

from Iraq were warmly greeted by world community. It improved the image of the country and its president as a leader. Thirdly, his actions bettered economic situation in the USA, which was complicated by world economic crisis. Fourthly, the war finished by the United States in Iraq (B. Obama criticized it before being a Senator) strengthened his positions as a president and increased his chances to be reelected.

Despite the rhetoric efforts and attempts of the president to change the approach to the set of foreign policy issues there are enough problems that are left unsolved. For example:

- The war in Afghanistan is not over and the members of the administration do not know how to support corrupted regime of H. Karzai;

- B. Obama declared to refuse from European system of National Missile Defense planned by previous administration to be installed. Not long afterwards president Obama replaces it by his own one and now it is not even European, but it is global.

Summing up we can say that there are reasons to think that B. Obama makes efforts to transform foreign policy discourse and it has situational effect.

Selected lexical means as the components of the concept 'WAR' in Obama speeches prove the idea of remaking up a positive image of the USA in the world. Perspective of further study is in the analysis of the concepts of FRIEND, ENEMY, AUTHORITARIAN REGIME, which reflect nuances of the picture of the world of the American leader.

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CONCEPT OF COMPASSION IN MODERN ENGLISH

In present-day cognitive linguistics the notion of concept is one of the most widely used and controversial. Although it has become a "household name" for many researchers, its content varies in different scientific schools and has got a variety of interpretations by individual scholars. The point is that the concept is the category of thinking, it is an aspect of thought and it gives plenty of room for its interpretation. Today the category of concept appears in the studies of philosophers, logicians, psy-

chologists, and it bears traces of all these extra linguistic explanations. At the beginning the term “concept” was used as a generalized word-nominator, which in the process of thinking replaces an uncertain set of objects, actions, cognitive functions of the same kind. D.S. Likhachov used this term to refer to the generalized cognitive unit, which reflects and interprets the phenomena of reality, depending on education, personal experience, professional and social experience of a native speaker [1]. Yu.S. Stepanov believes that a concept is the “content of the notion”, A.P. Babushkin considers the concept as a discrete mental unit which reflects the object of real or imaginative world and is kept in the national memory of native speakers in the verbalized form [2]. In the Brief Dictionary of Cognitive Terms the concepts is defined as “operational meaningful unit of memory, mental lexicon, conceptual system, brain language, and the whole picture of the world reflected in the human mind” [3, p. 90]. Despite the diversity of interpretations of the concept, linguistic researchers have agreed that the concept is a mental representation, “a unit of mental activity” [2]. In general usage the term mainly denotes “idea” or “notion”. In a narrower sense it is an abstract idea or a mental symbol sometimes defined as a “unit of knowledge”, built from other units which act as the concept’s characteristics. The concept has a purely cognitive status and does not exist outside mind. The concept of compassion has a high degree of abstraction.

Compassion literally means “to suffer together”. Among emotion researchers, it is defined as the feeling that arises when you are confronted with another’s suffering and feel motivated to relieve that suffering.

While cynics may dismiss compassion as touchy-feely or irrational, scientists have started to map the biological basis of compassion, suggesting its deep evolutionary purpose. This research has shown that when we feel compassion, our heart rate slows down, we secrete the “bonding hormone” oxytocin, and regions of the brain linked to empathy, caregiving, and feelings of pleasure light up, which often results in our wanting to approach and care for other people.

Scientific research into the measurable benefits of compassion is young. Preliminary findings suggest, however, that being compassionate can improve health, well-being, and relationships. Many scientists believe that compassion may even be vital to the survival of our species, and they’re finding that its advantages can be increased through targeted exercises and practice. Here are some of the most exciting findings from this research so far.

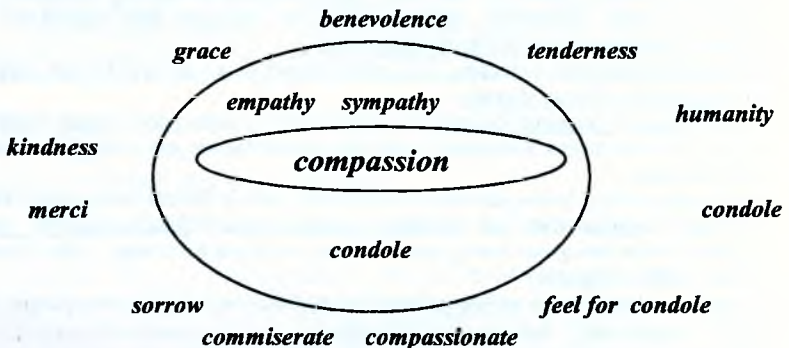
- Compassion makes us feel good: Compassionate action (e.g., giving to charity) activates pleasure circuits in the brain, and compassion training programs, even very brief ones, strengthen brain circuits for pleasure and reward and lead to lasting increases in self-reported happiness.
- Being compassionate — tuning in to other people in a kind and loving manner— can reduce risk of heart disease.
- One compassion training program has found that it makes people more resilient to stress; it lowers stress hormones in the blood and saliva and strengthens the immune response.
- Brain scans during loving-kindness meditation, which directs compassion toward suffering, suggest that, on average, compassionate people’s minds wander less about what has gone wrong in their lives, or might go wrong in the future; as a result, they’re happier.
- Compassion helps make caring parents: Brain scans show that when people experience compassion, their brains activate in neural systems known to support parental nurturance and other caregiving behaviors.

- Compassion helps make better spouses: Compassionate people are more optimistic and supportive when communicating with others.
- Compassion helps make better friends: Studies of college friendships show that when one friend sets the goal to support the other compassionately, both friends experience greater satisfaction and growth in the relationship.
- Feeling compassion for one person makes us less vindictive toward others.
- Restraining feelings of compassion chips away at our commitment to moral principles.
- Employees who receive more compassion in their workplace see themselves, their co-workers, and their organization in a more positive light, report feeling more positive emotions like joy and contentment, and are more committed to their jobs.
- More compassionate societies — those that take care of their most vulnerable members, assist other nations in need, and have children who perform more acts of kindness — are the happier ones.
- Compassionate people are more socially adept, making them less vulnerable to loneliness; loneliness has been shown to cause stress and harm the immune system.

We often talk about some people as being more compassionate than others, but research suggests compassion isn't something you're born with or not. Instead, it can be strengthened through targeted exercises and practice. We suggest some specific, science-based activities for cultivating compassion:

- Feeling supported: Think about the people you turn to when you're distressed and recall times when you've felt comforted by them, which research says can help us to feel more compassionate toward others.
- Compassion meditation: Cultivate compassion toward a loved one, yourself, a neutral person, and even an enemy.
- Put a human face on suffering: When reading the news, look for profiles of specific individuals and try to imagine what their lives have been like.
- Eliciting altruism: Create reminders of connectedness.

The concept of compassion in language is represented by: the noun *compassion* and its synonyms: *benevolence*, *empathy*, *grace*, *humanity*, *kindness*, *merci*, *sorrow*, *sympathy*, *tenderness*; the verbs *sympathize*, *compassion*, *commiserate*, *compassionate*, *feel for*, *condole* as well. According to this data, we can build the lexical nominative field of the analyzed concept (picture 1).



Pic.1 – Lexical nominative field of compassion concept.

Compassion is often, though not inevitably, the key component in what manifests in the social context as altruism. Compassion is not the same as empathy or altruism, though the concepts are related. While empathy refers more generally to our ability to take the perspective of and feel the emotions of another person, compassion is when those feelings and thoughts include the desire to help. Altruism, in turn, is the kind, selfless behavior often prompted by feelings of compassion, though one can feel compassion without acting on it, and altruism isn't always motivated by compassion. In ethical terms, the expressions down the ages of the so-called Golden Rule often embody by implication the principle of compassion: *Do to others what you would have them do to you*.

The etymology of "compassion" is Latin, meaning "co-suffering." More involved than simple empathy, compassion commonly gives rise to an active desire to alleviate another's suffering. The English noun *compassion*, meaning *to love together with*, comes from Latin. Its prefix *com-* comes directly from *com*, an archaic version of the Latin preposition and affix cum (= with); the *-passion* segment is derived from *passus*, past participle of the deponent verb *patior, pati, passus sum*. Compassion is thus related in origin, form and meaning to the English noun *patient* (= one who suffers), from *patiens*, present participle of the same *patior*, and is akin to the Greek verb *πάσχειν* (= *passchein*, to suffer) and to its cognate noun *πάθος* (= *pathos*). Ranked a great virtue in numerous philosophies, compassion is considered in almost all the major religious traditions as among the greatest of virtues.

Thus, compassion is the response to the suffering of others that motivates a desire to help. Compassion motivates people to go out of their way to help physical, spiritual, or emotional hurts or pains of another. Compassion is often regarded as having an emotional aspect to it, though when based on cerebral notions such as fairness, justice and interdependence, it may be considered rational in nature and its application understood as an activity based on sound judgment. There is also an aspect of compassion which regards a quantitative dimension, such that individual's compassion is often given a property of "depth," "vigour," or "passion."

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