



(REVIEW ARTICLE)



Promotion of health and quality of life, related to nutrition and physical activities, of children who participate in gymnastics extension activities at UFPR.

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World Journal of Advanced Research and Reviews, 2024, 21(01), 806–810

Publication history: Received on 25 November 2023; revised on 03 January 2024; accepted on 06 January 2024

Article DOI: <https://doi.org/10.30574/wjarr.2024.21.1.0050>

Abstract

At the beginning of this new century, scientific analyzes that are concerned with clarifying and therefore warn people about time-related social practices in modern society. In this context, we consider that eating is an activity of everyday life that symbolizes inscription in a culture and constitutes a social practice to be observed. However, this practice is involved in the speed imposed on modern life, making people barely have time to feed. We live under the pressure of the scarcity of time, we are charged to make immediate decisions, in a real fight against the clock - all in the name of the maximum "time is money." Such thinking is sustained in the law that governs capitalism in the established order. Like all the changes that humanity has gone through we realize a reduction in the quality of food and nutritional value of food served daily. The type of fast-food meal has brought such a standardizing impact on society's diet that has brought about in Italy as an attempt to bring everyone a healthier lifestyle focused on food quality and greater awareness in eating, which It's the slow food.

Keywords: Quality of life; Child nutrition; Gymnastics; Health promotion; Physical fitness

1. Introduction

Industrialization and globalization, associated with a series of scientific discoveries, have brought numerous changes to the lifestyle of children and adolescents, especially about eating habits. These changes have been marked around the world due to the need to improve the use of time in today's lifestyle.

At the beginning of this new century, it becomes important to have scientific analyses that are concerned with clarifying and, therefore, alerting people about the social practices related to time in modern society. In this context, we consider that eating is an activity of daily life that symbolizes inscription in a culture and constitutes a social practice to be observed. However, this practice is involved in the speed imposed on modern life, causing people to barely have time to eat. We live under the pressure of time scarcity, we are required to make immediate decisions, in a real fight against the clock - all in the name of maximum "time is money". Such thinking is based on the law that governs capitalism, in the established order.

Like all the changes that humanity has gone through, we perceive a reduction in the quality of food and the nutritional value of the food served at the table daily. The type of fast-food meal has had such a great standardizing impact on society's diet that it has given rise to a movement in Italy to bring everyone a healthier lifestyle with a focus on food quality and greater awareness of eating, which is slow food.

With the difficulty of access to natural and fresh foods (both in their production and elaboration), people started to consume increasingly caloric foods, rich in refined sugars and fats, with a reduction in the nutritional quality of the diet.

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The reflexes of these new habits can be seen in a society with deficiencies of many vitamins and minerals and at the same time with excess weight and body fat.

The appearance and worsening of diseases such as obesity, malnutrition, dyslipidemias, hypertension, diabetes, heart disease, among others, as well as the decrease in the quality of life of the population, are strongly linked to the individual's diet.

To bring to the Brazilian people the influence that urbanization and industrialization have brought to society's eating habits and the consequences of these changes are essential for the population to become aware of the importance of transforming their way of eating by resuming healthy eating habits.

In this fast-paced dynamic of modern life, many studies have shown that several cultural elements are associated and conflicted in the urban environment, here we will specifically point out the relationship between the act of eating and time and space.

Dispensed with this ritual in everyday life, because through different "ways of doing" the act of eating.

GENERAL OBJECTIVE: To promote the health and quality of life of children who participate in gymnastics extension activities at UFPR.

2. Time and everyday life "fast food"

"Daily life is what is given to us every day (or that is up to us to share), it presses us day after day, it oppresses us, because there is an oppression of the present. Every day, in the morning, what we assume, at the same time, Awakening, is the weight of life, the difficulty of living, or of living in this or any other condition, with this fatigue, with this desire. "Everyday life is what intimately binds us, from within" (CERTEAU, 1996).

Everyday life is full of significance, as it is where human attributes become concrete and it is where subjects relate to themselves and others in the present.

However, the daily life lived in the "fast-food" time often becomes oppressive, carrying the historical conditions that only allow the subjects to exercise their potentialities in a limited way. It is the possible time that allows us to accept what is offered to us, always within the limits socially given as references of contemporaneity.

Research has already shown how social relationships around food consumption are important factors for sociability. They also pointed out that the bonds of social solidarity are clearly expressed at mealtimes, but how to experience these bonds, involved by the speed imposed in the urban environment?

Few sociologists have dared to confront this question, which, on the other hand, has always been widely discussed among anthropologists. Anthropology has long been concerned with the culinary practices of societies and the way in which they reveal complexities of social order. For Douglas (1975), food and the meal are symbolic expressions of a social order and, more than that, the meal is a communication system that reflects the relationships between social groups. Thus, food should be treated as a code. For Douglas, the messages contained in food deal with levels of hierarchy, inclusion and exclusion, social classes, and transgressions.

Another pioneering study is that of Finkelstein (1989), according to which the social interactions that take place within a restaurant produce an uncivilized sociality. For her, the restaurant is an artifice that transforms meals eaten away from home into an exercise in discipline governed by norms that place us within a framework of predetermined actions.

A typical example of this "uncivilized sociability" is eating in a food court, inside a mall. In these environments, people behave and choose their menus quickly, individualized and according to images that reflect fashionable behaviors and, contrary to what we may think, there is no social relationship. Each person makes their own dish, there are no negotiations for the sharing of tastes, revealing only a certain division of spaces.

For Finkelstein (1989), although it is seen as a moment of broad sociability, the meal in a public place should be considered a practice that weakens our participation in the social arena, even if it gives the impression of increasing it. Finkelstein is not denying the importance of social interactions observed in "eating out" behavior, nor the fact that they produce pleasure and entertainment. She notes, however, that due to the economic importance of this practice in our

society, "eating out" has become a commodity and that the desires of individuals generated by an economic logic are not spontaneous. Thus, the act of "dining out," in the same way that it provides pleasure, can transform emotions into commodities and offer them as consumer items.

Bourdieu (1984) examines how what we call "taste" is constituted in relation to various cultural expressions, from art, music, clothing and food, and states that it is socially modeled, with social class being the main differentiator. In addition, there is a hierarchy of tastes, which reflects the social hierarchy, and concepts such as "good taste" and "bad taste", which are determined by the upper classes. Those who possess "cultural capital," because of their socio-economic position, will impose their cultural worldview on society. Therefore, the choice of certain foods and the way they are prepared and served are not only parameters to identify a social class but can also intensify social segregation.

For Bourdieu, the working-class meal is characterized by abundant dishes, such as soups, pasta, and potatoes, which are not served by units, but with large spoons or ladles, avoiding measuring the quantities. "Everything happens as if a certain diet revealed an order of the world, or rather, postulated in its own act the possible inscription of this order in the world" (GIARD, 1996, p. 245).

3. The relationship between eating and health

Even analyzed from various angles, it is known that the act of eating is a human need, without which no physical existence would be possible.

In the private sphere, associating food with health and fitness is the result of two movements: on the one hand, the incorporation of scientific knowledge that increasingly explains the normal functioning of bodies, but explains it in a way that is always provisional and ready to be replaced, on the other hand, an ideology of intimacy and a culture of individualism (GIDDENS, 2002).

Slow Food It is an international non-profit association maintained by its members. It was founded in 1986 as a response to the standardizing effects of the *fast food*; the frenetic pace of today's life; the disappearance of regional culinary traditions; people's declining interest in their food, the provenance and taste of food, and how our food choice can affect the world." Slow Food has thousands of followers around the world, and its philosophy is to preserve satisfaction and taste, not only in the tasting of food, but also in the preparation process. It is even concerned with the cultivation of food in an "ecologically correct" way, giving preference, for example, to organic products and whole foods (FRANCE et al, 2012).

The philosophy of Slow Food, as opposed to that of Fast-Food, opposes the standardization of taste, defends the need for consumer information, protects cultural identities linked to food and gastronomic traditions, protects food products and foods, processes and techniques of cultivation and processing inherited by tradition, and defends plant and animal, domestic and wild species. Or *Slow Food* It would be in favor of the principles on which organic farming is based, the reduction of the impact on the environment and the reduction of the use of pesticides and chemical fertilizers. However, they explain: "organic agriculture practiced on a large scale is very similar to the conventional monoculture cultivation system and, consequently, organic certification alone should not be considered a sign that the product is produced sustainably."

Slow Food discusses in greater depth what the real cost of food is, questioning, for example, what is the environmental cost of food produced on an industrial scale, or what is the cost to the health of those who consume processed food. That farmers and producers should be well compensated for their work.

Slow food is about eating better. It is to sit at the table in front of a real meal, in peace, in the company of very dear people (by "real meal", we mean freshly prepared, hearty, and tasty dishes). It's investing time and energy into getting food that's as tasty as it is healthy. It is to make the act of eating a rewarding, pleasurable experience that not only keeps us alive but sharpens our senses. It warms the heart. "Guided by the instinct of preservation, people are more attentive to the quality of life. When we pay attention to food and eating, living in the here - now and in tune with our guests, we are being friends with our body, predisposing it to better accept what we ingest. These are things like letting yourself be enveloped by the aroma that rises warm from the plate, rescuing sensations that have become commonplace in language - such as that of food that makes your mouth water. In short, when enjoyed, feijoada can fall lighter than a sandwich swallowed standing on the counter. The importance of preserving the original taste of food and living with people are still the strongest pillars of the movement, which today has more than 60,000 members, half of them in Italy. As a way of rescuing the biodiversity of flavor, each of the nuclei of this brotherhood provides economic support and dissemination for collective and individual initiatives.

4. Conclusion

The extension project "promotion of health and quality of life of children who practice gymnastics" at the Federal University of Paraná aims to carry out activities aimed at the physical, emotional, and social development of young people through monitoring and dialogues with parents. As methods, the program includes exercise classes and complementary activities supervised by trained professionals and teachers, and monitoring and instruction on the dietary profile of each family and students. The second phase of the extension project sought to analyze the characteristic of nutritional education as an integral part of the physical educational process of gymnastics students. The assessment is not restricted only to the verification of knowledge, but also considers effective health practices and indicators. In addition, instruction was made with health recommendations using official materials from the World Health Organization, what we call "health literacy" and "nutrition literacy" that assess the degree of mastery and understanding of the concepts by the participants, empowering them to take care of their own health. As a result, it is observed that good nutrition is essential for children's health and has a significant impact on children's development. During childhood, it is possible to acquire good eating habits, promoting variety and flavor in meals. The quality of food is intrinsically linked to proper growth and development, avoiding nutritional deficiencies that can affect growth patterns, school performance, and even the emergence of chronic diseases in the future. Thus, through the extension project, the importance of combining the practice of gymnastics with nutritional education is recognized, promoting the health and quality of life of children. This integrated approach provides positive experiences that contribute to the integral development of young people, preparing them for a healthy and conscious life.

Compliance with ethical standards

Disclosure of conflict of interest

No conflict of interest to be disclosed.

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