

# Presentation Abstracts

## *Sport, envy, and the conundrum of comparison*

**Brian Bolt**  
Calvin College

Though mostly described as a means of positive character formation, sport may also be a breeding ground for vice, particularly the sin of envy. Competition sets protagonists against each other, and the need for excellence in performance sets brother against brother, and sister against sister, resulting in dissatisfaction, resentment, and rivalry, especially among those closest to and most like us. Losers envy winners and the accompanying prize. Teammates envy the other’s talents, playing time, and attention from the coach or fans. This presentation explores the ideas of virtue and vice in sport, paying particular attention to the sin of envy and its companions of jealousy, covetousness, and schadenfreude. Do Christians draw closer to potential vice by voluntarily engaging in sport? Is the constant comparison of sport causing spiritual injury to the Christian participant? Is envy in sport the same or different than envy in other parts of life? Are there particular practices that Christians use to combat envy in and away from sport environments? Plumbing the depths of the human heart in sport is uncomfortable, but may be essential to discovering the place and possibilities of sport in the Christian life.

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***Working with Christian sportspersons:  
A Christian mental performance consulting model***

**Trevor Egli**  
*Johnson University – Tennessee*

**Steven N. Waller**  
*University of Tennessee*

The primary goal of traditional mental performance consulting is to help sportspersons become more consistent performers in their sport context with the potential of enhancing performance by utilizing psychological skills training and increasing one’s overall self-awareness. However, there are very few sport psychology practitioners who have proposed working from a Christocentric framework (Egli & Fisher, 2017). Therefore, the purpose of this this proposal is to provide one specific working model that may be used by sport psychology practitioners when working with Christian sportspersons. The authors will provide perspectives on how psychology and theology interface (Carter & Narramore, 1979), relevant sport psychology counseling theories, as well as practical examples of techniques that may be helpful when integrating Christianity and psychological skills (Egli, Fisher, & Gentner, 2014). A graphic representation of this model will be provided.

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***How to help students be successful in a job interview!***

**Randy Dietz**

*Our Lady of the Lake University*

**Stephen Salako**

*Our Lady of the Lake University*

Although most schools have career services at their schools many students do not take advantages of their services. In our Kinesiology Senior Seminar Class, we work with students collectively and individually concerning writing a cover letter, resume, and interview skills. Students will go through three interviews during this process and be recorded each time. The videos will then be shown and critiqued by the students and professor in the class. Also, following each interview the panel asking the questions will have dialogue about their performance.

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***Tour will absolutely change your life”:  
How the experience of participating in a sport for development related  
initiative resulted in personal, internal change***

**Ali Fairchild**  
*Cardinal Stritch University*

The objective of this research was to explore the experience of participating in a sport for development related initiative. The research question that guided this study was: What is the lived experience of participating in a Venture Expeditions hiking, biking, or running tour? This qualitative study utilized the phenomenological research design and open-ended semi-structured phone interviews for data collection. Participants were those who had participated in a sport for development related initiative through having engaged in a Venture Expeditions hiking, biking, or running tour. Ten participants were selected to participate in the study all of whom agreed to participate. The five major themes from the findings of this study were: 1) Participants experienced peer influence, either directly or indirectly, to participate in a tour, 2) Participants experienced relationship with team members that made completion of the tour possible and continued post-tour, 3) Participants experienced physical sacrifice that enhanced a personal connection to the tour’s supported cause, 4) Participants experienced a personal, internal change, and 5) Participants experienced elevated Venture Expeditions buy-in. According to researcher interpretation, community was found to be the theme representative of the overall participant experience. Specifically, theme four—participants experiences a personal, internal change—will be described, in depth, through the associated sub-themes of increased clarity and perspective, strengthened faith, and life lessons learned. All participants of this study self-identified as Christian, and findings show that faith was relevant, at varied levels, to the experience of participating in a Venture Expeditions hiking, biking, or running tour. Faith often played a role in participants’ interest in the non-profit, Christian organization and frequently helped participants persevere

through adversity they faced while engaging in the tour. Study findings provide an example of how the experience of participating in a sport for development related initiative can result in personal, internal change.

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***Revving up your sports management class***

**Wayne Jacobs**  
*LeTourneau University*

In a typical Sports Management class, students should learn more than how different sports work. They will learn about accounting, business, and communication. These skills are vital to being a successful professional in their field. In fact, those who obtain the best jobs in the field are the ones who are eager to learn and desire professional development beyond the college years. How can we encourage this hunger and thirst for learning? How can we demonstrate Sports Management principles with a uniquely Christian perspective? How can we engage our students so that they will want to continue learning well beyond our class? These questions will be addressed in the areas of improved pedagogy/androgogy, internship emphases, ways to stay current in the field, and most importantly, highly engaging Christian faith integration.

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***Sportsmanship in the stands:  
Assessing important Christian character traits among college sport  
fans***

**Clint Patterson**  
*Baylor University*

**Andrew Meyer**  
*Baylor University*

After a public and very difficult sexual assault scandal at Baylor University, campus wide student programming was reevaluated to ensure that Christian character values were being disseminated at all levels of the student experience. This included the development of a student sportsmanship pledge. Baylor University has created one of the few student sportsmanship pledges that is not specific to student athlete participation, but rather was developed for student fan engagement. This sportsmanship pledge, installed in 2016, was crafted by faculty, staff, and two student section leaders, highlighting the Christian values of respect, support, and honor. This initial pledge was introduced to the student body through various student programming, including new student orientations, spirit rallies, and student tailgates. Our presentation will discuss student attendance trends before and following the scandal, the development of the current values found in the sportsmanship pledge, and how these values have been implemented across campus. Based on survey data collected at the end of the 2017 football season from student ticket holders, our findings will report on their acceptance of the current sportsmanship pledge. In addition, we will further report on other Christian values deemed important by these student fans. This presentation is unique in that this research effort combines both practitioner and academic perspectives. Our student sportsmanship insights, including concept development, program implementation, future campus partnerships, and classroom involvement attempt to demonstrate how student fans at Christian colleges and universities should be part of the solution, holding their athletic programs to standards commensurate to their Christian calling.

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***Integrating faith in a biomechanics course using discussion boards***

**Jessica Ventura**  
*Gordon College*

Instructors at Christian institutions of higher learning are challenged to integrate faith with instruction in their specific discipline. This can be particularly difficult in courses that are heavy with content that requires extensive explanation and guidance, as class time is filled by theory and practice of course topics. One way to approach this problem is to move the explicit integration of faith with the discipline outside of the classroom, to discussions in an online forum. In this presentation, I will share my experience with such faith integration in an introductory biomechanics course at Gordon College, a Christian institution. Since most students studying kinesiology in undergraduate programs plan to serve God’s people through careers related to athletic training, physical and occupational therapy, or medicine, I started with verses that connect to these healthcare themes. I then created questions to guide student discussion, to which the students were required to respond in an online forum. In this presentation, I will share the verses and guiding questions I used in my course and I will demonstrate the use of Blackboard Learn to facilitate discussion. The principles presented can easily be adapted on other platforms by a professor in any discipline who is seeking to increase the integration of faith in a course.

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***The religion of sport:  
A Biblical response to society's obsession with athletics***

**Matt Brunet**  
*Union University*

"You shall have no other gods before me. You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below." Exodus 20: 3-4. According to a 2015 report conducted by the Nielson Group, there were more than 127,000 hours of sports programming available on TV, which is up 160% from 2005. In addition, more than 31 billion hours were spent viewing sports, which is up 41% from 2005. Furthermore, a 2015 report, released by Statistica.com, revealed that sporting goods sales increased from 14 billion dollars in 1992 to over 63 billion dollars in 2015. When the Chicago Cubs won the 2016 World Series, an estimated crowd of over 5 million people attended the victory parade (Flosi, 2016). According to historians, this ranked as the seventh largest gathering in human history and the largest gathering in United States history (Philipson, 2015). Are we addicted to sports? Do we worship the created instead of The Creator? In his book entitled, *Don't Waste Your Sports*, CJ Mahaney challenges us to search our hearts for the presence of idolatry with the following questions:

1. Do I think and talk about sports more than anything else?
2. Are my most passionate conversations about sports?
3. Do I have excessive passion for a particular team or athlete?
4. Is the rest of my day or week affected by the outcome of the game?
5. Is my passion for a team or athlete greater than my passion for Christ?

This session will discuss society's obsession with sports, our tendency to idolize athletes, and how Christians can glorify God while still enjoying our favorite past-times.

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***Taking a knee:  
A qualitative media analysis of the religiosity of Colin Kaepernick and  
Tim Tebow***

**Zach Smith**  
*University of Tennessee*

**Natalie Welch**  
*University of Tennessee*

**Sam Winemiller**  
*University of Tennessee*

**Alexander Deeb**  
*University of Tennessee*

Both Colin Kaepernick and Tim Tebow started their collegiate careers in 2007, at the University of Nevada and Florida, respectively. During their college careers, both athletes self-identified as religious, and both were affiliated with denominations generally associated with conservative evangelicalism. Since then, both quarterbacks have had controversial—and very public—experiences in the NFL.

This research used a qualitative media analysis to study the ways in which the media industry has framed the personal religiosity of these two individuals. Using news databases such as LexusNexis and Factiva, print and web-based media published between August 2007 and December 2017 were selected for review based on the inclusion of content about Tebow or Kaepernick’s religiosity. These articles were then examined and coded by the research team, while also controlling for intercoder reliability. The themes uncovered through coding serve as the basis for understanding various frames employed by the media to represent the religiosity of Kaepernick and Tebow.

The preliminary findings of this study indicate that the media industry’s frames of Kaepernick and Tebow’s religiosity are commonly racialized, and illustrate ongoing cultural attitudes regarding “acceptable modes of religiosity” in the United States. By applying critical race theory to the findings of this study, it is possible to see how the racialization of religious athletes recapitulates hegemonic narratives about WASP (White Anglo-Saxon Protestant) religiosity in the USA.

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**Fostering an ethical climate in the classroom**

**Karen Jacobs**  
*LeTourneau University*

Academic dishonest is an issue dealt with in every institution of higher learning.

Instructors have the ability to create a climate of ethical behavior in the classroom that will benefit both students and the instructor. As the leader of the classroom, instructors need to make an intentional effort to doing and saying things that demonstrate they care about ethics. To foster an ethical climate in the classroom, instructors can borrow from leadership ethics research. The time to start is before the semester begins when instructors plan their courses.

What are going to be the standards for the course, the workload and ethical expectations? Creating a climate of ethical behavior begins when instructors design courses to improve students' knowledge, skills and abilities. Thus, courses should challenge students to learn, grow and develop. An ethical classroom is ideally a place of learning, sharing, trust, nurturing, personal and spiritual growth, and peace. Places that engender such feelings among those who thrive there are built around a consciousness and respect of ethical concepts. A conscious and deliberate effort by instructors to create climates built on Biblical principles that encourage ethical student behavior is possible and can be successful. An ethical classroom climate is the ultimate incubator of learning by their students and the litmus test of their skills, experience, and creativity.

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***The vocation of the Christian athlete***

**Vern Wendt**

*Concordia University – Chicago*

The Reformation doctrine of vocation teaches that even seemingly secular tasks and earthly relationships can be spheres where God assigns Christians to live out their faith. But can athletics be considered a legitimate vocation for the Christian? In order to help answer this question, it is important to be aware of the particular culture one is being asked to contend for the faith in. A helpful tool to use in understanding a culture is what is known as the Bunkowske Onion Diagram of Culture . This diagram depicts seven key interactive levels or layers whereby a given culture can be meaningfully studied. Trying to change the outer layers of a culture without first changing the inner layers is mere “window washing” resulting in white washed sepulchers (Matt. 23:27), and the errors of syncretism. Hence, this article is an attempt to present a biblical analysis of these cultural levels/layers as they are often found within the culture of competitive sports.

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***Bone mineral density of elite female powerlifters compared to gender and age matched reference norms***

**Rebecca Shoen**  
*Wheaton College*

**Jonathan Chung**  
*Wheaton College*

The Reformation doctrine of vocation teaches that even seemingly secular tasks and earthly relationships can be spheres where God assigns Christians to live out their faith. But can athletics be considered a legitimate vocation for the Christian? In order to help answer this question, it is important to be aware of the particular culture one is being asked to contend for the faith in. A helpful tool to use in understanding a culture is what is known as the Bunkowske Onion Diagram of Culture . This diagram depicts seven key interactive levels or layers whereby a given culture can be meaningfully studied. Trying to change the outer layers of a culture without first changing the inner layers is mere “window washing” resulting in white washed sepulchers (Matt. 23:27), and the errors of syncretism. Hence, this article is an attempt to present a biblical analysis of these cultural levels/layers as they are often found within the culture of competitive sports.

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***Unveiling the sport chaplain cloak:  
Legal & ethical implications of FFRF’s “Pray to Play” Report***

**Landon Huffman**  
*Johnson University – Tennessee*

**James Bemiller**  
*University of Tennessee*

In August 2015 the Freedom from Religion Foundation (FFRF) released a 25-page report detailing a year-long investigation into sport chaplains operating at public universities, specifically focusing on chaplains involved with intercollegiate football teams. FFRF requested public records and examined documents ranging from policies concerning coach or clergy-led prayers for student-athletes, records of team religious services, email communications between chaplains and athletic department staff, content within media guides and websites, team travel logs, and financial payments / reimbursements made to the chaplain.

FFRF contends these universities and chaplains are violating the First Amendment due to religious coercion from coaches and administrators as well as the allegations they are paying chaplains for their services (e.g., leading teams in prayer, conducting chapel services, etc.), attending sport-related functions (e.g., football bowl games), being granted special access to students and facilities, assisting with recruiting efforts, and/or provided office space on campus.

The purpose of this presentation is to discuss the legal and ethical implication of sport chaplains at public universities, particularly in response to specific allegations purported by FFRF. Information presented is intended to encourage coaches and athletic administrators on best practices for holistic care for student-athletes in light of legal parameters and ethical considerations.

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***“There is so much yet to be done”:  
Male facilitators’ perceptions of gender limitations in two Sport for  
Peace and Development Programs in Mexico***

**Jordan Schools**  
*University of Tennessee*

**Leslee A. Fisher**  
*University of Tennessee*

To date, the gendered experiences of facilitators of Sport for Peace and Development Programs have received insufficient attention by sport psychology researchers. With interests in gender equality, feminist theory, and social justice, we have focused the proposed study on the gendered experiences of Sport for Peace and Development Program facilitators working in Mexico. Qualitative inquiry will be used via semi-structured interviews to explore participants’ firsthand experiences in Mexico. Three facilitators will be interviewed; all are middle-class males, two self-identifying as Caucasian and one as Hispanic. The area in which their respective programs exist is a rural area in southern Mexico that is commonly known for its agricultural and day laborers; it is also a context that the first author spent time working in. After observation of this context as well as the Sport for Peace and Development Programs offered there, the first author noticed that many para-church and public facilitators of these programs group female participants into non-participatory/sideline roles while male participants are encouraged to play whatever sport is being introduced. As a result, the primary objectives of the facilitators - to encourage, empower, and bring cultural groups together – is not being met because half of the participants are not encouraged to participate. After data is collected and analyzed, it is our goal to use the findings to expand our understanding of gender limitations in the Sport for Peace and Development movement, so that new methods for implementation can be created and executed, resulting in more gender-inclusive programs.

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***Spiritual health and worldviews:  
What 2464 college students nationwide tell us***

**Karl Salscheider**  
*Bemidji State University*

From August of 2015 through December of 2016, the National Health Priorities Project (NHPP) solicited data electronically from 2464 students enrolled in health classes from 26 universities (17 public, 9 private) from southern California to Vermont, from Florida to Idaho, and places in-between. Twenty-five of the 26 university administrations accepted the Bemidji State University (BSU) IRB, while one university administration required participation through their own IRB process.

The primary research question of the NHPP was for the 2464 students to examine the 13 dimensions of health and then rank them 1-13 based on what was most important to them. One of many secondary considerations was to determine if spiritual health differences existed among those with differing world views. Additional considerations for this presentation include: student satisfaction levels for spiritual health, institution type (public or private), geographic location, age, academic major, gender identification, racial identification, relationship status, world views of who they are (body, mind, spirit &/or soul), and how they came to be (creation/evolution, god/no god, end of life/afterlife), along with levels of surety (how sure are they of the accuracy of their world views using > 0% to 100% in 10% increments), over-all quality of life using a -5 to +5 Likert scale, what is most important to them (subjective, answers were typed in), and an assessment of their NHPP experience using a -5 to +5 Likert scale.

Although the data set of the NHPP's 19-question survey is extensive, the focus of this presentation is delimited to spiritual health, world views and the afore mentioned secondary considerations. Of the 2464 participants, 2460 answered the world view question establishing a 99.83% completion rate. Chi Squares and p-

values are provided for all statistical analysis. This presentation marks the first release of national data of the NHPP.

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***A comparison of outdoor and sports ministry curricula  
at selected Christian schools***

**Dale Connally**  
*Baylor University*

Within Christian universities, recreation curricula has been approached in at least two different approaches. Some schools, especially those with Baptist and Methodist ties, developed vocational church recreation preparation curricula. Other schools formed secular recreation and leisure programs to redeem the profession with Christian practitioners. In the late 20th century Conner (1992) noted that “church recreation” was broadening to better be referenced as recreation and sports ministry. This session presents an overview and comparison of several recreation and sports ministry academic programs offered at Christian schools. Secular recreation and leisure programs at Christian schools will also be examined.

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***A 10-year study of student beliefs, attitudes and behaviors pertaining to health and wellness at Christian colleges and universities***

**Peter Walters**  
*Wheaton College*

Over the past decade 9,038 women and men attending 11 Christian Colleges and Universities completed a Collegiate Health Survey aimed at determining student beliefs and behaviors regarding human relationships, sexuality, physical activity, nutrition, sleep, and emotional health. Data collected from this cohort was compared non-faith-based institutions. Non-faith data was collected from the American Collegiate Health Association's Annual Survey- National College Health Assessment. Data was statistically analyzed using descriptive as well as differentiating tests (T-Tests, Regression Analysis and Analysis of Variance). Findings from this investigation yielded both optimistic and disturbing results.

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***“I can get credit for this?”:  
NCCAA and NCAA institutional practices concerning academic credit  
for intercollegiate athletic participation***

**Graham Hatcher**  
*Howard Payne University*

Public awareness of “athlete-only courses” has emerged through investigative reporting and scholarly research, countering the notion that intercollegiate athletic participation (IAP) is truly extra-curricular (Schlabach, 2004; Weight and Huml, 2016; Hatcher, Holloway, and Roffe, 2018). Studies have reported that IAP credit courses are present in institutions of higher education (IHEs) throughout the three NCAA classifications but no study found addressed this practice among IHEs within the National Christian College Athletic Association (NCCAA). The primary purpose of this study was to document the nature and prevalence of course credit for IAP among NCCAA Division 2 (NCCAA D2) IHEs. An additional purpose was to compare results with NCAA Division 3 (NCAA D3) IHEs from a previous study. The NCCAA D2 IHEs represent eight denominational affiliations, though one-third (11 or 33.3%) identify as non-denominational; mean and median fall 2016 FTE enrollment was 559 and 254, respectively. The 2017-18 online academic catalogs of all NCCAA D2 IHEs (n=33) were reviewed to determine general education degree requirements, course titles, and course descriptions for references pertaining to course credit for IAP. Fourteen IHEs (42.4%) required a physical education/wellness credit course as part of baccalaureate degree general education requirements and 11 IHEs allowed IAP to satisfy this requirement. Regarding academic credit for IAP overall, 21 IHEs (63.6%) reported such. Eight of those 21 IHEs were among the ten members in the Southwest Region (80%), the highest presence among the three NCCAA D2 regions. A Chi-square Fisher’s test revealed the practice of awarding credit for IAP among NCCAA D2 IHEs was significantly higher (p=.0004) than among NCAA D3 IHEs. Possible explanations for the prevalence of credit for IAP among NCCAA D2 institutions may be greater

compatibility with institutional mission/culture and higher proportion of student-athlete enrollment.

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***Fun and frolic in the life of large churches:  
Setting an agenda for researching the role of leisure and recreation in  
large congregations***

**Steven N. Waller**  
*University of Tennessee*

The religious landscape of the United States is shifting with middle sized and large congregations being in abundance. According to the latest 2015 Faith Communities Today research, more than half of all weekly attendees go to churches that are larger than 500 weekly worshippers in size (Thumma, 2015). Large churches according to Thumma and Bird (2015) are churches that have 500-1799 attendees weekly. Very little is known about the role of leisure and recreation in large congregations for several reasons. First, direct questions are seldom asked about leisure and recreation in both congregational and national surveys. Second, ministries related to leisure, recreation, and sport are often integrated into the categories of “fellowship,” “social” or youth/young adult ministries thus concealing their existence (National Survey of Congregations, 2015). Anecdotal evidence suggests that large churches expend monies annually on the construction or leasing of facilities, programming and training for staff to plan and implement leisure and recreation programs that serve the congregation and the community the church is anchored in (Linville, 2016; Thumma 2015; Waller, 2012, 2017). Moreover, McMullen (2016) suggested that spiritual retreats, book groups, sponsoring youth/teen or young adult/singles activities, and health/fitness/wellness programs all play an important part in membership retention (p. 15). All of the aforementioned leisure pursuits are done outside of the traditional worship experience. In contrast, the 2016 Faith Communities Today Survey suggested that between 2010 and 2015 some large churches have reduced their investment in “member-oriented programming,” specifically, youth and young adult activities/programs (Roozen, 2016). Therefore, the purpose of this proposal is twofold: 1) to elaborate on the importance of leisure and

recreation in the life of Christian congregations across denominations; and 2) to articulate the role of research in ascertaining the role and prevalence of leisure and recreation ministries in the life of large congregations.

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***Elbow injury prevention among Dominican youth baseball players:  
An interdisciplinary pilot study***

**Chelsey Franz**  
*Bellarmino University*

**Dawn Hall-Bibb**  
*Bellarmino University*

Research suggests improper throwing mechanics, due to shoulder and elbow weakness, may explain the role of upper extremity pain in baseball players; specifically injury to the ulnar collateral ligament. A recognized upper extremity injury prevention program commonly cited in the literature is the Thrower's Ten program. This program was designed to strengthen the muscles surrounding the shoulder and elbow joints, improving elbow stability with overhand throwing and pitching. To explore the feasibility of teaching this program to coaches in a Spanish-speaking developing country (Dominican Republic), and to understand their attitudes and beliefs towards injury prevention programs, researchers utilized a mixed methods approach. Results suggest that, while barriers exist, the Dominican coaches desire and properly implements the Thrower's Ten program.

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***The relationship between body composition, body image, and attitudes towards obesity***

**Matthew D. Ruiz**  
*Lipscomb University*

**Ruth Henry**  
*Lipscomb University*

This presentation will discuss 1) the correlation between body composition and body image, 2) the correlation between body composition and the individual's attitudes towards obesity, and 3) the correlation between the individual's body image his/her attitudes towards obesity. The influence of various demographics will also be considered.

Body composition is an important health-related component of fitness. Knowing and understanding the significance of the relative proportion of fat and lean tissue on one's body is a basic facet of education in kinesiology and can help in determine an individual's overall health. For this project, a sophisticated bioelectric impedance device known as the InBody was utilized to assess body composition.

Body image is the sense one has of his/her physical appearance. A negative body image results in a distorted view on oneself, while a positive body image results from accepting and viewing one's body objectively. Body image was assessed in this study by a questionnaire that divides body image into nine distinct subscales called the Body Self-Image Questionnaire – Short Form.

As obesity rates continue to climb, the attitudes towards obesity and obese people continue to be an area of exploration in the literature, marked by several various means of assessment. The current project examined perceptions of obesity by utilizing an attitudinal scale which assesses anti-fat prejudices in adults called the Attitudes Toward Obese Persons Scale.

The purpose behind examining the measures above is to come to a more complete understanding about how one's body

composition is related to one's body image and one's attitudes towards obesity.

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***A national Girls Baseball League player plays to pay for seminary***

**Val Gin**  
*Gordon College*

In 1944 the National Girls Baseball League (NGBL) was birthed in Chicago and lasted for 11 seasons. The NGBL drew 500,000+ fans in the Chicagoland area a year, played 5 out of 7 nights a week under the lights and utilized the underhand fast pitch style of play with a 12” softball. Gwen Wong, a Chinese American southpaw, pitched for the 1947 Championship Bloomer Girls. One of the reasons she played professional baseball was to earn money to attend seminary. Wong made \$90 a week during the 1947 season... more than enough to pay her tuition. Though she loved playing ball professionally she felt the Lord calling her into full time ministry. Gwen Wong retired after one season with the Parichy Bloomer Girls and joined full-time staff with InterVarsity Christian Fellowship.

This presentation will offer a cursory look at the history of the National Girls Baseball League, the Parichy Bloomer Girls and an in-depth unique, captivating perspective of the only Asian American Christian Bloomer Girl during the 1947 season. The presenter will share Gwen Wong’s first-hand fascinating account of being an Asian muscular Christian in college and professional sports. The paper will provide specific attention to the historical, cultural, racial and spiritual perspectives of this time period.

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## *The effects of a 4-week exercise protocol on the biomechanics of a 2-foot jump both before and after a H.I.T.T. bike protocol*

**Danielle McCormick**  
*Concordia University – Chicago*

Anterior Cruciate Ligament (ACL) injuries are common among adults and young adults. The less accurate your knee biomechanics are the more likely you are to suffer from one of these season ending injuries. This study looked about how a High Intensity Inter Training Bike work would affected knee biomechanics after landing a 2 foot jump (off a 2 foot plyobox) and if a 4 week exercise protocol improved knee biomechanics while landing a 2 foot jump. This study included 2 male and 3 female participants who are were all students at Concordia University Chicago at the time of the research. Their average age was 23.6. 100% of the participants that started the study came back for re-testing. The original hypothesis was that a 4 week exercise protocol can increase proper biomechanics both before and after a H.I.I.T. biking protocol and that the H.I.I.T. bike protocol will decrease knee biomechanic after in both groups. Heart rate was also tracked at resting and before and after each interval as well as after the cool down. Although heart rate was not the main focus of this study with heart rate decreasing at all intervals in which it was tracked for shows that the participants were completing 6the required 4 week exercise protocol. The results for knee angled varied between groups with most showing a decrease in knee angle following the H.I.I.T. bike protocol and most showing a decrease in knee angle following the 4 week exercise protocol.

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***Beyond the brick and mortar:  
Furthering the vision of a foundation builder***

**Lindsey Edwards**  
*Hardin-Simmons University*

To be a visionary means to believe in something that is now not tangibly evident. The Wright brothers believed they could fly even though there were no planes. The auto pioneer Gottlieb Daimler developed the carburetor that allowed an engine to use gasoline as fuel, resulting in him and his business partner developing the first car (Britannica, 2018). Steve Jobs believed that every person should have access to a computer, and so we have the iphone. Dr. James B. Simmons “believed in Christian education as one of the noblest pursuits and achievements of men and women...” and “that a great institution of Christian learning is the most permanent memorial possible on this earth” (MacArthur, 1911). In the 1890’s the vision of one man to educate and send out Christian men and women established Hardin-Simmons University. Dr. Simmons laid a foundation and although his vision was opaque to the technological advances of the 20th century, his vision to reach the nations lives on. Through online education students can be prepared professionally and spiritually to reach the latitudes and longitudes of the nations in a shorter span of time than Dr. Simmons could ever imagine. This presentation will aim to cast the vision of Dr. Simmons even further by discussing ways of spiritual formation in the online environment, as well as discuss practical initiatives that allow both the learner and the teacher to interact online in a symbiotic relationship.

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***Re-telling "The Story So Far":  
Reconsidering sport and spirituality in light of the new age***

**Zach Smith**  
*University of Tennessee*

Sport and spirituality as an academic field is a recent development. The first volume dedicated as an introduction to the field was published in 2007. To date, the field is dominated by Christian scholars who have largely constructed the history of the field along Christian lines. The result is that the introduction of spirituality to sport is often interpreted as a consequence of the rise of liberal Protestantism and subsequently post-modernism. Such narratives downplay, denigrate, or ignore the impact of other religious ideas. This paper presents a genealogy of sport and spirituality, highlighting New Age thinking as a primary driver of sport and spirituality. By exposing connections to New Age figures and ideas this paper demonstrates the one-dimensional character of current historiographies of sport and spirituality.

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***Producing a Kingdom DNA culture in South Africa***

**Casper Steencamp**  
*Kingdom DNA*

**Lindsey Edwards**  
*Hardin-Simmons University*

Sport and spirituality as an academic field is a recent development. The first volume dedicated as an introduction to the field was published in 2007. To date, the field is dominated by Christian scholars who have largely constructed the history of the field along Christian lines. The result is that the introduction of spirituality to sport is often interpreted as a consequence of the rise of liberal Protestantism and subsequently post-modernism. Such narratives downplay, denigrate, or ignore the impact of other religious ideas. This paper presents a genealogy of sport and spirituality, highlighting New Age thinking as a primary driver of sport and spirituality. By exposing connections to New Age figures and ideas this paper demonstrates the one-dimensional character of current historiographies of sport and spirituality.

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