



SEMANTIC AND MORPHOLOGICAL STRUCTURE OF EDUCATIONAL VOCABULARY IN THE GERMAN LANGUAGE (ON THE EXAMPLE OF THE CONCEPTS BILDUNG, ERZIEHUNG, AND AUSBILDUNG)

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ABSTRACT

This article provides a comprehensive linguistic analysis of the morphological structure, derivational dynamics, and semantic hierarchy of key educational vocabulary in the German language, focusing on the concepts Bildung (holistic education), Erziehung (upbringing/moral education), and Ausbildung (vocational training). Taking a comparative and cognitive-linguistic approach, the study examines how affixational, compositional, and analytical word-formation models construct educational terminology and reflect broader socio-cultural values. The semantic analysis reveals a functional duality: Erziehung operates through a dynamic semantic model centered on internal spiritual and moral development, whereas Ausbildung functions via an empirical, practical semantic model tailored toward professional skills and labor discipline. Furthermore, the study explores the synthesis of these opposing poles under the overarching concept of Bildung, illustrating how affixes (such as aus-, er-, and -ung) and compositional modifications (e.g., Lehrkraft) encode institutional and pedagogical philosophies. Supported by evidence from literary works (such as Goethe's Wilhelm Meisters Lehrjahre and Hermann Hesse's Unterm Rad) and classical educational philosophy (Friedrich Fröbel and Wilhelm von Humboldt), this article substantiates the semantic adaptability, stylistic nuances, and linguacultural significance of German educational terminology..

Introduction

The terminology of the German educational system is distinguished by its high degree of systematicity, precision, and deep semantic-conceptual layers. Within this system, Bildung (holistic education) occupies a central position, while its practical and social manifestations are

revealed through the semantic opposition of the lexemes *Erziehung* (moral-spiritual upbringing) and *Ausbildung* (vocational training).

Among the educational terms in German, *Erziehung* (upbringing) and *Ausbildung* (vocational education) possess distinct semantic levels, representing the practical and social facets of the *Bildung* concept. Observations demonstrate that although these two units are semantically interrelated, their denotative and connotative layers differ significantly. While *Erziehung* primarily emphasizes an individual's moral, spiritual, and cognitive formation, *Ausbildung* refers more to the process of professional, technical, and intellectual training. Consequently, their semantic structures are interpreted as two complementary dimensions of *Bildung*: spiritual upbringing and practical preparation.

Regarding the semantic features of *Erziehung*, the term derives morphologically from the German verb *ziehen* (to pull, lead, foster) combined with nominalizing affixes, denoting process and directionality at its structural base. *Erziehung* expresses the process of shaping a person toward a specific direction. Thus, the core semes of this word consist of spiritual guidance, directing personal development, and pedagogical influence. This semantic essence is vividly reflected in the ideas of Friedrich Fröbel (founder of the kindergarten system), who wrote: "*Erziehung ist die Entfaltung der im Menschen liegenden Kräfte*" (Upbringing is the unfolding of the forces inherent in man). In this view, *Erziehung* is interpreted not as passive instruction, but as the awakening and development of natural inner potential. This approach can be defined as a dynamic semantic model, as the semantic core of *Erziehung* is bound to the concepts of inner development, potential, and humanity.

Literature review and methodology

Lexical units of the German educational system are characterized by systematicity, clarity, and social stratification. Terms such as *Bildung* (education), *Ausbildung* (vocational training), *Studium* (higher education/university studies), *Lehrer* (teacher), and *Gymnasium* (grammar school/lyceum) reflect not only the instructional process itself, but also personal responsibility, moral maturity, and civic duty. Therefore, structural-semantic comparative analysis of educational terms in Uzbek and German allows for the identification of conceptual differences, cultural values, and pedagogical models embedded in the mindsets of both cultures. Figurative interpretations of these terms are also frequent in German literature. For instance, in Hermann Hesse's *Unterm Rad* (Beneath the Wheel) (1906), describing the psychological distress of the student Heinrich due to rigid school control, the author notes: "*Die Erziehung tötet oft die Seele des Kindes*" (Upbringing often kills the child's soul). This usage highlights an antagonistic connotation of *Erziehung*, demonstrating that excessive control and rigid systems can stunt natural personal growth. Analysis reveals that *Erziehung* in German does not always carry a positive semantic charge; it can also convey critical or negative connotations, illustrating the fluidity of the semantic boundary between *Bildung* and *Erziehung*.

Regarding *Ausbildung*, morphologically it consists of the prefix *aus-* (outward) and the component *Bildung* (formation/education). Thus, *Ausbildung* denotes "outward formation"—the preparation of an individual for vocational, technical, or practical activity. The primary semes of *Ausbildung* include acquiring practical knowledge, skill acquisition, professional qualification, and building operational competence. In the German social structure, this term carries formal system-based significance, serving as a linguistic marker of labor culture and

systematic organization in compounds like Berufsausbildung (vocational training) and Duale Ausbildung (dual education combining study and apprenticeship).

The social connotation of Ausbildung is closely tied to the German work ethic. In literature, Ausbildung is frequently depicted as a young protagonist's journey toward self-realization. For example, in Goethe's novel *Wilhelm Meisters Lehrjahre* (1795), Ausbildung signifies both spiritual and professional development: "Wilhelms Ausbildung ist zugleich seine Lebensreise" (Wilhelm's education is simultaneously his life journey). This illustrates a dual-level semantic structure: Ausbildung functions both as a practical learning process and as a symbol of human maturation and experiential growth. Although linked to Bildung, its scope remains bounded by empirical and social activity, representing what can be termed an practical semantic model.

Comparative analysis of the semantic opposition between Erziehung and Ausbildung shows that these lexemes exhibit semantic complementarity alongside partial opposition. While Erziehung targets the internal realm of the individual, Ausbildung develops external functional activities. Their semantic cores reinforce each other across distinct dimensions: moral vs. technical, spiritual vs. practical, and individual vs. social. This oppositional relationship is reflected in German educational philosophy. According to Wilhelm von Humboldt: "Die wahre Bildung besteht in der Verbindung von Erziehung und Ausbildung" (True education consists of the unity of upbringing and practical training). Semantically, this underscores Bildung as a synthesizing concept that unifies internal (spiritual) and external (practical) growth.

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Results and discussion

From the standpoint of social connotation and cultural context, Erziehung is typically deployed within familial, pedagogical, and ethical contexts. In collocations such as Kindererziehung (child upbringing), Charaktererziehung (character building), and moralische Erziehung (moral upbringing), it designates processes focused on individual psychology and ethics. Conversely, Ausbildung dominates professional, technical, and economic spheres, as seen in Berufsausbildung (vocational education), Fachausbildung (specialized training), and technische Ausbildung (technical education). In German cultural space, Erziehung links to personal responsibility, while Ausbildung relates to workplace discipline, rooted in the traditional principle of "Disziplin und Bildung" (Discipline and Education). Together, they construct the spiritual and social poles of the educational concept.

Morphological analysis shows that German educational terminology forms a complex system built upon compositional, derivational (affixational), and semantically independent

units centered around Bildung through paradigmatic and syntagmatic relationships. Morphologically, Bildung derives from the verb bilden (to shape/form) via the nominalizing suffix -ung (verb + -ung model). This productive model creates processual or resultative nouns (e.g., Leitung – management, Forschung – research, Erziehung – upbringing). Initially signifying the process of “shaping,” Bildung underwent semantic broadening to encompass concepts of cultivation and intellectual maturity. As a root stem, it expands into derivative networks through prefixes (e.g., Ausbildung, Fortbildung, Weiterbildung, Selbstbildung), where each prefix modifies the functional direction while preserving the core meaning of formation (Bildung)—a process termed the semantic modification model.

Regarding structural contrast, Erziehung utilizes the prefix er- to signal internal directionality, whereas aus- in Ausbildung denotes external application. Thus, morphological affixes directly establish semantic hierarchy: erziehen (internal guidance, moral upbringing) versus ausbilden (external training, professional instruction).

In terms of the morphological system of Lehrer, Lehrkraft, Lehre, and Lernen, all share the common root lehr- (to teach):

In *Unterm Rad*, Hesse writes: “Die Lehrer verstanden es nicht, das Kind als Menschen zu sehen” (The teachers failed to see the child as a human being), poetically critiquing institutional detachment.

The findings indicate that these items maintain morphologically harmonious relationships. The agentive model Lehrer (verb + -er) functions as the central subject, while Lernen acts as the object, forming a pedagogical semantic dyad (teacher–learner, giver–receiver). Furthermore, Lehrkraft represents compositional modification: blending Lehr (teaching) and Kraft (force/power), where Kraft metaphorically denotes the instructional agent. Through this composition, metaphorical semantization occurs, shifting Kraft from its primary physical sense to an institutional-pedagogical role.

Conclusion

Based on the semantic, morphological, and linguacultural analysis conducted in this study, it is evident that German educational terminology constitutes a highly structured, multidimensional system grounded in deep conceptual frameworks. The foundational pillar of this system is Bildung, an overarching concept that signifies holistic human formation, synthesizing both internal spiritual growth and external practical development. Morphologically derived through the primary nominalization model (bilden + -ung), Bildung functions as a highly productive derivational core that branches out into specialized functional domains, including Ausbildung, Fortbildung, Weiterbildung, and Selbstbildung.

Erziehung (Moral and Spiritual Upbringing): Constructed with the prefix er- and the root ziehen (“to pull/lead”), this term embodies a dynamic semantic model focused on driving internal potential, psychological shaping, and moral guidance. Linguaculturally, while traditionally associated with Friedrich Fröbel’s vision of unfolding a child’s inner capabilities, literary analysis (such as Hermann Hesse’s *Unterm Rad*) reveals its potential for critical and antagonistic connotations when rigid systemic control stifles natural personal growth. Ausbildung (Vocational and Professional Training): Formed through the directional prefix aus- (“outward”) attached to Bildung, this term operates within a practical semantic model. It reflects the externalization of skills, structured qualification, and societal labor ethics, as

exemplified by the German Duale Ausbildung system and Goethe's portrayal of experiential development in Wilhelm Meisters Lehrjahre.

Furthermore, the morphological hierarchy within pedagogical roles demonstrates advanced processes of affixation and compositional modification. Terminology built upon the lexical root *lehr-* establishes a functional semantic dyad: *Lehrer* serves as the active agent/subject (verb + *-er*), paired with *Lernen* as the object of learning. Concurrently, compound constructions such as *Lehrkraft* (*Lehr* + *Kraft*) showcase a process of metaphorical semantization, wherein the noun *Kraft* shifts from its physical denotation to represent an institutional, pedagogical role.

In summary, the study demonstrates that German educational terminology does not consist of isolated lexical items, but rather an integrated semantic network. While *Erziehung* governs the spiritual, moral, and individual axis and *Ausbildung* addresses the technical, practical, and social domain, their unified interaction embodies the ultimate linguistic and philosophical ideal of *Bildung*—the development of a fully realized individual within society

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