

ETHNOCULTURAL DIVERSITY OF SPORT

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Summary

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

1. Introduction

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

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

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

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

- "Convention No 169 concerning Indigenous and Tribal Peoples in Independent Countries", enacted by the General Conference of the International Labour Organization (ILO) in 1989;
- "United Nations Declaration on the Rights of Indigenous Peoples", adopted by General Assembly of the United Nations (UN) Resolution 61/295 in 2007.

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

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

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

- 3) *Significative function* – expresses in a symbolical (sign) technique of images and meanings of a body language, as in a specific system of means, due to which emotional influence on a human mind is carried out, expressed in representation of values of personal and common during triumph;
- 4) *Communicative function* – inseparably linked with enculturation of signs and symbols, generated during competitions; alongside with purely "technical" function, providing dialogue between people, it is possible to mark out its "cultural" function, expressed in satisfaction of aesthetic, cognitive, religious and social needs, serving for self-identification of nations and ethnic groups.

2. Methodology

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

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

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

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

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

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

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

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

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

A believer understands that he is not perfect, sinful and needs new finding of Faith; he is looking for perfection in authentic forms of organization of a society (in traditional ceremonies), in sacral affection to places of dwelling, to harmony of existence and in merging with nature through use of natural methods of physical perfection. A believer according to Kierkegaard classification is a traditionalist, devoted to traditional styles of physical activity.

Methodological preconditions of distinguishing of special cultural value of sport, as one of means of preservation of traditional games of indigenous peoples and means of

identification and self-identification of nations, are developed in works of Immanuel Wallerstein, Patrick Buchanan, Christopher Coker and other authors, explaining retirement of the Anglo-Saxon world and the world of a western civilization, in general, from the stage of world history. This retirement means **inevitability** of modification of international institutes, created under their initiative, and necessity of modernization of institutes of modern sport, including its transformation for the benefit of encouragement of cultural diversity of our globalizing world.

3. Ethnosport

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

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

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

Children had to study traditional life styles in different environmental conditions that have formed a specific world-view, canons of male and female beauty, natural forms of physical activity. Children learned everything not only from people, but also from animals, comprehending surrounding world through imitation of movements of the other breathers that is reflected, for example, in educational instructions of Yakut epic poem "Olonkho", and also in style names of Chinese martial art Wushu. All this gave more chances of local ethnocultural community survival. Violation of norms, developed as a result of long historical approbation, was punished not only by a society, but also by nature, and consequences often were ruthless. Compliance with norms raised chances of survival and long historical reproduction of an ethnocultural community.

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

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

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

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

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

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

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

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

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

Meanwhile, unification of the world sociocultural space is very expensive to many "not western" peoples. They have to pay for this process by destruction of mental health for the sake of short-term illusion of finding of "new", "progressive" life style. Neither

drugs, nor alcohol, nor their alternative – western sport and Protestant ethics – can not give to these people a feeling of harmonious existence in the space of their traditional ("not western") inhabitancy, modernized according to the western standards. Such innovations act as alien substitutes of natural, biologically set self-perception – somatic and mental (psychic). These local special features explain diversity of centers of distribution of different kinds of sport, all over the world, and in any particular multinational country. Acceptance of western and any other sports tradition takes place only in regions, where it answers to culturally deep-rooted forms of physical activity of indigenous peoples.

Attention of national governments to development of priority Olympic sports in a combination with refusal to support original ethnocultural competitions generates a problem of an inequality in questions of estimation of cultural heritage of different peoples. In a modern society of equal opportunities it should be treated as demonstration of chauvinism and ethnocide, since reproductive function of mental health of peoples of the world in this case is exposed to threats of destruction under influence of aggressive imposing of alien sports traditions, forming thereby social apathy regarding own traditions of physical activity. On the contrary, keeping of maximum full representation of ethnocultural traditions of physical activity in newly created world sports culture serves to preservation and reproduction of mental health of ethnic groups, national states and areas of civilization of our planet.

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

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

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Alexey Valerjevich Kylasov born in 1968 in Krasnokamsk, Perm Region, USSR (Russia). He graduated from the Perm State Pedagogical University with the master degree in history. He took the degree of PhD in Cultural Studies after defence of dissertation "Sport as a socio-cultural phenomenon of the globalization era" at the State Academy of Slavic Culture in Moscow in 2011. He explores the socio-cultural issues and the philosophical anthropology of sports.

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

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

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

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

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