

Ethnosport

Alexey
Kylasov



The End of Decline

Sport: Kultur, Veränderung

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Preface: Henning Eichberg

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ANNOTATION

A NEW theory on sport is introduced in this thesis. The paradigm presented is to promote ethno-cultural diversity through the development of traditional styles of physical activity, which is the theoretical foundation of ethnosport. The author argues on the categorizing of the cultural anthropology and sport theory, focusing on the methodological issues in ethnosport.

This publication is aimed at managers in the fields of culture and sport, students and teachers of cultural anthropology, philosophy, sociology and theory of sports.

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THE rich global diversity of “ethnic sports” casts light on the connections between popular culture — ethnos, folk, people — on one hand and body culture — sports, dances, play and games, festivities — on the other. This contrasts the mainstream approaches, where sport is regarded as an abstract concept, which is connected with other abstractions like “society”, “modernity”, “individual”, “education”, “technology” etc., but remains unrelated to cultural patterns and lacks the acknowledgement of cultural relativity.

It is at this point that Andrey Kylasov’s anthropological attempt of an “Ethnosport theory” underlines cultural diversity, identity, and tradition by especially referring to Eastern cultures. This is a welcome alternative to the Anglo-Saxon perspective prevailing in Western theory. There opens a rich world of sports, play, games, competitions, rituals and festivities when looking to the East — not only to Russia, but also and especially to the minor peoples’ cultures of Siberia, Central and East Asia — which is the special focus of this study.

At the same time, the book has undertones of a certain “traditionalism”, which is specific for Russian intellectual life. This deserves special attention and — why not? — critical discussion in the West. And it may also be critically discussed how the concept of “sport” — with its Western roots in industrial culture — fits to the rich world of Eastern ethnic activities.

And yet, when pointing towards further regions of the world — Africa, Middle East, Southeast Asia and the Americas — which could be the starting point for similar ethno-sport awareness, the “ethnosport theory” may create a new dynamic to sport studies. Thus, the study can be read as an important contribution to bodily democracy as people’s self-determination in bodily practice.

Henning Eichberg Professor,
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INTRODUCTION

AMONG some of the experts in the field of athletics, there is often a biased and strongly negative attitude towards any kind of theory. Many experts seriously believe that being a theoretician means to be disconnected from, and impractical in real life. Such opinions are simple to explain, because one can “theorize” and accept something as either obscure, unrealistic, or impractical in real life applications. In one case, a theory can be unimaginable and intangible, in another case it can be obvious and generally accepted by all, but because of some unforeseen reasons it cannot be applied.

Due to this attitude, *sports theory*, is generally understood and often presented as *praxeology in sports*¹. This theory explains the phenomenon of sports as instinctual competitiveness. The main postulate of *praxeology in sports* declares that any activity is caused by a motivation, a desire to achieve a goal, and to get results. Therefore, according to praxeology, this is the real meaning for *activity*. Thus, *sports achievements* is the kernel of a sportsman's activity.

Sports achievements are formed by *motivation*, which is translated as the desire of *athletes* to excel over their competitors, so as to give them material benefits and social sta-

1. At the roots of activity theory were A. N. Leontiev (1903–1979) and S. L. Rubinstein (1889–1960), which are independently developed theoretical concepts of psychology of soviet person in 1920-ies, based on works of L. S. Vygotsky (1896–1934) and Marxism philosophy. See: *Leontyev, A. N. Activity. Consciousness. Personality* (in Russian). — Moscow: Politizdat, 1975. — 302 P.

tus. The main motivation for the *sports organizations*, is to raise their prestige (of their nation, region, city, university or school). While the *Activity* of professional athletes is their determination to overcome physical and mental challenges through many years of dedicated training. Their challenges are related to self-imposed restrictions throughout the training process (i. e. avoiding harmful habits, regimented daily routine, difficult repetitive physical fitness, and difficulties of suppressing fear in front of stronger competitors etc). As for the evaluation of the societal benefits of sports activities, there are some quite obvious difficulties in identifying any, when one considers the following contradictions

- Athletic achievements do not either help the human race to develop or to improve the human species in any way (running or jumping skills have no influence on an athlete's family or descendants);
- The cultural importance of athletic achievements are not obvious either for the individual, society, ethnic group, or nation (i. e., there is no soccer team in Canada, which is a part of the "soccer nation" in Brazil, and yet each country has a high cultural and industrial development potential).

Since the middle of the XX century, ambiguous perceptions on athletics have become widely discussed in science and literature. Here is one of the best examples: In "Bull's Hour" (1968) in which the famous social science fiction writer Ivan Yefremov (1908–1972) describes a utopian, classless society, and anti-ethnic future, where sports is perceived as a relic of the past. In the novel, the narrator states about sports: "It seemed strange to the people of the Earth how sports would attract such a huge amount of passive viewers, who for some reason became delirious by watching athletes compete. It is only later that humans realized the reasons for such behavior and considered the following. Only carefully select-

ed people became athletes, who devoted all of their time with hard and demanding training, and they were the only ones participating in sport events. The others were excluded from the competition. Since they were too weak mentally and physically to participate. Tormancians as little children adored their outstanding athletes. However, their behavior later looked to them as ridiculous and even disgusting”².

Since there is a growing concern to give evidence for the social benefits of athletics, *ethnosport theory* introduces a different point of view in the understanding of this social and cultural phenomenon with a focus on the ethno sphere of sports. It is generally understood that any form, and any manifestation of human culture is always linked to an ethnic group, because there is no culture outside of Man, outside of his work, traditions, values and norms. As Yulia Chernyavskaya stated that humans always feel like they are a member of particular ethnic group — “ethnic” (ethnofor)³.

Thus, we can argue that *ethnosport theory*, reveals the true nature of modern athletics. It describes it as it is, and not as it has been designed to be in the XIX and XX century. During that period, there was only a glimmer of the social and cultural phenomenon that we recognize today. In fact, in the past century, sports never seemed to have a bright future, even though it was mentioned in many authors’ works. On the contrary, it was drawn in dark colors with assertions of this phenomenon’s vices. This kind of attitude became widespread mostly because of Johan Huizinga (1872–1945). In his work “Homo Ludens” (1938) where there is a banal assertion that the traditions of an-

2. Yefremov, I. A. Bull’s Hour. — Moscow: Molodaya gvardia, 1970. — 408 P. In English: http://russiansciencefiction.com/StudentProjects/Bulls_Hour.pdf
3. Chernyavskaya, Y. V. Popular culture and national traditions (in Russian). — Minsk, 1998. — 168 P.

cient games are lost forever and it is impossible to reach mythical ancient harmony of athleticism in future⁴.

Such a “pessimistic” interpretation of sport theory is contra-productive, because its demonization can actually paralyze the will of sport organizers, and reduce their activity to the management of functions. It prevents them from analyzing alternative scenarios of sports development, forcing them to create instructions and restrictive standards. In addition, a lack of perspective makes vices of commercialized of sports seem normal, legalizing, and “familiarizing” destructive tendencies.

So far the concept of “sport” is usually considered in literature as a functional activity of the organization and carrying out endless series of events, which is a very narrow sense of sports. Even on an everyday level in any kind of competition, including ethno-cultural — traditional styles of physical activity, it can be understood as *sports*. This demonstrates the routine of existing sports theory, where the role of ethno-cultural component is reduced to a negligible level of simple entertainment — “the idiocy of rural life”, in the words of the Marxist classics⁵.

An interesting fact is that until now there were only a few attempts to reflect on the role of traditional styles of physical activity or *primordial games*. Moreover, they were considered solely in the context of possible “sportization” — process of becoming widely accepted and recognized (universal) sports of the Anglo-Saxon model. Meanwhile primordial games allow everyone to feel comfortable in their homes, where they can run, carelessly jump in happiness, sledding down the hills. In other words, do all what they like and feel that they are the part of the gaming tradi-

4. *Huizinga, Johan*. *Homo Ludens: A Study of the Play-Element in Culture*. — Beacon Press. — 240 P.
5. *Engels, Friedrich*. *Socialism: Utopian and Scientific* // K. Marx and F. Engels, *Comp.*, Ed. 2nd, v. 19, p. 225.

tions of their nation. Thus, the native game in someone's native place, in someone's free time, is that thing that Aristotle in "Nicomachean Ethics" called *happiness*⁶.

It was primordial games to create the ancestral cultural environment that made possible the formation and development of sport as a comprehensive social and cultural phenomenon of capitalistic industrial society⁷.

Globalization, the next stage of development of the world civilization created new challenges related with restructuring of the entire social sphere. *Ethnosport theory* is the answer to these challenges facing local cultures. It was created from the standpoint of practice experience of cultural anthropology with the inevitable changes in the institutions of modern sport, its structures and the extension of the conceptual apparatus used for the preservation and promotion of cultural diversity of the globalizing world. One of the objectives of the theory is the description of traditional physical activities and to purpose methods of its conservation and development.

Proceeding from this basic position ethnosport (object of a theory) can be defined as an institutional form of united social and cultural space for all traditional styles of physical activity (without the formation of sport organizations), sports federations of so-called "national sports" and widely reviving as historical reconstructions — traditional games as an integral part of traditional festivals.

The purpose of the ethnosport theory is the methodological basis of the design and prediction of the formation and the functioning of the social and cultural systems in

6. Aristotle. The Nicomachean Ethics. Lesley Brown (Editor), David Ross (Translator). — New York: Oxford University Press, 2009. — 368 P.

7. Learn more about this aspect of the problem: Kylasov, A. V.; Istyagina-Eliseeva, E. A. Traditions of the game — the cultural foundation of the Russian sports (in Russian). — Moscow.: FSBI Central Museum of Physical Culture and Sports, 2012. — 52 P.

conditions of rising of representations of ethno cultural processes in sport.

The specifics of institutionalization of ethnosport theory as a scientific and university discipline is that these processes: forming of a new scientific field and the development of educational programs are occurring at the same time. Although there is usually a time lag separating the process of developing the new theory and its adaptation in the educational process. One of the reasons of “accelerated institutionalization” has increased public interest in the issue of preserving cultural diversity. This interest is significantly increasing in conditions of universal social and cultural unification, commodity fetishism, and the commercialization of people’s gaming traditions, as well as constantly increasing criticism of these tendencies from the experts.

As traditional games, and later the sport transformed in a product that is advertised with the marketing tools and needs market, stage of some kind of “emancipation” began. Sports are becoming more “independent” from the ethno cultural gaming traditions or the “social origin” games, which in the past belonged to the entertainment of the upper classes, or “the lower classes”, or any certain groups of the given society.

“Emancipation” of sport led to the emergence and consolidation followed by a new purely ideological social function. Now, mass sports, or “sport for all” is often becoming a symbol of the values of a liberal society, which are easily accepted worldwide as “universal” because of its popularity. This new function allows sport to impose “standard values” and “ideal models” to all nations, requiring automatic copying to the prejudice of age-old traditions and identity. This is how public mind “reads” ideals of Olympics and international sport.

International nature of sports facilitates to the consolidation of this new ideological function, as it is accessible to all nations and at the same time does not belong to any of them. Another function of sport is also revealed in this

case — its ability to mask the deepening polarization of the countries in the global division of labor and the differences between the political systems. Sport provides targeted ideological influence (spread of liberal ideology) for the imaginary de-ideology. Indeed, these differences do not seem so important if athletes from communist and capitalist countries, from developed metropolitan or peripheral countries of the “third world” have equal chances to succeed.

Theodor Adorno (1903–1969) in his work “Philosophy of New Music” (1949), discussing the fetish of art brought the principle of *being-for-others*, which looks like the opposite of fetishism. It is a deceptive principle, which hides disguised domination. Adorno’s arguments are also applicable for sport that is deliberately showing its autonomy, imaginary independence from specific types of society. This kind of demonstration is somehow similar to sublimation (transformation of instincts)⁸. Records and victories, becoming an end in itself, become uninteresting, whereby sport inevitably turns into a non-rating phenomenon, in fact something that nobody wants.

Revival of interest in competitiveness begins with aesthetic of traditional games. According to René Guénon (1886–1951), it assumes signification of the traditional way of life⁹. We are attracted to our homes, where no need to buy bottled water since anyone can scoop it out of the well and drink. What ethnosport brings to society are not new forms of mass communication, but something more important. It brings sense and feel of organic belonging to the fate of a nation, to the life of one’s native land, which can be considered as an important indicator of quality of life and mental health of ethnic groups.

8. See.: Adorno, Theodor. *Philosophy of Modern Music*. — London: Continuum Impacts, 2007. — 208 P.

9. See.: Guénon, René. *The Crisis of the Modern World. Hardcover edition*. — Varanasi: Indica Books, 2007. — 142 P.

ETHNOSPORT: CULTURAL DIVERSITY

CHANGES IN THE STRUCTURE OF MODERN SPORT

TODAY cultural diversity of sport becomes institutional standard of promotion and development of traditional physical activities of people. UNESCO/TAFISA Busan Appeal (2008)¹⁰ shows that there is a certain direction and overall dynamic of protection and preservation of traditional styles of physical activity in many countries. It declares that historical ethno-cultural styles of physical activity are an integral part of the world cultural heritage.

In the context of globalization, the promotion of cultural differences between nations perceived as a part of social and environmental programs, which are created to maintain and preserve historical and socio-cultural systems. It should be borne in mind that we have not yet reached the effective mechanisms of protecting traditional styles of physical activity. Furthermore, they are subject of constant threat of oblivion in context of sportization which leads to a separation from the indigenous culture. This happens because of the unilateral policy of supporting “standard” and “nationally impersonal” sports held by national governments. Often under the guise of imposition of “typical”

10. Look the text of this document in the website of the Korean National Commission for UNESCO: http://www.unesco.or.kr/eng/front/resource_center/data_center_01_view.asp?articleid=34&cate=

sports there is an obtrusion of Anglo-Saxon model, which legitimately owns the eligibility for funding in most states.

Under complete domination of Anglo-Saxon model wide international spread of ethno-cultural competitive practices is needed for the recognition of them as sports. This is hardly a feasible task for the countries of “the third world” because of a number of reasons, mostly economic and political. It includes their dependence on the countries that are members of the “Group of Eight” (G8), which are interested in global domination of universal Olympic sports. However, there are special laws in some countries (e. g. Australia, Brazil, Kazakhstan, etc.), created to improve development of ethnic and cultural traditions of physical activity.

In these conditions people who live within one or even several national lands are in the most vulnerable state. An example is the Sami, who live in Norway, Sweden, Finland, and Russia. They have no influence on the cultural politics of these countries due to their isolation, which, on the one hand, ensures the preservation of their linguistic and ethnic identity, and on the other hand creates a special form of social inequality and poverty. It is impossible to improve the situation of indigenous people’s rights only by decision-making methods of supporting traditional physical activities. However, even these methods might be helpful and productive in the system of national policy. Two normative documents were adopted by the international community and ratified by most countries to achieve this goal:

- Convention № 169 “On Indigenous and Tribal Peoples in Independent Countries” was adopted in 1991 by the General Conference of the International labor Organization¹¹;

11. The text of this document on the website of the International Labour Organization: http://www.ilo.org/dyn/normlex/en/f?p=1000:12100:0::NO::P12_100_INSTRUMENT_ID:312_314

- Declaration 61/295 “On the Rights of Indigenous Peoples” was adopted in 2007 by the General Assembly of the United Nations¹².

Cultural diversity of sport as an institutional norm of promotion and preservation of traditional styles of physical activity does not only promote tolerance towards “alien” cultures and traditions; it also creates respect for the best traditions of other nations, encourages integration processes, and helps cultures to communicate with each other. All of this together helps to preserve cultural diversity, enhance cultural potential of a globalizing world. It contributes to the formation of global Ecumene across cultural, religious and civilization features of nations and ethnic groups.

Globalization processes in the world have led to the need of the consideration of the cultural heritage in a system of “local-global”, where local cultural resources (in particular, traditional styles of physical activity) are under threat of either complete or partial destruction in the event of non inclusion in global programming projects. Such projects include widely held multi-sport events: Olympic Games, World Games (or Commonwealth Games, Mediterranean Games, Asian Games etc.) The same is the acknowledgment by the international sports organizations (IOC SportAccord, IWGA, IMSA, FILA, etc.). At the moment, there is a global trend towards recognition of traditional physical activities from these organizations. International Federation of Associated Wrestling Styles (FILA) has moved further than others in this direction¹³. FILA launched a broad program of cooper-

12. The text of this document on the UN website: http://www.un.org/esa/socdev/unpfi/documents/DRIPS_en.pdf

13. International Federation of Associated Wrestling Styles (FILA) website: <http://fila-wrestling.com/>

ation in field of ethnosport. Now, along with Olympic Freestyle wrestling, Greco-Roman wrestling, and Women's freestyle wrestling FILA develops Beach wrestling, Grappling, Mixed Martial Arts, Pankration, and many other traditional wrestling styles. To coordinate the efforts of these new disciplines two divisions were created: World Committee of Grappling and Pankration and World Traditional Wrestling Committee. Committees jointly perform FILA World Wrestling Games:

- I and II — Antalya (Turkey), 2006, 2007;
- III — Tirana (Albania), 2008;
- IV — Siauliai (Lithuania), 2009;
- V — Astana (Kazakhstan), 2010.

Because of FILA's acknowledgment, Tatar wrestling *tarcha koresh* and Kazakh wrestling *kazakh kores* were included in 2013 Summer Universiade in Kazan as a new discipline — belt-wrestling. And the recognition of Yakut wrestling *khapsagai* and *mas-wrestling* were allowed to hold their first continental championships using FILA's infrastructure with the establishment of federations. Then the World Championship was held, with the formation of Sakhada-Sport International Association (SIA)¹⁴.

Since 1992 The International Association For Sport for All (TAFISA) held a World Games TAFISA Sport for All under the patronage of UNESCO and the IOC¹⁵:

- I — Bonn (Germany), 1992;
- II — Bangkok (Thailand), 1996;
- III — Hannover (Germany), 2000;

14. Sakhada-sport International Association (SIA) website: <http://www.sakhadasport.com/>
15. The Association For International Sports for All (TAFISA) website: <http://www.tafisa.de/>

- IV — Busan (Republic of Korea), 2008;
V — Siauliai (Lithuania), 2012;
VI — Kuala Lumpur (Malaysia), 2016.

TAFISA is a network organization that unites national associations, clubs and public institutions to develop mass sports and traditional styles of physical activity. For many years it has worked for a wider spectrum of cultural diversity in sport and presented it to the world. It is also a sufficiently effective and tested tool of ethnosport institutionalization and an improvement of its competitiveness against the Anglo-Saxon model.

Challenges and opportunities in the improvement of sport are related to the fact that it is, in all forms, included not only in the cultural life of modern society, but also a part in the real international politics. Another fact is that sport is a tool of manipulation, used by national governments and international corporations. For this reason, the assessment of the historical and cultural roots of the transformation of sports takes into account the impact (including destructive) of extra cultural nature on sport, such as the political and economic environment. Thus, for the promotion of the prestige of a nation, as well as for the advertisement of products and services; universal sports, which are presented in most countries, are preferred.

Meanwhile, in a cultural dimension, history demonstrates examples of the merging of various ethno-cultural and institutional styles of physical activity into one social and cultural space. There is, at the same time, certain logic of cultural evolution. Thus, in time of total universality of society in the XX century, cultural diversity of sports was understood as an international participation in a sporting event (Olympic Games, Universiade, World Games, various championships). However, the participation of athletes from various countries in an international competition did not serve the representation of various

cultures due to the fact that any manifestations of ethnic and cultural features (clothing, rituals, rites and spells) were prohibited. Even behavior and equipment of athletes were regulated later.

The concept of cultural diversity of sport as a symbiosis of styles and techniques of different nations did not meet the main challenge of that time — restoration of self-identity of nations. For example, the international federations of Sambo (FIAS)¹⁶ and Wrestling (FILA) still claim that sports, which they were cultivating, became the highest form of representation of traditional wrestling styles of different peoples. However, it is disproved by the very existence of autonomous federations, which develop Brazilian Capoeira, Greek Pankration, Iranian Zurkhaneh, Chinese Wushu, Yakut Khapsagai, Japanese Judo, etc.

The paradox is that the *Olympic federation* FILA accepts their autonomy and grants them as associated members of traditional sports federation, and at the same time *non-Olympic federation* FIAS, apparently under pressure to be recognized as Olympic, continues to insist on the absolute superiority of sambo, representing it as the supreme universal wrestling¹⁷.

16. International Amateur Sambo Wrestling Federation (FIAS) website: <http://www.sambo.com/>

17. Description of sambo on International Amateur Sambo Wrestling Federation website “Sambo is the science of victory!”: “Sambo includes best practices of national martial arts: boxing, Russian, Georgian, Tatar, Armenian, Kazakh, Uzbek, Finnish, French, loosely-American, British and anti Lancashire and Cumberland styles, Swiss, Japanese sumo and judo and other martial arts. This system, designed to search for everything advanced and appropriate, was the basis of the philosophy of Sambo — the philosophy of constant development, renewal and openness to the best. Together with the methods of fighting Sambo absorbed the moral principles of various nations. These values have given Sambo strength to pass through time, stand out and become stronger. Today children who go in for Sambo are not only learning how to protect themselves, but also receive experience of good behavior, based on the values of patriotism and citizenship”. (in Russian): <http://www.sambo.ru/sambo/>

It is worth mentioning that there are a lot of worthy examples of promotion of cultural diversity from international sport federations. Some of them are:

- The International Canoe Federation (ICF) and International Dragon Boat Federation (IDBF) have formed an alliance. They are holding World Championships now;
- International Association of Athletics Federations (IAAF) approved the inclusion of Yakut jumps in the program of annual international hopping athletics tournament in Baku, Azerbaijan;
- International Luge Federation (FIL) is developing German Naturbahn;
- International Dance Sport Federation (IDSF) holds competitions on the disciplines of Latin American and European dances;
- World Confederation of Billiards Sports (WCBS) is an agglomeration of French cannon, English snooker, American pool and Russian billiards Pyramid.

Though there is an overall positive impact of the recognition of ethno cultural sports as a subject of international sport, it is worth noting that such progress does not satisfy enthusiasts of ethnosport who want full autonomy. Their distrust is expressed in a reasonable question: can sportization help to spread at least some of traditional physical activities?

The answer is to be found in a world-systems analysis of Immanuel Wallerstein, who claims that a country can't jump from the previous "stage" of development to another, if it is not included in the capitalist system of relations¹⁸. By analogy we can conclude that ethno-cul-

18. *Wallerstein, Immanuel. The Modern World-System / Capitalist Agriculture and the Origins of the European World-Economy in the Sixteenth Century, With a New Prologue.* — University of California Press, 2011. — 440 P.

tural styles of competitions cannot become sports, if the country where they were born is not included in the *sport world-system*¹⁹.

The trend to create an international federation of traditional physical activities, which sought to widespread a given sport, has been formed in the first half of XX century. In our days these kinds of Federations are already outnumbered and overshadowed by many of the leaders. For example, Japanese Judo, Korean Taekwondo, Chinese Ping-pong is included in Olympic program, but extra cultural Baseball and Softball are not²⁰.

SportAccord International Association is established to cooperate with federations of raising styles of sport and to admit their "sportiness". It consists not only of the Olympic federations (35), but of many other sports (90). Among the 105 members of "SportAccord" 35 federations of Olympic program, 15 different organizations of sport infrastructure, but most of the federations (55) are so-called non-Olympic sports²¹.

From the 28th of August until the 4th of September this organization held its first SportAccord World Martial Arts Games in Beijing. These sports were represented in the competition program: Aikido (IAF), Boxing (AIBA), Belt-wrestling, Grappling, Female wrestling, Pankration, Beach wrestling (FILA), Jiu-jitsu (JJIF), Judo (IJF), Karate (WKF), Kendo (FIK), Kickboxing (WAKO), Muay Thai (IFMA), Sambo (FIAS), Sumo (IFS), Taekwondo (WTF) and Wushu (IWUF)²².

19. Here the sport as a separate social sphere.

20. Though Pierre Parlebas opinion is that baseball and softball are ethno cultural sports which were born and localized in USA culture.

21. SportAccord International Association website: <http://www.sportaccord.com/>

22. SportAccord World Martial Arts Games website: <http://www.worldcombatgames.com/>

The sport community has shown a great interest in SportAccord World Martial Arts Games. This has led to a new initiative of the SportAccord International Association: now they are holding multi-sports events in order to involve other members of the organization²³:

- SportAccord World Mind Games;
- SportAccord World Indoor Games;
- SportAccord World Beach Games;
- SportAccord World Artistic Games.

Thus, we can observe the formation of new identities in sport. Previously sports were divided into Olympic and non-Olympic. Now there are communities of martial arts, intellectual communities, communities of beach and sports hall games as well as so-called artistic sports, where music is necessary. Layering of identity of modern sports corresponds correctly to the multi-dimensional identity of modern man, who feels himself stage by stage as a resident of a particular area, citizens of the nation state, a graduate of a certain university, an European (American, African, Asian), one from the “civilized world” or the “savage” world. These will also stand out:

- *Transculture identities* such as “Football Nation”, used as names for such countries as Argentina, Brazil, Britain, Spain, Italy;
- *Subculture identities* caused by lifestyle of middle class (golf) or the elite of Russian society (tennis, skiing) of sexual orientation (Queer Nation). From the 80’s of XX century World Games of gays and lesbians are held (World Outgames);

23. The initiative is unlikely to be successful, because these games have not attracted interest of sponsors, press, and general public.

- *Cross-culture identities* that occur in the area of semantic fuzziness and interference of cultural boundaries; they challenge the integrity and discontinuity (civilization cycles by Toynbee) of established ethno-cultural formations; first of all it is so-called extreme activities (surfing, kite surfing, rope jumping, mountain biking, skateboarding, snowboarding) with a high level of risk. They are opposed to the traditional styles of competition, where “strength” component is dominating.

Self-identification processes are increasing interest of athletes to ethno-cultural competition practices. And the proof of this is the large number of federations, which develop traditional styles of physical activity (21) among the non-Olympic federations (55) as part of the Sport Accord International Association. The same is the unchanging mass character of traditional games, which remains to be the envy of the Anglo-Saxon sports managers.

The growing number of people going in for ethnosport can be explained by the desire to play by simple and understandable rules. Simplicity was irretrievably lost in a complex and intricate system of Olympic sports points. Therefore ethnosport serves as a form of protest against the forced deviant behavior in field of sports: from participation in the contract matches to doping and other violations. But still, the main motivation for the development of ethnosport is striving to join the sacred heritage of ancestors and to gain a sense of confidence in the world that is filled with passion and existential anxiety. From this we can conclude that ethnosport is also a form of downshifting, escape from reality²⁴.

24. The word “downshifting” originally meant switching down the gear in the car, but later those who left the city with its speed and bustle, and moved to the countryside to live for themselves started to use this word.

Ethnosport is a search for a new institutional norm of promotion and preservation of gaming traditions in a time of constant potential evolution of existing sports infrastructure. These transformations are augmenting the cultural potential of a globalizing world and establishing a global Ecumene across cultural, religious, and civilization traits of nations and ethnic groups. Challenges of the time are pushing the international community to the inevitable change of sport. As once the ancient Greek games were the inspiration for the modern Olympic Games, so modern games will be the basis for the next generation of games. The future naturally grows out of present and new cultural values naturally occur in the old cultural environment. There is nothing “new in itself” as an autonomous phenomenon.

Bringing the principles of sport organizations in accordance with the ideas and needs of humanity is historically inevitable. Still, there is no way to diminish the socio-cultural value of sport, even in its new forms. Valery Rastorguev correctly observed that self-identity of the nation is based upon self-identification of its members with the great names of *their* countrymen, not only in the field of science and technology but also in culture and sport²⁵.

Being spread to the whole world, sport was incorporated into all of ethno-cultural styles of competition. Now sport destroys *pre-athletic* styles of traditional physical activities and at the same time it is based on them. But this situation is far from equilibrium or balanced stability. On the one hand, we can see undisguised contempt for any ethno cultural manifestations in sport. These manifestations are seen as a rudiment, according to Marxist

25. Rastorguev, Valery. The Mission of British and Russian Civilizations in Today's World // Language, Culture, and Society in Russian/English Studies. International Conference, London, 2010. — P. 239–246.

“theory of development” of the liberal society in capitalism²⁶. On the other hand, there is a growing rejection of Western culture itself (the product of which is the Anglo-Saxon sport) in the world.

A lot of time has passed since the inception of sports — more than a hundred years. But it is still difficult to understand why the sack races or running with buckets full of water cannot be sports. Henning Eichberg notes that these “non-sports” competitions could easily include (or already include) all things, to which ideologues (and some sociologists) refer to as a components of “real” sports: rules, competition, fair play²⁷.

Apparently their anti-athletic essence lies in the unpredictability of the path. For example in track and field, an athlete simply runs through the whole distance for the best results. But in the case with bags and buckets he is

26. One of the most clear examples of such attitude was demonstrated on “Anthropological Days” of III Olympic Games in 1904 in St. Louis (USA). Thirty indigenous nations competed in 18 sports for two days. These nations were called “racial types” (stamm), which included the North American Indians, Patagonians, Filipinos, African pygmies and Japanese Ainu. This ethno show was organized on the World Trade Show by initiative of the American Anthropologist and ethnologist William McGee (1853–1912) to whet the interest before the opening of Olympic Games. Some “performances” of that ethnic show were so “indigenous”, according to the organizers, that none of other countries even dare to take part in them. As a result, only Patagonians played bolo, only Africans and Filipinos were climbing on the pole and only pygmies were fighting in the mud. It is worth noting that the ideologist of the Olympic movement Pierre de Coubertin (1863–1937) showed disapproving attitude to this event and called it “disgusting pun”. However, he was guided by very specific reasons and later he wrote: “Black men, red men and yellow men will learn to run, jump and throw the weight, leaving many white men far away. This is what we call progress”: (Quotes from: *Eichberg, Henning. Olympische und andere Bewegungskulturen — Über Exklusion, Anerkennung und Fest. In: Diethelm Blecking & Petra Gies-Stuber (Hg.), Sport bewegt Europa. Beiträge zur interkulturellen Verständigung. Baltmannsweiler: Schneider Hohengehren, 2006. — Ss. 93–115.*)

27. *Eichberg, Henning. Body Cultures: Essays on Sport, Space and Identity. — London: Routledge, 1998. — Pp. 149–164.*

also to balance and, therefore, may foolishly fall. It follows that liberal societies are a serious people, who work on capital accumulation rejects the latent humor purposed by this sport. They believe that there shouldn't be anything funny about democratic elections, Mercedes-cars or Hilton's.

Therefore, games created during folk festivals — traditional games, when people did things that were out of norm for the occasion, are contrary to the principles of sustainable development of industrial societies (production of records). Even in the form of sports, they can only exist in the field of entertainment (corporate holidays, public events).

To conclude on the review of the structural transformation of modern athletics, it is worth noting that sportization of traditional physical activities is not only bad for them by denying their identity, but it is also just impossible for them to found a different organizational model, which doesn't deny their variety and at the same time promote their integration. At this time, this model is still in its infancy and in this treatise we will describe the criteria that it must meet.

TRADITIONAL STYLES OF PHYSICAL ACTIVITY

Ancient dances, role-performance of hunting scenes, wrestling and other competitions have a distinct ritual nature. To us they appear as a complex system of images that represent the relationship between people and the environment. People from different tribes and ethnic groups express these relationships in a special way, according to local customs, natural and social environment. Many images may seem similar, but only at first glance. In fact, they are never repeated exactly and this is the secret of attractiveness of drama of traditional games.

Claude Lévi-Strauss (1908–2009) explained the similarity of customs among many people by putting an emphasis on their sacred attachment to their dwelling places and called it a “structure”²⁸. He claimed that the archaic society is much greater than the current, because it had no gap between nature and culture, between the inner and the outer “I” of a person²⁹.

A rupture of the internal unity of man is most clearly seen in his desire for his contemporaries to watch his shape and to have a clear preference for clothing styles that emphasize a healthy figure. Even fully-bodied individuals are trying to project thinness through their clothing. Similarly is that we prefer to live in our in a house in the bosom of nature, but we just keep dreaming about this in our city apartments.

Humanity’s adaptation to living on the planet was difficult and people were forced to adapt to different climatic zones. A long adaptation to a certain environment led to a distinct interaction with their natural surroundings, including the socialization of youth. Children had to learn about the eco-system in their given environment and that formed a unique ideology connected to their world, and as a result, certain different criteria for male and female beauty

28. Lévi-Strauss becomes unwitting conduit of fashion for Neopaganism when he opened the way to the mainstream type of structuralism type of thoughts. His ideas took possession of the mass consciousness, people become interested in cults, cities were filled by ads of initiation rites, practices of “consciousness changing” and spells against evil eye and spoilage. The works of the master were used to justify the post-modern eclecticism, when condescending attitude towards genetic engineering, bisexuality, drug culture and other flaws of liberalism (or rather — libertarianism) was formed. Thus, there is almost no trace of a self-contained structure of the “true” reality. The fashion of the archaic practice became known as post-structuralism, which was established on the basis of frustrations about modern science, major religions and the social structure of society.
29. See: *Lévi-Strauss, Claude. Structural Anthropology. English edit. — New York: Basic Books, 1974. — 410 P.*

and styles of physical activity were formed with these social and external factors in mind, hence, the inclusion of the imitation of animals in their respective physical activities.

To some extent, we can even talk about assimilation of the movements of all living creatures of one natural habitat. This is reflected in the national styles of physical activity, such as:

- Yakut jumping mimics the technique of animals: *crane* takeoff — kylyy (nonstop jumping on one leg), *rabbit* — kuobakh (jumping with both legs), *deer* — ystanga (alternating jumping with both legs);
- Names of styles of Chinese wushu are the names of animals: *mantis* — tanlantsyuan, *crane* — bayhetsyuan, *monkey* — houtsyuan, *eagle* — inchzhaotsyuan, *dog* — goutsyuan, *tiger* — hutsyuan.

Abilities to walk on a different ground (mountains, hills, fields), to swim in different water (sea, turbulent river, lake) or to make different jumps (over bumps in the swamp, over the rocks in the mountain pass), were borrowed from the animals. It gave a better chance of survival in a particular landscape. According to Fernand Braudel (1902–1985) refusal to follow the norms, which were born through long history of testing, was punished not only by society, but also by nature, and the court of nature could be ruthless. Conversely, the following of standards increases the chances of survival and long reproduction of ethno-cultural community³⁰.

Thus, different styles of physical activity from different nations should be considered in ethnological and geographical dimension. It's not just about motor movements themselves, but also about bodily behavior

30. Braudel, Fernan. *Civilization and Capitalism, 15th-18th Century*. — University of California Press, 1992. — 623 P.

(gestures, posture, manner of walking, running, swimming, etc.). To indicate multiplicity of ethnic and cultural manifestations Pierre Parlebas suggested a definition of “ethnomotoricity” (ethnomotricité). He compared the local tradition in the area of physical activity with linguistic features, which are unique as the selection of lexemes in each language³¹.

Ethnomotoricity gave a decisive impulse to the origin and subsequent evolution of native games, which have become not only a cultural foundation of modern sport, but also a tool of its permanent conversion. This conversion is expressed in the process of creation of more and more types of federations of ethno cultural events. And that itself is destroying the existing system of government-controlled western sports.

The institutionalization of indigenous nations such as the Zulus in Africa, the Quechua in America, or the Sami in Europe is taking the existing structure of sports, and taking it out of the control of sports officials, because these nations live in the territory of several nation states. At the same time they do not create international federations, they emphasize that their associations are monoculture.

Jurgen Habermas sees a threat to the world order in this situation. He states that “nostalgic defenders of modernity and rationality are complaining that „new opacity“ and lack of supervision is approaching”³².

According to Habermas, the formation of any add-ins must be related to the concept of nation-states. This should be understood as a rational process, or the will of citizens, any add-ins outside of this rational procedure

31. *Parlebas, Pierre. The Destiny of Games Heritage and Lineage // In: Studies in Physical Culture and Tourism. — Poznan, Vol. 10, № 1, 2003. — P. 15–26.*

32. *Habermas, Jurgen. Religion and Rationality: Essays on Reason, God, and Modernity, edited by Eduardo Mendieta, MIT Press, 2002. — 176 P.*

created by the collective intelligence of people, are anarchic³³.

Today we are taking multiplicity of ethno-cultural representations in sports under the category of *ethnosport* and interpret it as a combination of traditional physical activities and methods of their conservation and development³⁴.

Despite the seeming randomness, ethnosport is easily classifiable and the whole range of events can be divided into team games or individual competitions:

- *overcoming distance or obstacles* — running, jumping, swimming, climbing a pole or alpinism, gymnastics on a beam or a rope;
- *overcoming distance or obstacles in cooperation with animals* — riding of horse/camel/elephant, trying to stay on the bull/horse, harness race of horses/deer/dog racing — horses/mice/pigs, fights — cock/dog/rat;
- *single combat* — wrestling without hitting, martial arts without and with weapons;
- *demonstration of body control* — gymnastics, dance;
- *demonstration of objects control* — juggling, tug of stick/rope, hoop rotation, jumping rope, throwing small objects, throwing a lasso/spear/axe, lifting or carrying heavy loads;
- *logical games* — with or without throwing of dices.

Undying interest in traditional games, which are corporeal and spiritual expressions of human adaptation to the natural and cultural environment, serves as a protective mechanism for the reproduction of identity of the ethno-

33. Habermas obviously appeals to the separation of will and reason (*voluntas* and *ratio*), which was offered by Carl Schmitt (1888–1985), See: *Shmitt, Carl. Political romanticism/Translated by Guy Oakes.* — Cambridge: MIT Press, 1991. — 301 P.

34. *Kylasov, A. V. Methodology and terminology of ethnosport (in Russian) // Sports Science Bulletin, 2011, № 5. — P. 41–43.*

cultural community. It helps us to resist mindless transformation of indigenous games into sports. Although in the early days of modern sports, there was a prejudice that sports can form a man for the future.

French naturalist François Peron (1775–1810) has become a hostage of widespread misconceptions, being inspired by this hypothesis. Between the years of 1800–1804, he made research in the South Pacific. He collected data on the physical development of the inhabitants of Australia, Tasmania, and Timor using a dynamometer. Comparing the data with statistical information about England and France, Peron concluded that “savage” nations are significantly inferior to the physical development of the civilized Europeans³⁵.

However, after a little more than a century Peron’s statement was refuted by his compatriots. Analyzing trends in physical education of XIX century, French theorist and educator George Hebert (Georges Hébert, 1875–1957) concluded in his work “Sport against Physical education” (1912): that there was a difference in the physical development of representatives from different classes *“On the one hand an effeminate athlete, selfish and socially useless; on the other hand a clever bandit, full of spiteful power. The first has either developed at a certain degree or inherited his musculature, but he never developed them nor has he developed his will power, nor his energy to deal with obstacles, while the latter has been developing his physical properties, but without any moral basis”*³⁶.

As seen from this excerpt, the superiority of Europeans has been questioned. After only a half a century, after

35. Peron, François. Voyage de découverte aux terres australes exécuté par ordre de sa Majesté l’Empereur et Roi sur les corvettes Le Géographe, Le Naturaliste et la goëlette Le Casuarina, pendant les années 1800–1804. — Paris: Imprimerie Imperiale, 1807–16. Presented 1979.

36. Hébert, Georges. Le Sport contre l’Éducation physique [1925]. — Paris: Vuibert, 1946. — 135 P.

this analysis, we are witnessing a very different picture; the present physical degradation of not only the Europeans, but the entire “civilized” world. While, even though given this fact, they continue to modernize aboriginal games, and filling them with their progressive methods of Western sports.

This is clearly seen from the examples from the Soviet experience, when their ancestral games were standardized with uniforms, foreign words for instructions (start, finish, a goal, a pass), and changed its traditional title of the winner from Baator or Modun, etc, which means strong man to the title of “champion” this was, in fact, an ethno cultural depersonalization. For example, sports relevant to Anglo-Saxon traditions, such as kettlebell-lifting competitions were included in the USSR’s sporting event’s program.

Currently the main deterrent, and in fact, preserving factor against sportization of indigenous games is the protection of religious confessions, which are taking care of authentic styles of traditional games. Exploring these trends, the German philosopher, Elk Franke, explained the relationship between sports and religion resulted in high passions during the competition and a strong psychological effect on the participants during the ritual game³⁷.

The most striking examples, are the different kinds of belt wrestling and horse races among the Turkish peoples (Islam), Yakut wrestling khapsagai and Buryat, wrestling bukhe-barildaan (Tengrianism, shamanism), and many complexe sacred Indian yoga exercises (Hinduism), Chinese, Korean, and Japanese martial arts (Buddhism). Moscow Patriarchate of the Russian Orthodox

37. Franke, Elk. *Der moderne Sport — die zeitgemäße Religion der Jahrtausendwende? / Explicato mundi: Aspekte Theologischer Hermeneutik.* — Berlin: Humboldt-Universität, 2006. — S. 219–239.

Church has taken pastoral care of Russian hockey (including hockey on felt boots — Russian Bandy) by signing an agreement with the Russian Federation of Bandy³⁸.

Ethnosport is an important part of the cultural heritage of people and the form of ethno-cultural identity, rooted in national culture and customs. This mechanism of biological and ethno-cultural reproduction of physical exercises and related ancestral games certainly influenced a traditional society and created the traditional styles of the present physical activities. One of social forms of its influence is ethnopedagogy. In the definition of Gennady Volkov (1927–2010) ethnopedagogy is presented as a science, which studies a traditional practice of education and training that is historically rooted in different ethnic groups³⁹.

We are including this definition for traditional styles of physical activity and will determine the ethnopedagogy as a form of transmission (from generation to generation) of biosocial and cultural heritage of an ethno-cultural community. It is not only expressed in language, customs, and ritualized cosmology, but also in it is present in traditional games. Ethnopedagogy's effectiveness in traditional games is that the education process takes place in a cultural background, where its conception and embodiment are realized in one single location, while Western sports hold their championships all over the world.

In the last few years, in Russia, ethnosport has become more attractive to the public. A revival of interest in genu-

38. The Synod Department for Church and Society and the Russian Federation of Bandy signed a cooperation agreement // Press-release of the Patriarch of Moscow and All Russia, 29 December 2009. — Moscow Patriarchate of the Russian Orthodox Church website: <http://www.patriarchia.ru/db/text/978289.html>

39. Volkov, G. N. *Ethnopedagogy* [Monograph] (in Russian). — Cheboksary, 1974. — 367 P.

ine Russian games has attracted a certain popularity were more people are participating in Russian competitions: kettlebell-lifting, gorodki, rounders. The nostalgia of Russia's glorious history has inspired the reconstruction and restoration of belt wrestling, Russian martial arts, Russian Bandy, and much more. However, the main difference between Russian attitudes toward ethnosport from the Western attitudes is that the preservation of Russia's historical identity and existential survival, and it is also meant as a counter reaction against external influences.

The federation of primordial games and ethnosport is established in Russia, so as to develop traditional games. This federation demonstrates a new approach in this area and sets the following objectives⁴⁰:

- To promote the inclusion of traditional games in the event calendars of the Ministry of Sport and the Ministry of Culture of Russia, since currently the law defines that holding an ethno-cultural festival and the development of national sports is a priority for the Russian Federation.
- To maintain research and development (holding of conferences and round tables) and to cooperate with educational institutions to develop programs of training seminars, training courses, and professional training.
- To collaborate with the federations of national sports and to promote their inclusion in programs of various international and nationwide sports and cultural activities.
- To create platforms for marketing and effective interaction of advertisers with target audience of traditional games.

40. Federation of Traditional Games and Ethnosport of Russia website: <http://www.ethnosport.org/>

- To hold exhibitions in major cultural, business and shopping centers with high traffic, and to implement cultural dialogue with the Central Museum of Physical Culture and Sports of the Russian Ministry of Sports.
- To promote the arrangement of places for traditional games by working with the Public Council of Regional Development of Russia.

Ethnosport was founded in a time of globalization, which is characterized, on one hand, by restrictions on civilizations and linguistic diversity, unification, homogenization, and the introduction of global standards for all spheres of life. On the other hand, it leads to the expansion of a variety of forms of intercultural communication. In sports these trends are seen in the establishment of sports federations, which are completely unrelated to traditional styles of physical activity (sports program of the Olympic Games). However, the diversification of sports is embodied in the organization of authentic traditional games and competitions, which are caused by the growing interest in the identity of peoples, the identity of nations, and this is developing into two different directions:

- In one case, the institutionalization of traditional physical activities goes by the scheme of a universal model of Anglo-Saxon sports and is expressed in the creation of international sport federations, which is classified by us as the process of glocalization (individualization of universal tendencies aimed at modernization of traditional physical activities);
- In another case, a search for an alternative to globalization (“non-Western” in origin), or where a sub-globalization can be stimulated. This search is expressed in the manifestations of local culture influence abroad through regional cultural centers of traditional physical activity, which are using the original costumes and

transcribed lexicon in the pronunciation of terms and commands while in their training (Japanese aikido, Indian yoga, Brazilian capoeira).

The unification of the world cultural space is costly to many “non-Western” nations. They have to pay with the destructive mental state and a short-term delusion of a perceived “new” and “progressive” life-purpose space, that has, in fact, accessible drugs, alcohol, and fast food that leads to obesity. A declared alternative to Western sport can’t give a sense of harmony to a “non-Western” man modernized in a Western-style in his traditional habitat. Western sports here act as a foreign substitute for a natural, and biologically defined physical and mental sense of self.

This explains the presence of divisions in the distribution of sports, both in the world, and across a multi-cultural country. The adoption and manifestation of any sport tradition is only present where its culturally rooted styles of physical activities are those of it’s of indigenous peoples. For example, wrestling is the most successful in regions inhabited by ethnic groups, whose cultures historically have a martial arts tradition: such as republics of Buryatia, Caucasus, Tatarstan, Yakutia etc.

To summarize the description of the present situation of traditional physical activities, we may refer to the concept of “episteme” by Michel Foucault (1926–1984). Thanks to this concept, we can argue that the sport is a thought-form of liberal society — subject of capital. A renaissance of traditional styles of physical activity can be seen as a rejection of the rigid hierarchy of modern sport, with its system of federations and Olympic committees in the framework of national states. From this we can conclude that ethno-sport as a new structure has a transmodern significance⁴¹.

41. *Foucault, Michel. The Archaeology of Knowledge. — New York: Pantheon, 1972. — 256 P.*

TRADITIONAL GAMES

A modern sport includes the entire array of events, which are based on the achievements of progress and new methods. But does it have some special meaning or direction, whether it is predictable and can it be described? These questions are not rhetorical, because the functional purpose of any activity must be correlated with ethno-cultural dominants.

In the context of the overall positive perception of a sport is often highlighted that the sport meets the general moral and ethical views of the people. These views are expressed in their folklore⁴²: The epic oral poetry of a people contains valuable evidence of the attitude of a society for the role of physical education and its social function in the life of a nation⁴³.

Pierre Bourdieu (1930–2002) was very accurate when he described the traditional games held in many pre capitalist societies, noting that the elite sports were the physical exercises of the elite. He showed that the activities were connected with their folk traditions and that they were actually fulfilling an important social and religious task proscribed for their yearly traditional agricultural festivals⁴⁴.

The reasons for traditional games and traditional styles of physical activity, which were for centuries closely as-

42. *Prokopenko, V. I.* Improvement of Living Standard and Development of Ethnosport of the Minority in the Area of Northern Amur River and Sakhalin // International Council on Health, Physical Education and Sports in Northeast Eurasia: Physical Activity for Health Promotion, Social Welfare and Regional Development Conference from 21–22 August 2002. — Sapporo: Hokkaido University, 2002. — P. 6–8.

43. *Kochnev, V. P.* Yakut Traditional Games and Competitions (in Russian). — Yakutsk: Severovod, 1997. — 100 P.

44. *Bourdieu, Pierre.* How Can One be a Sports Fan? In: During, S. (ed.) Cultural Studies: A Reader. — London and New York: Routledge, 1993. — Pp. 339–360.

sociated with traditional holidays, and mass events that were held to mark either a special calendar date, a special event, or fulfill a religious ceremony. These ethno-cultural festivals consisted of folklore, music, dance, fairs for masters of folk arts and crafts, and traditional games; thus, the close association between traditional games with traditional holidays.

This is the reason for which UNESCO declared traditional games as an integral part of the cultural heritage of mankind, since traditional games are producing ethno-cultural identity and cultural diversity. One of UNESCO's departments of social and human sciences deals with traditional games and competitions.

During the Soviet period, traditional games were unrecognizable and were held as politicized *Spartakiades of national sports* or as *rural sport games*. They were mixed with Anglo-Saxon sports. Similarly, some primordial games were taken out of their cultural context and then turned into a synthesized model of a sport, and were included in the *Spartakiade of peoples of the USSR*⁴⁵.

A denial of the traditional styles of common games had violated the rules of some of the native gaming traditions. and this was not interrupted for centuries, not even during wars and foreign conquests.

According to the professor Vladimir Grigoryev, who is a collector, "restorer", and organizer of folk games — the interruption of tradition has led to the current crisis of in the gaming culture: "Now we are seeing more and more primitive forms of gaming — reduced to pranks and mischief, which are already on the verge of a recognized game, they are increasingly turning into a rowdy and delinquent show: such as games with fire, explosives, the torture of animals and human beings, and the senseless

45. Kochnev, V.P. The steps to the top of Mount Olympus (in Russian). — Yakutsk: Sakhapoligrafizdat, 2006. — 292 P.

destruction of property, etc. It is necessary to rescue and revive traditional folk games, because they are the gene pool of the gaming culture of every nation”⁴⁶.

It is important to note that the point of view of Vladimir Grigoryev is constant with the conclusions of most researchers in modern society. The point is that such concepts as “fair play” and “playing by the rules” are perceived as the ideals of the past, that they are deficient for modern sports. Consequently, regeneration and actualization of gaming traditions are a new challenge, which are connected with the fact that the development of sports has led to the perception of games not as entertainment, but as means of a cultivation of modern culture. Because games are preserve and translate a generational moral experience and create behavioral patterns⁴⁷.

Pierre Bourdieu notes that the habit of games “produces a secret cogency of hidden pedagogical influence, which is able to inspire a whole cosmological, metaphysical, and political point of view “just hold fast”⁴⁸ with low costs.

These studies have concluded that it is essential to reassess the status of primal games, which are, after they have gone through the process to become known as “national sports”. In recent years there, has been a lot of questions on the role and place of national culture, and the need to return to the authentic form of sports in order to

46. *Grigoryev, V.M.* On the periodic of the development of folk pedagogy (in Russian) // Human and national in historical and pedagogical process. — Moscow, 1991, p. 38–40.

47. More about this problem: *Neverkovich, S.D.* Humanistic Approach in Sport (in English). In: 10th World Congress of Sport Psychology on May 28 — June 2, 2001, Skiathos, Hellas. — P. 110–113; *Petrova, T.N.*, Comprehension of ethnopedagogical content of ethnosport (in English). — Cheboksary: Yakovlev Chuvash State Pedagogical University, 2012. — P. 98.

48. *Bourdieu, Pierre.* Masculine Domination. — Cambridge: Polity, 2001. — 144 P.

preserve the identity of an ethnic group in the conditions of their cultural environment⁴⁹.

The result of these discussions is the widespread revival of games in times of traditional festivals. The thing is that holding them not only in Russia, but all over the world over the last century was considered archaic. Politicians and officials denied supporting enthusiasts of primordial games, contemptuously turning away from the homegrown athletes, because of the triumph of Anglo-Saxon sports (or Sport for All) — free of ethno cultural roots. As a result, traditional games are beyond the interests of officials of Culture and Sport departments.

The tradition of games was interrupted and in most cases lost, and this raises a reasonable question about the admissibility of historical reconstruction of traditional games and the correctness of their reconstruction in the new historical conditions. The answer to this question can be provided by the continuity of cultural tradition, replayed in the changing drama of games. The only constant is the ethno-cultural code that is a “set of behavior rules, standards and values, which are located on the center of the cultural space, this being the most resistant core of culture against the process of temporal translation”⁵⁰.

Presently, it is the attributes and rituals, which are a part of the traditional festival. As for the competitions, they may change from time to time, forming a unity of inclusive values of their own differences and their individual situational sets within the same traditional games. An

49. *Kylasov, A. v.* National sport and cultural identity of North peoples (in Russian) // Fundamental science and education for sustainable development in the northern territories of Russia. Cultural and natural heritage of Russia. Materials of fifth Northern Social and Environmental Congress. — Moscow: Galeria, 2009. — P. 167–172.

50. *Gavrov, Sergey.* Tradition and modernization of the Russian society (in English). — Moscow.: MGUKI, 2002. — 75 P.

example is the participation of foreigners in their competitions. There is considerable evidence that they do not only participate, but also demonstrate their abilities in activities using the skill sets they have learnt in the context of another social cultural activity.

Probably that is why historically reconstructed games include different types of events that continue to interest the public. According to statistics, these events attract hundreds of thousands of spectators and participants. For example, the celebration of Ysyakh in the valley Tuy-mada in Yakutia gathered more than two hundred and fifty thousand people for the event.

There is no country in the world, where traditional games couldn't be held. A simple listing of all the known traditional games can reach an impressive volume of encyclopedic proportions. Therefore, for illustrative purposes, we will give the best known traditional games in Russia and abroad.

In Russia

The Udmurt Republic

In the last days of the summer solstice, between Trinity and Petrov day, the Gerber festival is held in Udmurtia. This time (before haying) is connected with the ancient tradition of worshipping the spirits of fertility. Later these traditions were held for wedding entertainment — in the traditional games of Shudones, boys and girls take part in the traditional entertainment, such as horse racing, dances, and singing competitions.

The Republic of Kalmykia

In 1997 traditional games of Kalmyks Jangariade were reenacted according to the descriptions in the heroic epic “Jangariad”. Wherein riders, wrestlers, archers, and javelin and lasso throwers competitions were held. As at that

time, the games were accompanied with dancing girls and songs about the blossoming Bumba country and its defender, bogatyr Jangar. According to this mythical tale, the country people were immortal heroes and lived in prosperity, and property was not divided into “mine” and “yours”. Their contemporaries would praise their serenity after the harvest in September. The games represent a universal desire to achieve the ideal social order that was eulogized in the legends about Bumba country.

The Irkutsk region

The Erdyn games (Erdyn naadan) is a traditional feast for many nomadic peoples in Eurasia. They include shamanic prayers, wrestling competitions, stone throwing, archery, tug stick horse races etc. The games are accompanied with singing performances, storytellers, and dancers. The culmination of the festival is a grand ritual circle dance, called Ehor. It is a dance around the mountain. The participants encircled the Ehe Erd mountain holding hands. Only after this is done is the holiday considered successful, and so far, it has been always successful.

The Rostov region

For a long time the traditional Cossack games, shermitsii, are organized on the Pentecost and on Shrove (pancake day). The feast lasts from Thursday until Sunday. Shermitsii includes traditional competitions with weapons, wrestling “until breaking”, fist wrestling, and equestrian events and Dzhigits. There are also contests for connoisseurs of traditional Cossack culture, and Cossack choirs and dance ensembles.

Shermitsii is a ritual act with strong religious aspects: the procession is like a common prayer for Cossack Old Believers. This is a kind of initiation rite, consisting of old conversations, dances with weapons, and competitions in the mastery of these skills. While women pay attention to

the most skilful men, and men look for their future brides as they sing and dance.

The Samara region

Every year in April and August, in the „Samara Bend“ national park, near Togliatti, the Festival of bogatyrskaya ratitsa (strongmen competitions) is held. It is a time to recreate the atmosphere of the time of the blessed Saint Prince Vladimir. This is when the best soldiers of Russia met in Kiev and perfected their fighting skills in public. Today it is a reminder of those epic times. The historical reconstruction is arranged with numerous types of competitions with either or without weapons, and in either one-to-one, or team competitions. There is also entertainment, singing, dancing, and there is also a crafts and cooking fair. The competitions are held among both adults and children.

The Republic of Tatarstan

During the Sabantuy festival, traditional games are organized, in which the main competitions are batyr wrestling in the Maidan place and horse racing. There are also a lot of entertaining games as well — spoon and egg running; running with buckets full of water on a yoke; potato sack races, three legged races and wrestling; battles on the logs with bags of hay as weapons; breaking a clay pots with a blindfold; rope pulling, climbing on a pole, on top of which is a prize (sometimes a live rooster in a cage or a pair of boots etc).

The Sabantuy festival is held as national event, and is also held in every region of Tatarstan and in places where there is a lot of Tatars beyond Tatarstan.

The Republic of Buryatia

In the late spring before summer, the Sur-Harban festival is held. The Sur-Harban in Buryat language means

shooting in a leather target (sur). A flat terrain is needed for these games. The Buryats arrange “surs” close to each other in this area. A “Sur” is a clump of fur trimmed with leather. The winner is the one who knocks out most of the targets.

The ancient name of the festival “Eryn gurban naadan” means “three games of men”, consisting of archery, buche-barildaan wrestling, and horseracing. Interestingly, the strongest men are chosen among the archers and wrestlers, but in the case of horse races, the best horses are chosen and all of the horses are supervised by a few teenagers.

Originally Sur-Harban was a meeting for all the Buryats of the Baikal region, where the council of elders discussed diplomacy with the other nations and resolved territorial disputes. During these meetings, the people did not only worship the spirits of these places, but also appealed for the spirits for their patronage for motherhood, ranching, farming, or hunting.

The Mordovia Republic

In honor of the hero of the Mordovian epic “Mastorava”, Tushtya, the second Saturday of July the Tyushtyan nalksemat (Games of Tushtya) are organized as a part of the Rasken ozks (national prayer) festival.

According to the legend, Tushtya, taught Mordovians how to craft and farm. He educated men in martial arts. He was famously known for giving the men a test: those who would run with him up a high mountain would become “ushmans” (warriors). In ancient times, competitions were held among the soldiers and those of whom would win were appointed as “ushmandeys” (military commanders). This is the reason for which the winners of these games are still called “ushmandeys”.

Traditionally, the Tyushtyan nalksemat opens with ritual, in which participants must run uphill. After the

young Mordovians compete in either a knife (axe, spear) throwing, archery, tug with brush or finger grip, log lifting, weights or wooden ball throwing, bag fights, or Mordovian tushtyan turema belt wrestling. The competitions are completed with a game teams in which teams of 5–10 people are trying “to place” a ball in the enemy’s side of the court in an area of 10x20 meters and in which body-checking is allowed.

The Saha Republic (Yakutia)

During the Ysyakh festival — the New Year is celebrated during the summer solstice traditional Games of Dygyn. The events of khapsagai wrestling; mastardy (pulling of the stick), archery, Yakut jumps — ystanga, kylyy and kuobah (moving of the stone), tutum ergiir (Yakut spinner), and running a 400m race, but with the exception that male runner runs after a female runner who has had a 100m head start. Also, during ysyakh, board game tournaments are arranged. Games are habylыk (pop-sticks) and haamyska (pop-cubes).

The festival ends with a universal unity of people dance, or the osuokhay dance (circle of life), in which dancers move at a leisurely pace in the direction of the sun and while singing ritual songs. The Ysyakh festival is described in the heroic epic poem “Olonkho” and it has been held since time immemorial as a peoples and districtal (ulus) celebration. It is celebrated in Yakutia and in places in which there is a high concentration Sakha people outside of Yakutia. This celebration and tradition was not interrupted during the Soviet period. The people have even started to celebrate Ysyakh in company’s collectives and organizations.

The Tambov region

After a series of ethnographic expeditions during 1998 to 2006 in the Atmanov Ugol village in the Sosnowski district of the Tambov region, The historical reenactment of

the traditional games of Atmanovskie kuláchki was made in 2010. These games are now held, as it was before, annually during the feast of the Assumption on August 28th.

The Atmans Ugol is divided into conflicting tribes, which were the result of ancient relationships between the Indo-European peoples and the role of male relationships, which, at that time, were focused on the function of the military unit. These conflicting tribes oppose each other in fist fights at the games. Atmanov Ugol are a hundred yards from the Volga region, the Crimea, Lyagushachie, and the Promartel is opposite from the Vshivki, Tereshata, Solovyata and Selo.

The game of Atmanovskie kuláchki involves the entire population of the village. At first they pray in their temple and then everyone goes home for lunch. Later, they all meet in the central square. Men descend to the square accompanied with accordionists and when everybody is gathered in one place, the scoring starts — the objective of the game is to stay in the area and drive out your opponents. At the end of the competition, the rite of pacification is held under the general rejoicing, dancing, and entertainment at the expense of the losers.

Worldwide

Australia

In Australia, governmentally organized primal games of the aborigines are presented as annual festivals in all states. It is important to add that the legislation in the Land of Oz establishes the right of the indigenous people to integrate their traditional styles of physical activity in their school programs on their reserves.

Benin

A competition between participants while they are under a trance is held in the birthplace of voodoo. Magi-

cians perform a special spell ceremony to turn the competitors into “zombies” before they start. It is believed that it is irrelevant if a person can’t just run, jump, fight, throw a spear, or shoot a bow. They believe in the realm of Daghomea, an ancient and lost philosophy. Therefore traditional games, according to them, are either performed as a ritual dedicated to the holidays, an initiation, or a ceremony, which can be held throughout the year.

Brunei

In Brunei, since 1981, in the last week of June, an annual National Sports Festival Pesta Sukan Kebangsaan is held. It consists of two parts — The Olympic sports and an ethnosport perspective. Interestingly, the traditional styles of physical activity are included in the school programs, important official calendar festivals, and they are approved by the government, and they are always held with their traditional styles.

Brazil

On 19th of April, the Day of Brazilian Indians (Dia de Índio), this is held in honor of the first congress of indigenous people of Latin America and Mexico in 1940. Its purpose was to draw attention to Native American culture and draw attention to the need for the establishment of appropriate conditions for indigenous people, who are suffering from discrimination. Gradually, a tradition was born, to organize the nationwide festivals with the same traditional games and dances on this day. This event is open to all whom are interested and any one can participate in the activities.

Vietnam

New Year in Vietnam is celebrated with traditional games, which consist of five unique events:

- Danh Du: swaying on a swing made of long bamboo rods; the participants are staying on the boards, attached to the bottom of the staffs.
- Leo Cot Mo: climbing on a bamboo pole for a bouquet of flowers.
- Hat Bai Choi: A singing and dancing performance within which the songs are described on 33 cards hanging on a pole in the center of a circle of sitting while five judges select a card.
- Dau Vat: wrestling while participants constantly grip one another. The winner is the one who can pin the opponent on his shoulders, or flip him over.
- Chess (Co Nguoi): the rules are like in Chinese chess (Xiangqi), but the players move villagers who wear costumes of given pawns. The king is dressed in a long coat, pawns are wear straw hats, the officers have armor, the elephants wear a mask with a trunk, and the rook holds a gun. When chess pieces are exchanged, the individual who represent a given piece must push the opposing piece out with his hands, and then return to his position.

Spain

On 30th of May, the Day of the Canary Islands is celebrated. This is a day in which all schools of the archipelago hold an ethno-cultural game event. The event consists of traditional styles of physical activity: such as sack races, tug of war, running on wooden blocks while holding them in place with ropes, dancing on stilts and other games.

China

National traditional games of the ethnic minorities are held annually, with a limitation of 15 thousand participants. This is the specification for they overpopulated China. The program consists of running on stilts, swinging on ropes, rowing on Dragon boats, running with wom-

en in baskets on a yoke, horseback archery etc., The games have variations depending on the region of the games.

Mongolia

At the time of first new moon, after the summer solstice, the traditional games of Nadom, consisting of the “three games of men”, are held. After the spread of Buddhism, the games were held in Urga during the time of the religious holiday ceremony Tsam in late June. However, presently, they are held in the capital of Ulan Bator from the 11th to 13th of July, to commemorate the anniversary of the anti-Chinese uprising in 1921 and the independence of Mongolia.

The competitions start with wrestling matches, the next day — with an archery competition, and the final competition is the Nadom horse races. The winner of wrestling matches gets the title of “Great Bator” (Strong Man), the best archer is “the Merge” (the looking one), while the horse race winner gets the title of “Rider” and the horse becomes the totem animal for the nomads. The best horse is declared as the “Mother of the Great Cavalry”.

All men have to take part in the competition and women are admitted if they wish to participate in the archery and horse races. The men compete in traditional their traditional costumes which consist of embroidered trunks (zhodah), long-sleeved jackets with an open chest (shuudak), boots (gotal) and a hat with either a continuous, or four-part band made of black velvet and a high conical apex, topped with a symbolic image of “the knot of happiness” (shovgor malgay).

Nigeria

Every year, a month before the rainy season in late September, the nomadic tribe vodaabe in West Africa goes to the festival of Gerewol. The young men paint their faces and bodies in order to take part of the tradition-

al games and also to attract the women. The women of the tribe evaluate their men's physical qualities in body-building, plasticity (dance), high-speed (running), strength (wrestling), and their leaping ability in their future grooms.

New Zealand

An ethnic festival, consisting of competitions in traditional styles of physical activity is held every month across the country. The tickets cost 10 to 50 dollars. Usually there are not less than 10 thousand participants during the event. The funds paid from the ticket sales and licenses of trade go to support the culture of indigenous peoples.

Chile

Chile decided to celebrate their Independence Day on the 18th of September with festivals in cities around the country. Carnivals and traditional games, consisting of horse racing, bull riding, wrestling, dancing, kite flying, and various other pre-Columbian competitions are arranged everywhere.

Scotland

Founded in 1947, the Scottish Association of Mountain Games (Scottish Highland Games Association) continues a thousand year tradition. Annually, it holds events in all 60 districts of Scotland and abroad, in the areas where they have immigrated and live. In such places such as Canada, Norway, the USA, Switzerland and Japan. There are more than 15 thousand people who participate in these events. The competitions are held in much as the same way it was in the ancient times. There is stone throwing, throwing heavy stones up in the air, running with a heavy stone, and a tug of war. The Festival ends with a celebration of the winners some and dancing. The events bring more than 20 million pounds to the treas-

ury. The games are held under the patronage of the British Queen.

It is possible to continue with an endless list of traditional games that are held around the world, but the phenomenon of their ancient origins (and presently their rebirth and regeneration) and their mass genuine appeal of the public towards these events without any advertising, and unaffected by the influence of the Western sports, should be an interest to everyone who would like to understand this phenomenon. There seems to be a transcendent influence, because in these games we feel an element of the ancient people that used to play these games, and it is not just call of nature, it is much more than that, it is like the call of Genesis, mentioned by Martin Heidegger (1889–1976). That call can be heard on the way of the purification of their personal existence by depersonalizing everyday illusions of liberalism⁵¹.

51. See: Heidegger, Martin. *Being and Time*, trans. John Macquarrie and Edward Robinson. — New York: *Harper Perennial Modern Classics*, 2008. — 608 P.

THE CULTURAL GENESIS OF SPORTS

CLASSIFICATION

THE classification of ethno-cultural diversity during the evolution of sports, involves an in-depth analysis of the mechanics of their institutionalization of traditional styles of physical activity. This allows us to observe the processes of the inclusion of these activities in the socio-cultural space and to be able to track their changing concepts of their anthropological ideals with philosophical theories and doctrines.

The ethno-cultural classification of sports is caused by aspects of the social and cultural development of a given civilization. There are three main areas of modern institutionalized forms of competition: They are divided as East, West and North. The development of modern sports is considered with the interaction of these three main areas in opposition to the Anglo-Saxon form. The meaning and explanation for their transformation, conditions, and causes for the emergence of a given sport style, is due to cultural genesis.

Like any social phenomenon, sports have several stages in its development. The first stage is characterized by an early enthusiasm for creating styles of physical activity and to institutionalize them according to the customs of the local community (commune). This enthusiasm is maintained and preserved according to their ethnic traditions. The second, and more mature stage, is characterized by a sudden revived enthusiasm due to the nationalization of games and their institutions. The sport becomes a part of their traditions and they are granted

a status of universal acceptance and a part of their national competitions. Here we should note the differences between the Eastern and Western societies in this regard. In the East, there is a positive correlation between the state and the culture-religion of Buddhism, and this is shown in the development of their traditional games and national competitions. While in the West, the status of traditional games were at first raised at the state level, and then it developed to become (at first by pagans and later by Christianity) recognized as part of their national culture (i. e. The Greeks), Imperial status (i. e. The Roman Empire), and of ethno-religious status (i. e. “Muscular Christianity”).

It is for this reason that the third and last stage is the only one that is a characteristic and a peculiarity of the West. (The Western form was adopted and adapted in the East at this stage.) Primarily, the Western form is associated with the traditions of the ancient Greeks, which in turn was a desire to revive the ancient Games of Olympia. That desire was then reflected in the urgent need for Europeans to consolidate not only the economic development of the early bourgeois, but it was also done in search for cultural continuity. This led to the Renaissance’s radical secular cultural revolution that was filled with a lot of singularity European cultural and historical heritage and features, thus, transforming the ancient games into a universal reality.

The revival of the Olympic tradition came at a crucial time in Europe’s cultural history. The Church was losing historical influence, and secularism was creating social changes. However, society, at this time, was not able to accept the reformers call for humanistic and refined aesthetics and secular culture of Ancient Greece.

This cultural stalemate forced the bourgeois to quickly and decisively react, because they had a whole lot of complex socio-political and economic interests related to

the promotion of cross-border capital. The Olympic idea came on time to become a kind of bridge between the old Order and New. It effectively denied the validity and spirituality of commoners whom were not yet convinced of the validity of the New Order. Thus, the decision to revive the Ancient games of Olympia was closely related to the historical particularities related to the development of the common European spiritual and Western culture.

The crises caused by globalization in the “Anglo-Saxon version”, is not so much due to the universal unification of nations, as much as it is the imposition universal rules, regulations, and behaviors on the non-western nations and people who do not share the same values and traditions. Unification, in itself, can improve the world’s creative potential. In sports, the Anglo-Saxon model of competition, has received a worldwide cultural legitimacy. Thus, the international sport infrastructure is only focused on the development and practices approved by the Olympic Movement organizations.

In the era of Pierre de Coubertin, the founder of the International Olympic Committee, the preference for the Anglo-Saxon model was a natural choice. Since at that time, there was acknowledgement of the west’s influence and superiority in various fields, such as in the areas of the socio-political, economics, science, and technology. This sense of Western superiority and influence, existed in relation to the rest of the world, naturally, it equally influenced the way sports were managed. In addition, Europe had a higher population rate comparatively to the rest of the world. At the turn of the XIX–XX centuries almost every second inhabitant of the Earth was a European or a native from Europe.

Today the situation has radically changed. Presently, it is China, India, Japan, Korea and other South-East Asian countries that are surpassing the West in every field, including the economy, demographics, and they are also

the main challenge the traditional Anglo-Saxon world of sports. Therefore, the international sports movement's infrastructure can no longer be as it was in its early days. Initially this model was globally copied, but now the world of sport is facing new challenges as it is trending towards the permanence of emerging hybrid and alternative models of nationalized organizations, which are traditionally "non-Western" forms of competition. For example, the emergence of predominantly Eastern forms of martial arts, gymnastics, massage, and even intellectual games are practiced and globally franchised using their authentic equipment and their native languages in their written instructions.

THE EAST

The most predominant and significant growth of national and cultural sporting events as having a "civilizing" effect can be witnessed in Indochina. The Eastern tradition of sports is a social and cultural phenomenon in its modern definition, gained such an importance in the middle of the first millennium AD. Most importantly, it has been successful in keeping and preserving its religious and ethnical significance to this day.

According to legend, in 464 a. d the Indian preacher Bateau founded the Shaolin temple in China. Nearly half-century after that, the Indian wandering monk Bodhidharma (440-528) (in Chinese Pinyin Putidamo, Japanese Daruma, Korean Dalma) appeared in that temple. Because of his teachings, the 28th Buddhist patriarch Bodhidharma became the first teacher of the new school of Buddhism — Chan (Zen in Japanese transcription). In that school monks began to practice *Taijijian* gymnastics and the martial arts of kung-fu and wushu⁵².

52. Shaolin Monastery website: <http://www.shaolintempleuk.org/>

The use of yoga exercises, which are an indispensable attribute of meditation, and the symbol of the Indus Valley Civilization, was associated with a the sedentary lifestyle of Bodhidharma. According to legend, Bodhidharma devoted himself to find his immortal “inner man”. The first teachers of yoga based their teachings on the desire to obtain harmony and oneness with nature. While the philosophy of martial arts’ was developed by the monks as a means to defend themselves and their monastery from thieves during a times of civil unrest due to the weakening of the central government during the QI dynasty (475–502 B. C). They based their self-defense tactics on their observations of the animal kingdom. They realized that animals have a better use of their physical traits than humans in the means of attack and defense and copied their strategies⁵³.

According to the Secretary General of the International Wushu Federation (IWUF) Wang Xiaolin, the original movements developed by Bodhidharma still exist in Wushu today. According Wushu’s legend, two treatises dedicated to the art of body improvement “Yi Jin Jing — Muscle Change Classic” and “Xi Sui Jing — Marrow Washing Classic” by Bodhidharama were discovered accidentally in a metal box, hidden in a rock by the Sholin monks whom, in turn, handed them to Captain Li Jing (571–649 A. D).

This happened during the second year of Emperor Li Shimin (599–649 A. D), posthumous name (Taizong) reign of the Tang Dynasty (618–690). The historian Serig Kwan wrote in the foreword of his treatises published in 1875 that there is doubt as to the Bodhidharma’s authorship of these scrolls. Although the information contained in them seem to be completely reliable that they are his

53. *Wright, Arthur. Buddhism in Chinese History.* — Paolo Alto, CA: Stanford University Press, 1959. — P. 157–180.

works. However, recent studies have confirmed Kwan's theory. It is likely that Li Jing, a former Shaolin monk, who was appointed by Li Shimin to be the general of his armies, had trained soldiers according to the monastic system, and for him to have done this he needed to incorporate the spiritual value of the physical training, as to comply with Buddhism principals concerning military training. Therefore, it is possible that Li Jing personally wrote these physical training and claimed that it was written by Bodhidhara the legendary founder of Wushu Martial Arts⁵⁴.

Yet Li Jing's treatises about Bodhidharma teachings are still quite possibly faithful to the monk's philosophy, since he too was a monk at the same monastery. It is at this time that by a special decree by the Emperor Li Shimin, an institute was created for the practice and training of martial arts'. Furthermore, the monastery was granted special status of "Monastery for Martial Arts Training" and granted lands for that purpose. This title also allowed the monastic army to protect the land from bandit attacks. Furthermore, the temples in the cities could count on the protection of military garrisons from distant monasteries and they were able to create their own security trained in Shaolin martial arts.

Thus, due to the emperor's order in 627 A. D, the Shaolin Monastery was the first institution in China which began martial arts training. There were several other teachers who founded small schools. As a result, many other styles and techniques were practiced which lead to competitions between schools. It is worthy to note that not everyone wanted to learn combat skills, in fact, combat skills was a specialty of monk fighters. Most schools had curricula that included history, medicine classes, Bud-

54. *Shahar, Meir*. The Shaolin monastery: history, religion, and the Chinese martial arts. — Honolulu: University of Hawaii Press, 2008. — 281 P.

dhist philosophy, and for physical training, they simply practiced gymnastics, which was later called Wushu. The rhymed treatise “Secret Shaolin” on the Pugilistic Art”, composed by monk Fujū, (? — 970) can be considered as the first reliable written evidence of such a way of life in the monastery⁵⁵.

Unfortunately, the modern Shaolin monastery has lost the ancient tradition. In 1928, during the Civil War, the monastery was destroyed, and in 1970 it was rebuilt. However, since the monastery was in ruins for almost half a century and there were only seven monks at the time, and of those seven, only three were familiar with Shaolin martial arts, it was extremely difficult to restore the ancient tradition. Therefore, the Chinese government called wushu masters from around the country to help restore the lost art.

The cultural influence of martial arts has had a tremendous impact on the governing style of China and other eastern nations, especially modern Korea and Japan. In 650 A. D, during the time of the ascension of Emperor Li Zhi (posthumous name Kao-tsung) to the Chinese throne and successor of Li Shimin, The King of Silla, Taychon Muyol (654–661, birth name Kim Chunchu) made an unsuccessful attempt to seize the neighboring state Baekje (XVIII c. BC — 660 AD). He sent his son — Prince Munmu Vang to report the failure and ask for help from China. To convince Li Zhi’s to help, the Queen of Silla, Chindok Ewan (647-654) wrote a five-word ode “The Celestial State of the Great Peace” (Taypinsingo) as a gift to the Tang Emperor⁵⁶.

55. Kennedy, Brian; Guo, Elizabeth. *Chinese Martial Arts Training Manuals: A Historical Survey*. — Berkeley: North Atlantic Books, 2005. — 352 P.

56. Boltz, William. Lao tzu Tao te ching. In *Early Chinese Texts: A Bibliographical Guide*. Edited by Michael Loewe. — Berkeley: University of California, Institute of East Asian Studies, 1993. — P. 269–292.

The Emperor Li Zhi was fascinated by poetry and as a token of gratitude sent Munmu to the military academy to learn martial arts, combat, and spiritual Buddhism. Munmu was later granted the title of Dafujin (State Top Manager).

The first appearance of a martial arts school in Korea came during the period of increased Chinese influence. The name of the first school was Hwa Rang Do, which means “the art of the flourishing human”. The Hwarang (flower boy) in Korea, were the young men from the upper classes, whom have studied in China. They were also responsible for the creation of a patriotic alliance to unify all the governments of the Korean Peninsula. This unification was led by Munmu, who had returned home earlier. He continued his father’s work and captured the Baekje and then conquered another neighboring state — Goguryeo (37–668 A.D), which led to the formation of the United Kingdom of Silla. In 935 A.D it became known as Koryo (918–1392). King Muyol was so inspired by the success of the strategic and martial skills of his son, that he gave him a place on the throne⁵⁷.

Martial arts had a similar unifying and cultural mission in Korea in the twentieth century. When the country was divided again, after World War II, and inspired by the experience of his ancestors, General Choi Hong Hi (1918-2002) gathered young officers and offered to create a modern society of Hwarang that would have as a mission to develop a common martial art form for all of Korea, it was called Tang Soo Do, in the name of unification of both parts of the peninsula. The General Choi haven was himself in Japan for seven years, where he received the 9th dan of Shotokan Karate. Choi Hong Hi

57. *Kim, J.B.* Formation of the ethnic Korean nation and the emergence of its ancient kingdom states // *Korean history: Discovery of its characteristics and developments.* — Seoul: Hollym, 1997. — P. 27–36.

efforts were success and on the 11th of April, 1955 the authorities of the Korean Republic announced the revival of the traditional martial art of Silla, this time it was called “Taekwondo”. However, before the creation of the Korean Taekwondo Association in 1964, the concepts of the martial art changed three times. It was only in 1966 that the International Taekwondo Federation (ITF) was finally officially founded⁵⁸.

The emergence of martial arts in Japan is also associated with the Chinese Tang dynasty. The Japanese governors of the Nara period (593–782) were promoting and actively borrowing various achievements of the Chinese civilization. In the first Code of legislative provisions, *Taiho-ritsuryo*, (“Great Treasure”) the strategic game of Go, a primarily Chinese game, was equated to the exercise with musical instruments. The Supreme power of Emperor was also declared in the same document, furthermore, the authorities of the Daijokan government was established, which consisted of eight ministries, within which martial arts was attributed to the Japanese war department.

The emergence of a special class of servants, trained in martial arts, the Samurai, happened in the same time. The samurai were mostly bandits whom were from runaway peasants, and looted merchants along the borders of the empire. During the Lords of Nara period (593–782 A. D) groups of Samurai’s were hired as servants to protect their land; these, in turn, lead feudal Japan into an endless series of civil wars. Later the Samurai had become a class similar to the Shaolin monks, who guarded the Buddhist monasteries and served in garrisons. But the difference between the Samurai and Shaolin monks is that Samurais never took an oath to either a state, or a religious be-

58. International Taekwondo Federation website (ITF): <http://www.tkd-itf.org/>

lief, but, nonetheless, always remained loyal to their master. There was even a moral code for the Samurai. It was a book which contained 56 commandments named “Bushido”, or The Way of the Warrior⁵⁹.

At the beginning of the Edo period (1603–1868) and coming to power of the Tokugawa Shogunate in 1603, the first governor (1603–1605) Tokugawa Ieyasu (1543–1616) issued an edict on the special position of martial arts in Japan. It is interesting to note that the best sumo wrestler, an Ozeki, received sometimes received special privileges and even could secure the position of a counselor and the honorable title of a Yokozuna from the Shogun. Unlike other lower ranked sumo wrestlers, A Yokozuna never lost his status, even if he was not able to maintain a high level performance, and even either he lost a tournament. Or if he retired, he would never lose his title of Yokozuna⁶⁰.

Outstanding Sumo wrestlers received support from the government in the form of 13 hectares of land, the annual ration of rice (200 koku), and a number of other privileges. Akashi Shiganosuke (1600–1649) was the first Yokozuna known in history of Sumo wrestling, although some dispute that he ever existed. According to a legend, he was born in Samurai family. His height was 2,58 meters and he weighed 184 kilograms. In 1624, Akashi took part in a tournament for the first time and immediately became famous. After his third tournament, he received the title Hinoshita Kaysan (A Buddhist term for a person of exceptional power)⁶¹.

59. *Bushido: The Way of the Samurai* by Tsunetomo Yamamoto, Minoru Tanaka, Justin F. Stone. — New York: Square One Classics, 2001. — 109 P.

60. *Hall, Mina. The Big Book of Sumo: History, Practice, Ritual, Fight.* — Berkeley: Stone Bridge Press, 1997. — 144 P.

61. *Sharnoff, Lora. Grand Sumo: The Living Sport and Tradition.* — Trumbull: Weatherhill, 1993. — 254 P.

It is worth special mention of the sacred relationship of Sumo wrestler with the precepts of Buddhism. According to some eastern perceptions, chubby people are considered as gracious and reincarnations of full bodied Buddha. This is one of the secrets of the totem worship of Sumo wrestling in Buddhist Japan. There is even a superstition that states that touching the head and stomach of a fat person, that pleasures will eventually be granted.

During the rule of the Tokugawa Shogunate, the destructive civil wars which ravaged Japan were suspended. This led to the dissolution to a multitude of Samurai units. Some of them still remained in the service of their owners, who have used their loyalists to suppress peasant revolts, others masterless samurais, called Ronin could serve anyone in society, depending on the generosity of the owner he served. But others chose became masters themselves And being accostemed to the lawless acts of Samurais, who were allowed to kill a peasant for presumed offences against their masters, started their own martial arts schools. Each school was trying to compete with the other, and numerous styles and techniques were developped. Some military camps were created to train ninjas. Ninjas worked for the same feudal lords as samurais as debt collectors, assasins, and subterfuge experts. It is within the traditions of the Samurai and Ninja inspired the world of Japanese martial arts. However, It has also inspired the creation of the well-organized criminalized gangs such as the Japanese “mafia” — Yakuza.

The “Meiji Revolution” (1866–1869) put an end to the rule of the Tokugawa Shoguns which ended government support for Sumo and martial arts in general. They all were deemed as remnants of the feudal past. However, despite the lack of state support Sumo and the Japanese martial arts thrived all around the world. This was possible due to the bourgeois reforms which opened Japan to the world from its self-imposed isolation.

The heyday of modern Sumo wrestling began with the establishment of the Japanese Sumo Federation (Nihon Sumo Kyokai) in 1980, which held its first amateur championship in Japan with fighters from abroad (Mongolia and South Korea)⁶². Since then, the number of foreign teams grew steadily from year to year until in July of 1983 the International Federation of Sumo (IFS) was established⁶³.

Currently, multicultural eastern practices of massage, gymnastics and martial arts from China (Wushu, Kung Fu) Korea (Taekwondo, Ssireum), Japan (Judo, Karate, Sumo, and Jiu-jitsu) and Indian yoga are widespread throughout the world. These cultural traditions are perhaps the most dynamic region for sports development in the world. It is not surprising to see the success of Chinese, Korean and Japanese athletes transmit their traditional sports to the Anglo-Saxon arenas.

To Sum up the research on eastern martial arts, gymnastics, and massage, it should be noted that in the countries of Indochina took their social and cultural development at the end of the first millennium. Although its modern institutions, and civil society organizations (federations) occurred under the influence of the liberal reforms in the late XIX and early XX century. The infiltration of Western culture in the region has led to a change in the traditional styles of physical activity in favor to be a part of a universal model of the Anglo-Saxon competitions. This demonstrates the process as globalization (individualization of universal trends, aimed at modernization of traditional styles of physical activity).

62. Japan Sumo Federation — Nihon Sumo Kyokai (NSK) website: <http://www.sumo.or.jp/>

63. International Federation of Sumo (IFS) website: <http://www.amateursumo.com/>

The worldwide spread of martial arts, gymnastics, and massage styles can be described as an alternative to globalization (non-Western origin) or sub-globalization that expressed in the local manifestations Chinese, Korean and Japanese culture. Almost in every part of the world, we can see a representation of the culture from these nations, be it in the form of goods (cars, electronics, clothing, etc.), catering (Indian, Chinese and Japanese food), interior decoration (Feng shui, Zen), promoting an alternative lifestyle (Vishnuism, Taoism, Zen Buddhism, Confucianism). They also form little clusters of their culture in foreign lands (Chinatowns, the Hare Krishna movement, Korean, and Japanese diasporas), which isolated from assimilation from the cultural influence of their respective environments.

The Eastern styles of sports are held with strong ethno-cultural influences that involve foreigners in their “traditional” culture. Different kinds of martial arts, gymnastics, and massage therapies are using national character of dress and rituals, as well as the terms and commands in the original language. (In general this is a contrast the universal Anglo-Saxon sportswear, such as T-shirts and leggings, and terminology — start, finish, match, break, champion, etc.) The participants generally should learn and recognize the sound of foreign words without translation and no one resists against being drawn into a foreign culture and eastern athletic styles. Such an ideology of participation provides a unique opportunity for participants to experience a cultural diversity and a foreign civilization and compare similarities and dissimilarities with their own ethno-cultural background.

THE WEST

Traditional games have existed throughout human history, but their revival with the Anglo-Saxon model in the

late XIX — early XX century has become the popular perception of “sports”. The western civilization athletic social and cultural phenomenon is mostly due to the revival of the Ancient Greek competitions. The historian Claudio Véliz called this interest “The Hellenistic stage of Anglo-American civilization”⁶⁴. If technical progress was the factor for expansion of the Western culture, then sports may have been, and remains to be its main cultural influence.

The expansion of Western culture started with the advent of fast-moving vehicles which stimulated an era of faster communications. In the past, before locomotives and automobiles, travelers had a few months to prepare for the meeting with a foreign recipient and his foreign culture. They would prepare by reading some books on the culture and peoples that he was about the visit, in the cabin of a frigate. Things have changed; presently anyone can buy a ticket and find himself in distant lands in both a few days and even a few hours. David Hunter and Joshua Yates characterized the new travelers as *parochial cosmopolitans* with narrow regional field of interests. These are the people who move from country to country with the greatest of ease, remaining while remaining in a protective “shell”, which protects them from any genuine contact with local cultures⁶⁵.

Alvin Toffler’s book “Future Shock” (1970) wrote about this; He stated that “those travelers can note the architectural uniformity of gas stations and airports. Everyone who is thirsty finds out that a bottle of Coke is exactly the same everywhere. Some may condemn

64. Véliz, Claudio. *Post-Modernisms: Origins, Consequences, Reconsiderations*. — Boston: Boston University, 2002. — P. 28.

65. Hunter, James; Yates, Joshua. *Many Globalizations. Cultural Diversity in the Contemporary World* edited by. Peter L. Berger and Samuel P. Huntington. — New York: Oxford University Press, 2002. — 372 P.

„Hiltonization“ of our hotels, but it is a must for those who do not know how to behave in a different cultural environment”⁶⁶.

The “Shell” is a response to the challenges brought on by traveling and cross-cultural communications. It is also in essence a process of individuation, a social and psychological defense, and a fear of the unknown. The world radically changed over the past few decades, the general heuristics atmosphere was replaced by a dull awareness of the possible threats of staying in a foreign country. Many researchers talk about the trend of individualization in the modern world. For example, Zygmunt Bauman characterizes the current state as one of “frightening uncertainty and a constant fear” in front of future changes in which they are powerless to change. The natural response to any instability is one’s pragmatism and the desire to surround oneself with very simple things⁶⁷.

It is possible to conclude that the “shell” is a follow up on the travelers’ preoccupation with leisure activities such as badminton, golf, cricket, and other sports presented by the vacation club culture. Peter Berger calls it the spread and global expansion of the West⁶⁸. It is generally understood that influential people such as business people and politicians have important conversations over a game of golf, or a break between, tennis or badminton sets. The same important people might be found sitting in the VIP-Lounge while watching a football, rugby, or cricket games. The aborigines gladly accepted invitations to such events and over time adopted them and started presenting their own events.

66. *Toffler, Alvin*. Future Shock. — New York: Bantam Books, 1970. — 576 P.

67. *Bauman, Zygmunt*. The Individualized Society. — San Francisco: John Wiley & Sons, 2001. — 272 P.

68. *Berger, Peter*. Four Faces of Global Culture // National Interest, Fall, № 49, 1997. — P. 23.

The aristocracy for a time was keen to play archery, badminton, cricket, croquet, cycling, horse racing, lawn-tennis, and rowing. However, not all sports were considered popular among the educated classes, which conversely attracted the masses. Aristocracy opposed the spread of certain popular games, while the masses did not always copy the elite. Such sports as rings throwing, football, rugby, field hockey and bandy were created among the working class with great success.

The organizing of events and standardization of game rules led to the institutions of bowling (1670), cricket (1727), golf (1740) and curling (1795). While Jockey Club, and English Golf Union (EGU) were created in the middle of the XVIII. The Football Association (The F.A) was born in 1863, rugby players joined in (BARLA) 1871, chess players (BCA) in 1884, cyclist (BCF) in 1885, tennis players (LTA) in 1888, the players of croquet (CA) in 1896, and field hockey (EH).

The popularity of sports also grew among spectators. The most important matches in the English country gathered 2–3 thousand people in 1840 and up to 4 thousand in 1860. In the beginning of the new millennium, the number of visitors ranged from 8 to 24 thousand. Football has shown an amazing popularity and growth. During the periods from 1875 to 1884, an average of 4 900 spectators watched the final cup competitions presented by newly minted Football Association. However, those numbers grew into 79 300 spectators from 1905 to 1914⁶⁹.

The success of national championships led to the organization of the first international tournaments: Football (the first official match is in England and Scotland in 1872) and tennis (Davis Cup in 1901).

69. *Tranter, Neil. Sport, Economy and Society in Britain (1750–1914).* — Cambridge: Cambridge University Press, 1998.

England did not only give sports shows to the world, but also it was the most popular platform for physical activity and fitness. The book "Scouting for Boys" (1908) by Robert Baden-Powell (1857–1942) founded the global Scout movement. The basis of Powell's system was to encourage physical development, a sense of patriotism, and camaraderie among young boys. Following the advice of a professional military scout, Powell started many scout groups for young children between the ages of 8 to 17 years old. They were established in various UK cities, and special paramilitary camps were organized where children were trained in orienteering, hunting and fishing, swimming, shooting, boat handling, military training, and first aid. At the end of the camp levels, Scouts passed a given criteria to receive an appropriate badge, such as for athleticism, swimming, and shooting⁷⁰.

Powell's model has been used in many countries with various political alliances. They can be seen in different forms in a monarchial England, a republican France, in a communist Soviet Russia (Pioneers 1918–1991), and as fascist Nazi's organization "Hitlerjugend" ("Hitler's Youth") which was actively developed until the collapse of the Third Reich (1933–1945). They are also present in the form of the *Hong Wei Bing* (Red Guards units) in schools in China (1949–1976), they were active since Mao Zedong's (1893–1976) coming to power during the Cultural Revolution (1966–1976). Scout camps influenced its members up to their adult lives and gave them a taste for a constant need for adventure. This gave rise to a new trend in the entertainment industry. It propelled for the development of different infrastructures for active recreation services. This term was introduced into scientific use by the Russian physiologist Ivan Sechenov

70. Baden-Powell, Robert. *Scouting for Boys: The Original 1908 Edition* // Dover Value Editions, 1908. — 432 P.

(1829–1905), who discovered the dual nature of the nervous system (the ratio of excitation and inhibition of the cerebral cortex). According to Sechenov, fatigue can be removed by changing activities. When for example, one is tired of one kind of rest; this can be neutralized by another form of rest and fatigue. The same is true about the neutralization of fatigue through changing one type of physical activity for another. Thus, from Sechenov's point of view, the recovery of forces is best when activities are changed⁷¹.

An exercise in Baden-Powell's model and according to Sechenov's conclusions was an important part of Scout's training in outdoor activities. These activities were hiking, traveling, hiking, and horseback riding, and cycling. Exercises themselves became known as an important part of maintaining fitness. These developments lead to a prevalent perception that England did not only produce the foundation for the development of the Olympic movement, but also the most advanced form of mass fitness. The modern physical activity, sports, and exercises (fitness) were founded and developed in England distributed it worldwide.

It was the first time in the world that a nation created fitness institutions as a social national priority like the UK. Social standards have been formed in respects towards the development of sports, as well as new social contradictions that this development might present.

In the "Homo Ludens" (1938) of the Dutch historian and philosopher Johan Huizinga, was one of the first studies on sports as a social phenomenon. In the final chapter XII "The game element of modern culture" he explores the game element of commerce, the gaming elements found in the activities of the parliamentary polit-

71. Sechenov, Ivan. *Physiological Criteria for Establishing the Length of the Workday* (Published 1894).

ical parties, and the gaming elements found in a government's policies in international politics etc⁷².

Huizinga reveals an alarming sign of the degradation of society (Nazism), through the prevalence of falsehood and deceit (National Hellenism), violation of ethnical rules, disregard for morals, etc. He then concludes that the development of a society gradual pushes games out of almost all the spheres of life, and giving way to pragmatic predetermined plan. In his view, Sports, because of its nature, is doomed as a social phenomenon.

Huizinga's predication about the fragility of sports was obviously a reflection of his perception of European society. At that time Europe was divided by Nazism, which was a destruction of the post-Hellenic cultural of social ideals and that had a certain "life experience" expectation and socio-behavioral standards. For this reason he points out the "excessive severity and chronic fatigue", which are caused by the loss of the original game forms of the ancient social life.

He thought that the forces of society and sports manipulated individuals. This is how, according to D. Arnold and J. Razer. Social behavior is indirectly regulated without the consent of the individuals within society. Individuals in society are targeted to deviate from their own true goals⁷³. The German sociologists Sven Guldenpfenning and Gunther Luschen developed a thesis that defined sports as not an integrated social phenomenon, but rather as "a specific sphere of politics"⁷⁴.

72. *Huizinga, Johan*. Ibid.

73. *Arnold, D.E.; Razer, J.E.* Physical Education and Community Education: Extending the Scope of Physical Education. — *Physical Educator*, March 1977, vol. 34, № 1.

74. *Luschen, Gunther*. Handbook of Social Science of Sport. (English). — London: Stipes Publishing, 1981. — 726 P.

Huizinga's was absolutely right in his assessment of the increasing degree in which politics influences sports. It is also obvious that his predictions about the elimination of sports as a social and cultural phenomenon are inexact, for he could not have considered nor could he have foreseen a future in which sports would have been transformed and institutionalized into a new role in which the cultural identification, integration, differentiation, and assimilation is done in contrast to a globalizing world. Sports have become not only a means in which a national, cultural and civilizations can identify themselves, It has also evolved into a powerful tool for creating a new Western identity. Consider, for example, that the creation of a universal "winter" competition is a synthesis of the Northern Anglo-Saxon model of competition.

Sports are not completely absorbed by policies, because the will to play and compete is greater than the need for policies which would otherwise it development be under the control government to devolve its national interest. Cristopher Lasch argued that people escape the hardships of everyday life through, sports games. Sports are one of the purest expressions of avoiding reality. There is a certain satisfaction to call on the powers of free imagination and to create an occasion in which one can release of childish feelings. Games allow an outlet for these feelings by overcoming deliberately designed obstacles. Games recreate the primal freedom, reminiscent of carefree childhood. Athletic contests require certain skills of dexterity, discernment, and a great amount of concentration. However, these efforts are on activities that are essentially completely useless activities that do not contribute in any way to either the struggle of Man against nature, the well-being of humanity, society, or even for its physical survival⁷⁵.

75. *Lasch, Christopher. The Culture of Narcissism. — New York: W. W. Norton, 1978. — P. 100–124.*

Therefore, we can conclude that the viability of sports in Western society is directly related to the image of the ideal social order, which would be, in turn, the embodiment a natural organization (like animals), "the good life for right people". The beginning of sport institutions started with competitions between the privileged amateurs. However, by the middle of XX century, sports has become a profitable business with huge turnover and actively competing with other forms of entertainment such as with music, movies and even circuses.

THE NORTH

Traditional games associated with snow and ice are found in cultures of various indigenous people, whom have inhabited the Alpine tundra of equatorial Africa, in the Altiplano of South America, in the subtropical zone of Asia in Australia, in North America, and, of course, in Europe. The cross-cultural visions on "winter" events can be used to describe the convergence in their unique perceptions, which, nonetheless, lead to an agreed element and eventual universality in their titles. The definition of "winter sports" came from the International Olympic Committee which holds the Winter Olympic Games. It is important to note that it is not correct, both in terms of the Southern Hemisphere, where the cold season is held during the summer without a distinct change of seasons.

It is known about the "winter sports" of the Chaga people, who live in the mountainous tundra of Kilimanjaro in Tanzania, it is also known about the traditional snow games of the Australian Aborigines, about the "snow games" of Quechua in the Altiplano; and the vast plateau of the Andes on the border area of Argentina, Bolivia, Peru and Chile. The Altiplano Valley was the developed center of the Inca civilization; it is also the place in which the Inca Empire fell to the Spanish conquistadors.

Today, the civilization of hunters and gatherers, that arose during the Pleistocene period in the regions of the tundra and forest-tundra zones in the northern hemisphere and that is harmoniously integrated into the biosphere is also under the threat, posed by the “new civilizers”. At the end of the Pleistocene, Arctic Civilization of the Eastern hemisphere occupied the territory from Scandinavia to the middle of Europe in the West. In Asia it was stretched across Siberia — from Taimyr to northern China, including territory of Tibet and part of Mongolia. Pleistocene Arctic inhabitants were quite a civilized society. They had their own philosophical system and their own mystical beliefs, rituals, oral traditions, crafts, arts, folk music, and dances⁷⁶.

The indigenous peoples of the North are very diverse; there are steppe nomads, mountain cattlemen, farmers, and forest Arctic hunters. Their very existence was, and still is under threat from technical colonizers. These colonists do not act with nobility and respect, but, instead, act like robotic “technical executors”, who construct mining and oil facilities in the Arctic, ever closer to the main energy resources. American, European, and Russian plans for the Northern territories are a blueprint written from the point of view of “civilized” ideals and perceive their developments as improvements for the “uninhabitable” territories.

They pile concrete structures and devote themselves to energy wasting productions which can destroy the environment in a matter of decades. In this respect they can hardly be called civilized, even if it is for its progress of technology. The ability to create and spread technology, which is the main indicator of progress in Western cul-

76. *Belikovich, A. V. The Arctic: Land and People. Analysis of National Land Policy of Northern Federations.* — Magadan: SVHC DVO RAN, 1995, 128 pp. (Volume NIC “Chukotka”, Ed. 3).

ture, is threatening the very existence of humanity. Discoveries in the field of nuclear energy led to the horrors of Hiroshima and Nagasaki and the catastrophe in Chernobyl. Anthropogenic changes in the atmosphere forced a number of countries to sign the Kyoto protocol. The draining of the swamps, reversal of rivers, and the excessive use of water, which is the main cause for constant fires on the planet, thus, destroying entire cities along with forests and steppes.

The list of catastrophes done in the name of progress may be long, but let us hope that this list will not become infinite. Mankind reassessing his cultural goals in the matter of technical progress, and is forced to define “growth limits”, and this requires a long-term strategic planning for future generations.

Modern civilizations are presently compelled to create methods for an environmentally sustainable development. This relatively new common ideal reveals that the world has become a multi-civilization with has included a very complex socio-natural system and supports a necessary balance with nature and concerns itself with the preservation and maintenance of cultural and linguistic diversity of aboriginals.

Arctic civilizations have existed in harmony with its landscape because it was guided by its principles which were outlined throughout its history. These civilizations have successfully interacted with their environment without harming the fragile biodiversity. The individuals living in the Arctic have ties with other peoples, such as the Republic of China, Western nations, even nations of Central Asia, like Turkey. However, recent advancements in technology have made the previously inaccessible Arctic territory “closer”, setting off a cultural invasion from the West, which took place through military, economic, political, and recently a race for the conquests of untapped resources.

It is generally believed that the origin of the traditional games in the circumpolar world was a random occurrence. There is little truth in this statement. Considering the difficulty of survival in severe climate, people had to constantly save power and energy. They simply could not afford themselves "to coach and train" and invest in competitions without it having a pragmatic connection with getting food. The feature of northern people's ethnic movement is that they are born inside of pre-religious (archetypical) atmosphere of ancient rituals. And this is their fundamental difference from "summer" events. Since athletic events in nature was mostly for the improvement of combat skills of its participants. However, there is something that unites them unites them. The competitions normally aim to identify the most powerful and agile in exercises. Thus, we can say that all competitions that we know of were created to improve technique of a given physical movement.

The most important skills for the survival in the North are gliding and sliding. There are activities that essential, since they are done most of year when one is surrounded by snow and ice. There are only three groups of winter sports, as there are three types of movement tools such as with skates, skis, and sleds. Their origin is logical. Since movement in the snow with tied planks to ones feet prevents one to fall into the snowdrifts. This technique was known since the early Paleolithic age. The use of animal bones and solid rods, tied to one's shoes is also very ancient. Their use allowed glide on the ice and to reduce the time traveling long distances. To slide downhill with the use of a sled on a mountain also arose out of necessity. When wagon on skids where drawn by animals (deer, dogs) but when the slide was on the incline of a mountain, the driver had to simply release the reins to let gravity to do the work.

There is ample evidence for the occurrence of physical activity by northerners. But it indicated that these events were done to demonstrate a mastery of hunter and fishermen skills for festivals and ceremonies only, is the object of the activities were to show one's skill and dexterity. This served as a proof for the usefulness of the individual and his ability to share this skill with other people from either a clan, or a tribe. Physical activity of North people should be based on understanding of this origin.

The traditional games of the Arctic peoples went also under institutionalization of its sports in the XIX century. Despite the many sports traditions found around the world it became incorporated into the Anglo-Saxon model of competitions organization. However, the traditional games were stripped of their ethnic and cultural features and fulfilled a need for universal winter sports. According to the Eurocentric colonists view on "sport Darwinism" every nation did not have winter sports, unlike there exists many types of summer games, which have their roots in the ancient Greek Games of Olympiad.

The first International Winter Games began in Sweden with seven Nordic Games held from 1901 to 1926. These games were precursors for the Winter Olympic Games. This is confirmed by the findings of the International Society of Olympic Historians (ISOH)⁷⁷.

In addition to the scheduled games at these Nordic Games, they also included, according to the description of the organizers, "the glorious ancient games and competitions" of reindeer sleigh and dog team racing, long distance running on frozen lakes, bandy, and sailing skating on ice. During all the Nordic Games history, they were attended by athletes from a list of countries; such as Austria, Czechoslovakia, Denmark, Finland, Germany,

77. *Olympiades Boréales. Les Jeux du Nord à Stockholm // Revue Olympique French Articles, Avril, Paris, 1901. — P. 17–24.*

Hungary, Netherlands, Norway, Poland, Romania, Russia, Spain, and Sweden⁷⁸.

In 1924 Chamonix Coubertin, under the patronage of the IOC, organized an “International sports week on the occasion of the VIII Olympic Games in Paris”. The competitions were held under the rules and regulations according to the Nordic Games in nine sports: Alpine skiing, Bobsleigh, Curling, Figure skating, Ice hockey, Nordic combine, Patrol races (now Biathlon), Skating and Ski racing. Coubertin planned that these winter competitions will finally strengthen the status of IOC as the main sport organization of the world. Later, these Winter Olympic Games started with a week of competitions at Chamonix.

Within the support programs for Northern indigenous peoples, the “civilized world” reintroduces their version of native sports and presents it as the high modern culture of the Olympic ideals. For example, the governments of Canada and the USA are holding The Arctic Winter Games for the Inuit, which include a program of ten summer and winter Olympic activities which provides an opportunity for them to present the “ethnic visiting card”. These pseudo-Olympic games are done for the interests of global sports community. In their reports, they talk frequently about Olympic solidarity and its concern for its ratings from their sports fans in the far North, whom for the most part, cannot participate presently in major competitions.

Moreover, they also have another concern is that they believe that their competitions are not taken seriously. They are often shown as a mere curiosity at the end a news story. This practice is in need of critical reassessment. The haughty attitude in “advanced” societies in re-

78. Jönsson, Åke. The Nordic Games: Precursor to the Olympic Winter Games // *Olympic Review*, February-March, 2002. — P. 64–68.

lation to traditional games can provoke a reversal trend in the hierarchy of values in the evaluation of heritage. Since, these events cause social apathy in relation to traditional cultures, and, therefore, their trivial status granted them from the “civilized” world is a real threat to the preservation of cultural and diversity of humanity.

The present situation is aggravating since it is impossible to identify any ethnic and cultural roots of any the sports presented in the Winter Olympic Games. Consider, for example, curling or skiing competitions. Despite the fact that they are sports with deep roots in the customs of the northern peoples. Curling was established in Scotland, while skiing is from Switzerland, but it is the cultural adaptability of the West that made these competitions attractive to participants, spectators, sponsors, and television.

Media prejudice against nations prevents us from developing an understanding for their culture. This prejudice is based on the rejection of anything that is very unfamiliar to us, especially in the area of ethnics and aesthetics. “Wild Games” which is held with primitive devices during an ethnic Nordic Games seemed unworthy to be admitted in luxurious ski resorts and from public’s attention. However, later in time, regular international winter sports and the winter Olympics were held on these same ski resorts (Chamonix, Courchevel, St. Moritz, Salzburg, and Cortina d’Ampezzo). Afterwards, the infrastructures of these events become more technical, but, nonetheless, a high injury and mortality rate which is still a risk in every event. Moreover, the physical and emotional stress of athletes began to encourage a complex system of training and illicit use of doping, or the legal doping for the removal of nerve and muscular tension.

The simple joy of participation in snow amusements has been lost in the remote habitats of the northern in-

digenous peoples, ironically in the same place where it all began. The low-key way of life provides for the opportunity to live, work, and create material and spiritual values despite the severe climatic conditions, and in harmony with their environment. The present ecological crisis in the circumpolar Arctic world is a result of the efforts by those who hoped to bring civilization. This demonstrates that the bourgeois' view on the aspects that make a civilization in comparison to savagery very relative. This presents a relativistic problem of differencing values in a given cultural heritage of a nation comparatively to the present universal society and its ability to dispense equal opportunities for its people.

THE ETHNOSPORT PHILOSOPHY

THE METHODOLOGY OF ETHNOSPORT

ETHNOSPORT methodology is being perfected constantly by interdisciplinary researchers on the issues related to sports within the philosophical, anthropological, historical, sociological and psychological point of view, while also using a cross-cultural analysis of intercultural communication. This unique research allows us to reveal the localization, hybridization, and assimilation of trends of traditional styles of physical activity. However, at the beginning of the methodological analysis, it should be pointed out that there are semantic traps that are identified in the course of the world research⁷⁹.

Speaking of ethnosport philosophy, we can't reduce our research to internal and independent content. We must avoid any distorted and misinterpreted essence of a given traditional culture. Sports is part of culture, thus, it can be seen as ethnosport. First, traditional culture must be first defined as not simply a conglomerate of customs, habits, and practices, because such single points of analysis would not justify the rising of individual ethnic differences and might falsely rank value importance, thus, be

79. Researches were carried out for more than 10 years on all continents, in the form of trips to the regions, or with help of my colleagues (see "Acknowledgements"), when visiting certain places was difficult because of various reasons. Not only the modern areas of resettlement, but also the migration movements of peoples on the planet were taken into account. Identification of centers of origin and the similarity of traditional games was accompanied by the study of intercultural communication in civilization dimension along the axis "the West — the rest of the world in the context of the global dominance of the industrial society".

used as a justification for radical forms of ethnic nationalism and cultural separatism.

In ethnosport sociology, this is the description of interrelated social actions that eventually lead to the institutionalization of traditional physical activities in the world-sport system. There is also a risk of banal confrontation between divergent ethnic and cultural trends in terms of Western culture.

Another problem of the methodology lies in the dimension of a sport especially in relation to the role of the Olympic movement. This creates some difficulties in explaining the nature and origin of ethnosport, because there is a common misconception associated with the idea of a direct connection between sport-world culture and Greek traditions. Such interpretation of sport history creates the illusion of a single origin of all physical activity style, as well as the profanation of its evolution and eventually leads to some kind of "sport Darwinism"⁸⁰.

The paradox is that we have to accept the fact that the sport has its origin in one place and that is in the English sports competitions. It was first localized and then spread out to include an entire range of traditional styles of physical activity. Sports was perceived as an integral part of the cultural heritage of all humanity, and so it is. Modern entertainment has built on the achievements and progress of new sport technologies, but it is often forgotten that they find their origins from ancient traditional games, and that they have many deep historical roots in the rituals and customs from different nations.

This feature of the sport-world system has shaped sport's discourse. This can be observed through the terms used in cultural communications both it is of oral and written form of instructions and terms used for sports ac-

80. It is no coincidence that any history and sport theory textbook contains a chapter about ancient Greece in the beginning.

tivities. Thus, a compilation of jargon and sport dialogue and definitions are created.

The sport's discourse analysis goes to a different level in terms of ethnosport theory. This level is more complex we are not only considering the syntax, but also "grammar" of the basic common terms. According to Eichberg, there is a certain configuration in sport action, since it is a space-time description of events, examples of energy use, relationships between participants, and various forms of confrontation and opposition, as well as the organizational structure of the ideal superstructure. "This grammar (grammatikalischen) models are different not only from region to region, but also within a particular culture. It is known that several approaches to sports can exist within a single culture, as much as the same way as several dialects and sociolects in a single language", — Eichberg concludes. (Culture of Olympics and others, 2009).

We intentionally do not turn to the term and the concept of "ethnomethodology" of Harold Garfinkel (1917–2011). That is because this concept is a technic of processing anthropological and sociological data while bracketing cultural component as archaically doomed to inevitable extinction in the universe of modernity. That, however, is applicable to the sociology of sport⁸¹. Ethnosport methodology is the complete opposite of this approach, it is addressed not to the ordinary observation studies (according to Garfinkel), but to the study of the evolution of its ethnic and cultural content. This perspective makes ethnosport ahead in its research in the sector of social and cultural anthropology.

In Russia, development of ethnosport seems to be the most interesting. After the 1917 Revolution, the Bolsheviks decided to fight "record's bias" against the bourgeois sport, which, according to the leaders of Soviet

81. See: *Garfinkel, Harold*. Studies in Ethnomethodology. — Englewood Cliffs, New Jersey: Prentice Hall, Inc., 1967. — 288 P.

Union, was an obstacle for the development for proletarian sport. They started group gymnastics and traditional styles of physical activity that were loved the leader Vladimir Lenin (Vladimir Ulyanov, 1870–1924) and has, since the, the foundation for proletarian sports⁸².

With this kind of approach, the Bolsheviks obviously had to deal with some difficulties in the development of jargon and (or non-sport in their case) discourses. Although the term “proletarian sport” was quite common, its content said nothing about the athlete as an individual except that he belonged to the communist party⁸³.

At the end, the use of Western terminologies was adopted in the USSR. This led to a formulation of terms that are like nothing on earth. They cannot be defined into a general scientific category of sociology, political science, or geography. It has been settled in the sports community of the former Soviet Union as “national kind sports”. Currently it is registered under the federal law on sports and interpreted in the context of Eichberg’s definition (Olympic Culture, 2009) as a *regional tradition* in traditional styles of physical activity under sportization⁸⁴.

The first mention of the term was at the end of 1930s (Pegova, 1939)⁸⁵. It was accepted internationally almost immediately (Toropov, 1944)⁸⁶.

82. There are a lot of Lenin’s and his contemporaries’ memoirs about his hobbies of playing gorodki, rounders and other.

83. “Proletarian sport” competitions of 1920–1930’s were attended by representatives of workers organizations of some European and Asian countries.

84. *Federal Law on Physical Culture and Sport in Russian Federation* (in Russian), December 4, 2007 № 329-FZ // Rossiyskaya Gazeta — Federal issue, № 4539, December 8, 2007.

85. *Pegova, L. v.* National games of children of the North (in Russian). — Leningrad: Publishing House of Glavsevmorput, 1939. — 37 P.

86. *Toropov, N. I.* National sports and games in Tajikistan (in Russian). — Moscow: Physical Culture and Sport, 1944. — 78 P.

After the WWII (1939–1945) The Soviet leaders made efforts to repudiate the national issues of forced relocation of Jews, Germans, Chechens and others. The *United Soviet Nation* was declared as the winner of the war. This had an impact of changing the discourse in sports. For a while, the definition of “national kind of sports” was derived from common speech, which is well known from works of the postwar period (Boev, Karnaukhov, 1952; Tanikeev, 1953; Vakhaniya, 1959; Elashvili, 1959)⁸⁷.

The relative freedom of “sixtieth law” gave freedom in interpretations, which led to certain confusion. For example, the same author, exploring the same subject, calls it differently in his works: “people games” and “folk games” (Gagiev, 1958 and 1963)⁸⁸.

The name of one work contains a listing of all definitions used at that time: “the people’s game, unique exercises and national kind of sports” (Moroz, 1963)⁸⁹. This complexity indicates the absence of a unified interpretation of this problem, which caused the need to write a synthesis of collective work “Games of the USSR” (Byleeva, Grigoriev, 1985)⁹⁰.

87. *Boev, N. S., Karnaukhov, Y. S.* Aunt Sally Gorodki (in Russian). — Moscow: Physical Culture and Sport, 1952. — 30 P.; *Tanikeev, M. T.* Some Kyrgyz folk games and sports (in Russian) // Theory and Practice of Physical Education, 1953, № 7; *Vakhaniya, O. V.* Abkhazian folk games (in Russian). — Sukhumi: Abgiz, 1959. — 118 P. *Elashvili, V. I.* Operational experience of implementation of traditional sports and games in the Georgian SSR (in Russian) // Theory and Practice of Physical Culture, 1959, Vol 12, issue 3. — P. 186–191.
88. See: *Gagiev, S. G.* Ossetian national games (in Russian). — Ordzhonikidze: Ossetian Book Publishers, 1958. — 50 P.; *Gagiev, S. G.* The methodology of the Ossetian people’s games in schools and summer camps (in Russian). — Ordzhonikidze: Ossetian Book Publishers, 1963. — 66 P.
89. *Moroz, E. V.* Folk games, unique physical exercises and national kind of sports of Komi people (in Russian) // 18-th Scientific Conference. Kharkov: Kharkov Ped. Institute, 1963. — P. 31–35.
90. *Games of the USSR* (in Russian) / Compilers: Byleeva, L. V., Grigoriev, V. M. — Moscow: Physical Culture and Sport, 1985. — 269 P.

Since the mid-1990s six doctoral theses were written, in which attempts to improve understanding of the functioning of sports were made. In one of them (on history) the first analysis of the domestic source of gaming traditions were made, while the other five with a focus on education, were largely descriptive and based on the concept of ethnopedagogy (Volkov, 1962)⁹¹.

Viktor Prokopenko correlated “national sports” with “traditional lifestyle” and introduced the concept of “traditional physical education” and “traditional games and sports” (Prokopenko, 1994). The latter was the literal translation of the UNESCO’s common definitions for “Traditional Sports and Games”⁹².

Herel-ool Oorjak, in conclusion of his work, spoke about the need to develop a methodological framework for a general theory of “people’s physical culture” with the identification of its invariant and ethno cultural characteristics (Oorzhak, 1996)⁹³.

Boris Gorbunov distinguishes the “traditional martial arts (games)” from all variety of traditional gaming culture. Comparing and contrasting the different styles from different nations. He also points to some functions that act as “friend or foe” detectors, and this has its determined physical motor reactions; such as ways of walking, running, jumping, pushing, clenching of fists, etc. Gorbunov’s work was focused on the traditions of the Eastern Slavs, especially Russians. His work contains a description of how the general public can act as a significant military force. Historically, Russia had no formal state mil-

91. See: Volkov, G. N. *Ethnopedagogy* [Monograph] (in Russian). — Cheboksary, 1974. — 367 P.

92. *Records of the General Conference*. Volume I. Resolutions Approved by the General Conference. — Paris: UNESCO workshops, 1990.

93. Oorjak, H. D. *Ethnopedagogical problems of physical culture of the peoples of Southern Siberia*: Dissertation for the degree of Doctor of Pedagogy (in Russian). — St. Petersburg, 1996. — 35 P.

itary structure until recently, and often depended on its civilians to play a crucial role in major military events. Gurbunov describes traditional forms and means of civilian military training, and the transfer of military skills to young people and its maintenance of those skills until their old age (Gorbunov, 1997)⁹⁴.

Valery Kochnev concluded that there is a significant advantage for “traditional games and exercises” as a means for indigenous peoples to educate in their traditional habitat. He argues for a methodology that he developed to raise champions and medalists for Olympic free-style wrestling (Kochnev, 1998)⁹⁵.

Finally, in 2001, Viktor Prokopenko used a generalized notion of “ethnosport” in relation to traditional games (Prokopenko, 2001)⁹⁶. In the same year, Hamit Baymurzin called “traditional sports” as one of the main tools for ethnopedagogy in the description of physical education among the Turkic peoples (Baymurzin, 2001)⁹⁷.

There have been some dissertation research on “traditional means of physical education” in the last few years, which were clearly written under the influence of the Anglo-Saxon sport theory, which reduces them to the sup-

94. *Gorbunov, B. V.* Controversial military-playing tradition in Russian folk culture: Historical ethnography research: Dissertation for the degree of Doctor of History (in Russian). — Moscow, 1997. — 547 P.
95. *Kochnev, V. P.* Traditional games and national sports of indigenous peoples of Yakutia in the modern system of physical education: The thesis as a research paper for the degree of Doctor of Pedagogy (in Russian). — Yakutsk, 1998. — 92 P.
96. *Prokopenko, V. I.* Ethnosport of indigenous peoples of the south Russian Far East. // Pedagogy sport on the verge of the twenty-first century / Coll. of scientific works on the materials of international scientific conference “East-West: education and science on the threshold of XXI century (in Russian). — Khabarovsk, Augsburg Publishing House KSPU, 2001. — P. 108–113.
97. *Baymurzin, H. H.* Türkic folk pedagogy of physical education traditional sports: Diss. for the degree of doctor of Ped. Science in the form of the report (in Russian). — Kazan, 2001. — 82 P.

portive level of regional component of educational technology (Sinyavsky, 2004)⁹⁸.

The interest of foreign researchers began in 1960, under the influence of publications on the preservation of indigenous culture. This was unwelcomed by those who call themselves “civilized”. The aborigines’ ancient way of life generated people’s interest. TAFISA’s founder Jürgen Palm (1935–2006) was one of the first who tried to unite the games of different peoples at the German Games Festival 1978 in Essen. He described his thoughts on this subject in terms of multiculturalism within the context of the European idea of “sports for all” adopted in 1964 by the European Council⁹⁹.

This alludes to an interesting prediction in 1927 by another German theorist— Carl Schmitt (1888–1985) in which he stated the following; “In an exhausted Europe, relativistic-minded bourgeoisie turns every imaginable exotic culture for the subject of its aesthetic consumption”¹⁰⁰.

In 1980, Pierre Bourdieu’s intention was to determine the social history of sports and laying the foundations for the legitimacy of a social science of sports as an academic subject. Bourdieu found that a growing popularity of some sport styles, which include only, sportized forms of folk games (Bourdieu, 1993). It also helped to create the social conditions in which it became possible to speak about the development of the field of sports and its esoteric culture.

98. *Sinyavsky, N.I.* Pedagogy of physical education of the North Khanty and Mansi in the modern education system: Diss. for the degree of doctor of Ped. Science in the form of the report (in Russian). — Surgut, 2004. — 409 P.

99. *Palm, Jurgen.* The Sport for all: approaches from Utopia to reality. Sport science studies. — Baden-Württemberg: Schorndorf, 1991. — 135 S.

100. *Shmitt, Carl.* Political romanticism/Translated by Guy Oakes. — Cambridge: MIT Press, 1991. — 301 P.

What styles of folk games returning to the people. According to Pierre Parlebas who studied his Sorbonne fellow Bourdieu, ethnocultural preferences, ethnomotoricity—special kind of ludomotoricity that is formed by the habitat's landscape is popular¹⁰¹. Such a conclusion has allowed a reinterpretation Lev Gumilev's (1912–1992)¹⁰² theory on sacred geography and Henning Eichberg's theory on the genesis of ethnic prehistory, according to the Western model's interpretation of its social and cultural phenomenon, its criticism of reification of space and time, and its solutions for solving the social problem on the construction of sports. According to Eichberg, "The process of modernization and institutionalization of sport, social and temporal structure of pre-modern games, entertainment and dancing was rebuilt in accordance to the principle of „discipline“, specialized areas of certain activities" (Eichberg, 1998).

By rejecting the multi-dimensional carnival of traditional games, we came up with the form of a "national kind of sports".

Later it became clear that "national kind of sports" in the short its short period of development has become out of touch with their indigenous origins, the cause of which is the desire to achieve absolute universality, and we are only left with varieties of running, wrestling, ball games, jumping etc. This trend is exacerbated by the fact that the socialization of games in the main stream culture becomes rudimentary in the context of industrial society. As a result, social spaces sprout out various sub-cultures such as neo-paganism, religious fundamentalism, liberal

101. *Parlebas, Pierre. Jeux, sports et sociétés. Lexique de praxéologie motrice.* — Paris: INSEP, 1998. — 490 P.

102. *Gumilev, L. N. Searches for an Imaginary Kingdom: The Legend of the Kingdom of Prester John. (English translation)* — Cambridge: Cambridge University Press, 1988. — 432 P.

“service ethics” and even in the fields of arts, education, and science, which, in turn, prevents a common international culture and a connection with the root ethnic and cultural heritage.

The result of our research in the field of cultural studies and sociology of sports is termed as “ethnosport”. This term is to describe a new theory concerning the development of this social and cultural phenomenon. This paradigm is expressed in a rapid increase in the number of sport federations that develop traditional styles of physical activity of different nations. The concept of “ethnosport” refers to the *traditional lifestyle* and *traditional styles of physical activity (traditional games)* under *sportization* (modernization by implementing sports institutions). Based on our definition, FILA use the term “traditional wrestling styles”.

Ethnosport is the basis for *traditional games*, which are the set of competitions, consisting of the primal games. *Traditional games* are an integral part of *traditional festivals* which are ethno-cultural events dedicated to specific calendar dates or ritual-ceremonial activities.

Detailed definition of *ethnosport* was firstly proposed at the International Scientific Conference of Russian Academy of Sciences “Youth-Culture-Politics” in Moscow State University (Kylasov, 2010)¹⁰³. The need for the scientific use of this term is justified by the overall dynamics of the cultural localization of ethnic groups in the context of globalization. The term itself is correlated with the concept of “cultural relativism”. The direction in ethnography that denies ethnocentrism or Eurocentric of Euro-American values and recognizes that all cultures of

103. Kylasov, A. v. Ethnosport — cultural heritage // Youth — Culture — Politics: historical memory and civilization choice: VIII Commemorative Alexander Panarin Readings (2010): Collection of articles / Ed. V. Rastorguev-Moscow: Moscow State University, MAKS Press, 2012 (in Russian). — P. 644–653.

all nations are equal, and this is defined according to the theoretical concept of Franz Boas (1858–1942)¹⁰⁴.

Noting the fact that the word “ethnosport” can be seen as a synonym for “folk sport”, however, the use of the term in this sense is not desirable. The use of all kinds of popular, self-organized sport is called “people sports”. The basis of this sport is competitions that are from using sports gear and equipment, which are the results of a technological progress in competitive practices, such as motor racing, basketball, volleyball, football and others. In addition, many of the popular modern competitions don’t have their origins in the historical perspective of the cultural heritage of a nation.

The term “ethnosport” is considered a compromise in Russia, since the worldwide term for “Traditional Sports and Games” positions the Olympic Games as the major understood definition of sports and its development in the most countries as non-traditional similarly to negative connotation that the concepts of “alternative medicine”, and “nonconventional orientation” invokes. In addition, “traditional games” does not exist at all, since the very concept of “sport” was put into use a little over a hundred years ago. The “National kind of sports” This definition was used before that of ethnosport, and it was discredited by official Soviet culture as something archaic, and hindering modernization. In fact, the term was not considered correct by the Russian legislation within the context of its interpretations of foreign traditional styles of activity.

The methodological development of the concept of “ethnosport” allows one to describe a new trend in the development of sports. This description is based on European and Russian philosophical concepts from prom-

104. Boas, Franz. *Race, Language and Culture*. — New York: Macmillan, 1940. — 647 P.

inent thinkers, in whom their main ideas rested on the defense of man, his spiritual and physical world, and religious, ethnical and cultural diversity¹⁰⁵.

This new way of thinking about sports will lead to an inevitable change in the modern institutions of sports, as with its structure and its conceptual extension of pro-ethnic and cultural diversity within globalization. The basic points proceeding from ethnosport is to create a single socio-cultural space for traditional styles of physical activity within the existing global world-sport infrastructure.

The development of ethnosport theory was developed from a pragmatic point of view on cultural anthropology. This theory allows us to design and predict the creation and functioning of a socio-cultural system while in the context of the frequent emerging ethnic and cultural trends.

The theses, which laid out the foundation for ethnosport theory were first introduced on the 21st of April in St. Petersburg at the V International Congress on “People, Sport and Health” that was held under the patronage of the Council of Europe. It was received with enthusiasm and accompanied with reports and publications from leading sports media¹⁰⁶. Later, the ethnosport theory was presented in the form of an extensive article in the UNESCO / EOLSS’s Encyclopedia of Life Support Systems¹⁰⁷.

105. Fernand Braudel, Immanuel Wallerstein and Valery Rastorguev built a theoretical basis for moving into the future while keeping social biological and social cultural basis of man and his ontology.
106. Kylasov, A. V.; Gavrov S. N. Ethno cultural diversity — a new paradigm in development of sports // V International Congress “People, Sport and Health” on April 21–23, 2011, St. Petersburg, Russia: Proceedings of the Congress / ed. V. Taymazov. — St. Petersburg: Olympus, 2011. — P. 161–163.
107. Kylasov, A.; Gavrov, S. Ethnocultural diversity of sport // Sport Science, Encyclopedia of Life Support Systems (EOLSS), 2011: <http://www.eolss.net/Sample-Chapters/Co5/E6-168-59.pdf>

Meetings were held on the 6th of September, 2011 between the author and UNESCO's General Director Irina Bokova to discuss the results from the publications. High interest on the topic and the research has led to a presentation held by the author on the 26th of March, 2012 at the headquarters of UNESCO in Paris. Later, he discussed with the Deputy of General Director of UNESCO Pilar Álvarez-Laso and the head of social and humanitarian sector Alexander Schischlik on the possible prospects for the modernization of sports with a particular attention towards the promotion of ethnic and cultural diversity.

Ethnosport uses ethnopedagogy as a tool for its development. It studies a traditional practice of education and training, historically rooted in the different ethnic groups (Volkov, 1972). Ethnosport theory clarifies that definition in terms of traditional styles of physical activity, and ethnopedagogy is defined as a form of temporal translation of biosocial and cultural heritage of an ethno-cultural community which can be expressed in language, customs, and their complex myth ritual, which can be the basis for their ethnomotoricity expressed in traditional games. It is reasonable to use a scientific approach in the study, so as to gather different visions on the conservation and methods to profligate their cultural diversity¹⁰⁸.

Thus, ethnosport theory detects traditional styles of physical activity, which can be interpreted as physical and spiritual expressions of human adaptation to their natural and cultural environment and, as a result, to their specific ludomotoricity, which, according to Norbert Elias (1897–1990), provides a mechanism for transmitting an ethno-cultural identity of a given community¹⁰⁹.

108. First of all, these are works of Zygmunt Bauman, Wilhelm Reich, Ernst Junger, Kirill Razlogov.

109. *Elias, Norbert. The Civilizing Process: Sociogenetic and Psychogenetic Investigations.* — Oxford: Blackwell Publishing, 2000. — 592 P.

A specialty of ethnosport is revealing the deep aspects of “regionalization” by using a methodology based on the convergence theory, theory of activity, and, theory of rational choice expressed and developed in the post-modernist concepts, especially found in the works of Gilles Deleuze (1925–1995) and Félix Guattari (1930–1992)¹¹⁰.

Pierre Bourdieu’s theories in the fields of cultural, social, economic, and religion made a major methodological influence on ethnosport, and had allowed us to explore various possibilities in cooperation between macro-and micro-level agents in the field of ethnosport.

The focus on the theoretical and methodological problems of ethnic and cultural diversity of sports helps us to realize that the possibilities for the development of social relations are connected with the intellectual and moral development of a people, and not only with the change of a society (Amitai Etzioni, Alexander Panarin)¹¹¹.

There is a growing need for a different structure of motivational behavior, as well as the value benchmarks for people’s behavior and a need for the restoration of moral standards in all professional spheres (Francis Fukuyama, Patrick J. Buchanan)¹¹², including sports (Christopher Lasch, Hans Lenk)¹¹³.

110. *Deleuze, G.; Guattari, F. What Is Philosophy?* (H. Tomlinson & G. Burchell III, Trans.). — New York: Columbia University Press, 1996. — 256 P.
111. *Etzioni, Amitai. From Empire to Community: A New Approach to International Relations.* — Washington: Palgrave Macmillan, 2004. — 284 P.; *Panarin, A. S. Temptation by Globalism (in Russian).* — Moscow: ECSMO-Press, 2002. — 416 P.
112. *Fukuyama, Francis. The End of History and the Last Man.* — Washington: Free Press, 2006. — 464 P.; *Buchanan, Patrick. The Death of the West.* — New York: St. Martin’s Griffin, 2002–320 P.
113. *Lasch, Christopher. The Culture of Narcissism.* — New York: W. W. Norton, 1978. — 304 P.; *Lenk, Hans. Social Philosophy of Athletics: A Pluralistic and*

The principles of historicism and the systematic combination with structural, functional and semiotic methods as proposed in the work of Umberto Eco “The Absent Structure” (1968)¹¹⁴. This allows us to reveal the modality and the inner logic of the ethno-cultural diversity in sports, which yet don’t have its own institutions.

The conceptual approach of Søren Kierkegaard (1813–1855) is interesting from a historical point of view. His work “Either/or” (1843) allows us to give extraordinary explanation for the evolution of everyman’s, aesthetics, ethics and religion. His thesis is quite applicable for the understanding the processes behind the creation of sports as a social and cultural phenomenon¹¹⁵. According to his definitions;

The Everyman is socialized and conforms to the commonly agreed standards of society and he wants to be completely identical in everything. His games are unsophisticated, existential, and based on the principles of individualism and irrationality; these are means for self-affirmation of the human person. Physical exercises, in this context, serve to keep his entertainment in relation to the standards of society.

The Esthetic knows that he has the choice and ability to be better. He demonstrates selectivity in all spheres and sees sports as a means to improve a harmonious development, He tries his best to perfect his social functions that were either assigned to him by society, or self-chosen, because his physical development must comply with a “social reputation”. For example, if he is in the military, he needs strength and endurance, a worker needs precision of movement, an artist or an

Practice-Oriented Philosophical Analysis of Top Level Amateur Sport. — Stipes Pub Llc; Likely 1st Edition edition (January 1979). — 232 P.

114. Eco, Umberto. Philosophy, Semiotics and the Work of Fiction (Key Contemporary Thinkers). — Stafford: Polity, 1999. — 208 P.

115. Kierkegaard, Soren. Either/Or: A Fragment of Life — London: Penguin Classics, 1992. — 640 P.

aristocrat, assumes a grace and figurativeness of body language for his social role.

The Ethicist is endowed with a keen sense of duty and responsibility. He is perfect and because he wishes to do only good deeds. He brings the patriotic sentiment in sports so as to enhance the prestige of his nation. This, in turn, justifies in his mind the perceived improvement of the human species and a universal view of the aesthetics of sports competitions, but also coupled with a denial of its cultural diversity.

The Believer knows that he is imperfect, sinful, and in need of finding redemption. He seeks for perfection in social organizations, in traditional ceremonies, in sacred attachment to habitats, and in the attempts to attain existential harmony by blending nature with physical perfection. According to Kierkegaard classification, a believer is committed to traditions, including ethnic and cultural styles of physical activity.

Christopher Coker, Samuel Huntington (1927–2008) and others whom have argued for separating from the Anglo-Saxon world western thinking in general from its supremacy in world history¹¹⁶. They have also laid the foundations for the methodological criteria needed to interpret the special ethno-cultural aspect of sports and this can be used as a tool for the preservation of a traditional culture and the self-identity of a nation. Since the separation purposed by the authors, would mean an inevitable change within the world of sport institutions and a progressive search for new forms to organize expand the concepts of socio-cultural values in national and ethnical physical activity functions.

1) *The instrumental function* is related to the technology involved for the improvement of the body and designed to achieve the ideal anthropological figure according to the

116. Coker, Christopher. *Twilight Of The West* — New York: Basic Books. — 216 P.; Huntington, Samuel. *The Clash of Civilizations and the Remaking of World*. — New York: Simon & Schuster, 2011. — 368 P.

established aesthetic ideas of a nation and/or an ethnic group. The main motivation behind this social phenomenon is to band individuals together in a given society.

2) *The regulatory function* with the mechanisms of indoctrination of the socio-normative culture as a specific system of collective life organization. It creates and sets for the upcoming values of a society which are not necessarily representative of the individuals themselves.

3) *The signifying function*, which is expressed in symbolic (sign) techniques behind images, body language, and gestures as a specific system of meaning and its emotional impact on a person. It may also reflect either the dominating private or common values.

4) *The communicative function* is closely related to the enculturation of signs and symbols generated in competitions along with the purely “technical” function of communication between people. There is also a “cultural” expression to satisfy aesthetic, educational, religious, and social needs. They ultimately all serve to the identity of nations and ethnicities.

Some works, in which the cultural significance of ethnosport is clarified, showed up in a fairly short period of time. Andrey Yarovoy notes that ethnosport allows us to rethink about the importance of military culture, which was dominant in many states at the beginning of modernity. However, it was relegated to a subculture of a particular social group in modern conditions. Society began to perceive the military culture as a dangerous source for militarism, totalitarianism, and it is accused of wastefully using of natural resources, and guilty of educating killers. However, due to local conflicts, the military, Special Forces is left as a nationalist symbol of military-patriotism¹¹⁷.

117. Yarovoy, A. V. Agonistics in the postmodern situation (the military aspect), (in Russian) // Electronic scientific journal “The humanitarian, social, economic, and social sciences”, Vol. 1, 2010.

Yarovoy notes that the ethnosport mechanism could exist in the form of ritual military action, for example it justifies the historical reconstruction of traditional Cossacks games (shermitsy) which reflect the core values of a society and serves as a symbolic reflection of its belief system on fundamental values and norms, behaviors, and their world views. The military rites related to mark special occasions acted as an important mechanism in the traditions and culture of the Don Cossacks. The holiday display of military rites demonstrated the stability and viability of the community with symbols and signs, thus, bringing a sense of order and stability in their world¹¹⁸.

Anatoly Tedoradze believes that the term “military competitive-gaming traditions” (Gorbunov, 1997) becomes a part of a broader concept in the context of ethnosport theory. On the one hand, they define a military competitive gaming tradition with terms and traditions that are related to their historical and ethnographic institutional forms (Tedoradze, 2002)¹¹⁹. However, On the other hand, the phenomenon’s concepts are too broad to be defined and needed to be narrowed, so as to express the key features of this subject. In this regard, he suggests to use term “traditional military games and amusements” for a set of historical patterns of traditional games and sportized styles of physical activity with either clearly expressed, or diluted versions of military-applied activities (Tedoradze, 2012)¹²⁰.

118. *Yarovoy, A. V.* Don Cossacks’ Shermitsii: from ritual to ethnosport (in Russian) // National Sports: the experience of inter-regional cooperation. — Yakutsk: CHGIFKIS, 2012. — P. 40–43.
119. *Tedoradze, A. S.* Russian melee competitions as a phenomenon of social history of agrarian society (in Russian). Tambov Province, the second half of the XIX century — the first half of the XX century. — Tambov: Service-Z, 2002. — 180 P.
120. *Tedoradze, A. S.* On the possibility of restoration of traditional martial games of the Russian people (in Russian) // National Sports: Experience interregional cooperation. — Yakutsk: CHGIFKIS, 2012. — P. 35–39.

In general, there are clear visible symbolic revisions, values, and, a reemphasis on “physical culture” in many theses which were inspired by ethnosport. This shows the undying interest by researchers in ethnic and cultural heritage. In this context, to sum up the research methodology of ethnosport, we can conclude that in accordance with Jean Baudrillard’s (1929–2007) teaching about the three orders of *simulacra*. In this philosophical framework, national sports can be defined as *copies*, and sport styles — as *functional analogues* of traditional styles of physical activity¹²¹.

We have already noted that there are no ethno-cultural representations in international sports, and this is a paradox in modern society. This would be similar as having a representative organization which is only concerned on representing itself. The same can be said about the “beauty industry”, which produces a variety of cosmetic products which only reflect the cosmetic producers’ ideas on beauty.

The gaming traditions of nations, which bear presently distorted by liberal modernization, took the form of a conveyor of medals and a keeper of records. None of them have any value to anyone beside those who have them. Furthermore, the main function of international sport is the exchange of symbols and serves as a channel for ethno-nationalist displays.

POST-SPORT AS THE ETHNOSPORT ANTHITHESIS

In 2007, the European Broadcasting Union (“Eurovision” in Russian) has disappeared from the list of media part-

121. Baudrillard, Jean. *Symbolic Exchange and Death* (Theory, Culture & Society). — London: Sage Publications, 1993. — 254 P.

ners of the International Olympic Committee¹²². As a result of this dispute, the relationship between the IOC and the influential medium of Television has become a “casual affair” during the Olympics. This has resulted in a down sales curve for the broadcaster and for the first time in its history, for the Olympic movement. This is well illustrated case that recorded by the IOC Marketing Commission. We will try to establish the root causes for this result that still remains to be an untouched subject.

Although the main reason of the Union’s dissolution is due to the fact that they were unwilling to broadcast the preliminary competitions, because they did not attract the interest of the public. However, the fact is that the public’s disinterest can be due to the competition’s format. The universal competitions usually have similarly dressed athletes from different continents, while Leaders of the international Olympic movement are very proud uniformness. They consider it a high level of integration in sport. But in fact, viewers are offered to watch the actions of various skins colored bio-machines under the guise of international events with said equal opportunities. This does not only lead to the denial of differences, but also offers the boredom of homogeneousness in the sports space, simply does not attract viewers anymore.

Originally designed to help individuals to improve their bodies beyond the capabilities of human species, modern sport finds a finite-dimensionality of its development,. When pharmacological doping and genetic modification of the Homo sapiens species is needed for the improvement of its athletic performance, it becomes post-sport. The genealogy of post-sport goes back to the

122. <http://www.olympic.org/content/the-ioc/governance/affiliate-organisations/all-recognised-organisations/>

Anglo-Saxon sport and forward to the *Post-human future*¹²³.

Louis Althusser (1918–1990) speaks of the historical limitations of the humanistic era¹²⁴ that is to say, that the theory of sport is built upon the ideas of humanism, we are presently witnessing the elimination of sport as an aspiration to create superman. This in part explains for the interest in the *humanism of competitiveness*.

In the near future, genetic engineering and other technologies will eventually permit a symbiosis of man, animal, machine, and artificial intelligence. These possible future developments it might become possible to use these future technologies to achieve post-human records. Niklas Boström purposes the idea of *morphological freedom*, that is to say an individual choice and subsequent individual use of technologies for the “improvement” of the human body¹²⁵.

British scientist Kevin Warwick, stated in his 1991 book “The offensive Machine” where in he predicted that between 2010 and 2015, robots will surpass humans in separate functions and the only way to keep human supremacy is to implant of microprocessors in people’s bodies. Warwick subjected himself to such experimentation. He called it “Cyborg 1.0” project in which he would be able to control an “Intelligent Home System”. The system allowed him to have remote access and control of his home energy system and appliances. His experiment ended in 2002. He further experimented with an implanted chip in his arm, so as to be able to convert his nerve impulses

123. Fukuyama, Francis. *Our Posthuman Future: Consequences of the Biotechnology Revolution*. New York: Farrar, Stratus, and Giroux, 2002. — 272 P.

124. Althusser, Louis. *For Marx*. Translated by Ben Brewster. — London, New York: Verso, 2005. — 272 P.

125. Bostrom, Nick. *Anthropic Bias: Observation Selection Effects*. — New York: Routledge, 2002. — 224 P.

and transmit them to his computer in order to speed up a “dialogue” in digital space¹²⁶.

Just after a year, his successful experiment pets were made compulsory in the European Union. EU Regulation N^o 998/2003 of the Council of Europe establishes that animals imported to the EU from July 3, 2004 must be identified with a microchip implantation¹²⁷. The chip must comply with the internationally adopted ISO standards. Presently, the tagging costs about \$ 200.

The UNESCO Conference in 2007, in collaboration with the World Anti-Doping Agency (WADA) at the international Convention against Doping in sport¹²⁸, adopted a mandatory execution of the International Anti-Doping Code, in which requires the *investigation of the DNA or the genetic profile* of the athlete for doping control (§ 6.2)¹²⁹.

There are some serious discussions about tagging among national teams members at this moment. This may seem surreal to some, besides maybe chess players, who probably are lusting in anticipation for tagging innovations, such as former world champions Anatoly Karpov and Garry Kasparov who would look for intellectual advantages to win against a computer chess program. There was another spectacular case in a world chess championship match in Elista (2006), in which Vladimir Kram-

126. Warwick, Kevin. *March of the Machines*. — Illinois: University of Illinois Press, 2004. — 307 P.

127. *Regulation (EC) No 998/2003* of the European Parliament and of the Council of 26 May 2003 on the animal health requirements applicable to the non-commercial movement of pet animals and amending Council Directive 92/65/EEC: <http://eur-lex.europa.eu/LexUriServ/LexUriServ.do?uri=CELEX:32003R0998:EN:HTML>

128. *Conference of Parties of the International Convention Against Doping in Sport*, adopted on February 5-7, 2007, Paris: UNESCO, ICDS/1CP/Doc5: <http://unesdoc.unesco.org/images/0014/001494/149485r.pdf>

129. *World anti-doping code*: http://www.wada-ama.org/rtecontent/document/code_v2009_en.pdf

nik caught constantly using a computer during his toilet breaks (the press called it “The Toilet Scandal”). After the Elista incident, FIDE prohibited the use of computers during the match and regulated the procedures for leaving the tables.

Today, humanity is faced with a new anthropological evolution. During Man’s evolution he has transformed the environment around him. In doing so he created a second nature, called culture. Thus, *an artificial human environment* which protects us from adverse conditions and maintain a high quality of life. We are witnessing a jump in the anthropological evolution. This jump of this magnitude is not due to progressive actions, but by having no choice but to live in a homogenous habitat.

Humanity in its current biological form is likely to share the fate of the Neanderthal. According to futurists forecasts, an artificial universal intelligence will surpass humans in 2020-ies. This might create a unique situation in which there will be a competition between a natural life form versus an “artificial” one. In order this inevitable artificial intelligence from constructing a “faster, higher, stronger” version of itself, a total reconstruction of the organic man will be needed. During this competition, people might be forced to lose more and more of its organic nature in order to acquire more efficient artificial parts. Since this is a possibility, a modified and futuristic eugenics might make a return in this century. A pre-image of this future post-human lives in our imaginations today.

There is a precognition on this possible future competition between artificial intelligence and the organic nature in the industry of sports today. Its obsession of record building is perceived as building a path to the superhuman of the future. Since setting records has been often referred to as needing “superhuman effort”. However, human physical capabilities are on the verge of be-

ing exhausted in respects to Olympic sports. It is possible to continue, but through the development of newer drugs. However, this would make athletic competitions become a competition between pharmacists. At the next stage, it would be genetic engineers who will compete by artificially constructing a “godlike” runner, boxer, weightlifter etc. In another point of view, one can question the relevance of sport records. They are, in fact, losing their meaning. What is the meaning if one can lift more and more weight through one’s biomechanics if the same function can be done with a tower crane?

The human identity is considered part of the planetary identity. However, an individual’s identity is in constant time relations with the post-human who has optimized his organic structure and his possible future reinterpretation of his earlier levels. The separation of future planetary identities might happen between the organic human, artificial intelligence, and the technologically adapted post-human. This process has already begun, its dynamics can already be seen in our modern post-human sport (post-sport) and it dates and its examination can be read in a series of well-known authors and scientific concepts.

Charles Darwin (1809–1882) is the first author. He became a symbol of denying creationist ideas, by questioning the intelligent design of humans that are supposedly, according to Judeo-Christian myth, made in the image and likeness of God. Instead, he argued that Man is in fact a higher level and evolved primate. Here is the biological categorization of *Homo sapiens*.

Biologically, humans are still a part of the “Animals” (Animalia, Zoa) kingdom, “Multicellular” (Mezozoa) subkingdom, “Chordates” (Chordata) type — animals with a central nervous system in the form of a single back tube, “Vertebrates” (Vertebrata or Craniata) subtype, “Mammals” (Mammalia) class — warm-blooded animals, usually covered with hair, “Viviparous mammals” (Theria) subclass, “Placental

mammals" (*Eutheria, Placentalia*) infraclass, "Primates" unit, "Monkeys or the Great Apes" (*Anthropoidea*) sub-unit, "Gibbons, orangutangs, chimpanzees and man" (*Hominoidea*) superfamily, *Hominidae* family, "Human" (*Homo*) genus, "*Homo sapiens*" species¹³⁰.

Western civilization has separated itself the furthest from the creationist concepts. It has been a century's long process introducing secularization with countless corrections and returns. It received the most serious impact in the postmodern era and its consequence was the removal of the transcendence of being. The focus of Western human thought is not on the acquisition of eternal life, but on the success in this life on Earth. The focus was turned towards various other activities, such as including the improvement of the body, which has for some, become more important than the salvation of a soul.

Friedrich Nietzsche (1844-1900) foresaw the future, translating his insight knowledge on the language of philosophical generalizations. Now we are standing before the advent of the superhuman, in other words, on the threshold of an abrupt movement of evolution. This evolution, so to speak, is revolutionary, just as the emergence of our "Homo Sapiens" species, but it will not happen as fast and as tragic as the disappearance of the Neanderthals.

Such processes do not occur simultaneously, and in this sense Nietzsche's insight is quite modern, and he is not only our contemporary, but his insight is also there for future generations. As it was written in "Thus Spoke Zarathustra", I; 3¹³¹ "What is the ape in relation to a man?"

130. *Grinchenko, S.N.* Social meta-evolution of humanity as a series of steps of the formation of mechanisms of its system memory // Electronic journal "INVESTIGATED IN RUSSIA": <http://zhurnal.ape.relarn.r1652.u/articles/2001/145.pdf>

131. *Nietzsche, Friedrich.* Thus Spoke Zarathustra. — London: Simon & Brown, 2011. — 452 P.

Laughingstock or a painful shame". This is how modern man will be thought of by the superman.

The postmodernists Gilles Deleuze and Felix Guattari in their book "What is philosophy?" (1991) answered for the possible evolutionary leap that should happen soon. Human civilization no longer exists; it is now a post-human civilization. The reason can be seen in our definitions with "post", such as post-classical and post-neoclassical science, post-industrial society, post-history and post-Christianity, post-structuralism and postmodernism. This trend seems to make it possible for us to use the definition "post-sport" to refer to post-human athletic activity¹³².

Post-human civilization is created by humans whom have the *enlightened independence* from the Creator. Paradoxically, deconstruction of man began with Nietzsche, although he called for a return for the natural man and escape from rationality and decadence. He also argued that *the superhuman* has a superbodily that is awoken by the Will. In this vein, postmodernism is rather anti-body-centrism. This is shown through the famous post-modern conception of the human body. The envisioned a body without living organs but existed in the techno sphere and an artificial environment. This evolution would lead to the negation of the conditions and continuation of the conditions of the natural human socio-historical continuum.

José Ortega y Gasset (1883–1955) pointed to the collapse of unity of human body and in the conditions of industrial culture. He noted that Man will go through a rebirth, an emergence of something new, different, and

132. Deleuze, Gilles; Guattari, Felix. *What Is Philosophy?* (H. Tomlinson & G. Burchell III, Trans.).—New York: Columbia University Press, 1996.—256 P.

functional at first by its properties, and then it will non-sexist¹³³.

People have had fantasies about a new human being for a long time. They imagined an improved higher quality, more powerful, physically, almost as strong as fairy tales and myths of old. Then one will be able to cast out the old Adam and rise to the immaterial spirit as it is taught in various religious teachings. The Age of Enlightenment, intellectuals were waiting for the rise of the new man. As Nietzsche proclaimed "I teach about the Superman". There were communist projects in USSR trying to create a new Soviet man. The dreams of a new man are recently becoming true in the post-human era of globalization.

The present propaganda on exercises was originally designed to inform individuals on the methods to improve their physical development and to correct their own physical deficiencies. This led some people to have the reaction to fight the all external signs of imperfection and this is how the body cult was formed. There are competitions for the best body, and that are called "body-building" These competitions are intended to demonstrate the individual's achievements to attain the *anthropological ideal image*. Anyone can attain these results if they train regularly at fitness clubs. Those who do train in fitness clubs, might not all want to be body builders but to make themselves socially attractive.

Today's weight loss drugs, hormone treatments, food supplements, and other body modifiers are developed and produced in massive amounts. Furthermore, cosmetic surgery, extensions, and correction of perceived body imperfections are easily accessible.

133. Ortega y Gasset, José. *The Revolt of the Masses*. — New York & London: W. W. Norton & Company, 1994. — 192 P.

The fight against doping in sports is considered as the most important tasks. However, such efforts seem futile in conditions of a global promotion on various drugs that promise weight loss. The appeal of these drugs is that one can have the desired physical results without the need for grueling training. The promise of Pharmacology to shorten the path to an athletic body Might make exercise absolute. It is, therefore, no surprise that professional athletes, whom understandably are seeking to maximize their physical performance, have an interest in pharmacology's scientific achievements.

Pierre de Coubertin urged people to believe that sports will change the world. And so it did. The athletic body is in greater demand in our modern society than ever before. It has become a cult that guarantees the positive sentiments from others; it grants social advantages in career, it indicates prosperity, and a high social status. However, sports have had an opposite effect than originally purposed, and that is to contribute towards humanity's progress. Instead it is a metastasis of its own modifications.

The targeted training of athletes to perform specific exercises intensifies the metastasis; as they are trained specifically to set new world records. Due to the same types of training their bodies are transformed. The ugliness of their physical transformation can be as follows hypertrophic torso and arms muscles of rowers, the skinny legs, or huge legs of skaters. Many even agree that we should not make a weightlifter run, or cyclist shoot from a bow, Since specialization is exclusively cultivated in today's sport.

Meanwhile, a professional athlete — a product of the enlightened age, is an expert, which according to Ortega y Gasset, “even flaunts his ignorance in everything that's outside of his narrow strip that he cultivates, and he calls amateurism craving for the body of knowledge”. Gasset

while analyzing the craving for “specialization” found its cultural background “Squall of rampant and hopeless antics is rolling on European territory. Any position is stated from peacockery and internally deceitful. All efforts are focused solely on the attempts to run from fate, squint and not hear its dark call, and to avoid a confrontation with what should be a life”¹³⁴.

External success is now the only cultural meaning in professional sport, without being liable for the solution of urgent worldview problems on cultural diversity. And this is when the cultural essence of sports has not only a professional or generalized social meaning, but the status of a cultural category, which has the ability to transform various types of exercises and competitions into ritual forms in accordance with ethical ideas on the aesthetics of body and body language.

Sports, as a socio cultural phenomenon, carry the fundamental idea of cultural forms evolution, from an established traditional to the individual self-expression in the post-modern rites of initiation (extreme forms of entertainment). The values and social aims of sports development are formed in accordance with the achievements and prospects of development; they are caused by the high variability of its manifestation at this stage, because the sports also serves as a vehicle for cultural universality (globalization) and a means for the identification of cultures and ethnic groups (glocalization).

Seeing these objective trends, we, however, consider it important to talk about the primary level of ethnic and cultural identity. As long as we are dealing with a man, it is important to identify the level of identity, since it is responsible for the internal integrity of a person, and the reservation and reproduction of his mental health.

134. *Ortega y Gasset, José. Ibid.*

On a deeper level of causality, identity comes to maintaining the cultural continuity of the post-human. Unlike the Neanderthals, we may have a chance for it. A great culture created by the people belonging to the *Homo sapiens* species is the only guarantee they have to receive respect from the post-human. An integral part of the culture of the *Homo sapiens* species is the ethno-cultural sport heritage in all its diversity, expressed in ethnosport.

Today's post-sports has become a world of chimeras and political illusions, synthetic drugs, along with the doctrinal ideas of the superhuman cult, and record setting in the name of the new world order. The post-sport vision of sports threatens the mental health of nations, whom are devastated by the impact of the global ecological system crisis. However, to sum up, we have to state that the post-human has simultaneously formed post-sports and, in turn, be formed by it, to echo Jean-Paul Sartre (1905–1980) “only the man himself is the future of man” (1946)¹³⁵.

OVERCOMING THE CRISIS OF MODERN SPORT

There is a mainstream contradiction in the infrastructure of sports. It was built in a liberal society and at the base it was a public organization. However, in fact, it is rather an “overmanaged” than a stable stratum.

Due to widely accepted laws on sports, therefore, as many analysts have concluded, there is a weakening sport institution in the “presence” of government. According to many analysts, the functions of sport federations as public organizations are becoming more decorative, since they really are under the permanent and direct control of

135. Sartre, *Jean-Paul*. *Existentialism Is Humanism*, tr. Carol Macomber, New Haven: Yale University Press, 2007. — 128 P.

sports departments. But the greatest concern for the expert community is the fact that sport organizations have become quasi functional analogues for governments because they have the power to limit human rights in the following scenarios:

- in the case of doping an athlete can't participate in competitions;
- in the case of the violation of any sporting events rules an athlete is banned.
- If an athlete, a coach or a referee violates the provisions of the internal Code of the Federation are banned from their professional activity.

This list goes on, but it is important to note that even these three examples can cause anxieties and concerns for legal professionals, since such restrictions can only be imposed by a court of law which has the power to directly affect personal rights and freedoms.

The legal status of sport organizations has legalized the ability of the state to supervise and to empower the interpretation of legislations.

Another troubling factor as a result of the close relationship between the state and sport institutions is the weakening of the internal connections between the various sports federations. The main cause for this result is due to the competition, as constant fights between these institutions. Although the presence of state representatives in the management of federations supports the interest of sponsors and the media, however, with the consolidation of Big Bosses (in the case of Russia, with top-ranking businessmen also) the role of election is sharply reduced in the executive bodies of sport organizations. Athletes demonstrate their willingness to give up their seats in exchange for a comfortable existence. Surprisingly, this is universally welcomed and supported.

The democratic institutions of sports is weakened by bureaucracy and oligarchy as they are gradually eating away at the structures which allow a social function of the promotion mechanism — different funds, sweepstakes, raffles and prizes. They give the illusion that they are trying their best to be full partners of the social development of sports, but they are in fact they are not. Their dysfunction becomes evident at their decision-making process to honor athletes, which is never truly public, and in fact, entirely dependent on the coherence with right people.

But perhaps the most graphic illustration of the weakening of the democratic institutions in sports is the direct government involvement in the recognition given to a sport form and the subsequent accreditation of a federation. Throughout the world, only sports, which are included in the Olympic program, are obliged to cooperate and have their recognition attributed by the public authorities. In contrast to a large number traditional sports federations were created recently who resist the governments involvement.

Olympic representatives struggle to unite themselves and resist any novice organizations away, because they want a greater share of public funding. They lobby for the expulsion of rival organizations from sport fields, even at times, they lobby for their dismantling. It is easy to understand the sport officials nervousness, and internal divisions in front of the emergence of the so-called *parallel federations*. They develop the same styles of sport as the Olympics at the national and international level.

To illustrate this inner divisions and rivalries, recently the members of the largest and most all-encompassing sport association — SportAccord International Association, accepted a special convention that prohibits athletes from participating and/or coaching in competitions of parallel federation-clones. A Compliance with

the convention and its laws and conditions are expected to be followed at the public level institutions on the basis of recognized accreditation. This creates a situation in which any national sports federation must be affiliated with the appropriate international federation.

This rule, being quite effective in terms of control, however, it damages the essential functions that a sport federation must perform, and that is a free unification of individuals for the development of their sport. Consequently, the failure of cooperation between the state and public organizations, and this has led to an inverse relationship between government and people.

There is a risk of fragmentation of sports federations in favor of Olympic sports. In non-Western countries, the aggressive imposition of a foreign Anglo-Saxon sport tradition has generated a social apathy for their nearly extinct native gaming traditions. Such sports policy disrupts the mental health of indigenous peoples and perhaps, some day it will be considered as ethnocide.

The situation with sport development in Western countries is no better. Third World countries still have their traditional forms of games, but the so-called “civilized” countries only have their dull lessons of “physical education” in schools. As a result, almost all national teams in Europe and the U. S. have recruited people from the periphery of undeveloped countries where children are still able to run, jump, and swim in their natural habitat. The government is very proud of their children’s involvement in the world of professional sport, because it shows off their good work as social investors. However, it is under the threat of degradation. Consider the following, why is it so easy to confuse a national soccer team from France with teams of Algeria, Morocco, Côte d’Ivoire or Guiana? And why these teams can’t become leaders of the world sport by themselves?

The answer is found in the world-systems analysis of Immanuel Wallerstein. According to him capitalism is an international system with its own rigid hierarchy. At first, it seems perfectly natural that certain structures and relationships exist, and it is assumed that any country can achieve these same institutions and become similar to the Group of Eight countries. The failure of certain countries to attain the same results can be simply explained to simple due diligence. However, when countries like Russia that have adopted an oligarchic capitalism, cannot achieve the same results as Switzerland, where these countries share the same huge gaps between personal incomes and bank investments. From the standpoint of world-systems analysis, the problem lies in the structure of its hierarchy. The difference here is that there is no fluid social fluidity, that is to say, lower classes in Russia have little chance to rise to a high class. Furthermore, the quality of leadership in third-world nations and in the international sport arena is fraught with serious problems that effect developed countries. Thus, the change of leadership and their regimes destabilizes the entire world of sports.

In addition to these challenges, many ethno-cultural sports received recognition recently. They are filled with enthusiasm and it seemed that they had only a few technical and equipment problems to gain a pleasant appeal for the media and gain popularity. They also thought that the only obstacle was for them to adapt to Western competitions standards, time limit formats for television, change advertising platforms to western taste, and an introduction of a club system.

However, because of the introduction of new Western techniques and technologies, the ethnic sport styles were transformed beyond recognition. For example, Chinese (table tennis), Korean (taekwondo), Scottish (curling) or Japanese (Judo) did not look like their original ethnical form. They just did not seem to have bright future in

Western society were the media only reported on “stars” of tennis, football, and Formula 1.

The complete failure of these sports organization became obvious with time. All because of another frequent problem in sports — greed- which is the functioning principle. This is related to the concept of “*praebenda*”. That is to say, Catholic canon of law in whose sports ecumene is derived and rooted in the Anglo-Saxon tradition. This concept justifies that the official’s revenue is directly related to the fulfillment of certain liabilities and can grow as much as desired. But with this approach, duties of making sport achievements are made for one’s own profit, rather than for the public good.

Thus, the purpose of modernization of traditional styles of physical activity and providing sports services should not be a profit driven. In a capitalistic society of consumers, the discrete forms of Anglo-Saxon exercises and there, traditional games are preferred. Although they have experienced an unprecedented global spread, there are still closed reserves of ethno-cultural sports and frameworks that exist in their areas. The advent of communication technologies have created the preconditions needed to, as Jean-Luc Nancy called, the opening of borders or dis-enclosure of large spaces to go beyond their limits¹³⁶.

The world is tired of the spread homogeneousness pushed by consumer standards of uniformity. To, replace these tendencies and feed the imagination and form a new life-purpose space there is a need for cultural diversity. This issue is relevant since the minds of our next generations seem ready to accept it.

The dialectics of history is to fill the world with a kaleidoscopic of content. The world does not want to return

136. Nancy, *Jean-Luc*. *Inoperative Community*. — Minneapolis: University Of Minnesota Press, 1991. – 224 P.

back to the dull uniformity of sports and ethno-cultural isolation. The future is in the richness of cultural and natural heritage of all mankind. The future is in the preservation of the cultural identity of gaming traditions in order to preserve the mental health of the world's nations. The future is in man, who is conscious of the canons of the cultural heritage of his ancestors and his own traditional ethnical and aesthetic belonging to his social and cultural identity.

This gives the government and the sports community a new task for the development of ethnosport, and ethnic and cultural gaming traditions in general, free from corruption and doping, but most importantly — free from serving the ambitions of nation-states in the international area.

CONCLUSION

IMMANUEL Kant (1724-1804) distinguished the world as it is in itself (regardless of formative mind) — *the thing-in-itself*, and the world as it is given as a phenomenon, in the *experience*. In this philosophical frame we can interpret the experience of the gaming culture of humanity as a synthesis of the (bodily) content and (intangible) heritage — things in themselves, and the subjective form, in which the traditional games in the subjective sensations of *experience* are comprehended by the efforts of consciousness¹³⁷.

Kant did not share the boundless faith in the power of the human mind, calling this faith dogmatic, and he was the first to point out that to justify the knowledge on anything we should be aware that our capabilities should not conform to the world, but the world itself should conform to our abilities, so any cognition can happen at all.

What can be expected for the cognition from the one-dimensional (if we take into account that it does not belong to any of cultures) sport? Is the cultural diversity comparable with the spread of the uniformity we presently see in sports? The answer to these questions is beyond multiculturalism and tolerance; it must also be sought outside the canons of ethnics and competitiveness of the bourgeois. The answer will be as traditional as the truths that we have learned from the teachings of our parents.

137. Kant, *Immanuel*. The Critique of Pure Reason. — CreateSpace Independent Publishing Platform, 2011. — 392 P.

GLOSSARY

INDIGENOUS GAMES — historical traditional styles of physical activity of indigenous peoples, which are caused by the traditional lifestyle.

INDIGENOUS PEOPLES — primordial population of the territories that are part of the state.

NATIONAL SPORTS — indigenous games after sportization.

TRADITIONAL GAMES — public competitions in the form of indigenous games, which are the part of ethno cultural rituals and traditional festivals.

SPORTIZATION — introduction of sport institutions in the development of indigenous games, which is expressed in the formation of national sports in the Russian Federation and the creation of associations of these sports.

ETHNOSPORT — the set of traditional styles of physical activity (indigenous games without creation of sport organizations) and sport federations of so-called “national sports”.

ETHNO CULTURAL RITUALS AND TRADITIONAL FESTIVALS — regular activity of indigenous peoples, which historically come from traditional games, folklore, music and dance, accompanied by fair of masters of folk arts and crafts.

ETHNOSPORT SUBJECTS — organizations, officials, teams of physical training, participants of traditional games and other events, users and owners of sport facilities, which are used in field of indigenous games and ethnosport, spectators and others engaged in activities, associated with indigenous games and ethnosport.

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