

Peculiarities of teaching linguistics and geography For Azerbaijani-speaking students

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Abstract:

The emergence of linguistics as a new field is a very important innovation in the teaching of Georgian as a second (foreign) language. Its need was brought about by time and multiculturalism.

For the State Program of Preparation in the Georgian Language of GTU (1+4) It is extremely important to teach a course that combines the knowledge gained from the two fields of knowledge, which It offers a new method of learning Georgian as a second (foreign) language. This method allows you to learn/teach Georgian. The foundation is to introduce the valuable elements of Georgian culture, which is more effective in terms of time.

Cultural material It preliminarily "introduces" the language learner into the cultural sphere of the language, one might say, domesticates it.

For Azerbaijani-speaking students, who are carriers of Turkic linguistic culture, the phonetic-morphological world of Georgian, as an Iberian-Caucasian language, presents a particular difficulty. It is precisely in overcoming these difficulties that culture and cultural realities, which have much more in common than languages, play an important role.

Therefore, Cultural events and facts and their similarities in Georgian-Azerbaijani relations They serve as the foundation on which Azerbaijani-speaking students should base their teaching of the Georgian language.

Keywords: linguistics, multiculturalism, cultural studies, integration, symbiosis.

Main part

Cultural diversity is a reality of modern life. The largest state in the Caspian Sea, Azerbaijan, like Georgia, is a multicultural state and has promoted multiculturalism and intercultural dialogue at the state level. It is precisely multiculturalism that determines the necessity of knowing linguistic and socio-political information.

We believe that one of the reasons for the establishment of linguistic and geographical studies as a subject in the Georgian educational sphere is Georgian multiculturalism, which can be called historical multiculturalism.

Based on multiculturalism, in order to overcome obstacles to language learning in modern Georgian reality, the Georgian Language Preparation State Educational Program (1+4) is in

operation, which aims to teach Georgian as a second language at the B2 level, based on a workload of 60 credits, during one academic year.

The Georgian Technical University also operates the educational program "Georgian as a Foreign Language", which is intended for students from foreign countries to receive education in the Georgian language at the Technical University, as well as courses for studying the Georgian language at an elementary communication level, for globalization migrants who come to our country to find work.

For the implementation of the above-mentioned programs, it is extremely important to base the learning/teaching of the Georgian language on familiarizing oneself with the valuable elements of Georgian culture. In other words, linguistic and ethnographic knowledge is one of the fundamental aspects of learning/teaching Georgian as a second (foreign) language for the State Program of Preparation in the Georgian Language at GTU (1+4).

Not only foreigners, but also non-Georgian citizens of Georgia who study Georgian as a second (foreign) language in public schools neither accumulate vocabulary, nor acquire knowledge of the Georgian language at a full-fledged communicative level, nor do they understand the nature of the Georgian language. This situation is confirmed by the level of Georgian language competence of students currently enrolled in the Georgian language training educational program (1+4). This is also evidenced by the level of understanding and comprehension of the educational topics of the textbooks of this program at the initial stage of teaching.

One of the hindering reasons can be considered the absence (or extreme scarcity) of cultural topics and teaching methodologies in both school and 1+4 educational program textbooks.

Although, in the Georgian state space, materials (texts) with a culturological tone are found quite abundantly in everyday realities, in addition to textbooks (for example, advertising, tourist purposes), but they are oriented towards subjective goals. In addition, many of them are poor translations of English-language analogues. This circumstance further complicates orientation in the values of Georgian culture, and hence - the study of the Georgian language.

Researchers from almost all countries complain about the inferiority of textbooks created according to modern standards for teaching a specific language as a foreign language. They consider it necessary to prepare educational texts in such a way that **linguistic (grammatical) and cultural concepts (aspects) are reflected**, that is, they support the creation of textbooks that take into account not only linguistic components of language learning, but also cultural ones, and present them in a combined manner.

If we look at the issue of knowledge of the state language of national minorities living in Georgia, it is the most acute problem in the process of civil integration. In this regard, the situation is especially difficult in regions densely populated by national minorities, including the Kvemo Kartli region populated by Azerbaijanis. They are not integrated into Georgian society. They do not have daily or professional contact with the Georgian-speaking population, therefore, they do not have the practice of learning the Georgian language.

The Azerbaijani population's lack of knowledge of the state language contributed to their isolation from the country's socio-political life. They found themselves in a vacuum. The language barrier also creates an information vacuum. Ethnic Azerbaijanis who do not know the state language cannot receive information about current events in Georgia, or they receive it, albeit in a distorted form.

Due to the lack of a proper base, they already have difficulty mastering Georgian even in the educational program for training in the Georgian language.

Students poorly master the state language, especially its grammar, in a “dry” form, without contextual, targeted texts. Azerbaijani-speaking students enrolled in the Georgian language training program (1+4) demonstrate a noticeably low level of competence in the Georgian language, even at the elementary communication level.

For ethnic Azerbaijani learners, learning a second language should be rich in cultural material. We took this factor into account when compiling the textbook.

When learning a second (foreign) language, the student (learner) learns the key to relationships, behavior, and actions in an environment that is foreign to him or her, and most importantly, this circumstance does not lead to the problem of intercultural boundaries. On the contrary, it helps the language learner to understand and accept another (foreign) culture, as well as to deepen his or her own knowledge through comparison and contrast.

In the process of teaching Georgian as a second (foreign, other, state) language, it is necessary to avoid inadequate associations due to the cultural, psychological, and social characteristics of the learner. For example, any literary text has a culturological subtext. Very often, the reason for misunderstanding a work is the reader's lack of preparation. This is clearly visible. When teaching speech stereotypes, phraseology, and idioms.

The simplest example of this is a phraseology. A word, taken separately and each word in a phrase (phrase) may be understandable (or become understandable with the help of a dictionary), but its content may remain incomprehensible as part of a phraseological unit.

Phraseologisms arise in a situation and reflect the situation with certain symbols, and typically. The basis of the variety of phraseologisms, their symbolism and standardization are determined precisely by cultural and national specifics.

It is possible to work on literary texts even at the initial stage of learning a foreign language, but by selecting texts appropriate to the level of language proficiency. For example, **proverbs, short stories, and fragments from stories** help the language learner in learning a foreign language.

It seems to be fruitful **to introduce examples of classical Georgian writing** for the purpose of teaching phraseology of speech relations. Within the framework of a specific topic, we can introduce the language learner to information **from the fields of geography, history, and local studies of Georgia.**

When we explain **the nature of Georgian culture**, it should be emphasized that it is based on the Christian worldview, **tolerance** and principles of ethnic identity. It is necessary to take into account cultural ties with Azerbaijan, recall historical facts, for example, the personal guard of the Azerbaijanis from Borchalo did not leave the side of King Erekle during any campaign. Khudia was from Borchalo Commander of the Borchalo personal guard, Azerbaijanis Brave Ancestor, hero of the Aspindza War. A historical documentary film "Khudia Monument" was made about him.

150 Borchalo people fought to the end alongside King Erekle and died in the Battle of Krtsanisi. Khudia later betrayed the king many times. Krtsanisi In war Victory Then Agha - Mahmud - Khan is Army Kartli In the villages And Cities In the Aragvi Valley, the Khevsurs encountered one of these devastating armies and were forced to flee to pasture. Being Shamshadileli Horsemen. They entered the battle under the leadership of Ali Sultan Shamshadili. The united army brutally defeated the numerous army of the Iranians.

Along with recalling historical facts, it would be good to provide students with information about famous Azerbaijanis who worked in Georgia. For example, about Mirza Fatali Akhundov, whose museum is in Tbilisi, where the Azerbaijani Cultural Center is open.

When exploring historical and ethnographic areas, attention should be focused on the Kvemo Kartli region and its administrative center, Marneuli - the city of tolerance, where the monuments of

Nizami Ganjeli and Shota Rustaveli stand side by side, and along with Muslim shrines, there are also Orthodox and Armenian monuments.

While learning about the Georgian faith, language learners also learn about Muslim holidays. Interesting discussions are held, and they themselves connect the facts, analyze and draw conclusions.

From our perspective, the linguistic and geographical studies course (and, accordingly, the textbook) is based on the symbiosis of the lexical and grammatical material of the Georgian language with cultural material.

A simple, transparent example of such symbiosis can be **films, texts from other fields of art and culture**, with the inclusion of tasks and instructions for viewing and reading, for mastering, for identifying new lexical units fixed in the texts, for composing vocabulary, for their grammatical description...

For example, at the end of each topic, a question is asked according to the topic: Is there any element (tradition, custom, fact, event) of Georgian culture (vine and wine) or gardening in your native culture? In addition to making the listener think, search for the fact, and draw parallels with Georgian culture.

Good tools are: **small literary texts, films, songs, excerpts, anecdotes, advertisements**. For example, it is recognized that the first (early) expressions in a foreign language (greetings, speech etiquette phrases: "How are you?" "How can I ask you?") can be taught on the basis of a fragment of a feature film, that is, we can demonstrate a **communicative model**, show: how a phrase functions, how a phrase is pronounced, what to answer and how (with what intonation to answer), etc.

At the teaching and reinforcement stage, visual clips (fragments) similar to comics can be made from film footage, where individual phrases will be graphically recorded in the format of subtitles, parallel to the speaker's speech. Such material may also be reflected in the textbook.

Assignments can be prepared using the same principle. The language learner's attention should be focused on quotes as an integral part of colloquial speech (for example, from the films: "The Pitcher", "The Wine Thieves", "The Record", "The Tree of Desire" and others).

Facts and events from the sphere of social culture can also be used. For example, from such simple topics as: **going to the theater, cinema, cafe, traveling by city (municipal) transport**, etc. In such a situation, the linguo-cultural aspects of teaching Georgian as a second (foreign) language will be activated - both grammatical and cultural.

With this approach, it will be easier for a Georgian language learner **to orient themselves in the Georgian linguistic world**, and to the point where they will avoid communication misunderstandings (failures) in their interactions with Georgians.

The linguistic and geographical studies course includes opportunities for observing and analyzing specific lexical and grammatical phenomena of the Georgian language from the world of Georgian culture, including informational texts on geographical studies (i.e. simple, adapted, and semi-adapted).

The Georgian Language Preparation Educational Program (1+4) of the Georgian Technical University aims to teach the Georgian language to non-Georgian students; to provide knowledge in the Georgian language at a level that will enable the graduate to continue studying at any Georgian-language bachelor's program of the Georgian Technical University - listening to lectures, understanding, familiarizing with and using field literature, answering questions, completing assignments in oral or written form, preparing and presenting homework in the Georgian language; and most importantly, to teach elements of Georgian culture for the student's easy integration into

Georgian society, according to the principle: **language through culture and culture through language.**

First of all, attention should be paid to enriching Georgian vocabulary through the principle of gradual accumulation: by asking questions, finding out which words are familiar to the language learner in this text, then finding out which words are new to him. Sorting new words alphabetically in a dictionary format with meanings and definitions.

The second part of the lesson should be devoted to linguistic tasks, in particular, to the discussion of Georgian grammar issues, in the format of repeating and reinforcing the acquired knowledge. For example, by question-and-answer, recalling which words are familiar to the language learner in a specific section of the text of the topic to be studied; by the method of recognition, finding out what part of speech the indicated (target) word is; in which grammatical form this target word is presented. What other grammatical forms of this word are known to the language learner, etc.

The goal of the program clearly outlines the role of the linguo-geographical aspect of the Neo-Bit approach in teaching the Georgian language, as well as the expected learning outcomes and acquired competencies. The course graduate will be able to describe the linguo-cultural data of simple narrative historical, ethnological, and literary texts. He will be aware of the importance of respecting his own and other people's (i.e. Georgian) cultural values; he will also be able to respect intercultural and sociocultural values, and different cultures.

This goal is served by all the courses of the program, with the most prominent being “Linguistics and Geography” and “Tolerance and Diversity,” which is an expression of the recognition of the role of linguistics and geography in foreign language teaching and a new approach to its teaching.

By teaching linguistic and cultural studies in the format of a separate course, it is possible to create a repetition or excess of cultural material, especially since "tolerance and diversity" is also taught as a separate subject, but this will be a case where even the repetition of the material will contribute to the consolidation of new knowledge, while also increasing the stock of Georgian book vocabulary.

Thus, the publication of a linguistic and geographical textbook at the Georgian Technical University (which is the first in the Georgian educational space) is based on the symbiosis of the lexical and grammatical material of the Georgian language with cultural material. Consistent familiarization with cultural elements helps the learner establish relationships in the language being studied, avoid communication misunderstandings, and adapt to a new social environment. All of this is intended to help the language learner integrate into Georgian society and fully integrate into the Georgian state.

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