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- To play an active part in creating a positive energy and atmosphere during the project.
- To support any fellow students who need extra support, and take instruction well from team leaders.

- To take responsibility for your tasks in a project.

By using this method, the students can not only decrease their nervousness but also develop their confidence because they have to speak in front of their friends and teacher. In addition, it also gives good impact to their fluency. This method also becomes a good practice for specific lesson. At last, it is one of the interesting method for students because the teaching learning process should be attractive and interesting in order to develop students' speaking ability in the learning environment.

Conclusion. Speaking is a form of oral communication in which the message is communicated by the speaker and the listener through information exchange. As a result, when we communicate, we do more than just make a statement; we also succeed in achieving the communication's objectives. Interviews are a popular approach for learning how to talk. A communication procedure known as an interview uses questions and responses. In this paper claimed that interview technique is an efficient way of changing condition of the learning and teaching to communicate in the classrooms. In addition, this article determined the technique could provide the students further opportunities to practice their English. Interview offers them a basic way to interact with others which has the same experience and interest. This paper revealed that by doing the interview, students have an opportunity to practice their speaking skills in class as well as outside. Moreover, it lets students getting socialized. With the help of using interview method in a team, learners may enhance their confidence in contributing ideas to a project, take some responsibilities for the tasks, acquire to support their companions who need some extra help. Interview is a good technique in learning and teaching speaking. Some students argued that through interview, speaking skill of the students would increase. In addition, through interview technique, someone could socialize with others because of the interaction. Through using this method, students would be trained in the use of English in everyday life, for example when applying for a job.

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UNDERSTANDING OF CODING SYSTEMS IN TEACHING AND TRANSLATING

Annotatsiya. Maqola talabalarga soʻzlarni kodlash va dekodlash tizimini oʻrgatishning baʼzi usullari va usullarini ochib berishga qaratilgan. Kodlash jamiyatda bir millat vakillari oʻrtasida ongsiz ravishda sodir boʻladi, dekodlash esa manba va maqsadli tillarda soʻzlashuvchilar oʻrtasida sodir boʻladi. Tizimlarni kodlash va dekodlash jarayoni millatning madaniyati, tarixi, anʼanalari va dinini tahlil qilishni talab qiladi. Bu omillarning barchasi til oʻrganishda madaniyatlararo muloqotni oʻrganish muhimligini isbotlaydi. Tadqiqot kirish, metodologiya, natijalar va munozara bosqichlarini oʻz ichiga oladi, unda onlayn va oflayn platformalardagi eng soʻnggi manbalardan foydalanildi. Bundan tashqari, muallif tajribasidan kelib chiqqan ayrim xulosalar tahlil va muhokama qilindi.

Аннотация. Статья направлена на раскрытие некоторых методов и приемов обучения учащихся системе кодирования и декодирования слов. Кодирование происходит бессознательно в обществе среди представителей одной нации, тогда как декодирование происходит между носителями и не носителями языка. Процесс как кодирования, так и декодирования систем требует анализа культуры, истории, традиций и религии нации. Все эти факторы доказывают важность

изучения межкультурной коммуникации в изучении языка. Исследование включает этапы введения, методологии, результатов и обсуждения, на которых были реализованы последние источники с онлайн и оффлайн-платформ. Кроме того, были проанализированы и обсуждены некоторые выводы из опыта автора.

Annotation. *The paper aims to discover some methods and techniques for teaching the system of encoding and decoding words to learners. Encoding happens unconsciously in society among members of the same nation, while decoding occurs between speakers of the source and target languages. The process of both encoding and decoding systems requires analyzing the culture, history, tradition, and religion of the nation. All these factors prove the importance of studying intercultural communication in language learning. The research includes an introduction, methodology, result, and discussion stages where recent sources from online and offline platforms were implemented. In addition, some conclusions from the author's experiences were analyzed and discussed.*

Kalit so'zlar: kodlash, dekodlash, ibora, tarjima, lingvomadaniyat, tilshunoslik.

Ключевые слова: кодирование, декодирование, идиома, перевод, языковая культура, языкознание.

Key words: coding, decoding, idiom, translation, linguistic culture, linguistics.

Introduction. Higher education institutions around the world are now recognizing the importance of providing courses and experiences that foster the knowledge, skills, and attitudes required for intercultural communicative competence and responsible global citizenship. Introductory courses in intercultural communication are now available in baccalaureate degrees in a variety of disciplines; however, few books are truly international in scope, and the language dimension of intercultural communication is frequently overlooked. The article is intended to provide a fundamental skill-building framework to improve understanding of the complexities of language and intercultural communication in a variety of domestic and international settings. It emphasizes the importance of English as a lingua franca in today's interconnected, globalized world, as well as the benefits of learning other languages.

Definition. The distinction between pragmatic and semantic features of statements is a critical factor in language teaching. Semantics means the literal meaning of a sentence, translating it without taking context into account. Pragmatics is "the study of the relationships between linguistic forms and the users of those forms. More simply, it is "the study of language use in context" (Yule 1996:4). For example,

–Siz shu yerdasiz = You are here.

Semantically, it means that someone has come.

Pragmatically, it may have several meanings depending on the context that the speaker intends, happiness, grief, complaint, request, refusal, discrimination....

In the case of learning vocabulary, a significant number of studies have been done, and their results prove that it is impossible to obtain the full range of items in classes. Second language (L2) learners need to know a large number of words to understand different discourse types, but it is challenging for teachers to explicitly teach all of these words due to limited classroom time (Webb and Nation). Therefore, learners should realize that in the phase of communication, (verbal or nonverbal), which is considered the learner's aim in studying the language, the pragmatics of the statements play a more significant role than the semantics. According to Yang and Sun (2013), "only" (Yang and Sun (2013)) examined nonverbal elaboration (e.g., explanations through gestures, symbols, or images).

Learning idioms occurs more in understanding the message in its context than in translating or learning the words separately. Scholars believe that learners may remember words if they meet them in different contexts (Thi Ngoc Yen Dang, Cailing Lu, Stuart Webb, 2022). However, it only works in understanding the semantics of the phrases; when it comes to pragmatic patterns, learners may get confused and totally feel lost as items in discourse vary significantly.

There are several methods to help learners decode some encoded items.

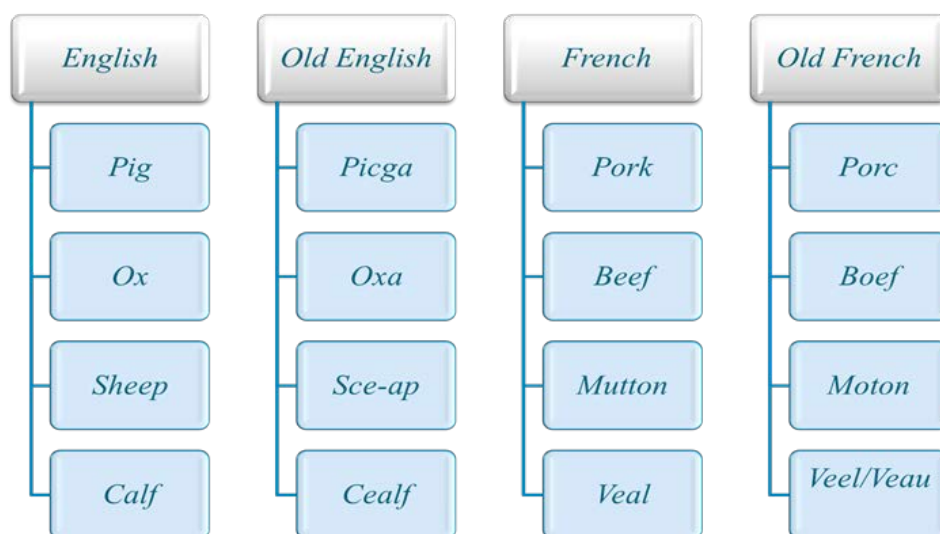
1. To provide a translation
2. To provide an equivalent.
3. To explain the meaning
4. To explain its transformation.
5. To explain the etymology.
6. To use digital apps and visualize with pictures.

All these methods are essential to the teaching process if we use them adequately. The first three techniques are traditional ways of teaching in ordinary (L2) classes, but they are less effective. Using

colorful pictures or digital apps is much more effective in out-of-class learning activities. In this paper, we pay attention to the effect of teaching idioms by analyzing their transformation and etymology.

Encoding and Decoding. Etymology. Providing background information about the development of the English language will increase learners' enjoyment and understanding of encoded phrases. In this part we seek to trace the origins of particular words and provide a historical context for them. English food items such as pork, beef, mutton, and veal have a story to tell. While explaining how to decode phrases in the teaching we also aim to reveal the richness and diversity of the English language.

When the victorious Normans communicated with the conquered Saxons it was presumably with much arm waving and broken attempts at each other's language. Although French and English did gradually merge it was a process which took three or four centuries. For a long time, French was the language of the social elite, while English was confined to the uneducated masses. A farmyard-to-table study bears witness to this. The animals that peasants reared and tended have retained their Old English names: the meat that was served to the Norman masters is known by French equivalents:



Encoding and Decoding the Meanings of English Idioms.

Phraseological units reflect the ethnic and cultural peculiarities of a specific nation. They are the best source of information about the people and their traditions. For example, the etymology of the idiom “bring home the bacon” dates back to 1111, and is associated with the tradition of “Dunmow flitch” in the town of Great Dunmow in Essex (Great Dunmow in Essex). When a newlywed couple swore in church that they had not quarreled or even considered divorce in the previous year, the couple was given smoked pork. And at the fairs, pig-catching competitions were organized, and the winner took the pig home. However, this phraseology has been used since 1910. When the famous American boxer won in the ring, his mother exclaimed: “He promised to bring home the bacon, and he did it”. According to the “Oxford Component to American History”, this event was the cause of the emergence of a new idiom. For example, in the following fragment, the idiom “bring home the bacon” is used to mean “earn money to feed the family”: Now, of course, Mr. Eathorne, you're conservative, and maybe you feel these stunts would be undignified, but honestly, I believe they would bring home the bacon (S. Lewis. “Babbitt”).

The phraseology “mutton dressed (up) as lamb” directly expresses the everyday life of the English people. It is known that the English cuisine has a special sauce for each type of meat. Therefore, lamb is not served with mutton sauce. At the same time, the rules of the cultural norm are strictly followed, and deviation from the norm is considered uncultured. Therefore, in English linguacultural, the idiom “mutton dressed (up) as lamb” is used in relation to adult women dressed like girls: “They are popular in the neighborhood, I gather”. “Some of the old cats don't like ‘em”, said General Grant. “A good deal of mutton dressed as a lamb round here” (A.V. Kunin. 523).

The Uzbek equivalent of the idiom “mutton dressed (up) as lamb” does not include a gastronomic component. Compare: *kampir qiz bo'lamani deydi; qarib quyilmagan*.

To highlight the national-cultural nature of phraseological units, the basis is cultural codes because they reflect the culture of the people. In this sense, gastronomies serve as a cultural code for the formation of gastronomic phraseological units. The names of Uzbek national dishes are considered realities in English culture. One of these dishes is osh/palov. It is difficult to imagine the life of the Uzbeks, their traditions, and their customs without *osh*. Therefore, most of the gastronomic phraseological units formed with the help of the Osh cultural code reflect the ethnic rituals of the Uzbek people. For example, "*osh bermok*" means "prepare osh in special large cauldrons at weddings and other events, distribute it to the people"; *oshini yemoq* means to eat someone's osh? "Qachon oshini yeymiz? "When do we go to your wedding?"

Transformation. Product names are involved in the formation of phraseological units. By defining the linguistic and cultural codes of such idioms, it is possible to define several complexes of ethnolinguistic and cultural codes. If the code is a system of signs that perform certain functions, the cultural code is a figurative system considered by the sign side of culture. A linguocultural code is considered a cultural code with a natural language symbol.

Gastronomic signs have a semiotic and ethnocultural character; units with this component express a specific cultural semiotic symbol. This is an ethno-cultural connotation that generates a certain association in the minds of native speakers; its semiotic integration depends on a certain socio-cultural duration.

The formation of the ethno-linguistic and cultural code is carried out in the depths of the ethnic culture as a system of signs, and it has a multi-stage character.

In general, in idiomatic units, there are cultural codes that express symbolic meanings specific to each nation. Consequently, in English linguoculture, "bread" as a symbol of money expresses hope for the future, "milk" is considered a symbol of purity and justice, and "butter" is a symbol of wealth and softness (character).

If the code is a system of signs that perform certain functions, the cultural code is a figurative system that denotes the symbolic side of culture. A linguocultural code is considered a cultural code with a natural language symbol. Every native speaker learns these codes from a young age, along with their native language.

The linguocultural analysis of English phraseological units with the gastronomic code of milk can be implemented on the basis of the following linguosemiotic model:

G – the gastronomic component (here milk).

T–image f cmm – Food image transformation process (FI). Transformation of the verbal code into the linguistic and cultural code.

FI–a reflection of a certain type of relationship.

1) To cry over spilt milk

Spilt milk [food] wasted nutrient – rich liquid food ... something which is valuable and important but wasted to cry over spilt milk (communication) = Don Manuel...was not one to cry over spilt milk.

In this example, we see the transformation of a component from a gastronomic code to a socially conditioned state. The phraseological unit spilt milk expresses the meaning of "lost opportunity" or "lost time";

2) A land of milk and honey.

Milk and honey [food] nutrient – rich liquid food; sweet viscous food.

adorable and admirable place a land of milk and honey (communication) = "Look" he said, "this ain't no land of milk and honey like the preachers say.

In this case, the gastronomic code turns into a spatial code. The country of dreams in the representation of humanity is expressed using the gastronomic codes "milk" and "honey";

3) The milk of human kindness.

The milk [food] nutrient – rich liquid food soft and kind behaviour the milk of human kindness (communication) = A man just made out of the condensed milk of human kindness.

In this context, we can see the transformation of the gastronomic code into a moral code.

The gastronomic code "milk" appears in the mind of a person as a pure and flawless product. The transformation of the milk component from a gastronomic code to a social state, place, and moral code indicates that "milk" is inherent in the English people and has long been transformed into a linguistic and cultural code. The transformation of Uzbek phraseological units with the component "she is the essence" into a social state (*sutim ogzimga keldi*) and a moral code (*sutini oqlash*) indicates that this component is characteristic of Uzbek culture.

The equivalence in the Uzbek language of English phraseological units with the gastronomic code of milk is 71%. If 36% of them in the Uzbek language have a gastronomic code, 17% in both languages are expressed using the code “milk”. Non-equivalent phraseological gaps with the gastronomic code amount to 25%.

Phraseological units with the gastronomic code “milk”, depending on the national and cultural characteristics, can be divided into the following groups: phraseological units related to mentality, cultural peculiarities, religious beliefs, signs, geographical location, and civilization.

Experiment. Two methods of encoding and decoding of idioms were experienced with the students of Tashkent state university of oriental studies. Participants are ESP learners and have an English lesson twice a week. 30 students were involved in the experience.

Ten idioms were used in the activity.

1. The land of milk and honey.
2. There is no point crying over spilt milk.
3. Bread and butter.
4. Know which side one's bread is buttered.
5. Throw/cast one's bread upon the waters.
6. To have one's bread buttered on both sides.
7. Eat humble pie.
8. Bring home the bacon.
9. After meat mustard.
10. Talk turkey to.

Before the experience students were divided into two groups.

Group A. The etymology of the idioms combining with the culture, history and religion of the English nation was explained. Students were asked to discuss and try to find the equivalent of the idioms in their native language (here Uzbek language). Students compared traditions of two nations and found similarities and different features of two cultures. The feedback of the learners was very positive and students were excited of knowing new idioms with their historical features.

Group B. Transformation method with the explanation of linguo-semiotic model was lectured and the students tried to understand how linguistic code transfers to the linguocultural code. This method was a little bit difficult for ESP learners and they found it boring.

The Encoding and Decoding Model of Communication is a communication model that defines the communication process. It starts with the sender encoding the intended message with words, symbols, or other forms of communication. The communication is subsequently decoded by the receiver, who attempts to comprehend the intended meaning. Many elements can influence this process, including the environment in which the communication occurs, the connection between the sender and receiver, and the marketing around the message. It is always necessary to consider the context around where the encoder is transmitting the message and where the decoder is located. For example, they may be standing in a park with friends, casually conversing about the day; the one speaking is giving the information, while the person receiving is listening and processing it. It's actually that easy.

The fundamental distinctions between encoding and decoding are critical components of every communication system. An encoder converts data into a transmittable format, whereas a decoder reverses the process to reconstruct the original data.

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