

### Young children's language socialization

No society can exist without language, which is a tool of communication. Language socialization involves both socialization through language and socialization to use language.

This problem can be studied on the material of "Mother Goose Rhymes", which is a collection of rhymes, songs, tongue-twisters, etc that are easily read, understood, learnt and recited by children. Containing facts of reality and fiction, this book, in fact, reveals children's vision of the world, where they live.

Learning these rhymes and songs, children acquire broad cultural knowledge about social relationships and an understanding of the social identities that define their position in a social world. "Mother Goose Rhymes" describe different social strata of the society: kings and queens, bakers and farmers, doctors and pipers, fathers, mothers and babies, husbands and wives, etc., who are involved in different professional and every day activities.

A young child is taught how to behave: "to lie still" and not to cry [14], "to beat the naughty bow-wow" with a little stick [13], to dance [19], to play hide and seek [64], to ride a cock-horse [28], to wash the "mammy's dishes" [70], to slide on the ice [94], to celebrate holidays [95], etc.

Language socialization means child-centered communicative activities. Children's worlds are a valid part of socialization theory. Children organize their concerns and social experiences through talk. The rhymes under consideration have the form of a monologue [156] or a dialogue [161], many of them presenting so called "family talk". The world of family provides children with the experience of how talk is used to control, to persuade, or to conceal real intentions:

Baby, baby, naughty baby,  
Hush, you squalling thing, I say.  
Peace this moment, peace, or maybe  
Bonaparte will pass this way. [16]

It is in the family group that the children listen to and learn to construct narratives, tales that reflect past and future events.

Judging from the analyzed rhymes, children are not expected to interrupt the speaker, they gain the floor if adults concede it to them.

The pragmatic analysis of these rhymes shows that among the mostly widely used speech acts are:

- a/ request: Mother may I go and bathe? [342];
- b/ directives: Ring the bell [528];
- c/ greetings: Good morning, Mistress and Master [624];
- d/ quesitive: What are you doing, my lady, my lady...?[634];
- e/ constatives: There was an old crow...[112], etc.

The pragmatic as well as semantic and grammatical resources of language make it possible to construct a social identity and a self-awareness that comes with the self-reflexiveness. The child's sense of herself or himself as a reflective person is able to distinguish her or his own feelings and thoughts from others. *I saw a peacock with a fiery tail* [379]; *If you see the cuckoo sitting...* [871].

Participating in meaningful language exchanges, young children become active agents in their own development. Children make the most of their resources for communicating. Acquiring social and linguistic skills necessary for interaction, they become participating members of a social group,