



PHYSICAL ACTIVITIES INVOLVED IN SPORTS

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Abstract

There has not been nearly enough research done on the subject of how the influence of sports and other forms of physical exercise on the intellectual and emotional growth of teenagers. We make the assumption that younger individuals who have a greater understanding of sports will continue to engage in independent physical activity. The purpose of this research is to determine whether or not there are significant variations in the levels of sports- and activity-related knowledge and attitudes held by teenagers who participate in organised sports training vs those who do not participate in such training. The teaching of reading and other life skills is a common and highly appreciated service in the community; on the other hand, it is uncommon for preteen or teenage girls to participate in sports. Not only have the health and obesity agendas permeated the discourses around recreational or leisure time physical exercise, but they have also done so in a pervasive manner. It is essential that we have a sociological understanding of sports and other forms of physical exercise if they are to be seen as such significant indicators of the health and welfare of individuals and communities. Numbers cannot adequately describe humans, their life, or the experiences they have.

Keywords: *physical, activity, sport*

Introduction

Studies from all over the world indicate to a lack of proper engagement in physical exercise and sport, which has direct implications on the health of the population as demonstrated by the "increasing obesity pandemic" and the introduction of "lifestyle illnesses." [Citation needed] In an effort to encourage more people to take part in sports and other physically active pursuits, governments are shelling out record sums of money. As a result, participation in sports and other forms of physical activity among the general public is no longer seen as an issue of pleasurable, voluntary activities that can be done during free time; rather, such activities have evolved into a requirement that not only has implications for one's health but also for one's morality. This transformation, as well as the significance of participating in physical exercise and sports in the context of our social environment, needs to be investigated. Large-scale epidemiological studies are the source of much of what we "know" about participation in sports and other forms of physical activity. These studies tell us that overall participation in sports and other forms of physical activity is low, and that women and girls, people with disabilities, ethnic minorities, and people with low socioeconomic status are less likely to be physically active (as I discuss later). The adoption of policy models that place an emphasis on positivist approaches and individual responsibility has not been very successful in changing people's physical activity behaviours, despite our best efforts and large expenditures. As a result of this, there is a need for study and analysis that is both more comprehensive and conceptually rigorous in order to comprehend the significance of physical exercise in popular culture as well as within the lives of individual individuals. Studies of health that make use of social

theory have advanced the hypothesis that individual health behaviours (such as involvement in sports and other forms of physical activity) are a reflection of the larger sociohistorical settings in which people live their day-to-day lives. As a result, healthy behaviours such as nutrition and physical exercise are internalised through the process of socialisation, and this leads to their acquisition and implementation. When seen from this angle, prevalent public health discourses of individual responsibility and victim blaming, which indicate that one's lifestyle is solely the result of one's own decisions, become particularly problematic. Therefore, it is necessary to transcend beyond the field of epidemiology in order to examine and hypothesise the social and structural aspects of the reasons why people and groups behave the way they do. [1]

The current strategies for promoting physical activity frequently neglect to take into account the impact of social structures on the meanings that are assigned to physical activity and health, meanings that influence behaviours and "choices" pertaining to physical activity. It's possible that this helps explain, at least in part, why programmes to enhance population-level physical activity have had so little effectiveness. When it comes to claims of low participation rates and unsuccessful treatments, the use of qualitative understandings and social theory might be of assistance in further describing "what is going on." This chapter's objective is to investigate the transformation of sports and other physically demanding activities from enjoyable pastimes engaged in during spare time to obligatory routines followed by law-abiding people for the sole goal of bettering one's health. To be more specific, I will investigate, with the help of Bourdieu's social theory, the manner in which involvement in physical exercise has been co-opted by the requirement to maintain one's health and the concomitant quest for "trim-ness." As a result of this, I will emphasise the expanding connections between high-level athletics and the general population's engagement in physical exercise, as well as how prevalent the idea of moving one's body for the sake of improving one's health has become.

Objective

1. Research on the effects of athletics and other forms of physical exercise on the maturation of adolescents
2. The purpose of the study conducted in India was to encourage more females to take part in sports and to assist them in the formation of positive values and attitudes.

Sports and Physical Activity

The teaching of reading and other life skills is a common and highly appreciated service in the community; on the other hand, it is uncommon for preteen or teenage girls to participate in sports. Participation in sports, on the other hand, opens up new doors of opportunity for women and assists in dismantling limiting gender conventions. When one participates in athletics, they have the opportunity to make new acquaintances, expand their existing peer networks, and engage in more regular and meaningful interactions with their contemporaries. Being a member of a team gives young women the opportunity to develop skills such as communication, cooperation, and negotiation, both on and off the playing fields. It is a deviation from conventional notions of femininity and questions the exclusive privilege of men as well as societal clichés concerning the fragility of women. As a result, engagement in athletics has the potential to serve as a developmental resource for a significant number of teenage females, improving characteristics that contribute to girls' feeling of agency. In contrast to programmes that teach literacy or other life skills, the recreational sports component of Indian was a first-of-its-kind intervention in Egypt; there was no other effort in the country that could serve as a model for this one. Would not have been successful in introducing sports for adolescent girls in environments that are

traditionally conservative without first gaining the understanding and support of parents, male siblings, and community leaders. As a result, introducing sports for adolescent girls has been a major challenge.[2]

The goal of the Indian government was to encourage more girls to participate in sports and to assist them in the development of positive values and attitudes. In addition to offering recreational opportunities for rural girls, the Population Council developed a sports curriculum with the goals of fostering feelings of self-worth and self-confidence in participants, ensuring that participants have fun in a safe and activity-based environment, acquiring skills in a variety of recreational activities, learning information and attitudes that will help them live safer lives, and making friendships that will last a lifetime. The athletic pursuits were offered for a total of 13 months, twice per week, and each session lasted for a total of 90 minutes. Volleyball, basketball, and handball were the only three team sports that were available to females who participated in the original sports programme. These were the only sports that were provided. The Indian partners assumed that university graduates in physical education would be the greatest candidates for teaching sports because the sports component was new. However, this structure proved to be counter-productive in many different ways. The training programme that was designed for team sports was too difficult for beginners to follow successfully. In terms of their attitudes toward the program's promoters and participants, as well as in terms of their standards and levels of expectation, the university graduates showed to be unprepared for the labour that was required of them in the rural areas.

As a result, reached out to members of the community as well as promoters in order to carry out the sports programme. The Population Council has designed and tested a revised sports curriculum, which was developed using the lessons learned from the pilot phase. The revised sports curriculum uses traditional games that the girls are already familiar with and comfortable playing as an entry point into the sports curriculum. The classic games of musical chairs and hide-and-seek share some similarities with these more old-fashioned activities. After the initial period of introduction, which lasts for twelve weeks, one individual sport (table tennis) and one team-based sport (handball, basketball, or volleyball) are taught in each village for ten months. Table tennis is the individual sport. Even though it wasn't one of the original sporting activities, table tennis quickly became recognised as one of the most popular and applicable competitions for this environment. Ishraq initiated the sport of table tennis in Egypt through the implementation of the worldwide initiative "Breaking down boundaries with table tennis balls," which was carried out in partnership with the International Table Tennis Federation (ITTF) and its local Egyptian affiliate. Playing table tennis is a breeze, and it won't break the bank either. Girls and their parents have shown a lot of enthusiasm for the sport. Ishraq presented a once-in-a-lifetime opportunity to put into practise a verbal directive that had been issued by the Egyptian Ministry of Youth in 2001 (which is now the National Council for Youth) to dedicate particular times and spaces for girls at youth centres that were located at the village level. Ishraq's pilot programme revealed that youth centres had the potential to become "safe places" for females to gather, engage in activities as a group, and acquire new skills in the context of a positive and encouraging atmosphere.

Sport and physical activity as health behaviours

Following the foundational findings that Jeremy Morris produced based on his examinations of London transport workers and British government officials, the association between physical exercise and positive health outcomes became widespread beginning in the second part of the twentieth century (Blair et al. 2004). Morris found that males who had more sedentary employment (such as bus drivers) and leisure interests had

greater incidences of coronary heart disease (CHD) compared to those who had more active jobs (such as bus conductors) or were more physically engaged in their leisure activities. As a consequence of this, the American College of Sports Medicine (ACSM) issued their very first set of guidelines and recommendations for health-related physical exercise in the year 1975. This suggestion was revised in 1990 and 1995, and according to Blair (2004), it is responsible for initiating the transition away from fitness that is tied to performance and toward fitness that takes into consideration health-related outcomes. The suggestions were made in order to accomplish the goal of providing a "public health message that is clear and simple" and "encouraging higher involvement in physical activity." The most recent recommendations for physical exercise that are intended to improve health were released in 2007 and propose that All adults in good health between the ages of 18 and 65 years old require either aerobic physical activity of moderate intensity for a minimum of 30 minutes on five days per week or aerobic physical activity of vigorous intensity for a minimum of 20 minutes on three days per week in order to promote and maintain their health.[3]

In more recent times, a lack of physical exercise has been acknowledged as a major cause of death and chronic disease in public health agendas. [Citation needed] [Citation needed] It is estimated that roughly 9 percent of early deaths may be attributed to a lack of physical exercise, which is now ranked as the third largest risk factor for total mortality in the world (WHO 2009). In addition, according to the World Health Organization (2009), overweight and obesity are regarded the second biggest risk factors for world mortality (accounting for 5 percent of fatalities). Physical inactivity is commonly recognised as a "cause" of overweight and obesity. This condensed history of the promotion of physical exercise for its health advantages highlights the beginnings and continuing development of the relationship between physical activity and health, which is today generally accepted as a given. What we witness now is a saturation of the urge to be active to reach or maintain health advantages and not the least of which to attain or maintain a "healthy weight" in schools, the media, and popular culture. This is something that we see today. It is apparent that the policy language indicates that all physical activity should be undertaken with the aim of acquiring health if one takes even a cursory look at national health and physical activity promotion initiatives and popular culture artefacts. One prime example is the television show "The Biggest Loser," in which contestants compete against each other to see who can lose the most weight (personalising the concern in the process) by being put through strenuous physical activity training regimes (and restrictive diets) under the supervision of personal trainers who push, shout, and even ridicule their subjects to make them work harder to lose weight and seemingly gain health, despite the fact that health markers are never measured as part of the show. Indeed, health and physical exercise have become a commodity and an industry (Klein 2010), and the concept of sport and play as a fundamental human right has been co-opted by a corporate health agenda. Both of these developments are problematic. According to Metzl (2010), health has developed into "the new morality."

I contend that, through association, physical exercise and sport have themselves become acts of moral worth, a perspective that is covered in further depth in the next portion of this article. According to Berlant (2010: 26), an obese body "serves as a billboard advert for oncoming disease and death." On the other hand, according to Lebesco (2010: 72, emphasis added), persons who are overweight are encouraged to "eat less and healthier, and to move more." In this admonition to "move more," the connection between lack of physical exercise and excess weight and fatness is treated as though it were a given. Because moving around more can lead to weight loss and improved health, physical exercise has been entwined with the ethics of maintaining a healthy body.

The so-called "obesity pandemic" has been labelled a "moral panic" by a number of modern scholars and it is not a coincidence that "sloth" is regarded a capital sin within the framework of Christian ethics.

As a consequence of this, a significant amount of hatred in the form of moral indignation is directed towards those who are perceived to be slothful, out of control, devoid of will, and uninformed. Proponents of the healthism discourse (Kirk and Colquhoun 1989), which asserts that one's health can be achieved "unproblematically through individual effort and discipline, directed mainly at regulating the size and shape of the body," are frequently among those who support the notion that the United States is experiencing an obesity epidemic. The phrase "individual effort and discipline" refers, at least in part, to the act of engaging in physical exercise. This is the case in especially for those who are overweight or obese, as engaging in physical activity serves no other function than to aid in weight loss. In spite of the prevalent discourses and widely held cultural understandings, the connection between physical activity, being overweight or obese, and one's overall health is not at all obvious. Researchers who take a critical approach to the study of obesity note, after conducting in-depth analyses of a wealth of epidemiological data, that there is a striking disparity between the attention given to obesity and the damage that is caused by being overweight. For instance, Campos et al. discovered that among the obese, little or no increase in relative risk for premature death is evident until one reaches BMIs in the upper 30s or above. This is the case even after controlling for factors such as smoking and alcohol consumption. To put it another way, according to the currently accepted standards, the great majority of persons who are classified as "overweight" or "obesity" do not, in reality, suffer any meaningfully elevated risk for an early death.

In addition, statistical correlations between body mass and mortality risk may be obscured by confounding factors such as physical fitness and activity levels. For instance, Steven Blair and his colleagues have found, over the course of decades of research, that physical fitness is a more powerful mediator of health outcomes than body weight. This means that being thin is only beneficial to health if the individual is also physically fit, and that being fit reduces the risks associated with obesity. Because of the moral panic surrounding the obesity epidemic, despite scientific evidence to the contrary, physical activity and sport participation have gotten mired in a public health agenda. The point here is that this has occurred because of the moral panic surrounding the obesity epidemic. Because of the healthism rhetoric, engaging in physical exercise and sporting competition has evolved into the duty of the person and is consequently encouraged in this manner. If one does not "choose" to take part in any kind of physical exercise or sport, then one is making the decision to forego a healthy lifestyle. Because of this, from the standpoint of public health, physical exercise and sport have been reduced to straightforward decisions, with a vanishingly small amount of consideration given to the social structures that influence involvement.[4]

Elite sport, health promotion and the obesity epidemic

Not only have the health and obesity agendas permeated the discourses around recreational or leisure time physical exercise, but they have also done so in a pervasive manner. Under the pretence of health promotion, there are now a number of instances of how elite sports may be exploited to encourage greater involvement from the general public. The fight against obesity is being taken up by a number of prestigious athletic groups recently. The "Football Fans in Training (FFiT)" programme run by the Scottish Premier League (SPL) has perhaps undergone the most extensive testing and analysis of any such initiative. The FFiT programme recruited males between the ages of 35 and 65 to take part in a group intervention that lasted for a period of 12 weeks at

the SPL club they support. Despite the fact that the pilot programme was only moderately successful in achieving its goal of reducing obesity (a weight loss of 4.6 percent at the 12-week follow-up and 3.5 percent at the 12-month follow-up, respectively), it was implemented across the entire Scottish Premier League and funded by the Scottish Government, The Football Pools, and the SPL Trust.

Similar campaigns have been initiated in England offering obesity prevention programmes aimed at children, for example, with Manchester City (Manchester City Football Club n.d.) and Aston Villa (Premier League 2012) in football and London Wasps and Saracens in Premiership Rugby. For more information, visit the Manchester City Football Club website or the Aston Villa website (London Wasps n.d.; Saracens 2012). In our more recent cultural memory is also the Olympic legacy to "inspire a generation" that took place in London in 2012. During the time of the Olympics in London, the Mayor of London, Boris Johnson, made the following statement: "My dream 2012 legacy would be a slimmer, fitter London, and I want us to push fast towards the elimination of childhood obesity" (Greater London Authority n.d.). According to Rich (2012a), the tagline "inspire a generation" was particularly ambitious in relation to youth participation rates in sport and physical activity. This is because there is no evidence to back the assumption that hosting the Games has generated such a legacy in other places. In addition, the connection between sports and physical activity and health is brought up once more when the elimination of childhood obesity is discussed. As a result, Rich makes the observation that "undertaking physical activity for other reasons such as the pleasure of movement, or experiencing connection with one's body or environment, can be quickly lost in the presence of the sort of elite performances celebrated during London2012."

Although it is possible that elite sports in Great Britain have gained momentum in the wake of the 2012 Olympics, Rich (2012b) cautions us to be wary of the legacy that this may leave behind in terms of school sports and physical education (and, I would suggest, in the public health arena). The use of sport to combat "social ills" such as obesity and to "breed the next champion" can lead to school programmes that emphasise fitness testing and competitive sport, which, as research demonstrates time and again, are frequently the very things that discourage young people from being physically active. Using sport to combat "social ills" such as obesity and to "breed the next champion". As was seen in the previous section, elite sports have evolved into more of a vehicle for encouraging physical exercise for the sake of improving one's health than an enjoyable pastime activity. If nothing else, these programmes help to modify the position that spectator sports and top sports hold in our day-to-day lives, which is a positive effect. In addition, they promote the rhetoric that health-enhancing physical activity should be deliberate exercise that involves formal coaching, such as working out in a gym or playing team sports, and that it should add to the quest of a morally superior level of health and physical fitness. The findings of an Australian ethnographic project that investigated the role and significance of physical activity in the lives of young people are presented in the following section. These findings demonstrate the pervasiveness of the health's discourse and the concept of health-enhancing physical activity as formal sport and fitness training.

A sociological understanding of participation in sport and physical activity

It is essential that we have a sociological understanding of sports and other forms of physical exercise if they are to be seen as such significant indicators of the health and welfare of individuals and communities. Numbers cannot adequately describe humans, their life, or the experiences they have. The question therefore is, what do we know about who gets the recommended amount of physical activity for their health and who does not? And

how significant is that? In order to find answers to these issues, we need to investigate the social structures and discourses that are responsible for moulding the experiences that regular people have with sports and other forms of physical exercise.[5]

The epidemiological evidence about engagement in physical activities portrays a tale that is incomplete and skewed in a certain direction, similar to the data on the relationship between obesity and health. On the basis of participation statistics, it is frequently stated that girls and women people of low socioeconomic status people of ethnic minority groups people with disabilities people living in rural locations and individuals who have a negative body image and/or are overweight or obese (Metcalf et al. 2011) Nevertheless, there are a few things to keep in mind before accepting these numbers at face value. First, research suggests that surveys designed to measure physical activity have a tendency to favour the types of activities engaged in by men. As a result, the types of activities that a large number of girls and women participate in, such as less formal forms of physical activity and household chores, are not measured. This is a problem because these types of activities contribute significantly to overall physical activity levels. Similar arguments may be made for persons who belong to ethnic minority groups and those who live in rural regions where there is evidence that other types of physical activity predominate and are not always caught in standard surveys. It's possible that our lack of comprehension of the many forms and connotations of physical activity is a contributing factor to the fact that we take for granted our knowledge regarding who is physically active enough and who is not.[6]

In addition, as was discussed in the preceding section, taking into account the social structures that serve as a medium for participation, it is simplistic and incorrect to think of an individual's participation in a sport or physical activity as being solely the result of his or her own personal decision. There is a great deal that we cannot learn from the participation data, such as the reason why all minority categories have a tendency to have lower levels of activity compared to members of dominant groups. The current approaches to physical activity do not take into account the impact of social structures on the meanings that people attach to health and physical activity, meanings that, in turn, influence people's behaviours and 'choices' about involvement. Examining the intricate dynamic at play between cultural influences, which is what shapes people's relationships with sports and other forms of physical exercise, from a sociological point of view might be helpful. To examine power and larger overarching structures (such as gender, class, and race), which are out of the direct control of the individual but which have an inherent influence on shaping participation in sport and physical activity, a more in-depth sociological perspective (as opposed to the dominant positivist perspective that typically informs physical activity and health) shifts the focus away from the individual. This is in contrast to the positivist perspective, which is typically used to inform physical activity and health. For this specific objective, a number of scholars, including the present author, have discovered that Pierre Bourdieu's social theories are very beneficial.

Others have utilised Michel Foucault Basil Bernstein and feminist theory in order to investigate how discourses and overarching institutions and structures influence participation in physical activities. As a result, it is clear that the practise of physical exercise and involvement in sports at a recreational level may be explained, comprehended, and evaluated utilising sociological techniques from a variety of points of view. I will explain how Bourdieu's concepts of habitus, capital, and field may be utilised to get an understanding of how young people in rural areas engage in sports and other forms of physical activity through the use of an example. The data presented in the accompanying illustration are a part of a larger-scale, longitudinal, qualitative research

study that is looking into the role that physical exercise and physical culture play in the lives of young people in Australia and attempting to determine their significance. At the time of their recruitment, the eleven young people who made up the specific cohort being discussed in this chapter were all between the ages of 11 and 15 years old. There were six females and five boys within the group. Our comprehensive conclusions about this matter may be found elsewhere. During the period of time that data were collected, there were seen to be significant gender variations in how rural young people talked about their health and fitness as well as their engagement in different types of physical activities. In particular, differences manifested themselves in the engagement of young women and young men in different sports, as well as in the manner in which each group interpreted the concept of manual labour. This topic is examined in terms of how Bourdieu's ideas of habitus and capital interface with the specific rural social milieu to form certain actions. [7]

This analysis goes beyond participation statistics to investigate the nature of the social worlds that produced gendered practises. Although gender differences in young people's participation in physical activities are frequently reported in quantitative studies, this investigation goes further than those studies. Although the majority of the young women in the cohort did engage in some form of physical activity, such as recreation (tennis, swimming, trampolining), individual exercise (sit-ups, boxing bag), or physical labour, they did not consider these forms of physical activity to be valid because sport and exercise discourses were so prevalent. The young women who participated in manual labour referred to their tasks more in terms of duties or obligations than they did as examples of physical exercise. For instance, one of them said, "It's not really a physical activity since I'm not doing it to become fit." Because these young women self-reported that they did not engage in any physical activity, despite the fact that they engaged in physically demanding forms of work and recreation, quantitative studies that relied on self-report as a method to measure participation in physical activity would not be able to capture these legitimate forms of physical activity. It can be inferred that the young women's conceptions of physical activity were not consistent with the rural feminine discourse that perceived a lack of legitimised feminine physical activity options. This can be inferred from the fact that the young women talked about "what counts" as physical activity and that their participation patterns were somewhat restricted.

When the young women were asked about the opportunities for physical activity in their communities, they frequently mentioned activities and sports that they were unable to access, such as cricket and football (rugby league) clubs that did not have women's teams, as well as facilities like a skate park that were dominated by male "skatey bums." One of the young women in the group was the only one to take part in a competitive activity. She competed in equestrian activities, notably dressage, which, despite the presence of male competitors, is still seen to be associated with feminine discourses. Because there were more possibilities and facilities for what were considered to be males' sports, the young men in the cohort participated in more sports than their female counterparts did. All of the young men who did not take part in any organised sports did work that required them to be physically active on a daily basis. In contrast to the young women, the young males were seen to be engaging in acceptable levels of physical activity whenever they were engaged in farming labour. Even though they did not participate in any type of sport, the young men were eager to show that they were still physically active since they were responsible for agricultural duties such as cutting wood, mustering sheep and cattle, and shearing sheep and cattle. The doing of laborious tasks was another activity that these young men mentioned doing in their accounts of their free time. The theoretical concepts of "habitus," "capital," and "field" developed by Bourdieu are utilised in this study.

These concepts allow for an explanation of the interplay between social contexts and relationships that play a role in moulding the engagements with physical activity that rural young people have. The embodiment of social rules, values, and dispositions is what Bourdieu referred to as the habitus. He characterised the habitus as "the permanently established generative principle of controlled improvisations... [which creates] practises" (Bourdieu 1977: 78). Therefore, an individual's seemingly impulsive choice of personal practises, such as participating in sports and other forms of physical exercise, are the outcome of the embodiment of dispositions and norms that are derived from social conditions and serve as an indicator of those factors (Harvey & Sparks 1991). The habitus represents a configuration of capital (economic, social, cultural, and physical) that is comprised of features of social currency that individuals own to variable degrees and that are unequally distributed throughout different social groupings (Bourdieu 1986). Jarvie and Maguire (1994) describe a field as a social arena that is characterised by struggles for dominant positions in order to determine what constitutes the legitimate capital within that field and how that capital is to be distributed. A field, such as sport and physical activity, can be defined as an example of this type of social arena (Webb et al 2002).

For this group of young people, it indicated that gendered power was most prevalent in the social order of the sporting and physically active field inside the rural environment. The internalisation of this social milieu contributes to the formation of their pattern of behaviour. Because the habitus is a collection of dispositions that inspire behaviour in a given field, the young people in rural areas appeared to make choices that reproduced the gendered order that prevailed in the rural social milieu when it came to their engagement in physical activities. 'the link of instant adherence that is created in practise between a habitus and the field to which it is attuned, the pre-verbal taking for granted of the world that comes from practical sense,' is how Bourdieu describes the connection between the field and the habitus (1990a: 68). It seemed as though both the young men and the young women adhered to the gendered social order, which placed the young women in a subservient position in terms of the activities that were considered legitimate and the facilities that were made available to them. This paradigm should not be understood in a way that is too much like determinism.[8] The application of the idea of constrained agency that Evans (2002) presents is very helpful in this scenario. The following remark from Bourdieu exemplifies what he refers to as constrained agency: "Agents form their desires according to specific indices of the accessible and inaccessible and, of what is and is not for us" (Bourdieu 1990a: 64, emphasis added).

It is important to point out that this is not a conscious effort on the part of the individual to "adjust their aspirations to an exact evaluation of their chances of success" (1990a: 54); rather, it is that the habitus, "without violence, art or argument tends to exclude all "extravagances" ("not for the likes of us"), that is, all the behaviours that would be negatively sanctioned because they are incompatible with the objective conditions" (1990a: 54). (1990a: 56, emphasis added). The fact that she was the only woman to compete in a sport is evidence that she had the social capital (access to equestrian clubs and coaches), cultural capital (knowledge of horse training and grooming methods), and economic capital (land and equipment for horse riding) necessary to compete in the sport of equestrian. This gave her the agency to compete in the sport. However, as was said before, she had access to a programme that was designed specifically for female participants and is seen as being authentic and acceptable for them. This young lady made a decision to participate in a sport that fit in with her routine rather than being coerced into doing certain behaviours due to the structure of the situation. This kind of occurrence is what Bourdieu refers to as the "logic of practise" (1990b).

The gendered nature of the participation in physical activities by rural young people arises from the habitus and the deeply ingrained social order, and every performance both reproduces the gender norms of the field and reinscribes them upon the body. This is because every performance both reproduces and reinscribes the gender norms upon the body. This performance of gender was visible not just in the young people's participation choices but also in the way that they interpreted sports and physical activities and spoke about them. For instance, it was clear when a young man described physical farm chores as "sort of rough, it's a boy thing," and when a young woman made comments about local facilities, such as "... based around all boys' stuff... they should put more like female sports and stuff." Both of these examples are examples of how gender bias is evident. This research sheds light on potential factors that may be responsible for the disparity that has been documented between the rates of engagement in physical activities among boys and girls, as was mentioned before.[9]

Because of the way in which the young women understood "what qualifies" as physical activity, the veracity of self-report estimates of participation rates has been called into doubt. Because the dominant discourse defined physical activity as sport and exercise, the majority of young women living in rural areas were led to believe that they were physically inactive, despite the fact that they participated in a wide variety of physically demanding recreational activities as well as physical labour. In order to bring attention to this problem with measurement, the interpretation of participation statistics must also be critically evaluated. This is especially important to do so in situations where these statistics portray young women as problematic and "at risk" because of their lower participation rates. This study is important and provides as a topical example of why social understandings of involvement in, and meanings of, physical activity are necessary. Specifically, this study demonstrates why sociological understandings of the meanings of physical exercise are important. According to Warin et al. (2008), having health promotion messages that are universally applicable presents a dilemma. Since the meanings of actions as well as the actions themselves are influenced by the local and social contexts, the "gendered and classed habitus is at odds with current health-promotion policies or practises" because these policies and practises "do not take account of local and relational worlds."

It is extremely difficult for the uptake of large health promotion projects to not pay attention to the gendered and classed implications associated to health behaviours. In addition, as the facts presented in this section have shown, it may reduce the amount of success that such programmes have. Because it was demonstrated that rural young women, in particular, were unlikely to participate in activities that contradicted what was acceptable according to their gendered habitus, it is important to take into consideration the notion of gender performativity linked to bounded agency. This is because it was demonstrated that rural young women perform their gender in a certain way. It would appear that governments and policy bodies do not access research of this kind in order to guide campaigns and actions. Instead, they appear to rely on the replication of popular discourses. This is the case despite the expanding body of evidence. This article demonstrates how sociological understandings of engagement in physical activities may lead to more comprehensive and effective approaches to policy creation in the fields of health and participation in physical activity.

What are the risks from some types of physical activity, exercise and sports?

When deciding whether to encourage or discourage participation in particular sports, workouts, or other forms of physical activity for a child or adolescent who has haemophilia, the HTC care team takes into consideration the risk and possibility of the following four types of injuries that may occur:

Joint bleed – This is often the result of an injury to the joint and the lining of the joint known as the synovium or synovial membrane, which can be caused by a "pinching or twisting" motion. Putting one's entire weight and stress on a joint or making strong motions like throwing or kicking might increase the risk of a joint haemorrhage, especially if the action in question involves throwing or kicking.

Muscle bleed – This may occur if a muscle is overworked or stretched beyond its normal range of motion. A muscle bleed can be induced either by a single severe trauma or by several minor traumas that are repeated over time.

Early joint (osteo-cartilage) damage — this can develop if someone already has a target joint or inflammation of a joint like arthritis.

Body collision or contact injuries – Bleeding that involve the head, neck, chest, or abdomen can be potentially life-threatening. This can vary from moderate to major bruising (hematoma) to even more serious bleeding. A youngster who has haemophilia almost certainly will have some form of bleeding at some point during their lifetime. Even yet, it is of the utmost need to avoid sustaining significant wounds and to stop bleeding from occurring again in the same joint. Even while every activity involves some degree of danger, there are several things that significantly enhance the odds of receiving a cut or suffering a more serious injury.

Body contact – Sports such as hockey involve a lot more physical contact than something like team tennis because players fight for the puck and bump into each other and against the rink boards. The chances for an injury to occur are therefore higher.

Speed – There is a bigger risk of injury with motorized sports that involve a lot of speed such as snowmobiling and dirt biking.

Force of impact – Sports such as football and boxing are extremely risky even for people who do not have hemophilia because of the high force of physical impact.

Height – Sports that involve big heights such as downhill skiing, snowboarding and hang-gliding come with more risk of serious injury

Hard-to-predict conditions – Waves in water skiing, and icy surfaces when downhill skiing, are examples of how unpredictable conditions can affect how risky some sports can be.

A child who has a target joint, arthritis, or — most significantly — inhibitors in the bloodstream that fight against clotting factor as soon as it is infused and make it less effective, needs to be especially careful about selecting physical activities and sports that won't harm his joints. This includes being very selective about which kinds of activities and sports he participates in. The situation is far more difficult for households. People who suffer any of these issues need a more thorough examination, and they should talk with the comprehensive care team about what is safe and what is not safe. The issue that must be asked of parents whose children have inhibitors and who have a high risk of bleeding and may already have numerous target joints is whether or not the potential advantages of the sport or activity are worth the potential risks. This question can only be addressed after having an in-depth conversation with the kid and the other members of his care team. Each situation calls for its own unique analysis and decision-making process. It is possible to reduce the likelihood of

sustaining an injury by giving careful consideration to the sports and physical activities one chooses to participate in, by making adequate preparations for those activities, and by being aware of the limits imposed by the activity in terms of duration and intensity. Despite this, one of the most crucial aspects of growing up and living with a chronic disease such as haemophilia is learning how to make wise decisions, which frequently involves learning via trial and error.[10]

Conclusion

I have provided an overview of cultural discourses around health and physical activity, as well as evidence of how these discourses manifest themselves in the day-to-day lives of young people, in this piece of writing. I have argued that the days of sports being considered a fundamental human right in order to fulfil the aim of play and the joy of movement are long gone. Physical exercise and sport have been stolen by the health agenda, and we are urged to participate in physical movement for the express aim of losing weight and improving our health through public health campaigns and the omnipresent popular media (despite the tenuous link between these states). Therefore, as a result of its relationship with health, participation in sports and other forms of physical exercise has evolved into the new "moral" health behaviour. Indeed, the association of elite sports clubs with promoting health and reducing obesity through the medium of their sport, as well as the "inspire a generation legacy" of the London 2012 Olympic and Paralympic Games, are further examples of the predominance of healthism and obesity discourse in our popular culture. In addition, information that was given from a longitudinal research conducted in Australia reveals that, in fact, the concept of engaging in joyful bodily movement has been lost due to the necessity of meeting stringent requirements when participating in organised sports and fitness activities. Analysis that makes use of Bourdieu's social theory demonstrates how significant the social setting is in determining both perceptions of and participation in physical activity, as well as how dominant discourses can either open up or close off access to sport and physical activity for particular groups of people. The findings of this area of study have a number of repercussions that may be drawn from them. In the first place, a sociological viewpoint calls into question the truths that are generally accepted regarding the data and methods used to quantify involvement in sports and other forms of physical exercise. Second, given the myriad of social structures, such as gender and social class, that shape engagements with sport and physical activities, it is questionable whether the dominant one-size-fits-all social marketing campaigns are reaching their target audience. These campaigns place an emphasis on individual responsibility and choice and are popular in developed western countries.

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