A Study of “Sport as Experience”:
An Attempt to Re-evaluate Dewey’s Concept of “Experience”*

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The purpose of this study was to re-evaluate the concept of “experience” and “education” presented by J. Dewey in order to better understand the concept of “sport as experience”. Dewey’s ideas of “interaction” and “continuance” are the representative concepts upon which his theory of “experience” is based. Such experience may arise from the interaction between an organism and its environment, and is linked to past, present and future experience. Through this concept, Dewey explains the process of experience and concludes that education proceeds through a stack of experience. The present study also considers the concept of “experience” as applied to “experience of sport” in terms of both process and substance, and subsequently the relationship between sport and the education process.

“Experience of sport” arises from constant interaction between a moving body and its environment, and the process has two stages: the “first experience” and the “secondary experience”. The former stage involves direct experience and the latter is a reflective stage. Substantially, “experience of sport” is a type of consciousness experienced by individuals when they interact. In other words, it cannot be understood by an observer, but only through individual experience. Individuals may acquire “experience of sport” from every other experience and gain an overall picture through self-reflection. This “an experience” proposed by Dewey. A significant stock of sport experience can be gained over time, and this experience is held over thereafter. Such a process of consecutively reconstituted experience, i.e. the process of development through experience, is the educational process envisaged by Dewey. Thus, “experience of sport” allows for the possibility of educational development, so that individuals may gain new experiences and undergo successive developmental processes. The concept of “an experience of sport” is crucial for appreciating the importance of sport education and for extending the avenues of human education.

Keywords: experience, experience of sport, education of sport

1. Introduction

1.1. To re-evaluate the experience of sport

Pragmatism is the basis of the view that understands sport as experience. The pragmatic theory of education for persons as a whole prepared the basis in order to reconsider the physical being (Inoue, 1998). It is an approach searching for the humanistic meaning of the experienced body contradicted to the traditional (dualistic) philosophy of the body. The educational values of sport are generally evaluated as total development of a human being. However, the values must be evaluated in terms of the diversity of meanings which cannot be contained in the logic of development but may be found in the process of experiencing sport. This argument has been previously presented by some works in the fields of educational philosophy and the philosophy of sport and physical education.

Yano (1999) says that there exists a surpassed dimension of taiken (physical experience) beyond
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the intellectual understanding of human movement, namely, a hidden significance of the movement experience. In such an experience an indescribable dissolved experience\(^2\) which cannot be included in the logic of development or the generated world\(^3\) is attained.

Kubo (2009) shows a perspective on the taiken of sports movement\(^4\) and semantic generation. He tries to examine the meaning that arises from the flash of body movement in a sport based on Yano's idea. He insists that "the important experience for semantic generation arises in the moment of sports movement itself" (Kubo, 2009, p. 193). Also, in Fukasawa and Ishigaki (2010), the possibility of semantic generation in sport is examined by focusing on expanding experience\(^5\).

The above mentioned studies explain that there is a dimension (in the world) which cannot be dominated in a means–purpose relationship by considering sport as taiken\(^6\), and the importance of such experience pointed out in the framework of education. They reveal a critical issue regarding the traditional theory of sport and physical education. Hence, they do recognize the meaning of fully involving oneself in movement and the significance of one's total commitment to life by the pragmatic concept of human movement as experience, i.e. to experience through a sport and to learn by experience. However, it had not been well evaluated. There is an apparent necessity to re-evaluate the concept of experience in pragmatism concerning their educational values which subsist in the experience of human movement including sport.

Regarding pragmatism, J. Dewey is well-known for referring to the concept of experience and insisting on learning through experience. Dewey's main discussion concerns the concepts of experience and education, and his ideas of interaction and continuance are the representative concepts involved in his theory. The experience may arise from the interaction between an organism and its environment, and it links to past, present, and future experiences. Through this concept, he explains the process of experience and concludes that education begins by amassing experience. Arguments for the interaction between the body and environment can also be seen in the theory of affordance\(^7\) presented by Gibson (1986), who's background favors pragmatism.

The study tries to re-evaluate Dewey's concept of experience and education in pragmatism from a perspective based on the theory of affordance in sport.\(^8\) Hence, it is an attempt to regard the education of sport as the education of sport experience and to inquire the meaning inherent in the concept of sport experience which appeared on the stage of the intellectualization of sport.

1.2. Purpose of the study

The purpose of this study is to re-evaluate the concept of experience and education presented by J. Dewey in order to investigate the educational values which subsist in the sport experience itself. In this paper, I will consider a primary meaning of sport experience through examining Dewey's principles of interaction and continuance in the concept of experience.

Dewey's concept of experience is explained in the process of acquiring experience. It concluded that education may arise as a result of an amassing experience. If based on this theory of Dewey, the process of experiencing sport should also pertain to the process of education.

2. Concept of "experience of sport"

2.1. Principles on the concept of experience

Dewey states on experience that "it ought not to be necessary to say that experience does not occur in a vacuum. There are sources outside an individual which give rise to experience. It is constantly fed from these springs" (Dewey, 1938/1950, pp. 39-40). Thus, the source of an experience is the interaction between an organism and its environment. Every experience is made by this endless interaction.

The relationship between an organism and its environment has both active aspects (to attempt) and passive aspects (to receive), and there are not only positive but also passive relationships. However, for the interaction, "it is influenced by the result arisen in working for environment, that is, the organism is influenced by the change arisen as the result of interaction with environment and changes by itself" (Kamijo, 1984, p. 24). It seems that the organism is not just influenced by environmental conditions; it rather adapts in the process of interaction and consequently receives changes of the environment while being active in it itself.

Concerning the principle of interaction, Dewey
argues that the organism changes its environment through positive activities, and it changes the relation to itself according to the conditions of the environment. Thus, the experience arises from the process of interaction between an organism and its environment. Dewey's idea of environment is not limited to the surroundings of an organism as a general usage. He states on the environment as follows:

The words 'environment,' 'medium' denote something more than surroundings which encompass an individual. They denote the specific continuity of the surroundings with his own active tendencies. An inanimate being is, of course, continuous with its surroundings; but the environing circumstances do not, save metaphorically, constitute an environment. For the inorganic being is not concerned in the influences which affect it. On the other hand, some things which are remote in space and time from a living creature, especially a human creature, may form his environment even more truly than some of the things close to him. (Dewey, 1916/1935, p. 13)

The environment, in other words, is whatever conditions interact with personal needs, desires, purposes, and capacities to create the experience which is had. Even when a person builds a castle in the air he is interacting with the objects which he constructs in fancy. (Dewey, 1938/1950, p. 42)

Dewey's concept of environment is something that affects (influences) as well as changes an organism. For example, water is the environment for fishes because it affects the ability to live and conditions for the unique structure or functions of a fish to develop. In a non-water environment, the fish would die. Hence, water strongly affects the fishes' life. In the case of human beings, the environment consists of media, books, affairs, or even the world of ideas and imagination, etc. For Dewey, as Kamijo says, the environment includes all factors which "build the specific interaction with an organism and consist of proper activity" (Kamijo, 1984, p. 23).

Dewey's concept of experience is characterized by the principle of continuity as being the same as the principle of interaction. The continuity of an experience reveals that the present experience receives something from the past and will also affect the future in some way. As Dewey says, "experience occurs continuously, because the interaction of live creature and environing conditions is involved in the very process of living" (Dewey, 1934/1958, p. 35), which means that people always live and experience by the successive interaction in which they act, responding to environmental change and reacting furthermore. Thus, every occurrence in daily life (e.g., work, entertainment, recreation, learning, ceremonial occasion, sport, travel, physical change by disease, emotional change) is all the experience from common to consequent affairs. The principle of continuity is the successive interaction connecting the past, present and future.

2.2. Interaction in the experience of sport

Dewey's concept of experience proves that experience arises from the process of interaction between an organism and its environment. However, in examining the experience of sport, the meaning of the words organism and environment cannot be accepted in the same way. As only human beings can participate in sport, unlike other organisms, the environment for activity may be determined only by their actions.

Sport is performed through the human body. However, sport does not exist in a vacuum, it requires the existence of both the body and the external surroundings world (Takahashi and Inoue, 2009, p. 110). Namely, the human being in sport is regarded as the physical existence, and the external world of the body is recognized as the environment. Hence, to examine the interaction in sport demands to discuss the interaction between the body and its surroundings.

As mentioned above with the principle of interaction in which the active function of an organism is emphasized, the active function of the environment is the premise in sport in which the individual is required to modify every movement by oneself as the result of environmental change. It shows that the body has not a moment of rest during sport, and successive interaction occurs in which active movement reveals a new aspect of the environment while the body creates a new movement accordingly. Active movement of the body in response to the environment thus supports the activity through the movement. Specifically, the body interacting with the environment is not merely the body, but the
actively moving body and is referred to as a "moving body" in this study.

For example, swimming is defined through the interaction between the moving body and the environment of water. A non-moving body in water or a moving body out of water is not recognized as swimming. Swimming requires both body movements and a water environment. Further, swimming (sport) is made up through the interaction between the moving body and the environment and the experience of swimming (sport) comes to arise as the result of this interaction.

If the body in experiencing sport is not merely the body but the moving body, then, an explanation of the environment surrounding the body as the object of interaction in sport is required.9) Even if the environment in a sport will be seen as completely same environment from the outside, as the human bodies differ, the environment will also have various meanings according to the connections to the moving bodies, respectively (Takahashi and Inoue, 2009, p. 114). "For each individual organism the environment has various structures and functions alike." (Kamijo, 1984, p. 23) This is already proved in Dewey's concept of experience. Thus, the environment in sport can be considered to be interaction with the moving body and constituting the place of movement for it.

This can be also seen in the relationship between the horizontal bar and a person performing a forward upward circling (sakaagari). It is difficult to understand that an individual who does not know about the horizontal bar would recognize it as a horizontal bar when looking at the three poles of steel and do a forward upward circling. The individual may be oblivious to the pole of steel (horizontal bar) or may perceive it as a complete different tool. This situation demonstrates that the pole of steel becomes the horizontal bar only when it (horizontal bar) is appreciated as the medium to practice a forward upward circling. The reason we can recognize the horizontal bar when looking at the poles of steel (horizontal bar) is because of its function for performing a forward upward circling through past experience. More specifically, even though the environment seems to be the same as others, it is determined by the relation to the moving body and the meaning we attribute to the environment; it then becomes the environment of sport.

If the moving body to perform a forward upward circling does not exist, the horizontal bar may merely be a pole of steel, whereas on the other hand, it can be said that the existence of the horizontal bar determines the meaning of the act of a forward upward circling. That is to say, the environment also determines the moving body and both do not exist elsewhere. Hence, the relationship between the moving body and its environment is very intimate in sport beyond its material quality, and it exists through an inseparable constant interaction.

Therefore, the experience of sport consists of the interaction between the moving body and its environment. Further, the moving body and its environment, which compose the experience, do not exist elsewhere without this interaction. Thus, the entity of sport experience is grounded in this mutual relationship. In the next section, the experience of sport will be discussed in terms of two stages of experience presented by Dewey and the substance of sport experience will be examined.

3. Process of experience and the experience of sport

3.1. Process of experience

Dewey says that there are two stages of experience composed by the interaction between the individual and its environment. It is said that primary experience is the stage of "initial crude and rough experience" (Nakano, 1998, p. 14) and that secondary experience is the derived and refined stage, which is "experienced only because of the intervention of systematic thinking" (Dewey, 1925/1958, p. 4). The primary experience is the stage of direct interaction before the intervention of thinking, and it is the situation of experience which arises as "gross, macroscopic, crude subject-matters" (Dewey, 1925/1958, p. 3) which is not objectively explained. In this stage, an uneasy and indefinite situation which does not exist in the dualistic differentiation of subject and object arises, because the experienced person creates the interaction with the environment and is taken in it. The individual reflects (analyzes by thought) by conceiving questions or anxiety. Therefore, the primary experience comes into being "refined, derived objects of reflection" (Dewey, 1925/1958, pp. 3-4), and the experienced person turns to the subject of that reflection. Thus, in this stage the experienced person "works to under-
the target of the problem minutely and rigidly and tries to search for an idea of explanation for the identity of object in the vested knowledge.’’ (Kameo, 1979, p. 104) The collision between object and subject emerges by the activity of both directions for abstraction and searching. Resultantly, this stage of experience refined is the secondary experience. That is to say, the secondary experience is the ”experience which extracts the primary experience as the object of reflection’’ (Nakano, 1998, p. 15).

Thus, Dewey’s concept of experience classifies every experience into primary experience and secondary experience. In the process of experience, the individual first meets a direct primary experience without thinking. Subsequently, it meets the secondary experience or reflective experience as an intervention of thinking about the target of primary experience. Thereafter, the secondary experience as the side product is taken again in the primary experience of daily life, and “it contributes to be intentionally controlled and to be accordingly experienced in several meaningful ways” (Yoshinami, 1990, p. 132). Thus, Dewey’s concept of experience presents not only the route from primary experience to secondary experience but also from secondary experience to primary experience. The experience involves a rich meaning by repetition of these two stages.

A special consideration should be given to the fact that the secondary experience is offered a factor by the primary experience which is composed of objects. In the general interpretation of experience, “the secondary experience including the factors of intelligence and knowledge is said to be a particular experience” (Kameo, 1979, p. 104). That is to say a dualistic difference between objects and subjects in the base of experience does not exist, yet the primary experience which can only indicate and cannot be directly described does exist.10)

Based on these two stages in the process of experience, including the principle of interaction, Dewey states on the individual’s experience:

It is not experience which is experienced, but nature—stones, plants, animals, diseases, health, temperature, electricity, and so on. Things interacting in certain ways are experience; they are what is experienced. Linked in certain other ways with another natural object—the human organism—they are how things are experienced as well. (Dewey, 1925/1958, p. 4a)

According to Dewey, the individual does not experience the experience, but instead experiences the environment. This indicates that the environment, as objects for interaction, is the experience itself which is experienced. Moreover, “for Dewey, considering the questions of how things are experienced, how the situation has changed, or how it will change is more important than what is experienced” (Watanabe, 1990, p144). Namely, the experiencing process is more highly considered rather than the results experienced. However, asking how we do experience may be not only the question for the examination of experience at all. The question of what things are experienced as concrete content is also an important subject. Especially, the question of what things are experienced in sport is related to the examination of sport experience and education to understand the sporting person. In the next section, the primary experience as a fundamental process of experience will be discussed.

3.2. Experience of sport

It is suggested that “one lives with the environment or the world surrounding oneself in some ways, from which the person will be affected and influenced then. The experience is generally the content of consciousness that is self-possessed for the way of environment in this process. Dewey’s concept of experience is not different from this general understanding’’ (Sanuki, 1980, p. 91). Even though Dewey defines the experienced thing as the environment, Watanabe (1990) says that “the occurrence as experience necessarily involves ‘feeling’ and one can receive the meaning exactly from this ‘feeling’ ” (Watanabe, 1990, p. 143). That is to say, the content of an individual’s experience is the feeling, which is understood as the meaning in the interaction with the environment.

This also becomes clear from the fact that when an individual describes the experience of swimming, it does not speak of it as experiencing water but as experiencing swimming. Swimming is an event for the swimmer, thus there is the experienced event (water) in the sense of primary meaning. The water is derived from the experience and it is grasped afterwards in relation to the event by the swimmer.
Therefore, even if the environment is experienced by the individual, the content of sport experience is the feeling which arises in the event of interaction with the environment.

As an attempt developing the content of sport experience based on the theory of affordance, the concept of the “body environment in sport” (Takahashi and Inoue, 2009) which determines the external world surrounding the moving body in sport may be useful. The environment of sport is “not merely any other environment, but the body environment which is made by the moving body and its environment, and the individual can seek and discover one’s own meaning of the experience by engaging in it” (Takahashi and Inoue, 2009, p. 116). The meaning found is the property of ecological environment directly relating to an individual’s behavior known as affordance, and such a mood or body sense is qualitatively different from the ecological property.

These two meanings may be interchangeable for the content of sport experience. That is to say, these meanings arise in the occurrence of an interaction with the environment and are understood by the individual. Dewey says about the latter meaning that: “Even anger and hate are partly caused by us rather than in us. Not that we are the sole cause, but that our own make-up is a contributing causal factor” (Dewey, 1934/1958, p. 251). He also suggested that thinking, emotion, sense, aim, impulse, and so on are found in the cooperative task of active-passive relation.

The perception of affordance and the acquisition of mood or body sense through sport experience may be considered as the primary experience before the intervention of thinking in the process. In the case of swimming, the swimmer perceives the affordance of soft or hard, or the temperature of the water just when his body touches, namely, in the interaction with water. The swimmer feels comfortable to touch the water when swimming. It is the primary experience before reflection, when the swimmer can subsequently talk about the meaning of swimming, the cold of water, the comfortable mood to touch through the reflection of experience.

Figure 1 shows the content of sport experience as the primary experience, and the interactions to structure the experience.

The sport experience consists of a constant sequence of interaction between the moving body and the environment. The content of sport experience is the meaning, namely a consciousness, which the individual acquires in the interaction. The individual meets with a non-routine nature (danger and difficulty) in the sport environment made by the interaction between one’s moving body and the environment. Further, the individual can find personal and various meanings which are eluded by outside observation and are realized only the experiencing movement. The perception of affordance and acquisition of mood mentioned above are only one aspect in the

![Figure 1](https://example.com/figure1.png)
content of experience. The sport experience already examined is an aspect of a particular experience of body movement in sport. If we consider sport as an integrated movement, there exists an experience of sport which cannot be recognized by only observing an individual experience of movement as objects. For example, to experience baseball is not only the movement experience, such as swinging a bat, hitting a ball, catching a ball, throwing a ball, running, and so on, but also the experience of playing a game as the total experience of these individual movements. Thus, the entire experience is the concept of an experience presented by Dewey.

4. An experience and the experience of sport

4.1. Dewey’s concept of an experience

In his concept of experience, Dewey says that an individual makes experiences in life, and one evaluates the experience as occurrences from a common to an important concern. However, for most experiences “we do not know when they start, or which are restrained by habits and are automatically connected” (Nishizono, 2001, p. 39). This is the primary experience, namely the direct experience.

However, we take only sport in all the successive experiences through the intervention of reflection and recognize it as a whole of sport experience. It is said that the experience provides identity to sport which is indefinite about the border before and after the experience, and at the starting and ending. Dewey’s concept of an experience is one which is identically invested and integrated.

An experience is one which is favorably completed. Dewey defines it as follows:

We have an experience when the material experienced runs its course to fulfillment. Then and then only is it integrated within and demarcated in the general stream of experience from other experiences. Such an experience is a whole and carries with it its own individualizing quality and self-sufficiency. It is an experience. (Dewey, 1934/1958, p. 35)

An experience has a unity that gives it its name, that meal, that storm, that rupture of friendship. The existence of this unity is constituted by a single quality that pervades the entire experience in spite of the variation of its constituent parts. (Dewey, 1934/1958, p. 37)

According to his definition, an experience is understood as the experience which is unified by an individualizing quality or a single quality. However, what is Dewey’s idea of quality? Dewey says about quality: “The undefined pervasive quality of an experience is that which binds together all the defined elements, the objects of which we are focally aware, making them a whole” (Dewey, 1934/1958, p. 194). That is to say, as Kuroyanagi also states (1997), Dewey’s idea of quality is a pervasive one which unifies experience, and although the name in the functional classification is different, it is said as feeling, sense, significance, atmosphere, and so on (Kuroyanagi, 1997, p. 41).

According to Nishizono (2001), who investigates the common quality of an experience unified by the pervasive quality, there are four characteristics as follows: (Nishizono, 2001, pp. 39-40)

1) Being continuous
2) Being recognizable and perceptive
3) Being creative
4) Having emotional quality

1) Continuity of experience means that the experience is continuous from the start until the end and that it is organized as a whole. 2) Recognizable and perceptive quality of experience is that “the action and its consequence must be joined in perception” (Dewey, 1934/1958, p. 44), namely an individual can understand their own action and the result which is caused by the action. The experience becomes consciously perceived only when it adds meanings, which are drawn from previous experiences. Hence, 3) creativity indicates that “these meanings can find their way into a present interaction” (Dewey, 1934/1958, p. 272) and it is “the conscious adjustment of the new and the old” (Dewey, 1934/1958, p. 272). 4) Emotional quality is a pervasive quality mentioned above, and Dewey says that “the experience itself has a satisfying emotional quality because it possesses internal integration and fulfillment reached through ordered and organized movement” (Dewey, 1934/1958, pp. 38). Thus, the experience becomes integrated as an experience by the pervasive quality as emotional quality. Thus, when the experience reaches the goal by
emotional quality, then the problem is solved, and it becomes an experience and esthetic (Nishizono, 2001, p. 40). Dewey says that “the former (an experience) has esthetic quality; otherwise its materials would not be rounded out into a single coherent experience” (Dewey, 1934/1958, pp. 54-55). Thus, it means the inclusive concept which is defined by the terms of unity, general, and rhythm, and which makes it a primary experience (Watanabe, 1979, p. 108).

An experience is unified by the pervasive quality and it is a consistent process. Therefore, it is an experience of esthetic quality, yet it is a discriminated experience from the other in the flow of successive experience.

4.2. An experience of sport

As mentioned above, in the experience of baseball as sport, it is not only the individual movements (swinging a bat or throwing a ball) but also the total movement of playing a game. For example, the experience of throwing a ball consists of the interaction between the moving body and the environment of the ball. However, the experience of individual movements to constitute baseball is the experience of sport. Further, the experience of playing a game consists of the constant repetition of individual movements. Thus, as if the experience of an individual movement is entirely different from the activity as an integral movement, both experiences are formed by two principles in Dewey’s concept of experience which is a constant continuance of the interaction between a moving body and the environment.

Both experiences, namely an individual movement, such as throwing a ball, and an integral activity, such as playing a game, are interpreted as different dimensions of an experience because length of time and expanse of space in the experience is different in the reflection of continuous primary experience as in secondary experience, i.e. when it is given identity and unity by the pervasive quality. If the momentary experience of throwing a ball is unified by individual pervasive quality through the intervention of reflective thinking, it comes to be an experience, and likewise the experience of playing a game which attends the length of time and the expanse of space comprises an experience.

Thus, the intervention of reflective thinking as secondary experience, which penetrates through the successive interaction as a whole, enshrines a possibility of remodeling a mere experience to an experience. Daily jogging, if it is not the object of reflection, is just an unfinished experience because of mixing with other experiences and only flowing towards the past. However, if someone intends to speed up the pace of jogging or to take notice of a sight along the way, it is reflected as an unusual single quality, and then becomes an experience referred to as that jog.

Most of the daily experiences may not become an experience, because they are activities continuously repeated within an identical environment, having no purpose, and occurring without an obstacle. However, if an individual encounters atypical events (danger or difficulty) through their active movement in sport and tries to overcome them, compared with other daily experiences, the interaction with the environment is a unique and very different one. Hence, sport experience involves the transformation into an experience, because it is possibly recognized as the object of reflection for secondary experience.

Dewey also says that “in such experiences, every successive part flows freely, without seam and without unfilled blanks, into what ensues. At the same time there is no sacrifice of the self-identity of the parts” (Dewey, 1934/1958, pp. 36). Thus, an experience of sport does not disappear and lose identity like other experiences, even once it is completed. Therefore, sport experience as an experience is stored as a significant act for the individual, and the reflection for the experience is applied to the subsequent experience. That is to say, sport experience is stored as knowledge and it is connected to the subsequent resolution of the problem. Hence, it indicates that the knowledge of sport experience relates to the process of an individual growth and learning like other knowledge.

5. Sport as experience

5.1. Sport and education

An experience of sport is continuously held over to subsequent experience and is utilized in it. Dewey says that the process of continuous experience is the process of education, and he defines the concept as follows:
We thus reach a technical definition of education: It is that reconstruction or reorganization of experience which adds to the meaning of experience, and which increases ability to direct the course of subsequent experience. (Dewey, 1916/1935, pp. 89-90)

This addition to the meaning of experience is to extend and deepen each activity through the interaction between a certain activity or others. Additionally, it attempts to predict future activity and obtains a possibility for completion of purpose by finding the relation of each activity (Kawai, 1997). Thus, the addition to the meaning of experience may be understood as obtaining a “means of a person’s growth” (Kawai, 1997, p. 120).

Dewey also says that “since growth is the characteristic of life, education is all one with growing; it has no end beyond itself” (Dewey, 1916/1935, p. 62). Thus he considers education as synonymous with growth and he states on the aim of education as follows:

(i) That the educational process has no end beyond itself; it is its own end; and that (ii) the educational process is one of continual reorganizing, reconstructing, transforming. (Dewey, 1916/1935, p. 59)

False idea of growth or development, — that it is a movement toward a fixed goal. Growth is regarded as having an end, instead of being an end. (Dewey, 1916/1935, p. 60)

Dewey criticizes an attitude in which the educational aim is set outside or beyond education. He says that an ideal aim of education is “the criteria of good aims,” (Dewey, 1916/1935, p. 121) and “An educational aim must be founded upon the intrinsic activities and needs (including original instincts and acquired habits) of the given individual to be educated” (Dewey, 1916/1935, p. 126). Dewey’s idea is not a denial of the general aim of education and is not aimless education. It means that “the aim set up must be an outgrowth of existing conditions” (Dewey, 1916/1935, p. 121), hence an outside compulsory aim, without consideration of one’s own experience, must not be regarded as the educational aim. Thus, Dewey denies an extrinsic aim which ignores the learner’s current status and presses on the educational aim externally, and he maintains on an intrinsic aim which sets the educational aim according to the learner’s experience.

If we consider the aim of movement for the horizontal bar from Dewey’s perspective, the original aim is the act of using the horizontal bar itself. It is not different in the framework of education. However, in standing on the logic of development in education, the aspect of body development, physical fitness or muscle strength is considered as a result and regarded as the aim of movement for the horizontal bar. The movement itself would not be the aim but a means to an end. Then, the individual does not pursue the movement of the horizontal bar; in other words, he does exercise to develop the body by using the horizontal bar. There is no room for the question whether body development is given by the movement of the horizontal bar. However, if it is regarded as the educational aim it becomes the extrinsic aim of education, which is criticized by Dewey.

Based on Dewey’s standpoint, the aim of movement for the horizontal bar must be set according to the individual’s experience of movement stored in the past. Further, it should be set doing movement of the horizontal bar itself beyond body development as the effect. The essence of Dewey’s idea is that the educational aim is intrinsic and that the process of consecutive re-structure of experience is the educational process.

5.2. Experience of sport and education

Examining Dewey’s assertion that the educational aim is intrinsic and the process of consecutive re-structure in experience is the process of education (growth) in terms of sport experience may lead to prove that sport experience is connected to the process of human growth and to open the educational possibilities of the sporting person.

For example, in the case of training front crawl for swimming, the first step of training is generally to practice the movement of one crawl divided into pieces of movements, such as scrape an arm, kick a leg, take a breath, and to gradually develop the experience of movement. The individual tries to practice for aims such as to swim crawl and to improve scraping the arm. The individual, in its experience of movement, understands various ways of scraping an arm, tries to cultivate the way, discovers the relationship of another movement such as kicking a
leg, and then comes to learn the front crawl of swimming. It is namely to extend the breadth of movement, to deepen the movement, and to achieve the possibility of completing the purpose. As a result, an individual can swim crawl by acquiring individual movements and understanding their relation to those movements. In addition, an individual who accomplishes the purpose of swimming a crawl may set a new purpose for acquiring another style of swimming such as backstroke or breaststroke based on the experience of crawl training.

Thus, experiencing sport involves an individual interacting with the environment of its moving body. Initially, the individual achieves a new experience by interacting with the environment. Then he considers it an experience to be known and repeatedly attempts to interact with the environment based on the experience. Thus, the endless accumulative development of experience from the unknown to the known, the known to the unknown, and then again from the unknown to the known, is the process of growth for self-renewal. It is essentially the educational process as presented by Dewey.

For an individual to interact by itself is to constantly create the inside as its self and the outside as its surroundings. Through sport experience, an individual constantly distinguishes the inside of its self from the outside and creates the boundary by oneself. Hence, the individual understands the meaning of environment by predominantly contracting with the environment and then derives the meaning necessary for interaction with the moving body in such a way. The individual interacts with oneself and understands the outside meaning of environment, in other words, it is also for the individual to understand the inside of its self. If the individual does not understand its “inside”, then it is not clear what is useful, what the goal is, what the meaning of the environment is and why it interacts. This means that it is necessary for the individual to understand its own “inside” when experiencing sport. This indicates that sport experience connects to a deep self-understanding.

In addition, Dewey insists on remarks of which education (growth) arises through experience. The belief that all genuine education comes about through experience does not mean that all experiences are genuinely or equally educative. … omission… For some experiences are mis-educative. (Dewey, 1938/1950, p. 13)

To experience sport involves connecting to the development of a particular skill. But even if non-daily experience in sport is accumulated, all of the experiences are not necessarily educational. Therefore, “any experience is mis-educative that has the effect of arresting or distorting the growth of further experience” (Dewey, 1938/1950, p. 13).

In conclusion, Dewey’s concept about the insistence as a process of consecutive restructure of experience is the process of education (growth) to open the way to the educational possibility of the experience of sport. As mentioned, the composition of sport experience is a constantly consecutive interaction between a moving body and its environment. However, as sport is a non-daily movement, the individual may be confronted with an environmental challenge which is different from daily life. The individual is afforded an experience through the conquest of new environment and meets with another situation to acquire it still based on the experience. Specifically, the activity of sport is always fluid. Therefore, it provides a constant interaction between the environment and the individual. Thus, the individual is always demanded the conquest of environment. It is Dewey’s concept of education in which the endless developmental process of interaction is the process of growth for self-renewal and education. When we regard sport as the process of acquiring new experience and an endless developmental process, we would insist on the intrinsic educational possibility for the sporting person.

6. Conclusion

This study tried to re-evaluate the concept of experience and education presented by Dewey and to consider the concept of sport experience as the education of sport experience. The experience of sport arises from the constant interaction between a moving body and its environment, and the process of experience is divided into two stages, the direct primary experience and the reflective secondary experience. The substance of sport experience is a sort of consciousness experienced by the individual in the occurrence of interaction with the environment. Specifically, it is not for the observer to understand, but only the experiencing persons to discover it themselves. They take up the experience of sport in
every other experience by self-reflection and regard it as unity. It is exactly an *experience* as presented by Dewey.

The sport experience as an *experience* is significantly stocked for the experienced individual and is persistent over time. Within the process of consecutively reconstituted experience, from the known to the unknown and the unknown to the known, a process of development through the experience is produced, and this is the educational process as presented by Dewey. Thus, the experience of sport is covered with the educational possibility of sporting persons, so that we may get new experiences and a successive process of development in sport. In the examination of this research, it is the next task to argue how we can get an *experience* of sport. It is necessary to evaluate the values of sport as an experience in which the border between the individual and the surrounding world (Yano, 1999, p. 110).

3) Generation is the moment which takes out an order of things made by the principle of usefulness, which "denies present desire, sets a purpose for the future, and directs the present towards the future" (Yano, 1999, p. 109).

4) The "sports movement" is an individual movement which composes a sport. Based on Sato's idea (1998) "sport = body movement," Kubo states on the example of soccer that "the movement of soccer does not exist; the sport of soccer is composed by the movements of a figure, such as kick, dribble, heading, pass, etc." (Kubo, 2009, p. 184).

5) Fukasawa and Ishigaki explain the concept of *expanding experience*, based on Sakuta's idea (1993), that is different from *dissolved experience* because of individuals expanding to the surroundings as a group or society, and it is the experience in which the border between the individual and their surroundings expands and does not fade away by itself (Fukasawa and Ishigaki, 2010, p. 100).

6) Yano states that *taiken* (physical experience) is clearly distinguished from *keiken* (experience) which may be acquired as knowledge. It is to meet with the world, to touch and find a new world, to get meaning or ability which has nothing to do with the activity of having purpose and yielding some result. It is difficult to accumulate into the self as objects or segments. Yet, it is not the intention of this paper to examine the comparison of both concepts of experience.

7) The word *affordance* is presented by J. Gibson who is an American perception psychologist. It is the noun form of the verb to afford. It is a term which is expressed as the meaning which lurks in the surrounding environment of an animal (human) and it is the main concept of his psychological study. That is to say, *affordance* is the meanings or value which the environment gives to animals, as the ground suspending to walk or the cliff being dangerous to fall, and it gives a chance of action to animals in the specific way.

8) The concept of *body environment* is the idea which determines the surrounding world of a moving body as a basic point in sport. "Sport is composed by a moving body and the surrounding world. The environment is unique, so it is the body environment which is made by a moving body and the environment. When an individual touches the environment, it can explore and find a specific meaning for himself." (Takahashi & Inoue, 2009, p. 116).

9) In case of a broad definition of the environment of swimming, it is not only the water but also rules, time, or the competitors which should be recognized as the environment. However, this paper treats it as only outside surrounding world of a moving body as environment in terms of *body environment* in sport.

10) Dewey's concept of *primary experience* may be synonymous with Yano's concept of experience. However, it is not the intention of this paper to examine the relationship between the both the concepts.

Note

1) The *logic of development* is defined as a process of work which is characterized by the principle of usefulness. All things are changed to a means–purpose relationship in work. Thus, "all purposes discontinue to being purpose when they are realized, then transfer to a means for the next purpose" (Yano, 1999, p. 109). In the *logic of development*, human movement is understood and evaluated as means for something.

2) Based on the concept of *dissolved experience* presented by Sakuta (1993), Yano says that it implies the experience which has no border between the self and the surrounding world (Yano, 1999, p. 110).

3) Generation is the moment which takes out an order of things made by the principle of usefulness, which "denies present desire, sets a purpose for the future, and directs the present towards the future" (Yano, 1999, p. 109).

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References


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