yazyk. Kursy Publ. (In Russ.)

⁶ Huijiang. Retrieved February 2, 2022, from <https://ru.huijiang.com/>

⁷ Russian language and Russia. Retrieved February 2, 2022, from <http://www.myruru.com/>

⁸ Ru.tingroom. Retrieved February 2, 2022, from <http://ru.tingroom.com/>

where on the planet” (Bykova et al., 2021: 54). For teaching Russian to the Uighurs, we suggest using Integrum World Wide, “a popular information and reference system in the international educational field, educational portals ‘Russian for All’ and Master Russian.com as well as resource centers for foreign students – Russian Language Mentor, George Mitrievsky Center” (Antonov, 2020: 25). In recent years foreign students studying Russian abroad, including China, have become more active in using MyLanguageExchange.com as well as the site of the largest Russian-speaking online community Live-journal.com.

Teaching tools. In the absence of specialized Russian language textbooks for the Uighurs, we suggest using universal textbooks on Russian as a foreign language, such as, for example, “Russian Vocabulary for Life: Theory and Practice.”⁹ “Let’s Go! 1.1. E-book. License. Russian for Adults,”¹⁰ “Road to Russia 1. E-book. License. Textbook of the Russian Language,”¹¹ “Russian Language. 5 Elements”¹² and others. These textbooks can be used both for classroom lessons and self-study because they contain many texts, exercises and tasks as well as audio and video materials with commentaries in Russian, Chinese and English. Also we should note the learning tools that will help the Uighurs to master specific grammatical topics: “Russian Word-Formation,”¹³ “Types of Verbs and Their Formation.”¹⁴ To develop communicative and reading skills we offer the textbooks “Russian Mosaic,”¹⁵ “Reading and Understanding Everything: A Guide to Reading and Speech Development for Foreigners Learning Russian.”¹⁶ They contain illustrated texts of different complexity, exercises are aimed at deep understanding of linguistic and cultural information and overcoming the language barrier. One of the most interesting Russian language textbooks is “Tochka Ru: Russian Course B1,”¹⁷ where great attention is paid to grammar and acquiring speaking skills in Russian.

⁹ Guskova, E., & Voyskovskaya, V. (2022). *Russian vocabulary for life: Theory and practice. Tutorial*. Moscow: Kalinka Publ. (In Russ.)

¹⁰ Chernyshov, S., & Chernyshova, A. (2020). *Let’s go! 1.1. E-book. Russian language for adults*. Moscow: Kalinka Publ. (In Russ.)

¹¹ Antonova, V., Nakhabina, M., & Tolstykh, A. (2019). *Road to Russia 1. E-book. Textbook of the Russian language. Elementary level A1*. Moscow: Zlatoust Publ. (In Russ.)

¹² Esmantova, T. (2022). *Russian language. 5 elements. E-book*. Moscow: Zlatoust Publ. (In Russ.)

¹³ Melentieva, T.I., & Morgunova, E.V. (2020). *Russian word formation: Practice*. Moscow: Kalinka Publ. (In Russ.)

¹⁴ Yudina, L.P. (2022). *Types of verbs and their use: Comments. Exercises: Textbook*. Moscow: Russkaya Liniya Publ. (In Russ.)

¹⁵ Paretskaya, M., & Shestak, O.V. (2022). *Russian mosaic. E-book. Level A1, B1, B2*. Moscow: Zlatoust Publ. (In Russ.)

¹⁶ Karavanova, N.B. (2021). *Read and understand everything! Manual on reading and speech development for foreigners studying Russian*. Moscow: Kalinka Publ. (In Russ.)

¹⁷ Dolmatova, O., & Novachats, E. (2021). *Tochka Ru/Tochka Ru: Russian course B1.1 (textbook and workbook) (part 1)*. Moscow: Tochka.ru Publ. (In Russ.)

Organization of extracurricular activities. Chinese universities hold many activities, and students themselves organize and participate in them. However, in our opinion, their number should be increased and connected with various holidays, relevant not only in Russia, but also in China.

In addition, it is necessary to organize extracurricular activities for Uighur students studying Russian in China by involving them in the world of Russian theatre. Theatre technology in teaching a foreign language (linguo-theatrical technology) involves “the creation of staging in a foreign language, a series of actions to create theatrical products, analysis of necessary literature about the country of the language under study, discussion of the problem posed by means of figurative design” (Azimov, Shchukin, 2009). It is difficult not to agree with D.Yu. Tsotova, who believes that skits, role-plays in foreign language classes are not a theatrical technology, but “only its separate simplified elements” (Tsotova, 2018: 118). Nevertheless, teaching Russian in the framework of theatrical technology or on the basis of its elements contributes to the formation of interest in the Russian language, the development of intercultural dialogue in the lessons in polygroups. This kind of “classes not only bring variety to the learning process, but also solve problems that are sometimes impossible for other forms of work” (Khvastunova, 2019: 23). For sociable Uighurs, theatre technology is a window to the world of Russian culture, history, and language.

Conclusion

So, in the modern world, teachers of the Russian language face complex tasks, which include not only the improvement of existing models of teaching Russian as a foreign language, but also the creation of new nationally-oriented methods aimed at a particular nationality.

The pedagogical toolkit of nationally-oriented methods of teaching Russian to the Uighurs proposed in the article is a kind of search for a compromise in solving current educational problems of multinational China.

The issues considered in the article provide the prospects for further research in developing specific principles, techniques, methods, technologies and means of nationally-oriented teaching Russian to the Uighurs in Chinese universities.

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Научная статья

Обучение уйгуров русскому языку в вузах КНР: педагогический инструментарий национально ориентированной методики

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Аннотация. Актуальность исследования определяется поиском компромисса в обучении уйгуров русскому языку в вузах КНР. Имея особые ментальные, культурные и языковые черты, уйгуры обучаются по программам, ориентированным только на китайскую аудиторию и не учитывающим особенности национальных меньшинств. Цель

исследования – рассмотреть основы национально ориентированной методики обучения уйгуров русскому языку в вузах КНР и предложить ее педагогический инструментарий. Материалами послужили труды ученых по национально ориентированному обучению и методике преподавания РКИ, работы по истории, культуре уйгурского народа, а также анкетирование уйгурских студентов и преподавателей, обучающихся и работающих в Пекинском государственном университете. Использовались методы комплексного теоретического анализа и опросно-диагностический. Проанализирован культурно-исторический путь уйгуров, обусловивший их ментальные особенности, которые необходимо учитывать при разработке национально ориентированной методики. Результаты анкетирования позволили выявить специфику обучения уйгуров русскому языку и охарактеризовать основные трудности, с которыми сталкиваются студенты в вузах КНР. Определены пути решения обозначенных трудностей путем разработки национально ориентированной методики обучения уйгуров русскому языку и предложен ее педагогический инструментарий. Перспективой исследования является апробация предложенных основ национально ориентированного обучения уйгуров русскому языку в вузах КНР и их дальнейшая разработка.

Ключевые слова: национально ориентированная методика, обучение русскому языку, Китай, уйгуры, русский язык как иностранный, педагогический инструментарий

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