Abstract

This research aims to specify the coaching leadership through Korean traditional military leader Yi Sun-shin. The whole society of the 20th Century is very complicated not to make a decision. So in the era of this trend, the society needs to be guided by who got the Charismatic Leadership based on solid wisdom and self-moderation competence. Usually mysticism, elitism, and strong charisma have been known as typical leadership. But now world is changing rapidly, so 21st century is questioning new leadership to today’s leaders. If so, what is correct answer which leaders of this age must answer? It could be not charisma but ‘empathy’ and ‘de-authority’. Even the present generation leaves doubts to leadership itself from the very first. This research tried to draw a consensus between Yi Sun-sin Leadership through stage of lifetime based on 10 pictures and Coaching Leadership at shifting point of leadership paradigm. As results of analyzing 10 spectrums, wellspring of Yi Sun-sin Leadership becomes summarized 7 kinds of core key words as noble character, values, principle, genuine ability, horizontal communication, transformation and innovation, and justice. Those also can be discovered to attain the highest perfection of leadership by consilience of conventional and modern leadership theory. As this is existential leadership that this age is needed, it’s against the coaching leadership to help centering true-self as way of being.

This study finds out common dominator between Leader Yi Sun-sin and Coaching Leadership by projecting Yi Sun-sin’s life to coaching philosophy and Coaching Core Competency (CCC). Even during 21st century, we have to still understand and pursue the greatest leader Yi Sun-sin’s authentic leadership.

[Keywords] Leadership, Coaching Leadership, Yi Sun-Sin, 4th Industrial Revolution, Authentic Leadership

1. Introduction

Ancient Egyptian summarized three conditions to become leader as follows. ‘There should be firm authority in your mouth, ability to gain an insight into everything in your heart, and depot of justice on your tongue.’ What is the reason that leadership has become big concern long times ago like this? That’s because human-being lives in communities. Organizational goals can’t be achieved without interaction and cooperative engagement because organization is group gathered by several individuals. Therefore, leadership is the most important function for connecting between individual acts and organizational goals.

True leader is who has insight as to universal value penetrating history. If so, especially Chungmugong Yi Sun-sin among great ancestors in this country is just true leader. His breathing breathed in this land more than
400 years ago has still remained in center of heart of many people. Anyone else who looks into his lifetime closely must be toughed and felt a shudder. Today, is narrative of Korea possible if great leader Yi Sun-sin who preserved value of Joseon was not? Of course, ‘historical if’ wouldn’t be, but Chungmugong Yi Sun-sin never be explained at that degree like great retainer or great general. They say anarchy makes hero, but actually Yi Sun-sin was born in the roughest time in Joseon dynasty and suppressed turbulent age. Simply that is not what hero can do. Only great leader who is free from life and death can do that. So, history paid only Yi Sun-sin a tribute of Great Admiral.

Joseon was living in peace, when a unified Japan ruled by Toyotomi Hideyoshi(1536-1598) planned to invade the Joseon and Ming of China dynasties. Finally, on 13th April 1592, Japanese fleet of more than 300,000 soldiers crossed over the coast of Busan for the first time in history. The curtain of horrible Seven Years’ War had gone up. A prepared leader Yi Sun-sin seized the command of the Joseon sea by leading around 50 naval warfare to victory under strategy of ‘fighting after making winning’. Primally, on 15th August 1593, Yi Sun-sin was appointed Chief of Navy Operations due to his contribution. But he suffered one more dismissal and fighting as an enlisted man just before Japan invaded Korea again in 1597. On July that year, General Won Kyun who received the baton buried the excellent Joseon naval force at Chilcheollyang sea. As last a resort, King Seonjo of Joseon regretted and then reappointed Yi Sun-sin a Chief of Navy Operations inevitably. Great Admiral Yi Sun-sin was killed by the Japanese and died on November 19, 1598 at the final Battle of Noryang. Despite undergoing humiliation through 3times dismissal and 2times fighting as an enlisted man for 22-year public service career, he saved the future of Joseon[1].

Yi Sun-sin’s 10 pictures that were first made in 1969 by professor Jung Chang-sub and Moon Hak-jin is hanging on inner wall of main shrine in Hyeonchungsas. 10 pictures were described by painting what is specially noteworthy 10 facts during Yi Sun-sin’s lifetime. Springwell of Yi Sun-sin Leadership on each stage of life cycle has been connected with grain of Coaching Leadership in the 4th industrial revolution age going through period. Leader Yi Sun-sin who made death his side could be ancient future that lights a candle to coaching leadership of these times to help life rebuilding as Way of Being.

2. Why is it Admiral Yi Sun-sin Now?
2.1. Shift of leadership paradigm in the 21st century

The first country to use the term "4th Industrial Revolution" was Germany named Industry 4.0. The 1st, 2nd and 3rd industrial revolutions were named after that period, so why did Germany name the Industrial Revolution 4.0 that has yet to start? The 1st and 2nd industrial revolutions were led by Britain and Germany, but the third industrial revolution was lost to the United States. Germany wants to regain the hegemony. The United States does not use the term ‘Industrial Revolution 4.0’. The word of revolution is used when the owner is changed. The U.S. does not need the word ‘revolution’ because they are and will be the global no.1 forever. That’s why the U.S. is calling it ‘Digital Transformation’. As such, there is a heated battle between countries and businesses to dominate the digital future. The 4th industrial revolution era evokes high-dimension of human desire. On the Maslow’s hierarchy of needs, the 3rd stage ‘belongingness and love needs’ is regarded as the era of the 3rd industrial revolution. The 4th industrial revolution era must meet the 4th ‘esteem needs’ and the highest level - 5th ‘self-actualization needs’. This is a constant human desire to shift the focus from material consumption to mental consumption[2].

The 21st century is a time the knowledge accumulated by man is so vast that it is hard for one person to dig deep into a field. Only when people from various fields get together and solve problems together, they can find truly creative solutions. The traditional industrial society was a vertical society that generally boss had authority and power, so there were many dominant-subordinate relationships.
The boss used to store past experienced knowledge and provide ready-made answers to his subordinates in proper timing. However, now in the knowledge-based and information-oriented society of the 4th industrial revolution, a subordinate-centered management has come true. It is a so-called knowledge-reversal era. There is an answer, but there is no absolute answer. Now the leader alone can’t control his steering handle above water. Together leadership connected should be activated, in which all members can become leaders and change direction by their own judging. In other word, every organization should change quickly their sports game from canoe to rafting.

This year in 2019, a second new smart mankind named "Phono sapiens" was finally created. They are just the Millennial Generation (born in the 1980s and 1990s) and the Z Generation (born in the 2000s), which are distributed at the bottom of the global population distribution pyramid by generation. They are smart new sapiens where smartphones are no longer a choice but to become one body organs. Their changed ideas, consumer sentiment and consumption behavior have been the root cause of the market revolution that has changed the existing market ecosystem. The replacement of civilization began through intelligent consumption, or data labor in hand in hand. As a result, it completely reversed the ranking of top 10 in global market capitalization, and has grown the number of venture companies named Unicorn 143. Nevertheless, the answer of this era is still in people. We have to recognize the smart sapiens, and go on and enjoy together the world they created[3].

Organization is a social fabric of people who work together to carry out common goals. The essential requirements of an organization are three: a common goal, two or more individuals or groups, and an organic interaction of connections. There must be group dynamics within the organization. This is why navigation from Being to Relationship and relationship making become more important. In the 4th Industrial Revolution era, digital DIY(Do It Yourself) and personalized organizational culture such as Honbab(eating alone) and Honsul(drinking alcohol alone) are accelerating. In particular, Junior’s personal commitment takes precedence over dining out. So, how can a leader be hard to work? So now the organization must have three kinds of ships. In the past, it was enough to have two ships ‘leader-ship and follower-ship’. Now it’s changed by the smart sapience. Without a ship called ‘Partner-Ship’, ocean sailing would be too much difficult. The three ships should now be able to operate as a trinity. As the definition of Coaching "horizontal partnership to support the change and development of individuals and organizations", the organization will have to launch three ships to create a horizontal relationship before it can sail[2].

2.2. Snap shot for the theory of leadership

2.2.1. Definition of leadership

There are many definitions of leadership today. Each person who studies leadership has his or her own definition. However, there is no doubt that leadership is related to the influence-peddling to group members. It is also true that a leader must have three conditions: organizational vision, human trust, loyalty and support[2]. On the definitions of leadership, Daniel Golman said that leadership is the art of accomplishing goals through other people. And John Maxwell said that leadership is influence. And based on these, we can summarize that leadership is the ability to influence a group of people toward the achievement of goals. So leaders are those who accomplish goals through other people.”

2.2.2. Traditional leadership theory

(Trait Theory) "Leaders are born, not made." It is the assumption that leaders are born. In 1959, R.D. Mann surveyed the relationship of the leader’s seven personality traits and leadership, and resultantly the correlation coefficient was very low as 0.15. Attempting to find common characteristics of a leader based on socio-psychological research, charisma temperament, and great man theory of an individual's character or quality, but its effectiveness was unclear. Another limitation is that there is no great man beyond the situation. The question is whether Admiral Yi could have been a saint if he were born today.
Therefore, we cannot firmly conclude that the source of leadership lies with the great man himself[2].

(behavioral theory) "Leaders are made, not born." The assumption is that a leader can be developed. Based on a study of the behavior style shown by an effective leader, it attempted to find a single optimal leadership. The two dimensions of study, depending on whether the focus of action is human-centered or task-oriented, have proved that human-centered and task-oriented leaders are also the most efficient in terms of organizational members' satisfaction and organizational performance[2].

(situational theory) It is a view that performance will be high only when things go well with leaders. If the ideal type of leader does not exist independently but is suitable for the situation, neither dictatorial leadership nor neglect leadership nor task-oriented leadership can produce high results. A leader who fits the situation is a good leader and a leader who is determined by the situation. Effective leadership will inevitably change depending on who the subordinates are. The characteristic is that leadership style is determined by subordinate's maturity level[2].

2.2.3. Study on the new wave leadership

(transformational leadership) Transactional leadership is based on an exchangeable relationship in which a subordinate obtains wages or trust from the leader in return for obeying the leader. This is external motivation, i.e. identifying the subordinate as someone who simply remains at the primary level of desire. On the other hand, Bass's transformative leadership involves promoting motivation and sense of purpose for both the leader and his subordinate[2] This places an emphasis on the higher desire of the subordinate by identifying 'wholistic' as an inherent motivation. Thus, a transformative leader is a person who transforms his subordinates into people who can do what is desirable without him. These include the ability to unite through vision, the ability to deliver visions, the ability to secure trust, and the management of self-image. But all these qualities can only be true if the leader has real power. W. Bennis called the concept of power a flower of leadership, and it is an energy essential to realize and maintain a certain act. In other words, leadership is the most legitimate tool for exercising this power.

(emergence of coaching leadership) In the 4th Industrial Revolution age, a new leader's role is proposed, not the traditional one, but the coaching leadership. Transactional leadership based on an exchange relationship cannot fight long-term battles with subordinates. Innovative leadership that focuses on outstanding performance by stimulating individual consideration and intellectual desire to be creative at all times, along with self-sacrifice and charismatic characteristics, is meaningful only when it is regenerated into life. Power is not central, but influence is central. Anyone can be a leader if they have influence in horizontal relations. Coaching leadership is not a theory. The coaching paradigm sees and approaches a person as a whole, creative being with infinite possibilities as a horizontal partnership, not a vertical relationship. Open your mind through active listening, wake up your thought with powerful questions, and promote action through positive and developmental feedback. As a result, it is a coaching leadership that makes one move toward the highest level of Maslow's hierarchy of needs and gives inspiration to discover the purpose of his or her life and achieve the goal that he really wants. So coaching leadership is a behavioral leadership that encompasses all leadership. This is the "Inner Knowing" and "Way of Being"[4].

2.2.4. Well-spring of the Yi Sun-sin leadership (the embrace of the worst life)

A hero's leadership can be found first by looking comprehensively at what he said, what he wrote and what he did. The commonly talked about modifiers for Yi Sun-sin say that. But when will these nice words prove vital power? That is when the leader is faced with a difficult task and when he is faced with an important situation. Yi Sun-sin was in the worst situation ever to say, 'Can it be worse than this?' When he left the prison gate in the spring of 1597 year, all he had left
was a crumbling body, his mother's death, a dozen of warships, and a pack of runaway troops. Even in that worst-case scenario, his leadership had been independently shown[5].

(Achieving Purpose in Life) Yi Sun-sin is a successful person who has achieved the goals of his life. He has his own method of success in overcoming all the crises. The success is supported by a life fulfilled of love for the country, a life of sincerity, a life of justice, a life of self-reliance, and an inner chunk that are tightly filled with core values.

(Living Existential Solitude and Anxiety) Yi Sun-sin survived the existential solitude and anxiety between his enemies and allies. In Kim-Hoon's book 'Song of Sword', you can think of the general's existential suffering even though it's a novel. The more he took the enemy's head off, the more difficult he was to escape from the crisis of his fate by the sword of king and bureaucrat. "I just wanted to be raised and killed as an enemy."

(Leadership Spectrum) a righteous little hero with a dream: 'Upright Personality DNA'

As a child, Yi Sun-sin built up his humanistic knowledge by studying Confucianism, and became a soldier who ascended to the highest position in the Navy, as he had hoped. As a child who later led to his life as a great leader, Yi Sun-sin built up his prepared and reasonable temperament early on. From the key words of dreams, writing brush, camp, mental training, justice, and righteousness, one can get a glimpse of childhood talent and personality DNA[4].

3. Yi Sun-sin Leadership Spectrum Viewed by "Ten Pictures"

3.1. The 1st picture, 'Boyhood'(all the pictures taken by the author at Chungnyeolsa Shrine)

Since Yi Sun-sin was young, He had been very cooperative and brave. He enjoyed playing war games, and showed the great leadership as a captain. His friendship with Seo-ae Ryu Seong-ryong began at this time, and Seo-ae considered Yi Sun-shin a general and later recommended him as a Jeolla West-Wing Defense Commander[5].
The formation of human being from ordinary to extraordinary: ‘Having both literary and military accomplishments-value-oriented leadership’

Yi Sun-sin was good at both scholarship and martial arts through thorough efforts. Since his youth, he set his sights on a value-oriented life based on justice and realized it throughout his life. He can be honored as a Great Admiral and a great leader not only because he put a sense of values on the great historical trajectory of overcoming the Japanese Invasion of Korea, but also the daily life.

3.3. The 3rd picture, ‘The defeat of the Yeojin tribe’

When Yi Sun-sin was 43 years old(1587), when he was also serving as both the Chosanbo Manho and Dunjeongwan of Nokdundo, Yeojin tribe came in and suffered a lot of damage, which is when he was beating barbaric outlander. Dunjeon is a term used to refer to a field cultivated by the troops stationed there. Although Yi was attacked by surprise, he had a record of keeping the battle line and rescuing some 60 Chosun captives by chasing them. But with the negative report of his boss Yi II, He was served unfairly during the war as an enlisted man.

3.4. The 4th picture, ‘Building turtle ship’

In February 1591, 14 months before the outbreak of the Japanese Invasion of Korea in 1591, Yi Sun-sin was appointed as a Jeolla West-Wing Defense Commander, and he foresaw the future invasion of the country and strengthened military training, maintenance of military facilities, and patrol of stronghold. The turtle ship, the world’s first armored ship, was built at this time, and offers a glimpse of Yi Sun-sin’s unparalleled and creative spirit. It was April 12 when the turtle ship was completed and the gun was test-fired, the next day, the Japanese army broke in, April 13.
Turtle ships symbolize the creativity of Yi Sun-sin, who understands the changes of the times and prepares for the future. There are three historical meanings of turtle ship. First, it contributed greatly to the victory of the naval warfare by maximizing the effectiveness of the artillery attack on the warship. Second, Yi Sun-sin’s name was imprinted on the Japanese as a scary being and became the spiritual pillar of the nation. Third, he played a major role in the change of naval tactics. The emergence of the turtle ship, which protects our troops with armor and launches artillery shells into enemy ships at the forefront of the fleet, is a milestone in the transformation of naval tactics. It is also a meaningful historical fact that there were no armored ships like turtle ships in the West, especially at that time[9].

3.5. The 5th Picture, ‘Battle of Busan-po’

The scene shows Yi Sun-sin, who defeated the Japanese invaders through the first, second and third movements after the outbreak of the Japanese Invasion of Korea in 1592, defeating the Japanese invaders in off the coast of Busanpo on 1st September, 1592. Unlike the previous naval battles, the attack on the home base, where the Japanese army has been domineering, Yi Sun-sin went to the fight with thorough preparation. As a result, the Joseon Navy had its best record in 1592 in the fight, burning more than 100 enemy ships, which sadly led to the death of Admiral Yi Sun-sin’s right-hand man, general Jong-un, Manho of Nokdo[5].

3.6. The 6th picture, ‘Life in Hansan Island’

The naval forces of the Joseon was able to fight bravely despite their own death, not because they were originally composed of elite soldiers. Of course, it is based on self-confidence caused by numerous naval experiences, but the bigger reason is the absolute superior combat situation created by Yi Sun-sin’s excellent military expertise. This is the ultimate effect of ‘making preparation for action’ leadership. It’s a leadership that maximizes the combat power of the military, after all the "selfish desire" of soldiers who want to be rewarded for their work and the leader’s "outstanding military expertise" combined to maximize the combat capabilities of the military.
When Yi Sun-sin had been building a camp in Hansan Island since August 1593, he is worried about his country. With great victories in the naval battles, the Japanese army avoided fighting, and peace negotiations were underway, so Yi was steadily building up his military strength against the enemy. Unju-dang was installed in Hansan Island and used as a work place and a place to communicate with subordinates[7].

Figure 6. Life in Hansan Island of Yi Sun-sin.

While working as a Jeolla West-Wing Defense Commander, Yi Sun-sin brought his elderly mother to Goeumcheon in Uncheondong, near the main camp in Yeosu. Looking at the old woman's safety, it was very close to Yeosu and it was the home of General Jeong Dae-su, Yi's subordinate. While stationed on Hansan Island, Yi Sun-sin of ten met to inquire after his mother. The painting depicts Yi Sun-sin meeting his mother.

Figure 7. On the road of exile of Yi Sun-sin.

(Leadership Spectrum) Rational communication across "me, others, circumstances": 'Wholistic-Horizontal Interactive Leadership'

Joseon, where Yi Sun-sin lived, was an identity-discrimination society. It was much more authoritative and strict about discrimination than it is now. Nevertheless, he was more communicative than the today’s leaders. In addition, the constant respect for oneself is a role model for all-in-one lives. A person's character is identified when he or she is in an extremely difficult situation. In this sense, the bold response to the orders of the Ming Dynasty's master, Damjongin, is the foot of Yi Sun-sin’s "love and courage in a full country." Indeed, Yi Sun-sin is a great leader who is equipped to overflow the elements of 'humanistic cultivation, communication, love, courage, and characterization' that make up his qualities as a leader[7].

3.7. The 7th picture, ‘The thought of loyalty and filial piety of Chungmugong’

(Leadership Spectrum) Life objectives based on the thought of loyalty and filial piety of community core ethics: ‘Thought of loyalty and filial piety-based personality leadership’

The filial duty is the source of 100 behaviors and the prerequisite of loyalty, Yi Sun-sin showed through practice with his body and mind. His life and death are the fruits of his life toward righteousness and fidelity. It was the completion of the loyalty. That is why history honors Yi Sun-sin as a "Great Hero."[8].

3.8. The 8th picture, ‘The body of a sinner’

When Yi Sun-sin was 53 years old, he was dismissed from his post on February 26, 1597, due to Japan’s complicity and his king’s misguided judgment. He became a sinner in an unjust way. The scene shows the people blocking the road and wailing on the road
from Hansan Island to Seoul. In 1596, the Japan was ready to invade Joseon again after the four-year-old peace negotiations broke. To avoid a confrontation with Yi Sun-sin, they tried to eliminate him by using the internal fight of Joseon.

Figure 8. Meeting his mother.

However, there were only a dozen battleships left at the time, and Yi was moving to the Jeolla region to refurbish warships and military forces. On Sept. 16, 1597, Yi Sun-sin’s 13 warships won a great victory in Myeongryang, with the help of ordinary ships. This painting depicts a fierce scene during the Battle of Myeongryang [9].

Figure 9. Myeongryang sea battle.

(Leadership Spectrum) Choice of 'Life of Justice' over death and operation of 'Yi Sun-sin Ecosystem' : 'Principle-driven and value-oriented leadership'

There is a saying in chapter 8 of <The Art of War> that "even the king's orders are not to be heard." At that time, Yi Sun-sin did not follow the orders of King Seonjo of the Joseon Dynasty. He traded the existence and justice of Joseon for death. "Yi Sun-sin Ecosystem" refers to an organized ecosystem in which Yi Sun-sin’s expertise and morality can be spread to the fullest. At that time, i.e. 'Yi Sun-sin Ecosystem' was activated. It was fate that heaven helped our country. Then, it leaves us with a chance to imagine what would have been like if Yi Sun-sin had lived in today’s Republic of Korea [10].

3.9. The 9th picture, ‘The Naval Battle of Myeongryang’

When Yi Sun-shin was released from prison and led by Won Kyun, a former Navy captain, was defeated in the Battle of Chilcheon-liang. Therefore Yi Sun-sin was appointed again.

(Leadership Spectrum) The extreme value of tactics based on earnest desire : ‘Comprehensive leadership of Respected Character, Empathy, Necessary Punishment, Leading by Example, Fighting Spirit’

Admiral Yi Sun-sin's Battle of Myeongryang is the epitome of a leader and the whole of leadership. The first of the leadership keywords is ‘emotional moving’, as shown by the record that soldiers, volunteers and people who respected Yi Sun-sin gathered like clouds. The spontaneous cooperation of his personality-impressed subordinates, soldiers and people made it a short month and a half to prepare for the battle, but he was able to turn the tide. The second was ‘reasonable empathy’. Yi Sun-sin’s address a day before the battle was enough to cause soldiers to burnish their war will. "Tactics said, 'If you want to die, you’ll survive, if you want to live, you’ll die.' And they said, 'If one man keeps the path, a thousand can be feared.' That’s what they all said about us." The third was a ‘necessary
punishment' which cut down the throat of a person who spread false rumors. By carrying out the extreme punishment of execution, the soldiers were forced to overcome the mental harm situation. The fourth is ‘leading by example’. When the Japanese fleet launched an all-out attack, Yi Sun-sin made his way to the enemy line as promised in advance. But the other generals hesitated in fear. It was the attack at the forefront of Yi Sun-sin that boosted the strength of the Joseon fleet. “Even if the enemy is a thousand ships, they will not be able to counter our ships[10]. Never be agitated and shoot the enemy with all your might,” still vibrates violently. Fifth, the principle of ‘leaving the river behind the back’ is to push the men to the extremities.

3.10. The 10th picture, ‘The Naval Battle at Noryang’

When Toyotomi Hideyoshi died in August 1598, the entire Japanese army began to withdraw. The Japanese military in Suncheon also tried to pull out, but the sea lanes were blocked by the combined naval forces of the Joseon and Ming Dynasties. The combined naval forces of the Joseon and Ming Dynasties moved to Noryang after receiving information that Japan’s Salvation Army was following Noryangsu. At last, a fierce battle was fought to about 300 Japanese fleets from 2 a.m. on Nov. 19. As a result, it was able to defeat 200 enemy ships by burning them. At the entrance to Gwaneumpo, the last battle with the enemy was under way, and Yi was shot to death by the enemy[7].

Figure 10. Noryang sea battle.

(Leadership Spectrum) The death of a hero and the birth of a new Great Hero: ‘Leadership in history, calling and justice’

Yi Sun-sin had a sense of history that justice should ultimately win. The Japanese army, the enemy who trampled on the land of the innocent Joseon Dynasty, could never let it go completely. Yi Sun-sin’s determination to fight back to Japan “not a single ship, not a single one,” was based on such a call. Yi Sun-sin struggled for ‘a victory of justice’ beyond just victory in the war. For him, the war against Japan was a ‘war of justice’ to safeguard the peace of East-Asia and set straight the spirit of history. The hero prepared by heaven had dampened Japan’s first World War ambitions. Yi Sun-sin was able to transcend life and death with his clear sense of life and neat character, and put his last duty without regret.

4. Synthesis of Leader Yi Sun-sin’s Life and Coaching Leadership

4.1. Summary for success factor of Yi Sun-sin leadership

The leadership spectrum, which looked at the life of leader Yi Sun-sin through 10 Pictures, is a word for ‘the supreme degree of leadership that is deeply integrated with the
theory of leadership’. Here, the success factors of Yi Sun-sin’s leadership were summarized into seven keywords: personality, value, principle, net-ability, communication, transformation-innovation, justice”[9].

There are two key factors in leadership as a presence. First, leadership is not what we know in our heads, but what appears when we are pressured. Yi Sun-sin was the first to face the Japanese military outside, but also the worst to be surrounded by king and cabinet ministers who are internally trying to dismiss, imprison and even kill him. Rather than being trusted as a general, he fought the enemy under pressure inside and outside. There was no overflowing heart in high places. Under any pressure, there was truth in his mind. Second, leadership is not a matter of behavior or skill in dealing with people, but of what kind of being. In other words, leadership is a question of who we are. In the Battle of Sacheon in 1592, Yi Sun-sin stood alongside archers on a warship and was shot by the enemy while shooting an arrow. The bullet pierced the left shoulder to the back and blood flowed down to the heel. But Yi Sun-sin fought without laying his bow. After the fight ended, he split the flesh with the tip of the knife and dug out the bullets. Only then did his men realize the fact and were surprised. However, Yi Sun-sin remained calm, smiling and talking. He was, needless to say, the existence itself[10].

4.2. The coaching leadership that this age requires

4.2.1. Philosophy of coaching

The International Coach Federation(ICF) presented coaching philosophy as follows: “Every client is creative, resourceful, and whole”. The first is that ‘Wholistic’ is a unique and other respectable being who is not lacking or should be taught. Consciousness, unconsciousness, and negativity are both components for the Wholeness. Second, ‘Resourceful’ means that it has infinite possibilities. The wisdom of overcoming life is being stored as a resource, and it will continue to accumulate in both present and future life. Third, the word ‘Creative’ is that each person is ingenious. At the same time, 99.9% of humans share the same common Inner Quality. So coaching relationships develop an individual’s identity while also strengthening a common base. This is the "paradox" of coaching, but without either side, coaching loses its transformative power. In orders, coaching is not just a methodology but a way of life. In other words, coaching is not something you do from 8 a.m. to 5 p.m., but a way of living a life of existence[4].

4.2.2. Coaching core competencies(CCC)

Core competencies provide a framework for coaches to follow and coaching relationships are based on that capability. A directional sign is required when conducting a coaching conversation. Based on coaching philosophy, ICF develops and suggests 11 coaching core competencies to support core actions and skill for effective coaching[4].

Table 1. 11 coaching core competence(ICF).

| A Setting the Foundation       | A-1. Meeting Ethical Guidelines & Professional Standards |
| B Cocreating the Relationship  | A-2. Establishing the Coaching Agreement               |
| C Communicating Effectively    | B-3. Establishing Trust and Intimacy with the Client   |
| D Facilitating Learning & Results | B-4. Coaching Presence                        |
| C-5. Active Listening          | C-6. Powerful Questioning                         |
| C-7. Direct Communication      | D-8. Creating Awareness                           |
| D-11. Managing Progress and Accountability |                         |

4.2.3. Coaching leadership

A leader can be defined as an influential person. Anyone who has influence at home or in a relationship with friends is a leader. So leadership is not a position, but an act. Then, what is coaching leadership in detail? Coaching leadership can be defined as having good and positive influence by coaching to change from the current state to the desired state. Individuals and organizations begin with the premise that they are full of mysteries to discover and empower people. Therefore, coaches are leaders. The coach helps people...
see what is needed for change and what is to be kept unchanged. So coaches are both variables and constant factors[4].

4.3. The coaching life dotted on Leader Yi Sun-sin’s life cycle.

4.3.1. The projection of Yi Sun-sin leadership in coaching philosophy

(Perspective of ‘Wholistic’) Yi Sun-sin is the epitome of the personality that should be reached in our age, when Chung-Hyo(Loyalty-Filial Piety) and his private life are united. The true object of Chung was not the ruler, but the nation and people. He was a great leader who was equally physical, emotional, spiritual, and soulful, and instilled faith and courage in his subordinates to accompany such a voyage of life.

(Perspective of ‘Resourceful’) Yi Sun-sin was an excellent leader in fighting for effective and proper use of the resource. By applying the principle of concentration of troops, the principle of concentration of fire, the principle of securing the main driving rights, and the principle of using geography, He maximized the capabilities of the Joseon naval forces. There was a possibility of Munmukyomjeon(Both Literary and Military Accomplishments) with a brush in one hand and a bow in the other[10].

(Perspective of ‘Creative’) The turtle ship is a symbol of Yi Sun-sin’s victory and an icon of Yi’s creative innovation. The turtle ship narrowed the gun range to within 30 to 50 meters, increasing its hit rate and making a brilliant contribution to overpowering the Japanese fleet’s main tactic of sword fighting. In addition, such as Jeong Cheol gun which modeled the Japanese gun, the martial arts test in Hansan Island, the publication of the Sea Passbook to prepare military provisions, and the Dunjeon(military farm) management of Dolsan Island, have realized the hard-to-imagine innovation ideas under the circumstances. His victory is certain to be the triumph of a transformative and innovative.

4.3.2. Synthesis of the core value of Yi Sun-sin in coaching core competency

(Dimension of ‘Co-Creating the Relationship’) The key competencies in this category are building trust and intimacy. Therefore, the way coaches exist and interact is important. Yi Sun-sin was a professional in inducing motive, with integrity, honesty and responsibility based on Principle. Motivation(Inducing motive) is more coaching than motivation(Giving motive). If Giving motive is outside-In, Inducing motive is Inside-out, meaning that Lee Soon-shin found the inner potential of his subordinates and helped them bring it up on their own[10].

(Dimension of ‘Communicating Effectively’) When leaders and subordinates become empathized rationally and emotionally, members voluntarily pour in their capabilities. Even the only life is laid down without any strings attached. Lee Soon-shin was a master of communication. As numerous conversation records appear in the Nanjung Ilgi(Warfare Diary), Yi Sun-sin ran Unjudang, a place of communication, and built it wherever he moved from one place to another. Nothing was decided by dogma but always through consultation with his subordinates. A day before the Battle of Myeongryang, we read a speech he gave to his men, and it still sends us a thrill. Such excellent communication skills were an important winning factor. So people were afraid of him, but loved him. In addition, Yi Sun-sin has brought inner communication to life. Writing a diary, writing a poem, listening to music, communicating with nature, and solidifying his mind with the sword. When it comes to injustice, it also provided direct communication to high-ranking officials. And he left a record, and the great historical record has been handed down to this day.

(Dimension of ‘Facilitating Learning and Results’) Yi Sun-sin lived on his own by constantly striving to become competent with his own efforts, without being bound by personal connections or natural conditions. He practiced the spirit of ‘Preceding private interests by public interests’ in everything. There is not a single exception to this principle that has made public and private clear in all things. He maintained a balance between the leadoff man and the personal punishment. Yi Sun-sin
established and implemented a strategy of winning and losing. The winning strategy is to create multiple winning positions to win. In other words, they won in advance and fought in readiness to fight. A non-defeat strategy is to win or at least not lose. The must-win strategy forcibly causes the sacrifice and damage of subordinates, leaving much damage with the commander's futile ambition. So, Yi Sun-sin practiced his leadership of self-restraint and love of subordinates with a strategy of non-defeat without excessive sacrifice[9].

4.3.3. The consensus of authentic-based coaching leadership and Yi Sun-sin's leadership

Authentic-based coaching leadership is 'Self-Awareness' and 'Win-Win Relationship', it is to help a person's values and actions harmonize through coaching. As the leader approaches Authenticity, the intended positive influence is maximized. Then, how did leader Yi Sun-sin convey his authenticity? He was thoroughly lived based on the 'purpose in life' built on core values, achieve their intended goal. The word "death" always followed and placed authenticity at the center of every moment. Yi Sun-sin showed Super-Power Leadership. That is why his generals and soldiers, as well as his kings, cabinet ministers and Ming generals, had no choice but to follow. Even in such poor conditions, the great leader Yi Sun-sin has brought down the wisdom of the Joseon navy soldiers from head to heart. He was a genuine Coach-Type Leader who created a successful operation based on authenticity[4].

5. Conclusion

Through the lifetime of leader Yi Sun-sin, looking at 10 Pictures, his leadership sources are implied into seven key keywords: 'character, value, principle, net-ability, horizontal communication, transformation and innovation, and justice.' Yi Sun-sin's leadership is supported by a clear view that "if I die, I will die," and the neat personality of 'Preceding private individuals by public officials'. Therefore, it's a leadership that comprehensively practices traditional and modern leadership theory. This is the existential leadership that the era of the 4th Industrial Revolution needs, and it fits right with the Coaching Leadership that helps establish one's own life in a 'way of being'[3].

When Yi Sun-sin's life overlaps with that of coaching philosophy, both ends were clearly marked. First of all, from the 'wholistic' point of view, Yi Sun-sin was a man of both physical and emotional, spiritual and soulful aspects, and was a great leader who led his subordinates to live as well. Second, from a 'resourceful' point of view, the resources they had were optimised to create a favorable situation at all times and fight. It also activated the" Yi Sun-sin Ecosystem" even under options left with only death due to two Baek Eui-gun(Fighting in a war as an enlisted man) and three layoffs with the highest expertise and morality that they dare to approach. The third "Creative" point of view is, of course, the epitome of Lee's creative innovation icon. But if you look a little deeper, you can see that creative items such as tactical innovation, Chong-chol Gun, Military Service Examination at The Front, Seaway Passport, and Dunjeon management, which cannot be imagined under the circumstances at that time[5].

Then, combining the Coaching Core Competency(CCC) with the core value of Yi Sun-sin, one could find a single point. First, in terms of building trust and intimacy, which is the core of "Co-Creating the Relationship," Yi Sun-sin was a principle-based expert in motivation and a leader armed with practical affection. Second, Yi Sun-sin was a master of communication, to the extent that he was unrivaled in dimension of the 'Communicating Effectively'. Just as numerous conversations appeared in Nanjung Ilgi(Warfare Diary), he ran the communication space "Unju-dang," and 2-Way Communication and emotional empathy were life itself for him. Lee Sun-shin set up Unju-dang every time he moved to camp. Third, on the level of 'Facilitating Learning and Results,' Yi Sun-sin worked hard constantly to lead a self-centered life by sheer ability. And normally, with 'preceding private obligations by public affairs' spirit, he made public and private clear. Above all, he showed leadership in self-restraint and love.
for his subordinates by preparing for a "pre-victory" strategy[4][5].

In the present era of the 4th industrial revolution, the perception of existence is increasingly falling apart due to the stagnation of happiness and chronic dissatisfaction. It is impossible for humans to win a game against artificial intelligence. So we need to find areas where only humans can do, areas where humans can do better. Nevertheless, the issue is still alive among human beings. Thus, Coaching Leadership, which begins with a question that awakens human existence, is a great epochal mission. If you are a leader, you should use the power of inquiry right now that only humans are endowed with natural gifts from the universe.

6. References

6.1. Journal articles


6.2. Books