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**THE CONCEPT OF COMMUNICATIVE QUALIFICATIONS
AND ITS BASIC COMPONENTS**

This article examines such concepts as «communication», «intercultural communication», «communicative competence» and a review of the definition and opinion of famous linguists. Also in this article, a comparative analysis of the linguistic and cultural characteristics of communication in Kazakh and French languages communicative competence. Learning a foreign language is, from both a linguistic and a communicative view, a matter of mastering «competence» and «performance». Chomsky`s view of what it means to know a language is reflected in his distinction between linguistic competence and linguistic performance. In Aspects of the Chomsky writes: Linguistic theory is concerned primarily with an ideal speaker listener, in a completely homogeneous speech community, who knows its language perfectly and is unaffected by such grammatically irrelevant conditions as memory limitations, distractions, shifts of attention and interest, and errors (random or characteristic) in applying his knowledge of the language in actual performance. Communicative competence is a term in linguistics which refers to a language user`s grammatical knowledge of syntax, morphology, phonology and the like, as well as social knowledge about how and when to use utterances appropriately. The term was coined by Dell Hymes in 1966, reacting against the perceived inadequacy of Noam Chomsky`s (1965) distinction between linguistic competence and performance. To address Chomsky`s abstract notion of competence, Hymes undertook ethnographic exploration of communicative competence that included «communicative form and function in integral relation to each other». The approach pioneered by Hymes is now known as the ethnography of communication. All the popular concepts of communication today were presented by representatives of the American school of Palo Alto, which included researchers from various fields of science of the sixties: psychiatrists Vatrlaus, Jackson and anthropologists Batson, Buduysman, E. Goffman, I. Vinkin. Also, according to scientists, relationships imply verbal and non-verbal activities.

Key words: communication, intercultural communication, communicative competence, linguistic, discursive, pragmatic (practical), sociolinguistic, strategic competence.

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**Коммуникативтік біліктілік ұғымы және
оның негізгі құрамдас бөліктері**

Бұл мақалада «қарым-қатынас», «мәдениетаралық қарым-қатынас», «коммуникативтік біліктілік» секілді ұғымдарға белгілі тіл мамандарының берген анықтамалары мен ойтұжырымдарына шолу жасалып, қазақ және француз тілдеріндегі қарым-қатынас барысындағы тілдік және ұлттық мәдени ерекшеліктер салыстырмалы түрде зерттеледі және коммуникативтік біліктіліктің құрамдас бөліктеріне сараптама жасалады. «Қарым-қатынас» дүниежүзінің барша халқына ортақ сөз және ол латынның «communio», яғни «жалпылама істеймін, байланыстырамын, қарым-қатынаста боламын» деген мағынаны білдіретін сөз тіркесінен шыққан. Шет тілін меңгеру

лингвистикалық және коммуникативтік көзқараста, «құзыреттілік» және «орындау» негізгі мәселесі болып табылады. Хомскийдің тіл білу дегені оның тілдік құзыреттілік пен лингвистикалық көрсеткіштер арасындағы айырмашылығынан көрінеді. Хомскийдің аспектілері бойынша: «Қарым-қатынас – адамдар арасында ақпаратты берудің әр алуан әдістері, осы тәсілдердің көмегімен адамдар бір-біріне қатынасын құрып, бір-біріне деген сезімін түсіндіреді» дейді. Коммуникативті құзыреттілік лингвистиканың синтаксисі, морфологиясы, фонологиясы және т.б. сияқты тілдік грамматикалық білімдеріне, сондай-ақ сөздерді қалай және қашан қолдану керектігіне қатысты әлеуметтік білімдерге қатысты айтылған. Мәдениетаралық қарым-қатынас терминінің пайда болуы ХХ ғасырдың жетпісінші жылдары жарық көрген оқулығымен байланысты. 1966 жылы Dell Hymes жылдары негізгі нысанасы екі немесе бірнеше ұлт өкілдерінің қарым-қатынас жасау барысында кездесетін коммуникативтік сәтсіздіктер мен түсініспеушіліктер болып табылатын ізденіс жұмыстары дами бастады. Dell Hymes ұсынған тәсіл этнографиялық байланыс ретінде белгіленді. Қарым-қатынас туралы қазіргі кезде танымал концепциялардың барлығын алпысыншы жылдары құрамына әр түрлі ғылым саласында жұмыс істейтін зерттеушілер: психиатрлар Ватрлауис, Жаксон және антропологтар Батсон, Бирдуисмел, Э. Гофман, И. Винкин кіретін американдық Пало Алто мектебінің өкілдері ұсынған. Ғалымдардың пікірінше, қарым-қатынас вербалдық және вербалдық емес әрекеттерді қамтиды.

Түйін сөздер: қарым-қатынас, мәдениетаралық қарым-қатынас, коммуникативтік біліктілік, лингвистикалық, дискурсивтік, прагматикалық (практикалық), әлеуметтіклингвистикалық, стратегиялық және ой біліктіліктері.

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Концепция коммуникативной квалификации и ее основные компоненты

В настоящей статье рассматриваются такие понятия как «коммуникация», «межкультурная коммуникация», «коммуникативная компетенция» и делается обзор определений и мнений известных лингвистов, также в данной статье проведен сравнительно-сопоставительный анализ лингвистическим и культурным особенностям при коммуникации на казахском и французском языках и составляющим коммуникативной компетенции. Изучение иностранного языка как с лингвистической, так и с коммуникативной точки зрения является вопросом овладения «компетенцией» и «эффективностью». Взгляд Хомского на то, что значит знать язык, отражается в его различии между языковой компетенцией и языковой эффективностью. «Лингвистическая теория в первую очередь относится к идеальному слушателю говорящего, в полностью однородном речевом сообществе, который прекрасно знает свой язык и не подвержен таким грамматически не относящимся к делу условиям, как ограничения памяти, отвлечение внимания, смещение внимания и интерес, и ошибки (случайные или характерные) в применении его знания языка в реальном исполнении. Коммуникативная компетентность – термин в лингвистике, который относится к грамматическим знаниям пользователя языка о синтаксисе, морфологии, фонологии, также к социальным знаниям о том, как и когда правильно использовать высказывания (Хомский П.А.). Термин был введен Dell Hymes в 1966 г., а его подход теперь известен как этнография общения. Все популярные концепции общения были представлены представителями американской школы Пало-Альто, в которую вошли исследователи из разных областей науки: психиатры Ватрлаус, Джексон и антропологи Батсон, Будуйсман, Э. Гоффман, И. Винкин. По утверждениям ученых, отношения подразумевают вербальную и невербальную деятельность.

Ключевые слова: коммуникация, межкультурная коммуникация, коммуникативная компетенция, лингвистическая, дискурсивная, прагматическая (практическая), социолингвистическая, стратегическая компетенции.

Introduction

Since gaining independence, Kazakhstan has become a subject of international relations, inter-state relations and communications have become a new dimension. From this point of view, we believe

that one of the modern requirements of our country is to train highly qualified specialists in the field of inter-state communication, who have a high level of knowledge of foreign languages. Learning a foreign language is, from both a linguistic and a communicative view, a matter of mastering «competence»

and «performance». Chomsky's view of what it means to know a language is reflected in his distinction between linguistic competence and linguistic performance. In *Aspects of the Chomsky* writes: Linguistic theory is concerned primarily with an ideal speaker listener, in a completely homogeneous speech community, who knows its language perfectly and is unaffected by such grammatically irrelevant conditions as memory limitations, distractions, shifts of attention and interest, and errors (random or characteristic) in applying his knowledge of the language in actual performance. (Chomsky, 2017:108).

Methods

Communicative competence is a term in linguistics which refers to a language user's grammatical knowledge of syntax, morphology, phonology and the like, as well as social knowledge about how and when to use utterances appropriately. The term was coined by Dell Hymes in 1966, reacting against the perceived inadequacy of Noam Chomsky's (1965) distinction between *linguistic competence* and *performance*. To address Chomsky's abstract notion of competence, Hymes undertook ethnographic exploration of communicative competence that included «communicative form and function in integral relation to each other». The approach pioneered by Hymes is now known as the ethnography of communication.

The notion of communicative competence is one of the theories that underlies the communicative approach to foreign language teaching. At least three core models exist. The first and most widely used is Canale and Swain's model and the later iteration by Canale. In a second model, sociocultural content is more precisely specified by Celce-Murcia, Dornyei, and Thurrell in 1995. For their part, they saw communicative competence as including linguistic competence, strategic competence, sociocultural competence, actional competence, and discourse competence. A third model widely in use in federal language training in Canada is Bachman and Palmer's model. The understanding of communicative competence has been influenced by the field of pragmatics and the philosophy of language, including work on speech acts.

Discussion

«Communication» is a common word for all the nations of the world, and it comes from a Latin term «*communico*» that means «I do something in general, I associate, communicate».

O.J. Goikhman and T.M. Nadeina give the following definition of «communication»: «Communication is a different form of interaction of people in the process of cognitive labor activity».

S.G. Ter-Minasova says: «Communication is a variety of ways in which people can communicate, using these methods, they build relationships with each other and explain how they feel about each other» (S.G. Ter-Minasova., 2000:146).

The emergence of the term «intercultural communication» is related to the work of L. Samovar and R. Porter, published in the seventies of the twentieth century. In those years, research works, which were the communicative failures and disagreements that were encountered in the interaction of two or more nationalities, began to develop. All popular concepts of communication today were represented by representatives of the American Palo Alto School, which included researchers from various fields of science in the sixties: psychiatrists Vatrlaus, Jacson and anthropologists Batson, Buduisman, E. Goffman, I. Vinkin. According to scientists, the relationship involves verbal and non-verbal activities. The process involves two or more people involved in the process (S.G. Goffman Erving, 2005:230). Participants can be divided into two groups: speaking and listening. The speaker adjusts his / her words and actions to the listener (ie he adapts his / her actions to the listener's age, status, etc.). At the same time, the listener also engages in communication with the speaker. Vinokin explains the relationship: «Communication is not a telegraph or a tennis player, but one person sends a message and the other is not the speaker (sender) after accepting it. Relationships like the orchestra. Communication is a multi-channel system. The communicators are involved in this system every time, like musicians in the orchestra. But there is no conductor in this orchestra. Everyone adapts himself to the listener, his age, his gender, his social role, and his relationship to the listener. (Бергельсон М. Б., 2001:166-181). Interpretation of Intercultural Dialogue By Berghelson gives the following definition: «Intercultural communication – this is a combination of communication, while different actors represent different types of spatial communication and discursive strategies» (Kerbrat-Orecchioni Catherin., 1998:250). In the process of intercultural communication there will be exchange of information between different cultures, representatives of different social and age groups. Intercultural communication can help each other to understand one another in the cultural space that is not familiar to people of different nationalities. There is no question that learning the language

is not only about mastering grammatical rules and words, but also of learning the culture of those who speak the same language. This is because the language is insufficient to communicate effectively with representatives of various nationalities until you know culture.

Certain cultures or people have certain definitions and rituals that they follow in their relationship. It is noteworthy that such rules are not based solely on the behavior and conduct of one person, but on the contrary, each individual applies his or her actions to the general rules of the same culture, that is, every time relations are carried out in accordance with certain customs and rules over. For example, there is a large difference between verbal and non-verbal behaviors and relationships between friends in the relationships between the boss and the person under his control. Thus, social and cultural education plays an important role in communication as well as linguistic education. The linguistic competence is a grammatical rule system that lays the groundwork for the speaker and the listener, makes it possible to convey his own point of view and understand those sentences, and the communicative qualifications are composed of grammar rules and socio-cultural knowledge. Such knowledge helps a person achieve good results in various communicative cultural settings. Communicative qualifications include negotiation rules and ethical standards, that is, greetings, gratitude, praise, making statements in a variety of communicative situations are carried out in a variety of ways (Mauchamp Nelly, *Les Français.*, 194:95). It is well-known that the grammar point of the sentence is not enough. Any word, the sentence is subject to its own rules of use. Speaking skills include language proficiency and communicative skills.

Results

To date, there is a great deal of research on intercultural communication. Many linguists say that such research is based on the following principles:

1. «The system of interconnection changes from one culture to another, in other words, each nation has a unique culture of interaction. When comparing the relationships between people of different languages and cultures, first of all, it is necessary to identify the source of communicative issues, which are different from those of different languages and cultures. These include: exercising words, storing rules, interpersonal relationships, different emotions, emotionally expressed language.

2. These differences in the intercultural dialogue may create discrepancies between two or more nationalities. (Щукин А.Н. 2004.,140). Here are some examples of the above arguments: In some communicative situations, a foreign-speaking populace is used, that is, he uses some language phenomena in his native language to speak in a foreign language. For example:

1. Many people want to congratulate you on New Year in French «*Je vous souhaite bonne année*» – деп айтудың орнына «*Je vous félicite à l'occasion du Nouvel An*» – translate in a direct translation;

2. In French language: «*Vous voulez fermer la porte, s'il vous plaît*» < would you like to close the door?> accurate offer «*Fermez la porte, s'il vous plaît*» < shut the door> ;

3. «*Tu ne vas pas me faire croire ça*» < you can't make me believe> or «*Tu es un menteur*» ‘you are a liar’;

4. «*Tu ne vas pas me raconter toujours la même histoire*» < you will not tell the same story> sentence in the implicit «*Tu m'ennuies, tais-toi*» < you do not bore me shut rock>.

There are cultural differences as well as linguistic peculiarities that cause disagreements among different cultures. For example, the rules of ethics that you follow during your acquaintance vary in different nationalities. After a first Korean meeting, he told about the French scientific leader:

«My French Guardian was very cool. Ten times did not come from my family, but I was there, and I was there. Ten of them told me that I was just a building manager, and that was right. He was a Frenchman, a Frenchman who went to Korea for one year, saying, «When a Korean man becomes known to an intruder, he or she spends his time in the world, in a situational environment or in children. Strongly watch the Europeans» (Sadokhin A.P., 2004:271) In the first example, the French scientific supervisor will refrain from asking questions related to the privacy of his interlocutor while respecting the rules of the French, because such questions are considered to be inappropriate for him. In the second example, a Korean foreigner is not prone to asking for age or family status, as these issues are not only improper for Korean but also unnecessary. At the same time, these issues can be a strategy for approaching people for the Korean people. He explains the lack of knowledge about the social and cultural features of the interlocutor, the French and Korean speech, based on the cultural specifics of their nationality and the rules of conversation. It was judged that the actions of another person were evaluated negatively, very

coolly in the speech situation, and seemed to be as negative as a real investigation.

It can be said that morals are universal only at the level of one community. Ethics is reflected in different ways in every society. In addition to being able to speak the language, it can be seen that not knowing the customs and traditions of the native language speaks unhealthy. At the same time, such an incompatibility may be surprising or unintelligible by the actions of a foreigner, a foreigner, or maybe second foreigner may be surprised and misunderstood by some of the first foreigner's actions. This is followed by an unpleasant assessment of the action. As we all know, the Kazakhs say «tfu-tfu» with the intention of avoiding language, especially if a little boy does not praise him, because he believes the language, the power of speech. In French, asking for a passport asking the passengers «Where are you going?

In the 1970s, most researchers paid special attention to the teaching foreign languages in the communicative field, that is the goal is to build the ability to communicate with the language representative in the language they are learning, not in the native language.

The first American scientist N.Chomsky (N.Chomsky.,1965:150) has started to define the definition of «language ability» and «language activity».

N. Chomsky referring to W.Humbold's work, defined the problem [from the Latin word «competence» – means to be capable of certain things] of generative grammar as the ability to perform specific language activities in the native language.

N. Chomsky defines the qualification as a skill of grammar: on the basis of which the representative of the language will be the cause for creating grammatically correct sentences and at the same time discusses whether or not some words are spoken or not. It is important to note that grammatical knowledge is needed to create a word. However, words are not excluded, and his argument is one of the leading positions in A.R. Luria's vision: «Language skills [language proficiency] and language «use» [language activity] are not immediately emerged and are not two independent phenomena».

The concept of self-expression and the introduction of the concept of a linguistic person (J.N. Karaulov., 2005:157) of managing «a certain set of knowledge and expression», is the concept of qualification that has been defined as a complex of extralinguistic and linguistic knowledge combined with a specific system of knowledge acquired in the language of the linguist and acquired in the learning

process, also it is the main source of the accumulated consciousness.

Accordingly, Shchukin A.N. in his work «Teaching Foreign Language: Theory and Practice» provides the following information about communicative qualifications: «communicative qualification – the ability to use word-acting in accordance with the goals and situations of communicative communication with the help of language learning tools». Thus, the communicative qualification is the knowledge of the individual in the process of learning a foreign language, the ability of the individual to master all the types of speech used by the individual to understand the information in order to provide the necessary content of the information during the creation of the word. Communicative skills are based on a set of skills and other types of qualifications that allow them to participate in communicative competencies.

Detailed description of communicative qualifications was given by L.F. Bakhman. The author here includes language (linguistic), discursive, pragmatic (practical), sociolinguistic, strategic and thought skills.

Let's talk about the components of communicative qualifications individually:

1. Linguistic qualification is the ability to master the knowledge of the language system, to know the rules of the functioning of the language units, and to understand other people's ideas through the language system and to communicate their thoughts, communicative intentions in oral and written form.

2. The next component of communicative qualifications is socio-cultural competence. According to predators, this kind of qualification is to know the national cultural peculiarities of the social and speeches of the representatives of the language spoken by the language learners and to know the traditions, customs, social stereotypes, centuries-old history and cultures of the learned people, the use of this knowledge as well as in the process of communication.

Formation of this qualification in foreign languages classes is carried out in the context of a dialogue of cultures taking into account the social and cultural peculiarities of acceptance of the world and promotes the formation of the «second linguistic identity».

3. Speech qualification is the ability to formulate thoughts and formulate the language through which language can be used to organize and implement words, communicative intentions, as well as the ability to understand and convey ideas by other people using these methods. In addition, speech

qualification may also include the ability to use the language in speech.

Some researchers call this type of qualification «social linguistic qualification». Calling speech qualification as a social linguistic qualification, he tries to demonstrate the ability of the speaker to select the necessary linguistic forms and approaches in terms of speech, in particular speaking circumstances, communicative goals and intentions.

4. Discourse qualification means the ability to use a specific language for a linguist to create and interpret texts. As many methodologists say, communicative-oriented learning is focused on content rather than on formalities. That's why it is of interest to communicate content that includes what is called «what to say» and «how to say», called discourse. Discourse is a single linked text that is higher than a phrase. The difference between the discourse and the text: the text represents an abstract-formal structure, and the discourse is the text that arises during communication. Thus, discourse is a word creation with extralinguistic dimensions that reflects the linguistic features of the relationship and the characteristics of relationships. According to this discourse definition, discourse qualifications can be defined as the ability to discriminate in the context of communication, as well as the peculiarities of the various discourses.

5. The fifth component of communicative qualifications – strategic qualification. L.F. Bakhman considers the strategic qualifications in his research as a complete element of communicative language ability. According to L.F. Bakhman, strategic qualification is the ability of the individual to use all the elements of linguistic competence in the process of information exchange.

According to A.N. Shukina, strategic qualification is the ability to fill the defects in language education, speech and social practices in foreign environments. For example, the understanding of learners the meaning of words that are not familiar to them based on the context, the subject, the situation, or the familiar elements in the word structure.

Strategic qualification is a part of communicative qualification, a cognitive mechanism that links communication between extra linguistic and linguistic competencies, by choosing language behavior strategies the individual's language and basic knowledge of the situation are realized.

6. Social qualification is reflected in the intention and ability to communicate with other people and the ability to communicate in the business and in the communicative sense of the speaker. This type of qualification is called pragmatic qualification. Through this name, scientists emphasize the

ability to choose the most effective way of expressing their opinions in relation to the conditions of the communicative act of the learner and the purpose.

– The greatest difference between the wishes in the Kazakh and French languages is that in the Kazakh language is not only a desire to do good to the addressee, but also to thank, express gratitude and appreciate the work. For example, when the elderly man helps, the older man says to him: *Become a Big Man! Be happy!* etc. wishes. In the study of the conditions used to make a positive assessment of the wishes in French, we did not find any of literary works and scientific works known to us.

– In French, the expression of the child's appearance is not limited to any of the conventions; the strangers in the Kazakh language do not give much praise to the child, and there is a concept like an eye-catcher, so in the Kazakh nation, a small child is praised as a bad boy and a bad girl.

– Although verb marks are the main means of communication between people, they are not enough to convey a person's different emotions and feelings. Different emotions and moods of a person who can not display language signs are given by means of inertial signs. E.I. Rogov noted in his work *Psychology of Communication* (E.I. Rogov., 2001:47) that the speaker can provide 40% of information through language. Other information is transmitted by the paralinguistic signs. That's why the effectiveness of communication for the communicants depends on their ability to comprehend words and other elements of verbal communication, and it depends on the ability to understand the information provided by means of non-existent signals, such as gestures, physical movements, and voice rhythms.

– Similarity in inappropriate signs of positive estimation: Both Kazakhs and French are also grateful for the human activity, and in a positive assessment, palalinguistic features such as applause, cheers, backbones, and parenting are used. One thing to note is that some inexperienced symptoms may indicate a negative estimate, along with a positive assessment of the situation. For example: «...*To the interpretation of the wish, people were laughing and applauding. Once again, the speaker's paper began to shatter, and the applause of the public was restored and did not give a start. It was a sign that the greatest number of people were nailed to them – «Wish, hell, now come from the roof».*

– Depending on non-existent marks of negative assessments, they are often associated with «eyes», «eyebrows», or «eyelid». In Kazakh: *eye shooting, bad look, eye-catching*, etc. in French: *regarder du mauvais oeil, regarder de travers, faire de gros*

yeux, froncer les sourcils, lancer un regard sévère sans rien dire – the meaning of the verbal abuse is dissatisfaction, dislikes, dissatisfaction, and negative assessment.

– Neutral marks, which are positive and negative in both languages, can be grouped into three groups depending on their differences:

– Non-verbal signs that exist in both languages, but give different meanings: In Kazakhs the use of non-verbal sign «click the throat with fingers», in French, this sign means «sneeze».

– Non-existent marks that are used by representatives of one culture, but have no other meaning in the second language: In the French, to do as the wool is pulling in his palm means «lazy,» and fracture of the right fist of the left arm muscle means a «boastful person». And in the Kazakh language these paralinguistic signs are not used.

– One positive or negative price is provided in two languages using two different notation signs: In French, hitting the eyes with second finger means «you are telling a lie, or it is a lie, he is a liar», in Kazakh to express this meaning there is used the sign «hit an ear with finger».

Today, in the era of globalization, in the field of communication in different national traditions and cultures of each nation there are different representatives of cultural societies for exploring the characteristics of living together soul by soul, language, culture, society, combined with the mentality and research. Certain people, nations behavior, properties, characteristics and events, objects and phenomena, people's opinions, stereotypes and concepts that are intercultural communication about the current situation, consider the role of scientific works of many scientists.

According by Maslova , who study a foreign language in intercultural communication not only during lexical and grammatical difficulties, the interference involves pragmatic issues. Pragmatic possibilities of linguistic interference in different languages according to one of its forms in accordance with the norms of the native language of an alien, a reason arises. In other words, in their native language, that owns the pragmatic interference of communication in a foreign language, speaking on the actions and application of skills. Verbal errors and acting beverbald, non-compliance with the norms adopted in society, among representatives of any culture can cause two or more pragmatic bewilderment (Maslova V.A., 2001:208)

Intercultural communication culturally communicative qualifications directly affect the implementation of the cultural components created by the

nation. Based on the situation, each representative of his nation, the national culture of certain communicative actions. For example, therefore, the organization of the situation: public transport-ticket. Conduct stereotypes: next to a passenger in public transport: «What is it all ?! Signature add-ons ?!», what to say. A phenomenon in culture, and in a certain situation there may be two or a meeting, but in general they are similar, they are distinguished by characteristic shades of the national i n i i.. So, for example, French and Kazakh there is a difference in the waiting list of occupational safety. According to the rules of politeness in the «end of the Who's turn?» That took place, then in France, other European countries, by mail, at the points of issue of the document, tax authorities, including special items indicated in the receipt, there is a queue number, number Receipts, acceptance numbers.

Another example: the French come to visit the owner of the house to have a phone for thanks the next day after the departure (in case the owner of the house has close family relations) or writes a letter. This shows that a well-bred person. The next day to the hotel, we will give an example of the letters, addressed to: «Chère Isabelle, Nous avons été comblés. Martel et Vos amis sont sympathiques très vous avez l'art de créer une atmosphère. Merci Encore et à bientôt »<Isabel Dear ones, we are very grateful. You and your friends Martel convenience for guests is very delicate, to wait you know that> ou «grâce à vous Nous avons passé une soirée limit an intensive anti-aging agent. Cuisine Et quelle! »<We had a very good evening, your party. The dishes were very tasty. Any behavior characteristic of a nation for centuries, certain stereotypes are reflected in linguistic forms. Communication in the course of different nationalities, which contributes to the identification of linguistic forms, advocating the use or non-use or ethnic groups.

As a rule, in communicative situations, ready-to-use language tools, i.e., clichés can be found in any language. «Cliché – speech formulas used in certain situations, the word is always ready» (PorcherL.,1995:105)

According to many experts in various cultural languages in communication between representatives of linguistic factors not related to in the case, the pragmatic, which is one of the components of unsuccessful qualifications, has cultural characteristics. Qualifying linguo – cultural in society, a certain «lyptasian» pragmatic relations are formed during the assimilation of norms and traditions (Bakitov A., Jumanova R.,2016:324) Language mark, speaking at the level of language and pragmatic situation,

fully reflecting the connection between the behavior (offense) stereotypes – communication, reflects the traditional forms.

Conclusion

At the end of this chapter, the similarities and differences in the componential structure of the three models of communicative competence. The uncertainties of the assessment are widely used in the French language, as the Kazakh people are convinced by the power of word, their emotions, feelings and thoughts are often expressed by language units. Today, in the era of globalization, in the field of communication in different national traditions and cultures of each nation there are different representatives of cultural societies for exploring the characteristics of living together soul by soul, language, culture, society, combined with the mentality and research. Certain people, nations behavior, properties, characteristics and events, objects and phenomena, people's opinions, stereotypes and concepts that are intercultural

communication about the current situation, consider the role of scientific works of many scientists. According to many experts in various cultural languages in communication between representatives of linguistic factors not related to in the case, the pragmatic, which is one of the components of unsuccessful qualifications, has cultural characteristics

Language is used only as a means of communication for communicative purposes, as it is not only communicative content in the process of communication but also as a result of word-keeping. Language learners in addition to lexicon, grammar learnings, should be taught to communication, thus should develop communication skills and its components. This is very important because it is impossible to develop communication skills without its components. Communication can not be achieved unless the pupil knows the content of the subject of communication, so the speaker does not understand the communicative communication strategy. Communicative skills should be developed together with its components.

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