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hermeneutical thinking. And he was even more successful in his effort by combining the natural historical continuity with the necessary distance to the thinking of his philosophical ancestors. Hence, the aim of Gadamer's interpretation is not to point at the problematic parts of the Heideggerian philosophy, but to show that Heidegger before and after *Kehre* is always the same one that there is a strong internal coincidence in Heidegger's philosophy of being. Heidegger, according to Gadamer, showed us how to find and how to follow the reason in apparently irrational formulations reminding us of the fact that philosophy is more than just logics. Heidegger's way of thinking and his way of life had many serpentines. Sometimes he found himself lost and sometimes he took the wrong direction. However, sooner or later his way has to cross the route of every philosopher.

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GLOBAL CHALLENGES, THREATS, RISKS IN THE CULTURE SPHERE OF REPUBLIC OF KAZAKHSTAN

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ABSTRACT

The paper examines the need to respond the threat of civilization challenges and globalization trends for Kazakhstan and its future that directly affect the nature and content of cultural policy. The globalization and cultural dynamics processes, as practice shows, does not lead to the formation of a single world culture. Modern culture remains as diversity of distinctive cultures in dialogue and interaction with each other.

Assessment of risks, threats and challenges in the cultural area has been implemented in focus through the optics (the prism) of such problematic issues as: the cultural brand and historical heritage, country and culture security, information technology and mental terrorism, poverty and spiritual destitution, intercultural communication and the transfer of alien cultural codes. Also there studied the Kazakh society's modern culture, which is characterized by an increasing number of destructive phenomena manifestations. Destructive phenomena of contemporary reality, is usually identified with the expression of extreme views, actions, intolerance, aggression, violence. There is the clash of interests and social conflicts, social inequity, conflicts of cultural differences, lack of implementation of personal people, ignorance, psychological imbalance, fanaticism, political instability and others at the heart of many of these processes.

Keywords: global challenges, threat, risk, culture, cultural policy, assessment of risks, intercultural communication

New targets and benchmarks actualize the problem of the development of national culture and art, proof Concept of Kazakhstan Cultural Policy adopted in the autumn of 2014. It marked the measures aimed at creating a competitive cultural mentality of Kazakhstan, development of modern cultural clusters. However, some Kazakhstan experts threat in the sphere of social security, such as the general crisis of political and administrative management; no ideological basis in society; the absence of legitimate civil society organizations that are trusted by the people; the growth of social discontent, determine the prospects of the development of social and humanitarian block. The need to respond to dangerous civilizational challenges and trends of globalization for the future of Kazakhstan and its direct impacts on the nature and content of cultural policy. The processes of globalization and cultural dynamics, as experience shows, do not lead to the formation of a single world culture. Modern culture is multicultural identity, being in dialogue and interaction with each other.

Cultural changes are only for the universalization, not to sameness. And as the megatrends of contemporary cultural development, and accordingly, a special research challenge is the problem of forming a new type of cultural interaction, rejection of the simplistic rational schemes for solving cultural problems, increasing the importance of

"knowing" of reflection, the development of new ways to resolve the socio-political, socio-cultural, ethnic, religious and other problems of society.

Evaluation of risks, threats and challenges in the cultural sphere was carried out in focus, and through the optics (the lens) such problematic issues as cultural brand and heritage, the country's security and culture, information technology, and mental terrorism, poverty and spiritual poverty, intercultural communication and transfer of foreign cultural codes.

Strategy for entry into the 30 most competitive countries of the world can not be achieved only through the study and use the experience of others, it is necessary to generate new approaches, new knowledge and solutions based on the existing domestic intellectual capital. The greatness of the past, the spirit and power of our ancestors determine the factor that we must not only maintain but also increase cultural heritage, to make an adequate contribution to the cultural development of the world civilization. In a global world, the future of the country largely depends on the socio-political, civic educated part of society. Their mission is to a great extent determines the trajectory of further movement. In this connection, search for the spiritual continuity of generations is important that the modernization of science and technology, social and political systems, makes the problem of "brain modernization". That is the moral side of the process of modernization of society the most significant and difficult. The adoption of the values of the modern world is only possible on the basis of the historical past of the people, the moral imperatives of their culture and traditions. As it is known, in the transition, critical periods of development of a community, there is a crisis of moral postulates, laws and moral rethinking of values. There is a semantic analysis of the significance of established truths, and "re-evaluation" of values.

In the context of the call "cultural brand and historical heritage" it seems appropriate to the idea of creating a cultural brand or brands of the country, the formation of personality brands. This character, which would be associated a country, like citizens themselves, as well as representatives of other states. When it comes to the risk of "Brands are easily replaceable" we focus attention on the fact that in general, the future beyond brands. And no need to create something that claims to be indispensable and compelling - something that has lasting value and has something to what people can not resist. In order to achieve this and it is a proven win-win option to consider an appeal to our historical figures of the past, the spiritual authority, to the true knowledge, which is true, and always reliable.

In search of lost happiness, we turn our gaze to the heritage of our great ancestors. Without the past there is no present, no present, no future. Every moment of our present today is a milestone of the past and the road to the future. In this series, it is needful to highlight the figure of the great philosopher, scientist Abu Nasr al-Farabi. Appeal to the heritage of the great thinkers, philosophers - a kind of definition of spiritual guidance, cultivation of values, based on which we can shape the current concept of spiritual unity and continuity of generations, the basic principles of Kazakhstan patriotism, to implement a strategy of entering of Kazakhstan in conditions of intensive globalization processes in the world community. A striking example of the fact that the rich scientific heritage of the great scientist finds its continuation and implementation of the present day - it works, treatises, thinking that the stream has not lost its novelty and relevance.

Rethinking the creative heritage of the great men of the past in accordance with the "challenges" of our time - "creative" breeding ground for innovative modernization of

society, the socio-political processes, cultural heritage, human spirituality and integrity of the state. We are closely linked and integrated with many countries in Europe, Asia and America. Joining in the worldwide globalization process, we must preserve its own cultural identity, language, literature, music, art and spirituality. And not just the preservation of its rich cultural heritage, but its broadcasting and retransmission for the future of our descendants. It should be easy to popularize the history, customs and traditions of the people, and most importantly, to introduce into the consciousness of people a sense of national pride, patriotism, cultivate the concept of honor and human dignity.

Systematizing the types and classify types of security, research, scientific, journalistic literature, legal acts often occur following variations: military, economic, social, informational, demographic, ethno-cultural, environmental, security and other. UN documents, in particular, in the "human security concept" divided 8 categories of security: economic security, food security, health safety, environmental safety, personal safety, social security, public safety, political security [1].

According to the Law "On National Security of the Republic of Kazakhstan" (January 6, 2012 № 527-IV) national security types are: public safety - protection of life, health and well-being of citizens, spiritual and moral values of Kazakh society and the social security system of the real and potential threats at which ensures the integrity and stability of the society; military security - protection of the vital interests of man and citizen, society and state against external and internal threats associated with the use of military force or the intent of its application; political security - protection of the constitutional order, the activities of the system of state bodies and the order of state administration from the real and potential threats, in which ensured respect for the rights and freedoms of citizens, social groups and the balance of interests, stability, integrity and a favorable international position of the state; economic security - protection of the national economy of the Republic of Kazakhstan from the real and potential threats which provides a sustainable development and its economic independence; information security - protection of information space of the Republic of Kazakhstan, as well as the rights and interests of man and citizen, society and the state in the information sphere of the real and potential threats, which provides a sustainable development of the country, independence and information; environmental security - protection of the vital interests of the state and the rights of man and citizen, society and state from threats arising from man-made and natural impacts on the environment [2].

As you can see, most of these aspects are similar and semantic filling is identical. This greater relevance and importance, in our view, gain security features and technologies to ensure state security. If at the dawn of humanity to the fore advocated the protection of the natural environment, safe from the impact of natural forces, the increasing complexity of the system of social relations "picture" hazards becoming more structured and differentiated. Modifications of social systems, modernization of processes and other threats are expanding the range of social and need to decide on appropriate measures to counter different kinds of challenges and natural disasters, as ignoring them immediately leads to loss of viability and even the subjects of death [3].

Thus, security presents as a complex social phenomenon, requiring clarification and adjustment of the semantic understanding of its content, as well as clear to ensure its functioning system. In this context, in our opinion, correct to speak about the phenomenon as cultural security as a way of solving problems of social modernization in particular, integration and intercultural communication in a changing world. W

deliberately use the word "cultural" as we interpret culture in its broadest sense, including all aspects of the material and the spiritual and moral activity of man, the psychological characteristics of the individual, education, social environment and beliefs. At a higher institutional level - that implies socio-economic component of the society, the political, the legal system's defenses, the specifics of power structures, policies in the field of culture, education, demographics and public health, etc.

Spiritual and moral education as an ideological concept of "cultural security". In the modern era of domination of the laws of the market economy, the difficult task is to raise the spiritual and moral personality. The greatest danger today lies not so much in the economic crisis, strains in the political system and in the "destruction" of the individual. As the researchers note, the younger generation now lost a major factor in the development of personality - education of the spirit. Naturally questions arise: what should be the spiritual and moral person? What is the essence of spiritual and moral education? And why do we insist on the unity of the spiritual and moral, rather than turn to one of these concepts?

Spiritual, moral - are the basic characteristics of personality, manifested in thoughts, words and actions. Education as such can not guarantee a high level of spiritual and moral culture, as the quality of a person is determined in everyday human behavior and its relationship to other people. The modern culture of Kazakhstan's society is characterized by an increasing number of manifestations of destructive phenomena. The destructive effects of modern reality, usually identified with the manifestation of extreme views, actions, intolerance, aggression, violence. At the heart of many of these processes, the conflict of interests on the basis of social, social injustice, conflicts over cultural differences, personal lack of implementation of people, ignorance, psychological imbalance, fanaticism, political instability, etc. It's kind of uncivilized form of expression of their interests, needs and demands of people, possibly provoked by the indifference and inaction of the subjects on which the duties could resolve these problems. It is also one of the most effective methods of destruction and loosening of the social system, is a technology solutions specific policy objectives, the promotion of economic and military interests. In our understanding the "cultural security" can act as integrating definition and includes various aspects of security, to speak a kind of integral characteristic generated by the society, the so-called safeguard mechanism, the social immunity against all kinds of threats and challenges to internal and external environment.

In the country at all levels is intensified work to combat anti-social phenomena, such as terrorism, aggression and extremism. Systematic work is built on the institutional and legal level. Scientists, experts, specialists are also immersed in the study of all the existing problems in this area, analyzes the risks and threats that are produced by certain recommendations. Consequently, all the classic definitions and characteristics can not work, and interfere with the development of adequate measures to combat them. One of the most significant threats, a kind of mental trap lies in the sphere of information technologies. Widespread social networking craze youth them, a small number of speakers and professionals who could conduct explanatory work, giving objective assessments, forecasts focus on this call, called by modern researchers as "mental terrorism", the object of which acts as the personal consciousness of man.

The second stage is the creation of stress press (the situation). But, as a result of the resolution of the situation for the target audience, instead of logic (common sense - the basis of human security system) start working in advance incorporated images, does not

contribute to its prosperity (development). This is the most irreparable damage to the security, since it is very difficult to simultaneously change all the time, skills and energy needed to in the mind of a person to replace some images of the other [4].

Because of its simplicity and power of mental terrorism today - one of the main global threat that affects us all, and confrontation methods in this mental battle for consciousness. You do not need to capture anyone, do not shoot and launch rockets. Enough to put right "anchor" in the minds of a man and his actions will be predictable enough. Especially if the mind is not stable. And, as a rule, young people from different social strata and tactics setting images in their minds will vary based on the characteristics of their development environment.

It is very important and it is necessary to build the relationship between systems of different levels of management, including quality management, personnel management, safety culture, and even areas such as organizational culture and corporate culture. It is important to society and the state to develop a comprehensive strategy, a system of measures, phased plan to combat terrorism and extremism.

Call of modern civilization is reduction of spiritual and moral culture, the so-called "spiritual poverty" or "spiritual crisis". According to public figures, representatives of culture and education, politicians, scientists, experts, spiritual crisis led to a global economic crisis. We are witnessing a large-scale transformation of the culture, destroyed the historically established religious, political and social beliefs. Changed practical foundation of human existence, the usual schemes and ways of expression of human thought.

Nowadays, there is the risk of "pauperism and declining living standards of the population". The issue was addressed through the analysis of a social phenomenon as "poverty". At the state level poverty as a social problem undermines the foundations of the economic, social, and national security. Poverty in terms of wealth - is one thing, and the lack of optimal means of life support resources. The growth of poverty in the country - an indicator of the severity of social problems. Poverty from the perspective of spiritual values - is another. This is a crisis of morality, moral fall, the growth of negative factors in society. Poverty is caused by the social environment.

The Kazakhs have a particular phrase, when they want to emphasize the human ignorance, saying, "nothing has seen" or "ignorant". But poverty is a relative term, since its performance will depend on variables such as social status, income, level of claims, requests and consumption, education level, religious belief and etc. For example, in the nineteenth century under the poverty often understand the needs, dependency and begging. Begging on the scientific language is called pauperism and is interpreted as a situation where a person has no source of income, as well as relatives, neighbors and friends who can support him, forced to seek the help of others. Scientists have identified the main causes of pauperization: sickness, accidents and fires.

For example, the Russian: "Poverty is not a vice". This means that we can not talk about a poor man as a vicious and immoral subject. In history there are many well-known examples, a Greek philosopher, a moralist, a striking example of high moral culture of Socrates was very poor. Or the example of modern life, Mahathir Mohammad, former Prime Minister of Malaysia, who led the country for 22 years, brought it to the economic prosperity and had absolutely no charges of corruption, protectionism, etc. The paradox worthy of surprise, as the ruler of one of the most successful Asian countries, he did not become the richest person in their own state. In Malaysia, Mahathir

does not have districts, factories and corporations belonging to him or his family members. Alternatively, India - with nearly one billion number of people, rich ancient culture, rich in natural resources, and the majority of the population is poor [5].

Today, into the category of the poor segments of the population fall different groups: working and retired people, young and old, the healthy and the disabled, single mothers and families with many children, urban and rural residents. According to researchers, it has changed the structure of poverty, in terms of modernity, in the framework of the fierce market economy, highly educated citizens of the country, formed a new social group - "new poor". This, as it turned out, the employees of budgetary institutions of education, culture, health, etc. That is, the low wages and poor adaptation to the realities of the market led to the fact that the intellectual part of our society, spiritually "rich", was poor, financially "destitute". Categories of social groups that are potentially related to the poor: families with many children, single-parent families headed by a single parent, most often by a woman, villagers, families where members have a low education level, the unemployed and retired people.

Today, society faces the threat of "socio-cultural marginalism". The study develops the position that poverty is largely determined by psychological factors. According to the theory of G.Mead's socialization and Goffman's stigma in human perceptions about his own life, in the understanding of the essence of human existence, in choosing a lifestyle an important role play such things as a "stigma", "label", "identity". "Stigma" (brand, label) is an "index" of social status, an attribute of human characteristics in a society that fixes; so its inferiority, displaces it to the margins of public life, puts in the "outside" of the social system. Practice of stigma affects the social, cultural identity, changing, as a rule, negative properties in the behavior of individuals. In other words, the habit of "stick" labels associated with the psychological fear that a person's experiences in relation to a member of a particular group or to the group, which in his opinion is a source of danger. It turns out that the social environment itself creates prerequisites for deviant behavior, "produces" social outsiders, marginalized [6].

An example of the psychological perception of the problem of overcoming poverty and becoming rich, can be a popular American bestseller about the rich and the poor father. So, in modern conditions the rich man can become the one who owns the information, who has "trained intellect" who can make it work the money for himself, that is, the person did not work for money, but for the money brought him even more money. There is the introduction of the model: "if you're smart, it means you are rich" or vice versa, "if you're rich - then you are smart enough, that made it".

In the context of overcoming the spiritual and moral crisis better to conceptualize and implement the public consciousness such things as "a cultured man", "educated man", "intellectual", "business man" and etc.Cultural man is a man who has an inner culture, inner self-esteem, self-control, regardless of his faith, social status, material prosperity.

In Kazakhstan a lot of researchers dealing with the problem of poverty, there are economists, sociologists, political scientists, they conduct research on issues of social policy, poverty, human development index, and the like, but it is necessary to develop comprehensive research projects to address all the challenges on present stage of development.

Today we see the challenge as a modern intercultural communication and translation of foreign cultural codes. The principles of an open society, expanding the scope of cooperation between the two countries, aggravated intercultural contacts, the

implementation of integration projects, the conclusion of the economic union and the creation of a political alliance in the world arena directly influence and determine as a ongoing issues - the nature of intercultural communication and the preservation of the cultural code. This confirmation of the idea that pursuing the modernization, to maintain balance, and balance is necessary to modernize and improve all the structural elements of the system, without exception. The society, every citizen must feel the thought and a clear understanding of the role of integration and the ability to integrate in a changing environment [7].

We are today, unfortunately, faced with such a threat as "religious radicalization of the population". In the words of well-known political scientist Aidos Sarym: "We have to welcome the high-ranking officials' words that need to deal with the causes rather than from the consequences of religious radicalism and terrorism. But it is necessary to recognize the obvious truth, the first of which is that Kazakhstan is a part of the Islamic world and the country with a predominantly Turkic-Muslim population. If we now recognize that the country is going on, on the one hand, the "religious renaissance", and on the other - "the religious radicalization of the population," it is clear that we are talking about deep, architectonic processes that are hard to stop. The irreversibility of these processes makes difficult choices to make and change their own thinking (sometimes quite radically). 20 years after independence, we are already living in a different reality, a part of which are two global trends - nationalism and Islam, which is conflicting, the costs to each other, will determine the development of country from a global perspective ... "[8].

American scientist Samuel Huntington in his famous work "The Clash of Civilizations" argued that the civilized world will have conflicts on religious grounds, and the fact remains that many of the conflicts in the world occur in this context. [9]. Kazakhstan, due to its geopolitical location, cultural and civilizational contacts, social and economic development is located at the epicenter of global processes. Kazakhstan is a multicultural, multi-confessional state. Our priority is tolerance. But there is a secularization of religious life, religion is immersed in the "depth" of individual life. Religion as always a special way of life and all knowledge, runs counter to the dominant ideology, it is always dangerous. Changing the historical situation, the political system immediately leads to a fight between two cultures, two worldviews, old and new, traditional and modern.

CONCLUSION

There is a threat "substitution of cultural code". According to experimental data obtained by Kazakh psychologists within the psycho-diagnostic research programs, high level of involvement of Kazakhstan, in particular, the Kazakhs in various Protestant cults of Western European, American origin is explained by socio-cultural factors. Namely, behavioral and business skills specific to an alien image. So, heterostereotypes of "modern man", combining generalized features of an American, an Englishman, a German, is as follows: self-confident, intelligent, hardworking, confident, active, sociable, cautious, militancy, calm, flexible, considerate, organized, practical, selective, tolerant, solid. In a market culture and tough competition, so may occur the displacement of aboriginal cultural code on bringing. The analysis shows that these are the character which are more attractive and preferred in the face of fierce market competition.

It raises the risk of "religious identity conflicts" before the modern public. For religious identification is necessary to pay attention to the socio-political, socio-cultural significance of the problem. Of course, like any identification process - definition of religious affiliation is associated with a variety of social factors, psychological characteristics, cultural traditions, etc. As with other forms, religious identity has different levels:

- state, when the attitude towards religion is formed of government policy, ideology;
- socio-culturaly, where the choice of religion is due to the prevailing religious and cultural traditions in society;
- personal, when selection is based on the free will of a person, in accordance with his beliefs and principles [10].

"Dry" figures of sociological studies show that the society is very positive about the increased role of religion.

Religious enlightenment and education relevant to national security and cultural protection. You must be able to distinguish between religion as a cultural institution and as a means of expansion, colonization, threatening our cultural security. The priority direction of state regulation of inter-confessional relations, maintaining stability and spiritual consent is to conduct a constructive social policy, providing social protection for all citizens regardless of their religious affiliation.

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HOMOSEXUALITY IN RUSSIA: ARE THERE REASONS TO BE HOMOPHOBIC TODAY?

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ABSTRACT

In 2013, the State Duma of Russian Federation passed the federal law banning the "propaganda of non-traditional sexual relationships among minors" which provoked a great amount of discussion between sexual minorities and their opponents in media: the former started criticizing the law, considering it derogatory to their rights, the latter started their attacks on the homosexuals after a long silence. Many sociologists considered it as a basis to assume that homophobia returned to life in Russia.

According to American Psychological Association, only 16% of Russian population is ready to accept homosexuality as a norm (compared to 60% in the USA and 80% in Europe). This is the public opinion on homosexuality in Russia. And this very attitude towards LGBT representatives, suspicious and scornful, regarding them as not quite healthy people, allows sociologists to suggest that homophobic sentiment is rising again in our country.

The article endeavors to examine the arguments of opponents of non-traditional sexual orientation and to trace the ideological source of «Russian homophobia». To achieve this goal, the authors of this review tried to answer the questions: is it proper to prove homosexuality as a normal behavior by referring to homosexual behavior of animals, how much is homosexuality conditioned by the norms of Russian culture, what is its attitude to art, what world religions say about same-sex relationships, what is its impact on the social development, what modern medicine says about this phenomenon.

The paper tries to reproduce the arguments of homophobic logic which is very popular in Russia today, to understand its source and ideological basis. This was done only in order to find compromises and to produce well-grounded, tolerant positions for the both sides. The authors hope that the considerations presented in this article will aid to solve such an important socio-cultural problem as the confrontation of homo- and heterosexuals and will contribute to the guarantee of human rights and freedoms in the Russian Federation.

Keywords: homosexuality, heterosexuality, sodomy, homophobia, sexual culture, sexual orientation

INTRODUCTION

Who could hardly imagine that quite recently, merely twenty years ago, homosexuality was a crime in our country (article 121 of the Criminal Code,

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