Abstract

**Purpose:** According to the needs of the times, the role and ability of the facilitator to help learners demonstrate their abilities as coaches in the education field is being emphasized. Coaching is helping coach and coachee through interaction with each other and helping growth. Coaching is conducted by applying various skills such as motivation for learning, effective questions, and feedback. Therefore, in order for coaching to be well done, it is necessary to approach according to the opponent and special coaching skills is needed. We try to find the answer in the conversation between Confucius and his disciples, who pursued change and growth.

Therefore, the purpose of this study is to find out whether the Confucius coaching dialogue method and the coaching 5 STEPS model in *The Analects* can be applied as a ‘coaching learning method’ and to find a value-oriented education method.

**Method:** Confucius was not a knowledge transfer education method but a comprehensive humanistic wisdom, and was the leader in receiving and cultivating humanistic wisdom. It is worth discussing what Confucius’ story in Analects is giving meaning to the current era in relation to the theme of value-oriented coaching learning method, and the researcher reconstructed and conducted the 5-step model of CMOE coaching among various coaching learning methods. The contents and methods of this study were analyzed by the four elements of the coaching 5 STEPS model based on the conversation method in the argument: question, listening, recognition, and feedback. And the coaching 5 STEPS model proceeded with step-by-step support, topic confirmation, accident expansion, solutions, and action check.

**Results:** Confucius in *The Analects* gives different answers to the same question by grasping the dispositions, attitudes, and academic maturity of his disciples through questions and answers through active listening. We provide feedback with recognition and praise through education tailored to the level of our students. And we enjoy learning together, and we lead our disciples to change and grow by reflecting through learning. As such, Confucius’ dialogue method combines the coaching five-step model to show the applicability of today’s coaching learning methods. In other words, in an era of limitless competition and uncertainty, it answers the questions of how to study and how to teach, and guides the way to find a value-oriented educational method that makes learning enjoyable.

**Conclusion:** Through this thesis, Confucius’ dialogue method can be applied to coaching education, and it suggests a way to find a value-oriented education method by answering the learning method suitable for the times. In addition, Analects are reinterpreted beyond the scope of classical texts, indicating that education suitable for the modern paradigm is possible.

**Keywords** Conversation Method of Confucius, Confucius in Analects, Coaching, Coaching Learning, 5-Step Model

1. Introduction

The fourth industrial revolution era education should be created and constructed beyond
knowledge transfer, and the subject of education should be reorganized into student-centered stay rather than teaching-centered. The purpose of this study is to find out the coaching conversation method of Confucius in the Analects, which synchronizes change and growth desire according to the education according to the needs of the times, and to seek a value-oriented education method with 'coaching learning. The education field of this era, called the digital revolution, is also changing rapidly, and the core of education is learner-centered. Learner-centered education is to enable learners to actively participate in the learning process and to interact smoothly between the teaching and the student, and to make self-directed learning happen. In addition, the professor recognizes the individual diversity of learners, believes in possibilities and potentials, and encourages them to do their best[1].

In the field of education, there have been various previous studies on the study of learner-centered instruction[2] and centered education. As a study on the activation of learner-centered instruction, investigated the attributes and principles of learner-centered education, analyzed the professors perceptions on importance and performance of learner-centered education[3][4][5][6]. also in order to activate the application of learner-centered instruction. Changes in space and internal institutional support projects led to performance[7].

The analysis of the 10 core competencies presented by the World Economic Forum shows that learners have critical thinking, creativity, problem solving, collaboration ability, personality, and social and emotional skills in super-connected society. In the meantime, our learning has been biased towards memorizing given content. In response to these demands of the times, the researcher started research by contemplating how to let learners live harmoniously with artificial intelligence, live a human life, and enjoy learning through self-directed learning.

In the meantime, it has been interested in the paradigm constructionist learning philosophy of the 21st century by practicing various teaching methods. In interaction, learners who are able to construct knowledge and perform dynamics tend to pursue their own learning objectives. The diversity of learners and individualized instruction were provided, but it felt insufficient. In order to close the gap, we want to find the answer in the educational building containing the wisdom of Confucius, who attempted individualized learning that is closely related to today's constructivist learning methods. The present is the future of the past, and the future is the future of the present. In order to understand the present, we need to know the past and know the present to know the future. Therefore, we want to find a way in the dialogues and attitudes of Confucius, one of the saints who helped everyone use the truths learned.

Analects is a "hermeneutic flexibility" and has been widely used and interpreted in various ways by differences in perspectives according to the times. On the other hand, today's Analects is recognized as a hard classic and only as a book to be read. However, if we recognize the difference and look at it as a window of thought, we can form a consensus beyond the times and the scope of use as a modern text, it can be widely handled.

Learning that started with the first word of the Analects, and taking that learning as the starting point of life, we are asking how wisdom and learning beyond knowledge should change our lives and the world, and how to study in the age of infinite competition. In addition, it provides directions on how to teach so that enjoyable learning occurs.

Confucius, as the coach required by coaching learning, is leading his students to grow by solving real problems and reflecting on their potential by asking and answering questions[8][9][10].

The purpose of this study is to search for applicability and value-oriented education methods as a ‘coaching learning method’ based on Confucius’s coaching dialogue method and coaching 5 STEPS model in『The Analects』.

The difference from the previous studies that mainly dealt with the analysis of Confucius'
dialogue method is the new attempt in connection with coaching and coaching learning.

### 2. Theoretical Background

#### 2.1. Understanding confucius and the analects

Confucius (551 B.C. - 479 B.C.) was a great thinker and saint who was revered as an educator as a person who compiled Confucianism. He is also called Gong and his first name is Gu.

The Analects consists of the words of Confucius, the dialogue between Confucius and his disciples, and the dialogue between Confucius and a politician, and is an important scripture in Confucianism.

The Analects consists of a total of 20 parts, and the title of each chapter is not divided according to a specific system or content. The title of Analects is based on the letter of the first passage of the chapter. The 20 pieces of the titles were listed in order, and the title and the composition paragraph are as follows:<Table 1>.

**Table 1. The 20 pieces of the titles.**

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<td>14</td>
<td>Hyunmoon 1-47</td>
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*Note: The 20 analects of confucius were written in order.*

The main contents are classified into lessons on individual cultivation, lessons on social ethics, political thought, educational thought, and contents about Confucius' daily life. Confucius's ideas have a great influence on East Asian culture and value formation.

Even today, it is common to see words or writings expressing one's thoughts and arguments by quoting a passage or sentence from the Analects. It is still affecting people's lives 2,500 years later, and you can see that the universality resonates with people.

In addition, Analects is a "hermeneutic flexibility" and has been widely used and interpreted in various ways by differences in perspectives according to the times. If so, it is worth discussing what Confucius' story in Analects gives meaning in this era in relation to the theme of value-oriented coaching learning method.

So, Confucius' discourse has feelings and beliefs based on sincerity and integrity, and through this, the disciples can reflect on themselves and practice them.[8][9][10].

For this reason, this study tries to examine the discourse of Confucius and disciples in the analects of Confucius and the teaching method of modern coaching together.
2.2. Understanding coaching and coaching learning

Coaching is based on a positive view of human beings, with an interest in customer change and growth, exploring the present, planning the future, and looking at it. It is defined as a partnership process that maximizes the potential by paying attention to customer change and growth, and grows into a leader who leads his life[12][13][14][15].

The Korean Coach Association defines coaching as a horizontal partnership that helps people and organizations maximize their potential and realize their best values[16].

Coaching is aiming to stimulate new perspectives, gain insight, and focus on positive character and potential to find innovative possibilities[17]. Coaches are a relationship that cooperates with coaches to help them find and maximize their potential and to help them achieve their goals through a relationship called coaching. So coaching is getting more attention because it finds out the potential strengths inside of oneself and grows the ability to solve their own problems[18].

On the basic philosophy that is important in coaching learning, Hidetake Enomoto says in Magical Coaching: “First, there is an infinite possibility for everyone, and second, every response he needs is in it, and third, he needs a partner in the process of finding answers”[19]. Recently, the interest in coaching has been increasing as a direction to grow with coaches and coaching customers. According to these times, coaching programs have been opened at each university and graduate school, and education is actively being conducted[20][21][22][23][24].

A learning coaching program was conducted to improve students’ self-directed learning ability, and the components were classified into motivational factors, cognitive factors, and behavioral factors. The self-directed learning ability development program has improved self-directed learning ability and can be helpful in nurturing talents with positive self-concept and self-responsible leadership[25].

Through in-depth exploration of the experiences of college students who are experiencing academic difficulties and self-regulation and control through learning coaching, there were effects of improving academic achievement and emotionally stabilizing students[26].

It is expected that the expansion of the coaching program will help the settlement and spread of coaching for college and undergraduate students, and suggests the direction of college coaching education for the development and operation of college coaching education[20][21]. Through the preceding studies, coaching learning is to help instructors motivate learners, draw potential, and help them solve problems and learn through interactions[27][28].

3. Coaching Learning Method as Known in the Analects of Confucius

3.1. Confucius’ teaching and principles of learning

Confucius established the first private school in the East and as the first teacher, the goal of education was to aim for human (love for human beings first) and ‘Gunja=Junji’ (successor of character - character) as the core ideas.

Confucius answered the question of his disciple Jaro(Zilu) saying, "The Junji is a ‘ Sugianin’ (the person-self-cultivation to make others comfortable)."The qualities of "Junji" are benevolent, humanity, wisdom and courage (with the heart of loving a person, there is no anxiety, and with the ability to discern Sari, there is no fear.) <Table 1. 14-45>.
The trust of the disciples in Confucius of the Confucius was absolute: the spirit of the ‘Sugi-anin’ has a great influence on others, and is the charm and power that leads the early connection era today. The instructor, the learning coach, should be at the center of it.

Although Confucius lived in a hierarchical society, he expanded education for the common people, providing them with opportunities to learn without considering their high and low status. There was no discrimination in education. Confucius said, “I didn’t make any distinctions when I was teaching. Even if it was a bundle (minimum unit) of dried fish for learning, if I brought it for politeness, I received it politely.” As a good coach, Confucius respected and accepted those who tried to learn without prejudice.

On the other hand, “If there is no effort, you will not lead, if you do not have the will to learn, you will not speak, if you do not respond from one corner to three, you will not speak.” It was a teaching to allow the disciples to move with passion voluntarily.

Confucius grasped and understood the disciple's nature, gave different answers to the same question through dialogue, and gave individual teachings.

When Jaro(Zilu), who is impatient, asks, "Should I act upon hearing," Confucius answered, “How can I act quickly when my parents and older brother are here?” He taught me to take it slow and not rush.

On the other hand, Confucius gave a different answer to Yeom-yu, who was passive and hesitant. “You have to act as soon as you hear it.” Yeom-yu was given guidance to move forward actively.

The following is the description of the ability and advantages of ten outstanding disciples in each aspect of the disciples in four types individually. “There were Anyeon, Minjagun, Yeom-baekwoo, and Junggung in Deokhaeng and Jaea and Ja-gong in language (language expression), and there were Yeom-yu and Gyero in Jeongsa (political relation), and Jayu and Jaha in literature.

On the other hand, to Jaro(Zilu), who had the determination and drive, but had the weakness of pretending to know, “Jaro, I will tell you what it means to know. To say that you know what you know and say you do not know what you do not know is what you truly know.” He gave me a true teaching to not be ashamed of what I didn’t know, but to admit it honestly and fill it in.

Confucius paid attention to listening and conversation, grasped the characteristics of the disciples, and customized education tailored to the student’s eye level. Confucius’s teachings were a process of growing one step at a time, not stagnating in the present state: Confucius “taught me to learn from the low and reach the top.” In this way, the teachings and learning of Confucius set the value of the ideal as the goal and made him strive.

Confucius said in Chapter 1 of the Analects about learning, “If you learn at the right time and learn it physically, wouldn’t it be really pleasing?”

The study set the above value as a goal and made efforts. Confucius is a joyful expression of emotion that comes from learning something and learning something by oneself when learning in the first chapter of 'The Analects' in learning.

Learning makes us feel joy and fun and interest by learning knowledge and wisdom, and practice occurs through self-directed exploration and inquiry. When studying with the body rather than memorizing is a good result, joy is increased and continuous learning is possible. In other words, it means that self-directed learning, voluntary study, and that it becomes the driving
force and can continue studying.

“The learning of the old is for oneself; the learning of the people these days is for others.”<Table 1. 14-25> is not a high-level study of test scores to show others. It is the pleasure of learning to change the world because my knowledge and personality can help the world by achieving my growth through self-directed inquiry and application.

3.2. Coaching learning method of confucius and coaching 5 steps model

This study is to examine the matching of Confucius’ teaching and learning with 5 step model among various methods of modern coaching learning. The 5-step model of the CMOE[30] can be seen as support-confirm topic-expansion-action plan-sustain and support <Figure 1>.

Figure 1. The 5-steps coaching models and 5 coaching skills.

![Image of 5 coaching steps]

The most important thing about coaching is that everyone has unlimited potential, the answers they need lie within that person, and they need a partner to find them[19]. Coaches show partnerships so that they can support and solve problems.

Confucius can see that modern coaching techniques are already being implemented to his disciples B.C. 2500 years ago. Among the representative examples, the following are analyzed educational cases that enable listening and question support recognition praise feedback to practice through self-reflection. Confucius identified the characteristics of his disciples through dialogue, attitude, and questions, and Confucius gave a step-by-step growth in the aspect of teaching method, reflecting on customized education tailored to the student’s eye level[8][9][10].

Confucius praised, recognized, and esteemed the abilities of his disciples.

Speaking of his disciple, Jaro, he said, "I am next to a person who wears luxurious clothes made of fox or silky skin, but I do not feel ashamed at all. It is good not to harm others and not covet others."<Table 1. 9-26> He praised Jaro's simplicity and showed his affection.

To the disciple Ahn-Hui, who tries to learn and enjoys learning even in a poor life, "He has a kind heart. “He drinks rice and water from a colander and lives in a barren place, but she is very
kind to overcome anxiety and enjoy learning." <Table 1. 6-9>. As for the disciples Yeom-ong who lacked the skill of speaking, he praised the character and virtue of " <Table 1.6-1>. " as "Yeom-ong has the qualities to rise to the wage position and rule the people". For Zaha, who is excellent in literature, he praised his talent and ability as "You can speak out of poetry" and " <Table 1. 3-8>".

Confucius, as a coach, continued and actively paid attention to his students, praised them and gave positive feedback. The instructor should also be a learning coach, a awake observer, and a learning partner for students.

Confucius said, "When I see a kind person, I think to be like that person, and when I see a person who is not kind, I reflect on myself."<Table 1. 4-17>. I've been taught by Confucius, who has enjoyed learning in reflection Confucius' disciples showed their abilities with their desired occupations such as defense, economy, administration, politics, diplomacy, scholarship, and literature in accordance with their characteristics.

In the book 「Yeg」, there is a saying that teaching and learning grow each other [31]. This indicates that today's coach and coachee relationship, and the relationship with the teaching-learning person are also mutually growable.

Also, the most important thing in coaching conversations is empathy. Coach and coachee should have trust in each other. Empathy connects people and people’s thoughts and allows them to form trust in each other. What is shown is the teaching and learning of Confucius and his disciples in the dialogues. Confucius sympathizes with his disciples in conversation based on sincerity and integrity[8].

In coaching, the coach does not have the theme of coaching, but the person who is coaching. Generally, people empower their opponents through 'praise', 'encouragement', and 'recognition'. While praise is a reward for a result and encouragement is centered on the process, recognition is centered on the existence of a person. This is because the theoretical basis of coaching is shown in Confucius' teaching and learning. Confucius and disciples' conversation in the argument is limited to say that they reproduce modern coaching skills in a complete manner. However, the absolute trust between Confucius and his disciples is consistent with the most important trust formation of coach and coachee that are paying attention in these days. In addition, in all conversations, listening and encouraging open question support can be done by self-reflection through expansion of thinking plan[9].

4. Results and Conclusions

4.1. Results

The purpose of this study is to search for applicability and value-oriented education methods as a 'coaching learning method' based on Confucius's coaching dialogue method and coaching 5 STEPS model in 「The Analects」.

Analects are widely used as 'hermeneutic flexibility' and are interpreted and edited in various ways by differences in perspectives.

It is worth discussing what Confucius' story in Analects is giving meaning to the current era in relation to the theme of value-oriented coaching learning method, and the researcher reconstructed and conducted the 5-step model of CMOE coaching among various coaching learning methods Confucius teaching and learning in the Analects, which is closely related to the paradigm constructivism learning method in the 21st century, is in the same context as today's learner-centered education and self-directed learning.
The results of this study are summarized into five categories as follows.

First, learning started with the first word in Analects means that learning is a study learned by the body and that it is possible to study voluntarily because it feels joy and fun in the process and that it becomes the driving force and continue studying. It is the pleasure of learning to change the world because my knowledge and personality can help the world by achieving my growth through self-directed inquiry and application.

Second, the power to think more important than knowledge contains the core competencies of the talents required by this era. Confucius said, “If you only learn and don’t think, you are empty; if you only think and don’t learn, you are in danger.” <Table 1. 2-15>. Memorizing learning without thoughts is an expression that is wary of being at stake because learning is not used and falls into one’s own thoughts. When learning, we have insights that can penetrate things with sharp eyes. Learning adds depth and breadth through thought. Critical reasoning is possible when the thinking power that can be inferred from such various perspectives is connected to the question[32]. The problem solving ability is improved because it can grasp and analyze problems in new situations in various ways based on creative thinking[29].

Third, Confucius in Analects has been actively listening to the students to understand the characteristics of the students as questions and answers, Even for people with the same concerns, counseling should be different depending on individual attributes such as personality and constitution[33]. This is only possible if we fully understand each individual's individuality and diversity. You can see how Confucius listened to and said the questions of his disciples and led the change of perspective by suggesting alternatives. Corresponds to steps 1 and 2 of the coaching 5-STEMS model, consistent with active listening and open-question skills.

Fourth, Confucius' core idea is to set the goal of education that aims to be human (a love for human beings first) and 'a good person' (a completer of character). So Confucius reminds us of how to live with universal value as a person, which corresponds to the third stage of the coaching 5-STEMS model. Confucius fosters mutual growth through teaching and learning, and pursues lifelong learning as a learning partner[31].

Fifth, in the Analects, the excellent ten disciples in each aspect of the disciples praise the individual abilities and advantages of each disciple in four types. It is positive feedback in the 4th and 5th stages of coaching, and it can be seen that the students acknowledge their ability and continue to support them with praise[1][10][20].

The dialogue between Confucius and his disciple Jaro(Zilu) was examined from the perspective of feedback, How the feedback affected Jaro's learning for growth as a human being, Confucius' feedback on Jaro was analyzed in terms of recognition, advice and evaluation. it was explained by inferring that learning for continuous growth occurred through the process of asking [feedback] and answering [feedback][34].

If you look at the conversation records of Jaro and Confucius appearing in the Analects, there are many forms of questioning. Jaro, a disciple, often appears as the subject of feedback, and it can be inferred that learning for continuous growth was achieved through the process of asking [feedback] and answering [feedback] like this between the teacher and the disciple.

4.2. Conclusions

Through this study, Confucius lived in a social class and expanded education to ordinary people, giving them the opportunity to learn without considering the return of their status. "And they didn't distinguish it when they taught it." <Table 1. 1-38>. The content of education was a genuine educator without discrimination and played a role as a learning leader. Confucius in the Analects solves and reflects on reality and leads his disciples to change and grow with each other.
Since the present time is different from the days of Confucius who lived with his disciples, the education on how to communicate with his disciples and Confucius cannot be applied as it is.

However, the teacher should observe the characteristics of the learner as much as possible, and focus on the harmony of serious conversation time and autonomous growth so that they can develop not only in academics but also in life [35].

Because Confucian teachings prioritized actions and actions over words, Confucius was always consistent in his words and actions[36]. Behavior has been exemplary for students, and coaches can be seen playing the coach's role in absolute mutual trust.

Therefore, through this study, Confucius' Dialogue method shows the applicability of today's coaching learning method, suggests a way to find a value-oriented educational method by answering the study method in an era of unlimited competition and uncertainty, and teaches to learn.

The Gunja that Confucius wanted is also in line with today's ideal of a person. <Table 1.26-12> We aim to become a convergence talent who can create new things from a new perspective, rather than becoming a vessel that can contain only one material. In addition, emphasis was placed on the perfection of personality by harmonizing the inside and the outside <Table 1. 6-16>.

It is meaningful that B.C. 2,500 years ago, Analects broke out of the scope of classical texts and formed a universal consensus beyond the times, and rediscovered its value in the field of usefulness and learning coaching as a modern text. It is suggested that the research will be advanced by connecting the new educational paradigm with various academic fields in coaching field.

On the other hand, since this thesis is published in English, there is a limitation that Chinese characters and comments cannot be combined according to the name structure of the source 'Analects'.

In the case of East Asia and cultures that mainly use Chinese characters, it is expected that there will be some difficulty in understanding the meaning of the text of the Analects because there are no annotations. Therefore, in order to overcome the problem, the source of the original text is provided in «Table 1», so please refer to it.

In addition, people's names and idioms (ex: Sugianin, Gunja, etc.) were written in Korean, and we tried to explain terms and concepts as easily as possible.

5. References

5.1. Journal articles

centered Curriculum Education, 16(10), 695-727 (2016).
[27] Lee GW. Ininsieon Method and Philosophical Consultation of Confucius -Centered on the

5.2. Books
[31] Yegi.

5.3. Additional references

6. Appendix

6.1. Authors contribution

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6.2. Funding agency

This work was supported by Howon University Research Grant in 2022.