

# Linguocultural analysis of the concepts of “Bildung” and “Erziehung” in the German language

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**ABSTRACT:** This article analyzes the history, semantic development and linguocultural characteristics of the concepts of “Bildung” and “Erziehung” in the German language. The study shows the formation and transformation of the concept of “Bildung” as a cultural and educational phenomenon in German society, reveals its meanings and social context in different historical periods. Also, based on encyclopedic and etymological sources, the spiritual, moral and intellectual content of “Bildung” is widely studied. The article sheds light on issues such as society’s attitude to education, social status, and personal development through the development of the concept. The results of the study demonstrate the close connection of the concept of “Bildung” with national identity and cultural values.

**KEYWORDS:** Bildung, Erziehung, education, upbringing, concept, linguoculture, semantic analysis, cognitive linguistics, historical-cultural context, enlightenment, moral education, personal development.

## INTRODUCTION

We would not be wrong if we say that the wide-scale study of pedagogical terms in world linguistics began mainly in the second half of the last century. This is, of course, due to the fact that in the years after World War II, not only the school education system, but also the quantitative and qualitative indicators of professional and higher education systems in all countries of the world entered a new stage of rapid development.

## LITERATURE ANALYSIS AND METHODOLOGY

The concept of “Bildung” in the German language, formed as a concept of culture and enlightenment, has been considered the most important spiritual and scientific phenomenon throughout various historical periods. At the same time, the content and essence of this concept has changed in the history of the German people. A number of German and Russian linguists emphasize that the concept of “Bildung” was actively formed mainly during the era of enlightenment and new humanism (1770-1830) [4, pp. 169-170]. For example, in the dictionary “Deutsches etymologisches Wörterbuch” (1995) (Electronic resource .. etymological dictionary of the German language) published by G. Kubler, the first meaning of the word “Bildung” (ahd/ bildunga/ bildunga, mhd. bildunge) is found in the 11th century in the meanings of “Widerschein”, “Abbild” (reflection; expression) and “Vorstellung, Vorstellungskraft” (“imagination, power of imagination”). According to the influential etymological dictionary published by the famous linguists the Brothers Grimm, by the Middle Ages the abstract meanings of the word “Bildung” began to take shape in the form of “Schöpfung” (creation), “Bildung” (education), “Gestalt” (imagination). These meanings are also noted in other dictionaries of the same period. According to the “Etymologisches Wörterbuch des Deutschen” (Etymological Dictionary of the German Language) published by W. Pfeiffer, the semantic scope of the word “Bildung” later expanded and acquired the meanings of “form”, “appearance”, “imagination”. Adelung J.Ch., who studied German dialects, points out that the influence of the verb “bilden” in his work “Versuch eines Vollständigen grammatisch-kritisches Wörterbuch der hochdeutschen Mundarten\_ besonders aber der Oberdeutschen Leipzig: Verlags Bernhard Christoph Breitkopf und Sohn 1774-1786; 1015-1016-, pages” was the reason for the emergence of this information.

In the above-mentioned etymological dictionary of the Brothers Grimm, the concept of “Bildung” is recognized as having several lexical meanings. These are “formatio”, “institutio” (“construction”, “structure”), “cultus animi” (cultivation of spiritual virtues); “humanitas” (“humanity”); etc. In this context, emphasis is placed on the moral qualities of a person, such virtues as honesty, thought, and conscience.

At that time, the idea of moral education was widely discussed in the scientific works of representatives of German classical philosophy. In particular, according to the great philosopher Hegel, an educated person is “In praktischer Hinsicht ist ein gebildeter Mensch ein sittlicher Mensch” (From a practical point of view, an educated person is a moral person), that is, an educated person is a person who, despite various difficulties,

lives according to the laws of the spirit of his people and state, and is able to control his actions and emotions, despite various difficulties [1, p. 84].

By the 18th century, the concept of “Bildung” underwent a serious qualitative change. It began to express such fundamental concepts as “Geistig-seelische Formung des Menschen, Erziehung” [7, p. 1665], “Entfaltung und Prägung der geistigseelischen Anlagen des Menschen, Erziehung”, that is, the intellectual and spiritual-moral development and upbringing of a person[5].

In the period from the end of the 18th century to the middle of the 19th century, not only the structure of the education system, but also the meaning of university education changed, the transition from the medieval type of university to the classical - research type took place. Those who had a university education, along with officials and representatives of the big bourgeoisie, had a huge influence in the state. They used power mainly because they had achieved their social position not by birthright, but by virtue of their professional knowledge. This corresponds to the spirit of that era, to the spiritual and moral ideas of neohumanism: the development of the individual, the upbringing and improvement of the individual. The ideal of education was “... not in the accumulation of various knowledge, but in the multifaceted development of the individual” [4, p. 172]. Thus, in this era, the concept of “Bildung” acquires such meanings as “personal development”, “self-improvement”, “self-education”, “the ability to reflect and self-criticize”.

The educational reform carried out in Germany in the 19th century was associated with the emergence of the humanistic gymnasium, a classical form, the goal of which was to educate a person capable of independent knowledge. Universities, in turn, began to follow the principle of “unity of study and research” of the great linguist and statesman Humboldt (“Einheit der Forschung und Lehre”). It should be noted that during this period, the phenomenon of university education in European countries had a significant impact on the process of forming the idea of the role of all European universities.

Later meanings of the word “Bildung” include “das Ausgebildetsein, erworbenes Allgemeinwissen” (“completed training, general knowledge, qualifications”) and “gutes Benehmen” (“good behavior”) [6, p. 1816]. The emergence of these values is associated with socio-cultural changes that began in the second half of the 19th century. At this time, due to rapid economic development in Germany, a capitalist class society was formed, in which a stratum of entrepreneurs stood out, who sought social recognition and tried to emphasize their importance. Education was becoming one of the ways to increase prestige and demonstrate belonging to the highest, noble strata of society. U. Hermann, referring to the famous German educator and philosopher of the late 19th century F. Paulsen, describes the following characteristics of an educated person during the reign of William I: an educated person was considered a person who did not engage in physical exercise. He knew how to work, dress with taste, knew the rules of etiquette and could maintain a conversation on any topic. The sign of an educated person was also knowledge of foreign languages - French, Italian or Greek, and the correct pronunciation and correct meaning of foreign words in conversation. The main condition for recognition and success in society was the fact of graduating from a gymnasium and receiving an appropriate document. W. Hermann emphasizes that traditional education became an external attribute, an indicator of high status [Ibid.].

J.H. Zedler's “Grosses vollständiges Universal-Lexicon aller Wissenschaften und Künste” Halle u. Leipzig: J.H. Zedler, 1741. - P. 928, in the dictionary, the concepts of “Bildung des Menschen” are widely interpreted. “Bildung” is initially interpreted as the formation of the fetus in the womb in the sense of “formatio” (formation), as a type and form of an object.

However, in the article “Bildung des Menschen” (the formation of a person), it is emphasized that it is difficult to examine the development of the “fetus”, to determine which part of its body is formed first. At the same time, attention is paid to the external side of human nature, - language, differences in facial features, gait. However, no deep attention is paid to the internal side - the formation of the inner world of a person. As in Zedler's dictionary, Ersch and Gruber's encyclopedic dictionary gives two articles to the concept of “Bildung des Menschen”. “Bildung, physische” is the concept of “physiological formation”, and to explain its meaning, reference is made to the articles “Bildungskraft”, “Bildungsbetrieb”, “Organismus”. In the second article, reference is made to the article “Erziehung” in the meaning of “Bildung, menschliche” i.e. “Human formation”.

The word “Erziehung” includes the concepts of spiritual education and physical education. The information provided in the encyclopedia places special emphasis on the importance of educating a person in a

comprehensive manner. In addition to forming in a child any abilities, inclinations and skills necessary for mastering a profession and which can be used in professional activities, the teacher must form in the child ideas of beauty that meet the requirements of morality and behavior. If the educator solves these issues, then his task is considered to be fully fulfilled.

The article “Erziehung” (physische) reveals the essence, purpose and tasks of physical education in a person. “The task of physical education, - write lexicographers - is to provide free activity to the inclinations and forces of the body, as well as to develop and complement the formation of the spiritual qualities of the person” [2, p. 464].

## RESULTS

As a result of the conducted analyses, it was possible to conclude that the structure of the concepts of “Bildung” consists of universal conceptual features common to the German worldview.

In German culture between the 18th and 19th centuries, “Bildung” is indicated as a central element of the concept of “culture”, and the active participation of the person in this cultural process is especially emphasized. Therefore, the linguocultural concept of “Bildung” is distinguished by its national specificity and is uniquely present in German enlightenment, national culture. The historical-cultural, linguistic study of the concept of “Bildung” from a semantic point of view made it possible to explain the existence of the concept in the culture and history of the nation and its world of meaning. In this regard, the encyclopedic dictionaries compiled in the periods under study are of inestimable importance as an important source. They made it possible to systematize knowledge, explain cultural-enlightenment phenomena, describe fundamental facts, as well as popularize the desire for knowledge and disseminate a large amount of information to the mass of readers on an international scale.

## CONCLUSION

In conclusion, it should be noted that the concept of “Bildung” / “Education” is a complex multifaceted phenomenon that has been formed and changed under the influence of historical, socio-cultural and political contexts. In the German language, several similar semantic groups have been identified in the content of the concept of “Bildung”: “personal development”, “good upbringing”, “status indicator”, “teaching, mastering knowledge”, “moral and spiritual upbringing”. “moral virtues”, each of which contains a set of conceptually important features. The study has shown that in German “Bildung” as a basic concept is not static, but can be structured differently under the influence of social, economic, political and cultural factors.

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