

1 Introducing the Concept of the Experience-Based Capital of 2 Physical Exercise (ECPE)

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6

7 **Abstract**

8 In his theory about capital types, Bourdieu divided capital into cultural capital, economic
9 capital, and social capital. One of the forms of cultural capital is the embodied state that
10 manifests itself as internalized cultural skills, abilities and aptitudes, and is strongly connected
11 to an individual person's habitus. The purpose of this article is to study experiences of
12 physical exercise. Can these experiences be regarded as capital? The article aims at
13 introducing a theoretical framework for experiences of physical exercise that we call the
14 experience-based capital of physical exercise (ECPE). This capital type is considered a part of
15 cultural capital. The idea is that if physical exercise is considered capital, the world of the
16 experiences of physical exercise can be analyzed in a varied manner. The concept of ECPE
17 gives an opportunity to do and provide physical exercise as diversely as possible by having
18 exercise experiences as the starting point. Therefore, the concept can be used for
19 health-promotion purposes.

20

21 **Index terms**— capital, cultural capital, experience-based capital of physical exercise, experiences, physical
22 education.

23 **1 Introduction**

24 physical education is concentrated on studying the exercising body and ignored the experiential world, the human
25 being as a holistic bodily, experiencing, and living exerciser (Talbott, 1997). In the Finnish school system, the
26 aim of physical education is to provide such knowledge, skills, and experiences (The National Core Curriculum
27 for Basic Education, 2004) based on which one may adopt a sporty life-style. But what are these experiences
28 and how are they defined? What do the versatile experiences of physical exercise consist of(D D D D) A Year
29 2013

30 Volume XIII Issue II Version I In this article, the concept of the experiencebased capital of physical exercise
31 (ECPE) will be introduced and analyzed. Furthermore, its connection with physical exercise and sport, and
32 previous studies in the field are discussed. Bourdieu's cultural types will be reviewed which forms the basis of
33 the concept of ECPE. Finally, the usability and offering of the concept not only for analyzing but also providing
34 experiences of physical exercise in a more versatile manner will be evaluated.

35 **2 a) Research on Physical Exercise**

36 The body of studies of physical exercise is abundant: physical exercise and learning is studied for example from
37 the perspectives of motor learning and control, and learning of exercising skills (Magill, 2007;Schmidt and Lee,
38 2005) but by developing various definitions of motor learning as well (Adams, 1971;Fitts and Posner, 1967;Gentile,
39 1972;Jaakkola, 2010;Schmidt, 1975; Vereijken, Whiting and Beek, 1992). Furthermore, there are studies about the
40 connection between physical education and health (Gallahue and Ozmun, 2006; ??rost, 2006). Along research
41 on physical education, some studies are focused on pupils' experiences on physical education (Aggestedt and

2 A) RESEARCH ON PHYSICAL EXERCISE

42 Tebelius, 1977;Carlson, 1995;Growes and Laws, 2000;Huisman, 2004) or on providing information that would
43 support PE teaching (Gallahue and Donelly, 2003).

44 Teachers' activity greatly affects experiences of physical education (Allison, Pissanos and Sakola, 1990).
45 Therefore, the motivational atmosphere as a part of physical exercise and physical education has gained a
46 foothold in research (Deci and Ryan, 2000;Liukkonen, Jaakkola and Soini, 2007; ??oimi, 2006). Although research
47 on pupils' experiences-and partly on teachers' experiences as well-is abundant, the entity of on was carried out
48 was a two-phase, qualitative studied conducted among 15 PE-teacher students at the Faculty Kunnari, 2011).
49 First, they were asked to write essays about their experiences on physical exercise. In the second phase, the same
50 participants were interviewed. The interview method was a phenomeno-logical interview (see Fontana and Frey,
51 2005;Lehtomaa, 2008) and the purpose was to get deeper information about their experiences. As a conclusion,
52 a theoretical framework that illustrates the experiential world of physical exercise as one form of cultural capital
53 was created.

54 In this article we introduce a theoretical model that was built based on the findings from a phenomenological
55 study of the meanings of physical exercise and that introduces the concept of the experience-based capital
56 of physical experience (ECPE) based on Giorgi's (1994and Perttula's (1995, 2000) ways of implementing
57 phenomenological research. The purpose of the original study was to find out what kinds of experiences PE-
58 teachers gain from their work. The original study on which this article grounds of Education, University of
59 Lapland, Finland (see (see Kunnari, 2011). The research method was ? experiences related to physical exercise
60 has not been sketched or defined from the point of view of learning and subject matter. The purpose of this
61 study is to contribute to this discussion by providing a new point of view by drawing parallels between physical
62 exercise and the concept of capital.

63 b) The Concept of Capital Bourdieu (1996) divided capital into three types: cultural capital, economic capital,
64 and social capital. The total amount and composition of cultural, economic, and social capital are factors that
65 an individual can use as his or her resources ??Bourdieu, 1990 The concept of habitus is closely related to
66 capitals. Bourdieu (1977) defines habitus as an internalized structure that is common to all members of the same
67 class; the schemas of observation, concepts, and actions that form the framework for common understanding
68 and observation. De France (1995) sees habitus as a universal description of how an individual participates and
69 acts within the social world. All in all, habitus refers to the way of human existence and is an individual's
70 experience-based way of action and take his or her environment. Social status has an influence on habitus,
71 too. Of Bourdieu's capital types, especially cultural capital is an interesting object to study. Bourdieu (1978)
72 considers sport as a part of cultural capital and also states that it functions as a factor that separates social
73 classes from each other. Shilling (1991), on the other hand, uses the concept of physical capital and argues that
74 it cannot be seen just a part of cultural capital. Shilling (2004) connects the concept with situated action to
75 "illustrate how the relationship between social field and physical capital can result in not only a continuation of
76 habitual action,—but in action informed by crisis and revelation—that can aid our understanding of the education
77 of bodies"(p. 473).

78 In Bourdieuian thinking, capital seems to represent, first and foremost, a quality or a characteristic. Thus,
79 various capital types represent a human being's different characteristics. These capital types are partly inherited
80 in the form of rearing or heritage but partly they are acquired from outside the family, too (see Roos, 1987).
81 According to Bourdieu (1984), there are three states of cultural capital: the embodied state, such as long-lasting
82 characteristics of the mind and body as a part of habitus; the objectified state, such as cultural goods; and the
83 institutionalized state which Bourdieu calls a form of objectification.

84 In order to understand the concept of ECPE, it is crucial to perceive cultural capital especially from an
85 individual's point of view: what belongs to an individual's cultural capital and how the capital is constructed.
86 Being different from the economic and social capital, cultural capital consists of socially distinguishing tastes,
87 knowledge, skills, and acts that are objectified to cultural products and embody as implicit practical knowledge,
88 skills, and natures. These, on the other hand, are expressed as emotions, thinking, and action that Bourdieu
89 calls habitus (Bourdieu, 1984). Cultural capital is commonly described via education and school success. Dumais
90 (2002) points out, however, that there is no consensus on the meaning of cultural capital. Although Bourdieu
91 emphasizes how cultural capital is transmitted from parents to children, the purpose here is not to discuss cultural
92 capital from to point of view of the separation between social classes (e.g. Stempel, 2005). Instead, the interest
93 is focused on how and on what grounds ECPE could form a part of cultural capital and what ECPE consists
94 of. Along the life-span, people collect and get knowledge, skills, tastes, and preferences in every areas of life-at
95 home, at school and further education, in leisure activities and hobbies. Therefore, cultural capital cannot only
96 be regarded as one's level of education. Initially, capital originates in classic economic science but is adopted
97 in human sciences as well. According to O'Rand (2006), the concept of capital covers the whole course of life.
98 Karisto and Konttinen (2004) use the concept of energy capital that includes health, ability to function, vitality,
99 and self-image. Hyry-Honka (2008) defines the concept of health capital as a part of the entity of resources
100 and the sum of outer and regards health capital as a part of other capital types (Bourdieu, O'Rand) leaning on
101 O'Rand's view according to which all capital types are either directly or indirectly connected to health.

102 Recent studies (e.g. Mehus, 2005;Stempel, 2005;Thrane, 2001;Wilson, 2002) have determinedly aimed at
103 testing Bourdieu's opinion on sport functioning as cultural capital. Generally, research results support the
104 finding. Bourdieu (1978) himself points out that the likelihood to have certain sport as a hobby depends a social

105 class and the possibility of achieving the aesthetic and austere dispositions related to the sport as they are inner
106 health (see also Kunnari, 2011). Hyry -Honka Bourdieu (1978) also employs the concept of physical capital to
107 refer a form of cultural capital that is manifested as a physical skill, power, ways of exercising, etc. Then, physical
108 capital is an extremely bodily phenomenon and capital that can be turned into, for example, economic capital
109 (e.g. sport may become an occupation). According to Välimäki (2005), physical capital is cultural capital and
110 its production occurs in relation to those habits that are invested in body. By dissecting physical exercise as
111 everyday action, it is possible consider physical capital merely as a life-long process.

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113 Bourdieu's classification of capitals provides an explicit framework for constructing the content of ECPE whereas
114 in O' Rand's categorization of capitals, ECPE would form a part of several capital types. Bourdieu offers an
115 opportunity to consider ECPE as its own entity but simultaneously constructing an individual's cultural capital.
116 The concept of ECPE means capital that is acquired through exercising experiences and that we understand as
117 a form of the embodied state of cultural capital. It appears as ways of action and aptitudes. Therefore, ECPE
118 is not corresponding to economic capital, nor does it produce social capital as such. Instead, habitus as one of
119 Bourdieu's key concepts and as a human being's way of expressing cultural capital is an important concept in
120 ECPE: Could ECPE be expressed through habitus as well?

121 The Experience-Based Capital of Physical Exercise (ecpe)

122 a) The Theory Based on above-mentioned premises in Bourdieu's classification of capitals, experiences of
123 physical exercise can be considered stakes that actors on the field try to gather. The geography of ECPE as
124 a part of Bourdieu's capital types is illustrated in Figure 1. Social and capital partly determine what kinds of
125 experiences one can possibly get (the school, distractions, parents' aptitude for sports, etc.). As the experiences
126 of physical exercises accumulate, one develops one's own ECPE that possibly directs one's sportive hobbies or
127 attitude toward physical exercise.

128 **4 II.**

129 regarded as a part of that particular sport. This brings us back at the concept of habitus. According to Bourdieu
130 (1984), differences in life-styles and participation in sports partly depend on various habituses. On the other
131 hand, they are manifestations of various cultural and social capitals and vice versa. Light (2001) considers
132 habitus a personal product of one's life history and social experiences. Therefore, ECPE as the manifestation
133 of experiences of physical exercise could partly construct cultural capital.

134 However, the nature of experiences that lay the foundation of the capital is multidimensional and therefore,
135 the content of ECPE can differ from a person to another and thus, the theoretical starting point is that one
136 or some of the fields of ECPE become dominant. Next, we will briefly introduce these fields of ECPE (see also
137 Figure 1) and then discuss and compare it with other relevant categorizations.

138 The fields of ECPE are competition, health, expression, communality, and self-development. 1. Competition
139 as a field of ECPE has its meaning through victory or loss. The experience may be either a victory or loss over
140 some other or oneself and relate to the feeling of superiority or inferiority.

141 The capital of competition may partly consist of experiences that define the status or value within a community
142 or circle of acquaintances. 2. People do not do physical exercise just to win but also to keep up health. Health
143 can be defined in two different ways: preventing illnesses and mobility which also includes physical shape.
144 When experiences on physical exercise are mostly healthrelated experiences, the question is about the field of
145 health in ECPE. The experience may also represent the field of health when it brings pleasure and delight (or
146 resentment). 3. Physical exercise may also be experienced so that the body is primarily considered as the channel
147 of expression. The experience may originate in the ways one is able to express various things through one's body
148 or body movement. Body may be used for expressing or bringing the spectator various moods or ethical or
149 aesthetic experiences. The experience results from the success of expressing oneself to others or how others take
150 the expression.

151 Recognizing and accepting one's own body movements may bring about moods that form the field of expression
152 in ECPE. 4. The field of communality increases ECPE when the meaning of physical exercise originates in living,
153 experiencing, and doing together. Belonging to a group, the importance of group activity and shared playing are
154 emphasized. Furthermore, spurring others or received support and spur from others belong to this category. 5. The pure experience of physical exercise that gets its meaning as understanding and realizations increases the
155 capital that provides people with the skills and knowledge to mental self-development.

156 Instead of just exploring the limits of physical performance (e.g. Klemola 1995; Kunnari, 2006;2011), this field
157 of ECPE refers to actual capability to do; so-called soul-searching. For one cannot do conscious soul-searching
158 without having developed proper tools for it. Therefore, this category is called the field of self-development.

159 The above-mentioned categorization of ECPE grounds on Klemola's (1995) physical exercise projects. Klemola
160 divided these projects into four based on the primary purpose of physical exercise. They are physical exercise as
161 the project of victory, health, expression, and self. Physical exercise projects do not represent strictly just one
162 of the above-mentioned project types. What project is in question depends on its meaning for the one who does
163 physical exercise. Klemola studied physical exercise projects so that each project appears the best in the form of

5 B) EVALUATING THE CONCEPT OF THE EXPERIENCE-BASED CAPITAL OF PHYSICAL EXERCISE

165 some particular sport: for example, the project of victory in competitive sports, the project of health in keep-fit,
166 the project of expression in dancing, and the project of self in budo sport.

167 Projects are not, however, sufficient reasoning for ECPE. A project as a word describes merely a process, doing,
168 or experiences that an individual gathers from ECPE. The idea of ECPE is grounded on the phenomenological
169 chance of pure experience (e.g. Husserl, 1995) and the interpretative nature of ECPE. Pure experience refers to
170 an experience that lacks any natural attitude. In other words, the experience or the quality of the experience has
171 not been pre-determined but the experience is "pure" in this sense. Although no one cannot know whether the
172 experience can appear in the above-mentioned manner in practice; consequently, it merely forms a philosophical
173 basis when considered from the phenomenological perspective. The way individuals experience physical exercise
174 can vary regardless of the initial purpose of the physical exercise. Therefore, it is possible to categorize experiences
175 based on the way they appear to individuals for experience may represent any field of the capital depending on
176 what sport one does or what was the purpose of doing physical exercise. The principled difference is that in
177 Klemola's project thinking physical exercise is understood through the project and the project, thus, functions
178 as the pre-understanding about the meanings of physical exercise. According to Husserl's thinking, a project
179 should, in that case, be the prevailing horizon which would be difficult to alter because experience gained from
180 physical exercise would always be in accordance with the horizon.

181 Bourdieu states that various forms of capital are people's characteristics. Given this idea, various fields of
182 ECPE may be regarded as characteristics in which one may direct his or her sportive activities. Experiences
183 gained from physical exercise may, however, belong to any field of ECPE regardless of the sport. Therefore,
184 ECPE is a horizon which is interpreted based on the experiences gained from physical exercise. ECPE may
185 direct the sport hobby or the form of exercising but it does not direct the experience had on physical exercise.
186 Thus, ECPE (the horizon) is easier to change its form (to be interpreted differently). Someone who does some
187 ball games at the competition level makes a good example. When doing physical exercise, he or she is A either
188 at a competition or training. Thus, physical exercise would have its meaning based on the fact whether he or
189 she is able to develop or whether the game is won or lost. According to the idea of ECPE, one may have other
190 kinds of experiences as well. It might be that the topmost experience in the game or training may be related to
191 how the performances look like. On the other hand, one may find physical exercise an aid for a headache after
192 reading for an exam. Then, the topmost experience would represent the health among the fields of ECPE. ECPE
193 is not connected to some sport but it is the capital of everyone's personal experience on physical exercise.

194 5 b) Evaluating the Concept of the Experience-Based Capital 195 of Physical Exercise

196 It is worth critically dissecting the concept of ECPE. ECPE is a metaphoric concept similar to social capital.
197 Therefore, it is difficult to draw conclusions with it. It can be partly difficult to understand how the concepts of
198 capital and the presumption of "nonexistence of social classes" can be molded within the point of view of personal
199 experiences. Yet, cultural capital is a capital of its own in relation to other capitals. One essential aspect in
200 cultural capital is power. Could ECPE be, however, property? Traditionally, capital is the means of exchange
201 whereas someone's property does not have to be valuable to others. According to criteria fully when it comes
202 to the conditions of being used when necessary or decreasing. Instead, ECPE is merely unconscious as it directs
203 action and can possibly alter along new experiences.

204 Bourdieu's classification explicitly brings out the differences between social classes. It is not directly included
205 in the concept of ECPE but merely indirectly via the concept of habitus. According to this theory, one or
206 some fields of ECPE can become dominant. Then, ECPE is partly manifested through an individual's habitus.
207 Bourdieu's starting point is that members of the same social class have similar habitus. This notion would
208 mean that populations, professions, or other communities could also be analyzed within the framework of ECPE.
209 For example, it is worth asking whether PE teacher training produces some sort of common capital of physical
210 experience. Or do people with similar ECPE tend to become PE teachers and, if this is the case, do they share
211 some kind of a group habitus typical of PE teachers?

212 It is relevant to assess the concept of ECPE in the light of research on the meanings of physical exercise.
213 Zacheus (2009) studied the importance of different types of physical exercise perceived by Finnish adolescents
214 (under 20-year-olds). As a result of his factor analysis, 11 entities were formed: competition, health/well-being,
215 physicality, sociality, relaxation, fashion, masculinity, mental growth, lonely toil, parents' expectations, and
216 economic affordability. It is interesting to compare Zacheus's categorization with the fields of ECPE. Competition
217 is found in both of them. Health/wellbeing and physicality represent the field of health. The social factor
218 resembles the field of communal. Masculinity and fashion appear similar to the field of expression. Relaxation
219 and mental growth correspond to the idea of self-development. Although the rest three categories do not fit in
220 the fields of ECPE, the factors are, as a rule, in line with the concept.

221 Koski and Tähtinen (2005) studied the meanings based on which the youth build their relationship with physical
222 exercise. The researchers found seven dimensions: competition and targetorientation, health and physical shape,
223 joy and play, sociality, soul-searching, growth and development, and sport-specific meanings. Lehmuskallio (2008)
224 described the most important cultural meanings in school-age children's physical exercise habits. The ranking

225 order was the following: (1) comfort and good mood, (2) family-centeredness and physicality, (3) extreme, (4)
226 appetite for success, (5) and superficiality.

227 In the above-mentioned studies including the field of ECPE, the entities of meanings, that are the categories,
228 are somewhat similar although they have different names and partly different contents. The similarities in these
229 categorizations become visible when they are dissected in the form of a table (see Table ??). Hjerppe's (1997)
230 criteria, capital is, however, a reserve that can be used when necessary. Capital, when considered in this way, can
231 decrease (be spent), and be gathered and invested in. ECPE does not meet these Table ?? : Five categorizations
232 of the meanings of physical exercise by retelling Koski & Tähtinen (2005) and in relation to the fields of ECPE
233 (Eichberg, 1987;Honkonen & Suoranta, 1999;Klemola, 1995;Renson, 1991 ?? which presents a summary of the
234 meanings of the offering and tradition of physical exercise. As can be seen in the table, there are plenty of
235 similarities between the categorizations. However, the reasoning of ECPE grounds on the assumption that
236 experience is a pure experience and intuition without the pre-determined influence of the social world of physical
237 exercise. The starting point is that a human being could experience physical exercise without Husserl's reference
238 to the natural attitude. The meaning of physical exercise can represent any field of ECPE and thus construct
239 the horizon of ECPE. ECPE can itself direct one's attitude to various sports and the way one does physical
240 exercise. A human being's social and economic capital affect what kinds of situations and sportive hobbies one
241 can participate in. They do not, however, affect the meaning physical exercise has within the framework of
242 ECPE.

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245 familiarizing with the studies presented in Table ?? and other analyses.

246 Another significant difference originates in the research approach and research setting. Three of the studies
247 (Koski and Tähtinen's, Zacheus's, and Lehmuskallio's study) introduced in this article were based on large
248 data and reported with quantitative measures. In other studies, entities were formed based on predetermined
249 sum variables. The fields of ECPE were found out by familiarizing with the meanings elicited through the
250 phenomenological method. Thus, the meanings are brought out as the participants describe them.

251 Based on the previous, the idea of ECPE and its fields seem justified and even comprehensive. It is noteworthy
252 that the fields of ECPE were created before III.

253 7 Discussion

254 An important purpose of this article was to introduce a theoretical model for outlining the experience of physical
255 exercise in a versatile manner. The theory creates a way of thinking and an apparatus for analyzing the world
256 according to a specific theoretical framework. Yet, the framework is constructed based on meanings and entities
257 of meanings driven from the authentic data.

258 A diversified conceptualization of physical exercise provides an opportunity to analyze ECPE from the
259 perspective of the supply of physical exercise. If experiences of physical exercise are considered stakes in the
260 field along with Bourdieu's idea, the fields of the capital of physical education make a tool for providing versatile
261 experiences through which one can acquire as wide ECPE as possible.

262 Although the idea of ECPE and the related concept of habitus can be a way of studying the reserve of
263 experiences among various groups of population, age cohorts, or professions, we want to highlight how the idea
264 of ECPE could be used in physical education. When ECPE is considered an interpretative horizon, the basis
265 of physical education could be the fields of ECPE. The concept of the horizon helps and makes it easier to
266 perceive ECPE as changing which makes it a functional starting point and even a practical tool for the planning
267 of teaching and how the educational event and the relationship with the student are constructed. As ECPE may
268 alter, the starting point for educational planning may be input/output -thinking where the goal of action is

269 Introducing the Concept of the Experience-Based Capital of Physical Exercise (ECPE) to provide experiences
270 in a certain, predetermined field of ECPE. The practical action itself may still take place within sports education
271 but the goals of action may be different.

272 Education that grounds on the idea of ECPE can be planned in three different ways. First, the starting point
273 can be how various sports increase ECPE. Second, the planning can be focused on how to include within one
274 sport such action and situations that enable the accumulation of all-round ECPE. Third-and this might support
275 the best the accumulation of ECPE as pure experience-the starting point could be to think how teaching could
276 cross the limits of sports. According to Koski and Tähtinen (2005), various forms of physical exercise, such as
277 different sports, are filled with specific expectations based on which people define their relationship to sports.
278 Various forms of physical exercise can be experienced in a more diversified manner if they are approached without
279 sport-specific contents.

280 In this article, the philosophical starting point to ECPE lies in the possibility of pure experience. The focus
281 is, thus, how to provide individual people with as a versatile world of experiences of physical exercise as possible.
282 The five fields of ECPE and the entities of meanings involved are the answer. Sketches on the accumulation of
283 PE-teachers' ECPE that are drawn so far were based on interviews. Preliminary research participants perceived
284 those fields of ECPE significant that also were the most dominant in them. Furthermore, it seemed to affect the

285 ways the PE-teachers carried out PE education and how they confronted and perceived the exercising student.
286 Given this important notion, more studies in order to develop a suitable and practical indicator to measure ECPE
287 is needed as it could be useful to analyzing and developing PE education.

288 **8 Global**



Figure 1:

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