

Ministry of Education and Science of Ukraine
Dnipro State Agrarian and Economic University
Philology Department

Collective Monograph



Specialists' Identity in Language Activity
and Professional Communication



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“SPECIALISTS’ IDENTITY IN LANGUAGE ACTIVITY AND PROFESSIONAL COMMUNICATION”

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Preface

The evolution of the global economy, the increasing international cultural and economic integration of Ukraine with other nations, its integration into the global community, and the necessity for business ties with foreign partners are driving forces behind transformations in all aspects of social life. These changes are particularly evident in the higher education system, which is fundamental for nurturing the intellectual and spiritual capacities of individuals. It serves as a potent tool for addressing challenges in science, technology, culture, national identity, state-building, democratic principles, and the professionalization of the country's endeavors.

This collective monograph explores the intricate facets of specialists' identity in language activity and professional communication, delving into the complex interplay between individuality, professional roles, and linguistic practices. As scholars and practitioners in diverse fields, we are keenly aware of the pivotal role that identity plays in shaping our interactions, both within our professional domains and beyond.

In today's rapidly evolving global landscape, characterized by unprecedented interconnectedness and technological advancements, the nature of professional communication is undergoing profound transformations. In this context, understanding how specialists negotiate their identities through language becomes not only intellectually stimulating but also practically crucial.

Drawing on a range of theoretical frameworks and methodological approaches, the chapters in this monograph offer insightful analyses of various aspects of specialists' identity construction. From the linguistic strategies employed in professional discourse to the cultural nuances that shape communicative practices, each contribution sheds light on different dimensions of this multifaceted phenomenon.

We are indebted to the scholars whose rigorous research forms the backbone of this monograph, as well as to the practitioners whose firsthand experiences enrich our understanding. Their collective efforts have resulted in a volume that we hope will inspire further exploration and debate in this dynamic field.

It is our sincere belief that this monograph will serve as a valuable resource for researchers, educators, and professionals alike, fostering a deeper understanding of how identity shapes and is shaped by language and communication in professional contexts.

The monograph explores fundamental areas of linguistic research, as well as methods and technologies for teaching foreign languages. It also covers topics such as professional, interpersonal, and intercultural communication, translation studies, copywriting, and media literacy.

SPECIALISTS' IDENTITY IN COMMUNICATION AND PROFESSIONAL ACTIVITIES

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***Abstract:** The section of the monograph highlights the problem of the specialists' identity in communication and organization of professional activity. The purpose of the work is to investigate the qualities of a professional's personality and its formation in the conditions of professional activity. According to this purpose, the following tasks were singled out: 1) to form an idea about the moral consciousness of the individual; 2) to substantiate the value consciousness of the individual; 3) to describe the professional self-awareness of an individual; 4) to describe professional communication.*

Personal qualities such as moral consciousness, feelings of shame, conscience, responsibility, duty and moral obligation are analyzed in terms of professional activity. In particular, their types, functions and general characteristics are described. Considerable attention is paid to the formation of the value consciousness of the personality, that is, the problem of spiritual and material values, the choice of value orientation and its forming, the relationship between good and bad in a person's identity. The importance of professional self-awareness was also substantiated.

Within the framework of this study, we developed the fundamentals of importance of a professional's awareness of norms, rules and models in his behavior, work duties, own self-esteem, self-improvement, goal setting, and motivation in the professional sphere. Professional communication and professional etiquette were mentioned among the most important subtopics, which are the basis of the development of professional relations between individuals at work.

***Key words:** specialists' identity, moral consciousness, value consciousness, professional self-awareness, professional communication.*

Introduction. Modern society is determined by the complexity of communication between people in different spheres of life where communication plays an important role. It is not only a means of information exchange, but also an important element of the formation of social, moral, interpersonal and professional environment. The motivation for conducting this study is the need for thorough analysis of socio-moral, interpersonal and professional communication specialists.

Increasing competition and changes in the structure of modern organizations require specialists not only to be highly qualified, but also to be efficient interact both in the team and with clients or partners.

A research problem. The problem of studying the personality of a professional is one of the most important, complex and at the same time interesting problems in psychology. Many social, historical, cultural, personal, and professional factors influence the formation of a professional in his field. One of the key concepts that shape a professional's personality can be considered precisely his human "consciousness", that is, the ability to adequately and objectively perceive, interpret and influence the surrounding reality. The awareness of a professional personality in terms of morals, values and profession is the basis for the formation of a conscious specialist.

Relevance of research. The formation of the specialists' identity occurs as a result of family upbringing, professional training, work in a specialty, solving any professional problems, during which true professionalism is honed. In this regard, the issue of studying the identity of a specialist, his professional development, formation, influencing factors in professional pedagogy, work psychology, and activity psychology is relevant.

Analysis of publications. A.O. Derkach, E.F. Zeer, E.O. Klimov, T.V. Kudryavtsev, N.V. Kuzmina, A.K. Markova, L.M. Mitin and others work on the psychology of specialists' identity. O.O. Bodalov, E.O. Klimov, A.O. Rean, V.D. Sharykov substantiate the concepts of professionalism.

In addition, significant attention was paid to moral consciousness by O. Kvashuk (moral consciousness as an active and purposeful attitude to the surrounding activity), R. Pavelkiv (development of moral consciousness and self-awareness), M. Savchyn (moral consciousness and self-awareness of the individual) and others.

Feelings of shame were studied by H.M. Lind, partly by K. Izard, A. Modigliana, and S. Tomkins. Conscience was considered by A. Bandura, R. Cattell and G. Eysenck, E. Fromm, W. Frankl, and M. Hauser.

The sense of responsibility was described by O.H. Drobnytskyi, S.F. Anisimov.

The issue of personal values was not left without attention in the works of domestic scientists, including L. Bozhovich, L. Vygotskyi, M. Holovaty, G. Dubchak, V. Kozakov, M. Piren, S. Rubinstein, M. Savchyn, V. Tugarinov, V. Khmelko, V. Yadov and others.

The role and influence of values and value orientations on the formation of personality is revealed in the works of E. Barbina, V. Verbets, V. Hrynyova, V. Leontiev, S. Rubinshtein, I. Zyazyun, L. Khomych, E. Shiyanov, K. Obukhivskyi. T. Markova, O. Titarenko investigated the professional self-awareness of an individual, and O. Artsyshevska – the self-determination of a person.

The process of self-knowledge as a dynamic system of a person's ideas about himself, his capabilities, qualities and place among other people was defined by I.S. Kon, G.V. Lozova, O.O. Rean, and I.I. Chesnokova.

The purpose of the work is to investigate the qualities of a professional's personality and its formation in the conditions of professional activity.

The tasks were singled out according to purpose: 1) to form an idea about the moral consciousness of the individual; 2) to substantiate the value consciousness of the individual; 3) to describe the professional self-awareness of an individual; 4) to describe professional communication.

Scientific novelty. For the first time, the consciousness of the individual (moral, value and professional) was considered as the basis of the formation of the future specialist-professional. In particular, the feeling of shame, conscience, duty and responsibility, which affects the formation of the specialist's personality, was characterized; correlations between a person's values, his self-esteem and professional activity have been established.

1. Formation of moral consciousness and application of the moral law

1.1. Feeling of shame (internal and external shame)

Shyness is a multifaceted concept. The closer we look, the more varieties we see. The Oxford English Dictionary reports that the first written use of the word “shy” was in an Anglo-Saxon poem dating back to 1000 A.D. and was interpreted as

“slight fright”. Webster’s dictionary defines shyness as a state of “embarrassment in the presence of other people” [1, p. 63].

The formation of shame is a reflection of the initial stage of the formation of moral self-esteem and self-control of an individual. A person’s self-esteem arose under the influence of external criticism of his behavior from other people. It was a long and slow process of transition from group to individual self-control at a time when instincts and emotions played a big role, but man was moving to new forms of regulation of relationships with other people. A shy person is not fond of contacts with any person who, in his opinion, violates his inner order and rules of behavior. She avoids actions and actions that violate her internal guidelines, go beyond the concept of “correct” or “worthy” in her worldview. She tries to defend her integrity, her vision, sometimes even through detachment, isolation, isolation. Being shy also means protecting yourself from anything that, for one reason or another, negatively affects a person’s emotions.

Shyness is a preliminary feeling of a mistake, a poor attitude, a bad intention or deed, aversion to lies, untruths, manipulations, warnings, warnings of problems, a guardian of spiritual and moral life.

Shame is a painful feeling of the soul, suffering, anxiety, disaster, remorse after a bad word, deed, or deed. Or it is a regulator of the situation, which often prevents it from developing incorrectly.

Shame manifests itself in a feeling of embarrassment, anxiety, worry, guilt and ends in self-reproach, an inner confession to the conscience.

True shame leads a person to honesty and courage, reveals the best to him, awakens true perfection, helps in protecting the fundamental nature of the individual.

Scientists distinguish between functional (correct) and dysfunctional (wrong) shame. The positive aspect of the feeling of shame is highlighted by H. M. Lind, partly by K. Izard, while the negative aspects are noted by A. Modigliana, S. Tomkins and others.

Thus, H. Lind points out that the feeling of shame affects our self-esteem, restraining it from excessive growth, thereby forcing us to respect the feelings of

others. In addition, the experience of shame increases a person's sensitivity to the feelings and evaluations of others and, thus, promotes greater social cohesion. That is, for a person with a high level of feeling of shame, experiences related to the attitude towards oneself from the side of others may also be characteristic.

This is perhaps the most important factor in the occurrence and level of intensity of the feeling of shame – the attitude of others to the situation, their involvement in the situation and attitude to the subject of the situation, which, in turn, affects the self-attitude of the individual.

Shame causes heightened attention of the individual to himself or to some aspects of "I". Shame is always causally determined and it is not an expression of an isolated "I", but a consequence of the effect of moral relations in society on a person, his moral self-esteem. It expresses not only the interests of society, but also the individual, as it protects him from moral decline. This is characteristic of all concepts of morality: duty, honor, conscience, etc. Ethical feelings do not arise when performing a neutral act that does not affect the interests of an individual or society. The feeling of shame arises when there is a violation of the measure in the relationship between an individual and society. For their realization, ethical feelings require either a morally positive or a morally negative assessment. Shame, first of all, is a consequence of the effect on a person of the objective world in which he lives. Therefore, the feeling of shame has a significant impact on the development of a professional's personality.

1.2. Sense of conscience (functions of conscience; state of conscience; formation of conscience)

Conscience is the "heart" of a person's moral life. Acts of conscience activate and accumulate a person's internal energies, which help a person to be in a full relationship with the world and conduct a thorough assessment of both his own actions and the actions of others. Therefore, the phenomenon of conscience is inextricably linked with human freedom and its efforts at self-realization, with its aspirations to find its own inner voice. Despite its intimacy, conscience is never closed within the boundaries of individual existence, but has unconditional openness

to the world, is a keen awareness of responsibility for our actions. Conscience is evidence that, at a deep level, we are rooted in and inextricably linked to a single reality. As a result of critical analysis, it is claimed that conscience appears as an internal potential of a person, a continuous process of his self-determination and formation. Conscience sets the “coordinate system” within which a person’s life moves, draws the line between Good and Evil, Ideal and Real, Real and Desired. Accordingly, conscience is ideal in its essence and is an irreplaceable structure of human consciousness associated with the ultimate requests of a person regarding his own nature [2, p. 165].

Conscience is distorted by such psychological deviations as self-justification, self-pity, selfishness, excessive concern for oneself, shifting the blame onto others, changing concepts, forgetting the truth, using plausible false pretexts, voluntary unconsciousness, cunning and lies, interpreting good things as false and vice versa. In the case of contempt of conscience, its obscuration, lack of sensitivity to its voice, false thoughts, feelings, aspirations, and actions freely arise. Activities can go in the wrong direction. The false internal structure of a person is turned into a system of instructions, skills, aspirations.

Conscience records the basic values and norms that determine a person’s life and his own behavior. Conscience is not an innate property, but appears as an internal potential of a person, which a person seems to “unpack”, develop and realize throughout life. Therefore, the phenomenon of conscience is inextricably linked with human freedom, with his ability to evaluate himself and others, his self-awareness and self-determination. Conscience is dialectical in nature, therefore rational and irrational elements, internal and external, subjective and objective, individual and social are tightly intertwined in it. It can cause not only negative feelings, but also completely positive ones. That is why the researcher A. Shinkel notes that “we enter the conscience as a whole person”. Conscience appears as a powerful inner core of a person, which determines his place in the family, society and the universe. It concerns not only the “Me – Other” relationship, but also what a person sees himself as an inhabitant of the universe. Therefore, a person can feel remorse not only for the

fact that he harmed another, but also for the fact that he violated the laws of nature or acted unworthily to another living being. Conscience records a certain interweaving of a person in the structures of existence. It is impossible to come to an agreement with conscience, it is a powerful internal judge of a person, before which it is unable to justify itself. Moreover, the person himself appears as this ruthless judge. In acts of conscience, a person finds himself alone with himself [2, p. 171].

In complex socio-cultural systems, as well as in complex systems of interpersonal relations, a person quite often finds himself in situations where he has to make a choice. Existentialists describe the situation of choice using the image of so-called “borderline situations”, for example – death. In the face of death, a person is ultimately forced to choose whether he is real or not. It is necessary to create a situation where I am truly “me”. This is conscience. It is an opportunity to discover that in any situation where I decide something, from the smallest to the biggest, it is me who decides, and I take responsibility for what I have decided, for my world in which I exist, in which I have decided something, and which will become one or another depending on what I have decided. Moreover, I decide not as an organism, not under the pressure of my motives, and not as a sociocultural being, *das Man*, under the pressure of power lines of socially determined suggestions – but as myself, as such. So, conscience is the acceptance of responsibility for a decision. This is a rejection of “because” explanations – that is, of course, there are a lot of “because”, but if conscience exists and is actualized, then all “because” come down to the fact that through the sequence of various links of this chain, I come to the last “because what” – because I decided so and in this decision I am (I exist, this is my true essence that I accept).

Therefore, the will to have a conscience is simply an agreement or disagreement to take responsibility for one’s choice, which is extremely important during the formation of a professional’s personality [3, p. 113-114].

1.3. A sense of moral obligation and duty (their types and functions)

According to the philosophical encyclopedic dictionary, duty is one of the main categories of ethics and moral consciousness, a moral obligation of an individual, a

group of persons, a class, a nation, etc., which appears to them as a concrete practical task. Duty is an internal instruction of a person to act in accordance with certain moral norms and values that exist in society, a kind of positive value orientation, which cannot be carried out without an element of self-compulsion, volitional effort. Therefore, the fulfillment of the duty presupposes the presence of free will [4, p. 71].

Classification of duties: personal (civil); political; economic; social; cultural; ecological. Personal duties can be divided into physical (for example, supporting minor children) and spiritual (for example, honoring a person's honor, dignity, national feelings).

Moral obligation is the transformation of the requirements of social morality into a personal imperative of a specific person and its voluntary fulfillment. Duty is defined as a person's accepted need to obey the public will. Duty becomes a proper moral phenomenon only when compliance with its requirements is voluntary.

Depending on the degree of awareness of the necessity, justice, importance of the duty and, accordingly, the attitude towards it, the requirements of the duty can be carried out at different levels of voluntariness: from compliance under compulsion or due to fear of public opinion to following the duty due to an internal need. Of course, much depends on the situation, but truly moral duty is the free pursuit of socially necessary requirements or personal obligations, regardless of any external or internal compulsions. Fulfillment of duty is intrinsic. This means that a moral action may not have a practical effect, but this does not make the behavior of the moral subject any less significant. Moral duty prompts a person to take an active position, develops in him a sense of personal complicity with everything that is happening in the world and is expressed in the desire to make a significant contribution to a common cause. Failure to fulfill a duty leads to a feeling of guilt and is experienced through remorse and pangs of conscience.

Duty is rather a global concept, it is actually mandatory to perform and feel. For example, every self-respecting citizen, and not only men, must fulfill the "duty to the Motherland". Duty to parents is the basis of an ethical norm, the very spiritual side of every educated person, his inner feelings, which can be expressed in completely

different forms, but they must be fulfilled. Therefore, duty is a feeling of moral necessity to fulfill one's duties in relation to other people, to society. Obligations focus on the moral requirements that society puts forward to an individual. Only two sides can be distinguished in the concept of duty: formal performance of duty and conscious attitude to one's official duties [5, p. 13].

1.4. Sense of duty (harmony of personal and public duties)

The sense of duty is an internal feeling, a synesthesia between the accepted moral obligation to oneself, as well as to other people and the psychophysiological reactions of the body. This concept is connected with feelings of justice, selflessness, with such important mechanisms of personality adaptation as self-esteem and self-respect. A person's behavior is always reflected in his personal and professional goals [5.1].

The main duties of a person and a citizen are requirements that are imposed on every person and citizen to act in a certain, clearly defined way (or refrain from taking appropriate actions) to ensure the interests of society, the state, other people and citizens; failure to comply with these requirements entails legal liability. Duty is characterized by the following features: 1) duty is a category of necessary human behavior, its implementation should not be conditioned by a person's desire; 2) duty is always a certain limitation of human rights; 3) the fulfillment of the duty is ensured by a special mechanism that the state has. The state establishes legal liability for non-fulfilment of the duty. Basic duties are an integral part of the legal status of a person and ensure the normal functioning of the state and the vital activities of society. The Constitution assigns to the main duties: the duty of everyone not to harm nature and cultural heritage, to compensate for the damage caused by him (A.66), to pay taxes and fees (A.67), to strictly adhere to the Constitution and laws, not to encroach on the rights and freedom, honor and dignity of other people (A.68). In addition, the Constitution provides for certain duties, the subjects of which are only citizens – to protect the Motherland, independence and territorial integrity, respect its state symbols (A.65), etc. [5. p. 148–149].

As T.E. Vasilevska points out, there is always a gap between the requirements of duty and human actions. This shows the abstractness, detachment of duty from life,

its dogmatism. It is obvious that reducing personal freedom to the fulfillment of duty and considering duty as the basis of human actions limits the subject's creative potential, orients him to executive conscientiousness, and ignores individuality. From the point of view of the legal interpretation of the duty, everyone falls under its regulatory force. In fact, the duty eliminates the originality, uniqueness of the person. It dictates a set of laws that must be fulfilled, regardless of personal attitude towards it; forces the individual to renounce his real self for the sake of an abstract, general establishment. Behavior is oriented towards compliance with norms, prohibitions, and restrictions. At the same time, laws are considered as somewhat unconditional, absolutely reliable [5; 3].

1.5. Sense of responsibility (responsibility to the family, society and the state)

Among the wide range of moral characteristics of an individual, an important place is occupied by a sense of responsibility as an experience of a duty imposed on him by someone or by him, the need to report on his actions and to take the blame for possible consequences. Responsibility determines the scale, volume of personal tasks, duties, their limits [6, p. 129]. In the philosophical definition, responsibility is one of the most direct manifestations of a person's social essence and the most important socially significant quality associated with the freedom of choice of actions performed by a person. A number of researchers (O. G. Drobnitskyi, S. F. Anisimov, L. I. Gryadunova) distinguish the following sides of responsibility: 1) the objective side, which consists of a set of demands made by society; 2) the subjective side as a state of consciousness in the form of awareness and a sense of responsibility, duty, conscience.

Responsibility can be "internal" and "external", have a positive or negative orientation. Internal responsibility is a duty to oneself, to one's own conscience for finding and realizing the meaning of one's life. The category of "freedom" is closely related to the category of internal responsibility, the essence of which is to provide the subject with resources to overcome external and internal obstacles on the way to the realization of a person's desires and aspirations. The subject of responsibility is recognized as having a creative attitude towards one's activities, the ability to foresee the results of one's actions and to be responsible for their consequences, the perceived

need to agree and creatively direct one's behavior in the interests of society. Awareness of one's life as an act is the beginning of the formation of a free and responsible personality, focused on social, collective and personal interests. The formation of an individual, as an independent subject of a life path, requires education in him of a high sense of duty to himself and others (family, society, state), to the present and the future [7, p. 281–286].

In the context of responsibility, a family member can be responsible for other individual family members (wife or husband, or children) and for the family as a whole. The role of the leader, the head of the family implies responsibility for the family as a whole: its present, past, future; activity and behavior of family members, in front of themselves and the family, in front of the closest environment and that part of the world, people, society to which the family belongs. It is always a responsibility for others, and not just for individual close people, but for the social group as a whole.

Thus, in various scientific fields, responsibility is understood by different thinkers as freedom of choice, will and means of existence or as compliance with a categorical imperative, as a way of realizing a life position, or as a way of self-realization by an individual of his essence. Responsibility is definitely an integral feature of a professional's personality.

1.6. Achieving agreement, unity, understanding, simplifying misunderstandings

In today's society, the ability to achieve agreement, unity, understanding and simplifying misunderstandings in communication are important skills that contribute to building positive relationships and resolving conflict situations. These aspects of communication are reflected in the specialist's ability to create constructive interactions and achieve mutual understanding with other communication participants.

Achieving agreement in communication involves the ability to find a compromise and take into account the interests of both parties. The specialist must be ready for dialogue and discussion of different points of view in order to reach a common agreement and resolve conflict situations.

Unity in communication means focus on common goals and ideals. The specialist must create a favorable atmosphere for uniting the team around common tasks and tasks, which contributes to increasing productivity and achieving success.

Understanding in communication requires taking into account the views, needs and emotions of other communication participants. A specialist must show empathy and attention to the thoughts and feelings of others, which contributes to building trusting relationships and mutual understanding.

Simplifying misunderstandings in communication requires clarity, openness and responsibility for one's words and actions. The specialist must avoid misunderstandings through clear and understandable communication, taking into account the peculiarities of information perception by other communication participants.

Therefore, achieving agreement, unity, understanding and simplifying misunderstandings in communication are important aspects of building positive relationships and resolving conflict situations in both the professional and personal spheres of a specialist's life.

1.7. Means of establishing and preserving love, harmony and trust in society and the collective

Establishing and maintaining love, harmony and trust in society and the collective are important aspects of social communication that contribute to building positive relationships and creating a favorable environment for development and success.

One of the ways to establish and preserve love, harmony and trust in society and the collective is the manifestation of mutual understanding and empathy. Understanding and empathizing with other people's needs, feelings, and experiences creates the foundation for strong relationships based on mutual respect and support.

Another means is showing respect and gratitude. Thanks for the contribution, support in difficult situations and showing gratitude for help create an atmosphere of mutual encouragement and support.

In addition, creating a favorable climate for interaction and cooperation is a key factor in maintaining harmony and trust in the team. Understanding the importance of each participant, taking into account individual characteristics and openness to the

idea of joint work help to strengthen ties and stimulate the achievement of common goals.

Also important means of establishing and maintaining love, harmony and trust are an open and honest communication process, the ability to resolve conflicts and the constructive perception of criticism. Through open and transparent communication, it is possible to resolve misunderstandings and settle conflict situations, which allows you to strengthen mutual trust and maintain harmony in relationships.

Therefore, establishing and maintaining love, harmony and trust in society and the collective is a complex process that requires understanding, tolerance and readiness for interaction from a specialist. Means of such installation include showing mutual understanding and empathy, showing respect and gratitude, creating a favorable climate for cooperation, open and honest communication, the ability to resolve conflicts and constructively accept criticism.

In addition, an important element is the ability to perceive diversity and openness to new ideas and perspectives. A diversity of views and experiences can enrich joint activities and contribute to a more creative and productive environment.

In general, the means of establishing and preserving love, harmony and trust in society and the collective are based on the principles of mutual understanding, tolerance, mutual support and mutual assistance. Their use helps to create a favorable climate for the development and achievement of common goals, and also contributes to the resolution of conflicts and the maintenance of positive interpersonal relations.

1.8. Expressing kindness, support and respect for people

Expressing kindness, support and respect for people are important aspects of successful social interaction and building positive relationships in society and the team. These qualities are reflected in the way of perceiving others, in interacting with them and in creating an atmosphere of mutual understanding and goodwill.

Benevolence is manifested in a friendly and open attitude towards people, in showing interest in their well-being and comfort. Expressing kindness creates a positive atmosphere of communication and promotes mutual trust and support.

Support is manifested in the willingness to help others in difficult situations, providing support and moral support. Showing support helps to strengthen mutual relationships and a sense of confidence and security in the team.

Respect for people involves treating them with respect and consideration for their rights, thoughts and feelings. Showing respect creates an atmosphere of mutual respect and self-confidence, which promotes self-esteem and a sense of importance for each person.

Therefore, expressions of kindness, support and respect for people are important components of successful communication and building positive relations in society and the team. These qualities contribute to the creation of an atmosphere of mutual understanding, trust and support, which is the basis for the successful functioning of the team and the achievement of common goals.

2. Formation of value consciousness

2.1. Spiritual and material values

Value is any material or spiritual phenomenon that is important for a specific person or society, for the sake of which he acts, spends energy, time, money, health. Value is the ability of a certain object to satisfy a human need. The analysis of the concept of “values” in the philosophical sciences makes it possible to assert that human activity is inextricably linked with the functioning of culture and involves the acquisition and assimilation of its values by the individual. In philosophy, “value” is used as “a concept that indicates the human, social, and cultural significance of certain objects and phenomena, refers to the world of proper, purposeful, meaningful foundations, the Absolute” [8, p. 248].

Various approaches to the classification of values have been developed: material and spiritual; on higher principled values as certain archetypes of existence (God, soul, truth, good) and hedonistic values – comfort, coziness, pleasure, satisfaction (P. Sorokin); on a priori, transcendental and universal values (H. Rickert), etc.

Spiritual values are formed in the sphere of spirituality and cultural creation; they are strongly connected with other phenomena, including spiritual needs, spiritual culture, spiritual life, spiritual world, spiritual feelings, value orientations, universal

human values. Spiritual values are considered as a universe of spiritual assets of man and humanity (knowledge, ideals, norms, ideas, etc.), a relatively complete system of moral-ethical, philosophical-worldview, religious, aesthetic, etc. universals and maxims that are socially and personally significant, enrich senses of the life world, become a condition of truly human existence.

Material values are real things, objects of property rights. A distinctive feature of material values is the value of the physical properties of a thing and the reality of owning it. Material values should be distinguished from immaterial (“incorporeal”, “ideal”) values. They include houses, structures, equipment, raw materials, materials, manufactured products, vehicles, personal items, household items, land plots, plantings on the land plot, other consumer and production property [9, p. 598].

The general value orientation of the individual is a complex multidimensional value model of general forms of life integrated into a certain system, which are considered by the individual as necessary conditions for its self-realization and which act as the fundamental basis of all evaluations. In accordance with these “basic” values, the consciousness of the individual conducts a logical and meaningful “verification” of all value concepts [10, p. 6].

2.2. Value orientation of the individual: honor, honesty

Value orientation, as the initial standard of the value worldview of an individual, can be manifested in giving preference to a certain sphere of activity – professional, socio-political, family and household (or in a certain combination thereof) and in orientation to practical, theoretical-cognitive, aesthetic, communicative and other methods of activity in this field.

Determining the meaning of life is the most important element of a person’s value self-determination, the formation of his general value orientation, a condition of the mental norm of the formation of a personality, without the fulfillment of which he cannot function normally, cannot mobilize all his abilities to the maximum extent.

Such a moral value as honesty acquires special significance in the context of a person’s personal development. The methodology defines that being honest means not lying, being truthful and sincere. The modern dictionary of ethics defines the

concept of “honesty” very generally – as a positive moral quality of a person, and redirects to the concept of “honor”. The concept of “honor” in this dictionary is defined as follows: a special moral attitude of a person towards himself, which is manifested in the awareness of social status, type of activity and moral merits (and the corresponding attitude towards it by society, which counts on its merits, reputation). The concept of “honor” is sometimes differentiated according to the principle of its affiliation: the honor of a soldier, the honor of a teacher, the honor of a lawyer, the honor of a girl, etc. The concept of “honor” is associated with the real life activity of a person, social status, recognized virtues. It is evaluated differently, which is reflected, in particular, in the concept of “reputation” (“good reputation”, “bad reputation”). The concept of “honor” in ethics is associated with the social assessment and recognition of the moral merits and virtues of a person as a representative of a certain community and a performer of a specific social role, type of activity (professional, public figure, etc.). True “honor” implies the degree of respect that a person has objectively earned by his lifestyle and high moral behavior. Moral qualities incompatible with honor are dishonor, infamy, unscrupulousness, venality, lying, shame [12].

The phenomenon of honesty is primarily studied and described by scientists in ethics. This moral quality reflects one of the most important requirements of morality. It includes the following: truthfulness (telling the truth, not hiding the real state of affairs from other people and oneself); principledness (faithfulness to a certain idea in beliefs and adherence to this idea in behavior); faithfulness to accepted commitments; subjective conviction in the correctness of the case; sincerity to others and to oneself regarding the motives by which a person is guided; recognition and observance of other people's rights to what is rightfully theirs. Honesty is closely related to ethical categories, such as: conscience, honor, loyalty, responsibility, sincerity, justice, conscience, righteousness, truthfulness, benevolence, openness, shame, feelings, duty [11, p. 45].

2.3. Overcoming wickedness, vice, formation of dignity and nobility

The problem of forming a culture of dignity of a growing individual requires domestic pedagogy to educate an active subject of civil society who could defend and improve both himself and the state.

Understanding the concept of “dignity”, we enter the sphere of human morality with such basic formations as justice and respect for the lives of other people, benevolence and nobility, etc. Dignity is a traditional spiritual value, but its specific understanding and purpose in the context of personality development have historically undergone changes [13, p. 5]. The theoretical developments of I. Kant are of special importance for understanding the category of dignity. Recognition of the value and high purpose of a person regardless of his status, social origin, race, nation is the basis of the interpretation of the great thinker’s category of dignity. Dignity as a special personal significant value originates from a person’s intelligence. According to I. Kant, a person realizes his innate capacity for autonomy in the noumenal world thanks to dignity. The ability to live according to the moral law raises a person above the animal world and blind nature. Each person should feel whether he is worthy of human treatment, as well as have self-respect, recognize his high status of being. Dignity is an intrinsic, non-relative value.

The criteria of human dignity defined by the Western philosophical tradition include: human morality (including the focus on prioritizing the interests of another person over one’s own); human intelligence and freedom of forming judgments (including moral ones); personal responsibility (for a specific moral choice and one’s life as a whole); freedom and responsibility for creating one’s “I”, self-improvement and voluntary self-control.

Nobility was traditionally considered the leading sign of a person’s upbringing in the cultural space. Today, the term “nobility” is used in an extremely narrow sense – as a separate moral virtue (synonymous with virtue, generosity, decency). The upbringing of nobility in the conditions of renewed education has acquired special significance in view of a number of negative factors of today: the leveling of spiritual values; low level of social morality; lack of ideals; consumer attitude to the surrounding world; lack of incentives for self-improvement [14, p. 388].

2.4. The relationship between good and evil in a person

The eternal confrontation between good and evil is one of the biggest moral and psychological problems of man. The search for the meaning of life, moral truth, understanding of “eternal values” is characteristic of a person who has a special integrative quality spirituality. The difficulty of understanding good and evil lies in the fact that they cannot be defined unambiguously. Within the limits of philosophical systems and religious doctrines, there have always been attempts to reveal the “general nature” of these concepts, to give an absolute definition of evil and good [15, p. 76–77].

Goodness is a moral concept based on the positive actions of people. A good person possesses the following qualities: good-naturedness, honesty, sincerity, sincerity.

Evil is also a moral concept, but it is manifested in negative human actions, that is, it is the complete opposite of good. An evil person has the following qualities: anger, cruelty, resentment, rudeness. Evil always tries to intervene where good reigns. Evil people do in order to achieve their goals in life, they think only about themselves and are not interested in the fate of other people. Evil people are always more lonely.

Good and evil are considered moral values that occupy an important place in everyday life and professional activity. Good moods in the profession and professional communication help to establish connections, influence positive decisions, ensure successful overcoming of problems and conflicts. Good guidelines in the psychology of work relations create an atmosphere of trust and support that ensures high work productivity.

Good brings benefits, order, harmony, well-being in the professional world, and evil harms everyone around and leads to negative consequences. Transforming and forming a professional environment, a specialist must build relationships of kindness and mutual support. It depends on what the company, organization, country will be like in the future.

2.5. Wishes for good and benefit to everyone

The desire for goodness and benefit to all is a fundamental component of humanitarian thinking and moral development. This theme reflects the importance of

promoting the overall well-being and well-being of the entire community, not just one's own. It is expressed in the inner need to help others, contribute to positive changes in the world, and make the lives of others better.

Wishing good and benefiting everyone begins with understanding the importance of social connections and interaction. Demonstrating integrity in actions and words helps to support positive interpersonal relations, strengthen trust in society and promote the development of collective consciousness.

This theme also reflects a deep ethical and social understanding of man. A person demonstrates his ability to take responsibility for the common good and act accordingly. She makes the world a better place not only for herself, but also for others, demonstrating a high level of social responsibility.

In general, the desire for good and benefit to all is an important factor contributing to the construction of a humanistic and solidary society. This theme embodies an idealized concept of harmonious relationships, where each person cares not only for his own happiness, but also for the happiness and well-being of others.

2.6. Manifestations of mercy, charity and selflessness in relation to people

Manifestations of mercy, charity and self-sacrifice in the treatment of people are important aspects of civic and social life. Mercy is deep sympathy and a sense of responsibility for the suffering, which is manifested in concrete actions of help and support. Charity, for its part, manifests itself in providing material or moral assistance to those in need without expecting a reward. Self-sacrifice is manifested in devotion to other people, willingness to give time, energy and resources for their good.

Charity and selflessness reflect a high level of social consciousness and ethics. They contribute to the formation of strong and trusting interpersonal relationships, make society more solidary and contribute to general well-being. Manifestations of these qualities can be very diverse, from small good deeds in everyday life to organizing and participating in grand charity projects. Mercy, charity and self-sacrifice are important components of the culture and peoples' relationship.

In general, manifestations of mercy, charity and self-sacrifice reflect the best qualities of human nature and contribute to the formation and maintenance of

harmonious relations in society. These important aspects contribute to the elevation of spirituality and the improvement of the quality of life of all members of society.

2.7. Gratitude, satisfaction, the ability to appreciate and describe the smallest services

Gratitude, satisfaction and the ability to appreciate even the smallest favors reflect important aspects of interaction and interpersonal relationships. Acknowledgment is an expression of gratitude and recognition for the efforts or assistance provided by others. It indicates our gratitude and respect for people who make a positive contribution to our lives, regardless of the amount of this contribution.

Contentment is the ability to find joy and satisfaction in the world around you, even in the simplest things and events. This positive attitude helps us maintain an optimistic attitude and see the better in everything around us.

The ability to appreciate even the smallest favors is a manifestation of attention and gratitude for small things that, it would seem, can be easily devalued or ignored. This is an important quality that helps maintain positive interpersonal relationships and promotes social harmony. Overall, giving thanks for everything, being content with everything, and being able to appreciate even the smallest favors reflect the importance of gratitude, a positive attitude, and respect for others in our lives. They contribute to the maintenance of harmonious relations and create an atmosphere of mutual support and mutual understanding in society.

2.9. Overcoming anger, forgiveness of insults, eradication enmity with people

Overcoming anger, forgiving grievances, and eradicating enmity with people are extremely important aspects of the psychological and emotional health of both the individual and society as a whole. Anger, resentment, and animosity can build up in relationships between people and cause conflict, tension, and even violence. Overcoming these negative emotions and relationships requires a large dose of introspection, patience and willingness to change.

Forgiveness is the process of letting go of negative feelings and resentments that can keep us trapped in imbalance and anxiety. Forgiveness does not mean forgetting or

excusing what has been done, but it does allow you to let go of the hurt and move on, providing an opportunity for emotional healing and restoration of relationships.

In general, overcoming anger, forgiving insults and eradicating enmity with people requires careful work on yourself, openness to change and readiness for constructive cooperation. These processes help create favorable conditions for peaceful and harmonious coexistence in society.

3. Formation of professional self-awareness

3.1. Awareness of norms, rules and responsibility in one's profession

Self-awareness is a process by which a person knows himself and evaluates himself. Self-awareness in the mental activity of an individual acts as a process of mediated self-knowledge. Professional self-awareness is part of the individual's self-awareness. Professional self-awareness is the process of self-knowledge, formation of ideas about oneself, development of attitude towards oneself and self-regulation in the system of professional activity, communication in the system of one's own personality.

According to T. Markova, professional self-awareness includes:

- a person's awareness of the norms, rules, and models of his profession as standards for realizing his qualities. Here are laid the foundations of a professional worldview, one's own professional credo, the concept of professional work, from which the specialist will proceed in his activity;
- awareness of these qualities in other people, comparing oneself with a certain abstract or concrete colleague;
- taking into account the assessment of oneself as a specialist by colleagues;
- a person's self-evaluation of his individual aspects, understanding of himself, his professional behavior, as well as emotional attitude and evaluation of himself. Professional self-awareness is based here on professional self-evaluation – retrospective (I am a specialist yesterday), actual (I am a specialist today), potential (I am a specialist tomorrow), ideal (I am a specialist in the distant future);
- positive assessment of oneself as a whole, determination of one's positive qualities, perspectives, which contributes to the formation of a positive self-concept.

A specialist with this level of self-awareness increases self-confidence, satisfaction with his profession, increases work efficiency, and strives for self-realization.

The professional responsibility of an individual is formed in the process of joint activity as a result of those external requirements that society, collective (professional environment), group puts forward to him. Professional responsibility is associated with the readiness of an individual to consciously fulfill requirements in accordance with professional and social norms and to be responsible for his actions before himself, other people, society and the team. Professional responsibility in the structure of an individual is a set of professionally important qualities that manifest in activity and have an impact on its effectiveness [16].

3.2. Awareness of one's own and others' professional qualities, abilities, skills and abilities

Self-determination of a person is the process and result of self-determination through awareness of one's qualities and properties, one's uniqueness, difference and similarity with other people, one's place in the world, one's position and role in society, one's purpose in life for self-regulation of one's activities and formation adequate attitude to the surrounding reality, other people and oneself. It is also the process and result of a person's conscious choice of certain relationships, behavior, methods of action, ways and directions of development.

The success of professional self-determination will be influenced by a person's adherence to the following principles: she must create her own professional life; to be aware of their future opportunities and to contribute to their development; to be active and responsible when choosing a profession and determining the ways of its implementation; set realistic goals and achieve the necessary result in the process of mastering the future professional activity; recognize errors in professional self-determination and work to eliminate them.

The goal of professional self-determination is the formation of an individual's internal readiness to consciously, independently build and adjust models of one's own behavior, prospects for one's development, the readiness to independently find personally meaningful meanings, build one's behavior, and form the most appropriate

properties and traits significant for a specific professional activity. Professional self-determination is considered as a long and multi-stage process, an integral and essential component of the professional formation of an individual, which is carried out not only at the first stage of choosing a profession, but also at the stage of mastering it, and at the stage of becoming an individual as a professional.

3.3. Development of ways to overcome failures and ways of self-improvement

The internal condition of personality development is constant “incompleteness” as a characteristic genetic feature of an individual’s organization, as his potential opportunity for unlimited development. At the same time, the stages of development passed by a person, or rather the personal newly created characteristic of these stages, “saturating” each other with their content, turn into synergistically working levels of a holistic personal organization. It is these levels, passing through awareness, reflection, critical evaluations, thoughtful choices, development of optimal action systems, that gradually become the psychological foundations of the personality, its foundation, and phenomenologically manifest themselves in aesthetic tastes, intuition, premonitions, moral behavior, etc.

Self-improvement is an opportunity for personal growth of a person and his independent desire to approach a certain ideal with the aim of acquiring personality traits and qualities, mastering those types of activities that he does not yet possess.

Self-actualization, self-realization and self-affirmation of the individual takes place throughout life. Self-education requires a very important, powerful stimulus – a sense of self-worth, respect for oneself, the desire to become better today than yesterday. Self-education is possible only if the human soul is very sensitive to the subtlest, purely human means of influence – a kind word, a kind or reproachful look. It cannot be about self-education if a person is used to rudeness and reacts only to a “strong” word, shout, coercion. In its very essence, self-education presupposes a person’s faith in a person, addressing the honor and dignity of a person. Therefore, the main rule of self-discovery is the search for the meaning of life, one’s true self [18].

The process of professional self-improvement is based on the psychological mechanism of constantly overcoming internal contradictions between the existing level of professionalism (“I am a real professional”) and its imaginary state (“I am an ideal professional”). The “qualitative composition” of changes (development of individual qualities, abilities), the individual’s desire for their implementation depends on the system of his value orientations, which regulate the motivational sphere of a person. It is the motivational system – needs, interests, ideals-values – that is the source of individual activity [19, p. 75].

3.4. Professional self-esteem, emotions

The individual’s ability to self-assess and self-attachment is an exclusive property of a person who has the opportunity to know and realize himself as a subject of actions, becoming an object of direct attitude towards himself. The final product of the process of self-discovery is, firstly, a dynamic system of a person’s ideas about himself, his capabilities, qualities and place among other people (I. S. Kon, G. V. Lozova, O. O. Rean, I. I. Chesnokova etc.); secondly, what a person achieves in his life depends to a decisive extent on the development of achievement motivation, which is manifested in the set of motives that cause the activity of the individual and determine his orientation.

Professional self-esteem is influenced by the content of professional activity and the results achieved in it. The professional self-esteem of a more experienced specialist is based not only on the opinion formed about him in this team, but also on previous professional experience. Professional self-esteem is a more reliable indicator that allows you to predict the efforts made by a specialist and the results of his activities.

Professionals with low self-esteem are more inclined to justify themselves in cases of failure, while managers with high self-esteem are more confident in their value as professionals. Overestimated self-esteem leads to a decrease in work results, to the formation of a complex of one’s own exclusivity. Specialists with high self-esteem make generalized conclusions about their own personality after achieving positive results, and with low self-esteem – after unsuccessfully completing tasks. High self-esteem makes it possible to focus on the task in the process of solving the

problem. Professionals with low self-esteem are more concerned with their own feelings and expectations of failure and the reactions of others.

Self-esteem actively regulates the process of self-development. Activation, actualization of the process of self-knowledge, self-control, self-correction, self-regulation, self-criticism, self-improvement of the individual are based on it. If the result of the activity corresponds to or exceeds the existing level of harassment positive emotions arise, self-esteem increases. Otherwise, negative emotions arise.

Self-esteem is the result of a long process that occurs under the influence of various determinants and does not stop throughout a person's life. Self-esteem not only depends on the environment of the individual, his style of communication, success in activities, but also affects all areas of a person's life, corrects his behavior. Self-esteem is an important regulator of a person's behavior, which depends on the individual's relationship with the world around him, self-demand, attitude to successes and failures. Thus, self-esteem affects the effectiveness of activities and further development of the individual. In professional activity, self-assessment is one of the most important mechanisms of self-regulation of activity, one of the factors that ensure a high level of activity efficiency [20, p. 2-10].

4. Professional communication

4.1. Moral professional communication, development of relationships

Communication is an integral part of a person's professional activity. Thanks to communication, there is an exchange of professionally significant information, professional experience, interaction and joint activities of employees are organized. And for communicative professions, communication is generally a condition for successful professional activity, because its effectiveness depends on professional communication [21, p. 339].

During business communication, it is easier to establish contact between people if they speak "the same language" and strive for productive cooperation. At the same time, the foundations of the culture of their communication are ethical norms and ritual rules of business relationships, knowledge and skills related to the exchange of information, the use of methods and means of mutual influence, mutual understanding.

The moral aspect of business communication is of great importance. In professional activities, people try to achieve not only general, but also personally meaningful goals. The ethics of business communication is based on such rules and norms of behavior of partners that contribute to the development of cooperation. First of all, it is about strengthening mutual trust, constantly informing the partner about one's intentions and actions, preventing deception and non-fulfillment of commitments.

Some foreign corporations and firms have developed codes of honor for employees. It has been proven that a business that has a moral basis is more profitable and more progressive. Depending on the circumstances, business communication can be direct or indirect. In the first case, it takes place during the direct contact of the subjects of communication, and in the second – with the help of copying or technical means [22].

In professional communication, a specialist is faced with many unforeseen situations in which it is necessary to solve the tasks of mutual understanding and interaction in a new way, the solution of which cannot be achieved according to a known algorithm or template, although knowledge of general creative approaches to solving professional tasks usually help to overcome difficulties. Specific features of professional communication are conscious, purposeful management of communication, the presence of a general and specific goal of communication, as well as scientific validity and a high professional level.

4.2. Establishing a friendly atmosphere at work

Establishing a friendly atmosphere at work is an important aspect of successful and productive team work. This means creating a work environment where every employee feels comfortable, respected and supported. A friendly atmosphere involves mutual respect between colleagues, openness to new ideas and opinions, tolerance for differences of opinion and instructions, as well as mutual support in solving tasks and problems.

To create such an environment, it is important to actively promote interaction between employees, organize joint activities and events that promote team cohesion. It is also important to create opportunities for the free exchange of ideas and opinions, and to openly express questions or concerns.

The key components of a friendly atmosphere are mutual respect, sensitivity to needs and a sense of humor. When employees feel supported and respected, they are more inclined to cooperate and work together to achieve organizational goals.

Therefore, establishing a friendly atmosphere at work is an important element of corporate culture, which contributes to increasing morale, efficiency and satisfaction of employees, and also creates favorable conditions for the success of the organization.

4.3. Establishing personal boundaries and rules of violation of these boundaries in the team

Establishing personal boundaries and rules for their violation in the team is an important component of ensuring healthy and productive interpersonal relationships. Personal boundaries are determined by the individual needs, comfort and personal spaces of each employee. These may include physical boundaries (eg personal work space), emotional boundaries (eg personal and professional boundaries) and social boundaries (eg relationships with colleagues during off-hours).

Establishing clear rules for violating these boundaries is important to prevent conflicts caused by disrespect or crossing personal boundaries. These rules can be established both in writing and orally, and they must be known to all team members. These may include a ban on inappropriate comments or jokes, privacy, restrictions on the collection of personal information, and other aspects.

Violation of personal boundaries can lead to tension, dissatisfaction and conflicts in the team. Therefore, it is important that all employees understand and respect the personal boundaries of others and take responsibility for their own actions and deeds.

In conclusion, establishing personal boundaries and rules for their violation in the team is a key element of creating healthy and harmonious relations between employees. This contributes to increased comfort and work efficiency, and also ensures a healthy working environment for all employees.

4.4. Request for help and thanks for the service

Requesting help and expressing gratitude for services rendered are essential components of interpersonal communication in the workplace.

When individuals request assistance, they demonstrate humility, recognition of their limitations, and a willingness to collaborate with others. This fosters teamwork, builds trust, and encourages a supportive environment where colleagues feel valued and respected. Additionally, seeking help when needed can lead to more efficient problem-solving and improved outcomes.

Expressing thanks for services provided is equally important. It acknowledges the effort and support received from others, reinforces positive behavior, and strengthens interpersonal relationships. Gratitude fosters a culture of appreciation and recognition within the workplace, motivating individuals to continue contributing positively to the team. Furthermore, expressing gratitude can boost morale, increase job satisfaction, and cultivate a sense of belonging among colleagues.

In summary, requesting help and showing appreciation for services are vital aspects of effective communication in the workplace. These practices contribute to a positive work environment, enhance teamwork, and promote mutual respect and collaboration among colleagues.

4.5. Provision and acceptance of support, insurance

The provision and acceptance of support, often referred to as “insurance”, play crucial roles in fostering a supportive and collaborative work environment.

Provision of support involves offering assistance, guidance, or resources to colleagues when needed. This can include sharing expertise, providing emotional support during challenging times, or offering practical help to overcome obstacles. By proactively offering support, individuals demonstrate empathy, teamwork, and a willingness to contribute to the success of their colleagues and the organization as a whole.

Acceptance of support, on the other hand, involves recognizing and welcoming assistance from others. It requires humility and openness to receiving help when facing challenges or navigating complex tasks. Accepting support does not diminish one's capabilities but rather acknowledges the value of collaboration and the strength that comes from working together as a team.

Insurance, in this context, refers to the mutual understanding among team members that support will be reciprocated when needed. It involves creating a culture

where individuals feel comfortable asking for help and confident that their colleagues will be there to assist them. This mutual assurance fosters trust, loyalty, and a sense of belonging within the team.

Overall, the provision and acceptance of support, or insurance, are essential components of effective teamwork and interpersonal relationships in the workplace. By offering and welcoming assistance, individuals contribute to a supportive work culture where collaboration thrives, challenges are overcome more easily, and everyone has the opportunity to succeed.

4.6. Setting tasks, forming goals, motivation

A motive is something that, reflected in a person's consciousness, prompts him to act, directing him to satisfy a certain need. Motivation is a specific type of mental regulation of behavior and activity. A motive is not just one of the components of activity, but acts as a component of a complex system – the motivational sphere of an individual. The motivational sphere of an individual is understood as the whole set of motives that are formed and developed during his life. This field is dynamic and develops depending on the circumstances. But some motives are relatively stable and, dominating, form the core of the entire sphere (they reveal the orientation of the individual).

The effectiveness of work, other things being equal, is determined by a person's personal attitude to work, his work behavior. In turn, labor behavior is determined by the influence of many factors that act with different forces and in different directions. Motivation is a set of driving forces that encourage a person to perform certain actions. These forces can be of both external and internal origin and force a person consciously or unconsciously to do certain actions [23, p. 30-31].

There are two types of motivation: extrinsic (due to external conditions and circumstances) and intrinsic (internal, related to personal dispositions: motives, needs, attitudes, interests, aspirations, desires. If we consider the main components of motivation presented above, it can be determined that internally, behavior is motivated primarily by a person's motives, needs, and interests, and externally, by various types of incentives, and is also the result of situational factors. Motivation

often means the difference between success and failure. This applies to school, to specific tasks, and to life in general one of the most effective ways to stay motivated is to set goals.

4.7. Request, order, command, politeness, tact, respect

Professional communication is a process of exchanging information and work experience in order to achieve the appropriate result in joint work and the implementation of defined tasks. The ability to behave correctly during professional communication is one of the main components of the success of a professional, especially a manager. A qualified manager must be able to organize communicative cooperation of subordinates without conflict and productively, observing the norms of etiquette to organize conversations with citizens, negotiations with business partners. Professional communication is a complex multifaceted communicative process, the participants of which must take into account each other's social statuses and focus on achieving a common goal [24, p. 17].

The results of professional activity often depend on the culture of behavior, speech, listening and language. It is in this aspect that we can talk about professional culture, that is, about the conformity of behavior, speaking, listening, and language in professional activities to generally accepted norms and principles, primarily moral, as well as to the requirements related to this profession. A person, engaged in some type of activity, not only reveals his moral qualities, but also influences others through them, moving towards the set goal. There are a number of professions whose representatives must not only know, but also act in accordance with moral principles, because the object of their activity is a person. On the surface are the ethical forms of behavior of employees, their appearance, traditions, customs, symbols. They are an external reflection of the organization's culture, components that shape its image and reputation, its corporate style. Tact and sensitivity – these two qualities contain such a concept as a sense of the measure that should be observed in conversation, in personal and official relationships, that is, the ability to feel the limit beyond which, as a result of our words and actions, a person has an undeserved offense, upset, and sometimes pain.

A tactful person always takes into account the age difference with the interlocutor, gender, social status, place of conversation, presence or absence of outsiders. A polite person will always take into account the age, gender, and social status of the partner when communicating. Politeness is synonymous with such concepts as intelligence, decency, tact, tolerance.

Respect is the moral basis of communication, because it most reflects the attitude of interlocutors to each other. Respect is a moral and ethical principle that requires treating another person as an individual. This is the attitude when the concept of human dignity is taken into account. Respect is recognition of the interlocutor as equal to oneself. Respect is complemented by honor, that is, recognition of the individual's personal virtues and his belonging to a certain community. A developed sense of respect for others is one of the most important human traits. Without mutual respect, the existence of a modern labor team is not possible [25].

In business communication “from top to bottom”, that is, in the relationship of a manager with a subordinate, the golden rule of ethics can be formulated as follows: “Treat your subordinate as you would like your manager to treat you”. The art and success of business communication in many cases are determined by the ethical norms and principles that the manager uses in relation to his subordinates. Norms and principles mean behavior that is possible and that is not possible. These norms relate primarily to how and on the basis of which orders are given in the management process, what is expressed in official discipline that determines business communication. It is more appropriate to use an order in an emergency situation, as well as in relation to unscrupulous subordinates, a request – in the event that the situation is ordinary, and the relationship between the manager and the subordinate is built on trust and benevolence.

This form allows the employee to express his opinion about the problem in the event that this problem cannot be solved for some reason. And if you emphasize it accordingly, the employee will have no doubt that this is an order. Without observing the ethics of business communication between a manager and a subordinate, most

people feel uncomfortable in the team and not morally protected. The manager's attitude towards his subordinate affects the entire nature of business communication and in many cases determines his moral and psychological climate.

In “bottom-up” business communication, that is, in the attitude of a subordinate to his boss, a general ethical rule of conduct can be formulated as follows: “Treat your boss as you would like your subordinates to treat you”. Knowing how to address and treat your boss is no less important than what moral requirements you should set for your subordinates. Without it, it is difficult to find a “common language” with both the boss and the subordinate. Using certain ethical norms, you can attract the manager to your side, making him your accomplice, but you can also turn him against you, making him unfriendly.

4.8. Notification of rights and obligations, discussion of working conditions and achievement of results

A person's success in life, his relationships with other members of society depend on the ability to communicate. Communication is a complex process of establishing and developing contacts between people, the interaction of personalities, which is based on the exchange of thoughts, feelings, expressions of will for the purpose of informing.

Usually, the subject of discussion during business conversations is a specific matter. A business conversation is a purposeful communication with a predictable or pre-planned result. Examples of such conversations are: discussion of new projects, a conversation with a business partner, an interview with an employer. An interview with an employer is a special interview during which the employer evaluates the applicant for a vacant position. Success or failure during an interview depends not only on professional qualities (education, experience, communication skills), but also on the first impression you make on the employer, which directly depends on professional communication skills. Sometimes it will be of decisive importance, if, of course, the professional training meets the requirements of the employer.

In the case of reaching an agreement to hire employees who have just started applying for a job, many questions arise due to insufficient knowledge of labor

legislation in terms of the hiring procedure, due to which the employer, already at the time of hiring, has the possibility of violating the labor rights of the future employee. The rules of employment and knowledge of the procedure for such registration are necessary in order for the future employee to have the opportunity to prevent such situations or, having encountered them, know how to avoid negative consequences and protect his rights.

The employer is obliged to explain to the employee his rights and responsibilities, to acquaint the employee with internal regulations (collective agreement, job (work) instructions, etc.), to provide information about the rules of the internal labor procedure, to provide the employee with a workplace and everything necessary for working means. The employee must also be provided with comprehensive information about his working conditions. During the hiring process, he should be informed about the presence of any harmful factors, as well as the possibility of their negative impact on health. Before starting work, the employee must be given all the necessary briefings (on fire safety, primary occupational safety, etc.). Admission of an employee to work is possible after the employee has familiarized himself with all local documents and has been given appropriate briefings, he can start performing his duties.

So, in order to be successful during professional communication, for example in the case of a dialogue between a future employee and an employer, it is necessary to: carefully prepare for the conversation; be attentive and tactful to the interlocutor; constantly stimulate the interlocutor's interest in the conversation; be able to listen to the interlocutor, take into account his views, opinions and evidence; monitor your partner's reaction and adjust your actions accordingly; express your thoughts accurately, logically, convincingly; to create an atmosphere of trust in order to attract the interlocutor. In order for the conversation to be effective, you cannot: interrupt the interlocutor; to sharply accelerate the pace of the conversation; negatively evaluate the interlocutor's personality; emphasize the difference between the person and the interlocutor; reduce the distance.

Undoubtedly, the culture of communication depends on mastering knowledge, norms, qualities, and rules. However, the effectiveness of communication is also ensured by the internal need to realize the individuality and uniqueness of the subject, tolerance, tact, politeness, showing sincere interest and respect for the interlocutor, the ability to control gestures and facial expressions, one's own behavior and that of the interlocutor, and the desire for emotional and intellectual interaction. Therefore, the success of professional communication, which is a condition for understanding between people, a regulator of human behavior, depends on understanding the components and communicative tasks of communication, improving the communicative and rhetorical qualities of speech [26, p. 123].

4.9. Communication on production, discussion of production and sales successes

The role of communication in professional activity is particularly large. Thanks to it, people can exchange ideas, thoughts, influence each other. It allows you to improve in the chosen field of activity. The communication of business people, its rules and norms is nothing more than a summary that was developed by practice and experience. Successful business communication contributes to increasing the efficiency of the work of this or that organization, as well as the emergence of new ideas and the improvement of old ones. In addition, it is thanks to communication that the experience is transferred from the older generation of employees to the younger ones.

The basis of business communication is: discussion of important issues, settlement of controversial situations and conflicts, discussion of plans, decision-making. In this type, a special place is occupied by the moral side of the issue. Both managers and subordinates should be aware of all norms and rules of business communication. After all, it is significantly different from the usual one. Ethically built communication in any professional environment contributes to the growth of development rates, team cohesion, achievement of set goals and high results.

Communication on production, discussion of production and sales success usually takes place at business meetings. A business meeting is a common form of

management for the development of optimal solutions, which allows you to use the collective mind and knowledge to solve complex current problems, organize the exchange of information, opinions and accumulated experience between individual employees and structural divisions of the enterprise.

The following issues are resolved at business meetings:

- Development, strengthening of the company's policy and its implementation.
- Integration of activities of all departments and services taking into account the general goals of the organization.
- Identification and calculation of collective results.
- Collective problem solving taking into account the educational effect.

The following main tasks of business meetings are distinguished:

- Find out, analyze the state of affairs (how the plan is carried out, what is happening in the team...); exchange information on the discussed issues, coordinate efforts and make organizational conclusions. The informational type of meetings corresponds to these tasks.

- To inform the team about the search for solutions to problems, about new experience and the possibilities of its implementation, to convince employees of the correctness of the implemented economic policy. To solve these problems, explanatory meetings or briefing meetings are appointed.

- Find a collective solution to the problem, collect ideas. This is a type of problem meeting or “brainstorming”.

- Select and make constructive decisions. This is the task of the assembly – to make a decision.

- To give participants the necessary knowledge, to improve their qualifications. This type is called a conference or training meeting.

If the manager is interested in constant contact with the team, he organizes regular meetings. The frequency of meetings can be one-time or periodic. Each manager must correctly determine the procedure for holding a meeting depending on the goal. But even when it is successfully formulated, there is always a hidden level of goals, which, as a rule, are not talked about, but which must be reckoned with. For

example: if representatives of departments participate in the meeting, the interests of each of them become hidden goals. The sales department is against anything that could negatively affect its product sales activities. The production department is keen to prevent the realization department from having a great opportunity to dictate production schedules and plans etc. to it after the meeting. Thus, each department considers the main task of preserving or even increasing its “conquests”: rights, privileges and power.

The final stage of the organization and holding of the meeting is the adoption of a decision and agreement on the terms of its implementation. The decision at the meeting is made by everyone together and by each one individually. Its effectiveness depends on the extent to which the meeting participant managed to include his ideas and comments in the general decision.

Therefore, when communicating at work or in the field of any institution, professional communication skills are important, because the effectiveness of conveying the necessary information, the correctness of making work decisions, and even the level of work success depend on it.

CONCLUSIONS

Based on the above, it can be noted that communication is a very complex, multifaceted process of establishing and developing contacts between people, which is an extremely important skill in any field of activity. The ability to communicate professionally is a great asset, which is the result of the influence of various factors: personal, social, cultural, historical, professional, etc.

Therefore, it is worth providing the following conclusions about the personality of a professional in communication:

1. The formation of the moral consciousness of an individual is nothing but actions according to moral laws, one’s own life beliefs and values. Degrees of feelings of shame, conscience, duty, including moral, responsibility play a huge role in becoming a truly conscious specialist. Being a professional means doing your job honestly, conscientiously, qualitatively, responsibly and with love. Do not forget about the trust of others and protect it. And to allow conscience to act more before

something bad is done, that is, as a warning, and not after it has been done, as a condemnation, so that one does not have to feel shame, unpleasant for oneself and for oneself.

2. Life values, both spiritual and material, clearly influence the formation of a specialist's personality. Special abilities, knowledge related to the profession, the ability to master and use knowledge and skills, flexibility of professional behavior depend on the value orientations of a person. Valuable spiritual experience will provide an opportunity to skillfully and adequately deal with any professional task, make the right choice, and avoid unwanted mistakes. In addition, such traits of a correctly value-oriented professional personality as honesty, principledness, loyalty to one's work and oneself, sincerity, truthfulness, dignity and nobility will especially help this.

3. Awareness of norms, rules, roles, models, actions in one's profession is possible only thanks to the formed professional self-awareness of the individual, in particular, professional worldview, credo, concept of work, healthy self-esteem. It is also worth mentioning professional self-determination - awareness of one's work skills, qualities, uniqueness, one's position, abilities that are directly related to the world of the profession. All these are factors in the formation of the personality of a professional. The desire for self-improvement, a constant feeling of "incompleteness", self-education is also the key to the success of a specialist.

4. Finally, the final link in the formation of a professional's personality is his ability to communicate on the topic of his profession. The skill of professional communication is always the exchange of important work information, unique experience, the possibility of productive joint activities, agreements, cooperation, etc., built on mutual understanding. Ethics and culture of professional communication in this case come to the fore. It is important to be polite, respectful, tactful, sensitive to the interlocutor, to be able to listen, hear and speak appropriately. Achieving any professional success requires a sense of motivation and drive to action, the ability to set goals and tasks for fulfillment. In addition, knowledge of one's professional rights and responsibilities during employment is of great importance.

Therefore, the personality of a professional should include the most essential social and professionally important qualities, features and manifestations that form the subject of professional activity, determine the unique culture of his professional behavior, professional interaction, individual style of professional activity as a subject of individual, social and professional life in a socio-professional environment.

PROSPECTS FOR FURTHER RESEARCH

Further promising areas of scientific research:

- a specialist as a subject of professional development;
- the content, features and effectiveness of the process of professional development of a specialist under the influence of the main characteristics, requirements of professional activity and personal values;
- hyper-responsibility in the individual's professional activity;
- individual style of professional activity and communication;
- problems of professional communication in empirical research;
- the culture of professional communication, professional communication as the realization of individual creative abilities of a specialist;
- correlations between the ability to communicate professionally and the results of success;
- effective mechanism of motivation and stimulation of the individual in his professional activity and communication;
- value orientations of young professionals and the influence of surrounding factors on them;
- mutual influences of the culture of professional communication and socio-professional characteristics of personality development.

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