

ETHNOCULTURAL DIVERSITY OF SPORT¹

A.V. Kylasov

The Russian Sport Science Institute, Russia

S.N. Gavrov

The Russian Institute of Cultural Science, Russia

CONTENTS

1. Introduction
 2. Methodology
 3. Ethnosport
 4. Typology of ethnocultural diversity of sport
 - 4.1 East
 - 4.2 West
 - 4.3 North
 5. Religious foundations
 - 5.1 Sport and Christianity
 - 5.1.1 Sport and Orthodox
 - 5.2 Sport and Buddhism
 - 5.3 Sport and Islam
 - 5.4 Sport and Judaism
 6. Structural analysis
 7. Post-sport as an antithesis of ethnosport
- Acknowledgments
Glossary
Bibliography
Biographic reference

ABSTRACT

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

¹ Kylasov, A., Gavrov, S. Ethnocultural diversity of sport // Encyclopedia of Life Support Systems (EOLSS). Sport Science. – UNESCO/EOLSS, Magister-press, 2011.

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;
- «United Nations Declaration on the Rights of Indigenous Peoples», adopted by General Assembly of the United Nations (UN) Resolution 61/295 in 2007.

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 understands, 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.

3. Ethnosport

Ethnosport represent itself different forms of traditional games and competitions, which are corporal and spiritual expression of adaptation of a human being to natural and cultural environment, specific corporal motility, which serves as a mechanism of reproduction of identity of ethnocultural generality.

A character of ethnic motility has generated ethnocultural kinds of physical activity. This mechanism of biosocial and ethnocultural reproduction of physical activity functioned faultless in a traditional society. **Ethnopedagogics** became one of social forms of its translation. According to definition of Gennady Volkov, ethnopedagogics is a science, which subject of study is traditional practice of education and training, historically developed in different ethnic groups. We correct this definition regarding culture of traditional styles of physical activity and determine **ethnopedagogics** as a form of temporal translation of biosocial and cultural heritage of ethnocultural generality, expressed in language, customs, a mythic-ritual complex, which are in a basis of traditional games and sports of indigenous peoples.

It is also important, that during a process of settling of mankind in different places of our planet different tribes have continued their evolution in isolation from other communities and in different natural-climatic conditions. Long adaptation to these conditions has resulted in strongly expressed local features of interaction with environment, including area of socialization of rising generation.

Children had to study traditional life styles in different environmental conditions that have formed a specific world-view, canons of male and female beauty, natural forms of physical activity. Children learned everything not only from people, but also from animals, comprehending surrounding world through imitation of movements of the other breathers that is reflected, for

example, in educational instructions of Yakut epic poem «Olonkho», and also in style names of Chinese martial art Wushu. All this gave more chances of local ethnocultural community survival. Violation of norms, developed as a result of long historical approbation, was punished not only by a society, but also by nature, and consequences often were ruthless. Compliance with norms raised chances of survival and long historical reproduction of an ethnocultural community.

Ethnosport acts as an important part of a cultural heritage of different nations of the world and as a form of ethnocultural self-identification. Traditional games and sports, connected to a traditional life styles and customs, pertain to it. Ethnosport is a general, but not a uniform, phenomenon for all peoples, represented in it.

Globalization is characterized, on the one hand, by narrowing of civilization and language diversity, by unification, homogenization, introduction of universal standards practically in all spheres of human life, and on the other hand, it results in expansion of diversity of forms of intercultural communication. In sports these tendencies are demonstrated through establishment of national federations, corresponding to separate sports, which are not connected at all to traditional life styles and games. At the same time, diversification in sport finds its embodiment in organization and holding of authentic traditions of games, that is caused by growth of interest to originality of peoples, to identification and self-identification of nations, and so it develops in two directions:

- In one case institutionalization of traditional games and sports is carried out according to a scheme of a universal model of Anglo-Saxon sport and is expressed in creation of international sports federations, corresponding to traditional styles of physical activity, that allows to classify this process as *glocalization* (individualization of universal tendencies, directed to modernization of traditional styles of physical activity);
- In the other case search of so-called *alternative globalization* («not western» by origin) or *subglobalization* – manifestation of local cultures, expressed in creation of foreign *regional ethnocultural centers* of training and practice of traditional games and sports – is stimulated; frequently an obligatory condition of this trend is usage of original native costumes and transcribed lexicon, corresponding to specific pronunciation of terms and commands.

As any social phenomenon, sport has some stages of its development. *The early stage* is characterized by enthusiasm of creation of forms of physical activity and their initial institutionalization, coordinated by customs of a local community; this enthusiasm is preserved in canons of ethnic traditions. The second *mature stage* characterizes new burst of enthusiasm, connected with processes of nationalization of institutes of games, becoming traditional, with establishment of their general status – national competitions. Here it is necessary to pay special attention to distinction between eastern and western ways of nationalization – an important culturological basis of a process of reinstitutionalization. In the first case (in the East) in development of traditional games and sports total agreement of the state policy and leading religion (Buddhism, Hinduism, and Islam) is traced. In the second case (in the West) the status of traditional games, first of all, grows up to the state level, and then is declared (previously by pagan, and later by Christian preachers) as adequate to cultural purposes of a nation (the Hellenes), an Empire (Roman Empire), ethno-religious states («Muscular Christianity»).

That is why the third, *late stage* is typical only for the West and is its special feature. (At this stage the East has transformed and adapted the infused western form.) First of all, it is connected with antique traditions of the Hellenes; they jump-started revival of Games of Ancient Olympia. This revival reflected a crying need in consolidation of Europeans as a race not only in economic space of early-bourgeois development, but also in search of determinants of cultural continuity. This process was accompanied by a radical call of secular culture of Renaissance and has been filled with a great amount of meanings and cultural-historical functions of the united European heritage, transferring antique games into a category of a real universal.

Revival of Olympic traditions occurs at that turning point of a cultural history of Europe, when church priorities lose their historical initiative, giving place to secular transformations. But a society of that time was not able to accept offered by reformers refined aesthetics of humanistic culture of the Hellenes. In this suspended situation it was necessary to undertake something very quickly and resolutely, since the whole complex of sociopolitical and economic interests of the bourgeois development, connected to transboundary streams of capital, pushed social medium to decisive actions. The Olympic idea was recognized as well-timed and became the original bridge from an old dominant (*a denied already* religious dominant) to a new dominant (*not yet enough convincing* for the average man). Thus, the decisive impulse to revival of antique Games of Olympiad from culturological point of view is closely connected to special features of this historical period and becoming of a united European heritage, as a special kind of spiritual culture of the West.

Planetary crisis became a consequence of inorganic for many countries and regions of the world process of globalization in its Anglo-Saxon version, which became not so much the form of general unification, as imposing of norms, rules and models of behavior on people, which are not westernizers by origin. Any unification means pauperization of creative potential of the world, assuming blind following to calls, having well defined character of violent civilization. In sport it is a culturally legitimized worldwide Anglo-Saxon model of competitiveness. In result the whole international system of sports infrastructure is focused exclusively on development and functioning of organizations of the Olympic Movement.

During an epoch of Pierre de Coubertin, founded the International Olympic Committee, such state of affairs in international sport was more natural. At that time there was a recognized gap for the benefit of the West in different areas of economic, political, social life, including engineering and technologies. This superiority in relations with the other world existed also in sport, including the field of sports management. More over, the share of Europe in world population was greater then now. At the turn of 19-20th centuries practically each second inhabitant of the Earth was European.

Current situation in this area is absolutely different. China, India, Japan, Korea and other countries of Southeast Asia push out the West in everything, including economy and demography, and transfer the West countries (with their traditional carriers of Anglo-Saxon sports culture) to outsiders. Therefore, world sports movement, its substantial content and infrastructure cannot be similar to those, which were used in times of sport creation as a concept. Inertially, self-reproducing world of sport currently faces special calls, resulting in permanent occurrence of hybrid, and sometimes even alternative models of its organization, which response to national, first of all to «not western» traditions of competitiveness. And first of all, these are east martial arts, gymnastics, massage, mind games. In the course of their global distribution adepts use authentic equipment and garments, inscriptions in original language and transcribed lexicon of commands pronunciation.

Meanwhile, unification of the world sociocultural space is very expensive to many "not western" peoples. They have to pay for this process by destruction of mental health for the sake of short-term illusion of finding of "new", "progressive" life style. Neither drugs, nor alcohol, nor their alternative – western sport and Protestant ethics – can not give to these people a feeling of harmonious existence in the space of their traditional ("not western") inhabitancy, modernized according to the western standards. Such innovations act as alien substitutes of natural, biologically set self-perception – somatic and mental (psychic). These local special features explain diversity of centers of distribution of different kinds of sport, all over the world, and in any particular multinational country. Acceptance of western and any other sports tradition takes place only in regions, where it answers to culturally deep-rooted forms of physical activity of indigenous peoples.

Attention of national governments to development of priority Olympic sports in a combination with refusal to support original ethnocultural competitions generates a problem of an inequality in questions of estimation of cultural heritage of different peoples. In a modern society of equal opportunities it should be treated as demonstration of chauvinism and ethnocide, since

reproductive function of mental health of peoples of the world in this case is exposed to threats of destruction under influence of aggressive imposing of alien sports traditions, forming thereby social apathy regarding own traditions of physical activity. On the contrary, keeping of maximum full representation of ethnocultural traditions of physical activity in newly created world sports culture serves to preservation and reproduction of mental health of ethnic groups, national states and areas of civilization of our planet.

The dialectics of a history is in right steps – humankind should go forward, not coming back (to sports and ethnocultural isolation), should fill in globalization with multi-color national-cultural content. **The world will never be the same again, as before globalization, and it will never be globalized only according to an Anglo-Saxon scenario. It is necessary to adjust infrastructure and organization of international sport in conformity with current demographic, religious and ethnocultural trends and future of mankind.**

The future of global mankind is in diversity of its cultural and natural heritage. Autonomy of ethnosport, ethnocultural diversity in the name of preservation of mental health of different peoples of the Earth should be main aims of humankind in a sports sphere. The man of future should find peace and mental health in development of natural body forms, in compliance with canons of cultural heritage of his ancestors and own ethical and aesthetic views of sociocultural identity. Innovational experience of the Republic Saha (Yakutia) in the area of preservation of natural and a cultural heritage, directed to reproduction of traditional forms of physical activity represents itself an example of such positive future. The Republic has its state program of development of ethnosport, the Republican center of traditional games and sports «Modun» (named after Vasily Manchaary), on its basis the Association of Traditional Games and Sports of Yakutia «Sakhaada-sport» annually holds Tygyn Games within the framework of ethnocultural holidays «Ysyakh». Professor Valery Kochnev, founded the first in the USSR Chair of Traditional Games and Sports in Yakutsk State University (currently a Chair of Traditional Games and Sports of the Institute of Physical Culture and Sport of North-East Federal University named after M. K. Ammosov), studies and develops methodology of traditional styles of physical activity.

Processes of globalization in modern world have resulted in necessity of consideration of cultural heritage in a system of coordinates «local-global», where local cultural resources (in particular, traditional games and sports) are exposed to permanent threat of full or partial destruction in the case of exclusion them from projects of global programming. These projects are the following worldwide multisports events: the Olympic Games, different World Games, regional games (Games of British Commonwealth, the Mediterranean Games, the Asian Games), etc. They are recognized by umbrella brand organizations for international sport (IOC, Sport-Accord, IWGA, IMSA, FILA, etc.). Currently there is a good tendency of recognition of traditional games and sports the side of such organizations.

Fédération Internationale des Lutttes Associées (International Federation of Associated Wrestling Styles, FILA) is the most advanced organization in this direction. It has changed even its name, organizational form and has admitted into its structure beach wrestling, grappling, Pankration, upright jacket wrestling and numerous traditional wrestling styles, alongside with the basic direction of activity on development of Olympic freestyle wrestling, Greco-Roman wrestling and female wrestling.

Currently FILA is named the International Federation of Associated Wrestling Styles and annually holds the FILA World Wrestling Games: the 1st and 2nd Games were in 2006 and 2007 in Antalya (Turkey); the 3rd Games have taken place in 2008 in a capital of Albania – Tirana, the 4th – in 2009 in Siauliai (Lithuania), the 5th – in 2010 in Astana (Kazakhstan). Due to recognition of FILA, Tatar Kuresh (belt-wrestling) is included into a program of the Universiade of 2013 in Kazan. And recognition of Yakut wrestling Khapsagai allows, using infrastructure of FILA, to hold, first of all, continental championships with establishment of corresponding federations, and later to

organize the world championship with global demonstration of all kinds of competitions of peoples of the Republics Saha (Yakutia) with its unique experience of state support of development of traditional games and sports. The similar way is typical for authorities of Kazakhstan, since they received recognition of FILA regarding to traditional Kazakh wrestling Kores.

Meanwhile, Kazakhstan has enacted special law on traditional games and sports and created Association of traditional games and sports, cultivating many styles: berkutchi (falconry with the help of golden eagles), alaman-baiga arkan-tartu, at-omyraulastyru, audaryspak, jamby atu, jorgajarys, kokpar, kumis-alu, kunan-baiga, kyz-kuu, sais and other horse-racing games, logic game togyz-kumalak («9 stones»), traditional Kazakh wrestling Kores and jackpe-jack. The Stewardship Council of Association is headed from the moment of its foundation in 2004 by the president of Kazakhstan Nursultan Nazarbaev.

Innovational experience of FILA has inspired the other international federations to hold from August, 28 to September, 4 of 2010 in Beijing the first Sport Accord Combat Games with competitions in Aikido (IAF), Boxing (AIBA), Belt-wrestling, Grappling, Female wrestling, Pankration, Beach wrestling (FILA), Ju-jitsu (JJIF), Judo (IJF), Karate (WKF), Kendo (FIK), Kickboxing (WAKO), Muay Thai (IFMA), Sambo (FIAS), Sumo (IFS), Taekwondo (WTF) and Wushu (IWUF).

The Association For International Sport for All (TAFISA) holds the World Games Sport for All under patronage of IOC and UNESCO. It is universally recognized, that these games have made a great contribution to preservation and establishment of traditional games and national competitions of different peoples. The first such Games have taken place in 1992 in Bonn (Germany), then in 1996 in Bangkok (Thailand), in 2000 in Hannover (Germany) and in 2008 in Pusan (South Korea). The next 5th World Games TAFISA Sport for All will take place in 2012 in Siauliai (Lithuania).

As a matter of fact, the World Games TAFISA Sport for All of is an antithesis to universal Olympic competitions of IOC. And the more important in this aspect cooperation of IOC and TAFISA, within the framework of which regular consultations are carried out and a permanent working group in IOC Sport for All Commission is created. Some members of executive committee of TAFISA are in this commission. But TAFISA not only interacts with IOC, but also is a member of the Permanent Advisory Council of UNESCO under the program of preservation of the World cultural heritage.

An approach of TAFISA to organization of sports events offers a new system of values for better understanding of a special role of sport and different forms of physical activity. It is dictated by new requirements of a society, by unsettled questions of the Olympic Movement.

Challenges of time push the world community to modernization of the Olympic Movement. As once upon a time antique games of Greeks have served as a prototype for the modern Olympics, the future Games become a basis for the next Olympic generation. The future naturally grows from the present, and originally new cultural value arises in the old cultural environment; new one, a self-sufficient phenomenon does not exist. Historically, adjustment of principles of organization of physical activity in accordance with views and needs of «not western» majority of mankind is inevitable.

4. Typology of ethnocultural diversity of sport

Typology of ethnocultural diversity of sport is determined by civilization aspects of development of this sociocultural phenomenon. It is possible to distinguish in it three basic areas of modern institutional forms of competitiveness: the East, the West and the North.

Revealing of typology of ethnocultural diversity in evolution of sport implies the profound analysis of mechanisms of institutionalization of forms of physical activity that allows considering processes of inclusion of sport into a sociocultural space, to trace changes of views of an

anthropological ideal under influence of philosophical theories and doctrines. Among doctrines, exerted special influence on institutionalization and a social status of modern sport with prevalence of the Anglo-Saxon model, it is possible to mark out Darwinism and social-Darwinism, and also philosophy of Nietzsche with typical for him interpretation of sport as a tool of indoctrination and «improvement» of a human nature (breed).

In institutionalization of modern sport (regarding its civilization dimension) the role of the Olympic Movement is especially important. This Movement has determined the purpose of development of any kind of physical activity as its inclusion into a program of Olympic Games, since the status of Olympic sport guarantees its global distribution owing to legislative support of governments of the majority of the world countries.

4.1. The East

Most brightly the role of traditional styles of physical activity in formation of national cultures and becoming of civilization identity was demonstrated in countries of Indo-China. In the East sport, as a sociocultural phenomenon (in its modern comprehension), for the first time has found such value in the middle of the first millennium of our era, and above all – keep constant its religious-ethical value till our days.

According to a legend in 464 AD the Indian preacher Bato (or Bhadra) has founded the Shaolin Monastery in the Celestial Empire. Approximately 50 years later Indian traveling monk Bodhidharma (440-528 AD, in Chinese transcription – Putidamo, in Japanese – Daruma, in Korean – Dalma) has appeared in this monastery. Due to his doctrine the 28th Buddhist Patriarch Bodhidharma became the first teacher of new school of Buddhism – Chan (in Japanese transcription – Zen). In this school monks practiced health-improving gymnastics Taichichuan and martial arts Kung fu and Wushu.

Usage of gymnastics Yoga – an indispensable attribute of meditation (a modern symbol of Indian civilization) – is connected in a legend with a sedentary lifestyle of a hermit Bodhidharma, devoted own life to search of internal imperishable "Ego". Demonstration of Yoga and homilies of the Teacher regarding harmonious merge with the nature, where animals demonstrate perfect use of their bodies as universal means for attacks and defenses, gave a stimulus to development of Eastern martial arts (single combats). Necessity of such trainings has been caused also by permanent need to repulse raids of robbers. In fact, these times were very anxious because of weak state power of the Emperor. Actually, such situation has arisen in days of the previous dynasty Qi chao (479–502 AD), when mutinies and peasant revolts continually flashed.

Complexes of exercises, which authorship is attributed to Bodhidharma, really exist in Wushu till our days, according to words of the General Secretary of the International Federation of Wushu (IWUF) Van Xiaolin. Two treatises, devoted to art of perfection of a human body «Yi Jin Jing» (Muscle Change Classic) and «Xi Sui Jing» (Marrow Washing Classic), according to their introductions, have been found in an iron box, hidden in a rock. Scrolls were supposedly «casually» found out by a monk from the Shaolin Monastery and transferred to a commander Li Jing (571–649 AD).

It has happened during the second year of reign of the Emperor (626–649 AD) Li Shi Min (599–649 AD, posthumous name Tai Zong) from the Tang Dynasty (618–690 AD). In introduction to edition of 1875 of the above mentioned treatises, a historian Surig Kuang writes, that it is a mistake to consider these materials as a direct scriptures of Bodhidharma, though information about discovery of the Canons is quite reliable. Later researches have confirmed a version of Kuang. Most probably, appointed by Li Shi Min as an army commander Li Jing is a former monk from the Shaolin Monastery, introduced training of soldiers according to a monastic system. And for conversion of soldiers to Buddhism he has emphasized a spiritual meaning of exercises. In this case

it is quite possible, that he has written this treatise himself, and in the introduction he has mentioned the Patriarch as an author.

Any way, treatises of Li Jing about a doctrine of Bodhidharma can be treated as a basis, since he was a monk of a monastery, where the Legendary Monk preached. And the first mentions of institutionalization of martial arts are related directly to this period, when according to the special edict of the Emperor (626–649 AD) Li Shi Min, one of the monks – exactly that Li Jing – has been appointed as a commander of army, and the mentioned monastery have been awarded with lands and a title «The Monastery for Martial Arts Training», according to which it was allowed to hold monastic army (host) for protection of their lands from predatory attacks. In fact, temples in cities could expect for protection from the side of military garrisons, and remote monasteries after enactment could create own safeguard from the novices, perceived martial arts in the Shaolin.

Thus, due to the decree of the Emperor in 627 AD the Shaolin Monastery became the first school in the Celestial Empire, started martial arts training. Different monks trained different small groups. Thus, great number of different styles and techniques were created; competitions between them have formed separate schools. By the way, not every monk aspired to master fighting skills; it was only specialization of monks-fighters. The majority of monks simply studied gymnastics, later named *Wushu*, between lessons on history, medicine and Buddhism. Rhymed «Secret Shaolin Treatises on the Pugilistic Art», created by monk Fu Ju (?–970), can be treated as the first authentic testimony of such lifestyle in the monastery.

The modern Shaolin Monastery, to the greatest regret, has lost its ancient tradition. In 1928 during civil war the monastery has been destroyed. In 1970 it was restored, but since it was in ruins almost during a half of century, and only seven monks lived in these ruins, from whom only three were familiar with Shaolin martial arts, it was a great problem to restore traditions of the Great Shaolin. Therefore, authorities of China have called masters of Wushu from the whole country.

Cultural influence of martial arts (single combats) exerted the strongest influence on a style of public administration in China and its satellites – first of all, modern Korea and Japan. In 650 AD with accession to the Chinese throne of a successor of Li Shi Min – the Emperor Li Zhi (posthumous name Gaozong), the King of Silla (654–661) Taejong Muyeol (654–661, name at birth Kim Chunchu) has made unsuccessful attempt to occupy the neighboring country Baekje (18th century BC – 660 AD). He has sent his son (a prince Munmu Wang) to China to inform the Emperor about this failure and to ask for his help. And a Queen of Silla (647–654) Jindeok Yeowang dedicated to Tang Emperor she weaved on silk five-word ode «Taipingxingguo» (To the Celestial Empire of Great Calmness). The Emperor Li Zhi has been charmed with this ode and in gratitude has directed Munmu Wang to a military academy for training to military art, martial arts (single combats) and spiritual comprehension of Buddhism, after academy finishing he was awarded with the rank of «Dafujin» (the great master of state administration).

This period of strengthening of Chinese influence is also characterized by the first mentions of appearance in «The Land of the Morning Calm» of own school of martial arts Hwarangdo («art of a prospering person»). Koreans named «Hwarang» young people from the supreme estate, trained in China. They have created the patriotic union in the name of integration of all states of the Korean peninsula, that was headed by come back home Munmu Wang. He has continued affairs of his father and has occupied Baekje, and then has conquered also one more neighboring state – Goguryeo (37–668), that has resulted in creation of the United Kingdom Silla, which in 935 AD start to be referred as Goryeo or Koryo (918–1392) (practically similar to a modern geographical name «Korea»). Inspired by strategic success and military skills of Munmu Wang, the King Taejong Muyeol has given up own throne to his great son.

Cultural mission of martial arts in Korea in 20th century, when the country again appeared divided after the Second World War, was the similar. General Choe Hong-hui (1918–2002) inspired by experience of ancestors, has collected young officers and has suggested creating a society of

Hvarans, which will develop the general for all Korea a style of combats – *tangsudo*, in the name of consolidation (integration) of both parts of the peninsula. The general, lived seven years in Japan and was awarded with the 9th dan in *Shotokan karate*, but always dreamed of creation of own martial arts school. Efforts of Choe Hong-hui were marked by success – on April 11, 1955 authorities of the Republic Korea have declared the revival of tradition of the martial art of Silla, named this time *Taekwondo*. Actually, until creation in 1964 The Korean Association of Taekwondo (KTA) this martial art changed its concept three times, but in 1966 the International Taekwondo Federation (ITF) has been founded.

Appearance of martial arts in Japan is also connected to Chinese dynasty Tang. The Japanese sovereigns of a period of Nara (593–782) encouraged active adoption of different achievements of the Chinese civilization. Already in the first Code of legislative norms «Taiho-ritsuryo» (great treasure) martial arts were equated to fingering trainings. The same document declared the supreme authority of the Emperor and power of the daijo-kan government with eight ministries. Single combats were within province of the Military Ministry.

At the same time (8th century AD) a special class of servants, trained to martial arts – Samurais – has appeared in Japan. Samurais in their majority were robbers from fugitive peasants, supporting themselves by robberies at borders of the Empire. Feudal lords of a period of Nara (593–782) started to employ Samurais as servants and to form brigades of them for protection own lands, that has resulted in endless internecine wars. Later on Samurais have formed a special estate, similar to host of monks of the Shaolin, protecting Buddhist monasteries and serving in garrisons. But in contrast to monks, Samurais never swore, neither to the state, nor to any religious community, and always cleft to their lord. The Moral Code of a Samurai «Bushido» (Way of the Warrior) is a book with 56 precepts.

With the beginning of the Edo period (1603–1868) and Tokugawa shogunate advent to power in 1603 the first governor (1603–1605) Tokugawa Ieyasu (1543–1616) has enacted an edict about a special position of martial arts, in particular, the best sumo wrestler – ozeki received from the shogun an exclusive post of the adviser and a rank «yokozuna». In contrast to other wrestlers, yokozuna never lost his high status, even after defeats at tournaments. He retired with the same title.

Outstanding sumo wrestlers were greatly supported by the government, they were awarded with 13 hectares of lands, yearly ration of rice (200 koku) and a series of the other privileges. According to mentions, Akashi Shiganosuke (1600–1649) was the first yokozuna, whose existence, however, is disputable. A legend says that he was born in a family of a Samurai. His height was 2.58 m and weight 184 kg. Akashi for the first time has taken part in a tournament in 1624 and has immediately become famous, and already after the third tournament he was awarded with a title Hinoshita Kaisan (the Buddhist term, meaning a person with exclusively high power).

It is necessary to mark out sacral interrelation of sumo with Buddhism. Well-fed people are perceived in the East as kind creations – an incarnation of corpulent Buddhas. And this is one of some secrets of totemic reverence of sumo wrestler in Buddhist Japan. There is even a tradition to touch a stomach of encountered stout man by own head, awarding oneself with grace of satiety and pleasure.

During years of rein of Tokugawa shogunate internecine war of feudal lords have been stopped, that has resulted in dissolution of groups of Samurais. The part from them still served their lords, who used them for suppression of peasant revolts. Freedmen-Samurai (ronin) could join any estate, depending on generosity of his lord. But some part of Samurais has preferred to treat themselves as before warriors. Got used to «outrage» Samurais (ready to kill peasants for bad attitude to their lords) have founded schools of martial arts. Each school tried to have its specificity, so the series of different styles and techniques was created on this basis. Schools represented themselves camps, training ninja – perfect killers. They worked «to order» of the same feudal lords, «beating out» debts, eliminating and terrorizing competitors. Thus, not only the world famous

Japanese martial arts styles, but also well organized criminal groups (a basis of Japanese mafia «Yakuza») have appeared simultaneously.

«Meiji Revolution» (Meiji period, 1866–1869) has put an end to reign of Tokugawa shogunate. With Tokugawa dethronement the period of purposeful state support of sumo and martial arts has finished, and these arts were transferred into a sort of vestiges of the feudal past. But it is amazing, that at the same time *sumo* and *martial arts* has become famous all over the world, since as a result of bourgeois transformations the policy of isolation of Japan from the other world has been stopped.

But sumo flourishing in its modern form has begun since foundation in 1980 the Japan Federation of Sumo (Nihon Sumo Kyokai), which has held the first Japan amateur championship with participation of wrestlers from abroad (from Mongolia and South Korea). Since this moment the number of foreign teams began to grow steadily, from year to year, and in July, 1983 the International Federation of Sumo (IFS) has been founded.

Currently the cultural diversity of east practices of massage, gymnastics and martial arts of China (*Wushu, Kung Fu*), Korea (*Taekwondo, Ssireum*), Japan (*Judo, Karate, Sumo, Jujutsu*), and also the Indian Yoga is widely distributed worldwide. Deep cultural traditions have served to the one of the most dynamic in the world development of sport in a particular region; therefore success of Chinese, Korean and Japanese sportsmen often transforms traditional carriers of Anglo-Saxon culture into outsiders at sports competitions.

Summing up research in the area of east martial arts, gymnastics and massage, it is necessary to note, that in countries of Indo-China they has been formed into a sociocultural phenomenon already at the end of the first millennium AD, though institutionalization in its modern meaning, with formation of public organizations (federations), has taken place only under influence of liberal reforms of the Modern Age at the end of 19th – the beginning of 20th century. Penetration of the western culture into this region has resulted in change of traditional forms of physical activity within the framework of a universal model of Anglo-Saxon competitions that allows classifying this process as *glocalization* (individualization of the universal tendencies, directed to modernization of traditional forms of physical activity).

Global distribution of east martial arts, gymnastics and massage can be characterized as *alternative globalization* (not western by origin) or *subglobalization*, expressed in manifestation of local cultures of China, Korea and Japan. Actually, in all parts of our planet it is possible to observe permanent presentations of material culture of these nations, succeeding in manufacture of modern goods (cars, electronics, clothes and other), in organization of public catering (Indian, Chinese and Japanese food restaurants), in interior design (Feng shui, Zen), in Eastern life-style promotion (Vaishnavism, Taoism, Zen-Buddhism, Confucianism). Outside the countries they form their colonies (China-towns, Korean and Japanese diasporas), not subjected to assimilations under cultural influence of the Western or other environment.

Sports trainings in traditional for the East styles are held with a strongly pronounced ethnocultural focus on involvement of foreigners into «initial» ethnic culture: in all kinds of martial arts, gymnastics and massage there is a national color of clothes and rituals, and trainers pronounce terms and commands in their native language. (In general, this is the answer to the universal Anglo-Saxon sports terms – *t-shirt, leggings, boots* and *start, finish, match, break, champion* etc.) Trainees have to learn and distinguish sounding of foreign words without their translation. But the phenomenon of popularity of east sports practices is in a fact that nobody resist to absorption by the other culture. Such ideology of «free participation» gives a person a unique opportunity to cognize a cultural diversity in color of the other civilization and to discover features of own resemblance or difference.

4.2. The West

Games and competitions existed over the whole period of a history of mankind, but at the end of 19th – the beginning of 20th century their reinstitutionalization within the framework of the Anglo-Saxon model (under the name of «sport») has taken place everywhere. Formation of sport as a sociocultural phenomenon of the western civilization is connected to revival of athletic competitions of Ancient Greece. Interest to this concept is named by a historian Claudio Véliz as a «Hellenistic stage of an Anglo-American civilization». And if the objective factor of expansion of the western culture was technical progress, sport, probably, was and is its main cultural component.

Expansion of culture of the West has started with occurrence of quickly moving vehicles and opening of an era of communications. If earlier travelers had an opportunity during some months to prepare for a meeting with carriers of the other culture – reading books about life of natives in cabins of frigates, after technological revolution anyone could buy a ticket and appear in a few days (and currently even in a few hours) at the other end of the world. David Hunter and Joshua Yates characterize new voyageurs, naming them «parochial cosmopolitans» by the following words: these are people, who with the greatest ease move from one country to another, remaining at the same time in their «shell», protecting them from any serious contact with local cultures. Alvin Toffler in his book «Future Shock» (1970) writes about it: «Now all travelers mark out architectural uniformity of gas stations and airports. Everyone, who is thirsty, discovers that bottles of coca-cola are absolutely the same everywhere. Some people condemn "Hiltonization" of our hotels, but it is simply necessary for those, who do not know how to behave in the other cultural environment».

«Cultural shell» became a reaction of travelers to calls of intercultural communication and inherently represents a process of *individualization*, displaying itself as a kind of social-psychological protection, empirically caused by behavior and consciousness of people, afraid of new things. For the last some tens years the world has considerably changed, the general atmosphere of heuristic aspirations has been replaced by sad awareness on possible threats of stay in the other country. Many researchers underline the tendency of individualization of a person in the modern world. For example, Zygmunt Bauman characterizes the modern reality as «frightening uncertainty and constant fear» at the face of future changes, uncontrollable by people. And the answer to such instability – pragmatism and wish to protect (surround) oneself with habitual things.

From here it is possible to draw a conclusion, that a «cultural shell» represents itself a process of compliance with own life style, in which the special place is occupied by forms of leisure. And usually for man of the West this was *badminton, golf, cricket* and other sports, widespread due to specific English *faculty club culture*. Distribution of such culture all over the world is marked out by Peter Berger as a part of global expansion of the West. Actually, we know that politicians and businessmen discuss their problems in the course of *golf* rounds or in breaks between sets in *tennis* and *badminton*. It is also possible to mention their talks in a VIP-zone during *football, rugby football* or *cricket* matches. Natives with pleasure accepted invitations to such events and after a while have undertaken their organization themselves.

The aristocracy of that time has specific sports hobbies: *badminton, rowing, bicycling, cricket, croquet, curling, tennis, horse racing and archery*. But not all popular in well educated layers of society sports (*badminton, golf, tennis*) were accepted by mass. The aristocracy resisted to distribution of its favorite entertainments down to other estates and even in their own social layer. More over not always mass copied elite sport. Some specific sports, for example, *quoits, football, rugby, field hockey and bandy*, have arisen in environment of plain workers and succeed in this layer of society.

Regulation of competitions and enactment of uniform rules have resulted in institutionalization of *bowling* (in 1670), *cricket* (in 1727), *golf* (in 1740), and *curling* (in 1795). In the middle of 18th century adepts have established Jockey-club (JC) and English Golf Union (EGU).

In 1863 the Football Association (TheFA) has appeared, in 1871 Rugby players have united into the British Amateur Rugby League Association (BARLA), in 1884 chess players have created British Chess Association (BCA), in 1885 bicyclists have founded British Cycling Federation (BCF), in 1888 tennis players have created Lawn Tennis Association (LTA), in 1896 Croquet Association (CA) and Field Hockey – English Hockey (EH) Association were created.

Popularity of sport among spectators constantly grew. The most important cricket matches collected in English counties 2,000–3,000 spectators in 1840 and 4,000 – in 1860, and at the beginning of a new (20th) millennium the number of spectators reached 8,000–24,000. *Football* demonstrated on this background amazing dynamics of growth of its popularity. During the period from 1875 to 1884 cup-finals of recently created Football Association gathered on the average 4,900 fans, and from 1905 to 1914 the size of this audience has reached 79,300 spectators.

Such scope of national championships has resulted in organization of the first international tournaments: in football (the first official match England-Scotland in 1872) and tennis (the first Davis Cup tournament was in 1900).

England has given to the world not only competitive sports events (shows), but also the most popular form of mass physical activity – fitness. The book «Scouting for boys» (1908) of Robert Baden-Powell (1857–1942) has caused a birth of global movement of scouts. Basis of Powell's system includes physical development of children and cultivation in their minds feelings of patriotism and solidarity. Following advices of professional military scout Powell, his followers in many cities of the Great Britain started to organize groups of scouts, recruiting children and teenagers from 8 to 17 years old. They organized special militarized camps, where children were trained to bump of locality, to hunt and to fish, to swim, to shoot, to boat. Teenagers also studied military sciences and features of first medical aid. At the end of camping scouts took exams and earned corresponding badges of an athlete, a swimmer, a shot and a tourist.

Ideas of Powell have been used in many countries with different political systems. Besides monarchic England, they have been distributed in republican France. In the Soviet Russia (1918–1991) the Communist Pioneer Organizations have been created. In Nazi Germany until the wreck of the Third Reich (1933–1945) fascist organizations «Hitler-Jugend» (Youth of Hitler) actively developed. In times of the Cultural Revolution (1966–1976) in China, organized by Mao Zedong (1893–1976), groups of hongweibings (red guard), consisting of schoolchildren and students, solved different political tasks.

Former scouts felt constant demand in adventures even in their adult life, this fact, in its turn, has generated a new direction in show business – *active recreation* service. This concept was introduced to scientific society by the famous Russian physiologist I. M. Setchenov (1829–1905), who has discovered the dual nature of nervous system, stimulating a human being to activity and at the same time inhibiting this activity. One of conclusions of his researches was an assumption, that lassitude; fatigue of a human body is formed in his brain. As a stimulator Setchenov has offered so-called «active recreation» or alternation of work of different parts of a human body. He has proved own suggestions by a fact that during recreation (restoration of power) change of kind of work improves an emotional state of a person in the best possible way.

Gymnastics, in a context of ideas of Baden-Powell and Setchenov conclusions, has become a key (a necessary preparatory tool) for active recreation: *tourism, travel, hiking, jogging, bicyclism and horse riding*. Actually, common gymnastics even was named «fitness» (fitness – the state of being fit, the degree of adaptation of an organism to its environment). All this allows drawing a conclusion, that England has given to the world not only a basis for development of the Olympic Movement, but also the most perfect form of mass sport. Both directions of modern physical activity – a sports direction and a gymnastic direction (fitness), for the first time exactly in England have been transformed into modern forms, widespread all over the world.

Sport in the Great Britain for the first time in the world history has been transformed into a social institute and has acquired features of a national priority, with development of sport in a society steady expectations were generated and new social contradictions has appeared.

The work «Homo Ludens» (1938) of Dutch historian and philosopher Johan Huizinga (1872–1945) can be treated as one of the first reflections concerning sport (as a public phenomenon). In the final 12th chapter «The Game Element of Modern Culture» besides sports games he analyzes a game aspect of common trade, game content of art and science, game customs in work of parliamentary political parties, games of governments in the world policy and other things. Huizinga finds out signs of menacing degradation of a society (Nazism), wide distribution of falsity and fraud (national-Hellenism), infringement of ethical rules, neglect of morals, etc. He also draws a conclusion that with development of a society games gradually leave almost all spheres of human life, giving up the place to predetermination of pragmatic planning, and sport, according to his opinion, is doomed to collapse as a social phenomenon.

Obviously, in such prediction of fragility of sport as a sociocultural phenomenon, Huizinga has created a projection of his perception of divided by Nazism the European society, in which collapse of ideals of post-Hellenic culture *of the public contract* leads to a situation, when "life experience" of people does not correspond to general norms of behavior in such society. As the reason he specifies «excessive seriousness and chronic fatigue», caused by loss of initial game forms, inherent to public life of antiquity.

In modern to him sport, patronized by governments, he discovers barefaced manipulations by individuals from the side of certain power groups of a society, at which their behavior – according to a later definition of D. Arnold and J. Razer - is regulated indirectly, imperceptibly for them, thus predetermined «from above» purposes, which is not true and important for individuals, are achieved. Developing this thesis, German sociologists Sven Guldenpfenning and Gunter Luschen determine sport only as a «specific sphere of a policy» instead of a complete public phenomenon.

And if in his estimation of increase of a degree of political influence on sport Huizinga was absolutely right, now it is obvious, that in forecasts concerning Hellenization of sport as a sociocultural phenomenon he did not take into account (and could not do it) the future institutionalization of sport in the course of identification, cultural integration, differentiation, assimilation and localization of the globalizing world. Sport has become not only a tool of development of national cultures and a form of civilization self-identification, it has served to creation of new identity of the West, generated universal "winter" competitions, representing themselves cultural convergence of traditional games of the North and the Anglo-Saxon model of competitiveness.

Exactly interest to game has allowed to sport to not be finally absorbed by politics, which has taken control over its development in interests of national governments. Christopher Lasch marks out, that among all kinds of human activity, which helps to people to distract from burdens of day-to-day life, sports games represent themselves one of the most natural forms of relaxation. Satisfying a need for free imagination and giving vent to one's feelings in overcoming specially (purposefully) created obstacles, games recreate primitive freedom; force to recollect the carefree childhood. Competitions require dexterity, insight and maximum concentration *in completely useless activity*, which by no means leads to struggle of a human against the nature, to well-being or to comfort of a society, to physical survival.

So it is possible to conclude, that viability of sport in the western society creates causal correlation with base set on an ideal of a particular social order, being an embodiment of natural organization (similar to animals) *of right life of right people*. Right at the beginning of the process of institutionalization of sport all things went this way, that time competitions were a destiny of amateurs. But already to the middle of the 19th century sport has turned into profitable business with

huge turnover, and currently it actively competes with the other kinds of entertainment for its share in the market of shows, alongside with musical shows, cinema and circus performances.

4.3. The North

The competitions, connected with snow and ice, can be met in cultures of the most different peoples, living in highland tundra of equatorial Africa, in Altiplano mountainous of South America, in a subtropical zone of Asia and Australia, in Northern America and, of course, in Europe. A cross-cultural approach to estimation of "winter" competitions allows to reveal and to describe *convergence* in their perception, which has resulted in special universals and names. Definition «*winter competitions*» has appeared from the side of IOC, conducting winter Olympic Games. It is important to note, that it is not totally correct, since in the Southern hemisphere the coldest season is summer, and in regions, where permanently there is a snow cover, strongly pronounced change of seasons does not exist at all.

There are «winter competitions» of people Chaga, inhabiting highland tundra of Kilimanjaro mountainous in Tanzania, traditional snow games of aboriginals of Australia, snow games of Indians Quichwa peoples in Altiplano regions – the most extensive area of high plateau of Andes (in border territories of Argentina, Bolivia, Chile and Peru). The Altiplano Valley was the advanced center of the *Inca civilization*, ruined under an impact of European civilizers – Spanish conquistadors.

Today civilizers threaten the civilization of hunters, fishers and reindeer breeders, arisen during a Pleistocene period in tundra and forest-tundra zones of the northern hemisphere of the Earth and harmoniously built-in in biosphere of Arctic regions. At the end of the Pleistocene period the Arctic civilization in the East hemisphere occupied territory from Scandinavia to the middle of Europe in the West, and in Asia it stretched across all Siberia – from Taimyr peninsula down to northern China and even grasped territory of Tibet and a part of Mongolia. Inhabitants of Pleistocene Arctic regions were quite a civilized society, having its system of philosophical-mystical beliefs and rituals, folklore and traditions in decorative art.

Currently peoples of the North, representing a highly non-uniform community of steppe nomads, mountain cattlemen, wood farmers and Arctic hunters, are under threat from the side of technical civilizers. Modern high-tech «conquistadors» do not baptize indigenous peoples any more, as medieval knights, but instead of it simply remove own «production facilities» to Arctic regions – closer to the basic power resources. It seems like American, European and Russian concepts of development of northern territories are written according to the same Western rules and are aimed at technological arrangement of «not suitable for life» (from the point of view of «civilized» people) lands with a severe climate.

But it is hard to name by a term «technical civilization» a set of metal containers, constructions and machines, capable during some years to destroy the global biosphere. Human capability to create and to distribute technology, considered in the western culture as the basic sign of progress, has threatened the existence of mankind. Nuclear energy was used for destruction of Japanese towns and was not controlled in days of the global Chernobyl catastrophe. Anthropogenic change of structure of atmosphere has compelled a series of countries to sign the Kyoto Protocol. Bog reclamation, turnover the rivers, redundant water consumption have resulted in frequent fires all over the world, destroying the whole cities together with forests and bushes.

We can mention the other «advantages» of the modern civilization, but it seems like the hope for good changes has appeared. The mankind has come to reassessment of the cultural purposes of technical progress with introduction of concept of *sufficiency* in extraction of resources and reasonable *restriction of rates of economic growth* in the course of strategic planning. From positions of theoretical statements of existing concepts of sustainable development it is necessary to mention new definition of the modern civilization as generality, which supports balance, necessary

for life-support of healthy nature at natural resources usage, manufactures products, utilizes wastes and cares of cultural diversity.

The Arctic civilization was guided by the described principles during the whole its history, it existed in harmony with landscape and climate, supporting biodiversity of the environment and cooperating with the other civilizations – the Chinese, the Orthodox, the Western, and also with Turkic peoples of the Central Asia. But technical progress "has brought nearer" earlier remote territories of Arctic regions and has started cultural intrusion of the West, which has taken place before military, economic, political and resource conquests.

There is an opinion, that the origin of traditional games and competitions of a circumpolar world of Arctic regions has an applied character. But such statement is beneath criticism. Taking into account difficulty of survival in conditions of a severe climate, people had to save constantly their forces and energy. They simply could not allow themselves «trainings for the sake of trainings», and, more over, competitions outside of a process of hunting, fishing etc. Hence, it is wrong to mention an applied character of physical activity of peoples of the North.

Special features of their competitions are explained by a fact that these people grow with an expressed prareligious character of ancient rituals. And such distinctions of «winter» competitions from «summer» competitions are typical, since the later from mentioned can have an applied character, intended for perfection of fighting skills and mastership. But in any case all competitions are united by the same task: to reveal the strongest and the most dexterous in offered by organizers exercises. Thus, it is possible to say, that all known North competitions have been initially created during a process of perfection of different useful everyday techniques.

The most important for survival of northern people techniques include skiing and sliding, so useful in conditions, when almost the year round it is necessary to be in snow and ice environment. There are only three groups of traditional winter competitions, since people use three kinds of tools for movement – skates, skis and sledges. Their origin can be easy explained. Movement on a snow with attached to feet boards – to not sink into snow – are well known since times of the early Paleolith. Usage of animal bones and rigid twigs, fastened to footwear is also an ancient technique. Their application provided smooth sliding on ice for reduction of time for overcoming of huge distances. Sledging down from mountains and hills was also an everyday necessity of nomads-reindeer breeders.

Numerous illustrations of physical activity of northern people display their mastership of hunting or fishing at traditional festivals and initiation ceremonies. Such activity is connected with the obvious purpose: to show own skills and abilities. It serves *as a ritual evidence* of utility to a native community and *as a declaration of readiness* to do the same things the same way, similar to actions of the other people from the same family and the same tribe. Understanding of the origin of physical activity of peoples of the North should take into account such approach to this culture.

Traditional games of Arctic peoples have undergone sportization in the course of general institutionalization of sport in the 19th century. In the basis of this process there was an Anglo-Saxon model of organization of competitions. Actually, the general tendency has resulted in a situation, when national competitions has lost their national attributes, since a society of that time required universal winter competitions. In fact, in understanding of Europe-oriented civiliziers «winter competitions» as a concept have no meaning, since ancient Hellenic Olympic Games were purely «summer games» without any snow attributes.

The history of international winter games starts in Sweden, where from 1901 to 1926 seven times people held so-called Nordic Games, which precursor of the winter Olympic Games. That fact is confirmed by conclusions of the International Society of Olympic Historians (ISOH). The program of Nordic Games included, besides traditional styles of northern physical activity (according to information of the first organizers), «famous ancient manly competitions», among which there were *Reindeer sledding*, *Sleddog sport*, *Långfärdsskridskorsäsongen* – *Long Distance*

Skating, Bandy and Ice Yachting (winter windsurfing). Sportsmen from Austria, Hungary, Germany, Denmark, Netherlands, Norway, Poland, Russia, Romania, Finland, France and Czechoslovakia participated in the Nordic Games.

In 1924 at the ski resort Chamonix Pierre de Coubertin has organized under patronage of IOC «The international sports week on the occasion of Games of the 8th Olympiad in Paris». Competitions were held according to rules and regulations of the Nordic Games in the following nine sports: *Bobsleigh, Military patrol* (the out-of-date name, currently – *Biathlon*), *Curling, Speed skating, Nordic combined, Cross-country skiing, Alpine skiing, Figure skating and Ice hockey*. These winter competitions, according to a plan of Coubertin, should finally to determine a status of IOC as the main organization in the world, covering of all sports. Later on numeration of winter Olympic Games has been started from this week of winter sports in Chamonix.

Within the framework of programs of support of minority indigenous peoples of the North «the civilized world» continues «cultivation» of their primitive competitions, attaching them to high culture of Olympic ideals of modern sport. For example, authorities of Canada and the USA organize for Innu people the International Arctic Winter Games, which program includes ten summer and ten winter Olympic sports and provides an opportunity for participants from all Arctic regions to represent their «ethnic visit card» – two traditional styles of physical activity outside of the standard competitive program. These pseudo-Olympic games, certainly, do not represent themselves special interest for a global sports community. But in sports reports about these games people usually speak about Olympic solidarity and care of destinies of amateurs of these sports in the Far North, which cannot participate in modern main starts.

However, the other things cause alarm – sometimes people mock aboriginal shows. Sometimes they are represented at the end of TV news in a section «entertainment». This practice should be ceased. Comparative analysis with expressly haughty attitude of the «advanced» in all aspects society to such traditional styles of physical activity allows discovering the dangerous tendency of inversion in hierarchy of values during estimation of aspects of heritage. Sometimes even the fact of existence of similar events results in social apathy regarding the other ethnic cultures, and this is a real threat to preservation of cultural diversity of humankind.

The situation is aggravated by a sad fact, that currently it is almost impossible to reveal ethnocultural origins of many sports into the program of winter Olympic Games. For example it is true for competitions in *curling* or *skeleton*. Though we know, that the history of these sports really has deep roots in customs of northern peoples, institutionalization of *curling* is connected with Scotland, and of *skeleton* with Switzerland, which made competitions in these sports *attractive* to participants, spectators, sponsors and TV. And this is a key aspect in their cultural adaptation by the West.

Understanding and comprehension of cultures of the other peoples, civilizations is restricted by our preconceived attitude to them, based on repulsion of that things, which sharply differ from our customs, especially in a sphere of ethics and aesthetics. «Wild entertainments» with primitive tools and equipment in the course of ethnic Nordic Games seemed to Olympic civilizers unworthy attention of respectable public of luxurious mounting ski resorts, where organizers have started to hold regular international winter competitions and Olympic games (Chamonix, Courchevel, St. Moritz, Salzburg, Cortina d'Ampezzo). Later on the infrastructure of sports events became more and more technological, that has resulted in the high injury and usual for modern visitors high mortality. Physical and emotional loads, applied currently to sportsmen, require a complex system of training and usage of stimulants (dopes), including legal (!) preparations for removal nervous and muscular tension.

And the simple pleasure and joy of participation in artless snow entertainments has been lost in the removed places of dwelling of northern peoples – in the same regions, where all snow sports have appeared – where unshowy lifestyle provides an opportunity to live, work and create material

and cultural wealth in severe natural-climatic conditions. And it is very important, that such traditional lifestyle helps people to keep natural balance with their environment. The ecological crisis, affected with a help of civiliziers the whole thin arranged circumpolar world of Arctic regions, has evidently demonstrated the relativity of views of bourgeois aristocracy in respect of civilization and wildness, and currently leads to problem formulation regarding equality of cultural values of heritage of different peoples in our universal *society of equal opportunities*.

5. Religious foundations

In a context of general positive perception of sport it is important to distinguish correspondence of factors of development of sport to general moral-ethical views of peoples, expressed in religious aspects of their cultures; predictability, purposefulness of this sociocultural phenomenon is revealed in postulates of the basic religious doctrines.

Practice of protection of ethnocultural traditions of peoples, expressed in traditional styles of physical activity, from the side of religious confessions is widespread all over the world. Among the most bright examples – different styles of *belt-wrestling* and *horse races* of Asian peoples (Tengrianism, Islam), *Yakut wrestling khapsagai* (shamanism), complexes of sacral exercises of the Indian *Yoga* (Hinduism), the Chinese, Korean and Japanese *martial arts* (Buddhism).

But whether the modern sport, including the whole arsenal of competitions, based on achievements of progress and new technologies, directed also to development of traditional games of different peoples, has any special meaning or orientation? Is it possible to understand its true origin and to foresee its future, whether it is predictable, whether it can be determined? These questions are not rhetorical, since functional purposes of this or that activity can be correlated to different religious concepts. So, for example, cybernetics and genetics have their roots in teleology.

Actually, we deal with a strange metamorphosis: the pagan tradition of Hellenic games became a basis of modern sport, which first enthusiasts at revival of antique athleticism searched for a spiritual support in a concept of «Muscular Christians». Meanwhile, an occult character of a system of antique games, expressed in their dedication to pagan gods and in divinization of athletes-winners, has served as a «casus belli» to leading clerics of the Christ Church, declared these competitions as a «wild pagan orgy». The similar paradigm in perception of antique games has developed also among Islam preachers (among so-called fundamentalists from Taliban), who have prohibited to athletes of national combined team of Afghanistan to participate in the Games of the XXVII Olympiad 2000 in Sydney. According to an opinion of Taliban spiritual leaders, «devilish games» represent themselves «wildness of a pre-Islamic period of the Jahiliya epoch».

5.1. Sport and Christianity

Pagan antique Olympic Games have been canceled in 394 AD according to a decree of the Roman Emperor (379–395 AD) Theodosius I (346–395 AD). The sixth Head (384–399 AD) of the Holy See (from the moment of foundation of the institute of papacy) Pope Siricius (334–399 AD) has insisted on it. Preachers explained to Romans, becoming Christians in 390 AD, that such competitions are «wild pagan orgies».

According to a testimony of Neil Trenter, in the Great Britain up to years of rein (1837–1901) of a Queen Alexandrina Victoria (1819–1901) Evangelic and Methodist preachers attained brutal entertainments, for example, *football*, *Rugby football*, *fist fight*, *cockfighting* and *dogfights*, held at city squares and suburbs and often transformed into mass bloody battles. So blessing over the Games of the XVII Olympiad 1960 in Rome (Italy) by the Head of Vatican (1958–1963) John XXIII (XXIV) (1881–1963) was a great surprise. Generally speaking, John XXIII is known exactly due to his not trivial acts. So, according to his strategy of Christian socialism, Vatican was one of

the first organizations, which recognized in 1959 Cuban Revolution and has established foreign affairs with all socialist countries. But even on this background blessing over the Olympiad looks like something extraordinary. It is a strange enough fact, that this pontiff has not taken into account the effective (by the way, till now) veto of Vatican on holding of Olympic Games.

Actually, since then the Olympic Movement has been changed in different aspect, but the essence of the Games, according to numerous statements of Coubertin and his followers, has not been changed. Postulates of the Gospel have not been changed also since the early Christian epoch. So, it seems like, first of all, this pontiff should show repentance (*mea culpa*) on behalf of the Holy See.

Anyway, due to Coubertin Christian vision of the Olympic Movement the church state Vatican is integrated into sport. Modern priests and seminarists on a green lawn of the Roman stadium named after St. Peter pull themselves up, grasping a horizontal bar, do exercises on parallel bars and annually participate in Cup of the Holy See on *football* under patronage of the National Olympic Committee of Italy (CONI).

In whole, it is possible to note the great attention to sport from the side of Christians. Based in England in 1844, the of Young Men's Christian Association (YMCA) has chosen physical training as one of the basic directions of their activity, and such specific activity was transformed into a movement of «Muscular Christians». Exactly these ideas of the English preachers have inspired the founder of the modern Olympic Movement Pierre de Coubertin. Many religious organizations, including, for example, the International Catholic Schoolsport Federation (FISEC), based in 1948, have started to promote sports skills among young people.

5.1.1. Sport and Orthodoxy

The attitude to sport of Orthodoxy has its special features. The Head of the Moscow Patriarchate's department for public relations Vladimir Vigiljansky has declared in 2007 in the name of the Russian Orthodox Church:

«The general attitude of Church to sport is benevolent, if competitions are not connected to raging of any dirty passions and waste of huge money. Only for keeping good health many clerics are engaged in physical culture and trainings. Participation in sports competitions is outside of functions of priests. Therefore in Russia the championships between priests are not held in any kinds of sport.

At many Sunday schools of Moscow there are football teams, and in South-West district they even are incorporated into the Sports League of Sunday schools - «in the name of the most Orthodox Saint Prince Dmitriy Donskoy». Not only students of Sunday schools, but also ordinary boys from the nearest yards play for these football teams. Trainers are from parishioners of local temples. Since this year students of Perervinskaya and Sretinskaya Theological Seminaries and the Orthodox St. Tihon's Humanitarian University have joined these competitions».

The history of Vasily Oshchepkov (1892–1937) (the founder of sambo wrestling) is indicative in this context. He has developed sambo on the basis of knowledge, received by him in the Kodokan Institute of Judo in Tokyo from his teacher Kano Jigoro.

«St. Nikolay Kasatkin (Revelskiy) "christened" a new for Russian kind of martial arts - sambo-wrestling. Once the Saint has asked the Church to forward from St.-Petersburg a special assistant for him. A certain Vasily Oshchepkov, a student of the St.-Petersburg theological seminary, has come. The young man not only helped the Saint in church affairs, but soon has received his blessing on training martial arts at the Kodokan Institute of Judo. The seminarist Oshchepkov has become the first Russian, received a black belt from hands of the founder of Judo Kano Jigoro. With the blessing of St. Nikolay Oshchepkov has created essentially new kind of sports martial arts – sambo-wrestling. Blessing the student St. Nikolay has addressed Oshchepkov with words of

encouragement: «Let the [sports] school will be Japanese, but its spirit will be Russian, the Orthodox».

Before forwarding national Russian team to the Games of the XXXI Olympiad 2008 in Beijing the Patriarch Alexy II of Moscow and All Russia (1929–2008) has held a prayer and has blessed athletes on great achievements to the glory of the Motherland. His Holiness Patriarch Kirill of Moscow and All Russia also have blessed a combined team of Russia before the XXI Olympic Winter Games 2010 in Vancouver (Canada). In actions of Primates of the Russian Orthodox Church protectionist support of the state prestige is always traced, that underlines sociocultural mission of Orthodoxy in Russia, which moral-ethical norms are put into a basis of any activity, connected with an image of the state-nation.

5.2. Sport and Buddhism

First of all, it is necessary to mark out, that Buddhism causes associations with spiritual practices in the course of perfection of techniques of martial arts and sacral styles of gymnastics. And this is the main feature of attitude of Buddhism to sport in its modern universal meaning.

Attitude of Buddhism to spirituality of sport is very sensitive. Professional sport is perceived as a show, and participation of athletes in it as a secular kind of activity, directed to profit earning. More over, frequent events visiting is treated as purposeless communication with stupid people, as gambling and drunkenness. The detailed representation of statements of Buddha concerning vices and virtues is in «Pithaki Sutta», in the first chapter of Digha nikaya XXXI, in the third section of Pathika-vagga in Conversation with Sigalaka (Sigalaka sutta).

Game of dice, women, alcohol, dances, shows, dream in the afternoon, walking at improper time of day, vicious companions and greed – these nine reasons destroy a human. They bring bad glory to his family, reject him from right housekeeping life, leave his works outstanding and deprive him of good opportunities. Buddha put householder Sigalāka on the right track by own homilies, explaining what he should avoid, and warning him regarding enemy essence of a friend, leading to a crash:

- (1) He is a companion in intoxicating substances abuse, leading to addiction and unconcern,*
- (2) He is a companion in walking the streets at improper time of day,*
- (3) He is a companion in frequent shows visiting,*
- (4) He is a companion in gambling abuse, leading to unconcern.*

Then Buddha has determined six channels for dispersion of prosperity and consequences:

«Intoxicating substances abuse, leading to addiction and unconcern, finishes with loss of wealth, increase of quarrels, liability to deceases, acquisition of vicious reputation, indecency, weakening of reason.

Walking streets at improper time of day leads to vulnerability of a person, his wife and children, his property, to vicious affairs, rumors, numerous troubles.

Frequent visiting of shows leads to a situation, when the only thought of a person is an idea about visiting a new show.

The gambling abuse leads to carelessness and a situation, when a winner ignites hatred, such behavior also leads to loss of wealth, words of a gambler-loser mean nothing in court, he is despised by friends and partners, he is not in demand as the groom, because people talk about him, that he is just a player and can not care of his wife.

Relations with vicious companions lead to a situation, when any player, any profligate, any alcoholic, any swindler, any deceiver and any hooligan become his «friends».

All the mentioned things give rise to a human habit to live in idleness, that is why the one, who does not work at all, cannot determine any more, what is too cold, what is too hot, what is too late, what is too early, is he hungry or he is fed up».

Attitude of Buddhism to competitions is obviously paradoxical - on the one hand, mind games and martial arts are obliged by the origin to Buddhism and are considered «as they are», i.e. as something obligatory for understanding of their «essence», in other words, something paramount itself, and on the other hand, the initial Buddhism first time rejected all these games. The great reformer – the 28th patriarch Bodhidharma, created advanced doctrine Chan (Zen) and introduced Zen-Buddhism, has changed the situation with sport and religion.

5.3. Sport and Islam

Initially Islam does not distinguish physically trained and weak people, though it sets great hopes on strong people, since one of their main task – to care about weak people. «The strong believer is better and more beloved by Allah, than weak one, though in each of them there is his blessing» (according to Muslim).

All affairs and duties of the Faithful Muslim are described in the Koran. There are numerous examples of special exercises, prescribed by the Prophet to people for keeping their good form and for repulsion attacks and aggression. So, he said: «Any action, distracting the believer from worship to Allah, is just waste of time, except for the following four types of activity: archery, horse riding, family games and swimming training» (according to at-Tabarani).

Running, walking and jumping also do not contradict this rule. There is even a mention of such activity, practiced by the Prophet in competitions with his wife Aisha, who has told about it: «I competed in run with the Prophet (let Allah bless and welcome him) and have won a victory. Then, when we ran with weight, he has won. After that he said: «The second one absorbs the first one», meaning that the first start is completed by the second one» (according to Ahmed).

But not all competitions find a positive response in Islam. The president of the International Zurkaneh Sport Federation (IZSF) Mohsen Mehralizadeh from Iran has noted, that any styles of wrestling in the Islamic world are welcomed, except for boxing and any other with facers. The Muslim should not punch the face of anybody for the sake of fun and public entertainment.

The negative attitude of the Islamic world to gambling is also brightly traced, since such games are considered as pre-historic, related to a pre-Islamic Jahiliya epoch, when with the help of «wonderful arrows» pagans organized divination to learn the will of their idols. People bought an animal, decapitated it, divided a carcass into some parts and distributed them among people according to draw. Draw was organized in the following way: people used a quiver with marked arrows, each man, extracted an arrow with a certain label, and took away a corresponding part of a carcass. Losers give their money for their share to a winner. Such games break equality, praising a case, so they are forbidden and are named «Al-Maysir». In the 102nd Sura of the Koran there is saying of the Prophet Mohammed: «Know, that your wealth is things that you spent [for a good cause], and that wealth of your heirs is things that you have kept [up to death]».

The point of view of the Islamic world concerning female sport is also differs from the point of view of the other world. They believe that wives can perform physical exercises only together with their husbands or separately from men at all (in closed female groups). Nevertheless, in one of the most fundamentalist Islamic countries – Iran – the Islamic Federation of Women's Sport (IFWS), signed in 1991 the agreement with the IOC about holding the Women's Islamic Games each four years according to Olympic principles is founded. In the program of these Games there are 17 sports: *track and field athletics, basketball, volleyball, handball, tennis, gymnastics, swimming, judo, squash, badminton, table tennis, taekwondo, karate, shooting, archery, mini-football and golf*. More than 1,500 sportswomen from 47 countries have participated in the Games of 2008, including women from the USA.

Women's Islamic Games differ from the other Games by their special features: sportswomen wear wide shirts and Hijab (the head covering traditionally worn by Muslim women), and only

women-fans can visit female matches. The same is typical for representatives of the international press-service: even TV-shooters are only women.

Mutual relations of Islam with sport testify that Muslims are sufficiently represented in all spheres of modern sport, though it relates mainly to men. The settled traditions prescribe to married women to go in for sport with their husbands and children, or in female gymnastic communities. And, traditionally, professional sport is prohibited for woman, since according to the Koran, woman should be a woman – she should give birth to children, bring up them and to care about a family house.

5.4. Sport and Judaism

The attitude of Judaism to sport sufficiently differs from the same of all other religions. Development of physical culture and sport is considered as an integral part of Zionism (the Zionist movement). The speech of the known Jewish leader Max Nordau (his real name is Simon Maximilian Südfeld, 1849–1923) about degeneration of Jews, delivered by him in 1898 at the 2nd Zionist Congress in Basel, has jump-started foundation of a network of national sports organizations.

Three years later, in 1903, already at the 6th Zionist Congress all-round establishment of Jewish gymnastic societies has been declared. Three local organizations of Jerusalem, Haifa and Jaffa have formed the Israeli Maccabi Federation in 1912. During the 12th World Jewish Congress in Czechoslovakia in 1921 participants have decided to create the Maccabi World Union with headquarters in London, later (in 1939) it has been transferred to Tel Aviv. The heads of the organization are selected according to a principle «one representative from one country».

The main purposes and tasks of the organization are the following: development of physical training, strengthening of belief in heritage of Jewish people and assistance to consolidation of the Jewish nation, work on restoration of own country, safety assurance for Jewish people. Name «Maccabi» specified the role of the Movement in the world community. The legend about Maccabees glorifies brave struggle of Jewish people for freedom of worship and independence. The Hanukkah, also known as the Festival of Lights, is an eight-day Jewish holiday commemorating the rededication of the Holy Temple (the Second Temple) in Jerusalem at the time of the Maccabean Revolt of the 2nd century BCE. The same purposes are in force till now for the modern Zionist movement.

Each year organizers hold regional, inter-regional and continental competitions, promoting strengthening of connections between different Jewish communities worldwide. Once each four years Jews from different parts of the world gather in Israel to participate in the Maccabiah Games. On March 28, 1932 the first Games have taken place in Tel Aviv, 500 sportsmen from 23 countries have participated in them. The program includes competitions in the following kinds of sport: *basketball, boxing, wrestling, water polo, volleyball, handball, gymnastics, cricket, track and field athletics, mini-football, netball, swimming, shooting, archery, tennis, Olympic weightlifting, fencing, football, softball and field hockey.*

Protectionism of Judaism in the sphere of sport do not corresponds to ambiguous estimation of games in the Talmud. This book condemns participation of people in any games, which are too fascinating for them. In particular, the 25th sheet of Sanhedrin (Babylonian Talmud) gives halakic instruction to understanding of games and competitions. In the Torah there are some restrictions regarding involvement of players as witnesses in court:

This sheet of Talmud develops the theme of incapacity of witnesses for giving evidence, mentioned previously. It defines people, who have no right to give evidence in courts:

- 1) inveterate gamblers (card or dice players);*
- 2) money-lenders...*

3) *reckless pigeon fanciers (gamblers), holding competitions – «whose pigeon is faster», and also those people, who allures another's pigeons;*

4) *tradesmen, selling yield of the seventh year...*

It is necessary to pay special attention to the 3rd item, concerning *pigeon fanciers-gamblers*. Later on this item started to cover the other kinds of gambling competitions, including horse racing, dog racing, dog fighting and cockfights and also different totalizators.

Rabi Ieguda (great Mishna Teacher, the 2nd century) said: *«It is prohibited to accept a testimony of such people only in the case, when they have no other occupation besides their doubtful labor activity».*

Concerning fans of gambling Teachers define two sides of the Truth.

Rami bar Hama (Talmud Teacher in Babylon, the 4th century) said: *«Solemn pledges of players cost nothing; they do not think when they give their promises, since they are not going to fulfill their obligations. When they place their bet, they hope to win. Therefore, actually, the winner does not receive money in fair change, since loser, actually, does not want to pay, he also wants to win, but have to give his money to a winner with hatred.*

Rav Sheshet (the great Talmud Teacher, the 4th century) said: *«Such people are not engaged in creative activity and do not participate in maintenance of the Universe. They are parasites. So, they are untrustworthy.*

However, what should do a person, made a mistake and after that repented his sins, who wants to become a worthy member of the Jewish community again?

«How can repent a gambler? » – asks the Talmud.

And it answers: he should break, destroy all gambling accessories, belonging to him, and henceforth he should never play again, even without money.

What should do a pigeon fancier (gambler) for true repentance?

The Talmud states: «He should break his sticks, used previously for urging on pigeons, and even in deserts he should never hold pigeon races and never henceforth allure another's pigeons. »

Hence, the brand of shame (of player) is not eternal – according to Judaic laws, the repented gambler can be forgiven, if he makes a promise do not participate in games henceforth, and if he gets rid of game attributes. This statement is based on a fact that the Torah requires from kosher Jews only productive activity on creation of material and cultural wealth, and also breeding and children education.

6. Structural analysis

Definition of structure of ethnocultural diversity of sport is complicated by a fact, that sport, first of all, is included not only into cultural life of a modern society, but also in a real world policy, and secondly, it is an object of manipulation from the side of national governments and transnational corporations. For this reason estimation of historical and cultural roots and processes of any transformation implies taking into account different factors of an extracultural character (for example, political and economic conjuncture), exerting their influence (including destructive) on sport.

In culturological dimension the history of sport represents itself merging of different institutional and even civilization forms of physical activity in common sociocultural space, at the same time, in the process of their merging there is certain logic of cultural evolution. So, during total universalization of a society in the 20th century ethnocultural diversity of sport first time was understood as wide international participation in sports competitions (Olympic Games, Universiads, World Games, different championships). However, participation of athletes from different countries in international sports competitions did not serve to representation of cultures of peoples by virtue of a fact that any attempts of display of ethnocultural features (clothes, rituals, ceremonies, spells, etc.)

were exposed to prohibitions; later on regulation has touched even behavior and equipment of sportsmen. Representation of ethnocultural diversity of sport, as symbiosis of competitive styles and techniques of different peoples in universal kinds of sport of the Anglo-Saxon type, has quickly enough ceased to satisfy to calls of self-identification of nations. For example, the international federations of sambo-wrestling (FIAS), freestyle and Greco-Roman wrestling styles (FILA) till now assert, that cultivated by them sports became the highest form of representation of traditional wrestling styles of different peoples. However, currently such assertions are canceled by the fact of existence of autonomous federations, developing Brazilian capoeira, Greek pankration, Georgian chidaoba, Iranian zurkaneh, Chinese wushu, Yakut Khapsagai, Japanese judo, etc. And while FILA now recognizes their autonomy and gives the associated membership to federations of traditional wrestling styles in the FILA World Traditional Wrestling Committee, but FIAS still insists on an absolute priority of sambo-wrestling as the highest universal.

The trend regarding creation of independent federations, corresponding to traditional games and sports, aspiring to global distribution, was generated in the first half of the 20th century, and today they already outnumber Olympic sports (also by the number of sportsmen) and pretend to their place, pressing the IOC for official recognition of such federations. High interest of majority to participation in traditional styles of physical activity can be explained by their aspiration to join a sacral heritage of their ancestors and to acquire feeling of national identity.

Today identity of a human from the Western world is multilayered, he feels himself stage by stage as an inhabitant of a certain region, a citizen of his national state (country), the European, an individual from the "civilized" West. It is also possible to distinguish the following identities:

transcultural identities – such as «a football nation», used as the self-identification in countries, which success is significant in certain sport, for example, Argentina, Brazil, the Great Britain, Spain, Italy;

subcultural identities, determined by a lifestyle of middle class (golf), of elites, for example, in President Yeltsin's Russia (tennis), or caused by sexual orientation (Queer Nation) – since 1980s gays and lesbians hold their Games (World Outgames);

extracultural identities, arising in a zone of semantic blurriness and interference of cultural borders, they challenge metaphysics of originality and discrepity (civilization cyclicality, according to Toynbee) of the settled ethnocultural formations; first of all, these are so-called **extreme entertainments** (*surfing, kitesurfing, rope-jumping, mountain bike, skateboarding, snowboarding*) full of hazard, in contrast to traditional games and sports with a dominating «power» component.

7. Post-sport as an antithesis of ethnosport

Post-sport is sport behind the bounds of generic capabilities of a human being, when improvement of sports results is achieved through application of performance-enhancing drugs (pharmacological dopes) and genetic modification of a Homo sapiens. Its genealogy starts from Anglo-Saxon sport. In the nearest future with introduction of genetic engineering and other modern technologies people will use symbiosis of a human, an animal, a machine, an artificial intelligence, for achievement of post-sports records. Post-sport simultaneously is formed by a post-human and forms him.

For example, during a game of contenders for the rank of the world champion in chess in Elista (2006) Russian Vladimir Kramnik time to time used chess help of a computer at WC (the press has named that incident a «toilet scandal»). After the mentioned incident in Elista FIDE has forbidden the usage of computers for help during chess games, and also has established special regulations concerning breaks in chess games. Shortly before this event ex-world champions – Anatoly Karpov and Harry Kasparov have conceded to chess computers in a stubborn intellectual struggle.

Post-sport has become the world of chimeras and political illusions, caused by synthetic drugs together with indoctrinal ideas of a cult of a superman and establishment of a new global order, threatening mental health of nations of the world, which currently already live under destructive influence of a system-ecological crisis of a planetary scale.

This crisis affects and destroys a society, a human being and all subsystems of the Earth – an atmosphere, a lithosphere, water reservoirs, flora and fauna, interrupting initial natural continuity with its natural predetermination. The theoretical analysis of post-sport reveals its antagonism in processes of self-reproduction of ethnocultural and civilization diversity, which is displayed in reinstitutionalization of forms of physical activity.

Today the humankind is on the threshold of a new round of anthropological evolution. During all the history of the humankind people permanently changed surrounding environment, creating the second nature – culture. The artificial environment of a human allows him not only to live in adverse conditions, but also to support a high level of life. We are steadily approaching a new stage of anthropological evolution, preparing for a new jump to a new human nature, a jump of such scale occurs not under influence of philosophizing and scientific projects, but as a result of hard impact of a process of change of a human environment.

A human being in his today's natural-biological forms, most likely, will share a destiny of the Neanderthal man. According to forecasts of futurologists, the artificial universal intelligence will exceed a human being in the 20th years of our century. The unique situation of a competition between a human being and artificial intelligence will arise. To withstand this competition under the slogan «Citius, Altius, Fortius» (Faster, Higher, Stronger) a human will reconstruct his nature. Overcoming an artificial intelligence in intermediate historical terms, a human being will lose in whole, exchanging his human nature for efficient artificial features. And thus, this is not only probable, but is unquestioned, that in this century the modified eugenics will get its revenge. The prototype of a post-human («superman») of the future lives in a today's human.

Feeling a competition from the side of an artificial intelligence, the industry of sports records paves a way to a superman of the future, a process of records establishment more often is named as «inhuman efforts». Currently generic capabilities of a human being are practically used up to the limit in many Olympic sports. The further development in this direction is possible only through usage of more and more new medical drugs, so competitions of athletes turn into competitions of pharmacists. At the following stage of this movement, probably, the main struggle will take place in genetic laboratories, creating artificial divine runners, boxers, weightlifters... Sports records, tending to infinity, lose their sense. When you have a tower crane it is meaningless to employ a specially designed artificial «superman» for weight lifting.

Planetary identity – a man from the Earth planet – is the highest level of personalization. In the future identity of a human being, as a post-human, can receive new floors of a superstructure and reinterpretation of earlier levels of this social building. Division of planetary identity will go along the following line: human – artificial brain – post-human, as symbiosis of natural and artificial features in a human being.

Movement to modern for us post-human sport (post-sport) goes up to a series of well known authors and scientific concepts.

Charles Darwin has become a symbol of denying of the Creation myth (or the Creation story), bringing down a human being from a level of a divine creation (created according to an image and similarity of the God) to common evolution of anthropoid apes.

The western mankind gradually moves away from understanding of a human being as a Divine creation. This is a long centuries-old process of secularization with its corrections-comebacks, most seriously accelerated in the second half of the 20th century. One of consequences of this process is removal of transcendental features «out of brackets» of an ordinary human life, aiming of the typical human of the western society not at eternal life, but at success in the present

terrestrial life. The success in different kinds of activity, including sport, became more important, than salvation.

Friedrich Nietzsche foresaw the future, translating given to him in inspiration integral knowledge into the language of philosophical generalizations. We face the appearance of a «superman», in other words, we are on the threshold of a new jump of an evolution process. This evolution, actually, is a revolution, as in the case of appearance of a «homo sapiens», and we know, that it was accompanied by quite tragic disappearance of the Neanderthal men.

Such processes has some stages, and in this sense insights of Nietzsche are modern, and he is, actually, a contemporary of our and future generations. «What is a monkey for a human being? A laughingstock or a painful shame. And a human being should be the same for a superman: a laughingstock or a painful shame», («Thus Spoke Zarathustra»).

Postmodernists, in particular, Gilles Deleuze and Felix Guattari in their book «What is a philosophy?» (1991), gave the answer to a question: why this evolutionary jump should take place right now. The human civilization does not exist any more: it has turned into post-human civilization. Therefore, there are numerous definitions with the prefix «post» in this concept – a post-classical and post-nonclassical science, a post-industrial society, a post-history and post-Christianity, post-structuralism and a post-modernism. This trend makes possible to define a «post-sport» as post-human sports activity.

The post-human civilization is created by a post-human, but it is independent of its creator. Primogenitors of a postmodernism, as a process of deconstruction of a human being, are Friedrich Nietzsche and Martin Heidegger. But they, first of all, Nietzsche, aspired to revive the natural essence of a human being, to run from rationality and decadence. The «superman» is a super body, wakened by new will to live.

The postmodernism is rather antibodycentrism. The well-known postmodernist idea of a body without organs, living in a technosphere – an artificial environment, which evolution leads to denying continuation of a human life in the usual form of natural sociohistorical existence, serves as its conceptual confirmation. Not only postmodernists, but also other authors mark out, that typical for an individual harmonious unity of a body and spirit breaks up (Huizinga, Ortega y Gasset). We face a basic situation of regeneration (reincarnation) of a human being, appearance of something new instead of him, the other essence, first of all, functionally, according to new properties, and then different by substrate. People since olden times dreamt about people of future, about their transition into new, higher essence. They wanted to become more powerful, physically stronger in their fairy tales and myths; to come out from a body of shabby Adam and to raise up to incorporeal spirit in different religious doctrines; the Age of the Enlightenment waited an appearance of a new human; «I narrate about a superman» – declared Nietzsche; the communistic project tried to create in the USSR the Soviet (communist) people of future. Dreams about a new human (a human of future) are transformed in an epoch of globalization into a post-human essence.

Under influence of propagation of physical exercises, initially intended for harmonization of development of a human and also for correction of physical parameters of a human body, people have started to struggle with external features of their imperfection. The cult of a human body has resulted in appearance of special competitions (contests), revealing the brawniest self-constructed human body, such competitions are named, correspondingly, in English «*body building*» and in French «*culturisme*». They are called to show individual achievements in the area of creation of an *ideal anthropological human image*, available for anyone, who are ready to visit fitness-clubs on a regular basis. That fact makes such centers socially attractive.

In its turn, discussion concerning a process of perfection of a human body, or, according to a vigorous expression of Irina Bykhovskaya, «discussion concerning perfection of bust-buttocks advantages», and rivalry arising around it – who has lost more weight – attach to sport a communicative function in the modern society. Currently different companies develop and sell a

huge amount of different pills for slimming, special hormonal pharmaceuticals, various bioadditives and modifiers of food. The whole industry of body care – starting from massage and finishing with plastic surgery – has appeared. Cosmetic operations concerning tissues replacement, increase and correction are readily available.

Today one of the most important problems is an antidope struggle (performance-enhancing drugs). But in conditions of popularization of pills for slimming, relieving sportsmen of wearisome trainings, all attempts of this struggle are idle: the shortest path to a great sports figure is paved by advanced pharmacology instead of long-term physical exercises. Therefore, professional sportsmen, striving for supreme results, are also interested in such achievements of pharmaceuticals.

Coubertin called to believe, that sport will change the world. And his forecast has come true. The sports form of a human body in a modern society is in great demand, as never before in a history of humankind, it has its cult and guarantees to owner of this smart body sympathy of surrounding people, it helps in career growth, it testifies prosperity and a high social status of an owner. But development of sport also leads to its obvious rejuvenation, traced in aspiration to leanness. And if in case with men it is considered as a norm, such trend for women is absolutely new tendency in culture of gender appeal.

Numerous works of visual art (artworks) always represented an image of woman as a mother, a matron. Developed puffy forms of a woman's body inspired sculptors and painters. But after active sportization of a society the previous ideal of woman's body has been transformed into a lean body of a girl-teenager with barely perceptible secondary sex characteristics. Increased extroversion and physical activity are caused by a structure of her teenage figure. And that is useful, by the way, in the epoch of feminism, when women have started to compete with men for the right to perform the same functions in the modern society. Leanness of women has become a fashion standard, cultivated in a society, that fact, in its turn, has affected an intersexual dialogue. Fast growth of popularity of girls-teenagers in the 20th century has been marked out by the Great Russian writer V. Vladimir Nabokov (1899–1977) in his novel «Lolita» (1955), in which he has described a sexual attraction of a man to a twelve-year-old girl. And if in times of appearing of this novel such affairs were a special case, later it became a social phenomenon.

And even in recommendations of the World Health Organization (WHO) we can trace a cult of skinny. An underweight human body is treated by the WHO experts as *a positive phenomenon* with only one reservation, stating that it can lead to other diseases. Gymnasts, figure skaters, models, ballerinas and strippgirls currently are standards of beauty. Their proportions are considered as ideal. The result of usage of such standards – a woman's body, corresponding to the minimum value of the Quetelet index – 16 (weight: 50 kg, height: 1.8 m).

In the research «Reasons and mechanisms of baby bust in Russia» Igor Gundarov analyzes a demographic situation in a context of influence of a stereotype concerning aspiration for minimum values of the Quetelet index as a norm for women:

«Whether the magnitude of the Quetelet index influences woman's fertility? To answer this question we should consider such important side of a process of reproduction, as carrying of a pregnancy... The analysis has covered 900 pregnant women... Depending on the Quetelet index (Body Mass Index - BMI) at early pregnancy three groups of women are distinguished: lean women with BMI less than 22, women with medium parameters - with BMI 22-24 and plump women - with BMI more than 24. For lean pregnant women the number of miscarriages is more in 5 times (in comparison with medium BMI women). The number of miscarriages for women from the opposite group (plump) is more in 4 times (relatively to the same medium BMI women). In whole, the analysis has revealed the U-shaped curve of miscarriage dependency on BMI, according to which it is bad to be plump (similar to women from pictures of Rubens), and lean (similar to women from pictures of Modigliani).

Among Russian young women the share of girls with BMI up to 22 reaches 50%. It means that 110,000 miscarriages from the total amount of 170,000 are caused by leanness. Women with insufficient body mass are more quarrelsome, they are dissatisfied with own life more often, they are docile to depressions. It is known, that number of miscarriages is connected with a level of aggression in a particular society (more aggression – more miscarriages). It sounds like the existing woman's body standards do not correspond to natural gender harmony and damage natural mechanisms of reproduction».

So, a sports figure is not an evidence of a healthy lifestyle. More over, a slim body is not only an indicator of aggressive behavior, but also is a principal cause of a demographic collapse in European countries and the USA. White population is under threat of extinction, according to definition of the American scientist Joseph Patrick Buchanan. In his book «The Death of the West» he forecasts, that the Western Europe and the USA will become the Asian colonies in the nearest fifty years. Developing an idea of Buchanan, it is possible to state, that the white population of these countries has generated the Anglo-Saxon model of sport, with its supreme form – the Olympic Games. It is necessary to understand, that implementation of this model in global scale (in kind of programs of Olympic solidarity) sufficiently damages natural habitual foundations of modern lifestyle of world peoples.

The direct evidence of the hypothesis (about woman's health hazard from the side of a cult of a tiny body) validity is represented not only by conclusions of Gundarov and Buchanan, but also by a high level of fertility in Asian and, first of all, in Muslim countries, where *women are traditionally deprived of going in for sport and do not struggle against excess body mass*. Involvement of women into sport and popularization of a slim human body have resulted in unexpected consequences: to degeneration of the whole race – Europeans. And all that because people now desire to die beautiful and young, as it has been predicted by Oscar Wilde in his novel «The Picture of Dorian Gray» and as it has been entrusted by Coubertin («to keep a slim, beautiful and flexible body till the death»).

Today it is possible to assert, that the influence of the Olympic Movement does not correspond to values, declared by its followers. Sport, first of all, is a force, and any force always has its dual nature, creative and destructive. On the one hand, sport promotes progress, and on the other hand, it threatens to annihilate mankind. And this threat amplifies by purposeful preparation of athletes for restricted specific motions, typical for separate sports. They are purposefully trained to establish sports records. Under the same restricted single-type loads their body is transformed into a strictly specialized mechanism, and we see ugliness of their specialization, for example, hypertrophied muscles of a trunk and hands of rowers in a combination with their thin legs, or huge legs of speed-skaters. Modern sport cultivates exclusively strict specialization. And many adepts even agree that it is not necessary to force the weightlifter to run, or the bicyclist to shoot arrows.

Meanwhile, the professional sportsman is a creation of an epoch, in which any expert, according to Ortega y Gasset, «even is proud of his incompetence in all things outside of his field of knowledge, and treats aspiration for universal knowledge as dilettantism». Analyzing a trend to «specialization», he reveals its cultural underlying reason: «The squall of general and hopeless buffoonery rushes through the Europe. Any position is full of peacockery and internally deceitful. All efforts are directed to the same – do not meet own destiny, to close own eyes tight, do not hear its dark call, to avoid a confrontation with that reality, which finally transforms into a human life».

The modern professional sport can be characterized by extroversion, without responsibility for solution of essential world-view problems on preservation of cultural diversity.

Russian philosopher Vladimir Solovyov (1853–1900) has marked out, that true purpose of any word is not in a process of speaking itself, but in a meaning of this word, thus, any action is important from the point of view «what are you going to express by this action». And such conclusion is true for perception of *cultural essence* of sport, acquiring in such circumstances not strictly professional or generalized social meaning, but a status of a cultural category, expressing

ability to transform different kinds of exercises and competitions into ritual-ceremonial forms, according to ethical concepts concerning aesthetics of a human body and a body language. Sport bears in itself a fundamental idea of evolution of cultural forms: from settled traditional styles and even «archaic» – antique athleticism of Olympia, collective ceremonies and rituals of the Modern Olympics, sacral practices of Indian Yoga, canons of Buddhist gymnastics and martial arts – to *free acts of individual self-expression*. We mean ethnic games and competitions, modern extreme and mind games entertainments.

Valuable sets and the social purposes of development of sport are formed at once at several levels of political planning: state, regional (Arctic regions, the Middle East and the Central Asia, the Far East, Europe, etc.) and global (international sports organizations, transnational corporations – sponsors). Competence of made decisions in planning depends on a series of factors and requires a complex approach to analysis of the basic tendencies of this social-cultural phenomenon. The basic risks at estimation of achievements and prospects of development of sport are created by high variability of its displays at the present stage, since sport serves *pari passu* as a conductor of cultural universalization (globalization) and a means of identification of national cultures (glocalization).

Discussing these objective trends, we, nevertheless, believe that is important to speak about an initial level of ethnocultural identity, since when we consider an individual, this level is especially important for him. It is responsible for internal integrity of an individual, preservation and reproduction of his mental health.

At deeper level of causality we speak about preservation of maximum possible full cultural continuity of a post-human. In contrast to Neanderthal men, we can well keep it. The great culture, created by nations and peoples, is the only guarantee of respect from the side of a post-human to an ordinary human. An integral part of culture is the ethnocultural sports heritage in the whole its diversity, expressed in ethnosport.

Acknowledgments

Authors express their gratitude for practical application of results of researches, represented in this paper, to the following organizations and people:

- The Association For International Sport for All (TAFISA), and personally to Dr. Wolfgang Baumann;
- Organizing Committee of the 5th World Games TAFISA Sport for All 2010 in Siauliai (Lithuania), and personally to the President of the Lithuanian Republic, Dr. Dalia Grybauskaite, offered patronage to these Games;
- The International Federation of Associated Wrestling Styles (FILA), and personally to the President Raffael Martinetti, and its structural division – FILA World Traditional Wrestling Committee, and personally to a President Gintautas Vileita;
- Republic of Saha (Yakutia), and personally to the President, Dr. Egor Borisov, Vice-President Dr. Dmitry Glushko and also to Head of Goskomspport of Republic of Sakha (Yakutia), Dr. Michail Gulyayev;
- Association of Traditional Games and Sports of Yakutia Sakhaada-sport, and personally to the President, Dr. Alexander Kim-Kimen;
- The Republican Center of Traditional Games and Sports by name Vasily Manchaary "Modun", and personally to its Director Innokenty Grigoriev;
- The State Authority of Irkutsk Region Center of Development of Buryat Ethnos, and personally to its Director Alexander Amagzaev;
- Multisport Association of Russia, and personally to its President Alexander Kuznetsov.

Glossary

Glocalization - an individualization of the universal tendencies, directed to modernization of traditional styles of physical activity.

Quetelet index, body mass index (BMI) - heuristic proxy for human body fat based on an individual's weight and height. BMI does not actually measure the percentage of body fat. It was invented between 1830 and 1850 by the Belgian polymath Adolphe Quetelet during the course of developing "social physics". Body mass index is defined as the individual's body weight divided by the square of his or her height: $BMI = W/H^2$, where **W** – body mass (*kg*), **H** - height (*m*). Normal (for healthy people) values of this index for women 19.1-25.8, for men 20.7-26.4. People with the BMI out of these limits are referred to as a risk group; they are subjected to different diseases. Currently the Quetelet index is treated as the generalized parameter of a harmoniously developed structure of a human body and an indirect indicator of right diet and health.

Extracultural identities – identities, arising in a zone of semantic blurriness and interference of cultural borders, they challenge metaphysics of originality and discrepity (civilization cyclicity, according to Toynbee) of the settled ethnocultural formations

Subcultural identities – identities, determined by a lifestyle and cultural views of people, relating themselves to a certain social group or subculture.

Transcultural identities – identities, going beyond national bounds, such as «a football nation», used as the self-identification in countries, which success is significant in certain kinds of sport, for example, Argentina, Brazil, the Great Britain, Spain, Italy;

Mental health – preservation and reproduction of natural mentality of an individual, in compliance with canons of cultural heritage of his ancestors, their religious, ethical and aesthetic views, concerning sociocultural identity.

Traditional games and sports: traditional styles of physical activity which have arisen in a territory of local ethnocultural communities, reproducing under support of national states in their territories. Both concepts do not reflect the whole completeness of real semantic content in conditions of globalization, therefore in this paper we attempt to introduce new definition "ethnosport".

«**New right-wingers**» – an intellectual direction in philosophy, political science, practical politics. Supports preservation of a cultural diversity, recognition of natural inequality in social and cultural spheres.

Post-sport – sport beyond generic capabilities of a human being, when supreme sports results are achieved with the help of pharmacological dope and genetic modification. Its roots are in the Anglo-Saxon sport. Today the supreme display of post-sport – the Olympic Movement, and tomorrow, with successful development of genetic engineering, the symbiosis of people, animals, machines, artificial brain, in the name of post-human sports records, can become a reality. Post-sport at once is created by a post-human and forms him.

The post-human – a human being, gradually acquiring generic differences from Homo sapiens species, a product of a new artificial stage of anthropological evolution.

Sport – a complex of social phenomena, developing on a basis of sports competitions, special trainings and preparation, specific interhuman relations and behavioral norms, appearing in the process of this preparation and participation in competitions; special social institutes (clubs, schools, etc.), engaged in popularization of sports rivalry, its organization and preparation for it.

Subglobalization – manifestation of local cultures, expressed in creation of regional ethnocultural centers of training abroad, actualization of practice of traditional games and national competitions.

Civilization typology – the typology, determined by civilization areals of modern institutional forms of rivalry: the East, the West, the North. It includes typology of mechanisms of institutionalization of traditional styles of physical activity, including views concerning an anthropological ideal within the framework of different civilization areals.

Extreme sports – sport with high injury and accidents, for example surfing, kitesurfing, rope-jumping, mounting biking, skateboarding, snowboarding. They are opposed to traditional games and sports, in which the "power" component dominates.

Ethnopedagogics – the form of temporal translation of biosocial and cultural heritage of ethnocultural community, expressed in language, customs, a myth-ritual complex, traditional styles of physical activity.

Ethnosport – traditional styles of physical activity or traditional games and sports, representing themselves corporal and spiritual expression of adaptation of a human being to natural and cultural environment, specific corporal motility, serving as a mechanism of reproduction of identity of an ethnocultural community.

Bibliography

Валлерстайн И. (2003). Конец знакомого мира: Социология XXI века. (Социологическое эссе об изменении глобального мира). М.: Логос. [The world changes unrestrainedly, the West has faced system political, demographic, economic problems.]

Вэймин Т. (2002). Множественность модернизаций и последствия этого явления для Восточной Азии. Культура имеет значение. Каким образом ценности способствуют общественному прогрессу. Под ред. Л. Харрисона и С. Хантингтона. М. С. 237–251. [The essay about different approaches to modernization, impossibility to copy the western experience and about consequences of this for countries of the East Asia.]

Гавров С.Н. (2003). Национальная культура и модернизация общества. (Исследование по истории этнической и национальной культуры, соотношению этнокультурного многообразия мира с унифицирующими процессами модернизации). М. [The analysis of historical and philosophical aspects of ethnic and national culture, genesis and substantial variants of modernization.]

Гавров С.Н. (2004). Модернизация во имя империи. Социокультурные аспекты модернизационных процессов в России. (Исследование по трансформации российской имперской культуры). М.: Эдиториал УРСС. [The Russian society and culture periodically accept and reject influence of the West, expressing it in a process of modernization.]

Гавров С.Н. (2009). Остернизация Запада и новая европейская идентичность. Управленческое консультирование. 2, 72-80. [Change of identity of West-European peoples and influence of the Eastern cultures and religions on this identity is analyzed.]

Дугин А.Г. (2002). Русская православная церковь в пространстве Евразии. Выступление на VI Всемирном Русском Народном Соборе (декабрь 2001 г., Храм Христа Спасителя). Основы евразийства. М.: Арктогея–Центр. С. 704–710. [About a role of the Russian Orthodox Church in preservation of civilization and ethnocultural identity of peoples of Eurasia.]

Зарифуллин П.В. (2011). Русская сакральная география. (Исследование русской сакральной географии), С. Санкт-Петербург: Лимбус-пресс. [The analysis of interaction of Russian history, geography, ethnocultural heritage in their immanent transcendence.]

Коукер К. (2000). Сумерки Запада. М. [The analysis of reasons of exhaustion of vital forces of the West, and substitutes of the Western culture.]

Кыласов А.В. (2010) Окольцованный спорт. Истоки и смысл современного олимпизма. (Эссе по истории спорта и олимпизма). М.: АИРО-XXI. [The detailed description of historical and philosophical aspects of cultural genesis, institutional forms, infrastructure and social functions of modern sport.]

Шмитт К. (2000). Политическая теология. (Эссе о политической телеологии). М.: Канон–Пресс. [The analysis of reasons of weakness of the western political system, recipes of rehabilitation, a Catholic policy.]

Хабермас Ю. (2002). Европейское национальное государство: его достижения и пределы. О прошлом и будущем суверенитета и гражданства. (Эссе о национальном государстве, его прошлом и будущем). М.: Практикс. [The analysis of reasons of rising and weakening of the European national state.]

Фукуяма Ф. (2004). Наше постчеловеческое будущее: Последствия биотехнологической революции. (Эссе о биотехнологической революции). М.: АСТ. [The analysis of consequences of biotechnological revolution for humankind, transition to a new stage of evolution of a human and corresponding moral, political, economic problems.]

Berger P. (1997). Four Faces of Global Culture. National Interest, Fall, №49, 23. [About a phenomenon of expansion of the Western culture.]

Berry E., Epstein M. (1999). Transcultural Experiments: Russian and American Models of Creative Communication. New York: St. Martin's Press. [The foundations, displays and definition of transculture.]

Franke E. (2006). Der moderne Sport – die zeitgemäße Religion der Jahrtausendwende? Explicato mundi: Aspekte theologischer Hermeneutik. Berlin: Humboldt-Universität, 219–239. [The religious and cultural foundations of modern sport.]

Lasch Ch. (1978). The Culture of Narcissism. New York: W. W. Norton, 100–124. [The analysis of positivism in sport in prognostic dimension.]

Palm J. (1991). The Sport for all: approaches from Utopia to reality. Sport science studies. Baden-Württemberg: Schorndorf. [Theoretical substantiation of forthcoming changes in sport with emphasis on a special role of traditional games.]

Parlebas P. (2008). Cooperation and Opposition in Sports and in Traditional Games. Traditional Sports and Games: New Perspectives on Cultural Heritage, TAFISA Magazine, no. 1, 49–52. [The analysis of contradictions of the Anglo-Saxon sport and its ethnocultural traditions.]

Pociello Ch. (1999). Sports sciences sociales. Histoire, sociologie et prospective. London: Paperback. [The analysis of tendencies in perception of sport as a sociocultural phenomenon.]

Véliz C. (2002). Post-Modernisms: Origins, Consequences, Reconsiderations. Boston: Boston University. [About a role of the Hellenic culture in formation of the Western culture.]

Biographic reference

Alexey Valerjevich Kylasov born May 9, 1968 in Krasnokamsk, in Perm region of the USSR (Russia). His graduated from the Perm State Pedagogical University majoring as a master degree of history. PhD in Cultural Studies defended on the topic "Sport as a socio-cultural phenomenon of the globalization era" at the State Academy of Slavic Culture in Moscow in 2011. His explores the socio-cultural issues and the philosophical anthropology of sports.

He combines his work as a fellow of the Russian Sport Science Institute with social activities in elected positions in different sports organizations: as a Member of the World Traditional Wrestling Committee of FILA, as a secretary general of the European Sports Committee, as a Secretary General of the Multisport Association of Russia. He gives the author's lectures at the Faculty of higher school of Sports Industry at the Russian Economic University named for G.V. Plekhanov. He is the author of numerous scientific and journalistic articles and book "Ringy Sport: Source and Sense of Modern Olympics" (ISBN 978-5-91022-107-3, Moscow, AIRO XXI, 2010).

Dr. Kylasov is a member of the International Society of Olympic Historians (ISOH).

Sergey Nazipovich Gavrov was born in Gorkiy (Nizhni Novgorod), the USSR (Russia) on March 11, 1964. He has finished the Moscow State Institute of Culture, specializing in bibliography. He was awarded with a degree of a Candidate of Philosophical Sciences after defence of dissertation «National culture and intercultural interaction (theoretical aspects)» in the Moscow State University of Culture and Arts in 2001. He was awarded with a degree of a Doctor of Philosophy after defence of dissertation «Processes of modernization in Russia: sociocultural aspects» at the State Academy of Slavic Culture in Moscow in 2005. He is a philosopher, a cultural anthropologist, a political scientist. The sphere of his scientific interests includes: a wide range of problems of modernization transformations of not-western societies in different aspects, including political, demographic, pedagogical, sociocultural, and also philosophy of education and sport.

He combines work of the chief scientist at the sector of sociocultural processes and systems of the Russian Institute of Culturology of the Ministry of Culture of the Russian Federation (RIC MCRF) with lecturing (author's lectures) as a professor of the Faculty of Management of the organization of the Moscow Humanitarian Pedagogical Institute (MHPI), a professor of the Chair of Sociology and Social Anthropology of the Moscow State University of Design and Technologies (MSUDT), a professor of the Russian New University (RNU). He is the author of more than 150 scientific articles and books.

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.