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THE METACOMMUNICATIVE FEATURES OF OPEN DIALOGUE

Mirzakamolova Sadokatkhon Sayidakhmedovna
Doctoral Candidate at Namangan State University

ABSTRACT
This article is dedicated to the processes of perceiving the speaker's openness in their statement and understanding their intentions, as well as analyzing their level of sincerity, which is expressed in the meta-communicative statements of the addressee/observer. The main unit of metacommunication is the process of communication between partners, and metacommunicative speech actions allow for a critical analysis of the communicative behaviors of the interacting partners and their levels of sincerity.
KEYWORDS: *Metacommunication, Metadiscourse, Reflection, Metalanguage, Sincerity, Metatext, Metalanguage Addressee, Confidant, Meta Operator.*

For this part of our research work, if we briefly review the important concepts, we must first pay attention to the meanings of the terms "metacommunication," "metadiscourse," and "reflection" in relation to the context of an open conversation. However, it should first be noted that these frequently used concepts today are closely related to the terms "metalanguage" and "metatext."

In several linguistic studies, "metalanguage" is defined as a second-order language that serves to express the "object language." According to P. Watzlawick, D. Beavin, and D. Jackson, metalanguage is a language that talks about the conversation but is not a part of it. Thus, metalanguage is a set of linguistic tools for describing the language itself. There are two approaches to defining metatext. With a broad understanding of the concept of "metatext," it is seen as "a structural component of the text that performs an illocutionary function related to the phases of the speaker's speech in text creation."

A.Vejbitskaya's work "Metatext in the Text" provides a detailed description of this approach. This view expands the collection of metaconstructions and includes units that possess hidden metatextual content, particularly various linguistic changes, shifts, synonym substitutions, paraphrases, comparisons, and others.

In a narrow sense, "metatext" is an oral explanation that includes various interpretations of word choice within a lexical unit. In other words, metatext is a specific contemplation, the result of understanding linguistic reality, which clearly reflects metalanguage awareness.

It can be emphasized that metatextual structures are of great interest for our research work since, as the "meta-organizer" of the spoken statement, they include various methods of manifesting the speech tactics of the speaker and listener—namely, the addressee and confidant—such as organizing text composition, linking structural components of the text, reflecting the author's strategies in text creation, and so on.

Metatext itself is generated in direct communication, and the subject of communication is often the communication process itself. Metacommunication allows for an external viewpoint and understanding of the communication process. It should be noted that there are many interpretations of the term "metacommunication" in modern linguistics.

This concept was also described by American psychiatrist researcher Yu. Ruesch and philosopher and ethnographer G. Bateson, who explained metacommunication as "communication about communication." In other words, the act of communication consists of the content of the communication and the instructions for interpreting and conveying the message.

In essence, they understood metacommunication through instruction. Thus, metacommunication involves such instructions that are based on the primary pragmatic message, expressed verbally or non-verbally, for example, through a smile, a hug, a kind gaze, verbal sympathy or antipathy, and so on.

E. Goffman states that metacommunication is not a one-way process; in addition to what has been mentioned above, it demonstrates that the addressee receives the message and correctly understands the addresser, meaning that the response from the other party is inevitable in metacommunication.

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In this context, objectives such as agreeing with the interlocutor, accepting and understanding their opinion are expressed thanks to the active participation of the listener.

D. I. Ostapenko, citing the works of V. B. Kashkin, D. S. Knyazeva, and S. S. Rubtsov, notes that metacommunication also includes the opinions of its participants about their interpersonal relationships (concerning each other, the subject of communication, and the situation).

In our opinion, M. L. Makarov provides the most comprehensive understanding of the concept of metacommunication. According to him, metacommunication encompasses communication itself and its various aspects: the linguistic fabric of speech, its strategic dynamics, the structure of agreements and arrangements, the stages of interaction, the exchange of communicative roles, the representation of subjects, interaction with context, regulation of interpersonal and social aspects of interaction, communication norms, processes of information exchange and interpretation, and focusing on the effectiveness of the communication channel.

In other words, people engage in metacommunication not only when they use communication to interact but also when they reflect on, discuss, and learn about the subject of communication. It is noteworthy that in A. Vejbitskaya's studies, concepts such as metatext and metacommunication are very closely related.

However, we cannot always agree with this viewpoint, as metatext expresses completed reflections, that is, the results of communication in a specific situation, while metacommunication is closer to the term metadiscourse. It can also be added that, in scientific terminology, alongside terminology units such as "speech evaluation," "context-thought," "metalinguistic statements," "oral self-modeling," and "indicators of metalinguistic awareness," the term metatext is also accompanied by the term "reflexive." However, according to I. T. Veprev, unlike the above terminology units, the term "reflexive" indicates the main, "general" characteristic of metalinguistic formations—the presence of linguistic reflection and the focus of linguistic awareness on self-knowledge. Reflexivity signifies the communicator's transition to their communicative actions.

Such an interpretation of this concept traces back to John Locke's terminological interpretation, where reflection is described as "a special operation of the subject that has self-awareness, leading to ideas about that awareness," involving the conscious observation and analysis of one's thoughts. Thus, following I. T. Veprev, we understand the term "reflexive" as "a metalinguistic interpretation of the use of a real lexical unit."

To identify reflexive elements, there are specific markers or "meta-operators." A meta-operator can be words or frequency speech terms, verbs, and nouns that indicate speech actions, such as: speech, naming, speaking, labeling, choosing, understanding, using, employing, and so on.

Speech verbs include not only verbs of speech activity but also verbs of cognitive activity used metaphorically in conjunction with the lexical unit "word," as well as verbs from other types of activities.

Summarizing what has been said, we conclude that the concepts of metacommunication and metadiscourse are interchangeable and describe the same linguistic phenomenon, with reflexivity forming the basis of metacommunication.

The main unit of metacommunication is the process of communication between partners, and metacommunicative speech actions allow for a critical analysis of the communicative behaviors of the interacting partners and their levels of sincerity. Metacommunication enables the selection of linguistic tools, the logical structure of speech, the explanation of the speech strategies and tactics of the communicants, and assessment of their levels, speech styles, and the characteristics of the information conveyed by the speaker.

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