Like many other countries, Estonia is currently experiencing a veritable fitness boom. The growing popularity of recreational long-distance running is one of its most notable aspects. Since the turn of the millennium, the number of Estonians running at least one marathon a year has grown nearly twentyfold. Drawing on fifty narrative interviews with recreational runners and the content analysis of dozens of runners’ blogs, I will pay particular attention to “runner’s bodies” in the context of broader socio-economic and value changes in Estonia, as well as novel ideals of health, wealth, and success. Subjecting one’s body to regular physical strain corresponds to various class-specific ideals of self-discipline, motivation, success, and perseverance. Also, recreational runners increasingly subject their bodies to constant self-monitoring and measurement by means of modern technology. Such technologically enhanced and informed “optimisation of the self” constitutes a new form of biopolitics that fits with the neoliberal values of efficiency and productivity. But many dedicated runners go beyond the conventional bodies for selves/others’ motives by learning how to distance themselves from their bodies to withstand pain, and some, ultimately, become “hooked on the unknown,” turning their bodies into “arenas of experimentation.”

The practice of reverse integration, the participation of able-bodied individuals in disability sports, has not been widely studied from either a practical or theoretical perspective, though it has been noted in the literature that it represents a substantial trend of adult sport participation. There are a number of potential implications of this participation, both positive and negative. This paper explores some of these theoretical and practical concerns, including the potential for reverse integration to reduce the stigma of disability, the motivations of able-bodied participants to engage in this practice, and its potentially problematic application in high-performance disability sport. The potential for reverse integration to disrupt ableist discourses is explored, while weighing against the potential for reverse integration to decrease overall opportunities for people with disabilities to participate in sport opportunities designed for their benefit. Reverse integration has gained acceptance across Canada, with many able-bodied adults regularly participating in disability sports. In other national contexts, however, the practice is much less widely practiced and accepted. This paper makes connections between the acceptance of reverse integration and the prevailing politics of the disability rights movement in each context discussed.

From the perspective of sport sociology, sports and leisure are necessary components of the structure of contemporary sex/gender identities, life styles, and communities. In the 1990’s, Taiwanese people started to do exercise/sport in private sports centers. In this context, there was a first wave of academic research on the influence of the global fitness consumer culture in the early 2000’s. However, since 12 public citizen sports centers have been established in Taipei City, the phenomenon deserves to be re-examined in further detail. This research focuses on the class and gender meanings of the sports practice and leisure consumption in citizen sports centers in Taipei. This is a qualitative research study, in which multiple research methods including field observation and in-depth interviews will be adopted to build a
“thick description” of women’s sport practices in the field. The main goal of the essay is to cross-examine the meanings of class and gender of sport and leisure practices in the urban, public citizen sports centers.

1C: Mark DiDonato, Florida State University
“Collaborative Governance and the Development of Disc Golf”

In this study, I compare three case study-based analyses of collaborative governance arrangements between municipal government parks and recreation departments and civil-sector disc golf associations. I utilize theories of collaborative governance, an arrangement between two or more organizations sharing responsibility for decision making, problem solving, and/or the provision of a good or service (Ansell & Gash, 2007; Bradley, 2012), to examine the extent to which free-market economic approaches to public sector sport and recreation administration influence the structurations within which disc golf courses are developed, administered, and resourced (Ansell & Gash, 2007; Elwood & Leitner, 2003; Ghose, 2005; Roy, 2015). I look specifically at how the restructuring of government agencies to partner with civil sector organizations for the provision of parks and recreation affect the quality and fluency of those services/facilities (Joassart-Marcelli, Wolch, & Salim, 2010; Holifield & Williams, 2014; Pincetl, 2003; Wolch, 1990). Overall, I examined participant perceptions of: 1) the management of disc golf space; 2) responsibilities of the organizations involved in collaborative governance; 3) benefits and challenges of the collaborative partnership; and 4) anticipated outcomes of disc golf related to economic development, social inclusion, and public health for policy.

1C: M. Renee Umstattd Meyer & Andrew Meyer, Baylor University
“Rich White Men Doing Good for Others: Social Aspects of Adults Who Participate in Philanthropic Sport and Recreation Events”

The LIVESTRONG Foundation sponsors for-cause sport events for thousands of adults worldwide. Many participate in these sporting events because they believe their participation will help individuals affected by cancer or other related causes. This study aimed to (1) describe characteristics of adult LIVESTRONG participants without a cancer diagnosis (n=6,758) who use their bodies in physically active ways to help others and (2) explore whether there are differences between individuals who use their bodies in physically active ways to help others and those who help others in only non-physically active ways. Descriptive statistics were examined by participation type (physically active or non-physically active), and differences between types of participants were examined with chi-square and independent t-tests. We discovered the persistence of upper class white male hegemony, related to muscular Christian themes, underlying participants’ decisions to engage physically at LIVESTRONG sport events. Using historic sport ideals related to muscular Christianity as a theoretical lens, we will present our findings on participants who physically participated at these events, what this means for philanthropic organizations, and for-cause recreational participation in general. Our findings allow us to think more critically about the social context in which adults engage in these recreational for-cause sporting events.