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**ПРОТИВОПОСТАВЛЕНИЕ И ОТРИЦАНИЕ В
ФИЛОЛОГИИ – ДИДАКТИЧЕСКИЙ ПОДХОД**

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Аннотация. *В каждом языке есть некоторые общие для всех явления. Одним из таких аспектов является антонимия, которая в языке достаточно размыта, а причины ее возникновения и функционирования не всегда ясны. Как языковая универсалия антонимия предполагает противоположность, которая, в свою очередь, является логико-философской категорией. Занимаясь вопросами антонимии, мы посчитали целесообразным рассмотреть ее логико-философский аспект, что будет способствовать более полному ее пониманию в языкознании.*

В данной статье рассматривается философская категория оппозиции, а также ее особенности применительно к языковому явлению. Раскрывается логическая основа антонимических противопоставлений, основанных на отрицании. Эти компоненты помогают раскрыть сущность и типологию антонимов в двух разносистемных языках - русском и английском. Это антонимы-конверсивы, векторные антонимы, контрадикторные и градуальные антонимы. В учебном процессе очень важно подкрепить объяснение этих видов антонимов именно логическим и философским обоснованием, что позволит наиболее полно раскрыть их сущность и последующее функционирование в изучаемых языках. Приводятся примеры в сравнительном ключе двух языков, рассматриваются их сходства и различия, а также возможное некачественное восприятие указанного антонимического явления при обучении иностранным языкам на современном этапе.

Актуальность статьи заключается в сложности адекватного и правильного восприятия английской антонимической лексики и конструкций обучаемыми на современном этапе. Как следствие, возникает необходимость сопоставительного анализа антонимов и углубления понятий отрицания и противопоставления с позиций философии. Предметом исследования являются категории отрицания и противопоставления в английском и русском

языках. Новизна заключается в разработке классификаций, упорядочивающих процесс восприятия указанного явления студентами с позиции английского языка. Статья рекомендована преподавателям, студентам, методистам, исследователям, а также широкому кругу лиц, интересующихся иностранными языками и лингвистическими изысканиями в контексте сопоставительного анализа.

Ключевые слова: восприятие, учебный процесс, антонимия, логико-философский аспект, противоположность, типология антонимов, противопоставление.

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CONTRADICTION AND NEGATION IN PHILOLOGY – DIDACTIC APPROACH

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Abstract. *Every language has some phenomena common to all of them. One of such aspects is antonymy, which is rather obscure in the language and the reasons for its occurrence and functioning are not always clear. As a linguistic universal, antonymy presupposes the opposite, which, in turn, is a logical-philosophical category. Dealing with the issues of antonymy, we considered it expedient to consider its logical-philosophical aspect, which will contribute to a more complete understanding of it in linguistics.*

This article examines the philosophical category of opposition and its features when applied to a linguistic phenomenon. The logical basis of antonymic oppositions founded on negation is also revealed. These components help to reveal the essence and typology of antonyms in two different system languages - Russian and English. These are antonyms-conversions, vector antonyms, contrarian and contradictory units. In the academic process, it is very important to support the explanation of these types of antonyms precisely with a logical and philosophical rationale, which will allow the most thorough disclosure of their essence and subsequent functioning in the languages to be studied. Examples are given in a comparative way of the two languages, their similarities and differences are considered, as well as the possible low-quality perception of the specified antonymic phenomenon when teaching foreign languages at the present stage. The relevance of the article lies in the difficulty of adequate and correct perception of English

antonymic vocabulary and constructions by students at the present stage. As a result, there is a need for a comparative analysis of antonyms and deepening of the concepts of negation and opposition from the standpoint of philosophy. The subject of the research is the categories of negation and opposition in English and Russian languages. The novelty lies in the development of classifications that streamline the process of perception of this phenomenon by students from the perspective of the English language. The article is recommended to teachers, students, methodologists, researchers, as well as a wide range of people interested in foreign languages and linguistic research in the context of comparative analysis.

Keywords: *perception, academic process, antonymy, logical-philosophical aspect, opposite, typology of antonyms, juxtaposition.*

One of the types of relationships between things, phenomena, processes, etc. is the relation of the opposite. Relations of this type are widespread both in nature and in public life. In philosophy, two types of opposition are distinguished: opposition within one essence (opposite definitions of the same essence); the opposition between two entities (true, real extremes).

For example, *north* and *south* are opposite definitions of the same essence, differences of one essence at the highest stage of its development [1]. They represent a differentiated entity. True, real extremes would be *pole* and *non-pole*, *human* and *non-human* race. In the one case, the difference is the difference of existence, in the other sense it is the difference between entities.

As you can see, the first part of this definition emphasizes the opposing, complementary manifestations of a single essence, expressed using opposite, antonymic definitions. For example: *north / south - pole*; *heat / cold - temperature*, in the second - the nature of the extremes, opposite in essence, having nothing in common with each other, not complementing each other. Their description is not our task, since we are considering antonymy, i.e. the opposite within one entity.

Another important point when considering the concept of opposition in a philosophical aspect is its absoluteness or relativity. A number of scientists (V.N. Komissarov, L.A. Novikov, Y.D. Apresyan) deny the existence of opposite phenomena and things. The opposite meanings of words - antonyms are not directly related to any features of the phenomena reflected by them [2]. There is no reason to assert that words - antonyms call some special objects or phenomena that are opposite by their very nature. It is hardly possible to say, for example, that the colors *white* and *black* are by their very nature more opposed to each other than the extreme points of the spectral series *red* and *pink*, for example, or that the sky is objectively farther from the earth than the sky is from the water. On the contrary, consideration of the nature of objects and phenomena, called words - antonyms, shows that from the point of view of subject correlation, such words reveal a closeness of meaning [3,4]. This closeness lies in the fact that all members of the antonymic group name objects and phenomena of the same kind, belonging to the same category of objective reality. For example, the English antonyms *hot* and *cold* show temperature phenomena, *high - low* show, in turn, the vertical dimensions of objects, etc. L.A. Novikov also believes that objects and their properties are opposite not in themselves, not in their denotative meaning, but as a result of their verbal comprehension, assessment of inclusion in the language system, in groups of words denoting the same quality, property, attitude, etc. The opinion is expressed that the commonality of antonyms is derived from their own semantic properties, and not from the real properties of the phenomena or things designated by them, because the opposite of phenomena or things does not exist [5]. We are inclined to believe that, nevertheless, there is some determinism of language by objective reality.

It is known that in "Dialectics of Nature" F. Engels wrote: "Identity and difference, necessity and chance, cause and effect - these are the main opposites, which, if considered separately, turn into each other." From this statement, agreeing with E.N. Miller, we draw the following conclusions that opposites exist, they can actually turn into each other, the listed opposites are the main ones, which means they are not the only ones [6]. You can also agree with E. N. Solntsev that the

meanings of the language reflect the idea of a given people about the external world, determined by this external world. Determinism is best shown with specific language examples. For example: *big - small* are generally recognized antonyms, although their meanings do not reflect the absolute opposites that exist in the real world. The same item, such as a factory, a city, etc. according to the assessment of different people, it can be considered both large and small. One and the same object may at different times be characterized by the same person in one case as large, in the other - as small: here the different vision of the opposite properties of the object is especially clearly manifested. And, nevertheless, the opposites of *big - small* and its equivalents exist objectively. The point is, in our opinion, that we are talking about a relative, relational opposition [7, 8]. This opposition takes place and manifests itself only in something concrete, definite, limited by some kind of framework. For example, *cheap - expensive* (suit, palace, sports, long - short (pencil), *deep - shallow* (stream, ocean).

But this is not always the case. There are many antonyms in the language, the opposite meanings of which reflect absolute opposites, for example: *evaporation - condensation*. According to physicists, these are two reverse processes. Linguists have established that the language also contains words that denote these processes. It is also recognized that *evaporation* and *condensation* are antonyms. Hence, we can conclude that the antonyms of evaporation and condensation reflect the opposites existing in nature [9]. Unlike the words large and small, which allow relativization of meanings depending on semantic distribution, the word evaporation everywhere means the process of the same name, and condensation always means the process of condensation. Consequently, the words evaporation and condensation reflect objective opposites that are absolute.

So, from these considerations, we can conclude that the opposite in the philosophical sense can be objective, or absolute and relational, or relative. Thus, approaching the concept of opposition in philosophy, it should be noted that earlier opposition was defined as a category that expresses one of the sides of the contradiction. However, this definition, in our opinion, is somewhat incomplete. Taking into account the ideas proposed by E.N. Miller and A.N. Averyanov, the opposite should be defined as "the difference of one essence developed to the limit", i.e. extreme level of distinction. We can extrapolate this definition of opposition to language and distinguish two types of antonyms - relative and absolute [10]. Those antonyms that reflect real, non-relational opposites, we will call absolute. For example, *north-south, evaporation-condensation, day-night, brother-sister*. The same antonyms that reflect relational opposites we will call relative. For example, *big - small, cold - warm, rich - poor, good - bad* and in English, respectively. Such antonyms are in majority. This is due to their evaluative nature, therefore, presupposing some subjectivity, i.e. relativity.

Considering antonymy in terms of logic, i.e. its logical aspect should, in our opinion, highlight its connection with denial. It is generally accepted that there is nothing negative in the objective world and human experience [11]. Two phenomena can become negations of each other only because of a relationship of incompatibility. But this does not mean at all that in objective reality there is no denial at all. Materialist dialectics regards negation as "a necessary moment of development, a condition for a qualitative change in things."

Developing, the object eventually ceases to exist, disappears and, thus, becomes its own negation. Consequently, negation really exists as a relation of incompatibility and as a moment in the development of objects in the real world. This reality of denial is reflected in the language. In linguistics, scientists associate negation with the concept of "opposition". Under the opposition of N.S. Trubetskoy understood "the opposition, which presupposes, along with the signs that make it possible to distinguish one member of the opposition from another, common signs for them." He distinguished between privative, graduated (gradual) and equivalent oppositions [12]. Their logical content is considered in the article by A.V. Isachenko, where parallels were outlined between the indicated oppositions and the traditional logical concepts of the opposite (contra), contradictory (contradictory), as well as complementary (additional) subclass. L.A. Novikov singles out on this

basis the types of semantic relations, one of which words must enter in order to be considered antonyms: contrarian, vector, contradictory and converting opposites. For example, *young - old* (counter), *enter - exit* (vector), *win - lose* (conversion), *blind - sighted* (contradictory).

A critical analysis of the role of negation in the theory of antonymy is given in the book by V.A. Mikhailov, "The Genesis of Antonymic Oppositions." In it, the author rightly, in our opinion, believes that the transformation of opposition into an opposite is a process, and this process is associated with the transformation of a weak negation into a strong, extreme, expressed in the form of a contradiction "A - not A", and that negation should be considered "not simply as an invariant of antonymic opposition given in statics, but as a systemic operation that generates a relationship of opposition and antonymy. "

So, if we define antonymy on the basis of its connection with negation, more precisely, consider negation as a mechanism for generating antonymy, then we will have to recognize the entire lexical composition of the language as antonymic [13]. But such an antonymy will turn out to be limitless, without boundaries. A limitation was found: negation must "indicate" a certain antipode, including "presence - absence". Since this limitation is in conflict with the function of the most important property of the units of nomination, it is necessary, in our opinion, to establish antonymic oppositions using the means of their identification not as static, unshakable, predetermined, but as dynamic relations capable of constant modifications in the process of use in speech. ...

Thus, the basis of antonymy is denial, but it must necessarily be extreme, i.e. "The entire remnant of the generic set that is not named by this antonym must be denied". It is also advisable to pay attention to the fact that negative linguistic forms do not always express logical negation [14]. For example, *priceless* and *disease* mean positive concepts, namely *precious* and *disease*. Conversely, positive linguistic forms can express logical negation - negative concepts, for example: *single* = *unmarried*. In addition, for example, in words such as *blind*, *deaf* (they express the absence, deprivation of something, which means negation), *grammar*, in contrast to *logic*, does not see any negation.

And the final aspect associated with denial, marking is the unmarking of denial [15]. If the antonym has a negative formant, then, like an unmarked antonym, it not only denies the meaning of the member of the antonymic opposition, but also contains the moment of approval (positive moment). For example, *fair - unfair*, *luck - failure*, *truth - lie*. In this case, the negative formant "not" forms a new word that carries positive information opposite to that carried by the original word (true, true), "not" expresses not just absence, negation, but by this negation expresses a qualitatively new meaning - the opposite [16].

Consequently, the antonymic negation is the word as a whole, regardless of the presence or absence of a negative formant in it, a word that calls something positive, really existing, not negative, because "there is nothing negative in the world or in experience."

Based on the foregoing, we note that one of the main properties of antonyms is their connection with negation, expressed or not expressed by formal means. Denial is inherent in all antonyms, but it serves as their distinguishing feature only when the entire "remnant" of the generic set not named by this antonym is denied. Antonymic negation allows for the "coexistence" of negative and positive aspects in the content of the second (first) component of the opposition, the meaning of which it denies. The action of antonymic negation is mutually directed. The first component of the opposition denies the second, the second denies the first. Antonyms can be both extreme members of the generic set, and not extreme ones, therefore, the presence of negation as a criterion for determining antonymously opposed units of a nomination must be established in speech.

So, the ultimate negation turns into an opposite, which can be of several types. They are contradictory, contradictory, vectorial and converting opposites. Accordingly, the types of

antonyms are also distinguished - contra, contradictory, vector and conversions. They are typical for both Russian and English.

As you can see, the connection between philosophical categories and linguistics is manifested quite clearly, which makes it possible to perceive realities more qualitatively and effectively use them for academic purposes.

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