The ethnocultural diversity of sport - a new paradigm in development of sport, caused by global processes of reinstitutionalization of traditional games and sports, is considered within the framework of the standard Anglo-Saxon model. This paradigm can be traced in general dynamics of processes of interaction, mutual penetration and interference of different cultures of globalizing world. Complexity and discrepancy of these processes is predetermined by historical and cultural interlacing of religious-ethical and moral concepts of not only different nations, but also different historical ages regarding social functions of physical activity, which numerous forms are named currently in all languages by the same word - "sport", having international transliteration.

1. Introduction

Ethnocultural diversity of sport becomes an institutional norm of encouragement and development of traditional styles of physical activity within the framework of the existing system of organization of sport. General dynamics of enactment of state-legal bills in different countries, pointed at protection and preservation of traditional styles of
physical activity, has resulted in appearance of special Appeal of UNESCO/TAFISA (2008), in which it is declared, that traditional games and sports are the integral component of the World cultural heritage.

In conditions of globalization encouragement of cultural distinctions of nations is perceived as a component of ecological programs of life-support and preservation of historically developed sociocultural systems, determined by human environment. And mechanisms of protection of traditional styles of physical activity are not developed till now, so they are exposed to permanent threat of oblivion, because national governments refuse to recognize them as sport of the Anglo-Saxon model, legitimately having the exclusive right to financing in the majority of countries.

In particular, recognition of Anglo-Saxon model as sport requires its wide international distribution, becoming a hard task for Third World countries with the majority of the Earth population by virtue of their economic and political dependence on G8 countries, which are interested in global domination of universal sports into Olympic program. Nevertheless, in a series of countries (for example, in Kazakhstan) local laws, concerning traditional games and sport, are enacted. They include a complex of measures directed to progressive development of ethnocultural traditions of physical activity.

Indigenous peoples, living within the limits of one or even of several countries (for example, Sami, living on territory of Norway, Sweden, Finland and Russia) and not having opportunities to influence a cultural policy of these countries owing to isolation, social inequality and problems, are in the most vulnerable position. Two normative documents, enacted by the international community, call to correct such state in a sphere of rights of indigenous peoples (though without direct instruction, concerning their physical activity):

- "Convention No 169 concerning Indigenous and Tribal Peoples in Independent Countries", enacted by the General Conference of the International Labour Organization (ILO) in 1989;

Ethnocultural diversity of sport, as an institutional norm of encouragement and preservation of traditional games and sports, serves also as a tool of cultivation of tolerance, integration, dialogue of cultures, preservation of cultural diversity, increase of cultural potential of globalizing world, and also promotes becoming of the global ecumene in view of cultural, religious and civilization features of nations and ethnic groups.

The ethnocultural diversity of sport serves to expansion of views of different nations and ethnic groups concerning values of sociocultural functions of physical activity:

1) Tool function – function connected, first of all, to a technique of body perfection, directed to achievement of an ideal anthropological forms in conditions of settled aesthetic views of nations and ethnic groups; acts mainly as a specific system of tools of interaction of individuals;
2) **Normative function** – connected to mechanisms of indoctrination of socionormative culture, as a specific system of means of organization of collective life; forms and sets values, developing in a society, and views, which are not initially true for individuals;

3) **Significative function** – expresses in a symbolical (sign) technique of images and meanings of a body language, as in a specific system of means, due to which emotional influence on a human mind is carried out, expressed in representation of values of personal and common during triumph;

4) **Communicative function** – inseparably linked with enculturation of signs and symbols, generated during competitions; alongside with purely "technical" function, providing dialogue between people, it is possible to mark out its "cultural" function, expressed in satisfaction of aesthetic, cognitive, religious and social needs, serving for self-identification of nations and ethnic groups.

### 2. Methodology

In the course of interdisciplinary researches of a range of problems of sport (by philosophical anthropology, history, sociology, psychology with use of cross-cultural analysis of intercultural communication) tendencies of localization, hybridization and assimilation of traditional games and sports are revealed.

Scientific, philosophical concepts of "right-wing" and "new right-wing" thinkers of Europe and Russia, supporting a personality, spiritual and corporal world of a human being, religious and ethnocultural diversity of people are important from a methodological point of view. Alain de Benoist, Claude Tresmontant, Alexander Dugin, Valery Rastorguev, Izolda Kuchmaeva, Pavel Zarifullin, Sergey Gavrov have built a theoretical base for movement into the future with preservation of sociobiological and sociocultural basis of a human being, his ontology. Pierre Bourdieu, Pierre Parlebas, Jürgen Palm, Alexey Kylasov in frameworks of neoconservative scientific approach develop a concept concerning ethnocultural diversity of sport, which in the given article is designated by a term "ethnosport".

There is a settled definition of sport, according to which, sport is a complex of social phenomena, developing on the basis of sports competitions, special preparation for them, specific interhuman relations and behavioral norms, developing during this preparation and participation in competitions; special social institutes (clubs, schools, etc.), engaged in propagation of sports rivalry, its organization and preparation for it (sports training). The concept "ethnosport", regarding to a number of important social functions of sport, means preservation of traditional games and competitions of ethnic groups.

Ethnocultural diversity of sport is studied with application of some scientific approaches, reflecting multifaceted vision of a problem of preservation and reproduction of cultural diversity with reference to works of Charles Darwin, Friedrich Nietzsche, Carl Gustav Jung, Edward Young, Karl Schmitt, Wilhelm Reich and their followers. Theories of convergence, the theory of activity and a rational choice, concepts of postmodernism are used, first of all, in works of Gilles Deleuze and Félix Guattari. Theory of Pierre Bourdieu regarding cultural, social, economic, religious fields
also exerts influence on some theoretical concepts that allows analyzing an opportunity of interaction of macrostructures and so-called "agents" at a microlevel.

Learning of declared theoretic-methodological problems of ethnocultural diversity of sport allows understanding, that prospects of development of social relations are connected with intellectual and moral development of people, and not just with change of a society (Francis Fukuyama, Vladislav Inozemtsev, Amitai Etzioni, Patrick Buchanan, etc.). The growing demand in other structure of motivation of behavior, and also in value regulators of people behavior, in restoration of moral standards in all professional spheres (Francis Fukuyama, Amitai Etzioni, Patrick Buchanan, etc.), including sport (Johan Huizinga, Christopher Lasch, Hans Lenk, Vladislav Stoljarov), is observed. Principles of historicism and system in a combination with structurally-functional, dynamic and comparative-cultural methods allow discovering internal logic of development of ethnocultural diversity of sport.

From historical point of view it is interesting to consider a conceptual approach of Søren Kierkegaard (represented in his work "Either/Or" (1843)) to specific understanding of evolution of a human being – an average man, an aesthete, an ethic man, a believer – applicable to explanation of processes of becoming of sport as a sociocultural phenomenon.

Life of an average man (a philistine) is similar to a life of surrounding people (society). Such person aspires to full identity with his environment in everything, his games are artless, existential, constructed on principles of irrationality and individualism and represent themselves a way of self-affirmation of a personality; physical exercises serve here as entertainments, corresponding to interests of a particular society.

An aesthete knows, that he has a choice to be better; he demonstrates selectivity in all things and considers sport as a means of harmonious development, trying the best to perfect those human functions, which are assigned to him by a society or are selected by himself, in fact, he understand, that his physical development should correspond to his "social reputation": power and endurance – for soldier, proficiency and accuracy of movements – for a worker, grace and figurativeness of gestures – for actors or aristocrats.

An ethic man has a sharp call of duty and own responsibility, he is perfect up to the limit, so he wants to perform only good acts; he transfers ideas of patriotism into sport for increase of prestige of his nation, that concept justifies operations regarding improvement of human breed, and also introduction of universals into views concerning aesthetics of competitiveness together with denying of its diversity.

A believer understands that he is not perfect, sinful and needs new finding of Faith; he is looking for perfection in authentic forms of organization of a society (in traditional ceremonies), in sacral affection to places of dwelling, to harmony of existence and in merging with nature through use of natural methods of physical perfection. A believer according to Kierkegaard classification is a traditionalist, devoted to traditional styles of physical activity.
Methodological preconditions of distinguishing of special cultural value of sport, as one of means of preservation of traditional games of indigenous peoples and means of identification and self-identification of nations, are developed in works of Immanuel Wallerstein, Patrick Buchanan, Christopher Coker and other authors, explaining retirement of the Anglo-Saxon world and the world of a western civilization, in general, from the stage of world history. This retirement means inevitability of modification of international institutes, created under their initiative, and necessity of modernization of institutes of modern sport, including its transformation for the benefit of encouragement of cultural diversity of our globalizing world.

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**Biographic reference**

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Dr. Gavrov is included into the brief white list of the most known in Northern America and Europe Russian scientists and politicians, who in the best way have reflected in their works political life of Russia in 1994-2003.