CHAPTER-III

CONCEPT OF DISCIPLINE BY THE EDUCATIONAL THINKERS

The perusal of history of educational thought shows that all educational thinkers have propounded their concept of discipline keeping in view the essential factors relating to it. These factors are freedom, punishment, praise and reward, pardon for wrong doers and teacher-taught relationship. In this chapter, the concept of discipline emanating from the thinkers has been elaborated likewise on the said essential lines. However, before doing this in case of every thinker included in this study, it was deemed straightway appropriate to give a brief biographical sketch of each thinker along with his works.
RABINDRANATH TAGORE (1861-1941)

A BRIEF BIOGRAPHICAL SKETCH:--

Rabindranath Tagore was a great philosopher, educator, poet, novelist, writer and painter. He was born on 6th May, 1861 in his ancestral home in Jorasanko in Calcutta. Rabindranath’s father Mahrishi Devendranath was a progressive minded, educated and cultured person who broke away from the orthodox Hindu ways and he joined the Brahmo Samaj, founded by Raja Rammohan Roy, and soon became its leader. Even from the age of eight years, Rabindranath Tagore began to compose poems. He enriched the literature of Bengali and of English by his original writings. At the time of the national liberation movement (1905-1908), Tagore took an active part in the Swadeshi and Swaraj movements and published the socio-political magazine Bhandar, in which he got printed his anti-colonialist articles and suggested a plan for reforms in the interests of the Indian peasants. Tagore was awarded the Nobel Prize for Literature in November, 1913 for his master piece ‘Gitanjali’ which includes a collection of poems that got international recognition. On the basis of his famous work, the University of Calcutta conferred on him the D.Litt. degree (Hon.) in 1913. Through his writings, Tagore delivered the message of love for Nature and ancient Indian culture. He not only sung songs about greatness of ancient Indian culture but also tried to absorb the essentials of ancient Ashram system in the system of education of his days.

To study law, Tagore was sent to England by his father but there he could not stay for long and returned to India after one year. To achieve his aim in education, he established ‘Shantiniketan’ at Bolpur in 1901 which afterwards became the famous University—the ‘Vishwa Bharti University’. Tagore breathed his last on 7th August, 1941. The entire world is indebted to Tagore for the services he rendered to mankind through his literature, philosophy, arts and education.
WORKS OF RABINDRANATH TAGORE ---- Works of Rabindranath

Tagore are listed as follows—

1. Gitanjali (1913)
2. The Cresent Moon (1913)
3. The Gardner (1913)
4. My Reminiscences (1917)
5. Personality (1917)
6. Stray Birds (1917)
7. Nationalism (1917)
8. Lover’s Gift and Crossing (1918)
9. The Home and the World (1919)
10. Sadhana: The Realization of Life (1920)
11. Glimpses of Bengal (1921)
12. Greater India (1921)
13. Lipika (1921)
14. Creative Unity (1922)
15. Talks in China (1925)
16. Fireflies (1928)
17. The Religion of Man (1931)
18. Man (1937)
19. Fruit-Gathering (1943)
20. The Parrot’s Training and other Stories (1944)
21. The King of the Dark Chamber (1945)
22. The Message of India’s History (1946)
23. Letters From Russia (1960)
25. Rabindranath Rachnavali (1961)
26. The Diary of a Westward Voyage (1962)
27. Gora (1969)
31. The Wreck (1975)
32. Letters to a Friend (2002)

CONCEPT OF DISCIPLINE AS PROPOUNDED BY RABINDRANATH TAGORE

Following the first objective of the study (To study Rabindranath Tagore’s concept of discipline and the thought underlying the same), the concept of discipline propounded by him is elaborated in the following pages--

(1) Discipline In Relation To Freedom: --Tagore perceives the relation of discipline with freedom in the right perspective. He clearly realizes that the two variables are most intimately connected. In ‘My Reminiscences’ (1917), Tagore observed that the problem of maintenance of discipline was not anything serious. Tagore believed that in an atmosphere of freedom and trust, indiscipline would not arise. He firmly stresses on self-discipline and was least in favour of enforcing discipline from outside. Tagore holds that indiscipline often arises due to the mistake of judging boys by the standard of grown-ups and by ignoring the fact that the mischievousness of the boys is natural. He stressfully remarks, “I now clearly see the mistake is to judge boys by the standard of grown-ups, to forget that a child is quick and mobile like running stream; and that in the case of such, any touch of imperfection need cause no great alarm for the speed of the flow is itself the best corrective. When stagnation sets in, and then comes the danger. So, it is for the teacher, more than the pupil, to beware of wrong-doing.” [‘My Reminiscences’ (1917), p.57]

Tagore in ‘Talks in China’ (1925) states that an environment of regimentation “kills the sensitiveness of the child’s mind, the mind which is always on the alert, restless and eager to receive first hand knowledge from mother nature. We sit inert like dead specimens of some museums, whilst lessons are pelted at us from on high, like hail stones on flowers.” Tagore enthusiastically points out that in the school he had established, students had the greatest freedom possible and never had lessons forced upon them for which their mind was unfitted. [‘Talks in China’ (1925), p.97]
Tagore in his educational philosophy clearly condemns the rigid and fixed discipline for students in educational institutions. He demands sufficient freedom for students which facilitate their growth in their lives. Tagore in his own words as stated in ‘Creative Unity’ (1922) stresses, “By squeezing human beings in a grip of an inelastic system and forcibly holding them fixed, we have ignored the laws of life and growth.” ['Creative Unity' (1922), p.138]

The relationship between discipline and freedom is again beautifully brought out by Tagore in the following words, “Freedom may be attained only through the bonds of discipline, through the sacrifice of personal inclinations. Freedom is a profit which may be gained only if you lay out an adequate capital of self-restriction.”[‘Towards Universal Man’ (1961), p.88]

Tagore in ‘Towards Universal Man’ (1961) highlights the importance of freedom in making discipline in educational institutions by stating, “As a matter of fact, boys are happy to live in the discipline of nature. The discipline helps them to develop fully and taste the pleasure of real freedom, and it makes their bodies glow with the vigour of their sprouting minds.” ['Towards Universal Man’ (1961), p.71]

Elmhirst (1961) in his book ‘Rabindranath Tagore: Pioneer in Education’ quotes Tagore’s views about the dangers of unreasoned discipline to the development of students in the following words, “The fullest freedom to satisfy the fertile imaginings of child’s brain, imaginings which like the tender plants can so easily be crushed and mutilated, revolt against the bonds of what seems so often an unreasoned discipline.” ['Rabindranath Tagore: Pioneer in Education’, p.34]

Gopal (1974) in his book ‘Social Thoughts of Rabindranath Tagore’ quotes Tagore’s ideas about discipline of students in relation to freedom as follows—“Tagore was never a believer in the dictum of ‘Spare the rod and spoil the child,’ rather he believed in something exactly contrary to this. He is of the opinion that given greater freedom students would perform better. He is never an upholder of strict orthodox discipline. Rather, if the teacher is very strict, the students will start taking the school or his class as a jail, and where
freedom is marred, progress automatically suffers.” According to Rabinndranath Tagore, “harsh discipline betrays a lack of insight on the part of a teacher into the delicate and intricate mechanism of the human mind. It is especially true in dealing with adolescence, which, being a transition period in the life of man, marked by acute sensitiveness and self-consciousness.” He feels that discipline generated an atmosphere of cruel slavery which is very demoralizing for the children. Tagore contends that discipline of the army or the prison had no place in an educational institution.’ [‘Social Thoughts of Rabindranath Tagore’ (1974), p.165]

If we go by these said passages, it is clear that Tagore recommends that type of freedom which tends to develop a sense of self-discipline and self-control among students in educational institutions. He condemns strict regimentation of teachers on students because strict imposition in his words tends to make students submissive which affects institutional discipline. Furthermore, Tagore stresses on freedom for self-expression of thoughts and ideas of students in educational institutions which establishes an ideal institutional discipline.

To sum up—(1) According to Tagore, in educational institutions, real freedom for students is that which comes internally through self-discipline and self-control. (2) Strict disciplinary force suppresses the sensitivity and self-consciousness of students. (3) Students should feel a sense of freedom for free expression of their thoughts, ideas and teachers should inspire them to that end.

(2) Discipline In Relation To Punishment: --In the words of Tagore, no force should be employed to enforce discipline among students. Students ought to realize what is antisocial and what is desirable by means of self-realization. Tagore in his work ‘Letters from Russia’ (1960) states, “To charge anybody with guilt is itself a punishment, there is no greater punishment than this.” [‘Letters from Russia’ (1960), p.46]

Mani (1964) in his book ‘Educational Ideas and Ideals of Gandhi and Tagore’ points out that Tagore firmly believed in avoiding corporal
punishment, so that the boys might acquire a sense of self-discipline and correct themselves by self-analysis—by reasoning and understanding what is really good for them. Tagore called it a system of self-discipline created by the students for self-management and for dealing with problems of discipline. ['Educational Ideas and Ideals of Gandhi and Tagore' (1964), p.251]

Gopal (1974) in his book ‘Social Thought of Rabindranath Tagore’ states Tagore’s ideas by saying that the idea of punishment should not be retributive but reformative. He laid stress on Tagore’s contention that he, in his school never punished students himself rather the boys punished themselves. ['Social Thoughts of Rabindranath Tagore' (1974), p.167]

Tagore wants discipline to come from the pursuit of noble and high ambitions of life. Discipline follows naturally when the minor impulses and desires are willingly foregone to pursue high creative desires. [Jha (1994) in ‘Prospects: the quarterly review of education, UNESCO’, p.603]

In the passages quoted above, it is clear that Tagore is strictly against exercising any kind of corporal punishment on students in educational institutions. He believes in reforming the indisciplinary behavioural practices of students rather than applying mere punishment. Tagore lays stress on self-analysis as a token of repentance among students which helps in treating disciplinary problems. He further goes on saying that self-analysis on the part of the students paves the way for generating notions of self-discipline in educational institutions.

In summing up—(1) Corporal punishment has no true place in educational institutions. If at all punishment has been resorted to, it should be straightway reformative and in no way retributive. (2) Students ought to be sensitized regarding the need for self-analysis as the key to self-discipline.

(3) **Discipline In Relation To Praise and Reward:** As one goes through the educational thoughts of Rabindranath Tagore, relating to the system of praise and rewards, one is almost shocked to find that Tagore is firmly against the system of praise and rewards in human societies.
Tagore in his letter to C.F. Andrew (March 2, 1921) as quoted in ‘Letters to a Friend’ (2002) states, “You know I have said somewhere that God praises me when I do good; but God loves me when I sing. Praise is reward; it can be measured against the work you render; but love is above all rewards; it is measureless.” Reward inheres in doing praiseworthy works. [‘Letters to a Friend’ (2002), p.101]

Tagore in his letter to C.F. Andrew (July 7, 1921) as quoted in ‘Letters to a Friend’ (2002) clearly remarks, “The man who constantly receives honour from admiring crowds has the grave danger of developing a habit of mental parasitism upon such honour. He consciously, or unconsciously, grows to have a kind of craving for it, and feels injured when his allowance is curtailed or withdrawn.” [‘Letters to a Friend’ (2002), p.150]

Elmhirst (1961) in his book ‘Rabindranath Tagore: Pioneer in Education’ explains Tagore’s concept of praising and rewarding school students in the following words, “Nature herself is the best school master and rewards the student according to his capacity and powers of observation. The teacher fails here when his student fails, and can no longer lay the failure of his pupil at the door of some inherent incapacity.” [‘Rabindranath Tagore: Pioneer in Education’ (1961), p.72]

Tagore in his concept of praise and reward advocates that reward lies in doing praiseworthy tasks and it does not demand honour on part of the students. He too believes that love is a supreme reward for students which helps in maintaining educational discipline. Teachers on their part, according to Tagore should try their best to draw out potentialities and latent capacities of students which foster in maintaining discipline. Tagore in this connection lays stress on the role of teachers in providing a loving affection for facilitating the capacities of students to do such praiseworthy works.

To sum up—(1) Demanding an appropriate honour is not a reward, rather doing praiseful work is itself a true reward. (2) Nature truly rewards the students wherein teacher is only the facilitator of their capacities in educational institutions. (3) Love is the supreme reward for students.
Discipline In Relation To Pardon for Wrong Doers: --- In describing the relation of discipline to pardon for wrong-doers, Tagore attaches the highest importance to expiation on the part of wrong-doers. Stating his conviction about the wrong actions of students in educational institutions, Tagore observes, “A student who has done wrong should expiate for it in the ancient Indian manner. Punishment is the revenge of the wronged on the wrong-doer, but expiation is voluntarily undertaken by the wrong-doer himself. We should all learn early in life that expiation is a duty we owe to ourselves, and is the only way in which a wrong can be fully redressed. It is humiliating for a man to be punished by another man.” ['Towards Universal Man' (1961), p.75]

When any situation straightway demands the use of pardon, we should go ahead to make its use. Tagore in ‘Towards Universal Man’ (1961) stresses, “If our hands have committed robbery, the remedy does not lie in cutting them off: they must be purged of their sin.” ['Towards Universal Man' (1961), p.306]

Expiation assumes a high importance in the field of discipline when it is voluntarily undertaken by the wrong-doers. Gopal (1974) in his book ‘Social Thoughts of Rabindranath Tagore’ states Tagore’s views in the following words, “If the wrong-doer is convinced that his deed has been damaging, he would undertake penance and thereby improve upon himself. When such an internal realization occurs, the possibility of repetition of a wrong act is minimized. Forgiveness is the virtue of the strong, and a teacher who lacks in this essential quality is unfit for taking charge of human children. After analyzing the psychological cause of indiscipline, the children should be given unrestricted freedom to do whatever they liked.” ['Social Thoughts of Rabindranath Tagore' (1974), p.167]

In the above quoted passages, Tagore emphasizes the need of expiation on part of the students and believes in its voluntary acceptance by means of inner-realization for maintaining discipline in educational institutions. Furthermore, he lays stress on self-improvement of students which according to him is deemed as a true remedy for the wrong-doers. Teachers,
according to Tagore should try to analyze psychological causes of wrong acts committed by the wrong-doers which tend to maintain an ideal institutional discipline. Tagore strongly opines that teachers in educational institutions must try to forgive the wrong-doers as far as possible to avoid the repetition of wrong acts.

To sum up—(1) The wrong doers should expiate for their wrong acts. This can help them in refraining and avoiding wrong acts. This expiation needs to be undertaken voluntarily. (2) True remedy for wrong doers lies in their self-improvement and not in inflicting punishment. (3) Teachers need to analyze the psychological causes of the actions of wrong doers and forgive them as far as possible.

(5) Discipline In Relation To Teacher-Taught Relationship — Tagore straightway relates teacher-taught relationship with discipline in educational institutions. He perceives this relationship as an instrument for smooth running of educational institutions. In his work ‘Personality’, Tagore (1917) points out that a healthy atmosphere of the schools ensures their smooth functioning. The functioning of autocratic authorities in schools only serves to spoil their atmosphere. ['Personality' (1917), p.146]

Tagore attaches great importance to cooperation among students and teachers. In ‘Creative Unity’ (1922), he strongly suggests, “Institutions should be a perpetual creation by the cooperative enthusiasm of teachers and students, growing with the growth of their soul; a world in itself, self-sustaining, independent, rich with ever-renewing life, radiating life across space and time, attracting and maintaining around it a planetary system of dependent bodies.” ['Creative Unity' (1922), p.203]. Going further in the same direction, Tagore in his letter to C.F. Andrew (September 12, 1920) as quoted in 'Letters to a Friend' (2002) states, “The establishment of perfect co-operation of life and mind come first through sacrifice and self-dedication, and then will come in its natural course the non-cooperation. When the fruit completely ripens, it finds its freedom through its own fulfillment of truth.” ['Letters to a Friend' (2002), p.70]
Cenkner (1976) in 'The Hindu Personality in Education' observes, "The most important medium of human development for Tagore was the guru-sisya (teacher-student) relationship. To Tagore, in this relationship, both the teacher and the student live together in natural surroundings leading the disciplined life of brahmacharya. The immediate and intimate relationship between them awakens their minds. They come together to learn from each other and strives to be one as both aspire to new birth and purification." ['The Hindu Personality in Education' (1976), p.57]

Chakrabarti (2006) in his book 'Rabindranath Tagore: A Miscellany' envisages Tagore's that type of educational environment which allowed learners to learn more in living and thrilling contact with Nature than from rot learning and cramming of ideas and thoughts from dead books. Tagore, according to him also emphasizes, "If there is a dissociation of education from life due to imposition of strict discipline that kills the infinite world of creativity and curiosity of a learner as it is inevitable outcome of discipline-crazy schools, then the very purpose of education for self-development in a joyous and resourceful atmosphere becomes a myth." ['Rabindranath Tagore: A Miscellany' (2006), p.67]

In the passages quoted above, Tagore believes in generating healthy and cooperative teacher-taught relationship in educational institutions. This congenial relationship in his words can be achieved by charging the intellectual impulses of students. Furthermore, he clearly condemns a rigid and authoritative imposition of disciplinary practices of teachers on students which according to him pulls down creativity, curiosity and confidence among students hence, hindering an ideal educational discipline.

To sum up—(1) A healthy and cooperative relationship among students and teachers help in establishing good educational discipline by charging mental imaginations of students. (2) A strict regimentation discourages the students' confidence leading to suppression of their creativities and curiosities which hinders an ideal school discipline.
MAHATMA GANDHI (1869-1948)

A BRIEF BIOGRAPHICAL SKETCH: ---

Mahatma Gandhi, known as father of Indian Nation was born on October 2, 1869 in a middle class family at Porbandar in Kathiawar. His father was a Diwan of two states, Rajkot and Bikaner. Gandhi’s mother was a saintly woman. She had a strong influence on his character and personality. Gandhi was married with Kasturba at the age of 13 years. After passing his matriculation examination in 1887, Gandhi sailed for England on September 4, 1887 for studying law. He passed his law examination in June 10, 1891 and was called to the Bar.

Gandhi returned to India in 1891 on hearing the news that his mother had passed away. He started his law practice at Bombay but he could not succeed there as a lawyer. So, he came back to Rajkot for practising law in lower courts. In April 1893, Gandhi went to South Africa to work as an assistant lawyer in an important law case. He was to remain in South Africa only for a year, but the destiny ruled otherwise and he chose to remain there for full twenty years. It is here that he thought of his spiritual weapon of ‘Satyagraha’ with which he came back to his mother-land and utilized it for the political renaissance and freedom of his countrymen. He founded ‘The Sabarmati Ashram’ in 1917 at Ahmedabad for propagating Harijan uplift, village industries, other social reforms and launching creative programmes for the betterment of the nation. In 1921, he launched his world famous non-violent Civil Disobedient movement against the British government. He also introduced a new scheme of education based on craft called ‘Basic Education’ or ‘Nai Talim’ which he thought could build up a new society in the country. In 1942, Gandhi was arrested and sent to jail by the Britishers. On his release from jail, he gave a call of ‘Quit India’ to the British government. At this, the struggle of independence flared up tremendously and the whole country rose in revolt against the alien rule. Because of his unique services and sacrifice for mankind, Mahatma Gandhi became a heritage not
only of India but also of the entire world. The whole world used to look
towards him with awe and great devotion and when Nathuram Godse shot the
apostle of peace and non-violence to death on January 31, 1948; the whole
world sunk into deep grief. Nehru (1942) summed up the grief with a touching
voice in the following words: ----

“The light has gone out of our lives and there is darkness everywhere
and I do not quite know what to tell you and how to say it----The
light that has illumined this country for these many years ------
represented the living truth reminding us of the right path,
drawing us from error taking this ancient country to freedom.”

['Towards Freedom: The Autobiography of Jawaharlal Nehru (1942), p.120]

WORKS OF MAHATMA GANDHI: ---

Mahatma Gandhi wrote many works of book length. Works of Mahatma
Gandhi written directly by him and edited by others are listed as follows—

1) The Story of My Experiments with Truth (1927)
2) Satyagraha in South Africa (1928)
3) Hind Swaraj (1938)
4) Christian Mission-Their Place in India (1941)
5) Women and Social Injustice (1942)
6) My Early Life (1946)
7) Constructive Programme: Its Meaning and Place (1948)
8) Diet and Diet Reforms (1949)
9) Food Shortage and Agriculture (1949)
10) To the Students (1949)
11) Non-Violence in Peace and War (1949)
12) Hindu Dharma (1950)
13) Satyagraha (1951)
14) Drink, Drugs and Gambling (1952)
15) Towards New Education (1953)
16) How to Serve the Cow (1954)
17) Nature Cure (1954)
(18) Gokhale my Political Guru (1955)
(19) Khadi (1955)
(20) My Dear Child (1956)
(21) Rebuilding Our Villages (1956)
(22) Thoughts on National language (1956)
(23) Letters to Sardar Vallabhbhai Patel (1957)
(24) Communism and Communists (1959)
(25) Co-operative Farming (1959)
(26) From Yeravda Mandir (1959)
(27) Non-Violent way to World Peace (1959)
(28) Woman’s Role in Society (1960)
(29) Bread Labour (1960)
(30) Discourses on the Gita (1960)
(31) India of My Dreams (1960)
(32) Key to Health (1960)
(33) Prohibition at any Cost (1960)
(34) Village Industries (1960)
(35) Strikes (1961)
(36) The Problem of Education (1962)
(37) True Education (1962)
(38) Cast Must Go and the Sin of Untouchability (1964)
(39) Fasting in Satyagraha (1965)
(40) The Voice of Truth (1969)

Besides the above mentioned literary works, his contribution to his weekly newsletters like ‘Young India’, ‘Harijan’ and ‘Navajivan’ clearly describe his views on education. Gandhi’s philosophy primarily originated from culture and Indian life. He believed that true education always aimed at character building and inculcates the notion of moral values and ethics. As a true patriot of Ahimsa and truth, Gandhi emphasized the dangers of the curse of violence. He taught the high ideals of self-discipline and self-purification for the mankind.
CONCEPT OF DISCIPLINE AS PROPOUNDED BY MAHATMA GANDHI: ---
Following the second objective of the study (To study Mahatma Gandhi’s concept of discipline and the thought underlying the same), the concept of discipline propounded by him is elaborated in the following pages--

(1) Discipline In Relation To Freedom: --Gandhi as an educational thinker had profound insight into the relationship between discipline and freedom. Gandhi (Jan 18, 1917) strongly advocates that rules should be framed for discipline in the school, but no compulsion should be used to enforce obedience upon them; they (the pupils) should feel inclined to obey them on their own. He too asserted that one should keep a watch on them what they do. If any of them does not go by the rules of discipline, we should express our disapproval and advise him. ['Gandhi on Education', NCTE Document, (1998), p.216]

Gandhi in ‘Towards New Education’ (1953), Gandhi stresses, “Children must learn to think and act for themselves and yet be thoroughly obedient and disciplined. The highest form of freedom that carries with it the greatest measure of discipline and humility. Freedom that comes from discipline and humility cannot be denied; unbridled license is a sign of vulgarity injurious alike to self and one’s neighbours.” ['Towards New Education’ (1953), p.37]

Gandhi in the columns of ‘Harijan’ (Sep. 18, 1937) states, “The students must not be caged nor for that matter those of the teachers. The teachers can only point to their pupils what they or the State considers in the best way. Having done so they have no right to curb their pupils’ thoughts and feelings. This does not mean that they are not to be subject to any discipline. No school can be run without it. But, discipline has nothing to do with artificial restraint upon the students’ all-round growth.” ['Harijan’ (1937), p.141]

Gandhi in ‘The Problem of Education’ (1962) asserts, “Students should have full freedom; there should be nothing which will obstruct their free growth; to achieve this objective the teachers should have no prejudices for or against anything; while they teach they should so conduct themselves as though they have no partiality for any particular rule or habit or
principle. Freedom can be supported as well as opposed. If it does not help in preserving the real essence, it should be opposed, and if it does help, the students may well be allowed full freedom and the teachers remain as detached and neutral as they like.” ['The Problem of Education' (1962), p.107]

Self-discipline, in the words of Gandhi means willingness to go by the rules of discipline. In his work ‘To the Students’ (1949) Gandhi states, “A man who chooses the path of freedom from restraint, i.e., of self-indulgence, will be a bondslave of passions, whilst the man who binds himself to rules and restraints releases himself. All things in the universe, including the Sun and the moon and the stars, obey certain laws. Without the restraining influence of these laws, the world would not go on for a single moment. You, whose mission in the life is service of your fellowmen, will go to pieces if you do not impose on yourselves some sort of discipline, and prayer is a necessary spiritual discipline. It is discipline and restraint that separates us from the brute. If we will be men walking with our heads erect walking on all fours, let us understand and put ourselves under voluntary discipline and restraint.” ['To the Students’ (1949), pp. 184-185]

According to Gandhi, learning experiences should be of such a nature which develops self-discipline among students. ['Gandhi on Education', NCTE Document (1998), p.213]

Gandhi in the above quoted passages expresses his views on freedom by stating that rules should be there in educational institutions but these should not be imposed on students because strict disciplinary force in his opinion suppresses students' sensitivity and self-consciousness. Rather, students, according to him should feel a sense of self-discipline, discipline that arises spontaneously from the inner springs of life. He further remarks that teachers on their part should not curb the feelings and thoughts of students. Teachers should have no prejudices towards students and this feeling helps in maintaining discipline in educational institutions.

To sum up—(1) Real freedom is that which comes through obedience to rules and regulations of life. (2) There can be no self-
discipline without proper respect for rules and regulations. (3) Though rules of discipline are necessary, these should not be used for curbing the thoughts and feelings of students. (4) Freedom of students should not be obstructed by meaningless barriers and teachers should never bear a biased attitude against them.

(2) **Discipline In Relation To Punishment:** -- Gandhi wanted that teachers must acquire the art of disciplining the students and of teaching them without punishment. In ‘Navajivan’ (Oct. 21, 1928), he advocates, “Teachers must acquire the art of disciplining the students and of teaching them without punishing them.” [‘Navajivan’ (1928), p.399]

In regard to consequences of physical punishment, Gandhi in Navajivan (Oct. 21, 1928) stressfully writes, “If a teacher feels compelled to resort to punishment it should be taken as implying a deficiency, to that extent, in his profession.” Gandhi felt that punishment can abolish the notions of love and affection among students and teachers. [‘Navajivan’ (1928), p.400]

For Gandhi, discipline is a means to an end and the end is building up of character. However, Gandhi is firmly against corporal punishment for achieving the set end. He strongly recognizes that there is no ill will behind the use of rod but its use in educational institutions is certainly characterized by anger and impatience. He goes on to say that if at all situations arise for giving punishment; it should be meted out in terms of clear cut suggestions of students. [Letter to Premabehn Kantak (Dec.14, 1930) as quoted in ‘Gandhi on Education’, NCTE Document (1998), p.32]. This stand of Gandhi stands stated in the columns of Harijan (July 13, 1940), by envisaging that if students want punishment when they disobey teacher in classroom situations, only then teacher should punish the students in the way which they suggest.[‘Harijan’ (1940), p.35]

If we go by the above quoted passages, it is quite clear that Gandhi strongly condemns the corporal punishment in educational institutions. He goes on saying that if punishment needs to be exercised, it
should be in accordance with the will of students and the nature of mistakes committed. Gandhi also advocates the feelings of anger and impatience behind exercise of corporal punishment which diminishes love, affection and dignity of students for teachers and thereby tends to spoil institutional discipline.

To sum up, Gandhi believes that (1) Corporal punishment is to be avoided and if needed should be in accordance with the will of students and the nature of mistakes committed. (2) Provision of punishment with anger and impatience diminishes love, affection and pride of students for teachers.

(3) Discipline In Relation To Praise And Reward:--In ‘Young India’, Gandhi (Jan 23, 1930) affirms, “Praise is a common reward used both inside and outside of the classrooms and teachers must be careful of how to use it. Reward is what is given following behaviour with the intention of acknowledging its positive nature and often with the intent of encouraging the behaviour to continue. External reward is an extrinsic motivation which helps in boosting the skills of students.” ['Young India' (1930), p.20]

Rather than concentrating on indisciplinary measures, teachers should look at the model students and praise them for their behaviour and when a difficult student is seen doing something well, we assure to praise him as well as his hard work. [Cowan (2004) in ‘On Integrating Facts about Mahatma Gandhi’ (Available at http://www.ezineaarticles.com), p.10]. Going further in the previous work, Gandhi stresses that positive continual stimulation to students with attentional problems has good chances of success. Commenting on the importance of reward and verbal praise, Gandhi advocates that these on a continual basis will change the attentional problems most effectively. It should be kept in mind that feedback that is delayed and variable is problematic in that students may have difficulty in correlating delay and gratification.

As we go by the above said passages, it is quite clear that Gandhi strongly stresses reward which encourages students to continue their admired behaviour. Reward in the form of external motivation helps in fostering
the skill of students. Gandhi in his thoughts on praise and reward also demands praising the model students which tends to encourage other students for their good conduct. Gandhi further lays stress on providing periodical feedback for students which in his words tends to prevent reoccurrence of behavioural and disciplinary problems in educational institutions.

To sum up—(1) Reward is that which encourages the students to continue their admired behaviour and granting external reward as an extrinsic motivation helps in boosting the skills of students. (2) Praising the model students encourage other students to be rewarded for their conduct; periodical feedback helps students to do hard work for seeking rewards. (3) Praise of students by teachers in educational institutions tends to prevent the reoccurrence of behavioural problems.

(4) **Discipline In Relation To Pardon for Wrong Doers**: --The implication of Gandhi’s thought on the relationship between discipline and pardon is that the use of tool of pardon is legitimate if the wrong-doer appeals sorry over his wrong acts. His feeling sorry can be taken as a true pardon for him. The sole purpose of pardoning in all situations should be to put the wrong-doer on the right path. ['True Education' (1962), p.95]

The use of pardon as a tool of discipline in students demands utmost degree of thought maturity and real degree of sensitivity on part of the teachers. Any thoughtless and blind use of it is bound to be an exercise in futility.

To sum up—(1) In the system of educational institutions, wrong doers should be converted on the right track which is a true pardon for them. (2) If the wrong doers feel sorry for their wrong acts, it should be treated as a true pardon for them.

(5) **Discipline In Relation To Teacher-Taught Relationship** —Gandhi attaches utmost importance to teacher-taught relationship for maintaining discipline in educational institutions. He lays stress on cooperative relationship among students and teachers to provide due weightage to the attempts of a teacher in training the hearts of students for boosting the ideas of maintaining discipline.
Gandhi in the columns of ‘Young India’ (June 3, 1921), emphasizes that there should be a heart to heart contact of the teachers with students to create a sound school environment. A teacher according to Gandhi should train the hearts of the students rather than their brains. Education of the heart can be imparted only through the living touch of the teacher. [‘Young India’ (1921), p.35]

For Gandhi, notions of collaborative and healthy mutual relations among students and teachers pave the way for imparting healthy teaching and learning in school system. In his talk to students of Khadi Vidyalaya Sevagram (Feb 15, 1942) as quoted in ‘Gandhi on Education’ (1998), Gandhi observes, “A teacher is he, who establishes rapport with the taught, becomes one with them, learns more from them he teaches.” Going further in the same work, Gandhi stresses in believing that type of school environment which raises the collaborative participation of students and teachers for establishing peaceful and education-friendly atmosphere for healthy teaching and learning.[‘Gandhi on Education’ (1998), p.265]

Gandhi strongly demands the feelings of love, mutual respect and trust of students towards their teachers in educational institutions. In ‘To the Students’ (1949), Gandhi advocates, “Where the whole atmosphere is redolent with the pure fragrance of ahimsa, boys and girls studying together will live like brothers and sisters. The students will be bound to the teachers in ties of filial love, mutual respect and mutual trust. The students brought up in such an environment will always distinguish themselves by their charity and breadth of view, and a special talent for service.” [‘To the Students’ (1949), p.145]

From the passages quoted earlier, Gandhi appeals for healthy, congenial and cooperative teacher-taught relationship in educational institutions. This healthy and cooperative teacher-taught relationship in his opinion helps in establishing peaceful and education-friendly atmosphere in educational institutions. According to Gandhi, a system of mutual love, respect and trust among students and teachers helps in generating proper rapport for an ideal teaching and learning which maintains good institutional discipline.
To sum up—(1) Healthy and cooperative mutual relations among students and teachers help in establishing peaceful and education-friendly atmosphere for teaching and learning which facilitates the maintenance of good institutional discipline. (2) Love, respect and trust among students and teachers are strongly favourable factors. (3) Free communication among teachers and students makes them capable of establishing proper rapport among them which is good for maintaining discipline.
AUROBINDO GHOSH (1872-1950)

A BRIEF BIOGRAPHICAL SKETCH: ---
Sri Aurobindo was a great philosopher, freedom fighter, yogi, poet and spiritual educationist. He was born on August 15, 1872 in the town of Konnagar in the Hoogly district of Bengal. At the age of five, he was sent to Darjeeling to a convent school run by Irish nuns where his companions were British and English was the medium of instruction. Aurobindo went to England in 1879 for education when he was only seven years old. There, he was placed in English family and was tutored privately by Reverend Drewett. In 1884, Aurobindo passed his Matric from St. Paul's school where he started writing poetry at seventeen. He won a scholarship to King's College, Cambridge.

Sri Aurobindo passed the Indian Civil Service examination in 1890, but was disqualified for the service because he did not present himself at the horse riding examination. Afterwards, he returned back to India in 1893 and accepted service under the Gaikewad of Baroda for about thirteen years from 1893 to 1906. During this period, he learnt Sanskrit, various Indian languages, Vedas, Hindu religion and culture. At the partition of Bengal in 1905, Sri Aurobindo resigned his Baroda service, came to Calcutta and became engaged in the propagation of newly awakened spirit of nationalism in his countrymen. During his stay in politics for about four years, he revolutionized the political thought in the country through his writings, lectures, articles, speeches and famous journals—Bande Mataram, The Karma-Yogin and Dharma which were very short-lived.

Sri Aurobindo’s Nationalist Party did not agree with the Moderates’ policy of begging and petitioning the British Government. He did not like opposing the British Government through written protests. So, he declared Swaraj for India. For his revolutionary activities, Sri Aurobindo was prosecuted several times and in 1908 was arrested on a charge of sedition in connection with a bombing incident and confined in Alipur jail for about one year. During his stay in jail for about one year, he had a profound religious
experience which completely changed the whole outlook of his life. He experienced a unique religious feeling and decided to give up politics for ever and became a seeker in the field of spiritualism. Aurobindo went into complete silence in 1926. During his years of silence, he wrote several kinds of works before his departure from this world in 1950.

**WORKS OF AUROBINDO GHOSH:**

Works of Aurobindo Ghosh written by him are listed as follows:

1. The Mother (1928)
2. Evolution (1933)
3. The Riddle of the World (1933)
4. Lights on Yoga (1935)
5. Bases of Yoga (1936)
6. The Ideal of karmayogin (1945)
7. The Spirit and Form of Indian Polity (1947)
8. A System of National Education (1948)
10. More Lights on Yoga (1948)
11. After the War (1949)
12. The Life Divine (1949)
13. Yoga and its Objects (1949)
14. The Human Cycle (1949)
15. Essays on the Gita (1950)
16. Letters of Sri Aurobindo (1951)
17. The Renaissance in India (1951)
18. Science and Culture (1951)
19. Integral Education (1952)
20. The Problem of Rebirth (1952)
21. Supramental Manifestation (1952)
22. Sri Aurobindo on Himself and on the Mother (1953)
24. The Mother: Rays of Light (1955)
CONCEPT OF DISCIPLINE AS PROPOUNDED BY AUROBINDO GHOSH:-

Following the third objective of the study (To study Aurobindo Ghosh’s concept of discipline and the thought underlying the same), the concept of discipline propounded by him is elaborated in the following pages--

(1) **Discipline In Relation to Freedom:** -- Aurobindo talks on subject of the discipline in relation to freedom on three levels, namely, spiritual, philosophical and empirical level. On the empirical level, the degree of freedom in relation to discipline with which they are supposed to go should not be absolute. Aurobindo in his work ‘Sri Aurobindo on Himself and on the Mother’ (1953) stresses, “Students should be allowed complete freedom with only such discipline as they choose to impose upon themselves; that might do if the only thing to be done were for each individual to get some inner realization and life did not matter or if there were no collective life or work or none that had any importance.”[‘Sri Aurobindo on Himself and on the Mother’ (1953), p.610]. The same point is further stressed by Aurobindo in his work ‘Thoughts and Aphorisms’ (1959) as follows, “The power to observe law rigidly is the basis of freedom; to observe the law we have imposed on ourselves rather than the law of others is what is meant by liberty in our unregenerate condition.” [‘Thoughts and Aphorisms’ (1959), p.75]

Aurobindo in his work ‘Sri Aurobindo and the Mother on Education’ (1960) remarks, “The idea of hammering the child into
the shape desired by the parent or teacher is barbarious and ignorant superstition....There can be no greater error than for the parent to arrange beforehand that his son shall develop particular qualities, capabilities, ideas, virtues, or be prepared for a pre-arranged career.” These words further highlight Aurobindo’s views that arbitrary imposition upon students of any kind is bad from the point of view of human development.[‘Sri Aurobindo and the Mother on Education’ (1960), p.15]

In his work ‘The Ideal of Human Unity’ (1962) Aurobindo stresses, “Freedom of thought and speech—the two necessarily go together, since there can be no real freedom of thought where a padlock is put upon freedom of speech.” Going further in the same work, Aurobindo stresses, “The experience of the past teaches us that the habit of preferring the principle of authority to the principle of liberty is engendered in an imperial people, reacts upon it at home and leads it first insensibly and then by change of thought and the development of a fate in circumstances to the sacrifice of its own inner freedom.”[‘The Ideal of Human Unity’ (1962), p.680]

Aurobindo stands for freedom as well as law in the context of his concept of discipline. Relevantly in ‘The Ideal of Human Unity’ (1962), he pertinently observes, “By liberty we mean the freedom to obey the law of our being.”[‘The Ideal of Human Unity’ (1962), 564]

In the lines with the thoughts on discipline in previous paragraph, Pandit (1969) in ‘Sidelights on Sri Aurobindo’ emphasizes that Aurobindo refused to frame rules and regulations for Sadhaks, to impose any kind of external discipline on them. He also wanted each one to feel the need of an inner discipline and to act from that basis out of his own free will. Freedom from fear, freedom from compulsions of authority, freedom from any type of imposition are what he aimed at, among other things. To Aurobindo—Freedom to think, to speak, to feel, to act in a way natural to ourselves, of course keeping in view the truth of a similar freedom for others, should be the hallmark. In continuance with these above stated lines, Pandit (1969) in his same work quotes Aurobindo’s assertion as—’Where freedom is curtailed or
suppressed in the supposed interests of an organization, the soul cannot blossom. An enforced 'discipline' can only lead to a soulless, mechanical, stultifying order foreign to the innate character of the evolving spirit.' ['Sidelights on Sri Aurobindo' (1969), pp.54-55]

Gupta (2001) in 'Encyclopaedia of Modern Educational Thought, Sri Aurobindo: An Educational Thinker' observes Aurobindo's assertion in the following words-'The students in educational institutions should experience freedom but it might be misused; the student has therefore to be watched with care, sympathy and wisdom which support the controlled freedom.' ['Encyclopaedia of Modern Educational Thought, Sri Aurobindo: An Educational Thinker' (2001), p.34]

Sharma (2004) in 'The Doctrines of The Great Indian Educators' writes that discipline according to Aurobindo is: Individual discipline, Group discipline and finally the discipline towards the Divine. These three kinds of discipline have distinctions on the basis of authority functioning in imposition of discipline. Individual discipline is imposed by an individual himself. Group discipline is imposed by the group or the majority or the leader in it. Discipline towards the divine on the other hand means rigorous perusal of the dictates of the Divine. Aurobindo also emphasizes that these three types of discipline are essentially the same since underlying the individual, group and the universe there is only one Divine principle. Aurobindo also stresses that there can be no definite rules for the guidance of the students in the process of discipline. He recommends emphasis upon individual differences without any hammering of the child. Freedom in the words of Aurobindo is the real discipline which is spiritual in nature. In the realm of spirit, there is no chasm between discipline and freedom. He also adds that realization of freedom is God realization. As order is the prelude to liberty, similarly discipline is a precondition for realization of freedom. ['The Doctrines of the Great Indian Educators' (2004), pp. 277-278]

From the above quoted passages, it is quite clear that Aurobindo believes in providing freedom for students which generates
self-discipline in their minds. Self-discipline in his opinion can be achieved through the process of inner-realization. He squarely condemns imposition of strict disciplinary rules on students which according to him spoils institutional discipline. Aurobindo further stresses on providing sufficient freedom for the free expression of thoughts and feelings for students and supports a controlled freedom charged with an appropriate care, sympathy and wisdom on part of the teachers.

To sum up—(1) Freedom given to students in educational institutions should lead to self-discipline through the process of inner-realization. (2) Imposition of strict rules hinders the development of students. (3) Students need to be provided freedom to express their thoughts and opinions in accordance with the rules and regulations of educational institutions. (4) Controlled freedom of students in educational institutions can be made possible through desirable care, sympathy and wisdom of teachers.

(2) Discipline In Relation to Punishment: -- Punishment has a necessary connection with discipline. It is so deemed in all human societies. We find that in life situations, if there is any violation of the set or formulated rules, punishment is called for. However, there is no mechanical rule for the punishment of all actions. Aurobindo in ‘The Human Cycle’ (1949) succinctly states that in dealing with these individuals, no coercive punishment, no imprisonment; physical and mental torturing is allowed. Aurobindo strongly demands that there should be an attempt to understand him, his environment, his circumstances and inner deficiencies and to change him from within rather than crush him without. [‘The Human Cycle’ (1949), p.51]

Aurobindo in his work ‘The Life Divine’ (1949) writes, “In any case the reactions of Nature are not in essence meant as punishment; that is not their fundamental value, which is rather an inherent value of natural relations. If we touch fire, it burns, but there is no principle of punishment in this relation of cause and effect; it is a lesson of relation and a lesson of experience.” Along with this statement, Aurobindo also stresses that a truly ethical being does not need a system of punishment to follow the path
of good and shun the path of evil. In his thinking, sin brings with it its own punishment in the suffering of a fall from his own law of nature and this is the true ethical standard. [‘The Life Divine’ (1949), p.725]

Aurobindo in ‘Letters of Sri Aurobindo’ (1951) aptly remarks, “If we have to condemn and punish people for their faults and deal with the Sadhaks like a tribunal of justice, no Sadhana could be possible.”[‘Letters of Sri Aurobindo’ (1951), p.65]

Aurobindo also stresses the need to be aware of using scolding as a weapon of punishment. Das (1999) in ‘Sri Aurobindo on Education’ quotes Aurobindo’s words as—‘A child who is too often scolded gets hardened to rebuke and no longer attaches much importance to words or severity of tone. And above all, take good care never to scold him for a fault which you yourself commit. Children are very keen and clear-sighted observers; they soon find out your weakness and note them without pity.’[‘Sri Aurobindo on Education’ (1999), p.105]

Taking a supernatural view, Aurobindo in his work ‘The Problem of Rebirth’ (1952) advocates, “The idea of the Law of the world as primarily a dispenser of rewards and punishment is cognate to the idea of the Supreme Being as a judge, “father” and school-master who is continually rewarding with lollipops his good boys and continually caning his naughty urchins. It is cognate also to be the barbarous and iniquitous system of savage and degrading punishment for social offences on which human society is still founded.”[‘The Problem of Rebirth’ (1952), p.10]

As highlighted in the previous passages pertaining to thoughts on punishment, Aurobindo clearly condemns corporal punishment in educational institutions. Corporal punishment in his opinion tends to pull down the spiritual development of students. He further adds to his statement by saying that sin brings punishment which diminishes true ethical standards of students. He strongly appeals for sensitizing circumstances and deficiencies of students on part of the teachers to maintain discipline in educational institutions.
To sum up—(1) Aurobindo perceives that no punishment is needed for following the path of goodness and removal of evil as it harms the spiritual development of students. (2) Sin in itself brings punishment which leads to fall of true ethical standards of students. (3) Teacher, instead of punishing students must sensitize them to the prevailing circumstances and deficiencies.

(3) **Discipline In Relation to Praise and Reward**: --System of praise and reward is an integral part in disciplinary situations of all educational institutions. This seems to be so all over the world. However, Aurobindo is a philosopher who seems to be severely sceptic about the merits of this system in areas of human development. Adopting a spiritual standpoint, Aurobindo in ‘The Mother’ (1928) highlights his own conception of rewarding an individual as follows, “There must be no demand for fruit and no seeking for reward; the only fruit for you is the pleasure of the Divine Mother and the fulfillment of her work, your only reward a constant progression is divine consciousness and calm and strength and bliss. The joy of service and the joy of inner growth through works is the sufficient recompense of the selfless worker.”[‘The Mother’ (1928), pp.29-30]. Going by the same lines, Aurobindo in ‘The Problem of Rebirth’ (1952) stresses, “It is intolerable that man with his divine capacity should continue to be virtuous for a reward and shun sin out of terror. Better a strong sinner than a selfish coward or a petty hucksterer with God; there is more divinity in him, more capacity of elevation.” [‘The Problem of Rebirth’ (1952), pp. 10-11]

According to his thinking, the highest reward of an ethical being is in his inner evolution. It is for this alone and not for any out result he acts. Aurobindo in his work ‘The Life Divine’ (1949) states, “A world which serves only as a school of sin and virtue and consists of a system of rewards and whippings does not make any better appeal to our intelligence.” He also adds to his words by saying that an ethical being does not need a system of rewards and praise to follow the path of good and shun the path of evil but virtue to him is its own reward. Aurobindo also believes, “A system of
rewards on the contrary debases at once the ethical values of good, turns virtue into selfishness, a commercial bargain of self-interest, and replaces the right motive of abstinence from evil by a baser motive. Human beings have erected the rule of reward as a social necessity in order to restrain the doing of things harmful to the community and encourages what is helpful to it, but to erect this human device into a general law of Cosmic Nature or law of the supreme Being or the supreme law of existence is a procedure of doubtful value.” [‘The Life Divine’ (1949), p.723]

From the passages quoted from Aurobindo’s works namely, ‘The Mother’, ‘The Problem of Rebirth’ and ‘The Life Divine’, it is directly clear that Aurobindo as an educational thinker is dead against any system of praise and reward in any area of human activity. Such a system, in his judgement tends to degrade man’s level of divinity. In his opinion, the ideal reward inheres in doing what is ethically and spiritually good in life. No satisfaction can be higher or sublime than this. The conclusion to be drawn here is that there should be according to Aurobindo no practice of giving praise and reward to students.

To sum up—(1) An ethical being does not need a system of praise and reward to follow the path of good and shun the path of evil but virtuous doing is his own reward. (2) Praise and reward tends to degrade individual’s level of divinity and his ethical values by making him selfish and self-interested.

(4) **Discipline In Relation to Pardon For Wrong Doers:** -- The role of pardon in the maintenance of discipline is needed in human societies; is well recognized by Aurobindo. He says if an individual recognizes his mistake, he should be pardoned but there should be no repetition of mistakes committed in connection with which pardon has been given. Aurobindo in his work ‘The Mother: Rays of Light’ (1939) comments, “A mistake recognized is a mistake pardoned.” Aurobindo also states that it is no use of excusing ourselves; we must have the will never to fall back into the faults we have committed. [‘The Mother: Rays of Light’ (1939), p.45]
Aurobindo goes on stressing repeatedly that fault confessed must always be forgiven. Giving of pardon must be from heart and receiving of pardon must too be from heart. Attention should be drawn to the wrong that has been committed. Das (1999) in ‘Sri Aurobindo on Education’ quotes Aurobindo’s words as—‘When a child has done something wrong, see that he confesses it to you spontaneously and frankly; and when he has confesses, with kindness and affection make him understand what was wrong in his movement so that he will not repeat it, but never scold him; a fault confessed must always be forgiven.’[‘Sri Aurobindo on Education’ (1999), p.105]

Aurobindo lays stress that it is noble to pardon those individuals who have done some wrong to us but it is not so noble to pardon oneself for wrongs done to others. In support of his thought, Aurobindo in ‘Thoughts and Aphorisms’ (1959) aptly remarks by saying, “It is noble to pardon thine own injuries, but not so noble to pardon wrongs done to others. Nevertheless pardon these too, but when needful, calmly avenge.”[‘Thoughts and Aphorisms’ (1959), p.77]

Aurobindo remarks that it should be pointed out to the wrong-doer how far he was right, how far he was wrong, what went wrong and why. An ideal way of pardoning students is to make them see their mistakes. Gupta (2001) in ‘Encyclopaedia of Modern Educational Thought, Sri Aurobindo: An Educational Thinker’ highlights Aurobindo’s conception of pardoning the wrong doers and strongly remarks that at every step, the child will have to decide what is right idea, measurement, appreciation of colour, sound scent etc. and what is the wrong. [‘Encyclopaedia of Modern Educational Thought, Sri Aurobindo: An Educational Thinker’ (2001), p.98]

The above cited passages clearly reveal that wrong-doers in the words of Aurobindo should try to recognize their own mistakes because this recognition is deemed as a true pardon for them. He further stresses that the sense of self-recognition of mistakes would avoid their repetition which paves the way for establishing an ideal institutional discipline. According to Aurobindo, teachers should pardon wrong doers who have done
wrong to them but it is not noble to pardon themselves if they do wrong acts to others. He further asserts that teachers on their part should make students sensitize where they are right and where they are wrong.

To sum up— (1) Student should recognize their own mistakes which may pave the way for avoiding the repetition of mistakes in future. This recognition of mistake is a true pardon for wrong doers. (2) It is noble to pardon those who have done some wrong to us but it is not so noble to pardon oneself for wrongs done to others. (3) Teachers should make students sensitize where they are right and where they are wrong. This should construe as their real pardon.

(5) Discipline In Relation To Teacher-Taught Relationship: --Aurobindo brings out the rationale of the connection between discipline and the teacher-taught relationship in the passages quoted below:--

Aurobindo in his work ‘The Human Cycle’ (1949) stresses, “.....each human being is a self-developing soul and ....the business of a teacher is to enable and to help the child to educate himself, to develop his own intellectual, moral, aesthetic and practical capacities and to grow freely as an organic being, not to be kneaded and pressured into form like an inert plastic material.”[‘The Human Cycle’ (1949), p.37]

Gupta (2001) in ‘Encyclopaedia of Modern Educational Thought, Sri Aurobindo: An Educational Thinker’ emphasizes that teacher according to Aurobindo must help in creating a healthy and congenial school environment by watching the students with deep sympathy, understanding and patience by facilitating their actions. Teacher in his words must be a friend and a guide, must not impose himself, but may intervene when necessary. [‘Encyclopaedia of Modern Educational Thought, Sri Aurobindo: An Educational Thinker’ (2001), p.106]

If we go by these said passages, it has to be clarified that Aurobindo perceives a healthy and cooperative teacher-taught relationship charged with sympathy which helps in maintaining discipline in educational institutions. Further, he asserts that teachers on their part should try
to cultivate among students their intellectual, moral and aesthetic capacities which generate a sense of self-discipline for maintaining discipline in educational institutions.

To sum up— (1) A healthy and congenial teacher-taught relationship charged with affection and sympathy paves the way for good educational discipline. (2) Teachers should cultivate among students their intellectual, moral and practical capacities for growth and maintenance of discipline.
DR. ZAKIR HUSAIN (1897-1969)

A BRIEF BIOGRAPHICAL SKETCH:--

Humanist by temperament, economist by training and educationist by profession, Dr. Zakir Husain was one of the most creative and distinguished educationists of modern India. He was born in 1897 at Hyderabad. He came of a respectable Pathan family of the upper middle class, settled at Qaimganj, in the district of Farrukhabad, Uttar Pradesh. Brought up in a simple, cultured and Islamic atmosphere, Zakir’s education began traditionally with the Quran and according to prevalent norms; he was taught Persian and Urdu. His father Fida Husain Khan had shifted to Hyderabad in search of livelihood. It was due to his innate abilities and hard work that he established himself there as a distinguished advocate. After the death of his father, Zakir with his mother returned to Qaimganj in 1907.

Zakir Husain was admitted into Islamia High School, Etawah, a unique and famous residential institution at that time. In the school, Zakir distinguished himself as an orator of high quality and as a person with remarkable abilities of penmanship. He was popular among his fellow students and his teachers loved him for his qualities of head and heart.

After passing his matriculation examination from Islamia High School, Etawah, he got admission in Mohammadan Anglo Oriental (M.A.O.) College, Aligarh in 1913 and passed intermediate in science and then got admission in Christian college, Lucknow for studying Medicine. Passing B.A. (Arts) from Aligarh, he did his Master’s degree in Economics and alongside he also appeared in Law examination. After spending a little more than two years in Jamia Millia Islamia, he went to Germany for higher studies and got Ph.D. degree in Economics from Berlin University for his thesis on ‘Agricultural Economics’. After 19 years of his stay in foreign countries, Zakir came back to India and accompanied Mahatma Gandhi for working with him for freedom of his motherland. On the advice of Mahatma Gandhi, he accepted the Vice-chancellorship of Jamia Millia Islamia in 1936. Dr. Zakir Husain was
the first Muslim teacher who was appointed as the vice-President and President of this nation. During his life time, he chaired many national and international institutions. In 1957, he was appointed a member of Education Reorganization Committee of Bihar, Uttar Pradesh and Madhya Pradesh. From 1955 to 1957 he was the chairman of the Central Board of Secondary Education. He was the chairman of University services, Jeneva. In 1957, he was elected a member of Rajya Sabha and also as a Governor of Bihar. He was also a member of the executive council of UNESCO from 1956 to 1958. In 1962, when Dr. Sarvpalli Radhakrishnan was elected as the President of India, he was elected as the Vice-President of India. In the year 1967, he contested for the post of President and was elected by a convincing majority. Because of his extraordinary merit, the University of Aligarh, Cairo, Delhi, Calcutta and Allahabad conferred on him D.Litt. Degree. Dr. Zakir Husain was awarded Padma Vibhushan in 1954 and Bharat Ratna in 1963. He died in 1969 much before completing his term of Presidentship.

WORKS OF DR. ZAKIR HUSAIN: -- Dr. Zakir Husain gave his contribution in writing many books and stories. Works of Dr. Zakir Husain are listed as follows:--

(1) Mubadi-e-Maashiyat (1922)
(2) Diwane Ghalib (1925)
(3) Die Botschaft (1926)
(4) Diwane Shaida (1926)
(5) Maashiyat: Maqsad aur Minhaj (1932)
(6) Riyasat (1932)
(7) Taleemi Khutbat (1934)
(8) Educational Reconstruction (1938)
(9) Educational Reconstruction in India (1959)
(10) Ethics and the State (1960)
(11) Shiksha (1961)
(12) Abu Khan Ki Bakri aur Chand aur Kahaniyan (1963)
(13) The Dynamic University (1965)
Capitalism: Essays in Understanding (1966)
Symbol of Indian Democracy (1969)
Kachhwa aur Khargosh (1970)
Educational Addresses (1974)

CONCEPT OF DISCIPLINE AS PROPOUNDED BY DR. ZAKIR HUSAIN

Following the fourth objective of the study (To study Dr. Zakir Husain’s concept of discipline and the thought underlying the same), the concept of discipline propounded by him is elaborated in the following pages—

1) Discipline In Relation To Freedom: — Dr. Zakir Husain depicts the relation of discipline with freedom in a transparent manner, leaving no scope whatsoever for any intellectual vagueness or linguistic bungling in his affirmations about it. His approach to the subject is neither supernatural nor metaphysical. While stating his views, he squarely focuses on ground situations in educational institutions.

Qadri (1999) in ‘Zakir Husain on Education’ quotes Dr. Zakir Husain’s Patel Memorial Lecture as, ‘Freedom and authority in educational institutions are no contrasting opposites. For there is no authority in education without the inner freedom which recognizes it, and there is no freedom without regulation and orderliness which is felt as authoritative. If authority signified forced compulsion, and freedom stood for just licence and arbitrariness, they would, indeed, be contrasting opposites. But there is not a community—be it a family, a school, a state—which, however much it prized freedom, had no rules and regulations that were recognized by the constituent members as binding and therefore authoritative. There is no autonomous personality conceivable without principles which could keep the animal instincts and urges in check to enable the human mind to go about its higher business in freedom. Without such regulative principles, society would be a chaotic jumble, personality a slave to animal desires and appetites. The road to freedom is made by the authority. To cut out authority altogether would be to cut out that road.’[‘Zakir Husain on Education’, NCTE Document (1999), p.66]
Using disciplinary ways, educational institutions should “Allow child to grow on his own, unsupported; respect his natural potentialities and inclinations; and understand that this little thing itself is taking steps towards possible perfection in its growth and development. Extend a helping hand to it; remove the obstacles in its way; but don’t change the direction of its march. Neither pay so much attention to him as to prevent him from paying attention himself, nor is so much indifferent that he is deprived of the resources he needs for his development and for which he really depends on you.” [Radio Talk (31 May, 1942) of Dr. Zakir Husain as quoted in ‘Zakir Husain on Education’, NCTE Document (1999), p.50]

In ‘Educational Reconstruction in India’ (1959), Dr. Zakir Husain states, “A school totally without direction and authority may prove to be a foolish venture.” ['Educational Reconstruction in India' (1959), p.38]

Ali (1991) in his work ‘Zakir Husain: Life and Times’, puts Zakir’s words as follows-- ‘Education without freedom would be a bird in a cage. However, brilliant the thought faculty may be, the external constraints would kill the soul of the creative man. Education is light and freedom is the stimulus to march, or else man would remain stationed at one point.’[‘Zakir Husain: Life and Times’ (1991), p.363]

“Freedom in educational institutions like other freedoms puts restrictions also. Real freedom is that which imposes restrictions on oneself.” [Convocation address (Jan 28, 1959) at Aligarh Muslim University as quoted in ‘Zakir Husain on Education’, NCTE Document (1999), p.67].

In summing up from the quoted passages, it is clear that Dr. Zakir Husain discerns no opposition between freedom and authority. For him, freedom and authority are immortally wedded to each other. Existence of one implies the existence of the other. Healthy relationship between the two contributes to the development of proper atmosphere in educational institutions. Disciplinary modes, instead of proving some kind of hinderance to development of natural potentialities of students, should straightway contribute
to their development. True freedom for students ultimately lies in the cultivation of self-discipline. Self-discipline on the part of the students does not imply that rules and regulations in educational institutions are in no way inconsistent with the concept of self-discipline. In fact, self-discipline implies that rules and regulations of conduct have intelligently and rationally accepted.

(2) Discipline In Relation To Punishment: -- Dr. Zakir Husain’s ideas relating to discipline with punishment are as explicit as his ideas are on discipline in relation to freedom. Dr. Zakir Husain squarely condemns and rejects the corporal punishment. Dr. Zakir Husain states, “Yes, the rod should be there lest a child gets spoiled, but before the teacher picks up the rod, he should deeply ponder over all other options and alternatives. He should sleep over the question at least for twenty-four hours. Only when there is no other way out, he should use the rod and then too gently.”

[Available at:www.noba.org/download/netarhat_days/11_spare_the_Rod.pdf, p.16]

Dr. Zakir Husain clearly opines his views on punishment as, “No corporal punishment or any such punishment as is likely to injure a student’s self-respect will be permissible.....It will be strictly enforced that Shia and Sunni boys shall not discuss their religious differences in the college or in the boarding house.”


How a good teacher should conduct himself is succinctly stated by Dr. Zakir Husain in the following words, “A good teacher shares nothing with those in authority and power. They are poles apart. Rules use coercion while teachers prefer patience, the rulers force their subjects to do a certain thing while a teacher inculcates a feeling of camaraderie, one resorts to violence and force while the other prefers service and love as his means.”

[Broadcast address on A.I.R. (April 26, 1936) of Dr. Zakir Husain as quoted in ‘President Zakir Husain’s Speeches’ (1973), p.29].

Regarding the natural use of punishment, Verma (1969) in ‘Dr. Zakir Husain: Personality and Thoughts’ quotes Dr. Zakir Husain’s standpoint as follows, ‘Punishment should not be a tool of fear rather it should
be its voluntary acceptance otherwise it would be an obstacle in the path of education. A true punishment is the self-realization of the mistake and it is possible only when sensitized from the heart. Physical punishment creates a sense of insult; with which it is not possible to uplift the mental powers of child by scolding him. Punishment gives pain to the body and this attracts the whole attention towards itself for preparing it against the exercise of its powers.’ ['Dr. Zakir Husain: Personality and Thoughts' (1969), p.30].

Khan & Nizami (1998) in ‘Dr. Zakir Husain Remembered Centenary Celebration’ quotes Dr. Husain’s words on punishment as—‘Love and sympathy for the students must be provided rather than coercive punishment.’ ['Dr. Zakir Husain Remembered Centenary Celebration’ (1998), p.67]

As we go by above quoted passages, it is clear that Dr. Zakir Husain squarely condemns corporal punishment and believes in providing punishment only when all other means have failed. Teachers according to Dr. Zakir Husain should keep in mind the circumstances of students before exercising punishment and students on their part should self-realize their mistakes. Dr. Zakir Husain further stresses that punishment should be substituted by love, affection and sympathy in educational institutions which paves the way for maintaining good institutional discipline.

To sum up—(1) Punishment to students should be avoided. Before thinking of any kind of punishment, the circumstances of students should be fully appraised. (2) Rod as a tool of punishment should be used only when all other corrective means of punishment have failed. (3) Punishment should replace the ideas of love, affection and sympathy for students. (4) True punishment lies in self-realization on the part of the students.

(3) Discipline In Relation To Praise and Reward: -- Appraising a controlled system of praise and reward for students, Dr. Zakir Husain in ‘Taleemi Khutbat’ (1934) observes, "Neither too much of appreciation nor too much strictness is good for the child; neither lower him too much that he may not be able to rise, nor elevate him too much that he may not be able to keep his foot
on ground. It is a small matter if you can understand it. Consider the child to be the embodiment of God. He is neither your property nor your toy. He is a trust of God and humanity in your charge. Whatever instincts and inclinations nature has endowed him with; do not spoil them—neither by too much instigation nor by too much repression. Also remember the other side of this matter. If the child is not your toy, you too are not the child’s toy. You too are the embodiment of God, albeit with a bit more experience. Neither you should torture him nor should he torture you.” ['Taleemi Khutbat' (1934), p.78]

It is highlighted from the above cited passage that Dr. Zakir Husain clearly advocates a controlled system of praise and reward for students in which it is not a burden either for teachers or students. He further believes in that type of praise and reward in which neither teachers torture students, nor teachers allow themselves to be tortured by students.

To sum up—(1) A rationally controlled system of praise and reward should be provided to students in educational institutions so that it is not a burden either for teachers or for students. (2) Praise and reward should be of such a type in which neither teacher tortures the students, nor teachers allow themselves to be tortured by students.

(4) **Discipline In Relation To Pardon for Wrong Doers:** -- Dr. Zakir Husain did not remark anything about the pardoning of wrong doers and remains silent in regard to this concept.

(5) **Discipline In Relation To Teacher-Taught Relationship**— Dr. Zakir Husain stands for a sound teacher-taught relationship. Such an environment is conducive to the maintenance of discipline. Qadri (1999) in ‘Zakir Husain on Education’ quotes Dr. Zakir Husain’s opinion that teacher should not undermine the personality of students and should allow them to grow on their own, respect their natural potentialities and should adopt the ways that help in maintenance of discipline for their perfect growth and development in maintaining discipline. ['Zakir Husain on Education’, NCTE Document (1999), p.50].
Dr. Zakir Husain observes, “It will be anxious not to be an information shop but an educational institution, providing a congenial atmosphere and helpful guidance and assistance to enable the minds of its students to grow into instruments of effective and good living through a threefold discipline—the discipline of intellect, the discipline of will, and the discipline of the emotions. It will organize as a community of teachers and students where the generations will mix their experience and adventure, maturity and enthusiasm, in the attainment of common objectives by fruitful cooperative endeavour, exercising initiative and accepting responsibility, through an inner urge for self-discipline, self-realization and mutual helpfulness.” ['The Dynamic University’ (1965), p.51].

Delivering his convocation address in Bombay University (Aug 21, 1967) as quoted in ‘President Zakir Husain’s Speeches’ (1973), Zakir Saheb stresses on nature of environment in educational institutions as follows, “If education continues to be ineffective, if a climate of hard work, dedication and democratic cooperation cannot be generated, if the crisis of confidence between teachers and students continues to persist, if the link between the universities and community remains weak and if indiscipline continues unchecked, this very student body may accelerate social disintegration. The need for immediate and effective action on right lines is thus obvious and cannot be over-stressed.” ['President Zakir Husain’s Speeches’ (1973), p.205]

Faruqi (1999) in ‘Dr. Zakir Husain, Quest for Truth’ highlights Dr. Zakir Husain’s concept of school environment and opines that school should conduct such experiments which might engage both the minds and the hearts of students, inspire them, build their character and grant them freedom. To Zakir, it is only in an atmosphere of love and cooperation that man may fully draw upon his creative power. ['Dr. Zakir Husain, Quest for Truth’ (1999), p.55]

Kumar (2000) in ‘Educational Philosophy in Modern India’ quotes Dr. Zakir Husain’s thought on school environment by stating that
poor relationships among parents, teachers and children lead to reactions in the child which tend to become the basis of personality disorders. Husain in his views therefore, advises adults to consider the child, as a gift of God and as a holy trust put in their charge. Husain also opines that child’s abilities should neither be suppressed nor praised lavishly. To Dr. Zakir Husain, it is therefore necessary that home and school environment should be conducive to building wholesome confidence between the adult and the child; it should result in mutual love and understanding. ['Educational Philosophy in Modern India' (2000), p.45]

In summing up, from the quoted paragraphs, it is clear that teacher-taught relationship is an essential factor in the maintenance and preservation of right kind of discipline in educational institutions. The primary duty is of the teacher. It is for the teacher to see that he discharges his responsibilities towards the students intelligently and affectionately. If pupils come to know that teachers are really concerned with their problems, needs and interests, the problem relating to the maintenance of discipline would not arise. A congenial, loving and sympathetic atmosphere would be there in which teacher would be happy to teach and pupils happy to learn. In this kind of atmosphere, potentialities of students would develop without any unnecessary stresses and strains on the minds of students.