Frame-Conceptual Composition and Speech Impact Means of the American Popular Psychology Discourse

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Introduction. The article analyzes the frame-conceptual structure of the American popular-psychological discourse and touches upon the means of speech influence used in it. This discourse is a set of semiotic works aimed at popularizing and introducing ideas/concepts related to issues of practical psychology. The purpose of the article is to describe in general terms the frame-conceptual composition of American popular psychological texts.

Methodology and sources. Methods of thematic and genre selection of texts are used, content analysis. The main method is interpretive: the gist of each text is reproduced, its meanings are extracted, frames and concepts are singled out. Materials range from popular science and scientific publications to popular psychological talks, TED talks, coaching, therapy lectures. In general, popular psychology in the United States comes from several sources, the most influential among which are the philosophy of "self-help"; psychotherapeutic/psychiatric models of humanistic psychology; transpersonal psychology, including mysticism, paranormal and religious experiences, practices of Hinduism, Buddhism, Taoism, Kabbalah, Theosophy, etc.

Results and discussion. it is found that the basic conceptual units of the American popular-psychological discourse are the conceptual frame PSYCHOLOGICAL WELL-BEING with the subconcept PSYCHOLOGICAL HEALTH and the subsubconcepts MINDFULNESS and EMOTIONAL HYGIENE; the conceptual frame ACTIVITY/WORK/STUDY with its subframes CORPORATE/OFFICE WORK (with the subsubframe WORK ORGANIZATION), INDIVIDUAL WORK/STUDY and subconcepts ATTITUDE TO WORK, RESULT/PERFORMANCE/ACHIEVEMENT; the concept of SUCCESS with different script-producing subconcepts; the concept OVERCOMING ADVERSE CIRCUMSTANCES with the script-producing subconcept TURNING OBSTACLES INTO OPPORTUNITIES. Popular psychological discourse is characterized by a mixture of styles, multiple addressees, publicity, narrativity, quasi-dialogue form, empirical exemplifications, and applicability to everyday life.

Conclusion. This discourse develops its own concepts and conceptual frames, has the potential for reframing the semantic constructs of recipients. It also generates scripts, for example, the concept of MINDFULNESS becomes the basis of modern American psychological and psychotherapeutic practices. This discourse demonstrates informative, argumentative, persuasive, illustrative (or allegorical) types of speech; it is logical, idiomatic, expressive which contributes to speech impact.

Keywords: popular psychological discourse; popular psychology; concept, frame, script; frame-conceptual analysis; speech impact

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Оригинальная статья

Фреймово-концептуальный состав и средства речевого воздействия американского дискурса популярной психологии

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Введение. В статье анализируется фреймово-концептуальная структура американского популярно-психологического дискурса и затрагиваются используемые в нем средства речевого воздействия. Указанный дискурс представляет собой набор семиотических произведений, направленных на популяризацию и внедрение идей/концепций, связанных с вопросами практической психологии. Цель статьи – в общих чертах описать фреймово-концептуальную композицию американских популярно-психологических текстов.

Методология и источники. Используются методы тематико-жанрового отбора текстов, контент-анализ. Главный метод – интерпретационный: излагается суть каждого текста, извлекается его смысл, выделяются фреймы и концепты. Материалы варьируются от научных и научно-популярных публикаций до популярных психологических бесед, выступлений TED, коучинга и лекций по терапии. В целом, популярная психология в США происходит из нескольких источников, среди которых наиболее влиятельными являются философия самопомощи; психотерапевтические/психиатрические модели гуманистической психологии; трансперсональная психология, включая мистицизм, паранормальный и религиозный опыт, практики индуизма, буддизма, даосизма, каббалы, теософии и др.

Результаты и обсуждение. Выявлено, что базовыми концептуальными единицами американского популярно-психологического дискурса являются: концептуальный фрейм ПСИХОЛОГИЧЕСКОЕ БЛАГОПОЛУЧИЕ с субконцептом ПСИХОЛОГИЧЕСКОЕ ЗДОРОВЬЕ и субсубконцептами САМООСОЗНАННОСТЬ и ЭМОЦИОНАЛЬНАЯ ГИГИЕНА; концептуальный фрейм ДЕЯТЕЛЬНОСТЬ/РАБОТА/УЧЕБА с субфреймами РАБОТА В КОРПОРЦИИ/ОФИСЕ (с субсубфреймом ОРГАНИЗАЦИЯ РАБОТЫ), ИНДИВИДУАЛЬНАЯ РАБОТА/УЧЕБА с субконцептами ОТНОШЕНИЕ К РАБОТЕ, РЕЗУЛЬТАТИВНОСТЬ/ПРОДУКТИВНОСТЬ/ДОСТИЖЕНИЯ; концепт УСПЕХ с разными сценарными субконцептами; концепт ПРЕОДОЛЕНИЕ НЕБЛАГОПРИЯТНЫХ ОБСТОЯТЕЛЬСТВ со сценарным субконцептом ПРЕВРАЩЕНИЕ ПРЕПЯТСТВИЙ В ВОЗМОЖНОСТИ. Для популярно-психологического дискурса характерны смешение стилей, множественная адресатность, публичность, нарративность, квазидиалог с реципиентами, эмпирические экземплификации, применимость к повседневной жизни.

Заключение. Этот дискурс развивает собственные концепты и концептуальные фреймы, обладает потенциалом для рефрейминга смысловых конструктов реципиентов. Он генерирует и сценарии (скрипты), например, концепт САМООСОЗНАННОСТИ (MINDFULNESS) становится основой современных американских психологических и психотерапевтических практик. Данный дискурс демонстрирует информативный, аргументативный, персуазивный, иллюстративный (или иносказательный) типы речи; он логичен, идиоматичен, содержит яркие выразительные средства, используемые для речевого воздействия.

Introduction. Nowadays, a multitude of popular science texts, audio and video films on popular psychology and psychotherapy appear on the Internet. They provide extensive material for research, both in terms of comparing approaches in their respective fields and in terms of linguistics, to name, cognitive linguistics, psycholinguistics, discourse analysis, concept linguistics, and linguocultural studies. However, this material has not yet been sufficiently studied. Until present the English-language cultural concepts, frames, scripts have been studied on the samples of fiction, news and journalism, popular science, films and TV shows, etc. Popular psychological and psychotherapeutic discourses that show the personal reflection and cognition of reality, the characteristic constants of mindset, attitudes to life, modes of thinking and behavior, have not yet been academically studied in the linguocultural and discursive perspectives. Concepts, frames and scripts of popular psychology make a case for critical research. In this article we will describe in broad brushstrokes the frame-conceptual composition of American popular psychological texts.

Methodology and sources. Popular psychology in the United States in its modern appearance comes from several sources, the most influential among which we consider to be the following:

1. The philosophy of "self-help", based on secularized Protestant ethics, pragmatism, transcendentalism, the philosophy of New Thought [1]. It implies personal self-improvement in economic, intellectual or emotional terms, often exerting a directed, sometimes algorithmized psychological or physical effort. One representative of this trend, Napoleon Hill, in his book "Think and Grow Rich" (1937), describes the principles of self-help in gaining money, stating, among other things that "Only those who become "money conscious" ever accumulate great riches. "Money consciousness" means that the mind has become so thoroughly saturated with the *DESIRE* for money, that one can see one's self already in possession of it… Any thought, idea, plan, or purpose which one holds in one's mind attracts, from the vibrations of the ether, a host of its relatives, adds these "relatives" to its own force, and grows until it becomes the dominating, motivating master of the individual in whose mind it has been housed". New Thought representative Louise Hay in her "You Can Heal Your Life" of 1984 asserts, that "harmful" beliefs and thoughts create psychological ground for disease and serve as a barrier against healing; they must be replaced by healing beliefs – only in this way can this barrier be removed. A famous representative of the self-help philosophy, sometimes called its "grandfather", Dale Carnegie with his bestselling "How to Win Friends and Influence People" (1936) generated a plethora of management and life/business coaching books and promoted the development of a variety of social influence constructs including social intelligence (social influence at work), emotional intelligence, and political skill [2].

2. The psychotherapeutic/psychiatric models of humanistic psychology including psychoanalysis, hypnosis of Milton Erickson, Gestalt therapy, NLP, transactional analysis etc. The roots of this trend can be found in the movement for human potential, the concepts of personal

growth, of realization of undisclosed potential opportunities (by the way, this is also where the gnostic religion of Scientology originates). This trend is aimed primarily at the problems of communication, relationships with people and solution of situational personal problems. For instance, the transactional analysis of Eric Berne ("Games People Play" (1964)) – similar to P.M. Ershov's "positions" theory in acting – is an explanatory philosophy of interaction with others in the state of a parent, adult, or child. The scenario theory by Claude M. Steiner posits scenarios as life programs proposed by parents or society in childhood and actualized as lines of behavior and activities, sometimes transformed into counter- and antiscenarios. Critics of humanistic psychology models point to ignoring or questionably diagnosing systemic sources of personal problems. Also, in theoretical terms and in terms of empirical research these models are considered insufficiently scientifically substantiated. However, some studies show their efficiency, they have produced many useful applied psychotechniques, some theoretical constructs have been fruitfully developed [3, 4]. To reiterate, despite the lack of evidence regarding empirical results, these models are still actively used in psychotherapy, psychological counseling, business counseling and, of course, literature and other entertaining and educational materials on popular psychology.

3. The trend generally called transpersonal psychology, originating in the concepts and practices of mysticism, paranormal and religious experience, yoga and other practices of Hinduism, Buddhism, Taoism, Kabala, Christian mysticism, Theosophy, Gurdjieff's philosophy, shamanism, Sufism, etc. In the USA, such well-known personalities laid the foundation for this trend as Stanislav Grof, Alan Watts, Abraham Maslow, Ken Wilber, and others. This trend studies and interprets the phenomena of altered consciousness of the self, hypothetical phenomena that go beyond the boundaries of an individual psyche, or soul, the experiences of the self described by people engaged in various types of spiritual practices, such as meditation, yoga, etc. Transpersonal psychology includes several types: extension of consciousness in time, the experience of the embryo and fetus, ancestors, collective experience, past incarnations, foresight, clairvoyance, time travel; expansion of consciousness in space, identification with other personalities, nature, all things, the planet, telepathy; narrowing of consciousness to the level of an organ, tissue, cell; spiritual and mystical experience, experiencing encounters with superhuman entities, archetypal and mythical experiences, merging with universal consciousness. Transpersonal psychology is criticized for lack of scientific basis and questionable effectiveness, for mysticism, para- or pseudoscientific nature, as well as for the transformation of psychotherapists into gurus, spiritual teachers, emphasis on higher state of consciousness and insufficient attention to interpersonal and social processes. Nevertheless it has some acknowledgement in academia and has been given limited research, with some approaches backed by science and others considered experiential [5, 6].

Work in these areas have become steppingstones in the development of therapeutic, sociological and psychological directions, in the latter case including the areas of popular psychology, such as neurolinguistic programming, hypnosis, associative priming, etc. up to modern cognitive-behavioral developments in life coaching.

Pop-psy texts and discourse in general can be studied comprehensively with statistical methods, but for the present purposes of pop-psy discourse study the entirely formalist methods are unviable. To sift through diverse materials we prefer the method of manual topic-and-genre-

based selection of texts, then statistically measure the word frequency in them and interpret the ideas expressed to identify the frames/concepts contained in these texts. We also analyze and summarize the most salient linguistic and compositional phenomena that provide impact on readers/listeners. As for suitable materials, they range from science and popular science publications to recordings of popular psychological talks, TED talks, coaching and lectures in therapy.

In this article we basically specify a few prominent concepts present in the American popular psychological discourse. We handle representative scientific articles and TED lectures[1], all in all nine in number. They are materials which are concerned with psychological and human relations subjects. Regardless of the channel of information transfer, we will term them *texts* or *discourse* ("popular psychological texts", "popular psychological discourse"). The main themes of these texts are cultural-psychological, they may coincide (as in "8 secrets of success"), but mostly differ from the concepts expressed in the texts, the concepts being more generalized. The frameworks, within which these themes are regularly discussed resemble frame structures of the corresponding concepts.

Results and discussion.

Genre characteristics and features of popular psychology.

In contrast to psychotherapy, popular psychology is characterized by multiple addressing, publicity and smaller social status distance between the addresser and the addressees. It is less scholarly or professional in presentations, is oriented towards general public. The authors of popular psychology are practicians, professional psychologists, and therapists with extensive practical experience, as well as enthusiasts, entrepreneurs from all walks of life.

The genre topics (themes) of popular psychology texts are human-interest and depend on the conjuncture. Despite lack of academic rigor, popular psychology texts set trends for psychotherapeutic or educative outlooks, which invite theorizing and creating concepts. They may have the following pragmatic goals: 1) modification of recipients' cognitive models and behavioral optimization; 2) empowering people with psychological knowledge and psychotechnologies, psychological education; 3) problematization of personal or behavioral issues and proposing their solution; 4) regulation of mental state and daily life, successful socialization, empowerment in business and creative enterprise etc.; 5) constructing a "new reality", in which a different outcome of events is shown; 6) transformation of personalities in order to achieve a needed result; teaching practical psychotechniques, etc.

Popular psychological discourse is a set of textual and semiotic works aimed at popularization of ideas/concepts related to mental and physiological regulation, success, development,

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[1] TED talks are a trending US genre of popular science and human-interest oratory. The TED (Technology Entertainment Design) is a private non-profit foundation in the United States, whose aim is to distribute "unique ideas". It is an enterprise for individuals to present creative ideas in the fields of science, art, design, politics, culture, business, global issues, technology and entertainment in the form of video lectures. The TED periodically arrange meetings where several specially selected people hold speeches corresponding to the "spirit of the times". The TED website is basically a repository of societal situations in various walks of life, worth, in the organizers' view, being put into practice, institutionalized, and becoming standard practices in various procedures. It is thus a mechanism to create basic neurolinguistic and behavioral algorithms, whose capacity is much higher than usual trial and error, replication and selection method. This mechanism provides a kind of coordination and resource-based communication. TED talks on various subjects may be likened to precedent law cases, empirically amassed, studied and organized into codes.

communication, everyday life; psychological help; resolving personal or behavioral questions; psychological teachings indoctrination; "new reality" construction; training psycho-physiological techniques, etc. It is aimed at the above pragmatic goals and serves the communicative needs of interested individuals.

Texts of popular psychology have palpable stylistic and genre unity. The content-related genre peculiarities were listed above and enumerated in the pop-psy discourse definition. The form-related genre peculiarities of popular psychology texts are as follows: publications, lectures, talks, instructions, advertisements, endorsements. Each variety generates its own speech-impact pattern.

Linguists detect traces of four major functional styles in pop-psy discourse: scientific (specifically, popular scientific), journalistic, imaginative, and conversational [7]. Popular science serves to inform the reader, report new scientific information in a lively and simplified form. Its important function is also adaptation – the streamlining of scientific material to the average reader's competence, creation of texts that will be understandable to non-experts perhaps without recourse to external sources. The "reverse streamlining" is also possible: these texts (e.g. TED talks) provide live cases for reproduction and study in more rigorous scientific settings by qualified researchers.

The journalistic style imparts popular psychology texts with convincing quality and suggestive effect. This is achieved with the help of recognizable images, tropes, allusions, figures of speech. These texts are to a great extent devoted to social issues and aimed at the general public.

The imaginative style, frequently impregnated in the texts of popular, involves picturesque narratives (stories) and descriptions, providing illustrative and frequently allegoric modelling of situations [8], leading to tenable conclusions. In contrast to the stereotypical figures and tropes of the journalistic style, the imaginative style is distinguished by the originality of imagery. The aesthetic-cognitive function of this style is important, as the aesthetic impression reinforces the overall impact. It also stimulates recipients' imagination, ensures on their part empathy and will to project the proposed solutions onto their life experience.

Conversational style operates in the framework of day-to-day communication, it is characteristic of informal speech. The effects of live communication, informal dialogue, personal touch, conversationality make texts more flexible in the transfer of information. Along with journalese, this style contributes to the intimization of discourse, the shift of focus through shift of personal address (we, a person, he/she/they, people, you, one), simulation of dialogue, appeal to human interests and habits.

Theory of cultural concepts and frames.

Since the purpose of the present article is the study of the frame-conceptual structure of the American popular-psychological discourse, let us look into the notions of concept and frame as they are used in social and humanitarian sciences. The concept is defined as a discrete unit of cognitive sphere, essentially the sum total of knowledge about an object or phenomenon of the world. The concept is a tool for slicing up the syncretic, continuous reality, making its representations discrete and structuring it in a more or less rational way. Structured clear-cut concepts, unlike fuzzy notions, are marked by linguistic regularity, verbal expression unity and linguocultural specificity [9–12]. The concept is interconnected with the surrounding world being

its object of reflection, with consciousness as the place of its storage and with language as the way of its representation, the resultant total of the linguistic-mental representations makes up what is termed by the Moscow Psycholinguistic school "the language consciousness" [13, 14].

Concepts comprise various types of mental phenomena that order information in the human mind, they require different types of representations, engage different types of sense perception and cognitive operations. Schemes, models, images, frames, scripts (scenarios), patterns, stereotypes, scenes – all of these mental units may be regarded as concepts or concept-like entities [15]. As idealized perceived models of reality the concepts reveal the following features:

– they are the means of accumulating and transmission of knowledge; they are the main units of culture;

– they are potential signs or sign structures of human experience, embodied in words, in speech, in discourse;

– the concepts related to each other co-occur within a conceptual sphere (a domain) with thematic (semantic) fields and frames within it; the core of the conceptual sphere encompasses constant, obligatory features, the near and far peripheries – variable and loose ones; the fields unite thematically and referentially related concepts and notions. The spheres and fields intersect and overlap with each other thus uniting certain concepts [16].

In the mind, the concept often arises as a sensation or image. When moving from the sensory-perceptual domain to the mental (conscious) one it becomes a notion (idea). Further the notion becomes more structured, developed and formalized. Its conceptualization occurs on the associative basis, as associative mechanisms and logical networks trigger off the conceptual structuring. In the course of conceptualization notions are verbalized, introduced in the linguistic sphere, they replicate and vary in various intertexts, their verbal expressions undergo selection. Verbalization tends to result in mental crystallization and verbal contraction of concepts to the level of a name that performs the function of the bearer of a corresponding meaning.

The concept has a verbal-semantic content and ad hoc meanings (senses, significations) emerging in various contexts. The rational, definitional content of the concept is relatively stable and logically structured, the significations are dynamic, individual and diverse. The significations are related to thinking on the one hand, as one clothes thoughts in words, endows them with significations. On the other hand a word may bring forth associations and get significations under different influences, for instance, intertextual usages, phonomorphemic shape, etc. The signification of the concept includes both the total of the meanings of its linguistic realizations and the mental content that is not expressed in linguistic units.

Concepts contribute to the cultural transmission of knowledge; they make up the framework of cultural and historical discourses. Thanks to the intertextual exchange verbalized meanings translate concepts further in accord with the specificity of cognition and communication adopted in a particular culture.

Speaking of the imminent aspects and components of conceptual structure, we cannot fail to conclude that, despite some variations in listings by various scholars, there is a relative unanimity here. Russian linguists specify the following aspects of the intensional structure of the concept: 1) the denotative, substantial-logical aspect, closely related to the linguistic expression of the concept, its designation, revealing its relationship with other concepts; 2) the connotative –

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emotive-expressive and figurative (conceptual-metaphoric, conceptual-metonymic) aspect; 3) the evaluative (value) aspect, which shows the individual and collective importance, significance of the concept. The evaluative and, ultimately, value aspect is seen by some scholars as dominant in the structure of the concept [10].

Some extend the imminent components in the conceptual structure beyond the intension: 1) the respective name semantics, pragmatics and syntactics, the meaningful usage of the concept name with other names; 2) conceptual metaphors and metonymies generated by the concept and reflected in the language; 3) cultural-historical associative representations of the concept, including idioms, proverbs, adages, cultural-historical contexts; 4) its "inner form", i.e. the phonosemantic, morphosemantic, grammasemantic, etymological etc. evocations of its name [17].

In yet another classification, the following conceptual segments are distinguished:

1) the main meaning of the concept name;

2) its inner form, etymology;

3) the "passive", historical segment;

4) the newest (current), active segment of the concept;

5) the evolutionary-semiotic series as a historically formed layering of meanings;

6) the conceptual meta-position – "hovering" over words and things;

7) the domain of abstract definitions – cognition of the concept "from above";

8) the domain of individual experience – cognition of the concept "from below" [18].

These aspects and components are the warp and woof of concept theory and we will take them into account as we analyze the practical psychological texts with the purpose of singling out the concepts actualized in them.

Now let us touch upon the notion of a frame. The frame is a generalized structure of data representations of (stereotype) situations, a model for measuring and describing knowledge (mental representations) stored in the memory of people [10]. We support the view that the frame is a peculiar type of concept – with a clear-cut denotative structure, easily schematized, having distinct divisions and sectors (slots), borders and contours. Thus, every frame is a concept, although not every concept is a frame or is perceived as a frame – besides frame concepts, there are categorical, prototypical, image-schematic and image-poetic, symbolic concepts, Gestalts etc.

A frame often contains subframes – structural components within a larger body (a frame) with their own discrete substructures. Frames and subframes have slots – terminals that must be filled by specific instances or data [19, 20]. The frame is a cognitive formation, a structure of knowledge; the expectations ensuing from the frame structure are used by people as a pattern for their activity within the range of their understanding of it. The frame serves to lay out a situation, to provide its metacommunicative definition based on the principles of event-causing organization and agents' involvement in these events.

Psychological concepts may be of frame type, particularly if they present viable models of psychological phenomena described by scientific psychology. However, being related to psychic phenomena, they are more abstract and fuzzy than objective concrete-notion frames, e.g. frames of technical devices (cf. the automobile), many natural kinds (cf. the river). Yet abstract concepts, especially if they acquire a concrete, prototypical anchor (say, MINDFULNESS – a special type of breathing), may serve as a frame of reference to develop behavioral scripts.

Concepts and frames of the American popular psychological discourse.

The American popular psychological discourse reveals several major themes generalized as more or less structured frames with relevant subframes and slots and fuzzy, amorphous concepts: the conceptual frame PSYCHOLOGICAL WELL-BEING with its subframe PSYCHOLOGICAL HEALTH and concepts MINDFULNESS, EMOTIONAL HYGIENE; the frame ACTIVITY with its subframes CORPORATE/OFFICE WORK, INDIVIDUAL WORK/STUDY and subconcepts ATTITUDE TO WORK, RESULT/PERFORMANCE/ACHIEVEMENT; the concept SUCCESS with its subconcepts; the concept OVERCOMING ADVERSE CIRCUMSTANCES with its subconcept TURNING OBSTACLES INTO OPPORTUNITIES.

Two conceptual frames PSYCHOLOGICAL WELL-BEING and WORK have attendant concepts which are valuable of right and make up special sectors within these frames: MINDFULNESS, ATTITUDE TO WORK, RESULT/PERFORMANCE/ACHIEVEMENT. One and the same concept can cut across several themes (frames), e.g., MINDFULNESS, SUCCESS. One concept, OVERCOMING ADVERSE CIRCUMSTANCES, fits within the limits of one theme and contains a more structured subframe TURNING OBSTACLES INTO OPPORTUNITIES.

Below we will represent what we believe to be the basic frame-conceptual outlay of American popular psychology and reproduce some contexts to clarify its peculiar frames and concepts.

1. Conceptual frame PSYCHOLOGICAL WELL-BEING.

1.1. Concept MINDFULNESS.

The concept of PSYCHOLOGICAL WELL-BEING is simultaneously a vast frame, which includes several concepts and notions. One of the basic of them is MINDFULNESS, which can be defined as directing attention to a current specific moment, non-judgmental awareness of one's existence "here and now." To better understand the significance of this term, one should refer to its history. This word can be traced to the Pali Buddhist term "Sati" (Skt. Smṛti, Tib. Drenpa – "remember, keep in mind"), going back to the Vedic tradition of memorizing sacred texts. The Sati meditation school was created by John Harry Roshi, the technique was propagated by John Kabat-Zinn as a means of stress relief. As is often the case with philosophical and psychological concepts of other cultures, it began to be understood in English-speaking countries in a peculiar way, refracted through the prism of their culture, traditions and mentality, which imply pragmatism, rationality, and efficiency.

It has become an important practical skill within popular psychology, as well as a tool of psychotherapy and neuroscience. It is closely related to intentionality developed by phenomenology and "responsibility" as the ability to respond (response-ability) introduced by Gestalt-therapist F. Perls [21]. C. Naranjo believes that the triad of the fundamental principles of mindfulness is "relevance – awareness – responsibility" [22].

At the same time, MINDFULNESS semantically differs from AWARENESS and CONSCIOUSNESS. The latter are based on the critical mind, imply alertness, reflection, search for causal relationships, critical thinking, doubt, evaluation, planning. The former implies awareness of the world "based on inherent knowledge", redirecting one's attention from retrospective analysis of events, forecasting and planning to "here and now", distancing oneself from problems. Mindfulness is a non-judgmental acceptance of oneself and the world, relaxation

and liberation from stress. "Rumination", largely corresponding to critical thinking and background analysis of events – is invested in the theory of MINDFULNESS with negative connotations, "obsessive thoughts" as opposed to a non-judgmental view.

MINDFULNESS denies conceptualization of the world fraught with inevitable evaluations. John Kabat-Zinn expresses this principle in the following way: "To let go means to give up coercing, resisting, or struggling, in exchange for something more powerful and wholesome which comes out of allowing things to be as they are without getting caught up in your attraction to or rejection of them, in the intrinsic stickiness of wanting, of liking and disliking" [23, p. 61–62]. It entails absence of activities to transform the world, based on the critical assessment of events, but adaptation to the state of affairs, conciliation and recession into oneself.

Mastering the practice of mindfulness is achieved through the ability to breathe in a certain way: consciously and deliberately inhale and exhale and then dramatically relax, lowering shoulders. Such breathing is designed to serve as an anchor to concentrate on oneself and become aware of the situation "here and now". It helps to perceive attention-requiring and previously annoying signals such as phone calls not as unconscious threat and the need to focus on reported problems, but as a signal to action to be mindful, aware of oneself and practice "skillful action". Thus, learning the techniques of mindfulness by default serves to provide people's efficiency at workplace and prevent "ruminating".

Currently, the popularity of mindful exercising grows, which also gives impetus to the development of the concept itself. The techniques of achieving mindfulness are becoming procedural scripts to reach the state of what is viewed as psychological well-being (concept < > frame < > script). With some degree of individual freedom, the established principles/procedures of mindfulness achievement should be respected and a "correct" approach to one's experience is considered necessary.

"21 ways to be mindful (reduce stress) during the workday" by Saki F. Santorelli.

The author of this popular article particularizes the application of MINDFULNESS in the workday, structuring it as 21 rules to follow. He features things attendant to mindfulness: special breathing, which helps to avoid stress and fatigue; calm, slow, measured action, especially in the morning; having a couple of meals alone; changing clothes coming home; saying hello after the workday to each member of the family; planning out, drawing up a to-do list for the next day.

Worthy of note are the means of persuasion in this text: popular scientific style inspiring confidence; intimization of narration (1st person singular) that facilitates the transference of ideas and sensations; rhetorical questions, simulating dialogue; clear message for superficial understanding (except perhaps certain cultural presuppositions e.g. the essence of the Hindu practice of sati); repetition (the phrase "be with yourself"); the "must-do list" format highlighting important points, so the tips could be hung in a prominent place.

"The healthy quality of mindful breathing: associations with rumination and depression" by Jan M. Burg, Johannes Michalak.

The article written by German scientists about an experiment conducted in English-speaking countries also particularizes the concept MINDFULNESS through introducing the script of what is termed "mindfulness-based cognitive therapy". The hypothesis is that mindful attitude to everyday experience based on a variety of practices and techniques will help the individual get rid of "obsessive thoughts". To test the hypothesis, an experiment was conducted with 42 students.

Participants were asked to observe their breathing in a sitting position with their eyes half closed. From time to time a signal sounded in the headphones, and if at the time of the signal the participant's attention was focused on breathing, they had to press the left mouse button to indicate they were mindful. If their mind wandered – the right button was pressed and they had to return attention to the sensations of breathing in the selected area. Later the participants filled out a series of questionnaires[1] to assess their usual level of rumination, preferential reactions to stress, and attitude to unpleasant sensations in the body.

It was revealed that the better a person managed to continuously observe their breathing, the easier it was for them to cope with "obsessive thoughts". In the opinion of the authors, it corroborates the theoretical grounds for mindfulness-based cognitive therapy and proves that practicing mindfulness is a remedy for depression.

The article is based on some experimental data and generally corresponds to the scientific style of presentation. It also has tinges of advertising, expressiveness, attention-getting techniques etc., characteristic of the style of journalism.

1.2. Subframe PSYCHOLOGICAL HEALTH.

1.2.1. Concept EMOTIONAL HYGIENE.

"Why we all need to practice emotional first aid: The case of emotional hygiene" by Guy Winch.

Psychologist Guy Winch in his TED lecture uses the conceptual metaphor "physical health – psychic condition", effectively modelling the outlook and behavioral practices based on it. The resultant metaphoric concept "psychological health" is supplemented with more specific ones – "emotional hygiene", "psychological injuries" etc. Winch discloses his concepts in a train of logical-imaginative reasoning.

Psychological injuries arise from loneliness, failure, the pain of rejection and the already mentioned rumination. All these conditions have a common cause – people do not make their psychological health their priority. Loneliness inflicts a deep psychological wound, making us think that we are not needed. Chronic loneliness weakens the immune system and shortens life. Its danger is compared to the danger of smoking, only on packs of cigarettes we are always told that smoking kills, but this not the case with loneliness. However, loneliness is often caused by no more than a fear of rejection and the block of reaching out even though one is surrounded by people. One should realize it and just reach out, nevertheless. About failures Winch argues that the mind often convinces one as incapable of something, and one begins to feel helpless and stops trying too soon. Winch encourages listeners to never get bogged in failure and give up, nothing should interrupt the way to one's goal. When people are rejected, they begin to criticize themselves, thus harming their own already low self-esteem even more. The first thing after being rejected is to restore one's self-esteem. Rumination is specified as an emotional replay of failures and negative moments in one's head, it is labelled as "addiction" and "bad habit" causing depression. Winch sums up by building up a cause-effect logical chain: becoming informed and changing "bad habits" – emotional hygiene – psychological stability – psychological health.

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[1] Response Styles Questionnaire, Kentucky Inventory of Mindfulness Skills, Perseverative Thinking Questionnaire, Body Sensations Questionnaire, Center for Epidemiological Studies Depression Scale.

This lecture is full of humorous remarks, picturesque narrations, frequent recurrence to experience; the collective "we" and personal "you" addresses which represent opinions as (common) knowledge tinge it with confidentiality, call forth rapport and effortlessly transfer its messages. At the same time, Winch reinforces his argument with scientific facts, which enhances trust in his conclusions.

2. Frame ACTIVITY.

Work is an important conceptual frame, often discussed in the American popular-psychological discourse. It consists of two subframes – CORPORATE/OFFICE WORK and INDIVIDUAL WORK/STUDY – and a number of attendant subconcepts.

2.1. Subframe CORPORATE/OFFICE WORK.

2.1.1. Subsubframe WORK ORGANIZATION.

Why work doesn't happen at work" by Jason Fried.

Jason Fried in his TED lecture presents the usual office work organization frame and tries to reframe it to make it more suitable for workers. He begins by asserting that offices are not the right place for work, supporting this with the results of his survey, in which a great number of respondents replied they would like to work at home, a coffee shop or even in a vehicle that they use every day rather than in the office. To describe the office work regulation Fried uses the metaphor of a shredder, as the office shreds the working day to bits, to "work moments". Office workers have a restriction of time for this or that work, for lunch, for rest, their workdays are largely overregulated.

Fried uses the analogy of work and sleep, both of which consist of several phases. Both cannot be interrupted in the early phases, if it happens, "one can't just pick up where one left off", "one has to go back a few phases and start again". Through this analogy, Fried conveys that while working in offices one can be interrupted in this or that phase of activity to the detriment of work efficiency. Also, the author believes that companies are doing wrong, limiting access to social networks for office workers, which are compared to a "smoke break", which is foolish to take away from workers. Instead of restricting access to social networks, Fried proposes to limit two distracting factors in the office – managers and meetings, the "M & Ms". According to Fried, these factors do not lead to increased efficiency, they only take a lot of time. Further, solutions are proposed to overcome the drawbacks of the office routine, managing it so that the office becomes "the first resort" for employees: "no-talk Thursdays"; switching from the active form of communication to e-mail and instant messaging; cancelling meetings and empowering individual workers. This fundamentally changes the working capacity, as well as the attitude of office workers to their workplace. Fried's speech excites interest with its humorously paradoxical statements and efficient analogies.

2.1.2. Subconcepts ATTITUDE TO WORK, RESULT/PERFORMANCE/ACHIEVEMENT.

"As work gets more complex" by Yves Morieux.

Yves Morieux in his TED talk tackles the questions of productivity at work and employees' interest (engagement, concernment) leading to better performance. These work characteristics may be regarded as separate concepts and simultaneously as the slots of the frame CORPORATE/OFFICE WORK. Like the previous speaker, Morieux aims at reframing the concepts and conceptual structures of efficiency and work. The author sees the root of the problem

in the basics of management, the separation of hard (corporate structure, processes, system) and soft (manipulating personal qualities, feelings, etc.) methods. He claims that what matters is not the structure, the "skeleton of boxes" of goals, commands, coordination, reporting, but the "nervous system" of adaptiveness and intelligence.

Morieux proposes some basic rules to be used as reframing patterns. One has to get a picture of what people are doing in a team, what their work consists in; to reinforce integrators so that they have power and interest to make others cooperate; to "increase the shadow of the future" – create feedback loops that expose people to the consequences of their actions; to increase the mutually beneficial activity. Finally, it is required to reward those who cooperate. All these rules are related to teamwork. In Maurier's words, the real battle is "against ourselves, against our bureaucracy, our complicatedness." Speaking about the means of speech influence in this lecture, we should note its clarity, logic, syllogistic appearance, emotionalism, visual aids to highlight key ideas.

2.2. Subframe INDIVIDUAL WORK/STUDY, subconcepts RESULT, PERFORMANCE, ACHIEVEMENT.

"The first 20 hours – how to learn everything?" by Josh Kaufman.

In Josh Kaufman's TED talk the concept of work/activity efficiency is also worked out as a frame. The preliminary narration highlights Kaufman's personal life experience: when his daughter was born, he felt out of depth and decided to use this time for personal development. He did research on how many hours it took a person to master any skill and, using a sarcastic hyperbole, discovered that it required 10,000 hours. In defiance, Kaufman created his own method of self-learning, which only required 20 hours, during which time you can really succeed in something (learn how to cook, master a language, learn how to draw, etc.).

Four steps to achieve a goal set are algorithmized as: analyze the chosen skill, dissecting it into components; examine sources on it; concentrate on learning and practice it at least 20 hours; overcome the frustration barrier. To illustrate how his method works the author played musical instrument in front of the audience. Having sung a song, accompanying himself on the ukulele, Kaufman confesses that with that he had finished his 20-hour training. He concludes that the barrier is in our mind, "in our emotions, in our fear of feeling stupid. The talk has a clear logical structure, is emotionally presented, based on experiential descriptions, the reasoning elicits some scientific data.

3. Concept (conceptual frame) SUCCESS.

"8 secrets of success" by Richard St. John.

The concept SUCCESS cuts across many frames, but it may itself assume structure and configuration. "8 secrets of success" by Richard St. John, which is one of the most famous TED talks, specifies the components of the concept SUCCESS as such, seeking to lay down its essentials. The author claims that his theory is based on the results of 500 interviews. The lecture lasts only three minutes, but appears very popular, many people have taken guidance from it. St. John argues that to achieve success one needs to remember a few keywords: passion, practice, fun, focus, push, service, ideas, persistence and exercise the corresponding traits every day. One should not give up, but push through failures, just go forward. The lecture has a clear logical structure, is built round a thesis and appellation to opinions of famous people, confirming this

thesis. Its impact also depends on the fact that it is emotionally and expressively presented and equipped with humorous inclusions.

4. Concept OVERCOMING ADVERSE CIRCUMSTANCES, subframe TURNING OBSTACLES (DISADVANTAGES) INTO OPPORTUNITIES.

"Overcoming hopelessness" by Nick Vujicic.

One of the most outstanding of the narratives associated with the above-mentioned concept is Nick Vujicic's TED talk. The author has become a professional speaker who set himself a goal to help disadvantaged people. The concept reveals a number of semantic components. Focus on "what he had rather than on what he had not" actually becomes the main component and the overriding principle of the concept OVERCOMING ADVERSE CIRCUMSTANCES. As Vujicic realized that the story of his life was able to inspire many people, his disadvantages gave him opportunities for active, productive and harmonious life.

In this TED lecture, Vujicic talks about the importance of giving attention and encouragement to children. The hope and love are the driving forces for the fulfilment of children's goals and desires. So encouragement, hope and love in child upbringing make up other important components within the discussed concept. Not despairing and "making one's life a miracle" is yet another, conclusive component of the concept.

Conclusion. Texts and video lectures of the American popular psychology allow us to conclude on the framing structure of the basic concepts of the popular psychological discourse. The figure below represents the main conceptual constructs of this discourse singled out in our research.
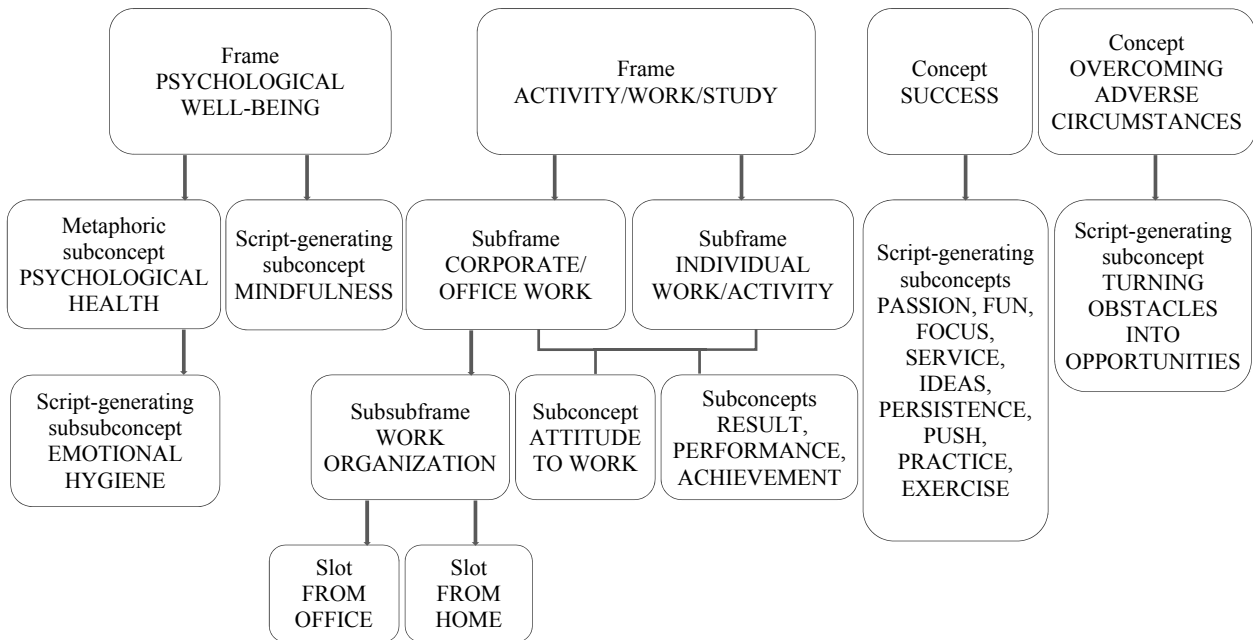
Major frames and concepts of the American popular psychology discourse

Thus the popular-psychological discourse has a framing (reframing) structure and a script-generating potential, it creates and changes semantic constructs of the recipients. It co-opts or develops new concepts, for example, the concept of MINDFULNESS, which is the basis of modern therapy, generating more and more texts about the correct focus of attention. This concept

develops into a script: people who are interested in the practice of mindfulness are invited to follow some rules and procedures that specialists set out in their works.

Texts of popular psychology may be of different genre-forms: publications, lectures, talks, instructions, advertisements, endorsements. Each generates its own speech-impact pattern. The popular psychological discourse is notable for logical, informative, argumentative, illustrative/allegorical speech types; it has a clear form and content, may contain scientifically rigorous terms and data, as well as expressive means and rhetorical figures.

Speaking about the impact potential of TED talks, it is due, firstly, to the quasi-dialogical, "addressable" presentation of the materials and intimization, which presupposes a more empathic attitude of recipients towards them. Imagery and detailed personalized stories permit to imagine relevant referential situations and project relevant experiences on the viewer. Not infrequently TED talks are similar to stand-up monologues, since many statements are accompanied by jokes.

Secondly, popular science texts are influenced by the "expert" halo of their authors who are frequently practitioners, coaches, even psychotherapists etc. Not only laymen, but some researchers in psychology look favorably at such texts. Despite investigative skepticism [24], psychologists readily study the pop-psy practices, verify hypotheses, test them with experiments, probing whether some technique or concept proves tenable and fruitful.

Persuasion is used as the main argumentative method in most TED lectures. Authors pose problems, provide argumentation, give evidence, examples from experience, offer possible solutions. Impellent persuasion is also vastly employed – authors give advice, encourage actions on the part of their listeners. Instructions disguised as advice or requests are quite frequent.

Among the expressive linguo-rhetorical means, one should mention substantial tropes, such as analogies, contrasts, metaphors (including allegories) and similes, humorous inclusions, allusions as well as such subsidiary means as emphases, parcellations, rhetorical questions or question-answer complexes (e.g. What can save us? Faith). The effect of deceived expectation is very frequent in pop-psy TED talks. Aphoristic generalized statements (e.g. Words are powerful) are very common here, too. In oral presentations particularly, phonetic, prosodic and paralinguistic means become all-important. It is impossible not to note authors' intonations throughout the talks, change in voice timbre while playing out characters' stories, lowering voice at the moment of narration and a sharp rise at the moment of culmination etc. Sound imitation and sound symbolism are used, too, gesturing is important. Lexically, lectures contain colloquial, literary, general scientific vocabulary, as well as terms (cookie, psychological injuries, depression, perception), synonymous series.

All the above-mentioned means combine to achieve simplicity and novelty, clarity and scientific ring and make a strong suggestive impact on the listeners. Texts of popular psychology are of interest to cognitive linguists, psycholinguists, cultural anthropologists, as they help to study the psychological concepts that shape people's attitude to life and get reified in their behavior.

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