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Demidova E.E., Rodicheva A.A.

International Humanitarian University named after. P.P. Semenov – Tyan-Shansky, St. Petersburg, Russia

E-mail: MVPimenova@yandex.ru, annarodicheva@mail.ru

COGNITIVE MODEL “WORLD ORDER” IN THE ASPECT OF TERM STUDY

Annotation. The article describes for the first time the cognitive model "World Order", by means of which the scientific term is objectified. World order (hereinafter MP) was originally understood as a system of world order, later in political science, sociology, philosophy and other sciences other definitions of this term were formed. The appeal to the topic of studying the cognitive model "World Order" consists of the scientific novelty of the work, in modern literature there are no similar studies. At the turn of the twentieth and twenty-first centuries four meanings of world order are used: 1. economic; 2. political (democratic, liberal); 3. social; 4. military. In the twenty-first century their number increases: 1. economic; 2. (geo)political (democratic, (neo)liberal); 3. social; 4. military; 5. scientific (technological); 6. moral; 7. ideological (capitalist, humane); 8. informational.

Key words: cognition; term; cognitive model; linguistic picture of the world; linguacultural studies; terminology.

Introduction

In the sphere of interests of linguacultural studies In the 19th century, a new direction appeared – the study of cognitive models. A cognitive model is understood as “a stereotypical image with the help of which a certain life experience is organized. Such a model determines our conceptual organization of experience, the assessment of this experience, as well as what we want to express” [1, p. 33]. The purpose of the article is to describe the cognitive model “world order”. The tasks that need to be solved: 1. To identify ways of updating the studied cognitive model; 2. To trace the chronology of changes in the meanings of this model. 3. To determine the clusters of meanings in which this model is involved.

Henry Alfred Kissinger once wrote a book called «World Order» (World Order) [2]. In it, the author described the state of the world system in terms of the balance of power - political, economic. Having come to the disappointing conclusion that this balance was violated, G.A. Kissinger proposed a way out of the crisis by changing the entire international system as a whole. The topic of world order was addressed by Doctor of Political Sciences, Professor M.V. Lebedeva, who presented several approaches to defining the balance of power, offering her own definition of this term [3, pp. 24-35].



The studied cognitive model is defined as terminological. The bulk of scientific research on MP relates to political science and sociology [4]. There are practically no linguistic works on this topic. This is where both the relevance and scientific novelty of the research lies. A. Fenenko classifies world order as a class of theoretical and methodological categories [5, pp. 6-42]. In the 19th century, the expanded term new world order appears [6]: A. Baranovsky [7, pp. 7-23], V.I. Pantin, V.V. Lapkin [8, pp. 47–66; 9] write about the transformation of the understanding of the term. The policy of the West and America was formed in the second half of the 20th century. The liberal system of world order, which has spread as a certain system of values throughout the world [10, pp. 72–82; 11, pp. 7–23]. Our time shows that several forces are fighting all over the world, some are in favor of preserving the previous world order, while others are trying to introduce a new system of values [12, pp. 22–46; 13]. A.P. Tsygankov calls the current state of the world the era of half-decay [14, pp. 21–30].

Materials and methods of research

The article uses several methods of linguistic analysis: descriptive, interpretative, conceptual. The range of methods used helps to solve the tasks set in the article. The material for the study was 280 contexts from the National Corpus of the Russian Language (www.ruscorpora.ru), hereinafter referred to as the RNC, in which this model is implemented. The verbalizers of this model were two words: «**world**» and «**order**», which are used in the examples next to or in a gap - through several words.

Research results

In the language, the cognitive model under study is realized in several ways: 1. The phrase world order. 2. The compound word world order (according to the RNC, this word was first used in 1890). 3. Descriptively (liberalism, globalism, etc.). The article describes only the first way of actualizing this cognitive model.

The cognitive model under study initially included several clusters of meanings: a. peace as the absence of chaos; b. order as a set of rules; c. a system of interstate relations. The study of these meanings relates to related fields of sociology, cultural studies, linguistics, and political science.

As the RNC data show, the combination "world order" was first encountered in the text of an article by N.V. Shelgunov, published in the magazine "Delo" in 1867. This article describes Turkey and the order established in the state, it corresponds to the religious rules established in the Koran. That is, the primary meaning, realized by the studied cognitive model, does not relate to politics or economics, but to the confessional hierarchy. Until that time, the order was associated with magistrates' courts and mediators in settlement agreements – a special system of legal relations introduced in Russia in the second half of the 19th century, the rules of which are outlined in the "General Regulations on Peasants Emancipated from Serfdom" 1861 (M.E. Saltykov-Shchedrin mentioned it in his articles in the *Sovremennik* magazine.)

Earlier, the term world order was used by the French physicist, mathematician, astronomer and mechanic Pierre-Simon Marquis de Laplace, who, according to V.I. Vernadsky, wanted to represent the world with one mathematical formula. It is believed that the first person to correlate numbers and world order was Pythagoras.

In the early 1870s, scientific works appeared in which world order was understood as the "absence of chaos," which later, in the 20th century, would be called



anarchy in sociology and political science. We are talking about a world space in which each celestial body occupies its own position and, at the same time, all bodies in space are interconnected. In parallel with this, in 1878, V.S. Solovyov in his work "Readings on God-Manhood" discusses the world soul and its place in the world order. A.I. Herzen in the fifth part of "My Past and Thoughts" (1862–1866) writes about the world soul, referring to F.V. Schelling, who called it *das Schwebende*, uses a different name *Weltseele*.

In 1880, F. M. Dostoevsky published his novel *The Brothers Karamazov*. He introduced the hypothesis of God, put forward by René Descartes, into the narrative, assigning him a place as the central force in the system of world order. Here we see the return of religious meaning, but only in a Christian key. At the same time, the idea of world order is widely discussed in the pages of philosophical works by G. V. Leibniz and I. Kant. G. V. Leibniz understands world order as a combination of such features of God as power and wisdom. S. N. Bulgakov in his 1912 work *Philosophy of Economy* (the World as Economy) introduces the theological term divine world order. E. N. Trubetskoy in his work "Speculation in Colors", published in 1915, understands the world order as the end of the bloody struggle, the gathering of the people under the auspices of the church to prevent chaos and confusion in the minds of people. In 1924, S. L. Frank in the article "The Religious and Historical Meaning of the Russian Revolution" writes that the revolution is part of the world order.

Philologist and culturologist F. F. Zelinsky in "Ancient Greek Religion" (1918) notes that God is the creator of the world order, he encounters passive and active matter in his work on the world order. Thus, F. F. Zelinsky introduces a new meaning of MP: "matter".

The 20th century changes the meaning of the phrase world order. At the beginning of the 20th century, V.I. Ivanov in his book "The Testaments of Symbolism" (1910) introduces three additional meanings of world order – "morality", "religion" and "law". At the same time, a common understanding of the term appears in journalism: world order is life. This understanding is expanded in fiction: V.A. Kaverin in 1924 reproduces another meaning – "total control". The creation of the hydrogen bomb led to the fact that in 1945 the Prime Minister of Great Britain Clement Richard Attlee promulgated a new meaning of world order – "security". The 21st century introduces another meaning of MP – "ethics" (world ethical order).

In the 1990s, cardinal changes became noticeable in the linguistic culture: President B.N. Yeltsin came to power in Russia (July 1991), the bipolar world changed to a unipolar one, where America sought to take the leading position. The cognitive model "the world is a theater" gained a second wind, the revival of which led to the emergence of a stable expression "the world behind the scenes": this is the title of a new book by S.A. Samsonov [15]. Theatrical metaphors appeared in journalism: the world order is a puppeteer, J. Soros is called the head of the theater of the world behind the scenes.

In literary studies, S.S. Averintsev introduces the category of "interpreter of the world order" in his book "Categories of poetics in the change of literary eras," published in 1994, with a reference to Hegel's words: "the world of the soul triumphs over the external world."



In the first years of the 21st century, a number of scientific metaphors were formed in linguoculture. The expression new world order (hereinafter NWO) appeared, this term is a tracing from the English New World Order (cf. lat. Novus ordo mundi). The NMP has features of systemicity: the NMP has a hierarchy, configurations, divisions and structure, its qualitative features are imperative and efficiency. The NMP has founders. The previous MP is called chaos. The established NMP is based on ideas and hypotheses that require analysis and (re) interpretation, the transition to it occurs in the flow of entropy and negentropy; evidence of the existence of the MP is necessary. The general meaning of these metaphors is "theory": the NMP exists only in theory.

In 2003, an expanded term was introduced: new world global economic order. The landscape code of linguaculture allows expanding the list of corresponding metaphors (new multipolar MP). In parallel, another code of linguaculture is actively exploited, representing the system of the emerging world order as a mechanism or instrument (the device/reorganization of the MP). The main part of these metaphors has not been fixed in the language, having retained the features of occasional ones: an ornate detail of the global MP, its modernization and balance, a weapon of the NMP, a lever of the formation of the NMP, a non-traditional human-sized MP.

At the same time, a whole layer of construction metaphors is recorded: the formation of the NWO, the existing world order is changing - the innovative one is built on the basis of plans and projects, it is created and installed on the ruins of the old one, it has a strong foundation and unshakable pillars, but in certain periods they need to be strengthened, a restructuring is taking place in society, they are trying to integrate Russia into the vertical of the MP. Previously relevant theatrical metaphors are disguised under this layer: a remake, which is made by the organizers of the new world order, playing in it, as in a play, new roles old characters. In 1996, the book was published Samuel Huntington's "The Clash of Civilizations and the Remaking of World Order" (The Clash of Civilizations and the Remaking of World Order), translated into Russian at the beginning of the 20th century.

The innovation of the 21st century is the emergence of a new code of linguistic culture – informational. In 2007, the metaphor of the world information order was recorded, in 2015 – the metaphor of the alternative MP, in 2022 – cryptooccupation. life in the NWO paradise) and political metaphors (the political event of the NWO, the agent of the NWO, the leader of the NWO) still function. In certain contexts, they are combined (the apostles of the humane NWO). The NWO is called the all-organizing force.

Conclusion

In the philosophy of the 19th century, the cognitive model of "world order" is associated with such meanings as "wisdom", "power", "absence of chaos", "faith", in the 20th century - "rationality" and "worldview". In religious studies in the 19th century, the cognitive model contains the meanings of "morality" and "immutability", in the 20th century - "morality", "reverence "; in science - "absence of chaos". In the 20th century, new meanings close to us appear: in philology and cultural studies - "matter" and "interpreter of the MP", in journalism - "life", "theater", in fiction - "total control", in political science - "security", "ethics", "law".



In science, before the 20th century, the attitude towards the world order was positive: the beginning of this order was the World Soul (or the Great Spirit – the third hypostasis of the Trinity in Christianity), and divine control was in the system of the universe. In the 20th century, a dual attitude emerged with a noticeable bias towards a negative perception of the divine order: this was facilitated by the revolution in Russia, which led to a civil war and reorganization in the country, the wars in Southeast Asia between Vietnam and the USA, etc. The 1917 revolution in Russia led to a split in the world into two poles: this is how the world order was established in the 20th century.

Yu. M. Lotman in his book "Oral Speech in Historical and Cultural Perspective", published in 1978, points out that there are two understandings of the world order: 1. mythological (it is timeless) and 2. historical (tied to specific events). The transition to a new century showed the shaky position of the bipolar world, when the West tried to take a dominant position: at this time, the expressions humanitarian intervention and cultural globalization appeared, which were not consolidated in the linguaculture. Ideology in a unipolar world introduces the expressions liberal world order into circulation. In the 21st century, before our eyes, a whole cluster of new meanings is forming: "systematicity", "theory", "mechanism/tool", "economics", "construction", "information", "alternative", "cryptooccupation". During this period, a limited number of previous meanings of the MP will remain: "theater", "religion", "politics", "economics". Thus, the world order presupposes the unification of five clusters of meanings: 1. Balance of power; 2. Basic values; 3. Monopolarity; 4. Law; 4. Illusory nature of what is happening; 5. Controllability of processes.

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Е.Е. Демидова, А.А. Родичева
«ӘЛЕМДІК ТӘРТІП» КОГНИТИВТІК МОДЕЛІ ТЕРМИНТАНУ
АСПЕКТІСІНДЕ

Аңдатпа. Мақалада алғаш рет ғылыми терминді объективтендіру тәсілі ретінде «Әлемдік тәртіп» когнитивтік моделі сипатталады. Алғашқыда әлемдік тәртіп (бұдан әрі – ӘТ) дүниені ұйымдастыру жүйесі ретінде түсінілген, кейінірек бұл терминге саясаттану, әлеуметтану, философия және басқа ғылым салаларында өзге де анықтамалар берілді. «Әлемдік тәртіп» когнитивтік моделін зерттеу тақырыбына жүгіну – осы жұмыстың ғылыми жаңалығы болып табылады. ХХ және ХХІ ғасырлар тоғысында әлемдік тәртіп төрт мағынада қолданылды: 1) экономикалық; 2) саяси (демократиялық, либералдық); 3) әлеуметтік; 4) әскери. ХХІ ғасырда бұл мағыналар кеңейіп, сегізге жетті: 1) экономикалық; 2) (гео)саяси



(демократиялық, (нео)либералдық); 3) әлеуметтік; 4) әскери; 5) ғылыми (технологиялық); 6) адамгершілікке негізделген; 7) идеологиялық (капиталистік, гуманистік); 8) ақпараттық.

Кілт сөздер: когниция; термин; когнитивтік модель; әлемнің тілдік бейнесі; лингвомәдениеттану; терминтану.

Демидова Е.Е., Родичева А.А.

КОГНИТИВНАЯ МОДЕЛЬ «МИРОВОЙ ПОРЯДОК» В АСПЕКТЕ ТЕРМИНОВЕДЕНИЯ

Аннотация. В статье впервые описывается когнитивная модель «Мировой порядок», посредством которой объективируется научный термин. Под *мировым порядком* (далее МП) первоначально понималась система мироустройства, позже в политологии, социологии, философии и других науках сформировались другие определения этого термина. Обращение к теме изучения когнитивной модели «Мировой порядок» состоит научная новизна работы, в современной литературе отсутствуют подобные исследования. На стыке XX и XXI вв. используются четыре смысла мирового порядка: 1. экономический; 2. политический (демократический, либеральный); 3. социальный; 4. военный. В XXI в. их количество увеличивается: 1. экономический; 2. (гео)политический (демократический, (нео)либеральный); 3. социальный; 4. военный; 5. научный (технологический); 6. нравственный; 7. идеологический (капиталистический, гуманный); 8. информационный.

Ключевые слова: когниция; термин; когнитивная модель; языковая картина мира; лингвокультурология; терминоведение.