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**VERBALIZATION OF GOOD
IN MODERN ENGLISH, SLOVAK, AND UKRAINIAN**

The concept of good occupies a central place in the linguistic worldview of any culture, reflecting fundamental moral, ethical and social values. However, while its universal nature may suggest shared human ideals, its verbalization reveals profound linguocultural differences. The study of how the concept of good is encoded in modern English, Slovak and Ukrainian is particularly relevant in the context of increasing intercultural communication, where the specificity of word meanings plays a decisive role in understanding and mutual perception.

The verbalization of good thus functions as a lens through which people can observe how languages encode moral experience, since «the signs in the word meanings are interdependent, representing a specific fragment of the world and forming the branching hierarchy» [4, p. 364]. Consequently, the current study aims to disclose common and distinctive features of good verbalization in modern English, Slovak and Ukrainian, thereby revealing how each linguistic community conceptualizes and linguistically encodes axiological meanings within its worldview.

In her seminal work, E. Leláková maintained that «if we understand a lexical meaning of the word as a reflective category and if the reflection of reality in the human mind is characterized by the form of a lexeme, depiction of relations among individual units of language becomes very effective and precise when a matrix adapted for this specific aim is used» [3, p. 6]. The matrix is presented as a two-dimensional grid in which the points of intersection between words and their corresponding meanings are indicated. As a result, word meanings are shown as «a restricted set of conceptual building blocks» [2, p. 9] – *semes*.

The arrangement of lexical items within the matrix follows a systematic and structured pattern rather than occurring randomly. As a result, nouns denoting good in English, Slovak and Ukrainian take on different hierarchical positions within each language's semantic system. The cross-linguistic analysis is conducted by juxtaposing the corresponding matrices.

The empirical material for the study was obtained through a continuous sampling method, selecting nouns that explicitly or implicitly express the

concept of good from the most authoritative English, Slovak and Ukrainian dictionaries [1; 5; 6].

A conducted comparative analysis reveals both common and distinctive semantic features that reflect cultural and moral worldviews. The shared features include the conceptualization of good as a moral and ethical virtue, linked to universal values (*truth, freedom, dignity; statočnosť, požehnanie; воля, честь, любов, щастя*), an inner human quality, encompassing emotional warmth, benevolence and compassion (*affection, care, devotion; milosť, záujem; любов, милість, ласка*). Moreover, good is understood as both a spiritual and moral force that ensures human harmony and positive social interaction (*spirit, heaven; duch; дух*). The semantic space of the languages also overlaps in representing good as a desirable state of well-being, social prestige or achievement (*reputation, glory; sláva; шана, повага*).

However, the distinctive semantic features demonstrate how cultural and historical experiences shape each language's perception of good. In English, the concept encompasses comfort, material prosperity and personal virtue (*comfort, ease, wealth, generosity, honesty*), reflecting an individualistic orientation toward self-improvement and well-being. Slovak, by contrast, emphasizes emotional and relational dimensions, associating good with purity, inner harmony and patriotic devotion (*čistota, náležitosť, rodoláska*). Meanwhile, Ukrainian blends ethical and aesthetic aspects, where good denotes emotional sensitivity, moral beauty and altruistic action (*пристрасť, краса, благодійність*). Thus, while all three languages share the core idea of good as moral virtue and benevolence, their linguistic realizations diverge according to national character.

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