

Article

Applicability of Olympic Values in Sustainable Development

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Abstract: Sustainable development (SD) refers to development that can meet present needs, without compromising the ability of future generations to meet theirs. For global citizens to acquire and understand SD-related knowledge and cultivate the ability to apply and practice the principles of sustainability, Education for Sustainable Development (ESD) is essential. This study examines how ESD can be promoted through the Olympic Value Education Program (OVEP)—an initiative by the International Olympic Committee (IOC) for spreading the Olympic spirit. It draws inferences for addressing the shortcomings of the current ESD models. To that end, it analyzes the relationship between ESD and the OVEP, their relationships with SD, concepts, content, goals, and methods, by reviewing existing literature. The study found that the OVEP can act as a tool for ESD and has the potential to allow the effective acquisition of sustainability capabilities. Additionally, it found that since Olympic value education and SD have common goals, they can develop harmoniously to promote ESD.

Keywords: Olympic Value Education; education for sustainable development; sustainability



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1. Introduction

Since the beginning of time, mankind has faced challenges such as disease, famine, and war, and made continuous efforts at the individual, national, and global levels to solve them. Attempts to find solutions to global issues through a collective effort began in earnest more than a century ago. The Millennium Development Goals (MDGs), which were adopted at the United Nations (UN) Millennium Summit from 2000 to 2015, serve as an example. Unfortunately, they have not achieved the expected outcomes, with international aid declining continuously. As a follow-up to the MDGs, the UN proposed the Sustainable Development Goals (SDGs) to be jointly promoted by all countries, from 2016 to 2030. In addition to prioritizing poverty eradication, which was pursued by the MDGs, the SDGs address common threats to sustainable development (SD), such as global economic and social polarization, deepening of social inequalities, and destruction of the global environment. Further, a comprehensive national action plan and global cooperation agenda have been proposed for mitigation. Korea also established the Sustainable Development Committee as a government organization in 2000 and is making efforts toward SD.

SD aims to overcome unsustainable means of development while considering long-term environmental and socioeconomic consequences so that humans and all other living species can live and grow in harmony [1]. In other words, SD entails a new development paradigm that can be sustained in the long term, one that deviates from the existing paradigm centered on material growth. Although the concept of SD started as a way of mitigating environmental problems, it has evolved to span across economies, societies, and cultures, and promote continuous development to meet present needs, without compromising those of the future. This expanded concept of SD provides a critical reflection of the development and growth of industrialization so far; it presents an alternative discourse of development, growth, and life, one that encompasses international economic and social systems [2].

Education is predominantly considered an effective means of achieving SD, as it fosters the sharing of SD-related knowledge, content, and values to fundamentally change human thinking and behavior from a long-term perspective. The 2002 World Summit on Sustainable Development (WSSD) reaffirmed the importance of education and proposed the years 2005–2014 as the “UN Decade of Education for Sustainable Development” (DESD). In line with this trend, Korea also established the Korean National Commission for UNESCO (KNCU) to promote Education for Sustainable Development (ESD) in 2009 and began to prepare a system to consolidate efforts in various fields.

The contents of ESD are related to environmental issues, peace, human rights, gender equality, cultural diversity, economic justice, and global citizenship. This is substantially consistent with the educational contents of the Olympic Value Education Program (OVEP), which the International Olympic Committee (IOC) is currently conducting to spread the Olympic spirit, namely Olympism. Olympism is a life philosophy grounded in the balanced development of the body and mind, joy emanating from hard work, the educational value of setting an example for others, patience, tolerance, unity, friendship, equality, and a pan-ethical spirit through respecting others. Olympic value education is a global view of the world that recognizes the problems on Earth as one’s own, respects human rights and diversity, and has an attitude of peace and tolerance. ESD and Olympic value education are interrelated in that they consider participating learners’ pursuit of self-directed life change as a priority. However, few previous studies have considered the connection between ESD and Olympic value education. In addition, our country is still in a very early stage of ESD, and we do not have much development and distribution of education programs on ESD. Therefore, it is necessary to expand the ESD through Olympic value education by raising awareness of the program’s characteristics and necessity, and by clarifying the character and meaning of the OVEP as a potential tool for ESD.

This study examines the possibility of expanding Olympic value education to promote ESD, which has emerged alongside the progress of globalization. To that end, we first examine the major concepts and contents of SD and ESD. Second, we analyze the goals, composition, and operational methods of the current Olympic value education. Finally, by exploring the traits and characteristics of the OVEP as a tool for ESD, we reflect on their relationship. Literature research is conducted by reviewing academic papers, research reports, and other literature related to ESD; it summarizes the contents of sustainable development and ESD that have been discussed so far and uses it to examine the characteristics and significance of the OVEP. This study also contributes to the spread of ESD through the operationalization of the OVEP, by clarifying its implications as an ESD tool. The OVEP based on ESD will provide the foundation for nurturing students as global citizens who can ensure a sustainable future society by solving the global issues of the current generation, including realizing human welfare and equality through sports and solving environmental issues. Further, the results shall be used as basic data for designing and implementing policies on Olympic education that can address the shortcomings of the current ESD programs, and amplify the effectiveness of Olympic value education by including ESD in the OVEP.

2. Sustainable Development (SD) and Education for Sustainable Development (ESD)

2.1. Meaning and Elements of SD

SD means development that meets present needs without future generations having to compromise on their needs [3]. Therefore, it is necessary to pursue SD for minimizing the environmental damage caused by current development, so that the quality of life is not destroyed for future generations. The discourse on SD was triggered by a warning in the 1972 Rome Club research report, “The Limit of Growth,” that resource depletion, population growth, and natural degradation, caused by the capitalist economy’s exponential growth that exceeds the ecosystem’s limits, shall pose as threats not only to future generations but to the very survival of mankind [4]. Subsequently, the UN established the World Commission on Environment and Development (WCED) in 1983, to review important

environmental and development issues, formulate realistic proposals for resolving them, pursue a new kind of international cooperation to deal with them, and promote individual, non-governmental, corporate, and government-level understanding and participation [3].

At the United Nations Conference on Environment and Development held in Rio in 1992, it was announced that countries worldwide must participate in SD as their common duty in the 21st century [5]. In December 2002, the UN General Assembly designated the period 2005–2014 as the DESD, for addressing the global crisis through education and encouraging citizens of all countries to participate in SD. UNESCO selected ESD as its core agenda and urged member states to follow suit [6]. The Sustainable Development Goals (SDGs), also known as the 2030 Sustainable Development Agenda, suggest a direction for mankind through 17 goals and 169 specific goals in the five areas People, Planet, Prosperity, Peace, and Partnership. Additionally, it is an agenda for reducing all forms of poverty and inequality based on the three pillars social development, economic growth, and environmental protection [7,8]. The 17 SDGs are aimed at ensuring a sustainable, peacefully prosperous, and equitable life on Earth for all people, now and in the future, and these goals include global challenges that are important to the survival of humanity [9]. In response to the SDGs of the United Nations, Korea also created the Korean-Sustainable Development Goals (K-SDGs) and developed specific goals and indicators by setting 17 goals that are suitable for Korea [10].

Giddings, Hopwood, and O'Brien [11] point at environmental, economic, and social factors as the key factors in SD. First, environmental factors concern human life and survival, since the right to a clean environment and food is vital for maintaining a basic standard of living. Environmental destruction destroys human life and affects the social, physical, and ecological environment, leading to the violation of these rights. Second, economic factors are also important for a sustainable society. Thaman [12] explains that the development of technological civilization and economy can help realize other human rights by freeing humans from the cycle of simply eating and living. However, they add that focusing solely on economic development shall cause problems in other areas. Technological and economic development must occur in a manner that ensures that individuals, corporations, and national economies do not destroy the environment, economic orders and systems guarantee fair wages and working hours, and economic sustainability ensures economic justice [12]. Third, social factors are also a component of humans' basic needs. To become truly sustainable, a society's ideology and values must reflect a sense of justice, and its governance structure must ensure that all persons can enjoy their minimum rights as human beings and develop social capacities for tolerating cultural diversity [11]. In addition, society must pursue social norms and values of publicness and equality, such as the equal distribution of various resources and the fair conduct of all social processes.

Recent discourse suggests adding cultural and educational factors to this list. Lee [13] points out that for achieving SD, cultural development that is inclusive of human values, lifestyles, attitudes, and learning is necessary. The degree to which technology can assist in recovering from the problems of environmental pollution and climate change is limited, and ultimately, cultural dimensions such as changes in human consumption patterns and lifestyles must be seriously considered. Kim [14] emphasized understanding how social, economic, and environmental aspects intertwine to manifest as culture. Recognizing the everyday value of native cultures and becoming aware of ecological culture implies that a community's SD is possible when the local community's culture and ecological self-sufficiency are consciously valued. He stresses the importance of education through cooperation with the local community, since true sustainability should preserve and lead the local economic system, and states that development means "development through ecological harmony" and not linear progress [14].

2.2. Concept and Contents of ESD

Along with the importance of sustainability, the importance of education in changing thoughts and behavior for achieving a sustainable society has gained traction in various

international conferences, such as the 2002 WSSD. ESD develops competencies for SD and aims to educate society about the values, behaviors, and lifestyles required for a sustainable future and societal transformation [6]. It is difficult to define ESD in one word because the concept of sustainable development itself suggests norms of human behavior based on an abstract concern for the future rather than concrete actions based on the results of empirical research [15]. United Nations Educational, Scientific and Cultural Organization (UNESCO) defined ESD as a new and dynamic concept with a fresh vision of education, that shall enable people of all ages to assume the responsibility of creating a sustainable future. ESD is the philosophy of SD. It seeks to integrate practice with all aspects of education and learning and provide opportunities for acquiring the values, abilities, knowledge, and skills to contribute to a humane, socially just, economically viable, and ecologically sustainable future [16]. In other words, ESD helps to acquire and understand knowledge on SD and sustainability, and cultivate the abilities to apply and practice its principles throughout life.

Ji and Nam [17] redefine ESD as education that pursues life's wisdom from the perspective of SD, by examining the various definitions and contents of the existing ESD models. In other words, ESD reflects our over-emphasis on economic and instrumental rationality centered on materials and technology and suggests a direction toward a new way of life. It presents a new, cooperative way of life at the individual and group levels, based on the principles of the ecosystem [18]. Recently, there has been an emphasis on understanding ESD in a transformational manner. To achieve sustainable development, it is necessary to create changes in individual behavior as well as social structures, and the view is that ESD should provide educational practices for such transformation in a fairer and more sustainable direction [19]. However, examining the studies conducted in Korea reveals an error in interpreting ESD by virtue of its inclusion in environmental education or green growth. It roots ESD in environmental education, but not in terms of its conceptual origin and history of practice [20]. ESD should be approached as practical education which also integrates economic and social perspectives along with that of environmental education. Only the latter is presented in the overall school curriculum, including social studies and science subjects.

Deriving from the concept of SD, ESD encompasses environmental, economic, and societal factors, and addresses current issues that go beyond those of environmental conservation and economic development found in the early discourse on SD. In other words, it includes a wide range of theoretical areas, such as peace, human rights, equality, and welfare, pursues transformation in the areas of environment, economy, society, and culture, and employs a global perspective for seeking a systematic and alternative system [21]. As such, the contents of ESD encompass various concepts and domains that are related not only to the environment and economy but also to society; therefore, related topics are part of all subjects in elementary, middle, and high school curricula. Among all the activities in the revised elementary school curriculum of 2007, 30.9% were related to ESD, with social studies having the most related activities [22].

2.3. Status and Problems of ESD in Korea

In Korea, the National Sustainable Development Committee of the Presidential Advisory Committee promoted the "National Strategy Development Study for the 10 Years of the UN Education for Sustainable Development" as a national strategy, which ultimately became full-fledged. Subsequently, in 2007, the Basic Act was enacted for implementing the UN 10-Year ESD Project at the national level and amended in 2010. In 2009, the KNCU ESD was established for realizing the national green growth strategy and five-year plan. Before 2010, ESD was promoted by the Commission on Sustainable Development (CSD); however, it has been promoted by the Green Growth Committee since 2010 [23]. The Korean government has announced the K-SDGs in its report on establishing a national sustainable development goal. The vision of the K-SDGs is of "a sustainable country that embraces all," and they consist of five strategies and 17 goals that include a society in which everyone can live properly as a human being, a clean environment for all generations,

economic growth that improves the quality of life, protection of human rights, North and South Korean peace, and the strengthening of global cooperation [10]. As an effort toward practical implementation, Regional Centers of Expertise (RCEs) on ESD were established in Tongyeong (2005), Incheon (2007), Ulju (2011), and Inje (2013) [24]. Some elementary and secondary schools are operating Sustainable Development Research Schools.

According to Lee et al. [25]—who analyzed the current status of ESD in Korea through the UN 10-year mid-term evaluation of ESD—the curricula, special activities, and discretionary activities are implemented via the pilot school’s school-wide approach, and the elementary and secondary school curricula. However, rather than relying on initiatives of government ministries or the overall education sector, there is a tendency to depend on institutional and individual efforts, such as environmental education experts and the KNCU. Meanwhile, civic groups, the private sector, and Local Agenda 21 are making new educational attempts through the solidarity and cooperation of various actors. In universities, ESD is an active part of green campus-related activities, with a focus on food waste reduction, mindful use of resources, green space conservation, campus greening, and energy-saving facility management [25].

Researchers have pointed out several problems in Korea’s ESD efforts. According to Ji and Nam [17], field application is poor due to the lack of varied interpretations and understandings of SD, consensus on ESD, and specific methodologies. Lee et al. [25]—who analyzed the current status of the ESD promoted by educational institutions and organizations at various levels—found various ESD-related activities and learning being conducted in elementary and secondary schools, NGOs, universities, metropolitan and provincial education offices, and the private sector; however, a systematic and organic connection between them is lacking. In addition, Jung [26] identified five problems after reviewing the domestic ESD-related research data. First, ESD is being promoted without establishing a clear and correct concept; this solidifies the understanding and perception of ESD as synonymous with green growth. Second, the organizational system faces issues due to its division into the Ministry of Education and the KNCU, wherein the latter is not a government institution and thus can play only a limited role. Third, the connection across the activities being conducted in elementary and secondary schools, NGOs, universities, provincial educational offices, and the private sector, are neither systematic nor organic. Fourth, both the concept and importance of ESD are insufficient. Fifth, there is an urgent need for the development and dissemination of programs and material that can utilize the ESD curriculum. To summarize the above-mentioned issues, since Korea’s ESD shows significant differences from that of more developed countries, sustainability education is not being implemented professionally and systematically.

3. Olympic Spirit and the OVEP

3.1. Olympics and Olympism

French economist Simonnot Pierre has defined modern humans as animals that exist by playing sports, that is, *homo sportivus* [27]. He called modern humans “sports people” by recognizing sports as one of the essential attributes that distinguishes them from other animals. Even before this term appeared, Dutch historian Johann Huizinga had referred to them as *homo ludens*, in the sense that humans are beings who essentially enjoy playing. As these terms imply, sport is an indispensable element of human existence. Nowadays, it is a culture, industry, and religion in itself, exceedingly beyond simple entertainment. In addition, it is globally valued as an excellent mechanism for developing character and contributing to world peace and safety. Many people use sports to relieve stress, maintain health, boost self-confidence, and for leisure. Companies employ sports to enhance their corporate image, sell products in cooperation with famous sports clubs, and flaunt their achievements at the national and international levels [28].

The world’s most prestigious and largest sporting event is the Olympics. Directly hosted by the IOC, it sees the participation of athletes from all over the world, who compete in summer and winter every four years. The Olympics originated from competitions held

in Olympia, ancient Greece, from the 8th century BC to the 5th century AD. Originally, the ancient Olympic Games, or Olympia, were a series of competitions between representatives of ancient Greek city-states. Almost all countries in the world participate in the Olympics, which has 206 member countries—greater than the number of UN member states (i.e., 193). With the diversification and specialization of sports in the 20th century, the Olympic Games too diversified, and in addition to the Summer and Winter Olympics, Paralympic Games for the physically handicapped and Youth Olympics for teenagers were introduced.

Olympism refers to the ideals, values, and principles of the Olympic Games, and is reflective of its ideology or spirit. Olympism has its origins in the athletic festivals of ancient Greece; the Greek city-states demanded their people to develop their body, mind, knowledge, culture, and artistic temperament harmoniously and intricately. This unity of body and mind, that is, the philosophy of mind–body monism, was implemented through the Athens Olympiad competitions. Therefore, the ancient Olympic Games were a venue for festivals in which not only athletes but also scholars and artists participated. Although ancient Greece was a unified nation, due to its geographical environment it was divided into city-states. As a result, hostility and uprisings between city-states continued. Under these circumstances, the ancient Olympics were an event to strengthen the sense of national community, and Olympism was essentially a spirit of community.

Such Olympism was demonstrated in the Olympics held in Korea—the only divided country in the world. By hosting the 2018 Pyeongchang Winter Olympics for the first time in 30 years since the 1988 Seoul Olympics, the Republic of Korea became one of the countries to host the world's four major international sporting events, along with France, Germany, Italy, and Japan. It was the move toward peace and harmony between the two Koreas that made the Pyeongchang Olympics as hot as the heat of the Olympic Games. In the Pyeongchang Winter Olympics, attempts at easing tensions between them—the visit of North Korean musicians and cheering troupes to South Korea, the establishment of a united South and North Korean team, and the joint entry between the two—signaled the thawing of the strained inter-Korean relations. In line with these efforts, the inter-Korean summit and the US–North Korea summit portrayed the image of peace advocated by the Olympics, making the Pyeongchang Winter Olympics more noteworthy.

The place where the Olympic Games are conducted is called the Olympiad and can be interpreted as a global space without borders. The players representing each country participate in the games as human beings first, regardless of nationality. Of the many impressive scenes at the Olympiad in Pyeongchang, one that most clearly revealed the ideal of the Olympics is the hug between Japan's Nao Kodaira and Korea's Lee Sanghwa after they won the gold and silver medals, respectively, in the women's 500 m speed skating event. Considering the history of Korea–Japan relations, the current unease in their relationship, and competition between the two players, it must not have been easy to demonstrate their mutual respect. To acknowledge this, the IOC published images of the two athletes on their website and presented their bond as a good example of the Olympics' power to bring unity and transcend tension. The attitude of mutual recognition and inclusiveness demonstrated by the two athletes makes us wonder about the Olympics and its Olympism, conflict, and harmony, Olympians transcending national borders, and their image as global citizens.

The founder of the modern Olympics, Pierre de Coubertin, made the social values and orientation of the Olympic spirit clear and established it as a basis for world peace through international cooperation. He believed that international cooperation could be attained by resolving tension and hatred between countries through the Olympic spirit, and expected all the countries of the world to participate in a peaceful resolution on the playground, rather than competing violently on the battlefield [29]. Herein lies the meaning of the aphorism, "The Olympics play the role of a truce in times of war, and the Olympics become real war in times of peace". The Olympics ultimately embody community values that promote the peaceful development of all mankind, and the Olympic Movement aims

to find a common denominator for the survival and development of mankind, thereby contributing to world peace and well-being.

3.2. The OVEP

Among the various activities and programs related to the Olympics, Olympic education is the focus of the Olympic spirit itself. Olympic education is a kind of value education that encourages the application of the ideals and values of the Olympic Games not just in sports, but also in daily life. Coubertin first mentioned the Olympic spirit, followed by Olympic education, which emphasized the moral, physical, and educational values of sports for spreading the Olympic spirit. Since 1994, Olympic education is being actively disseminated by the IOC, for increasing related activities and spreading the Olympic value in the mid- to long-term. Since the 2002 Salt Lake City Winter Olympics, cities wishing to host the Olympic Games must conduct an OVEP for at least seven years, including the duration of the Olympic Games and the period preceding it, from the moment the Olympic venue is confirmed until the actual Olympic Games are held [30]. Although Olympic education is actively imparted in countries such as Japan, Australia, Brazil, Canada, China, Colombia, the Czech Republic, and Korea, discussion and research on the concept of Olympic education, its educational goals, content, and methods are limited [31].

At the beginning of the 21st century, the focus of Olympic education shifted from the Olympic Games to Olympic values [30]. However, questions about Olympism and its values remained. The educational goals, content, and methods related to it were as various as its names, and comprehensive professional information and systematic educational material were lacking, since each country or group had its own system. To solve these problems, the IOC proposed the OVEP and published “Teaching values: An Olympic education toolkit” in 2007 on a webpage, to be used free of charge [31].

The OVEP is being used in various forms and fields—science, mathematics, history, geography, language, art, music, design, ecology, and sports—with the theme of the Olympic spirit [29]. University-level academic research and seminars are conducted at the Olympic Research Center, and the National Olympic Committee (NOC) and IOC of each country conduct youth camps and integrated value-based education programs called “Education through sport”. In addition, exhibitions at the Olympic Museum and promotional activities by Olympic sponsors and partners are conducted. Furthermore, related textbooks and audiovisual material were distributed to promote the Olympic spirit, and physical training was conducted on the basis of Olympic values.

In designing the OVEP, the IOC has particularly focused on the role of sports in strengthening mutual respect and close exchanges among the youth. This is because the program aims to teach youth about the history of the Olympics and its educational values, such as friendship, respect, and excellence. The OVEP presents various approaches for revitalizing the educational value of background knowledge on the Olympics and its spirit. The main features are as follows. First, it focuses on the teaching and learning of educational values of the Olympic spirit, rather than just Olympic-related events or information. Second, it is primarily designed for young people aged 8–18 years. Third, it includes customized activities for various age groups, reading and writing activities, and videos including PowerPoint slides. Thus, this strategy of the IOC’s Education and Culture Commission, which had conceived this manual and then made it into a project, is highly effective. The fact that it is based on recent educational theories on multiculturalism and multi-intelligence in teaching and learning distinguishes it from earlier educational programs.

In Korea, studies on the search for an appropriate educational method, and the effective spread and development of Olympic education on philosophical and educational grounds, have been actively conducted in the field of physical education for the past few decades. Most of them are related to the theory and practice of Olympic education in both school and life sports. For instance, Shin [32] highlights how Olympism is the ethical code of sports and life, and the core spirit of the philosophy of physical education; moreover, a binding school education system can spearhead the Olympic Movement and Olympic

education. Shin also predicts that the Olympic education movement will become the core content of school sports around the world in the future. According to Kim [33], Olympic education must be included in school-level physical education, as the core purpose of the latter is consistent with the educational value emphasized by Olympism, in that it builds a holistic human who pursues perfection in physical, emotional, and social development through physical activity. In the field of life sports, Jang [34] emphasizes that the various value systems accompanying the Olympic spirit should be disseminated through sports, not only among the youth but also in civil society. He argues that the OVEP not only holds philosophical and educational significance in itself but can also act as an educational tool that can contribute to making the global village a more harmonious world in the global era.

4. Practice Strategies to Link the OVEP and ESD

As suggested above, the meaning and content of Olympic value education are closely related to SD. To build a healthy, peaceful, and better world through sports, SD is a prerequisite. The following subsections highlight the relevant aspects to consider when analyzing the relationship between the OVEP and ESD.

4.1. The Significance of the OVEP from the Perspective of ESD

Sports can play a role as an educational tool for building sustainability capabilities. Today's era of borderless globalization makes it easier to use sport as a tool for the peace and prosperity of global civil society. As is often said, sports transcend cultural differences and provide an opportunity to overcome hostility and build a forum for dialogue. While sports can serve as a proxy for hate and anger, they can also be used for transnational solidarity and sharing of issues. This means that sports can be instrumental in education for global citizens, who are the major actors in global civil society, and the Olympics provides a stage for the realization of this possibility. This is because, although the banner of the nation and nationalism is quite relevant on the Olympic stage, there are ample opportunities for cultivating global citizenship under the aegis of Olympism [35].

Some criticize the host and participating countries for ignoring the ideology, ideals, and principles of the Olympics for political and economic reasons; they say that the current Olympics is simply a field of fierce competition between various actors for their derived interests. However, the Olympics continue playing a sublime role on the surface and encourage the ideal of human peace through sports. Paragraphs 1 and 2 of the Preamble of the Olympic Charter define Olympism as follows:

“Olympism is a philosophy of life, that enhances and combines the comprehensive qualities of the body, will, and mind in a balanced manner. By blending sports with culture and education, Olympism seeks to create a way of life based on the joy of effort, educational value of setting a good example, social responsibility, and respect for universal fundamental ethical principles. The goal of Olympism is to use sports for the harmonious development of humankind, promote a peaceful society and preserve human dignity.” [35].

Coubertin believed that sports could promote the establishment of a peaceful society that preserves human dignity, along with the harmonious development of mankind. After all, the Olympics' ideals aid the construction of a universal and peaceful human society through sports.

These ideals are partly in line with ESD. The purpose of ESD is to understand SD and cultivate citizenship through critical reflection and active participation in social change, based on a respectful attitude toward human rights [36]. Olympic value education fosters an attitude that is respectful of one's own and others' rights. Further, it develops an attitude and skills that value social integration and cultural diversity, such as opposition to discriminatory attitudes and actions, and consideration of minorities and vulnerable groups. Consequently, their purpose shares one thing in common: the realization of a just society where everyone can coexist.

The IOC puts forth excellence, respect, and friendship as the core values of Olympic education in the OVEP. Excellence means performing to the best of one's capabilities, and

experiencing both challenges and achievements through participation in sports, rather than focusing only on winning, and stressing instead on the harmonious development of a healthy mind and body. Respect implies respect for oneself, others, the rules of the game, sports, and the surrounding environment. Friendship is at the heart of the Olympic Movement, meaning that sports play an important role in promoting mutual understanding between oneself and others. Based on these core values, the IOC presents five themes—the joy of effort, respect for others, fair play, the pursuit of excellence, and balance between body, will, and mind—as the contents of Olympic education. The educational goals, components, and main contents of OVEP are summarized in Table 1.

Table 1. Summary of the OVEP’s goals, components, and contents.

Core Value (Educational Goal)	Core Capability	Educational Contents	Core Theme
Excellence	Social capability	Promotion of pro-social behavior, fair competition, critical thinking, and development of anti-doping knowledge	Fair game Balance of body and mind Pursuit of excellence
	Physical capability	Motivation for regular exercise and increased physical ability	
	Intellectual capability	Cultivation of Olympic knowledge and promotion of Olympic spirit	
Respect	Respect for community	Promotion of gender equality, children’s rights, social justice, practice of moral values and norms, and cultivation of human rights awareness	Respect for others
	Respect for cultural diversity	Cultivation of multicultural awareness and respect for diversity, and enhancement of communication skills and global citizenship education	
Friendship	Mutual understanding	Promotion of communion, peace, cooperation, and increased social cohesion	Joy of effort

Resource: Reference to the papers of Kang and Kwon [31].

The contents and characteristics of ESD can be summarized as follows: first, it is a comprehensive content that includes not only environmental education, but also environmental, economic, and social aspects; it pursues life’s wisdom from the perspective of SD. Second, ESD is an education that fosters the capacity to participate in critical thinking, and reflectively examine the world in which one lives to decide on alternative ways of life. Third, ESD is an education that can contribute to students developing insight and cultivating character. Fourth, to realize the goals of ESD, it must employ a self-directed and active learning method that is in tandem with joint learning, which can strengthen communication. UNESCO has identified critical, change-oriented, and action-oriented civic education as the goals for global citizenship education, which is an important content of ESD. In the process of achieving these goals, concerns like global solidarity, competitiveness, and the possibility of global universality and transformative civic education are addressed [37,38].

On close observation, we find that the OVEP content is suitable for effectively cultivating sustainability capabilities for solving global problems. The values of human dignity, respect for the community and cultural diversity, social justice, equality, moral values, norms, and moral reflection pursued by Olympic value education, are quite similar to the core competencies for SD. In addition, the core competency for ESD emphasizes the cognitive, affective, and behavioral aspects of realizing sustainability. This approach aligns with the goal of Olympic value education, which aims to promote the harmonious development of cognitive, affective, and psychodynamic domains for holistic education [28,39]. Global citizenship can be defined as an attitude that critically recognizes the interconnectedness

between the self and the world, based on the understanding of and respect for cultural diversity, one that is capable of exercising rights and responsibilities for a sustainable and just world. Such global citizenship consists of factors like knowledge and understanding, values and attitudes, skills, participation, and global citizenship identity [35]. Considering that Olympic value education also aims to foster global citizenship through sports, it is possible to find significant similarities with ESD.

With the beginning of the discourse on SD in the early 2000s, various views on ESD also emerged. In the beginning, SD was comprised of only the ecological dimension; however, it has gradually expanded to include education for acquiring values, capabilities, knowledge, and skills that can facilitate an economically, socially, and ecologically sustainable future [40]. Therefore, in recent years, ESD has come to include topics beyond environmental education and ecology, such as creative solutions to economic prosperity, political learnings of civil society, consideration and respect for others, and a multicultural perspective. For example, justice as a minimum standard for a humane life, appropriate management of scarce ecological resources, guaranteed social forces of productivity, and social capability for cultural diversity are also considered important contents of ESD [41]. These contents are also part of Olympic value education. In other words, on observing aspects like respect for human dignity, knowledge of one's and others' human rights, opposition to discrimination, global solidarity, citizenship through sports, conflict resolution, and human peace, one finds that the contents of both educational fields overlap and are interconnected. Therefore, if SD and Olympic value education are dealt with together, it shall be possible to broaden learners' interests and understandings.

4.2. Direction and Strategies for the OVEP in ESD

First, the contents and methods of education must be addressed. Olympic value education and ESD have a lot in common. Since most learners tend to learn according to their own needs, linking the educational program to Olympic values and the SD contents on the basis of their experiences would make them more interested. In addition, ESD or Olympic value education is important not only for grasping relevant knowledge and acquiring necessary skills but also for nurturing citizens who execute these ideas. Thus, it is desirable to actively utilize experiential learning, participatory decision-making, problem-solving, and regional teaching methods that allow people to solve problems on their own, with shared participation in sports activities and SD experiences [42]. For example, after learning theoretical knowledge at school, it is necessary to provide opportunities for extracurricular activities in connection with local sports organizations or Olympic educational institutions so that students can directly experience and practice the value of the Olympics and the importance of sustainable development [5]. The current Korean school education system primarily focuses on the admission exam, which sets a limit to implementing practice-oriented education. Therefore, it is necessary for schools to promote cognitive education and a learning community activity that involves the practice of sustainable life and sports in the local community while linking it with out-of-school education.

Second, the subjects and places of imparting education should be addressed. A limitation of Olympic value education is that it is only for students, and conducted only in schools. The Olympic spirit and awareness of SD are not qualities required only of students, rather, such a sense of global citizenship should be shared by all. In addition, Olympic values are not simply cognitive level knowledge, but also include practical skills and abilities through sports and relationships with others. Therefore, it shall be effective to conduct lifelong education even outside the school, such as at home, in the local community, civic groups, and other lifelong education facilities. To restore the ecosystem's cycle to its original state and become a sustainable society, not just a few students, but all the world's citizens should act with the right awareness and responsibility for both the local community and global society [43]. Such citizens can be formed only through continuous education in all possible learning spaces—both formal and informal [44]. Therefore, it is desirable to develop and jointly operate the OVEP, by demolishing the boundaries between in- and

out-of-school models and working with schools, local communities, and civic groups for lifelong education.

Finally, the training of experts must be addressed. The quality of teachers determines the quality of education. Therefore, it is necessary to train professional instructors who can effectively implement Olympic value education in the actual educational field. For example, in the field of school education, it is necessary to conduct a specialized training program centered on physical education teachers. A separate course for nurturing experts in Olympic value education is also required. For Olympic value education in the field of lifelong education, it would be effective to actively utilize professional instructors who have been selected and trained by Korea Sport & Olympic Committee and Korea Sport Ethics Center. For former and incumbent athletes and leaders who are interested in becoming professional instructors in Olympic value education and active in the Korea Sports Association or Olympic-related organizations, a separate Olympic value education or ESD track for hosting workshops or Olympic value education expert certificate courses could be considered [45].

Considering the distinctive characteristics of ESD, Olympic value education has special and excellent advantages in terms of educational content and methods; therefore, ESD shall be more effective when absorbed and operated as the OVEP. For the proper functioning of the OVEP as an ESD, it must be disseminated and promoted as a long-term and systematic educational program for both the general public and elementary, secondary, and college students.

5. Conclusions

At the 2020 Tokyo Olympics, the Korean national team won a total of twenty medals—six gold, four silver, and ten bronze medals. The athletes standing on the podium smiled broadly as they hung medals around their necks as a reward for their effort. However, there was another product of hard work at the moment of glory on the podium. It was the jacket worn by the national team players as a uniform for the award ceremony. These jackets were made from yarn recycled from waste plastic bottles as eco-friendly products with elasticity, durability, and cooling and UV-blocking functions [46]. The North Face provided high-performance, eco-friendly uniforms to all athletes participating in the Tokyo Olympics. Team Korea's official uniform consists of a total of 17 items, including award ceremony uniforms, training uniforms, and team equipment (shoes, hats, backpacks, travel bags, etc.). Eco-friendly materials like recycled polyester and nylon were used for 13 of these products. The company announced that about 100 waste 500 mL Polyethylene Terephthalate (PET) bottles were recycled to make the official uniforms for one player [46].

All social phenomena are historical and organic. Today, the Olympics is not simply a sporting event. It is closely related to the society, economy, environment, culture, and industrial structure, and is greatly influenced by contemporary philosophy, science, ideology, cultural trends, and developments [47]. In this context, Olympic value education shall quickly reflect the SD goals of global civil society, and develop along with the latter. Thus, it is necessary to pay attention to Olympic value education in the implementation of ESD.

In the meantime, mankind has been tirelessly seeking economic growth through the improvement of production methods, while pursuing convenience in human life. However, there are increasingly critical and ethical reflections on whether the method of development we have pursued has threatened the survival of mankind and pushed us to the brink of sustainability. Hence, the current trend of SD stems from the will to solve global problems that threaten the survival of mankind, and to enjoy a happy and prosperous life wherein both people and the environment coexist in harmony [48]. Accordingly, the importance of ESD for SD, which critically and reflectively examines the world we live in, and develops the practical capacity to decide on and participate in alternative ways of life, is increasing.

In essence, humans live in systems with economic, social, cultural, and environmental attributes. Human beings are centered both inside (habits, nutrition, health) and outside their personal realms: families (norms and values), neighbors (harmonious living, media),

countries (food safety, climate change, renewable energy, sustainable consumption, and production education), and the Earth (SD), with concentric expansion in that order, to promote harmony with nature [49]. Therefore, we must develop our sustainability capabilities. Sustainability competency generally refers to the various knowledge, understandings, abilities, skills, and attitudes necessary to achieve the SDGs. These include forward thinking, critical thinking, normative competence, emotional intelligence (multicultural understanding, empathy, solidarity, etc.), cooperation, communication, and transformative social change and behavior as determined by contextual and cultural circumstances [41]. These sustainability competencies are very similar to the core competencies pursued by the OVEP, such as human dignity, respect for the community and cultural diversity, social justice, equality, and the practice of moral values and norms. Olympic value education, which preserves human dignity and pursues a peaceful society through the harmonious development of mankind through sports, aims to realize a just society where everybody coexists and their rights are recognized. In that sense, it shares its purpose with ESD.

This is by no means to claim that sustainability competencies can only be cultivated through Olympic value education. This paper is intended to provide direction for the establishment and activation of the OVEP based on ESD by analyzing the concept of ESD, educational objectives, educational contents, and educational methods, as well as what can be combined with the OVEP. However, since the research area was limited to demonstrating the usefulness of sustainable education through Olympic value education by exploring the nature and characteristics of the OVEP, no specific discussion of the methodology of Olympic value education was conducted. This is a limitation because it cannot be expressed as a result of empirical research into what effect the OVEP based on ESD can have on the sustainability competency development of learners. One question should be seriously considered and continuously studied by not only sports educators in the field but also physical education scholars: If Olympic value education can contribute to education for sustainable development, how should we teach Olympic value education? It is hoped that this paper's discussion of a theoretical basis for methodological research into Olympic value education for sustainable development will contribute to revitalizing a variety of studies with deep insights into what direction ESD should take from the OVEP. In addition, we hope for continual follow-up studies related to the development of various teaching and learning materials that are easy to use and that overcome the time and physical limitations of school education, so the OVEP can fulfill its role and responsibilities to human development education for a sustainable future for humanity and the world.

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