

Lifelong Learning in Confucius Philosophical Perspective

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ABSTRACT

The research article “Lifelong Learning in Confucius Philosophical Perspective” has three objectives: 1. To study UNESCO's lifelong learning concept. 2. To explore the concept of lifelong learning in Confucius philosophy. 3. To analyze the lifelong learning concept of UNESCO from a Confucius philosophical perspective. Methodology: The research was documentary. Textbooks and journal articles in Thai and English on lifelong learning, educational theories, and Confucian philosophy served as primary and secondary resources. UNESCO online databases and official websites were the primary sources for data collection on lifelong learning. The content analysis used a descriptive method. Results: UNESCO promotes lifelong learning approaches. According to the study, UNESCO promotes a lifelong learning approach and helps member states to tackle issues related to youth and adult literacy through the UNESCO Institute for Lifelong Learning and an online platform. UNESCO highlights functional literacy of adults and youth, numeracy, digital literacy, media literacy, and life skills, including awareness of human rights and gender equality. The Confucian philosophy regards lifelong learning as a relentless, unending process and emphasizes its significance as a Junzi (gentleman) and a social sage. Learning about Confucius's five relationships is vital for discussing social justice, individual morality, and world peace. Conclusion: Combining UNESCO's lifelong learning idea with Confucius' philosophy offers a model for sustainable social change. It emphasizes morality, ethics, and an intelligent understanding of social interpersonal relationships. This merger is part of human development and supports the UNESCO Sustainable Development Goals 2030. Unique Contribution: This study is distinctive in the way that it integrates UNESCO's contemporary conception of lifelong learning with Confucius philosophical insights. Applying ancient wisdom to present-day education provides an eclectic understanding. It presents a new approach to understanding and realizing lifelong learning aimed at individual and social development.

Keywords: Lifelong learning, Confucius' Five Relationships, Learning Theory, UNESCO, SDGs.

INTRODUCTION

Society and education are important factors for everyone to have a good quality of life and maintain a relationship with the surrounding environment [1]. Furthermore, it is widely accepted that education is a leading concept that facilitates the development of all aspects of society and paves the way to achieve this. However, everyone has a unique purpose in life, and each person aims to achieve their goals. Achieving a life goal is called success [2]. UNESCO is an international organization whose primary mission is to promote world peace and security through cooperation in education, science, culture, and communication. UNESCO prioritizes human rights, equality, and sustainable development in synergy with the UNSDGs. UNESCO missions are promoting and advocating the concepts of lifelong learning, education for all, and learning to promote peaceful coexistence in a multicultural society. All generations of humankind try to answer the question of how humans should behave

in society to ensure global peace. Confucius' view of gentlemen is that they are wise men who cultivate themselves for the people's peace.[3]. Therefore, according to Confucius, humans are essential components of society. Confucius, therefore, prioritized humans over all other things. This can be analyzed from the case of a fire in a stable. Confucius first asked about humans, "Are there any injured?" Without first asking about horses or the damage to the stable caused by the fire, Confucius's questioning of humans affirms the importance of "humans" over animals, property, or the environment. However, this statement does not mean that Confucius did not care or value animal life, property, or the environment. The Analects of Confucius also records that Confucius would fish without casting a net and not shoot birds perched on branches. However, Confucius's reason for considering human issues may be that he primarily used humans as the center of his social and natural values [4]. Therefore, according to Confucius, the question of how humans should conduct themselves to create peace in society is a question. Confucius proposed that humans should conduct themselves for society, as the saying goes, "In the past, those who studied learned for themselves; now, those who study learn for others." Confucius proposed this idea to emphasize that when humans have the opportunity to study and develop [5]. Thus, they should also learn and develop for society and the state. The term "for others" refers to conducting oneself for the peace of society. In Confucius's view, those who study and learn for others are considered to be ethical characteristics of being a complete human being. This concept suggests that humans should act in righteousness if they perceive self-interest as involved. As Confucius said, "One who sees benefit and then considers righteousness, and who is willing to sacrifice his life when he sees danger and does not forget a promise made long ago, such a person can be considered a complete human being [6]." This determination to conduct oneself based on the moral principle of righteousness also conveys the completeness of being a complete human being in Confucius' view. Humans should follow the Taoist path without setting goals or making plans, but walk without worry, living in a confusing society with a clear mind. Being one with the world and nature means that humans should live and behave according to the course of nature. In contrast, Laozi proposed that humans should act in accordance with the rhythm of nature, as recorded in the text "Act without action, preach without words, and all work will be accomplished." Confucius, however, believed that society would be peaceful if people within a society helped each other, not if they were isolated and allowed chaos to persist without humans intervening to improve society. However, Laozi disagreed, stating that "the more you talk, the more useless it is, the more you tire yourself. It is better to keep that value within yourself," a view that contradicts Confucius. Therefore, Confucianism developed from tradition, philosophy, religion, humanist religion, or rationalist religion, and served as a governance guideline. As Suwanna Sathanan points out, if we take the definition of "philosophy" into account, "Love of wisdom" certainly qualifies Confucius as a philosopher, especially since "wisdom" encompasses ethical and political dimensions. Thus, Confucius's philosophy is considered significant in social and political dimensions [7]. Although Confucius did not explicitly address these issues in political science, he did invite a return to ethical considerations, a crucial foundation of social and political philosophy that begins with the individual. Thus, Confucius emphasized the development of human beings as individuals and then extended it to society through human relationships. In the context of global philosophy, Confucius, along with other philosophers such as Socrates, the Buddha, and Jesus, is regarded by the German philosopher Karl Theodor Jaspers as one of the "Four Axial Age Thinkers," due to their intellectual influence spanning over 2,000 years and their crucial role in all of philosophy. Confucius's ethical thinking emphasized establishing human relationships as a principle, leading to resolving social problems as a key goal [8]. Therefore, in Confucian thought, human existence is the foundation of the philosophical pursuit of knowledge. This "existence" refers to a concrete existence within a network of relationships. Humans are fundamentally embedded in human relationships and are at the juncture of time, past, and future. This condition determines Confucius's philosophical contemplation. "Philosophy" for Confucius is, therefore, "I exist, I should think and learn." Human existence in Confucian philosophy is based on the concept of "I exist, I should think and learn." It does not directly address ontological existence, but this human existence leads to a Confucian ethical explanation, emphasizing human existence as a member of society. Thus, Confucian ethics has a characteristic called "humanism [9]." Confucius believed that humans can cultivate and achieve ren. Confucius's method of training for human development involved using li, or tradition, as a tool for training. In addition to serving as a tool for training, li also served as a means of uniting people in society to coexist in an orderly manner [10]. The question then arises: Why did Confucius emphasize human cultivation? The answer is that Confucius believed that a good ruler must first be well-trained, and that cultivation was the development of a human being with complete humanity, or ren [11]. Therefore, Confucius's educational and social philosophy focused primarily on fundamental ethics [12]. Therefore, the researchers have conducted "lifelong learning by a Confucius Philosophical Perspective". The study explored the similarities and differences between UNESCO and Confucius's lifelong learning philosophy. Since philosophy is fundamental, and the divergence of these concepts, such a study should benefit students and those interested in applying it to their lives and society.

Research Objectives

- 1) to study the concept of lifelong learning of UNESCO
- 2) to study the concept of lifelong learning in Confucius Philosophy
- 3) to analyze the concept of lifelong learning of UNESCO in the Confucius Philosophical Perspective

Research Questions

- 1) How is the concept of lifelong learning of UNESCO
- 2) How is the concept of lifelong learning in Confucius Philosophy
- 3) How is the concept of lifelong learning of UNESCO in the Confucius Philosophical Perspective

LITERATURE REVIEW

This section explores the foundations of lifelong learning, drawing on UNESCO's educational philosophy and integrating perspectives from Confucius' thought. Primary resources include online academic databases and the official UNESCO website. UNESCO has proposed the "Four Pillars of Education," a key conceptual framework reflecting the mission and goals of education in the 21st century.

UNESCO Four Pillars of Education

Learning to Know

UNESCO "Learning to Know" centers on more than simply memorizing facts. The focus is on developing mental skills that enable individuals to critically analyze, question, and connect information. It is about perceiving the world intelligently, not just absorbing whatever is presented. The Learning to Know aspect can develop critical thinking and analytical skills, encourage questioning and investigation rather than passive acceptance. UNESCO promotes crucial thinking by picking apart problems, looking for underlying causes, and synthesizing information from multiple sources to form independent opinions or solutions to adapt to a rapidly changing world. Individuals trained to adapt and keep learning remain relevant and effective in diverse situations. The development of self-directed learning skills is emphasized for lifelong growth. These skills are the bedrock for practical living, working, and social participation. Critical thinking and adaptability enable individuals to respond confidently to new problems and challenges. A strong foundation in "Learning to Know" prepares individuals to thrive in complex, fast-changing environments across technology, economics, and culture.

Learning to Do

Learning to do isn't just about absorbing information or memorizing facts. It emphasizes the practical application of knowledge in real-life situations. The approach bridges the gap between theory and action, turning understanding into real-world results. According to UNESCO, "learning to do" prepares individuals for employment, everyday life, and social participation. It involves developing professional expertise and interpersonal skills such as teamwork, decision-making, problem-solving, and creativity. In a changing society, these skills are crucial in today's rapidly evolving economic, technological, and cultural landscape. Learners are equipped to adapt to new challenges and environments. "Learning to do" encourages individuals to combine knowledge, skills, and moral values that focus on ethical and practical contributions to work, life, and society. Integrating learning and practice is essential for merging theoretical understanding with hands-on practice. The goal is to develop individuals who respond confidently and responsibly to ongoing changes. In summary, "learning to do" goes beyond academic achievement. It aims to create well-rounded individuals who can apply their knowledge in meaningful, sustainable ways, demonstrating competence and social responsibility.

Learning to Live Together

Living together is about learning "with" others through exchanging ideas, working in groups, listening with understanding, and being open-minded to differences, especially in multicultural societies. Developing these skills helps build networks of supportive relationships, reduce conflict, and promote peaceful coexistence. As the Office of the Secretary-General of the National Education Council (2007, p. 33) further explains, learning to live together helps individuals develop skills for living constructively with others, develop public awareness, and understand their role in society, leading to unity and harmony at the family, community, national, and global levels. Learning to live together is not limited to accepting differences in culture, race, religion, or opinion; it also includes

promoting awareness of human rights, public responsibility, and participation in community activities. This concept fosters interpersonal bonds, creating a society of justice, peace, and long-term sustainability. This type of learning helps learners recognize their role as contributing citizens and enables them to live ethically in society, respecting the rights, freedoms, and dignity of others. It also cultivates essential social skills, such as effective communication and deep listening. And constructive compromise. Furthermore, learning to live together fosters desirable personal qualities, such as compassion, understanding, and tolerance. These are essential components for living peacefully and respectfully with others in a multicultural society, especially today's diverse and changing world.

Learning to Be

Learning to Be refers to developing human potential in all dimensions: physical, intellectual, emotional, mental, and moral. This enables individuals to live fulfilling, meaningful, and truly happy lives. This concept reflects the foundation of holistic education, which is not limited to the transfer of knowledge or vocational skills training. It emphasizes fostering self-awareness, understanding life, developing morality, ethics, and an awareness of one's responsibilities to society and nature. According to the UNESCO Delors Report, learning to be self-aware is the heart of education in the 21st century. It emphasizes developing individuals' independence of thought, reasoning, decision-making, and independent creativity, leading to a life of value. Furthermore, the Office of the Education Council Secretariat has pointed out that this type of learning should aim to develop learners' characteristics of a "complete human being," including responsibility for oneself and society, setting life goals, cultivating a mindful awareness of the present moment, and cultivating basic virtues such as compassion, patience, honesty, and sacrifice. This type of learning is not limited to the development of external skills or competencies, such as knowledge, abilities, or professional skills. It also encompasses fostering a sense of self-worth. This means that individuals recognize their own importance and value as human beings. This includes confidence in their potential and abilities, knowing how to accept their strengths and weaknesses balanced, and developing inner moral values such as compassion, kindness, patience, honesty, and responsibility. These essential foundations enable individuals to lead quality lives, be ethical, and adapt appropriately to society.

UNESCO Lifelong Learning and the Goal

The UNESCO Institute for Lifelong Learning (UIL) builds the capacities of Member States to create effective and inclusive lifelong learning policies and systems, aligned with Sustainable Development Goal 4. Through building local and national capacities, fostering partnerships, and delivering information and knowledge, UIL aims to develop learning ecosystems that are functional, sustainable, and beneficial for all. Learning occurs at all ages and in diverse settings, including formal education and training institutions, the workplace, and the home.

UNESCO Lifelong Learning

UNESCO Lifelong learning involves a broad range of knowledge, skills, competencies, and attitudes that contribute to the realization and empowerment of learners. In the digital technologies and artificial intelligence (AI) age, learning ecosystems are interconnected, using online and offline resources to enable learning to occur anytime, anywhere, through personalized learning paths.

UNESCO channels and platform for Lifelong Learning

UNESCO offers a variety of lifelong learning channels. They come in various formats and utilize a wide range of tools. All of these cater to individuals seeking continued education, beginning in childhood, through school and college, and continuing into vocational training. This then enables lifelong learning (UNESCO, 2021). The result is an alternative approach to self-directed learning. This type of learning utilizes technology and other resources, such as online courses or digital platforms, to support individuals in learning where they need it most, where and when they need it (UNESCO, 2015). Furthermore, building communities and networks where learning occurs collaboratively helps disseminate knowledge more widely. For example, people can share knowledge within local groups or networks or through online media participation (UNESCO, 2021). Digital technologies and online platforms are essential tools for knowledge acquisition. MOOCs (Massive Open Online Courses) offer anyone, anywhere, the opportunity to receive education at no cost or at a lower cost than would be typical in their local context (UNESCO, 2015). Therefore, public and private sectors' policy support and infrastructure are essential to creating an environment conducive to lifelong learning (UNESCO, 2015). Finally, at the international level, collaboration between different agencies is critical to the global exchange of resources and knowledge, a necessary condition for continuous learning in all fields (UNESCO, 2021).

UNESCO media and websites for Lifelong Learning

UNESCO supports and manages several projects and platforms focused on developing and promoting sustainable learning, such as websites and resources on education policy and the development of global learning technologies. Access to information and resources such as the following

UNESCO Institute for Lifelong Learning (UIL) This website provides information and reports on approaches and practices related to lifelong learning: learning: <https://unesdoc.unesco.org/ark:/48223/pf0000377119>

UNESCO Digital Library: A collection of international educational documents, reports, and academic data supporting the concept of learning at all ages: <https://unesdoc.unesco.org/>

UNESCO Global Education Monitoring Report: A report on the situation and trends in education worldwide, supporting the development of approaches and policies related to lifelong learning: <https://unesdoc.unesco.org/ark:/48223/pf0000374774>

Lifelong Learning in Confucius's Philosophy

The phenomenon of lifelong learning in Confucius's Philosophy is forever learning a recurring theme that you will spot in numerous chapters: Confucius's call never to stop learning [13]. For instance, Chapter 2:11 addresses always remembering everything and grasping the new. Confucius emphasized that education was not limited to a particular stage of life or stature; age and social status do not define a person's ability to learn. Learning is vital for growth and adjusting to a new reality. Learning from everyone engine: This idea is expressed in Chapter 7:22, which reads, "If three of us walk together, at least one of the other two is good enough to be my teacher." This means we can learn from everyone and everything around us. Education is not confined to textbooks or teachers; we can learn from everything around us, life, people, nature, and society. Openness to listen and learn about what others know or experience outside of our own, whether it be less than or more than us, is vital for our overall development. Understanding through Practice: This is apparent in Chapter 2:14 when Confucius said, "To learn without thought is labor lost." "Contemplation without learning is dangerous." This is to say that learning and practice have to be combined. Education is not just knowledge, but the use of knowledge in daily life. It becomes meaningful and valuable if we use our expertise in problem-solving, decision-making, and getting along with others. Moral and Ethical Cultivation: This idea is central to Confucian philosophy and is evident in the many passages that stress the significance of cultivating morality (ren) and ethical conduct (li). For instance, in Chapter 4:1 we read, "How beautiful it is to dwell in ren (virtue)." Confucian philosophy of learning is not just for learning intelligence, but more importantly, learning morality and ethics. By studying Confucianism and history and emulating virtuous men, people will know what compassion is, what justice is, what filial piety is, and what honesty is. Adaptation and Rehabilitation: See 9:30: "I do not trouble myself for a living." That implies that we have to be open, change, and adapt. There is a need for continuing education and lifelong learning to respond in a very agile, competent way to a rapidly changing world. Whether learning new things, acquiring new skills, or opening themselves to new ideas, allowing people to do so will help them approach life's curveballs with courage. Happiness and Redefining Life: Chapter 1:1 is building life's happiness and meaning. The altered version, "Learning and Practice is Joy," is one of the lines that this mixes around just a little. That for me says that learning and growth bring us happiness and fulfillment. Education is a means of self-improvement and a source of pleasure and satisfaction. Learning something new, growing your skills, and contributing to the common good will help you experience the meaning of life and true happiness!

RESEARCH METHODOLOGY

Documentary Research

This documentary research describes the content analysis, including the philosophical analysis, and was conducted using a descriptive method.

Research Process

The researchers analyzed the textbooks, which had been published as authored books such as the Analects of Confucius, Thai versions, and English versions, as the primary data source: secondary data, Literature, and related research. Based on a literature review and other related research, the secondary data source would be used for the research objectives. The literature review was based on "Lifelong Learning in Confucius's Philosophical Perspective." Researchers adopted online databases and the UNESCO official web page as a significant source of study on the UNESCO Lifelong learning and data collection, as well as conducting this research.

RESEARCH RESULTS

The study titled "Lifelong Learning in Confucius' Philosophical Perspective" claims to be based upon some new findings, pursuant to the purposes that governed that. Set on Action is considered a discovery.

6.1 According to the emergence of the definition of lifelong learning within UNESCO, it is an international institution that encourages and disseminates learning principles (UNESCO, 2015). Instead, Member States are addressing youth and adult illiteracy by stimulating functional literacy and numeracy. It also helps Member States to include digital competence, media literacy, and global citizenship skills as part of the "new foundational skills." It also explores new learning models that support intellectual mobility and the "whole person" across learning pathways, and research in these areas. It enables content sharing by examining work on mapping the reuse of learning models. It also develops an inventory of lifelong learning tools, including OER, digital technologies, and AI, energized by a wide range of content, settings, and learning opportunities, which rely on network vertices (life's connections).

6.2 Lifelong Learning in Confucius Philosophy, Lifelong Learning in Confucius Philosophy is Never-Ending Learning: This can be found in various passages formulated repeatedly. Confucius re-emphasizes the importance of one's development, Experience of Community, for instance, section 2:11 talks about constantly reminding oneself and learning new things. Master (Confucius) once said: It is only once you have a degree that you think you have finished learning; yet you never do finish learning while you are alive, even if you are a child or peasant. Education is not only for your development but also for survival in this changing world. Learning from all Sources. This aspect is evident from 7:22: "Among those who have walked with me, one of us can be my teacher." This means that everyone, all knowledge, and everything around us has something to offer us to learn from. Education is not from books or teachers but from everything around, life experiences, others, nature, and society. We must be open to listening and learning from those with different knowledge or experiences from us for our personal growth and development. Integration of Knowledge and Practice: The same idea is expressed in 2:14: "Learning without thought is labor lost; thought without learning is perilous." This means that learning and practice must be integrated [14]. Learning is not just about gathering knowledge but also about using the gathered knowledge in day-to-day life. Using knowledge to solve problems, make decisions, and develop good relations with others will help knowledge become meaningful and advantageous. Moral and Ethical Development: This is a fundamental idea in Confucian thought and is mentioned in some chapters that extol the virtues of cultivating humanity (ren) and righteousness (yi). For instance, Chapter 4:1 reads, "He is handsome who dwells in ren (benevolence)." Confucian learning concentrates on intellectual training and cultivating virtue and morality [14-15]. Through studying Confucian classics and history and imitating good examples, one can understand the value of compassion, justice, filial piety, and honesty, and strive to comply with such values. Adapting and shaping an idea can be seen through Con. 9:30, "I do not force my way against the boards." And, of course, this means we must be open to change and respond to things as they evolve. Tertiary education provides the mental flexibility for responding more swiftly and intelligently to new conditions. If people embrace learning new things, fostering new skills, and openness to new things, they can confront life's difficulties with energy and confidence. Chapter 1:1 describes the search for happiness and the purpose of life: "Learning and practicing is happiness." That means learning and improving oneself are fun and rewarding. Studies are an aid to self-advancement and a source of happiness and pleasure. It's people learning something new and developing their skills, people contributing to the general welfare of society, that is what allows people to see the meaning of life and attain human happiness. In a nutshell, "lifelong learning" in Confucian thought means learning, becoming wise, staying open to change, and seeking happiness and significance in life.

Table 1. Comparison of Media in UNESCO (Online Learning/Platform and in Confucius Philosophy

Topic	UNESCO (Online learning / Platforms)	Confucian Philosophy (Texts, Teacher-Disciple, Rituals, Community)
Primary aims	Expand access to knowledge and skills, meet labor-market needs, and promote digital citizenship.	Self-cultivation to develop virtue, social roles, and preserve cultural identity
Content	Broad, up-to-date, rapidly updated (technical skills, academic subjects, arts, etc.)	Deep, value-laden, focused on classics, poetry, and ethical exemplars

Teaching & learning methods	Video lectures, quizzes, forums, VR/virtual labs; self-paced and massive delivery	One-to-one guidance, demonstration, repetitive practice, rituals, and routines emphasizing embodiment
Assessment certification	Scores, online exams, micro-credentials/certificates that are comparable across contexts	Qualitative assessment by teachers/elders and social validation by the community
Equity & access	High potential for broad reach but constrained by digital divide, language, and digital literacy	Good access where social capital exists, but limited when communities change or elders disappear
Social / value impact	Builds digital citizens but risks lacking deep ethical dimensions without deliberate design	Promotes social responsibility and cultural transmission, but is slow to respond to economic pressures

Table 2. Comparison of the Process to develop “Superman” (Learning to Be) of UNESCO and the Gentleman in Confucius Philosophy

Status of mentor	UNESCO	Confucius Philosophy
	Facilitator, coach, and designer of learning experiences by using Instrumental	Moral exemplar, guide, model of practice, and Source for interpretation
Status of Community	Support hubs, workplaces, cultural institutions, Credit	Affirmation, Cultural Conservation, Participate in Ritual/Ceremony
Risk/Limitation	Focus on up-skilling, the digital divide, and credentialism	Stable
Center Point Intersection	Mixed reflective practice, civic education, arts, mentorship, and community engagement	Mixed textual study, Ritual practice, mentorship with the Universal Way

6.3 Confucius's lifelong learning refers to continuous self-development in at least three dimensions: morality, social consciousness, and societal responsibility. Education in this realm involves the cultivation of virtues such as truth, compassion, and justice through study and practical experience in everyday life. It also stresses the growth of intelligence, analysis, and problem-solving, indispensable sage components resulting from self-cultivation in Confucius philosophy.

Table 3 Comparison of Process to develop “Superman” (Learning to Be) of UNESCO and Gentleman in Confucius Philosophy

Dimension	Learning to Be (UNESCO)	Gentleman (君子, Confucius)
Goal	self-actualization	Virtue Cultivation, Code of Conduct, Function, and Relation
Dimension for Development	Cognitive Domain, Practical, EQ, aesthetic, Holistic social Development	Compassion (仁 ren), Ritual (礼 li 禮), Truth (义 yi 義), Wisdom (智 zhi 智), Grateful (孝 xiao 孝), Social Awareness
Major Source	School Center of Lifelong Learning, Media, (MOOCs), Community, culture	Classic texts, (mentors), Festival, Social transmission
Teaching Method	critical pedagogy, Technology (blended, experiential)	Mentorship, Model, Routine-Based Practice, Self-Cultivation

Duration Time and Result	Continuous, Lifetime, Gradual, Incremental	Continuous, Lifetime (deep embodiment)
Evaluation	Mixed-methods: competency tests, portfolios, reflective journals, learning analytics, longitudinal studies	Community/mentor assessment, observation of conduct, ritual competence, social validation, and focus on quality more than quantity.

CONCLUSION

Based on the study of UNESCO's concept of lifelong learning, it is an international organization that supports and promotes learning approaches. Member States face youth and adult literacy challenges by promoting functional literacy and numeracy. It also assists Member States in integrating digital competence, media literacy, and skills for global citizenship as part of the "new foundational skills." It also assesses emerging learning models that promote intellectual mobility and focus on the "whole person" (across learning pathways), conducts research in these areas, and encourages content sharing by evaluating efforts to map the reuse of learning models. It also creates an archive of lifelong learning tools such as open educational resources, digital technologies, and AI. Learning ecosystems are driven by various content, places, and learning resources, dependent on the nexus of connections across life.

Table 4 Integrated UNESCO Learning to Be and Confucius Junzi to BECOME

Dimension	UNESCO Learning to Be	Confucian Junzi	Integrated Practice (BECOME)
Core aim	Self-actualization, reflective autonomy	Moral cultivation, social exemplar	Holistic person: reflective, virtuous, competent, socially responsible
Key methods	Arts, critical pedagogy, reflective practice	Textual mentorship, practice	Blend: cognitive modules + ritual mentor practicum + ritualized service
Assessment	Reflective portfolio, psychometric tools	Mentor attestation, community validation	Mixed: portfolio + mentor letters + community endorsement + competency tests
Institutional form	Schools, lifelong learning centers	family, temples, guilds (clubs)	Community learning hubs integrating both institutions
Expected outcomes	Autonomy, creativity, and well-being	Junzi behaviors: propriety, filial piety, righteousness	Professionals with virtue: ethical action, civic engagement, employable skills

Today, the convenience of learning "anywhere, anytime" and personalized learning that meets the needs of individuals is well-recognized as an essential method for teaching and transferring knowledge, even without owning an online platform. Websites and reports containing data on lifelong learning and dimensions of difference in UNESCO's links to some of the clear roles of human behavior, thinking, and life potential as conceptualized in interdisciplinary theories/theories. It ranges from the individual, system, and societal levels, focusing on the UNESCO framework for lifelong learning. The basic idea of learning is that unless a person experiences and practices, he or she will not learn anything. Theoretical explanations draw on different learning theories, including Piaget, a cognitive theory based on intellectual development, and Bruner, who proposed another cognitive learning theory. Both discuss the positions of constructivist learning, in which knowledge is self-constructed; behaviorist, emphasizing the relationship between stimulus and response to natural phenomena; and humanist, emphasizing the individual's need to find satisfaction and potential within oneself. However, it provides other important theories for instructional designers, such as Gardner's theory of multiple intelligences, Bloom and Tyler's framework, Gagné's pedagogical events, and others, all of which emphasize the importance of providing learning experiences

that cater to individual differences. The idea is that learning does not only occur in traditional educational systems; it can be informal and occur anytime, anywhere, with all people and all ages. The key point of this concept is to serve the continuous development of the self, enabling people to adapt to changes in the world to live a quality and happy life. Flexibility, diversity of content and methods, appropriate use of technology, motivation for learners, and utilizing the community as a learning resource are some characteristics to consider in implementing a lifelong learning strategy. Education should be universal and contextual, accessible to all, regardless of their ideology and lifestyle. Education must serve local communities, effectively utilize local resources, and be built on learning for all ages and sustainable development from within. This aspect aligns with the royal initiative "Explosion from Within," which states that human resource development is the source of true prosperity. Educational knowledge lays the necessary foundation for lifelong learning and provides clear guidance for modern education that no longer focuses on the classroom but encompasses all aspects of life. This affirms what I have already said: our shared goal is cultivating human qualities to thrive and survive in a learning society. Confucius's Lifelong learning can be seen in that Confucius saw the power of language in human development and the maintenance of social order. He saw language as playing two important roles. First language is a vital source of knowledge and a tool for understanding humanity. Suppose the compilers of the texts had been careful in their composition, with philosophical implications. In that case, the Confucius Book 1, Chapter 1, and the final chapter of the Confucius Book 20, Chapter 3, might have related content and reflected the implications of seeing the power of language as a source of knowledge. In Book 1, Chapter 1, Confucius states, "Is it not joyful to learn with constant diligence and put it into practice?" "Is it not joyful to have a friend from afar visit?" "Is he not a virtuous person whom you worship? Who is not disturbed even though no one records anything about him?" [8] In Book 20, Chapter 3, the final chapter, Confucius states, "Without the awareness of the Law, it is possible to be a gentleman [21]. Without the protection of the rules of propriety, it is impossible to cultivate character." Without understanding the power of language, it's impossible to know humanity." Confucius said it's a joy to have a friend from afar visit because, according to Confucius, learning involves learning from relationships with people. While learning, Confucius deeply thought that getting to know others means learning proper and appropriate behavior. When we interact sincerely with people, those we associate with will not shy away from or avoid associating with them. Therefore, a friend coming from afar to visit is a joy because it shows that we've learned to relate to people properly and appropriately. However, in today's era, any practice that lacks awareness of the power of language in which people communicate with each other cannot create true relationships. Language is a tool for learning about customs, refining morality, and exchanging knowledge with others. Confucius stated in his final chapter, "If we don't know the power of language, we won't know humanity," implying that language is an important tool for discovering knowledge through human communication [18]. In this sense, language is a tool for learning behavior and morality. Judging people by their words alone is not enough. Judging only their words without examining their actions may be the wrong way to learn about people. At the same time, judging only their actions without examining their words, we cannot know their sincerity. Some people may do well but exaggerate their words. For example, some officials may be capable and perform well in their duties, but they use words that express arrogance beyond their status, thus distorting the name "official." If we only consider their actions without examining their language, we will miss important lessons about their sincerity and virtue. Therefore, in seeking knowledge from studying people, Confucius suggested considering their words and actions. If their words and actions are consistent, even if the person is bad, we can learn that they are honest and should be avoided or distrusted. On the other hand, if their words and actions are inconsistent, it shows their insincerity. As Confucius said, "Use polite and sincere words to open the door of others' hearts and minds". This is especially useful in learning. In this day and age, the way we listen to words and observe actions is the best way to learn from others." It can be seen that learning in a relationship system, language plays a crucial role in refining humanity. Those who aspire to be gentlemen will recognize this importance. As Confucius said, "A gentleman does not satisfy hunger or thirst for comfort [25]. A gentleman strives diligently in what he does and is careful in his words. He will be forever intimate with virtuous people who can learn and improve themselves. Such people can be said to love learning." Secondly, language is a tool for rulers to organize society. If his name is not corrected, his language will not be in harmony with the truth. If language and truth are not in harmony, activities will not proceed and succeed. Work, art, and music will not flourish when activities are unsuccessful. Punishment will not be appropriate. When punishment is inappropriate, people will not know how to behave. Therefore, a gentleman considers correcting his name an important matter. That is, words must be appropriate, and what is said must be consistent." Researchers believe the answer to both questions lies in one word: "gentleman," which refers to a person who possesses good behavior, ethics, and morality. Without virtue, how can one fulfill the duties of one's name? Therefore, a gentleman knows what is proper and what is not, right and wrong. Hansen believes that "ren," or perfect virtue, refers to the ability to interpret the appropriate use of a noun. A person who possesses "ren" can correctly use the words "yes" and "no." The speech of a person with "ren" is therefore an example for us to follow. Hall and Ames believe that a "sage" refers to someone who knows how to name things properly [25-26]. Confucius is thus regarded as the "sage of

communication." Therefore, the answer to the question "how do we know how to use a noun properly?" lies in the fact that we can learn from a gentleman who possesses "ren," who knows what to use, address, and act upon. Confucius often uses questions to help learners understand. A successful official must be firm, upright, virtuous, strive for justice, carefully consider what others say, and value the correctness of their words. He must also be humble towards others. Only then can such a person be called 'successful' in his country and nation. Learning within the dimension of self-development involves cultivating virtues such as honesty, compassion, and justice through study and practical daily practice. It also emphasizes the development of intelligence, analysis, and problem-solving. This is an important part of being a sage, the ultimate goal of self-development in Confucian philosophy. In Chapter 2:4, Confucius describes the path to perfection in life, beginning with learning from a young age and gradually developing abilities at each stage of life, eventually culminating in applying knowledge and virtue. Regarding social relationships, Confucius emphasized that learning must foster good relationships at all levels, from the family to the nation, including relationships of friendship and trust, which are the foundation of a peaceful and just society. For example, the relationship between rulers and citizens is based on virtue and trust. Developing the virtues of leaders and citizens is the core of fostering a peaceful and sustainable society. Furthermore, the concept of family relationships, such as father and son, as well as the roles of siblings and husband and wife, reflects Confucius's emphasis on cultivating a sense of filial piety and respect, which are the foundation of a virtuous and equal society. Therefore, learning in Confucian philosophy is not simply the accumulation of knowledge, but a process that integrates knowledge, reflection, and continuous practice to develop morality, ethics, and a deep understanding of social relationships. This process is the path to perfection in life and a virtuous society based on morality. This is the ultimate goal of lifelong learning in Confucian philosophy. Using Continuous Learning and Self-Development through Confucius's Five Relationships. In Chinese philosophy, the term relationship, refers to the relationship between two things. Keywords are considered keywords used to discuss social justice, including individual morality. Politics refers to the relationship between ruler and ruled. Family refers to the relationship between father and mother and children, husband and wife, and brother and sister. Society refers to the relationship between friends and friends.

DISCUSSION

It has been essential in constructing knowledge and moral consciousness in ancient Chinese society. Discourse on Confucius learning theory underlines the necessity of harmonizing learning, reflecting, and doing from knowledge acquisition and practice perspectives. Confucianist philosophy not only corresponds to learning as the acquisition of new facts or knowledge, but also to the reflection, the assessment, and the analysis necessary to achieve a thorough understanding. Reflection is vital to encourage a more profound understanding of what is taught. This corresponds with the notion in 2:15, discussing the importance of learning and reflection; learning might be useless or harmful without reflection. Reflection detached from knowledge can be (mis-) understanding. Hence, education is a holistic and ongoing process. This inevitably pushes one to constantly review what they know and learn new things to hone oneself to blossom well to accommodate the changes of the present-day world. "Learning where I want, and when I want" and "Learning the way I need it, when I need it" are, on their own, well-known, not only as important pedagogical and didactic principles, but also for transferring knowledge without dominating any online learning system. Websites and reports with information on lifelong learning and dimensions of difference in UNESCO's connections to some of humanity's key roles of behavior, thought, and life potential, as collectively defined in interdisciplinary theories. It extends to the UNESCO lifelong learning paradigm from the micro, meso, and macro levels [20]. The theoretical underpinning is based on various learning theories, such as Piaget's cognitive developmental theory. The Analects of Confucius also contain information pertinent to educational designers about other critical theories, including Gardner's theory of multiple intelligences, in addition to Bloom and Tyler's model, Gagné's instruction events, and other theories that are based on the need for instruction to be designed so learners can exhibit their differences. The point is that learning isn't limited to formal education but can be informal. It can happen to anyone, anytime, at any place, young or old. Its core ideas are to contribute to the individual's lifelong growth, help people respond to the world's changes, and lead a successful life. Adopting a lifelong learning strategy should focus on such features as flexibility, diversity in both content and process, judicious use of technological resources, learner motivation, and community involvement. Education is for everyone and is relative, free of any belief or lifestyle. Education has to cater to local communities, optimally use local resources, and be based on learning at all ages and sustainable development from the very people themselves. This is consistent with the royal project "Explosion from Within," saying that the development of human resources is the basis of genuine prosperity. Education, the learned knowledge that forms the foundation of lifelong learning, and the educational instructions are the direction needle of the subject's modern education, which is no longer acquired in the classroom and integrated into their lives. This aligns with our mission to develop humanity to grow and survive in a lifelong-learning society.

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