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**DISCIPLINES AS EPISTEMIC CULTURES:
A BASIS FOR LINGUOCULTURAL ANALYSIS OF
DISCIPLINARY COMMUNICATION**

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Abstract. This article examines the applicability of linguocultural analysis beyond its conventional focus on national cultures by extending the methodology to the study of disciplinary or professional cultures conceptualised as epistemic cultures. While linguocultural analysis has traditionally been employed to reveal how national or multicultural worldviews become linguistically encoded in literary discourse, recent scholarship highlights that professional communities similarly generate shared beliefs, values, cognitive frameworks, and communicative conventions. Building on theoretical insights from cultural and linguistic pragmatics and from Knorr-Cetina's sociology of epistemic cultures, the study aims to demonstrate how disciplinary communication—in this case, legal discourse—can function as a linguocultural resource within literary texts. Methodologically, the research undertakes a qualitative linguocultural analysis of the German novel *Der Vorleser* (The Reader), drawing on M.P Castillo Bernal's findings regarding lexico-semantic and morpho-syntactic features associated with German legal communication. The analysis reveals that elements such as specialised terminology, nominalisations, professional titles, modality markers, and impersonal constructions serve both to construct an authentic legal setting and to characterise the narrator as a legal professional. The study concludes that epistemic cultural traits operate in literary contexts in ways analogous to national cultural indicators, thereby justifying the extension of linguocultural methodology to professional subcultures. Theoretically, the research contributes to broadening the scope of linguocultural analysis by integrating disciplinary communication into its domain. Practically, the results underscore the importance of recognising epistemic-cultural markers in translation, since preserving or functionally adapting such features is essential for maintaining the stylistic, atmospheric, and characterising functions in translated texts.

Keywords: linguocultural analysis, epistemic cultures, disciplinary communication, legal discourse, cultural pragmatics, linguistic encoding of culture, literary stylistics, translation studies, professional subcultures

Introduction

The present article addresses a topic that holds sustained relevance across multiple research communities: the linguocultural analysis of texts and its role in the study of disciplinary and literary communication. Linguocultural analysis

is understood here as an approach that investigates how elements of national and multicultural epistemic frameworks become linguistically encoded in discourse. A foundational articulation of this method can be found in Islam's widely cited monograph, in which linguocultural analysis is defined as a means of exploring how aspects of national culture become linguistically realised in texts [1] – a formulation that has guided a significant body of subsequent scholarship.

A topic often treated in this context in studies following the approach is how linguocultural elements can be applied, for example, in novels, for signalling cultural characteristics of persons described in the works. In a straightforward case, the use of linguocultural characteristics may simply have the purpose of underlining the cultural traits of different persons in the novel. In more complex cases, the characteristics presented in the novel through a mixture of cultural traits in the language use by and about a person can even represent this person's individual multiculturalism as part of the person's literarily relevant personality. An example of a recent work following the last-mentioned aspects is A. Islam et al. [2], which investigates multicultural narratives in American literature and finds that bilingualism, code-mixing and elements of interlanguage are common characteristics important in rendering elements of multiculturalism. Central in this work is the investigation of the translation strategies applied in translations into Russian of these indications of multiculturalism. As is stated in the concluding section of the work, "a linguocultural approach to translation enables a more precise understanding and effective conveyance of the unique cultural and linguistic contexts characteristic of American multicultural literature strategies" [2, p.64]. In other words: a central part of understanding the content and message of this kind of literary works is to recognise the linguocultural traits as such.

The linguocultural approach constitutes a very fruitful way of analysing specific aspects of the socio-pragmatic background of linguistic choices in, among other things, literary communication. In the traditions of linguistic research that the work is built on the ideas studied under the heading of linguistic pragmatics [3] or cultural pragmatics [4] are related to the linguocultural approach. Common is the idea that we can use a study of the choice of linguistic elements to find the intentions, actions, attitudes, or (cultural) practices of the people whose linguistic products we study. Where linguistic pragmatics can often have a more individualized object of study (what are the speech acts performed by an individual through his or her linguistic communication?), cultural pragmatics is interested in the common and shared aspects, activities, background assumptions, communities, etc. to which communicators belong.

From this perspective, disciplines and discourse communities can themselves be viewed as epistemic cultures, operating with distinct systems of communicative conventions, knowledge validation, and symbolic structuring – an assumption that forms the methodological basis of the present inquiry.

Materials and methods

The object of the present study is disciplinary (professional) communication

as a form of linguocultural practice conceptualised as an epistemic culture. Empirically, the study focuses on legal discourse as it is represented and stylised in a literary text. The research material consists of linguistic fragments from B.Schlink's German novel *Der Vorleser* (1997), primarily those scenes in which courtroom procedures and the narrator's professional legal identity are foregrounded.

The study applies a qualitative linguocultural analysis combined with discourse-analytic and functional-stylistic procedures. The analytical units are (a) *lexico-semantic markers* (specialised legal terminology, professional titles, formulaic collocations, compound nouns), and (b) *morpho-syntactic markers* (nominalisations, impersonal/indefinite-subject constructions, and modality markers) that have been documented as salient in German legal communication. Operationalisation of these indicators follows the typology proposed by C. Bernal for legal language in B.Schlink's novel, while the overarching concept of epistemic cultures follows K.Knorr-Cetina's sociological framework.

The analysis proceeds in three steps: (1) *identification and extraction of legal-discourse markers in the source text*; (2) *classification of the extracted markers according to their linguistic type (lexico-semantic vs morpho-syntactic)*; (3) *functional interpretation of the markers in context*, with attention to their setting-building and characterising functions in line with research on specialised communication in literary texts.

Citations are provided to (a) justify the theoretical premises (e.g., culture, epistemic culture, cultural pragmatics), (b) define and delimit the object and units of analysis by relying on established descriptions of legal communication, and (c) ensure methodological transparency and replicability, enabling readers to verify the provenance of analytical categories and to compare the present findings with prior studies.

However, it is relevant not to limit the pragmatic study of culture to national cultures, despite the fact that this concept of culture is very deeply entrenched into our personalities due to the importance for many of us of belonging to specific national groups, channelling from there important parts of our identity. Central characteristics of such cultures that individuals' identities feed upon are, e.g., shared beliefs, values, worldviews, and traditions [5, p. 51]. However, inside such national cultures there is also room for so-called subcultures, i.e., conglomerates of beliefs, etc., tied not to the nation, but to some other community of people sharing characteristics. One example of such subcultures is that of a specific profession [5, p.59]. Such subcultures are different in degree, but not in kind: There is a difference in the actual basis of the culture (nation vs profession), but the basic traits are the same: A culture is based upon a community of people sharing some for them central characteristic(s) that is / are perceived by the members to be of importance for their identity [5, p.61]. The importance of cultures for our identity is rooted in so-called 'collective intention' as a characteristic of our cognitive design: Due to the way human cognition has evolved, we have developed a wired-in feeling of 'we' in our being in the world: Human thinking at this point is no longer a solely individual process, or even a second-personal

social process; rather, it is an internalized dialogue between ‘what I do think’ and ‘what anyone ought to think’. Human thinking has now become collective, objective, reflective, and normative [6, p.123].

This cognitive mechanism is important as one of the explanations of the emergence of professional cultures and especially for the explanation of the role of their communicative tools as indicators of the professional culture [7].

For researchers with a central interest in disciplinary communication for instance in the field of law, the idea of seeing not only nations, but also professional communities as possible roots of cultures is an interesting idea, as it widens the scope of what we can investigate. Instead of seeing disciplinary communication as mainly a linguistic object where the focus is upon the stylistic characteristics of the language used in the disciplinary communication, an approach seeing it as rooted in a culture opens up a research avenue towards the overlaps in thinking and acting by way of the disciplinary communication and thus to the disciplines as such as objects of study.

One possible conceptualisation of this kind of subculture is the concept of epistemic cultures. Now what is this? The concept has been elaborated in Knorr-Cetina’s work in the field of sociology of knowledge [8]. Her research interest concerns the underlying factors and reasons implying the differences between high energy physics as an abstraction-based field of research, on the one hand, and molecular biology as a laboratory-oriented research field in terms of the insights into and views of the world they achieve, despite the fact that to a considerable extent the two disciplines look at the same objects. According to K.Knorr-Cetina, exactly the concept of culture, with its recourse to beliefs, values and worldviews, and to communities, is apt to catch the traits responsible for the differences and thus to find the roots for the characteristics that distinguish them from the point of view of the sociology of knowledge. In the introduction to her book, K.Knorr-Cetina presents the epistemic cultures as “amalgams of arrangements and mechanisms – bonded through affinity, necessity, and historical coincidence” – which, in a given field, make up *how we know what we know* [8, p.1].

On these grounds, the epistemic cultures investigated by K.Knorr-Cetina are the loci where the collective knowledge of values (e.g., concerning high-value research, application of specific acknowledged methods) and worldviews (e.g., concerning theories or conceptions of the world, its structure and influential factors) of each of the two disciplines is placed. From this point of view, part of this epistemic culture are ways of speaking that help carry out characteristic actions and that represent the dominance of specific values and worldviews in the respective discipline [9]. In this way, linguistic patterns like the use of terms and disciplinary conventions, words, phrases, and texts gain a certain centrality for the recognition of the epistemic cultures, as they can be seen as cultural characteristics.

Results and discussion

As an example of how the use of specific textual means may be viewed as signals to the readers about the relevance of an epistemic culture in a novel, we can

look at the study by M. P. Castillo Bernal [10]. She investigates the linguocultural traits of law found in Bernhard Schlink's novel *Der Vorleser* (The Reader) [11].

Following the functional typology of U. Wiene and L. Germaney [12, p. 575–579], the inclusion of legal discourse in this literary work serves to create a specialist setting (the courtroom) and characterize the persona of the narrator, Michael Berg, as he transitions from a student to a legal professional. The qualitative linguocultural analysis of the novel reveals that B. Schlink employs several lexico-semantic and morpho-syntactic markers documented by M.P. Castillo Bernal to anchor the text within the epistemic culture of law.

- Creating a specialist setting
- Characterising personas and their everyday professional life
- Transferring specialized knowledge
- Creating humorous, parodic, and ironic effects
- Creating stylistic / poetic effects

Taking these possible functions as her basis, M.P.Castillo Bernal focuses in her analysis of the novel on lexico-semantic and morpho-syntactical characteristics that occur prominently in the novel and that are at the same time generally known to be characteristic of the disciplinary discourse in law. She finds especially the following examples of such characteristics [10, p. 344–347]:

1. Lexico-semantic markers of legal epistemic culture

Schlink's novel frequently employs specialized terminology and formal titles that signal the shared knowledge and validation mechanisms of the legal community.

-Formal titles and roles in the text are visible as it meticulously identifies the actors in the legal drama, reinforcing the professional hierarchy, eg.: Ger: "*Vorsitzender Richter*", "*Staatsanwalt*", "*Pflichtverteidiger*", "*Schöffen*" – Eng: "*Presiding judge*", "*prosecutor*", "*public defender*", "*lay members of the court*".

-Specialized compound nouns or terms that encapsulate complex legal procedures into singular linguistic units, eg. Ger: "*Befangenheitsantrag*", "*Haftbefehl*", "*Beweisaufnahme*" – Eng: "*Motion to recuse*", "*order of detention*" (or *arrest warrant*), "*presentation of evidence*".

-Everyday words with specialized meanings as the novel uses common words that carry a specific weight within the legal epistemic framework, eg: Ger: "*Verhandlung*", "*Protokoll*", "*Täterschaft*" – Eng: "*Proceedings*" (or *trial*), "*record*", "*perpetration*".

2. Morpho-syntactic markers and impersonal style

The epistemic culture of law is characterized by a "collective intention" and a normative, objective style. B.Schlink reflects this through specific syntactic choices:

-Nominalization of actions when legal procedures are often presented as abstract nouns rather than dynamic actions, eg: Ger: "*Vernehmung*", "*Verurteilung*", "*Aufarbeitung*" - Eng: "*Examination*", "*conviction*", "*exploration*".

-Indefinite and impersonal constructions are visible especially in the second part of the novel, the reading of the indictment uses a highly stylized, impersonal mode of address (the subjunctive and third-person references) to distance the legal act from personal emotion, eg: Ger: “*Die Angeklagte zu eins habe...*”, “*sie habe rechtswidrig und schuldhaft gehandelt*” – Eng: “*The first defendant is alleged to have...*”, “*she is alleged to have acted illegally and culpably*”.

-Modal verbs and modality markers while legal reasoning in the novel often hinges on what “one” must or must not do, reflecting the normative background of law, eg: Ger: “*Was im Buch steht oder was in der Gesellschaft tatsächlich durchgesetzt und befolgt wird?*” – Eng: “*Is it what is on the books, or what is actually enacted and obeyed in a society?*”.

The narrator’s transition into legal culture is evidenced by his shifting linguistic perspective. Initially, Michael Berg and his peers view the law through the lens of “radical explorers” within the 1960s student movement, seeking to use the trial as a tool for moral “exploration” and “enlightenment”. However, as the trial progresses, Michael becomes increasingly “numbed” by the procedural formalities—a psychological state that M.P. Castillo Bernal argues is supported and reinforced by the dense legalistic texture of the narrative.

These linguistic patterns are more than mere stylistic choices; they are salient indicators of an epistemic subculture. Just as national cultures rely on shared traditions and worldviews [5, p. 51], professional communities like the law operate through specific communicative conventions and knowledge validation mechanisms [8, p. 11]. The general result reached by M.P.Castillo Bernal is that almost all conventional elements identified in research on German legal language are represented frequently throughout the novel.

In her conclusion, she suggests two main functions underlying the use of these linguistic elements:

1. To support the specialized atmosphere of the court case, which serves as the central topic of the book’s second part [10, p. 347].

2. To support the characterization of the narrator as a developing legal professional [10, p. 347].

Consequently, the channelling of the epistemic culture of law into the literary text performs the first two functions identified by U.Wienen and Germaney: creating a specialist setting and characterizing professional personas [12, p. 575].

The analysis confirms that epistemic cultural traits operate in literary contexts analogously to national cultural indicators. By integrating this legal discourse, B.Schlink constructs an authentic setting that allows the reader to experience the “collective, objective, reflective, and normative” dialogue characteristic of legal thinking. For translation, these results underscore that preserving such epistemic-cultural markers is essential to maintaining the novel’s intended atmospheric and characterising functions.

Conclusion

Through her qualitative analysis of Bernhard Schlink’s *Der Vorleser*, M.P.

Castillo Bernal provides a compelling argument that legal-cultural characteristics are foundational to the novel's stylistics. These markers serve dual functions: creating an authentic courtroom atmosphere and supporting the characterization of the narrator, Michael Berg, as he adopts the professional identity of a jurist. As demonstrated, lexico-semantic and morpho-syntactic elements—ranging from formal titles to the impersonal subjunctive mode used in indictments—are essential signals that ground the narrative within the epistemic culture of law.

These findings align closely with the deliberations of A. Islam et al., who argue that recognizing linguocultural traits is vital for understanding the content and message of complex literary works. Just as Islam's approach identifies linguistic markers to render elements of multiculturalism in translation, M.P. Castillo Bernal underscores the importance of preserving epistemic-cultural markers to maintain the novel's intended stylistic and characterizing functions in different languages.

On this basis, it is supportable to conclude that the linguocultural approach is highly effective for the study of disciplinary and legal communication. Although the "roots" of these cultures differ—one springing from the nation and the other from a professional group—they share a common cognitive foundation in "collective intentionality". As human thinking has evolved to become collective, objective, reflective, and normative, it creates shared worldviews and communicative conventions that characterize any culture, whether national or epistemic.

Ultimately, conceptualizing academic and professional disciplines as epistemic cultures opens significant new avenues for research. By integrating disciplinary communication into the domain of linguocultural analysis, we can better investigate how shared systems of knowledge validation and symbolic structuring are encoded in discourse. This approach not only enriches our understanding of the socio-pragmatic background of literary texts but also provides a more precise methodology for the functional adaptation of specialized discourse in translation.

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ЭПИСТЕМИЯЛЫҚ МӘДЕНИЕТ РЕТІНДЕГІ ПӘНДЕР: ПӘНДІК ҚАРЫМ-ҚАТЫНАСТЫҢ ТІЛДІК-МӘДЕНИ ТАЛДАУЫНЫҢ НЕГІЗІ

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Аңдатпа. Мақалада лингвомәдени талдауды ұлттық мәдениеттерге дәстүрлі түрде бағытталудан тыс қолданып, осы әдістемені эпистемикалық мәдениеттер ретінде концептуалданатын пәндік және кәсіби мәдениеттерді зерттеуге кеңейту мүмкіндіктері қарастырылады. Егер бұрын лингвомәдени талдау, негізінен, ұлттық немесе мультимәдени дүниетанымдардың көркем дискурста тілдік тұрғыдан қалай кодталатынын айқындау үшін пайдаланылып келсе, қазіргі зерттеулер кәсіби қауымдастықтар да ортақ нанымдар, құндылықтар, когнитивтік ұстанымдар мен коммуникативтік конвенциялар жүйесін ұқсас түрде қалыптастыратынын көрсетеді. Мәдени және лингвистикалық прагматика теориялық қағидаттарына, сондай-ақ Knorr-Цетинаның эпистемикалық мәдениеттер социологиясына сүйене отырып, жұмыста пәндік коммуникацияның, бұл жағдайда құқықтық дискурстың, көркем мәтін шеңберінде лингвомәдени ресурс ретінде қалай қызмет ете алатынын көрсету мақсаты қойылады. Әдістемелік тұрғыдан

алғанда, неміс жазушысының «Der Vorleser» («Чтец») романына неміс құқықтық коммуникациясына тән лексика-семантикалық және морфосинтаксистік сипаттамалар жөніндегі Кастильо Бернальдың тұжырымдарына сүйене отырып, сапалық лингвомәдени талдау жүргізіледі. Талдау арнайы терминология, номиналданған құрылымдар, кәсіби атақтар, модальдылық көрсеткіштері және жақсыз құрылымдар сияқты элементтердің бір мезгілде шынайы құқықтық орта құруға әрі баяндаушыны құқық саласының өкілі ретінде сипаттауға қызмет ететінін байқатады. Эпистемикалық мәдениеттің белгілері әдеби контексте ұлттық-мәдени индикаторларға ұқсас түрде қызмет атқаратыны жөнінде қорытынды жасалып, лингвомәдени методологияны кәсіби субмәдениеттерге дейін кеңейтудің негізділігі дәлелденеді. Теориялық тұрғыдан зерттеу пәндік коммуникацияны оның зерттеу нысанына енгізу арқылы лингвомәдени талдау өрісінің кеңеюіне ықпал етеді. Практикалық тұрғыдан алғанда, алынған нәтижелер аудармада эпистемикалық-мәдени маркерлерді айқындау мен сақтаудың маңыздылығын көрсетеді, өйткені оларды сақтау немесе функционалды бейімдеу аударма мәтіндердегі стильдік, атмосфералық және характерологиялық қызметтердің сақталуы үшін шешуші мәнге ие.

Тірек сөздер: лингвомәдениеттану, эпистемиялық мәдениеттер, тәртіптік коммуникация, құқықтық дискурс, мәдени прагматика, мәдениетті лингвистикалық кодтау, әдеби стилистика, аударматану, кәсіби субмәдениеттер

ДИСЦИПЛИНЫ КАК ЭПИСТЕМИЧЕСКИЕ КУЛЬТУРЫ: ОСНОВА ДЛЯ ЛИНГВОКУЛЬТУРНОГО АНАЛИЗА ДИСЦИПЛИНАРНОЙ КОММУНИКАЦИИ

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Аннотация. В статье рассматриваются возможности применения лингвокультурного анализа вне его традиционной фокусировки на национальных культурах за счёт распространения данной методологии на исследование дисциплинарных и профессиональных культур, концептуализируемых как эпистемические культуры. Если ранее лингвокультурный анализ преимущественно использовался для выявления того, как национальные или мультикультурные картины мира языков кодируются в художественном дискурсе, то современные исследования показывают, что профессиональные сообщества аналогичным образом формируют разделяемые убеждения, ценности, когнитивные установки и коммуникативные конвенции. Опираясь на теоретические положения культурной и лингвистической прагматики, а также на социологию эпистемических культур Кнорр-Цетины, в работе ставится цель продемонстрировать, как дисциплинарная коммуникация, в данном случае

юридический дискурс, может функционировать как лингвокультурный ресурс внутри художественного текста. В методологическом плане проводится качественный лингвокультурный анализ немецкого романа «Der Vorleser» («Чтец») с опорой на выводы Кастильо Берналь относительно лексико-семантических и морфо-синтаксических характеристик, типичных для немецкой юридической коммуникации. Анализ показывает, что такие элементы, как специализированная терминология, номинализации, профессиональные титулы, маркеры модальности и безличные конструкции, одновременно служат построению аутентичной юридической среды и характеристики рассказчика как представителя юридической профессии. Делается вывод, что признаки эпистемической культуры функционируют в литературном контексте аналогично национально-культурным индикаторам, что обосновывает расширение лингвокультурной методологии на профессиональные субкультуры. Теоретически исследование способствует расширению сферы лингвокультурного анализа за счёт интеграции дисциплинарной коммуникации в его предметную область. Практически полученные результаты подчёркивают важность выявления и сохранения эпистемико-культурных маркеров в переводе, поскольку их сохранение или функциональная адаптация принципиальны для поддержания стилистических, атмосферных и характерологических функций в переводных текстах.

Ключевые слова: лингвокультурный анализ, эпистемические культуры, дисциплинарная коммуникация, правовой дискурс, культурная прагматика, лингвистическое кодирование культуры, литературная стилистика, переводоведение, профессиональные субкультуры

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