Revista Românească pentru Educație Multidimensională
ISSN: 2066-7329 | e-ISSN: 2067-9270
Covered in: Web of Science (WOS); EBSCO; ERIH+; Google Scholar; Index Copernicus; Ideas RePeC; Econpapers; Socionet; CEEOL; Ulrich ProQuest; Cabell, Journalseek; Scipio; Philpapers; SHERPA/RoMEO repositories; KVK; WorldCat; CrossRef; CrossCheck

2023, Volume 15, Issue 4, pages: 192-206 | https://doi.org/10.18662/rrem/15.4/788
Submitted: June 16th, 2023 | *Accepted for publication:* October 10th, 2023

The Analysis of the Binary Opposition of "Good" and "Evil" in Modern English and French in the Context of Foreign Language Teaching

Halyna ONYSHCHAK [1]
Vira SHASTALO [2]
Natalia MYRONOVA [3]
Kateryna YESYPOVYCH [4]
Nataliia FILONENKO [5]
Liudmyla HERMAN [6]

[1] PhD in Philology, Associate Professor, Department of English Philology, Uzhhorod National University, ORCID ID: https://orcid.org/0000-0002-5133-4313, halyna.onyshchak@uzhnu.edu.ua
[2] PhD in Philology, Associate professor, Department of English Philology and Foreign Language Teaching Methods, School of Foreign Languages, V. N. Karazin Kharkiv National University, ORCID ID: https://orcid.org/0000-0001-5633-7946, vturchenko@karazin.ua
[3] PhD of Philological Sciences, Assistant Professor, Associate Professor at the Department of Italian and French Philology and Translation, Kyiv National Linguistic University, ORCID ID: https://orcid.org/0000-0002-9273-3863, mironovanathalie@gmail.com
[4] Candidate of Philology, Associate Professor, Dean of Department of Romance Philology and Translation, Kyiv National Linguistic University, ORCID ID: https://orcid.org/0009-0001-1250-2660, kateryna.yesypovych@knlu.edu.ua
[5] Doctor of Sciences in Philology, Associate Professor, Head of Department of Italian and French Philology and Translation, Kyiv National Linguistic University, ORCID ID: https://orcid.org/0000-0002-9674-1641, fng@ukr.net
[6] Phd in Philology, Associate Professor, Department of European Languages, State Biotechnological University, ORCID ID: https://orcid.org/0000-0003-1006-6225, herman_lyudmyla@ukr.net

Abstract: *The research examines the binary opposition of "good" and "evil" in the English and French languages within the context of foreign language teaching. The aim is to analyze these concepts' lexical-semantic and cultural aspects and explore their implications for foreign language learners. The study adopts a comparative approach, considering the similarities and differences in representing "good" and "evil" in the two distantly related languages. The analysis focuses on the semantic structure and distribution of lexical units associated with these concepts and the cultural connotations embedded in their usage. The research focuses on how the binary opposition of "good" and "evil" impacts language learners' understanding of the target culture and their ability to communicate effectively in the foreign language. The latter gain a deeper appreciation of the target culture's moral values and social dynamics by examining the cultural meanings and connotations associated with these oppositions. The findings highlight the asymmetry of lexical units within the lexical-semantic groups of "good" and "evil", revealing discrepancies in the number and distribution of words and their meanings. Antonymy and enantiosemy are identified as regularities in forming vocabulary, denoting good and evil in the compared languages. These linguistic tools enable learners to express contrasting concepts and enhance their linguistic and intercultural awareness. Incorporating the binary opposition of "good" and "evil" in foreign language teaching can promote a deeper understanding of the target culture's values, norms, and worldview. Learners become more sensitive to cultural aspects and better equipped to navigate intercultural interactions by unravelling the underlying cultural codes embedded in language.*

Keywords: *Binary opposition, foreign language teaching, comparative approach, contrasting concepts, linguistic and intercultural awareness, cultural codes.*

How to cite: Onyshchak, H., Shastalo, V., Myronova, N., Yesypovych, K., Filonenko, N, & Herman, L. (2023). The analysis of the binary opposition of "Good" and "Evil" in modern English and French in the context of foreign language teaching. *Revista Românească pentru Educație Multidimensională, 15*(4), 192-206. https://doi.org/10.18662/rrem/15.4/788

©2023 Published by LUMEN Publishing. This is an open access article under the CC BY-NC-ND license http://creativecommons.org/licenses/by-nc-nd/4.0/

Introduction

Language serves as a powerful tool for conveying and shaping cultural values, beliefs, and social norms. The former is "framed as being more than a medium of expression" (Onyshchak & Smuzhanytsa, 2022, p. 226) as it influences individuals' perceptions and interpretations of the world around them. Within the realm of foreign language teaching, understanding the cultural dimensions embedded in a language is paramount to promoting effective cross-cultural communication. In this respect, Belli (2018, p. 103) claims that "as we learn the target language, we also need to learn the target culture for better communication and understanding of the perceptions of native speakers of the target language, their shared life experiences, social behaviors, feelings, beliefs, traditions and religions". The knowledge of these aspects equips learners with the ability to navigate intercultural encounters with sensitivity and adaptability.

The importance of cultural and universal values in teaching foreign languages must be addressed since understanding and appreciating different cultures is essential for effective communication in the modern globalized world. Teaching foreign languages with a focus on cultural values equips students with the necessary sociocultural competence to navigate intercultural interactions. Furthermore, it enables learners to go beyond mere linguistic proficiency and engage in respectful and meaningful cross-cultural exchanges.

Cultural values are often reflected and reinforced through binary oppositions. They can be used to uphold certain ideologies, reinforce social norms, and establish hegemonic structures. Moreover, they are "an important aspect in education since they determine human being behavior in society" (Ruwaida, 2014, p. 64). Language and discourse shaped by binary oppositions can both perpetuate and challenge dominant cultural values.

The current study **aims** to explore the binary opposition of "good" and "evil" in modern English and French, shedding light on how these concepts are linguistically constructed and culturally embedded and how it fosters better foreign language teaching and acquisition.

The choice to examine the binary opposition in question is motivated by its universal presence across cultures and potential impact on language learners' understanding and interpretation of authentic material. Firstly, the study contributes to uncovering the intricate interconnections between language and cultural representations of the studied binary opposition in both English and French through a comprehensive analysis of its structural and semantic features. Secondly, exploring their similarities and

differences helps shed light on the diverse manifestations of "good" and "evil" within two distantly related languages. Thirdly, examining how these values are expressed and perceived in modern English and French endeavors to contribute to developing linguodidactic approaches fostering intercultural competence and promoting a deeper understanding of language as a cultural construct. Furthermore, the study holds broader significance for the interdisciplinary field of linguistic and cultural studies since it deepens understanding of how language shapes human perceptions, values, and social interactions.

A formalized analysis of lexical semantics has been applied, developed by Fabian (2019), to conduct a comprehensive contrastive analysis of the binary opposition of "good" and "evil" in English and French. The suggested methodology holds great potential in revealing the underlying semantics and structural peculiarities of the words under study by examining their sense relations. Pedagogical analysis has served as a valuable tool to assess how the binary opposition of "good" and "evil" is addressed in language instruction and classroom practices and helped to develop effective strategies for meaningful teaching of these concepts.

Enhancing cultural understanding and language acquisition through the exploration of binary oppositions

Binary oppositions represent contrasting pairs of concepts or ideas often framed as dichotomies. The former create a cognitive framework through which people perceive and organize the world. Our understanding and comprehension of various entities are intrinsically linked to our knowledge of their counterparts in opposition. Furthermore, binary oppositions provide a simplified and structured way of understanding complex phenomena by highlighting differences and establishing hierarchies.

Linguists and semioticians gain insights into the underlying language structures and dynamics of language systems by examining the relations and interdependencies between the elements of binary oppositions. Regarding the latter, the binary opposition theory has always been viewed as "the founding principle of structuralism within contemporary linguistics and semiotics" (Danesi, 2009, p. 11). The approach enables exploring how meaning is created, communicated, and interpreted within linguistic and semiotic contexts.

The exploration of binary oppositions found its early application in the realm of language study. Remarkably, this concept played a central role in the intellectual framework developed by the Prague School, which operated from 1928 to 1939 and focused on the field of phonology.

Subsequently, various aspects of verbalizing oppositional relations at the lexical-semantic and linguostylistic levels of language have been explored by numerous scholars (Lévi-Strauss, 1978; Lakoff & Johnson, 1980; Cruse, 2000; Wang, 2020; Chandler, 2022).

The oppositions, in terms of their constitutive elements, are heterogeneous. The most comprehensive typology of oppositions is presented in the work of the French researcher Yaguello (1981), who identifies four types of semantic oppositions: 1) binary oppositions or dichotomies mutually excluding each other; 2) non-binary oppositions also mutually excluding each other; 3) binary oppositions allowing for gradation; 4) mirror oppositions mutually limiting each other.

The character of vocabulary plays a significant role in forming and manifesting binary oppositions. The choice and usage of specific vocabulary shape the conceptual framework through which we perceive and interpret the world. The existence and prominence of binary oppositions in a language reflect the cognitive and cultural structures embedded within it. The selection and arrangement of words within oppositional pairs provide a nuanced understanding of contrasting concepts and contribute to the richness and complexity of language.

Vocabulary is considered to be an open and dynamic system "in a constant state of flux" (Nykytchenko, 2019, p. 64), characterized by varying degrees of organization. In other words, the former incorporates a certain number of elements interconnected by specific sense relations to form a unified and cohesive entity. The relations of opposition and contrast based on their shared characteristics are regarded as the leading form of systemic connections. They determine the organization of language elements into a unified and coherent set. In this respect, the lexical-semantic system of a language can be viewed as a multitude of interconnected lexical units juxtaposed to varying degrees regarding certain shared features of their meanings. Jackson (2013b, p. 64) states that "the meaning of any lexeme may be described, then, both in terms of its reference or denotation and in terms of its sense relations: both contribute to characterizing a lexeme's meaning". Consequently, the number of oppositions in which a specific lexical unit participates plays a crucial role in its paradigmatic definition.

The system nature of lexis is manifested through various lexical groupings based on paradigmatic relationships, such as synonymic and antonymic pairs or rows, lexical-semantic groups, and lexical-semantic fields. Consequently, the vocabulary of any language can be viewed as "a system of subsystems" (Ke, 2019, p. 86). Any word as a structural unit of the lexical-semantic group possesses a definite semantic structure with hierarchically

organized elements. The latter are connected through paradigmatic relations, "a semantic paradigm that contains members of the same grammatical category that share some semantic characteristics in common, but fail to share others" (Murphy, 2003, p. 8). In other words, the connection between the words' meanings within the lexical-semantic group is established through shared semantic features, whereas differential features serve as oppositional correlates. The means pertaining to the opposition are unified by common content, ensuring the continuity of the semantic space. All of them are interconnected through mutual contrastive relationships and semantic correlations of a systemic nature, encompassing not only clearly defined and opposed groupings but also transitions between them, blurring the boundaries between them.

According to Jackson (2013a, p. 15), "we use the words to talk about and make reference to the world we live in, our experience of that world, our speculation about what might have been or could be, our imagination of other possible worlds and possible scenarios". Consequently, recognizing the type of relations embedded within language suggests a potential framework for conceptualizing entities in the surrounding world and elucidating their interconnectedness.

Furthermore, it is possible to gain insights into the cognitive structures and conceptual mappings underlying our understanding of reality and its diverse facets by analyzing the binary oppositions inherent in linguistic expressions. Firstly, we can unravel the intricate network of meanings and uncover the fundamental ways we categorize and make sense of the world by examining the contrasting pairs of words or concepts underlying them. This analytical approach allows us to explore the inherent dualities within language, shedding light on the deep-seated cognitive processes shaping our perception and interpretation of the world around us. By studying binary oppositions, we understand the intricate relations between language, thought, and our conceptualization of reality.

Language acquisition and intercultural competence are intricately interconnected aspects of foreign language learning. Foreign language proficiency entails mastering its grammatical and lexical structures and comprehending the cultural aspects and values embedded within the language. According to Onishchuk et al. (2020, p. 46), the preparation of foreign language teachers the in contemporary educational context "is possible on the basis of a competent approach in combination with the principle of intercultural education". The interplay between values and binary oppositions is evident in language and discourse. Exploring binary oppositions allows learners to unravel the underlying cultural codes

embedded in language, providing insights into the target culture's values, norms, and worldviews. Moreover, they can decipher the cultural connotations and social contexts associated with different linguistic choices.

Good and evil opposition in English and French languages: Essential characteristics

The concepts of "good" and "evil" are fundamental to human understanding and have been contemplated and represented through various forms of communication, including language. It is possible to gain deeper insights into the linguistic and cultural frameworks shaping the perception and interpretation of morality, ethics, and sociocultural aspects of English and French by analyzing these opposing concepts' lexical-semantic and cultural aspects.

As both English and French can be viewed as composed of linguistic signs, each represents "a symbolic system" (Trask, 2007, p. 155). The semiotic approach provides a platform for studying the intricate interplay between language, culture, and cognition, shedding light on the underlying mechanisms influencing our conceptualization and expression of moral concepts.

Scholars Fabian (2019), Kocherhan (2006), Onyshchak & Popovych (2021) and Song (2018) concur that contrastive studies hold particular promise in contemporary linguistic research. The comparative analysis of concepts across two or more distantly related or non-related languages facilitates uncovering various aspects: 1) the common and specific characteristics of national-linguistic world pictures; 2) the shared and distinct processes of conceptualizing fragments of reality by representatives of different linguocultures; and 3) interlinguistic regularities and discrepancies in the semantic content of concepts, the mechanisms of their verbalization, and their discourse realization.

Throughout the course of human development, the concepts of *good* and *evil* have accompanied mankind. This dichotomy comprises two distinct parts, each mutually exclusive of the other yet collectively encompassing the entirety of the conceptual space. The nouns representing the dichotomy of *good* and *evil* in English and French have been selected from Oxford English Dictionary (2009) and Grand Larousse de la Langue Française (1986). The words in question take different positions in the semantic space of the compared languages: the lexemes denoting *good*, represented by 411 units in English and 148 in French, are less numerous than those denoting *evil* (763 in English and 424 in French).

When comparing the lexical-semantic groups of the nouns denoting *good* and *evil* in English and French, their system and structural features correspond. There are words with high, middle, low degrees of polysemy and monosemantic. However, the units constituting each group in the compared languages vary in number. For example, the nouns denoting *good* with a high degree of polysemy in English encompass 84 units (20,4% of the whole lexical stock), whereas their counterparts in French are represented by 19 units (12,8%). The collected data prove Chandler's viewpoint that "where terms are paired, the pairing is rarely symmetrical but rather hierarchical" (Chandler, 2022, p. 109).

The asymmetry of lexical units within lexical-semantic groups referring to the uneven distribution of words and their meanings within a particular semantic category means that some words are characterized by broader or narrower meanings, greater or lesser frequency of usage, or different connotations compared to other units in the same group.

Certain confrontations of semantic content can be traced, juxtaposing the lexical-semantic groups in question. For instance, the thematic group "actions for the sake of others", represented by the lexical units *exploit, assistance, feat, chivalry, help, bien, crédit, grâce*, and others, enters into the relations of opposition with the thematic group "obstacles to perform good actions", actualized by the words *evil, misdoing, hostility, aggression, accident, vice, misère, outrage, brutalité, vilenie* and others.

The presence of dichotomous oppositions within semantic domains does not imply a universal inclination to create new words as antonyms to existing ones. On the contrary, Murphy (2003, p. 213) claims that "within the parameters of this universal understanding of antonymy, culture-specific factors influence particular antonym pairings and the role of antonymy in language and culture". Antonymy within lexical-semantic groups "good" and "evil" is a relatively frequent phenomenon. For instance, English words *chance – mischance*, *fortune – misfortune*, *hap – mishap*, *success – failure*, *virtue – vice*, *morality – immorality*, *kindness – cruelty*, *honesty – deception*, *purity – corruption*, *justice – injustice*, *charity – greed* and others contribute to ensuring the continuity of the languages' semantic space and the intersection of related and non-related lexical-semantic groups and fields. Thus, these antonymic pairs serve as linguistic tools to express contrasting concepts, reinforcing the semantic space, and facilitating the expression of sociocultural aspects within cultural and linguistic contexts.

The antonymous relationship can manifest between the lexical meanings of two words and within a single word. For instance, the semantics of the French noun *occasion* is based on a complete opposition of

lexical meanings, leading to enantiosemy: "*dommage, dégâts*" on the one hand and "*marché avantageux*" on the other. A similar phenomenon is observed in the English word *respect*, where the lexical meaning "*heed, attention*" contrasts with "*dread, fear*". Thus, the phenomena of antonymy and enantiosemy emerge as regularities in forming vocabulary for denoting *good* and *evil* in modern English and French languages. Correspondingly, the emergence of opposing meanings within the semantic structures of the analyzed words is based on real interdependencies of phenomena in reality and their interconnectedness. It also stems from the classificatory relationships between the concepts they represent, that is, the common features identified by humans in these phenomena.

The comprehensive comparative analysis of the lexical stocks denoting *good* and *evil* in English and French has shown that each word has a meticulously structured sememe, enabling it to form an interconnected network of meanings with other words in the lexical-semantic group. The concepts under study concern the social, spiritual, moral, communicative, and psychological dimensions, recognizing the constraints imposed by these facets. The axiological standpoint encapsulated in the lexicon's semantic content validates the encompassing of fundamental moral, social, and cultural values within English and French societies. As such, the semantics of *good* and *evil* manifests through the contrasting representation of virtuous and mean individuals, positive and negative character traits, merits and demerits, high and low social standing, actions driven by altruism and assistance as opposed to wrongdoings, benevolent and belligerent attitudes towards others, as well as spiritual and material values fostering ultimate well-being and the breaches of laws and norms prevalent in both English and French societies. Consequently, an anthropocentric semantic orientation is observed in the compared languages. Nonetheless, distinctive features emerge, with English exhibiting socio-pragmatic references, while French presents socially-embedded practices.

In conclusion, exploring the binary opposition of "good" and "evil" in the English and French languages reveals valuable insights into these concepts' lexical-semantic and cultural aspects. As symbolic systems, both languages reflect and shape people's understanding of morality, ethics, and sociocultural dynamics. It is possible to gain a deeper understanding of the intricacies of language and culture by studying the asymmetry of lexical units within lexical-semantic groups and their causes. The comparative analysis of these concepts across languages enables us to identify the common and distinctive features in national-linguistic world pictures, the conceptualization of reality, and the expression of moral concepts.

Antonymy and enantiosemy as linguistic tools contribute to the expression of contrasting concepts and enhance understanding of sociocultural aspects within different linguistic and cultural contexts. The research on the complexities of the binary opposition of "good" and "evil" in English and French can unlock a deeper understanding of human cognition, culture, and language.

Incorporating binary opposition of "good" and "evil" in foreign language teaching

As a medium for expressing values, language reflects and perpetuates societal norms and cultural perspectives, "transforming experience into cultural knowledge and understanding" (Johnson, 2009, p. 44). Developing linguistic and cultural competence enables students "to realise the values of their own and other cultures, in particular, people's customs, traditions, ways of thinking and acting" (Bahlai et al., 2019, p. 58). This process of cultural exploration and sensitivity allows learners to navigate cross-cultural interactions with respect, empathy, and an open mind. Moreover, it entails "a rejection of the long-lived European ideal of monolingualism which, in turn, requires a new didactic paradigm to be designed, implemented and promoted" (Jaskot et al., 2022, p. 114). As a result, educational systems can better equip students with the necessary skills to thrive in our diverse and interconnected world by embracing novel approaches toward promoting cultural sensitivity and multilingualism.

The binary opposition of "*good*" and "*evil*" is deeply rooted in moral values and ethical frameworks, shaping everyday language usage and narratives. Engaging with binary oppositions in language learning fosters the development of cultural competence. The latter encompasses understanding, appreciating, and navigating cultural differences effectively. In this respect, Nguyen claims that a cultural perspective on language learning "considers teachers as the learners of teaching and sees teachers' learning as originating in and shaped by sociocultural contexts and mediated by artefacts" (Nguyen, 2019, p. 45).

Incorporating the binary opposition of "good" and "evil" in foreign language teaching offers a valuable avenue for fostering linguistic and intercultural awareness. Learners can develop a deeper appreciation of the values and social dynamics embedded within the English and French cultures by delving into the cultural meanings and connotations associated with these binary oppositions. The enhanced understanding enables students to communicate and interact more effectively with native speakers, showcasing their sensitivity to cultural and moral norms.

Exploring binary oppositions in language learning contributes to linguistic and intercultural awareness. Linguistic awareness encompasses recognizing how language structures and lexical choices reflect and reinforce cultural norms and values. By examining binary oppositions, learners become more attuned to the subtle linguistic cues that convey cultural meanings. Simultaneously, studying binary oppositions facilitates the development of intercultural awareness, which involves comprehending the similarities and differences between one's culture and the target culture. Students establish a comparative framework promoting intercultural understanding by engaging with the binary opposition of "good" and "evil" within the context of language learning. This framework serves as a bridge between cultures, enabling learners to navigate cultural differences, embrace diversity, and foster meaningful intercultural connections.

In the seminal work exploring intercultural competence, Byram (2021) presents a comprehensive framework for the establishment of a "pluricultural space". The latter encompasses several key concepts. Firstly, the significance of inquiring and exhibiting genuine curiosity to foster comprehension of cultural norms and perspectives among interlocutors. Learners can actively engage in promoting an understanding of the diverse cultural dynamics by posing thoughtful questions.

Secondly, the scholar emphasizes the importance of cultivating cultural sensitivity and demonstrating profound respect toward others. The latter involves acknowledging and appreciating the intricacies of different cultural backgrounds, thereby fostering an environment conducive to intercultural understanding and collaboration. Lastly, the researcher acknowledges the inevitability of misunderstandings and clashes that may arise from both cultural disparities and linguistic differences. It emphasizes the necessity of proactively anticipating and effectively addressing such challenges, ensuring that communication channels remain open, and conflicts are constructively resolved.

Byram (2021) claims that integrating these concepts can build a comprehensive approach to enhancing intercultural competence, emphasizing the value of empathy, curiosity, respect, and proactive management of intercultural interactions. Moreover, the approach provides a solid foundation for individuals striving to navigate the complexities of cross-cultural communication and establish harmonious intercultural relationships.

Engaging students in activities laden with binary opposition of "good" and "evil" also facilitates language acquisition by providing learners with a context for meaning negotiation. Binary oppositions often represent

contrasting semantic domains, allowing learners to comprehend and express ideas through dichotomous perspectives. Learners engage in cognitive processes deepening their understanding of language structures and expanding their vocabulary by grappling with these oppositions.

The differences between the languages influence the acquisition of oppositions and antonyms in particular in the foreign language classes (Kostadinovska-Stojchevska, 2018, p. 41). The assertion of language differences as a contributing factor to antonym acquisition highlights the importance of adopting a contextually sensitive approach in foreign language instruction. Educators should be attuned to the unique linguistic characteristics of the target language and the learners' native language, as well as the cultural context in which these antonymous pairs are employed. Such awareness can inform instructional strategies that effectively bridge the gap between languages, facilitating learners' comprehension and utilizing antonyms more seamlessly. Furthermore, negotiating meaning within the context of binary oppositions fosters critical thinking skills and encourages learners to reflect on their own cultural assumptions and biases.

Incorporating the exploration of binary oppositions such as "good" and "evil" into foreign language pedagogy holds immense potential for enhancing cultural understanding and language acquisition. Educators can design instructional activities explicitly focusing on binary oppositions, encouraging learners to analyze their cultural and linguistic implications, common and distinctive features. These activities include reading authentic texts, engaging in discussions, and analyzing media representations illustrating binary oppositions. Learners are encouraged to express and justify their opinions, engage in reflective dialogue, and negotiate meanings within the target language's cultural context. This active participation enhances learners' linguistic proficiency while simultaneously promoting their ability to analyze cultural norms, perspectives, and ethical dilemmas critically. Additionally, language instructors can guide learners in reflecting on their own cultural perspectives and challenging stereotypes through the lens of binary opposition of "good" and "evil".

In conclusion, exploring binary oppositions is a valuable tool for enhancing cultural understanding and language acquisition in foreign language learning. By delving into the contrasting concepts and values embedded within binary oppositions, learners gain insights into the target culture's cultural context, develop their intercultural competence, and deepen their linguistic awareness. Incorporating binary oppositions into language pedagogy can significantly contribute to creating culturally sensitive and proficient language learners.

Conclusion

The study on the binary opposition of "good" and "evil" in the English and French languages yields significant findings regarding their lexical-semantic and cultural dimensions. Both languages, functioning as symbolic systems, play a significant role in shaping and reflecting people's understanding of morality, ethics, and sociocultural dynamics. Better perception of language and culture can be achieved by analyzing the asymmetry of lexical units within lexical-semantic groups "good" and "evil" and uncovering the underlying factors behind it.

Comparative analysis across distantly related languages allows for revealing common and distinctive features in national language world pictures of English and French, the conceptualization of reality, and the expression of moral concepts. Antonymy and enantiosemy as linguistic tools contribute to expressing contrasting concepts and enhance comprehension of sociocultural aspects within diverse linguistic and cultural contexts.

Incorporating the exploration of binary oppositions in foreign language teaching offers a powerful tool for enhancing linguistic and intercultural awareness. Learners gain a deeper understanding of the target culture's intricacies, values, and social dynamics by unraveling the complexities of the binary oppositions of "good" and "evil" in language and culture. This knowledge empowers them to communicate effectively, demonstrate cultural sensitivity, and forge meaningful connections across cultural boundaries.

The prospects for future research lie in the deeper analysis of sense relations between the lexical units denoting good and evil in English and French, contributing to a better system and structural parametrization of the lexical-semantic groups under the study.

Acknowledgment

The authors have made a substantial and noteworthy contribution to the proposed scholarly article, demonstrating an equal involvement in its development.

References

Bahlai O., Machynska N., Matviiv-Lozynska Y., Senkovych O., & Voloshyn M. (2019). Developing students' intercultural communicative competence in foreign language classroom. *Advanced Education*, *6*(11), 55-59. https://doi.org/10.20535/2410-8286.158078

Belli, S. A. (2018). A study on ELT students' cultural awareness and attitudes towards incorporation of target culture into language instruction. *Journal of Language and Linguistic Studies*, *14*(1), 102-124. https://www.jlls.org/index.php/jlls/article/view/819

Byram, M. (2021). *Teaching and assessing intercultural communicative competence. 2nd ed.* Bristol: Multilingual Matters. https://doi.org/10.21832/9781800410251

Chandler, D. (2022). *Semiotics: The basics. 4th ed.* London – New York: Routledge Taylor and Francis Group. https://doi.org/10.4324/9781003155744

Cruse, D. A. (2000). Meaning in language: An introduction to semantics and pragmatics. Oxford: Oxford University Press. https://doi.org/10.1016/j.pragma.2011.03.014

Danesi, M. (2009). Opposition theory and the interconnectedness of language, culture, and cognition. *Sign Systems Studies*, *37*(1/2), 11-42. https://doi.org/10.12697/SSS.2009.37.1-2.02

Fabian, M. (2019). Comparative research of etiquette nouns in English, Ukrainian and Hungarian. In H.I. Bokshan, S.V. Holyk, N.I. Ilinska, O.V. Keba et al., *Development of Philology and Linguistics at the Modern Historical Period* (pp. 161-179). Liha-Pres. https://doi.org/10.36059/978-966-397-146-9/161-179

Gilbert, L., Laçane, R., &Niobey, G. (Eds.) (1986). *Grand Larousse de la Langue Française en 7 vols*. https://gallica.bnf.fr/ark:/12148/bpt6k1200532b.texteImage

Jackson, H. (2013a). *Lexicography: An introduction*. London: Routledge Taylor and Francis Group. https://doi.org/10.4324/9780203467282

Jackson, H. (2013b). *Words and their meanings*. London – New York: Routledge Taylor and Francis Group. https://doi.org/10.4324/9781315842004

Jaskot, M., Wojakowska, M., & Sosnowski W. (2022). Culturally anchored lexical units in modern foreign language teaching. *Xlinguae: European Scientific Language Journal*, *15*(3), 114-125. https://doi.org/10.18355/XL.2022.15.03.10

Johnson, K. E. (2009). *Second language teacher education: A sociocultural perspective*. London – New York: Routledge Taylor and Francis Group. https://doi.org/10.4324/9780203878033

Ke, P. (2019). *Contrastive linguistics*. Beijing: Springer Nature Singapore Ltd. https://doi.org/10.1007/978-981-13-1385-1

Kocherhan, M. (2006). *Osnovy zistavnoho movoznavstva [The basics of comparative linguistics]*. Kyiv: Academiya. [In Ukrainian]. https://books.google.com.ua/books?id=vl0hAQAAMAAJ

Kostadinovska-Stojchevska, B. (2018). The semantic aspect of the acquisition of synonyms, homonyms and antonyms in the teaching process of English as a foreign language. *European Journal of Foreign Language Teaching*, *3*(2), 28-43. http://dx.doi.org/10.46827/ejfl.v0i0.1555.

Lakoff, G., & Johnson, M. (1980). *Metaphors we live by*. Chicago: University of Chicago Press. https://press.uchicago.edu/ucp/books/book/chicago/M/bo3637992.html

Lévi-Strauss, C. (1978). *Myth and meaning*. New York - London: Routledge Classics. https://doi.org/10.4324/9780203164723

Murphy, M. L. (2003). *Semantic relations and the lexicon: Antonymy, synonymy and other paradigms*. Cambridge: Cambridge University Press. https://doi.org/10.1017/CBO9780511486494

Nguyen, M. H. (2019). *English language teacher education: A sociocultural perspective on preservice teachers' learning in the professional experience*. Singapore: Springer Nature. https://doi.org/10.1007/978-981-13-9761-5

Nykytchenko, K. (2019). Nonce words in Mass Media discourse (A case study of travel journalism innovations). *Communication Today*, *10* (1), 62–75. https://www.communicationtoday.sk/nonce-words-in-mass-media-discourse-a-case-study-of-travel-journalism-innovations/

Onishchuk, I., Ikonnikova, M., Antonenko, T., Kharchenko, I., Shestakova, S., Kuzmenko, N., & Maksymchuk, B. (2020). Characteristics of foreign language education in foreign countries and ways of applying foreign experience in pedagogical universities of Ukraine. *Revista Romaneasca Pentru Educatie Multidimensionala*, *12*(3), 44-65. https://doi.org/10.18662/rrem/12.3/308

Onyshchak, H., & Popovych, Y. (2021). Lexical semantic modelling in cross-linguistic perspective. *Kremenets Comparative Studies, 11*, 206-213. https://kremenets-comparative-studies.webnode.com.ua/

Onyshchak, H. V., & Smuzhanytsa, D. I. (2022). Semantic characteristics of the nouns denoting negative personality traits from a cross-linguistic perspective. *Publishing House "Baltija Publishing"*.https://doi.org/10.30525/978-9934-26-248-7-11

Oxford English Dictionary in 20 volumes on CD-ROM (v. 4.0). 2nd ed. (2009).Oxford: Oxford University Press.

Ruwaida, A. R. (2014). Integrating human values in EFL instruction. *International Journal of English Language Education*, *2*(2), 62-77. http://dx.doi.org/10.5296/ijele.v2i2.5814

Song, J. J. (2018). *Linguistic typology*. Oxford: Oxford University Press. https://global.oup.com/academic/product/linguistic-typology-9780199677498?cc=us&lang=en&

Trask, R. L. (2007). *Language and linguistics: The key concepts. 2nd ed.* New York: Routledge Taylor and Francis Group. https://doi.org/10.4324/9780203961131

Wang, M. (2020). *Linguistic semiotics*. Singapore: Springer. https://doi.org/10.1007/978-981-15-3246-7_3

Yaguello, M. (1981). *Alice au pays du langage. Pour comprendre la linguistique.* Paris: Le Seuil. https://archive.org/details/aliceaupaysdulan0000yagu/page/n5/mode/2up