

PSYCHOLINGUISTIC ASPECTS OF FORMATION OF ENGLISH INNOVATIVE CONCEPTS IN THE SPHERE OF PARENTING, BASED ON THE FEELING OF PARENTAL GUILT

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Abstract: The paper investigates parents' feelings of guilt as a psychological basis for the formation of English-speaking innovative concepts in the field of paternity by different metacognitive models. The authors offer a model of formation of English-language innovative concepts as a cognitive reflection of experience of moral traumatization of guilt through the parents' awareness of moral harm and moral suffering. The achievements of the work related to the verbal representation of the English-speaking concepts of the PARENTING sphere, formed by the models of conceptual and metaconceptual derivation, are a contribution to the current state of development of psycholinguistic and lingvo-cognitive theories.

Keywords: English innovative concepts, conceptual derivation, lingvo-mental setting, sphere of parenting, moral traumatization of the parents, children with special needs.

1 Introduction

The beginning of the new millennium is characterized by the modernization and improvement of the anthropocentric paradigm in linguistics, which increasingly acquires the trait of transdisciplinarity and increases its explanatory potential. According to the modern researchers, language is a complex self-organizing system, the elements of which are in constant motion and transformation [Bubnova 2018; Dombrovan 2018]. According to O. Selivanova, the synergetics of the intralingual environment is determined from the outside primarily by the dynamics of ethnoconsciousness as a collective carrier of information about the world and the internal reflective experience of the people, stereotypically and symbolically displayed in its culture [Selivanova 2011] (hereinafter translated by O.L. Garmash). Thus, "changes in language, above all, are the reflection of changes in the thinking of its speakers," and "the linguistic picture of the world only captures the changes that occur in the conceptual picture of the world as each individual and all its speakers" [Levitsky 2001: 101].

It is important to realize that the structure and content of the human inner world are fundamentally different from what they see around them. The conceptual system, as part of this inner world, combines all the mental experience of human interaction with the outside world, including the experience of multiple processing of acquired knowledge, as well as various impressions, experiences, evaluations, images related to the perception of reality and internal mental processes [Boldyrev 2009: 43-44].

Thus, the genetically embedded personal functions of knowledge and formation of the world (surrounding, internal, interactive) determine the prospect of further analysis of mental mechanisms of knowledge organization and their linguistic interpretation in the plane of the new scientific coordinate system, which is represented by cognitive linguistics.

Since the second half of the twentieth century, and until now, cognitive linguistics has continued to exist in the field of linguistic researches. The attempts to explain the nature of cognitive processes and to analyze the universal mental processes concerning the operation and acquisition of language, which were highlighted in the works of J. Bruner and G. Miller, later gained not only considerable popularity, but also scientific spectrality. Subsequently, was found that categorization of human experience is dialectically related to human cognitive activity. Already at the end of the last millennium, "there is a need to look at language in terms of its participation in human cognitive activity" [Balaban 2010: 9].

Orientation of modern linguistics to anthropocentric study of language also contributes to the development of analytical tendencies in knowing the aspects of the formation of the range of its heterogeneous components. Thus, the cognitive vision of the organization and dynamics of functioning of the linguistic structure on the one hand, and the formation of the English conceptual system – on the other, becomes possible only if specific issues concerning the processes of verbalization of the images of the mental ether of human thought are revealed.

It should be noted, that the focus of modern cognitive linguistics on a fundamental transdisciplinary study of the triad of mechanisms of synthesis, interaction and transmission of information makes it possible to move from a cognitive level of cognition (within which the principles of organization of mental units are explored) to a metacognitive level (from Greek μετά-. – between, after, through) of human cognition (within which the principles of formation of the mental units themselves are explored).

First of all, researchers consider concepts as ideal abstract units, meanings, which human operates in the processes of thinking, and reflect the content of experience and knowledge, the content of the results of all human activity and processes of knowledge of the surrounding world in the form of certain units, "quanta of knowledge" [Kubryakova, 1996]. In this connection, N. Besedina rightly notes that conceptual content is transmitted at different linguistic levels [Besedina 2007: 3], and modern scientific thought, along with the category of "knowledge" also operates the category of "metaknowledge" [Kubryakova 2009: 23].

The main function of such metaknowledge is metacognition, which refers to the cognitive function inherent in highly organized consciousness of monitoring cognitive processes, controlling and evaluating their results [Smith 2003: 318]. Thus, the components of metaknowledge are both derivative models (as they demonstrate the human knowledge about the heterogeneous principles of designing such new knowledge units as lexicalized concepts) and morphological metaconcepts (as they demonstrate the human knowledge about their derivative properties in the construction of new derivatives). That is, the first are metacognitive models and the second are metacognitive constituents (morphological metaconcepts).

A new line of cognitive linguistics – metaconceptual derivatology "aimed at finding new points of growth, new perspectives for the study of concepts, based on heuristically important generalizations about their structure, content, interrelations and other constitutive and combinatorial parameters", was introduced as well [Vorobyova 2013: 11]. This trend makes it possible to identify both individual and general patterns of development and functioning of morphological metaconcepts in the processes of conceptual derivation of English-language innovations, including those related to the field of paternity and formed on the psychological basis of guilt.

With regard to feelings of guilt, it should be noted that the vast majority of studies of this psychological phenomenon were performed within the framework of cognitive-behavioral approach, genetic psychology of education [Maksymenko 2008], medical model of family psychotherapy, special and correctional psychology and pedagogy [Skrypnyk 2013; Shevtsov 2009]. The point of these approaches is to identify the social and psychological factors that determine and mediate interaction within families, as well as to reveal mechanisms for pathologizing development of a child with special needs.

At the same time, the deep-psychological determinants of the parents' experience of moral traumatization of the awareness of the child's health status and the experience of paternal guilt due to the reflection of the circumstances of pregnancy, birth and development and the prediction of the child's life prospects and

their reflection in the constitution of new components of the lingvo-mental setting. *The relevance* of this study in the psycholinguistic field is explained by the lack of purposeful research in: a) feelings of guilt of parents *in the context* of moral traumatization of parents; b) multidimensional study of cluster structuring of the concept; c) the influence of feelings of guilt on the formation of English-speaking innovative concepts in the field of parenthood.

In order to achieve this *aim* and to confirm the conception, a set of *tasks* were achieved, namely: generalized the theoretical and methodological bases of the study of guilt in parents raising children with disabilities and functional disorders; the problem of experiencing guilt as a psycho-emotional state, as traits of personality and moral experience was conceptualized, determined its deep psychological underground; has revealed the phenomenon of moral traumatization of parents of children with disabilities, in which irrational attitudes of experiencing guilt produce inadequate ways of overcoming it and lead to secondary traumatization, inadequate models of compensatory behavior; the interdependence of guilt and parents' attitudes towards the psychosocial status of children with disabilities was identified; the anthropocentric paradigm in linguistics and the current state of cognitive linguistics as a transdisciplinary direction were outlined; meaning of conceptual and metaconceptual derivation was revealed; the scientific categories of "knowledge" and "metaknowledge" are interpreted; the metacognitive nature of the conceptual derivation phenomenon was outlined; the role of feelings as a direct information component of the structure of concepts was defined; psycholinguistic determinants of the emergence of new social realities of the paternity sphere, which are formed on the basis of feelings of parental guilt, were revealed; the processes of verbal explication of English-language neologisms of the paternity sphere on the material of modern periodicals of the original language were analyzed.

2 Materials and Methods

To meet the research objectives and to ensure the validity of the main points and conclusions used a set of research methods:

- *theoretical methods*: deductive analysis and meta-analysis – for a systematic description of intrafamilial interaction and the guilt of parents of families towards children with disabilities and functional disorders; inductive analysis – to determine the patterns, systematization, categorization and typologization of guilt experiences and mental states of parents of families towards children with special needs; structural and functional modeling – to build system models of research;
- *empirical methods*: experiment with the use of included observation, clinical conversation, analysis of products of activity, analysis of medical-psychological-pedagogical documentation, psychodiagnostic methods of research.

In order to represent the processes of modeling the components of conceptual and metaconceptual derivation, as well as the verbal explication of English-language innovations in the field of paternity, the methods of metacognitive, fractal, semantic, structural, and comparative analysis were used in the cognitive approach.

3 Results and Discussion

The phenomenon of guilt, as a subjective reality, is logically included in the subject area of a number of sciences, among which science, such as law, cultural studies, theology, philosophy, ethics, and, certainly, psychology, are particularly distinguished [Gumeniuk 2003]. For a more complete and differentiated study of this phenomenon, it is necessary to refer to the experience gained by other branches of knowledge, which in turn will give a clear picture of the specific nature of psychological knowledge regarding this phenomenon [Akatov 2003; Bocheliuk 2011].

In order to gain a better understanding of the phenomenon of guilt in the context of philosophy, it is necessary to consider such philosophical discipline as axiology. It is known that, axiology deals with the study of values as meaningful grounds of human existence, which determine the orientation and motivation of human life, activity, specific actions and deeds. The concept of "value" is used in philosophy and sociology to refer to the human, social and cultural significance of certain objects and phenomena, which sends to the world a proper, purposeful, meaningful basis [Bolycheva 2009].

For this study, it is important that value orientations are elements of the internal structure of the individual, formed and fixed life experiences of the individual during the processes of socialization and social adaptation, which differentiate between significant (essential for a given person) from insignificant (non-essential) through (not) – the personality of certain values, understood as a framework of boundary meanings and fundamental goals of life, and determine the acceptable means of their implementation.

It has been proved in philosophical studies that value orientations determine the general focus of interests and aspirations of the individual, hierarchy of individual preferences and patterns, aim and motivational program, level of claims and prestige preferences, idea of proper and selection mechanisms for selection by criteria of significance, the level of willingness and decisiveness (through volitional components) to the realization of their own "project" of life. They are manifested and revealed through the assessments that a person gives to themselves, to others, circumstances, etc., through their ability to structure life situations, make decisions in problematic and out of conflict situations, through selected behaviors in existentially and morally colored situations, through the ability to set and change dominants of their own life. Moreover, personal crises (often additionally provoked by social ones), as a rule, necessitate the confirmation or rethinking of systems of value orientations, overcoming the contradictions arising in them, therefore, related to the change of activity vectors, self-identification and reflection, self-realization measures, revealing of purposes of life. In these cases, the success of resolving crises and minimizing losses depends on the degree of reflection, dynamism and openness of value orientations. Controversy and integrity of value systems can be seen as an indicator of stability and autonomy of the individual. Accordingly, their contradictions and "severity" – as evidence of immaturity and marginality of the individual, which is fixed due to the inability of the person to make an assessment and make a decision (or, conversely, the willingness to act at once and forever established stereotype), on the one hand, and the difference of verbal and non-verbal behavior – on the other [Kovalov 2001; Lukovkina 2011].

In this sense, it is of interest to study moral experiences, which include the experience of guilt, in terms of philosophical and ethical knowledge. Touching philosophy and one of its sections – ethics in order to study the sense of guilt, we must refer to the concepts of morality, morals, because these concepts explain the existence of such phenomena of human life, such as guilt, reproach, repentance in the act, and ethical knowledge show that the act must be correlated with the subsequent moral reflection of the individual, because often only through further reaction to the action can be judged on the original intention, and therefore on values, meaningful motives, the general orientation of the person [Stoliarenko 2004].

It is also fundamental in this approach to acknowledge the fact that the proper to its value status is fundamentally higher than the existing, so the task of culture and morality is to orient people's real consciousness and behavior to the realization of the proper and, accordingly, moral experience of feelings of guilt, gives a signal of the difference between the proper and the existing and stimulates the behavior of the person towards its elimination.

Undoubtedly, guilt should be included in the subject field of psychology insofar as its experience is an emotional

phenomenon. However, it must be stated that it cannot be considered in isolation from the larger, defining being of human, that guilt is the most important psychological mechanism by which the realization of morality becomes possible [Volkovskaya 2004].

One of the representatives of modern psychoanalysis, J. Weiss, believes that guilt is interpersonal in origin and function and plays an adaptive role in maintaining relationships between people [Deeva 2004 (1)]. If in classical psychoanalysis, the guilt was negatively understood – as a maladaptive emotion, then in the late 1960s and early 1970s, studies conducted along the lines of cognitive psychology changed the view of nature and the processes generated by feelings of guilt. In particular, some positive aspects of the sense of guilt have been noted and it has been proved that, on the contrary, it plays a special role in helping people to adapt in society [Deeva 2004 (2)]. The guilt motivates prosocial behavior by pushing the subject to try to redress his guilt, to compensate for the damage caused, to comfort the injured party. Also, within the framework of cognitive theory, evidence was obtained in favor of an earlier onset of guilt than is claimed in classical psychoanalytic theory [Deeva 2002]. Thus, guilt is a factor in the transformation of human consciousness and one of the components of personality. Possibilities of understanding the phenomenon of the guilt of parents of children with special needs in connection with the theory of interpersonal guilt based on empathic experiences were determined; the theory of the link between guilt and fear and the view of guilt as a moral regulator of prosocial behavior; a factor of self-esteem and prevention of mental disorders.

Guilt is known to be a complex cognitive-behavioral complex that combines fear, self-humiliation, self-aggression and, at the same time, incorporates a system of psychological protections that lessen the emotional tension caused by these negative emotions. It is a state of protection of the individual against internal aggression, which was caused by the punishment of the person themselves [Stoliarenko 2004]. It is believed that guilt is not an innate feeling, it is socially formed by parents or the closest environment (microsociety) – sometimes conscious, sometimes influenced by unconscious tendencies (such as the projection of one's own hidden complexes: self-blame, low self-esteem). Often, children in such families form feelings of guilt by redeeming themselves from the claims of adults. Later, at adulthood, a person involuntarily reproduces this complex within themselves, but does so usually automatically and unconsciously, which is why they are described as: "the appearance of guilt."

As it has been already emphasized, the appeal of domestic psychologists to the phenomenon of guilt occurs, as a rule, within the general theory of emotions and feelings, in the theory of moral development and upbringing, in the light of the study of social adaptation, or in the context of the study of self-awareness and self-esteem. The notion of guilt as a regulatory mechanism for social control, which emerged with the advent of social norms, standards, ideals, is formed on the basis of cultural and anthropological theories.

In the anthropocentric focus of cognitive modeling of the world, the verbocentric format of explication of information about the constituent realities is the only access point through which it is possible to realize the scientific study of the mental processes of conceptual derivation, in which takes place the creation of lexicalized concepts for the designation of vital realities, regarding problems of families, upbringing children with special needs.

In raising the question of the essence of conceptual derivation, the essence of such immediate components as morphological metaconcepts should be highlighted. First of all, it should be noted that morphological metaconcepts are specific components of metaknowledge, that do not self-verbalize because they function at the metacognitive level of the lingvo-mental setting. Their reproduction at the verbal level is only possible through consolidation processes with lexicalised concepts or bifunctional concepts.

It should be noted that concepts "represent bilateral units of linguistic level" [Vardzelashvili 2004: 45] because "they have an expression plan and a content plan" (ibid). Such a level dualism of the information components of human consciousness leads to the introduction of the concept of "lingvo-mental innovation" in understanding the operational component of "lingvo-mental setting" [Mazepova 2015], as a specific consolidated sphere of functioning of the object of study, which, according to the concept of the structure of reality [Popper 2008], represents a three-level structure: cognitive, metacognitive, verbal levels.

It should also be borne in mind that the main function of metaknowledge is metacognition, which refers to the cognitive function inherent in highly organized consciousness of monitoring cognitive processes, controlling and evaluating their results [Smith 2003: 318]. Components of such metacognition are both derivational models (as they demonstrate human knowledge about the heterogeneous principles of constructing such new knowledge units as lexicalized concepts) and morphological concepts (as they demonstrate human knowledge about their derivative properties in constructing new derivative concepts). Thus, the former are metacognitive models and the latter are metacognitive constituents.

Thus, by *morphological metaconcepts* within the study are understood the constituents of the metacognitive level of the lingvo-mental setting, which in the structure of lexicalized concepts convey their content by verbal means of morphemic character and can be considered fractally deterministic identifiers of knowledge, which in the course of processes including concepts that characterize the everyday realities of parenthood.

The fact that a significant number of modern parents are experiencing acute psychological stress cannot be overlooked. In most cases, this applies to those who are in a psychological state of anxiety about guilt. It is appropriate to consider the parents' experience of blame for children with special needs as a psycho-emotional state, as a trait of personality and moral experience in the context of their deep psychological determination, the peculiarities of the experience of family well-being and the attitude of parents to the psychosocial status of children with disabilities.

Table 1. Generalized indicators of guilt of parents of children with disabilities

Characteristics of guilt	average	median	mode	Stand. dev.	Max.	Min.
Measuring feelings of guilt and shame (TOSCA, J.P. Tangney)						
Condition	71,2	76	78	12,5	99	33
Shame	56,4	56	45	17,6	90	6
Externality	73,7	77	78	13,7	99	33
Detachment	74,8	77	78	15,5	22	23
Beta-pride (positive assessment of the actions according to the relation to other people)	61,4	65	55	17,8	99	6
Alpha pride tendency to self-esteem	48,9	45	45	18,7	89	6
Guilt Inventory (K. Kugler, W. Jones)						
Guilt-condition	52,2	55	55	17,4	89	11
Guilt- feature	61,1	65	66	20,6	99	12
Moral norms	44,9	44	22	18,6	89	6
<i>Indicator: 0-20% low level; 21-40 reduced; 41-60 average; 61-80 increased; 81-100 high.</i>						

Actually, the experience of guilt, is considered as the main psychological basis for the formation of many English-language innovations in the field of parenthood. Considering in our work concepts as cluster structures, which consist of certain quanta of knowledge, we rely on the modern quantum approach [Kholod 2019], as a perspective method of psycholinguistic research. Thus, the quantum principle of thought formation allows us to describe the choice of consciousness of any one option from a large number of variants of those images of reality that are stored throughout life in the conscious and unconscious human experience [Kholod 2019: 344].

First of all, we have to note, that the cluster spectrum of a concept includes such a mentocentric cluster as "**feelings**" [Garmash 2015: 82]. Using *metacognitive analysis*, which is based on a transdisciplinary approach, and using a *modeling method* embodied in the transdisciplinary *principle of cluster representation*, have been developed models of the lexicalized concept and the morphological metaconcept based on the principle of the triadicty of the *verbocentric, mentocentric and metacentric* information. Therefore, their internal organization is represented as follows: (verbocentric – "phonetic variants", "formatic variants", "semantic variants", "grammatical variants"; mentocentric – "references", "visuses", "feelings", "mimes"; metacentric – "genesis"). With regard to the information content of the cluster, the "feeling" should be emphasized that within it contains a message about the emotional coloring of the concept, they represent the "emotional-evaluative component" of the concept [Matuzkova 2015: 82], in the same regard, the image of any object is associated with a certain emotion. In addition, this thesis demonstrates a sustainable interaction between the clusters of "visuses" and "feelings". Within this cluster mentally represents "a network of interconnected thoughts, memories, feelings and expressive-motor cognitively-mediated reactions" [Urnov 2008: 44]. Feelings are an emotional aspect of mental life and its manifestations (cognitive structures).

Emotions differ in their function and can act as components of cognitive structures, and as components of mental states of human. In this connection, the thesis about the perception of emotions is relevant as "the reflection in the brain of the subject of his evaluative relations to meaningful objects" and as the mental state of the subject-carrier of emotions [Danko 2008: 48-49]. Unlike moods and emotions, feelings have a clear objective attachment. They arise in relation to something or someone (conceptual structures), not to the situation as a whole (frame structures).

That is, the release of a particular variant of such an informational component of the concept as "visuses" is accompanied by the release of a certain variant of feelings. The processes of categorizing information contribute to the formation or transformation of the components of the "feeling" cluster. In this regard, in modern English, the range of concepts themselves is used to denote this kind of present-day realities, including those directly related to the field of paternity. In today's world, the problem of physical and psychological maladjustment of children, usually children with special needs, as well as their parents and loved ones, is becoming more widespread.

One should consider these innovations and their creation models in more detail. Thus, using such a model of metaconceptual derivation, such as affixation, which consolidates operational variants of the lexicalized concept and morphological metaconcept, such lexicalized concepts were created: HYPER-PARENTING, KINDERGARCHY, SKINSHIP and others.

Thus, the guilt of parents usually determines the particular style of parenting, the so-called "hyper parenthood", in which parents are actively involved in the management, planning and enrichment of all aspects of their children's lives. This vital reality is reflected in the hyper-parenting (*hyper- + parenting*) neologism. *We live in an age of hyper-parenting, where a child is the ultimate validation of an adult's ego and the little time they have to spend with them must be "quality time". There is little room for deviance, boredom or unplanned curiosity in the modern child's routine, especially when the parents return home from long hours at work.* (The Age (Melbourne, Australia), April 30, 2004)

Instead, to indicate the rule or domination of children; convinced that the needs and preferences of children take priority over the needs of their parents or other adults, the kindergarchy innovation was created (*kinder + -archy*) n. *In these misguided days of the Kindergarchy, we 'aunties' and 'uncles' must urgently rise up and take far more seriously our responsibilities as increasingly isolated champions of truth in a world of*

parental illusion. And just the other week, a pretty good start was made. (Sunday Tribune, July 13, 2008)

The feelings of parental guilt are also expressed in the need for constant maintenance of physical contact with the child, which realizes a sense of affinity and affection between two people, in particular mother and child, caused by hugs, touch and other forms of physical contact. This reality is reflected in the concept of skinship (*skin + -ship*) n. *Brue's depiction of herself as a bumbling innocent abroad isn't entirely believable, but her approach to other cultures is refreshingly humble, and her devotion to the pleasures of bathing with strangers makes a seductive case for 'skinship', in which, naked together in the same water, "you do away with all the normal social barriers in life."* (The New Yorker, January 20, 2003)

Such a metacognitive model of conceptual derivation, as a word-formation by which operational variants of lexicalized concepts are combined, has proven itself in the formation of a whole series of innovations. Among them are the following concepts: baby-lag, car-schooling, flat daddy, floortime, free-range child, granny nanny, helicopter parent, kangaroo care, lawnmower parents, milk brain, mom as a service, mom cave, mom-shaming, nag factor, nanny-envy, pester power, redshirting, stealth parenting, virtual visitation and more.

Thus, extreme fatigue and disorientation due to the sleep deprivation associated with parenting a baby, usually with certain disabilities, have been reflected in the English-speaking neologism of baby-lag n. *New parents who mistakenly put milk in a washing machine and socks in a fridge are not going crazy...they are suffering from 'babylag'.* (The Daily Mail, September 14, 2012)

English-language innovation car-schooling n. means educating or instructing a child while driving in a car, that also demonstrates our parents' guilt about children from their lack of leisure time. *Louis C. DeLuca, a semiretired salesman and a state senator in Connecticut, has had it with people reading the newspaper on the steering wheel, car-shooling their kids from the front seat and drive-time dining. He is the sponsor of a bill, passed Monday by the legislature's Transportation Committee, attacking "driving while distracted."* (The New York Times, April 4, 2001)

Quite often, the feeling of parental guilt is caused by the inability to communicate with the child through job responsibilities. Thus, an enlarged, usually life-sized photograph of a deployed soldier, used to comfort that soldier's children, is called flat daddy n. *To make your daughter feel good at home, you can tape your husband as he reads books to her and then play one of those tapes after he leaves, while she holds the book. You can make a 'flat daddy' for her, too, by having a big enlargement made of your husband's picture and hanging it on her bedroom door or sitting it in your husband's chair at dinnertime.* (The Washington Post, September 8, 2006)

A therapeutic or parenting technique in which an adult engages in creative play with a child, often including getting down on the floor with the child, is known as floortime n. *Autism is believed to involve between ten and fifteen genes. There is currently no in-utero test for autism, as there is for Down syndrome. There is no simple dietary intervention for autism. Every few years, new miracle treatments for autism have been touted-and subsequently discredited. Some parents are proponents of 'floortime' (getting down on the floor and playing with the child, letting the child take the lead in playing) and others of having the child swim with dolphins, but no studies on the efficacy of such treatments have been published.* (The New Yorker, December 1, 2003)

English-language lexical innovation free-range child n. indicates a child who is given lots of time for unstructured activities and play during the day. This attitude towards the child is also shaped by a sense of guilt, by the belief that they are suffering, and therefore cannot be deprived of comfort *In his new book Under Pressure: Rescuing Childhood from the Culture of Hyper-*

Parenting, Canadian philosopher and writer Carl Honoré wrestles with his own well-intended overparenting and taps into a number of schools and families inspired by the free-range child. (The Globe and Mail, May 13, 2008)

Language innovation granny nanny n. arose to nominate a grandmother who cares for her grandchildren while their parents are working. *One way is that we're in our grandchildren's lives more than ever before, whether from across the country thanks to Skype and FaceTime or as 'granny nannies' – in some cases full time.* (The New York Times, May 13, 2017)

The social phenomenon of hyper-parenthood and the guilt of a child created the conditions for the emergence of an innovation that denotes a father or mother patrolling children and ready to help them at any time. This reality is now referred to as the helicopter parent n. neologism. (A parent who hovers over his or her children.) Other gender oriented nominations are also used: helicopter mother / helicopter mom / helicopter dad. *Parents of millennials have been obsessive about ensuring the safety of their children, Howe said. When the first wave was born in the early 1980s, "Baby on Board" signs began popping up on minivans. They were buckled into child-safety seats, fitted with bike helmets, carpooled to numerous after-school activities and hovered over by what Howe describes as 'helicopter parents'.* (The Atlanta Journal and Constitution, August 11, 2003)

Parents' guilt also causes the birth of a premature baby. In modern English, neologism kangaroo care n. denotes neonatal care in which a premature baby is held on the chest of the caregiver with skin-to-skin contact. *Dr. Johnston and her team are looking at various ways of diminishing pain in preterm babies. They found, for example, that skin-to-skin contact between premature babies and their mothers can reduce the discomfort caused by painful procedures. This 'kangaroo care', seems to promote a sense of security in the babies.* (Newswire, May 16, 2002)

The sense of guilt of the parents causes the desire to correct something in the life of their child. Therefore, lawnmower parents n. is used to refer to parents who try to smooth their children's paths through life by solving their problems for them. *Director Prof Alan Hayes said lawnmower parents had taken up where so-called "helicopter" parents left off. "Instead of hovering over their children closely monitoring them as helicopter parents are said to, lawnmower parents get out in front of their children to try and clear the way for them," he told the Herald Sun.* (Herald Sun, April 14, 2011)

Caring for a mother with her newborn baby is also associated with a sense of guilt because of the infant's helplessness, her special needs. Thus, feelings of disorientation and mental sluggishness reported by some mothers of newborn babies; total involvement in the care of a newborn baby, to the exclusion of almost everything else, has been reflected in the new language unit milk brain n. "Milk brain." *It's a casual, common slur. Even women use it to describe how disorganized they feel in the first frantic days after giving birth. Yet milk brain is just a temporary effect, brought on by sleep deprivation, plus the need to learn (or relearn) the details of child care. The lasting effect of being a mother, neuroscientists are finding, is the exact opposite of milk brain.* (The Globe and Mail, February 18, 2006)

Also created using a metacognitive word-building mechanism, mom as a service n. Innovation nominates software and online tools that provide services similar to the tasks performed by a mother. Such a need to use robotic maternal care for a child is also closely linked to a sense of guilt through the inability to devote sufficient time to the child. *This small subculture of wealthy technophiles promotes investment into luxury goods for rich people, or into 'mom as a service' types of companies that cater to spoiled workaholics in the tech industry. And so we end up with things like a \$120M juice squeezer, or three startups competing to deliver organic baby food.* (Idle Words, May 10, 2017)

Feeling guilty of a woman towards a child due to the defects of her development leads to constant stress. Because of this, psychologists advise not to ignore their own desires and right to their own lives. To do this, they recommend to create for themselves their own "mother's cave" area, where a woman will be able to rest and do her own business. This area of a house that a woman can decorate to her tastes and be alone to pursue her own projects and interests, was named mom cave n. There are also formats of *mum cave / woman cave. But these days, women are chiseling out their own sanctuary, taking over a room, nook or even a closet and making it their 'mom cave'. A mom cave is the place where the woman who nurtures everyone goes to nurture herself, said Elaine Griffin, New York City interior designer.* (USA Today, January 22, 2011)

The lexical innovation of mom-shaming n., (also in the variants of *mom shaming* and *mommy shaming*) is used to denote the public reproach of a mother for actions or opinions that are perceived to be inappropriate or harmful to her children. *I'll take an honest expression of disapproval any day over the smug, passive-aggressive mom-shaming that goes on every day on the playground and in the comments sections of every parenting blog.* (The Globe and Mail, October 29, 2015)

The degree to which parents' purchasing decisions are based on being nagged by their children, has become linguistically updated in neologism nag factor n. *Trade conventions are held across the country to develop strategies to entice children to certain products and then get them to cajole their parents into buying the products. Those in the industry call it the 'nag factor' or "pester power." Children between the ages of 12 and 17 typically will ask nine times for an advertised product in the hope their parents will give in, according to a recent survey conducted by The Center for a New American Dream, a consumer and environmental group based near Washington. More than half the parents surveyed said they do, ultimately, buy the product.* (The Denver Post, July 23, 2002)

Feelings of envy directed at one's nanny because of the amount of time she or he gets to spend with one's children; feelings of envy directed at women who have nannies, has been called nanny-envy n. *The financial iniquities of the childcare system and the high cost of nannies, particularly in London, are an exacerbating rather than a definitive factor here. It's a decidedly more personal thing; indeed, nanny-envy can sometimes teeter over into nanny-spite or a visceral nanny-hatred – especially, it would seem, if the nanny is very young and attractive.* (The Spectator, November 29, 2003)

The aforementioned "kindergarchy" phenomenon, which arises against the background of a sense of parental guilt, is also realized in the concomitant concept of pester power n., which indicates the ability children have to nag their parents into purchasing items they would otherwise not buy or performing actions they would otherwise not do. *(Nine out of every 10 pupils questioned claimed they wanted to learn about energy efficiency in schools. The centre adds that a key benefit from encouraging pupils to tackle the issue is the wider impact their new understanding appears to have in the community. Children are using their pester power to turn school learning into positive energy-efficiency habits at home.* (The Guardian, January 29, 2002)

Parents' sense of guilt is also actualized in the practice of holding a child out of kindergarten for one year in the hope that the child will then do better academically and socially. This reality is called redshirting n. *Academic redshirting is a result of higher expectations of kindergartners, some educators say, and makes sense for students with summer or early fall birthdays, or for ones, usually boys, too immature to handle kindergarten.* (The Wilkes-Barre Times Leader, August 10, 2006)

Such a life-like phenomenon as performing childcare duties while pretending to be at a business meeting or other work-related function, was actualized in neo-logism stealth parenting n. *The result of all this hypocrisy is "stealth parenting" by fathers with any ambitions at work. They lie about 'breakfast*

meetings' when they take their children to school and 'client appointments' when they sneak out to look after a sick child. (The Times, October 23, 2002)

Long-distance access to a child by a divorced parent using technology such as a broadband Internet connection and a webcam is denominated in modern English with the virtual visitation n. innovation. "It's funner than talking on the phone, because I can see him," said Arielle, 10, who lives with her mother in Longmont, Colo., but has regular 'virtual visits' with her father as part of the custody arrangement her parents worked out after her mother moved eight years ago. "It's just like being in front of him, but with games and computer stuff added." (The New York Times, March 19, 2006)

A set of English-language innovative concepts formed through the metacognitive mechanism of conceptual derivation, such as blending, include: AFFLUFEMZA, JUVENOIA, KIDDIE CAM, MOMOIR. The operational material for the processing of this model was also the operational variants of lexicalized concepts.

The tendency to assume that the anxiety and stress felt by affluent mothers who have to choose between staying at home or pursuing a career, is felt by all mothers regardless of their socioeconomic status, has been embodied in the English-language innovation *afflufemza* n. according to an innovative three-component model (*affluence + influenza + female*). Today, the problem has a name, alright. Lots of them. So many, in fact, that you need a bound glossary to keep track of all the trends and afflictions plaguing modern mothers. *Opt-out revolution. Intensive mothering. Domestic glass ceiling. Afflufemza. Choice feminism. Mother guilt. And, recently, mothers belting out the Boredom Blues.* (The Toronto Star, September 9, 2006)

The sense of guilt also arises in the parents through the awareness of their own impotence to divert the child's attention from the Internet, to prevent numerous mistakes of children in interactive communication, self-expression, use of destructive information resources, etc. In general, such concerns are not always reinforced by real threats to children. Thus, the baseless and exaggerated fear that the Internet and current social trends are having negative effects on children is reflected in the new lexicon unit *juvenioia* n. (*juvenile + paranoia*). And yet the overall rates of child sex crimes and of teen sex are down since the 1990s, as are juvenile crime, school violence and teen fighting. David Finkelhor, director of the Crimes Against Children Research Center at the University of New Hampshire, calls this distance between anxiety and reality 'juvenioia' and chalks it up to an "exaggerated fear about the influence of social change on children." (The New York Times, June 26, 2011)

The feelings of parental guilt, as it was noted above, are sharply felt by parents who are forced to be at a distance from their child. Therefore, a camcorder that displays a live feed, so parents can monitor either their children or their children's babysitter from a remote location has been called *kiddie cam* n. (*kiddie + webcam*). Little Sunshine's Playhouse Day Care...is a 24-hour day-care facility that is licensed to hold 64 kids per shift. There will be 24 employees working around the clock...There will be video cameras called 'Kiddie cams' in each room that allow parents to go onto a Web site to watch their children playing anytime during the day or night. (Springfield News-Leader, May 27, 2002)

English-speaking innovation *breastsleeping* n. (*breastfeeding + co-sleeping*) originated the practice of sharing a bed with an infant as an aid to breastfeeding. This innovation also demonstrates a lexical explication of the reality associated with a parent's primary sense of guilt over the helplessness of a newborn baby. In a peer-reviewed report published in *Acta Paediatrica*, McKenna argues that we should return to 'breastsleeping', the act of combining breastfeeding with infant sleep, a co-sleeping model that mothers around the world have been practicing for thousands of years. (The Huffington Post, October 6, 2015)

The metacognitive model of blending derivation also played a role in the formation of the English-language neologism *momoir* n. (*mom + memoir*) used in communication to nominate a memoir about motherhood. As a rule, they reveal a range of maternal experiences and feelings of guilt towards the baby. In such "momoires" women describe their own mistakes in raising a child with certain development features. In *May, she came out with "Bad Mother: A Chronicle of Maternal Crimes, Minor Calamities, and Occasional Moments of Grace,"* a new bestselling book from Doubleday that extolls the virtues – with all its conflicts – of modern motherhood as an exercise in laxity....She isn't alone. Waldman's book is one of a new batch of 'momoirs' hitting the shelves, written by Jewish women who cop to being a certain kind of "bad mother." (Forward, July 31, 2009)

The metacognitive model of acronym has contributed to the emergence of such an innovative concept as *SMUM* n. (*smart, middle-class, uninvolved, mother*) denoting a woman who finds motherhood and her children tedious and uninteresting. In this case, one can talk about the guilt felt by her father, grandparents, or the people raising her. A lexicalized concept such as *SMUM* emphasizes the fact that the father of the child, or the caregivers of relatives, may feel guilt over the child's separation in maternal love. *I know (and have been known to like) these women. I even have moments when I wished I had their game, but I can only be the SMUM that I am: distracted, well-meaning, ambitious for myself. But my kids know I'll always be there for them when the chips are down, even if I'm not actually going to get up to serve them any chips.* (Los Angeles Times, August 5, 2006)

With such an innovative metacognitive model of conceptual derivation as an affixobling, which is on the way of its formation, the lexicalized concept *lactivist* (*lacto-* ("milk") + *activist*) has been formed, which denotes an activist who promotes breast-feeding over the use of infant formula. In this case, there is also a sense of guilt through the awareness of the child's indulgence in the most natural diet. *The site has become the target of an angry letter-writing campaign by pro-breast-feeding parents, medical professionals and 'lactivists' all over the world.* (Chicago Sun-Times, February 2, 2001)

It should be noted that the basis of this metacognitive model is a blend of affixocompounding and blending mechanisms. Thus, the operational base is the operational variants of the lexicalized concept and the morphological metaconcept, and in the process of pairing the lexicalized concept is transformed into an imaginary morphological metaconcept.

At the same time, the deep essence of what a person creates and how he or she forms it, remains the subject of much scientific research. In the same regard, it is worth emphasizing the opinion of L.S. Pikhtovnikova, who says that the criterion for choosing a unit ... is multidimensional, integral. It cannot be fully interpreted in the same way as not all the notions and meanings of the concept can be fully realized [Pikhtovnikova 2015: 109]. A customized cognitive system helps... (ibid), including metacognitive models that enable the processes of conceptual derivation.

4 Conclusions

Therefore, a sense of parental guilt is a complex psycholinguistic phenomenon, the study of which, taking into account the interaction of external and internal factors of socio-cultural activity, allows not only to explain the structure of such lingvo-mental structures as concepts, but also to determine the peculiarities of their formation and functioning in modern English language. This study found that a sense of paternal guilt has a deep psychological determination associated with a specific set of psychological protection mechanisms, the presence of appropriate intrapersonal conflicts and irrational attitudes. First of all, feelings of guilt apply to parents of children with special needs and appear to be a complex, primary, in-family psychological traumatizing experience. That is why experiencing interpersonal guilt is a bipolar psychological

phenomenon, depending on the type of experience itself: conjunctive (feelings and feelings that unite family members) or disjunctive (feelings and feelings that divide family members).

Moral traumatization from the sense of paternal guilt shows two rational signs: moral harm – moral loss associated with moral and physical suffering, limitations, loss, and moral suffering – negative experiences that manifest in the form of fear, shame, humiliation, state of mind, a state of depression and apathy. Trends and obsessive thoughts about compensation and actually compulsive compensatory behavior are the main signs of moral traumatization – traumatization from the experience of guilt.

Moral suffering, as an experience of personal reality, is determined by the conflict between conceptually-rational images of reality and images of reality, the genesis and constitution of which are the determination of the unconscious. Unconscious determinants of parental guilt can be revealed through existential suffering and irrational personality traits. The archetypal program of irrational guilt constitutes in the subject's mind a sense of irrational responsibility that determines irrational patterns of parental behavior.

Consequently, constantly present individual suffering in the existential space of the person is a precondition for the genesis and center of the formation of conscious moralizing self-blame phenomenon, thus, the sense of paternal guilt becomes in the mental reality of personality constantly acting center of anxiety, the point of concentration and the point of concentration, lingvo-mental structures as concepts of parenthood.

The presented psycholinguistic study about the processes of formation of English-speaking innovations in the field of paternity confirms the opinion of researchers that conceptual derivation is a cognitive process that, through the integration of concepts existing in the conceptual system of personality, provides the emergence of new structures of knowledge [Babina 2009: 503]. Formed in the course of cognitive activity, concepts are objectified in language and become an integral part of the conceptual system. At the same time, they maintain a derivative link with the source structures and form the basis for the further development of the system (ibid).

Thanks to the modeling of the concept as a multicenter lingvo-mental formation, which combines: a) verbocentric, b) mentocentric and c) metacentric information, it was found that feelings of paternal guilt can constitute the informational content of such mentocentric cluster of lexicalized concept as "feelings". Therefore, the role of human experience in the formation of both a separate concept and the whole conceptual system of modern English becomes direct and obvious. The obtained results confirm the thesis of the modern researcher A. Kholod that the quality of human thoughts is directly proportional to certain models, schemes created by the states of neurons and their networks [Kholod 2019: 344].

The results of the research show that the lexicalized concepts of the paternity sphere, which were formed on the basis of feelings of paternal guilt, by their appearance represent the effect of both stable and innovative metacognitive mechanisms of conceptual and metaconceptual derivation. Thus, the most productive were the stable models of word addition and affixation, much lower productivity is demonstrated by blending, acronym and innovative metacognitive model of affixoblenning.

Thus, it is considered expedient to talk about the metacognitive nature of the conceptual derivation phenomenon, which is a component of the information space of all mankind and is formed on the general principles of "cosmogenetic symmetry" [Wenk 2004]. Scientific analysis of conceptual derivation as a component of the linguo-mental setting makes it possible to find out the in-depth principles of the development of the mental spectrum of anthropic cognition and metacognition, the psycholinguistic principles of the formation of the English-speaking vocabulary, which outlines the prospects for further research in this direction.

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