DISCIPLINE AS A TIMELESS COMPONENT OF THE EDUCATIONAL PROCESS

APOSTOLOS KARAOULAS

Laboratory Teaching Staff, University of Ioannina, School of Education Sciences,
Department of Early Childhood Education

ABSTRACT

Discipline is often viewed as a means of maintaining order and authority within educational settings, but its significance extends far beyond this traditional perspective. The findings indicate that discipline plays a crucial role in the development of students' self-regulation, responsibility, and social skills. Through a comprehensive literature review and analysis of historical and contemporary perspectives, this study sheds light on the evolutionary development of discipline in the historical trajectory of European thought and its impact on various educational systems across the continent. The study aims to examine the role of discipline as a timeless aspect of the educational process and to analyze how it contributes to the promotion of learning and personal growth.

Through historical review, it is revealed that discipline has been perceived differently across various historical epochs and cultures, yet it has always been deemed essential for educational success. In modern educational systems, the focus has shifted from strict, often punitive measures to supportive and self-regulated approaches that foster and promote student autonomy. Besides the historical evolution, discussions on the effectiveness of various disciplinary strategies and their long-term impacts on students are also examined. It is argued that a flexible and respectful approach that considers the individual needs of students can enhance the effectiveness of disciplinary measures.

It has been shown that school discipline extends beyond mere rule enforcement; rather, it functions as a conduit for fostering a conducive learning atmosphere where students feel secure and are provided with essential support. Future research is needed to further explore the long-term impacts of different disciplinary approaches, particularly in the context of cultural and social differences among students. The study aims to reaffirm the timeless importance of discipline in the educational process and to emphasize the necessity for continuous evolution in disciplinary approaches. This is deemed essential for educators to effectively respond to the ever-changing and evolving demands of education

Keywords: History of Education, School Discipline, School Behavior, Educational Order, Educational Guidance

1.0 INTRODUCTION

The origins of Europe and its gradual formation into what we now define as Europe can be attributed to the fact that it did not merely passively transmit its heritage. Instead, through a conscious and voluntary process, it selected and integrated elements of the past that were

necessary for nourishing and preparing its future. The legacies of antiquity were transformed and evolved during the transition from Antiquity to the Middle Ages, passing through various historical phases and changes. The ideological foundation that was formed became a fundamental characteristic of the birth of Europe, both as a reality and as an idea.

The history of Europe, from its beginnings to the present day, spans seventeen centuries. Studying it from the Middle Ages is crucial for understanding the long-term development of European education and discipline. While antiquity laid the foundations of European culture, the medieval period marks a significant turning point, during which new social, political, and cultural conditions were shaped. Discipline remains a constant feature in both society and education, but its role changes depending on the form of government (e.g., authoritarian or democratic), the dominant human values of each era, and the advancement of the humanities. These sciences played a decisive role in shaping and developing pedagogical approaches, allowing discipline to respond to social and educational needs as they evolved within the context of political and ideological changes. The Middle Ages were the era in which Europe began developing the structures and values that would influence the direction of education and discipline for the following centuries.

Discipline, as an integral part of education, adapts to the social and political conditions of each era, and its course is not linear but exhibits fluctuations. Since it is impossible to present the entire history of Europe in detail from beginning to end, this study seeks to highlight the course of European education as a reality, along with the persistent presence of discipline as a key element. Although discipline clearly has pedagogical and instructional aspects, this study does not focus solely on these. Despite the extensive discussion of these topics, the study aims to emphasize the continuous presence and evolution of discipline as a fundamental component of European education. It focuses on the changes in the mentality and practices of discipline, highlighting its connection with the social and political values of each era. Special emphasis is placed on the conceptual and historical approach to discipline, exploring its fluctuations through different historical periods, such as the Middle Ages, the Renaissance, and the Enlightenment, in relation to the social and political conditions of each era. Additionally, the interaction between discipline and the values and social structures of each period is examined, while its contemporary dimension is also analysed. The study particularly emphasizes the role discipline plays in shaping the norms and values of 21st-century European society, acting as a bridge between the past and the current value system.

The key sections of the study focus on crucial historical periods, analysing the significant changes in the concept of discipline, which are directly shaped by the social values and demands of each era. Each historical period is not detached from the principles and values that define it. We observe that successive historical phases influenced discipline to function, at times, repressively and authoritarianly. However, as we approach the present day, discipline shifts and moves away from being an authoritarian tool in education. Politically, discipline also follows a consistent trajectory, as it has been dominant in every social development of Europe but becomes less prescriptive as Europe evolves towards democratic values and principles. The conceptual definition of discipline is directly dependent on the value system of each era, as the goals it serves are determined by the respective social and political priorities. It is not a fixed concept, but one shaped by political systems, cultural perceptions, and pedagogical theories, which dictate how students should be educated and "disciplined.

2.0 DISCIPLINE IN THE MIDDLE AGES

During the Middle Ages, discipline played a central role in schools and was considered essential for the education and moral development of students. The educational institutions of the time, often administered by the church, followed strict rules and regulations to ensure obedience and order. Discipline was seen not only as a means of maintaining order but also as a tool for shaping character and promoting Christian virtues (Grosvenor, 1999).

The teaching methods in the Middle Ages were strongly characterized by religious ideals. Education was exclusively managed by the church, and initially, entry to schools was allowed only for the clergy. Teaching usually took place in monastery or cathedral schools, where monks and clerics served as teachers. Instruction was mainly oral, and the curriculum focused on religious studies, Latin, and the basics of the seven liberal arts. Strict disciplinary measures were common because they were thought to ensure that students would master the demanding subjects. Punishments, such as corporal punishment, were widespread and considered a necessary means for correcting bad behavior and enforcing obedience (Orme, 2006).

Another aspect of medieval discipline was the control of students' daily activities. The daily routine was strictly regulated, with set hours for prayers, lessons, and free time. This strict structure aimed to help shape students into disciplined and devout members of society, a society that would function with humility and lead everyone to become active members of the religious community. Deviations from established rules were rarely tolerated and often severely punished (Keen, 2003).

Discipline in medieval schools reflected the hierarchical and authoritarian structure of society. Students had to obey authorities unquestioningly, and individual thought or critical questioning was not encouraged. Nevertheless, this strict discipline laid the foundation for the development of educational systems in Europe and emphasized the importance of organizational order and obedience as fundamental components of the learning process (Bowen, 1998).

Discipline in medieval schools shows how closely intertwined education and morality were and how significantly strict disciplinary measures were regarded as a means to achieve these goals. Medieval education was guided by Christian ideals as an undisputed foundation and life goal, and despite the harshness of these measures, discipline was intended to prepare students for a smooth and virtuous life.

The Church used discipline as a tool for the moral and spiritual guidance of the faithful, promoting Christian values and adherence to religious doctrines. During the Middle Ages, the concept of death and the preparation for the afterlife played a crucial role in the educational and disciplinary process. The philosophy and theology of the time focused on the salvation of the soul and the avoidance of eternal damnation, significantly influencing educational practices and the use of discipline. The fear of eternal punishment and the hope for salvation served as powerful disciplinary tools. Schools of the era, addressing the need to prepare students for the salvation of their souls and the observance of religious values, aimed to protect them from divine punishment and ensure their entry into Paradise (Young, 2019).

2.1 Discipline in Schools during the Renaissance

At the threshold of historical transition, the Renaissance was a period of cultural and intellectual flourishing in Europe that brought significant changes to educational approaches and disciplinary practices. While medieval schools were greatly influenced by religious strictness and corporal punishment, the Renaissance led to a gradual shift towards more humanistic and less severe educational methods.

Education during the Renaissance was increasingly influenced by humanistic ideas based on the writings of ancient Greek and Roman thinkers. Plutarch's treatise "On the Education of Children" had a significant impact. In his work, he urged educators to use exhortations, admonitions, and persuasive speech to correct unruly students rather than insults, beatings, abuse, and all kinds of corporal punishment, as he believed these methods were not suitable for free people. He trusted praise as an educational tool to motivate students to do good and to emotionally and encouragingly support the child, and censure to create shame and modesty, which could act as a deterrent against wrongdoing (Vertetsi, 1981).

Humanists such as Erasmus of Rotterdam and Spain's Juan Luis Vives emphasized the need for a comprehensive education that would promote moral and ethical values alongside intellectual skills (Grafton & Jardine, 1986). In this context, discipline was seen as a means of promoting self-control and virtue rather than merely punishing bad behavior.

Erasmus, one of the most important humanists of the Renaissance, opposed the excessive use of corporal punishment in his educational writings. In his work "On the Subject of Early Liberal Education for Children" (De Pueris Statim ac Liberaliter Instituendis, Desiderius Erasmus 1529), he advocated discipline based on reason and conviction rather than fear and corporal punishment. He believed that students could be best guided through admonition and moral instruction, which in the long run would lead to a deeper understanding and internal acceptance of rules and standards. He was convinced that schools could transform the practical virtues associated with learning into moral virtues. So, it is the discipline imposed by the effort to learn that ultimately shapes moral character. He believed in the creative power of a new education, which had no relation to the education of the Middle Ages (Erasmus, 1529).

However, schools during the Renaissance retained some of the traditional disciplinary measures, especially in institutions that were less progressive. Strict order and obedience remained important principles, but there was also an increasing recognition of the negative effects of excessive harshness. Educators were encouraged to adopt a more benevolent and respectful attitude towards their students, which in some cases led to an improvement in the learning environment (Grendler, 1989).

Moreover, the Renaissance promoted an education that aimed not only at religious and moral instruction but also at the development of critical thinking and scientific inquiry. This led to a diversified approach to discipline, where students were encouraged to actively participate in their learning process and to develop their intellectual capabilities. The introduction of new teaching methods and instructional materials supported these goals by shaping a more dynamic and encouraging learning environment (Black, 2001).

Overall, the Renaissance marked a period of transition and reform in school discipline. While traditional methods were not entirely abandoned, the humanistic and holistic view of education was gaining ground, laying the foundations for modern pedagogical approaches that understand

discipline as an integral part of a comprehensive educational process that promotes both intellectual and moral development.

2.2 Education during the Reformation and Counter-Reformation

The Renaissance period was marked by intense religious and social upheaval, with the Protestant Reformation playing a central role. Reformation schools, influenced by leading figures such as Martin Luther and Philipp Melanchthon, used strict discipline as a tool to promote new theological teachings and strengthen their authority. Discipline was not only a method of instruction but also a strategic means to ensure the dominance of Protestant doctrine, ensuring that students understood and embraced the religious principles of the Reformation. The strict discipline also aimed to bolster the influence of Protestant authorities in an era of intense religious conflict, deeply affecting social structures (Methuen, 2016).

The Catholic Church, in response to the Protestant Reformation, launched a strict counteroffensive through the Counter-Reformation. Ignatius Loyola and Peter Canisius, key organizers of the Jesuits' educational strategy, developed strict spiritual exercises aimed at controlling the natural needs of the body. The Jesuits established strict rules and protocols for the operation of their schools, ensuring that education was fully aligned with the doctrines of the Catholic Church. Discipline was not merely a teaching method but a strategic tool to strengthen the power and influence of the Church in society. The Catholic Church utilized its authority to impose stricter measures, reinforcing its position in the political and social fabric of the time and influencing the broader social structure (Bossy, 1985).

The Renaissance marked an overall period of transition and reforms in school discipline. It strengthened the connection between the educational system and the mechanisms of power that shaped the social life of the time. Rulers promoted mandatory education and discipline for stability and national cohesion, while the bourgeoisie linked it to social advancement and moral development. Education aimed at both academic knowledge and the integration of students into a society with strict rules, while the Church used it to maintain its power. Although traditional methods were not entirely abandoned, the humanistic and holistic view of education gained increasing ground, laying the foundations for modern pedagogical approaches that understand discipline as an integral part of a comprehensive educational process that promotes both intellectual and moral development. Humanistic values represented a "scientific revolution" in thinking about education, introducing a new paradigm for understanding knowledge and moral formation, with an emphasis on the holistic development of the individual (Bossy, 1985).

2.3 The Baroque Period

The following period, known as the Baroque (circa 1600-1750), was characterized by absolutism, religious fervor, and a strong emphasis on hierarchy and order, which was also reflected in educational institutions. The schools of this period were largely controlled by the church and state, and discipline was considered a key means of enforcing authority and an important tool for achieving educational goals.

As the cradle of Baroque was papal Rome and all Catholic countries, Jesuit schools played a central role in the educational system of the time. The Jesuits, known for their strict educational programs, placed great importance on discipline, which was a fundamental element of their

www.ijrehc.com
Page 255

teaching methods. Strict rules and regulations governed the daily lives of students. Corporal punishment was widespread and considered a necessary means to maintain order and obedience. Discipline in these schools aimed to shape students into obedient and devout Christians who were willing to faithfully serve the Roman Catholic Church and the state (O'Malley, 1993).

Under the supervision of the Jesuits, there were also other schools, both religious and public, educational institutions, gymnasiums, and schools of theology and philosophy, which applied similar measures of discipline. The daily routine of the students was strictly regulated, with clearly defined hours for prayer, learning, and rest. Teachers were considered authoritative figures whose commands were not questioned. This strict hierarchy aimed to ensure that students internalized discipline and obedience, which were considered fundamental virtues (Schindling, 1991).

The cultivation of self-education and specialized knowledge was achieved through discipline, which was strict but not imposed by violent means. Instead, what prevailed was the promotion of competition among students and the creation of rivalry within the schools. Honorary positions and awards, intellectual competitions, and the distribution of prizes were particularly favored educational tools for achieving this goal (Reble, 2014).

At the same time, during the Baroque period, there was an increasing recognition of the importance of individual morality and virtue. Educators like Comenius, a leading figure of the educational reform movement, criticized excessive harshness and purely authoritarian disciplinary measures. In his work "Didactica Magna" (The Great Didactic), Comenius advocated for education based on love and reason, promoting the natural curiosity and interest of students. He argued that while discipline was necessary, it should be achieved through positive reinforcement and understanding rather than fear and punishment (Comenius, 1657).

These different approaches to discipline highlight the tension that existed between traditional authoritarian methods and the new reformist ideas of pedagogy. While the strictness and hierarchy of Jesuit schools and other educational institutions continued to dominate, reformist thinkers began to propose alternative models that emphasized individual development and the promotion of internal discipline.

The conflict between authoritarian and reformist pedagogical approaches reflected the deep social and political tensions of the time. Authoritarian methods, based on hierarchy and obedience, served the needs of rulers and the Church for social stability and control. In contrast, reformist approaches promoted individual development and internal discipline, expressing the need for social mobility and change. The tool of discipline, which was initially a privilege of rulers and the Church, gradually shifted into the hands of humanists, who radically redefined it. Instead of being used solely for social control and the maintenance of power, as in the past, humanists harnessed it as a means of spiritual awakening through knowledge. The authoritarian power of coercion transformed into a force that encourages autonomy and personal growth. This transformation promotes inner freedom and contributes to the social and spiritual renaissance of the era (Foucault, 1993).

Overall, discipline in schools during the Baroque period acquired a character composed of a mixture of strict authoritarian measures and emerging reformist ideas. This era laid the

foundations for further developments in education, emphasizing the need for order and obedience while also recognizing the importance of understanding and moral education.

3.0 THE FRENCH REVOLUTION AND THE EUROPEAN ENLIGHTENMENT

One of the most significant periods in European history is the European Enlightenment and the French Revolution. The fall of the monarchy and the abolition of many ecclesiastical and aristocratic privileges caused profound social upheaval, greatly influencing the educational system and necessitating its reform and adaptation to new democratic ideals. The Age of Enlightenment, closely linked to the French Revolution, changed the intellectual landscape of Europe, marking a historical milestone that signaled the beginning of social, political, economic, ideological, and intellectual changes throughout Europe (Richards, 2005).

The Enlightenment movement that pervades this entire period spread its ideas through education. The philosophy of the Enlightenment expressed emancipation by offering a set of principles based on liberty, equality, and fraternity, the motto of the French revolutionaries. In this context, discipline was considered a tool for promoting these values, and education was mobilized to educate students to become active and enlightened citizens of the Republic. Education was tasked with cultivating cognitive abilities and the capacity for rational judgment inherent in all people by nature, giving them the advantage of claiming equal political rights and equal opportunities for expressing critical thought. Thus, the aim of the school was to ensure order and respect for democratic ideals, imposed in a disciplined manner through the acceptance of values and the promotion of individual autonomy and critical thinking (Ozouf, 1989).

A central consideration of education during the French Revolution was the secularization of schools. By the law of 1793 (a decree passed during the French Revolution), many ecclesiastical schools were closed and replaced with state schools based on secular principles. In these new schools, discipline was shaped less by religious doctrine and more by Enlightenment ideals and democratic principles. Corporal punishment was reduced and replaced by moral exhortations and rational persuasion, while also promoting the formation of students into self-disciplined and responsible citizens (Palmer, 1975).

This period also led to the introduction of new teaching methods and teaching materials aimed at encouraging students to actively participate in the educational process and to think critically. In this context, discipline was not only seen as a means of maintaining order but also as a means of shaping responsible citizens. Reformers and educators of the French Revolution, such as Louis-Michel Lepeletier de Saint-Fargeau (a member of the Committee of Public Education), emphasized the need for children to be taught in an atmosphere of freedom and equality, with discipline aimed at internalizing precisely these principles (Lepeletier, 1793).

The challenges and resistances to Enlightenment ideas, particularly in rural areas, highlighted the difficulties in spreading these new principles. The traditional authoritarian discipline, closely linked to religious and social structures, hindered the adoption of the logic and individual freedom proposed by the Enlightenment. Despite the fact that Enlightenment ideas were aimed at all social groups, they were primarily accepted by the upper classes, as the complexity of their ideas was understood mainly by the educated elite. There was an uneven dissemination of Enlightenment ideas that contributed to the maintenance of social hierarchy,

limiting the penetration of these ideas and their application in lower social classes. This resulted in a restricted spread and application of Enlightenment ideas among the lower social groups, which in turn contributed to the preservation of social hierarchy (Kondylis, 1993).

The political instability and social inequalities of the time exacerbated these difficulties, with reforms focusing on the upper classes and leaving the lower classes marginalized. Although the introduction of democratic and Enlightenment principles altered the relationship between discipline and authority, moving it away from pure authority and punishment, their application was uneven. Despite efforts to emphasize moral and rational education, Enlightenment ideas often did not reach the lower classes, allowing religious influence to dominate (Kondylis, 1993).

A main concern of the philosophers of the Age of the Enlightenment was the reform of the educational system to align with the principles of reason and progress. Educators like John Locke and Jean-Jacques Rousseau criticized the authoritarian and often brutal disciplinary measures of their time and advocated a more humane and respectful treatment of students. In his work "Some Thoughts Concerning Education" (1693), Locke argued that education should aim at promoting reason and moral judgment in children. He emphasized that discipline should be achieved through rational encouragement and the creation of a positive learning environment rather than through physical punishment (Locke, 1693).

Rousseau went even further in his work "Émile, or on Education" (1762), advocating for a natural and free education where discipline is achieved by understanding the child's natural developmental needs. Rousseau argued that children are naturally good, and that discipline should aim to preserve and encourage this natural goodness. He rejected strict and authoritarian disciplinary practices and favored an education based on freedom and self-development. Compliance with rules should naturally stem from understanding and conscious acceptance of the consequences of actions rather than being imposed through external means such as punishment or control. Education should adapt to the developmental stages of the child and encourage them to discover and learn through personal experience and exploration of their environment (Rousseau, 1762).

The Enlightenment also led to the establishment of new educational institutions dedicated to Enlightenment principles. These schools, such as the philanthropic institutions in Germany, focused on progressive educational methods that promoted individual development and critical thinking among students. Discipline in these schools was not seen as a means of oppression but as a means of supporting personal and intellectual growth. Punishment was largely replaced by positive reinforcement and moral guidance (Cubberley, 1920; Richardson, 2019).

Kant considers discipline a necessary element of education. He believes that man is the only creature in the world that must be educated, meaning by the term "Erziehung" not only education but also upbringing, discipline, and teaching. Man needs proper upbringing and education to transform instinctive behavior into autonomous and self-sufficient action, forming behavior based on reason (Kant, 1803). Discipline is the guiding force that subdues impulses and savagery in humans, preventing them from acting recklessly and primitively. Thus, discipline as a component of education is the creative energy that prevents savagery in humans, making them act according to laws, obeying the commands of reason and rational judgment, which imposes discipline on the values of freedom. Kant attached great importance to this

because he considered neglect of obedience a characteristic of uncivilized people who would struggle to adapt to the world as they had not learned to adhere to the laws of humanity (Overhoff, 2024).

Despite these progressive approaches, changes in discipline were not uniform everywhere. In many traditional schools, authoritarian practices combined with corporal discipline remained widespread, particularly in rural areas and institutions less influenced by Enlightenment ideas. Nevertheless, the Enlightenment laid the foundations for modern educational theory and practice, which views discipline as an integral part of holistic and humanistic education. The emphasis on reason, humanism, and individual freedom fundamentally changed disciplinary measures. These new approaches to discipline contributed to developing an education that promotes students' moral and intellectual autonomy in order to shape them into responsible and enlightened citizens (Foucault, 1977).

4.0 EDUCATION IN THE 20TH CENTURY

The beginning of the 20th century brought profound changes to school life, influenced by social, cultural, and educational developments. Although the early decades maintained traditional, authoritarian disciplinary measures, reform movements that emerged in the mid-century prompted a shift towards human-centered and individualized pedagogical approaches. These focused on the comprehensive development of students' personalities, enhancing the understanding and respect for human rights, as well as promoting social justice and equality. Paulo Freire (1970) emphasized the importance of education as a means to cultivate well-rounded and morally responsible individuals. Concurrently, individualized approaches, such as those advocated by Tomlinson (2001), supported the idea that teaching should be tailored to the specific needs and abilities of each student, recognizing that learning is a personal process. The transition towards human-centered and individualized educational methods contributed to the development of a more democratic and equitable society, where students are encouraged to develop critical thinking and actively participate in social processes. Moreover, the emphasis on individualization enhances social mobility and promotes equality of opportunity, enabling each student to fully realize their potential (Horkheimer, 1972).

In the early years of the 20th century, disciplinary measures in many schools were still marked by strictness and corporal punishment. Teachers maintained an authoritarian stance, with obedience and order often enforced through harsh measures. Physical punishment, such as beatings with a ruler or cane, was common practice for correcting bad behavior (Foucault, 1977).

As societies were formed and consolidated around the two prevailing ideologies that dominated the post-war period and the Cold War, Foucault criticized the political system of Western democracies. Analyzing the evolution of power and discipline in Western society, he included school discipline, arguing that disciplinary structures in schools reflect and reinforce the authority of the state and social institutions. He viewed school discipline as a means of constructing social order and power through controlling students' behavior and bodies, contributing to the production of obedient and adaptable citizens who conform to societal structures and values (Foucault, 1977).

In his work Les Mots et les Choses (The Order of Things, 1966), Foucault refers to the educational process as one of the ways knowledge is shaped and power is administered in society. The power of knowledge, that is, education, as well as the discipline that political authority can impose, function as mechanisms for the reproduction of social class through the educational process. Through political influence on educational ideologies, the aim is to shape both knowledge and social consciousness, reinforcing existing social structures and values (Foucault, 1966).

However, a change in mindset began with the educational reform movements of the 1920s and 1930s. Educators like John Dewey in the United States and Maria Montessori in Italy advocated for education based on the needs and interests of children. In his progressive theory of education, Dewey (1938) emphasized the importance of democracy and social learning in schools, leading to a departure from authoritarian disciplinary measures.

It was argued that education should be an active and participatory process, where students learn through experience and collaboration. Discipline is not limited to the enforcement of rules and obedience to authoritarian authority but is integrated into the democratic ethos of the school. It takes on the logic of participation and social learning, as students learn to cooperate, respect one another, and actively engage in shaping the rules and processes of the school community, thereby reinforcing democratic values. Students are encouraged to develop their self-discipline through freedom of choice and responsibility for their learning. In this context, discipline is not imposed externally but cultivated internally, as students learn to self-discipline within the school environment (Dewey, 1938; Montessori, 1912).

In the mid-20th century, there was another paradigm shift in school discipline. The post-war period emphasized psychological and socio-educational approaches in education. Theories like that of Carl Rogers, which highlighted the importance of empathy and unconditional positive regard, significantly influenced school discipline practices. Instead of relying on punishments, schools began to rely more on positive reinforcement and understanding educational methods concerning student upbringing. Rogers noted that the school experience is often unpleasant for students, emphasizing grading, being authoritarian, and focusing on cognitive learning, which addresses mainly the intellect while neglecting the emotions and the holistic development of each student's personality (Rogers, 1969). For Carl Rogers, externally imposed disciplinary factors have negative consequences for students' development. The emphasis on grading as a measure of success increases pressure and competition, creating an authoritarian school atmosphere. Furthermore, authoritarian teaching, with the enforcement of strict rules and punishments, ignores the individual needs and emotional states of students, limiting their personal growth. Lastly, the use of external motivators, such as rewards and punishments, can undermine students' intrinsic motivation and autonomy (Rogers, 1969).

A learning environment was created in which students had to obey, could not take initiatives, and maintaining balance and necessary discipline was achieved only through fear. Such an environment, indifferent to students' interests and capabilities, could not be effective. In this context, the absence of democratic values was evident, with educators maintaining order through verbal and physical violence, disregarding the degradation and debasement inflicted on students (Rogers, 1983). Rogers emphasizes the all-around development of students' personalities, suggesting that education should not only focus on cognitive learning but also

incorporate emotions, social skills, and personal growth. In this way, students develop as complete individuals, ready to face the challenges of life (Rogers, 1983).

The 1960s and 1970s were marked by social movements emphasizing equality, freedom, and individual rights. These movements were also reflected in schools, leading to further relaxation of disciplinary measures. Students were encouraged to express their views and actively participate in the learning process. School programs began to focus more on promoting individual potential and less on strict discipline (Jones, 1989).

In the last decades of the 20th century, the progressive integration of behavioral sciences and psychology into pedagogy led to even more differentiated approaches to school discipline. Programs like Positive Behavioral Interventions and Supports (PBIS) were designed to create a positive school environment and promote positive student behaviors through systematic support and the development of preventive measures. These approaches emphasized the need to create a school atmosphere that promotes both social and academic success for all students while reducing incidents of problematic student behavior (Sugai & Horner, 2002).

We can now safely conclude that school discipline throughout the 20th century underwent a remarkable transformation. From early authoritarian methods, through progressive and humanistic approaches in the mid-century, to psychologically sound evidence-based and preventive strategies of recent decades, the evolution shows a steady move towards a discipline based on understanding, support, and promoting individual dynamism.

5.0 EDUCATION IN THE 21ST CENTURY

The 21st century presents a completely different picture as the approach to discipline in schools has evolved significantly, influenced by advancements in technology, psychological knowledge, and an increasing respect for diversity and inclusion. These changes have led to the replacement of traditional disciplinary measures with more comprehensive, proactive, and supportive approaches that focus on students' well-being. Their aim is to create a positive and supportive school environment that promotes both academic and social development for students (Boukouvala & Karaoulas, 2022).

A significant trend in the 21st century is the increased integration of Social Emotional Learning (SEL) into daily education. SEL programs aim to teach students skills such as self-awareness, self-regulation, social awareness, interpersonal skills, and fostering responsibility in decision-making. Schools often observe the beneficial impact of SEL, which helps reduce violence and bullying, making the learning environment more friendly and collaborative. This creates a positive school climate that promotes proactive treatment of behavior problems and encourages student development. Studies have shown that SEL programs improve not only student behavior, reducing instances of school violence and bullying but also their academic performance (Durlak et al., 2011).

Technology also plays a crucial role in modern disciplinary practice. The use of digital platforms allows for continuous communication between educators, students, and parents, enabling the rapid identification and resolution of behavioral issues. Tools such as learning management systems and digital behavior tracking help educators collect behavioral data and develop targeted intervention strategies (Reinke et al., 2013).

Another significant aspect of discipline in the 21st century is the increasing emphasis on restorative practices. Instead of focusing on punishment, restorative practices aim to repair and strengthen relationships within the school community. This includes measures such as mediation sessions, where participants reflect on the impact of their behavior and find ways to make amends. Studies indicate that restorative practices can improve school climate and reduce recidivism in bad behavior (Gregory et al., 2016).

Inclusion and diversity are also central themes in 21st century educational practice. Schools strive to develop culturally sensitive and equitable educational policies. These include training educators in cultural skills and addressing unconscious biases to ensure that necessary disciplinary rules are applied equitably and justly. Increasing efforts are being made to identify and reduce disparities in the discipline of students from different ethnic and socioeconomic backgrounds. These efforts are crucial, as many studies have shown that students from disadvantaged backgrounds often face unequal and unfair disciplinary practices (Skiba et al., 2014).

Positive Behavioral Interventions and Supports (PBIS) have seen significant advancements in the 21st century, responding to modern challenges and new demands of educational systems. PBIS has been effective in creating a supportive and structured learning environment and fostering a positive school culture. PBIS uses a proactive approach that sets clear expectations for student behavior and systematically reinforces positive behaviors. Schools implementing PBIS report reduced incidents of disciplinary interventions and improved student academic performance (Bradshaw et al., 2010).

This effectiveness is achieved through more individualized interventions, tailored to the needs of each student and suitable for hybrid and distance learning models, especially due to the Covid-19 pandemic. Schools now use software and electronic systems to monitor student behaviors in real-time, facilitating immediate and effective intervention where necessary. Cultural sensitivity and justice are at the forefront, while collaboration with child psychologists significantly contributes to this direction. Retraining educators to recognize and manage crisis phenomena and promote students' social and emotional skills development is considered useful and almost necessary (Bradshaw et al., 2021).

In the 21st century, discipline in school requires a comprehensive approach that combines various dimensions. Through the integration of social and emotional learning, the use of new technologies, restorative practices, and the promotion of a positive school culture, an environment that favors the well-being and development of students is created. These approaches reflect the recognition that lasting behavioral change is achieved through support, preemption, and empowerment of the school community.

6.0 CHALLENGES AND PROSPECTS OF DISCIPLINE IN FUTURE EDUCATION

The course of discipline in education is closely linked to the multicultural reality and the evolution of society in the modern era, reaching significant levels of cultural tolerance and democratic principles in 21st-century Europe.

The approach to discipline in education has progressively evolved to reflect the values and expectations of contemporary society. The democratic principles of participation, equality, and

justice have become universal principles in schools, and discipline is no longer merely a matter of strict rules and punishments but a process that seeks to develop students on multiple levels.

In a democratic society, discipline in schools must reflect the values of equality, justice, and respect for multicultural diversity. Educators need to be sensitive to and trained in the different cultural realities of their students, ensuring that discipline is applied fairly and equitably. In the era of technological revolution and increasing diversity of the student population, it is vital for schools to continue evolving to meet changing needs and create a supportive learning environment.

A key challenge is replacing traditional authoritarian practices with more holistic and preventive approaches. Integrating social and emotional learning, restorative practices, and positive reinforcement strategies offers promising possibilities not only in enforcing student behavior rules but also in developing the necessary skills for self-regulation and social interaction.

Educators must not ignore how disciplinary measures can affect different groups of students differently and ensure that all students are treated fairly and respectfully. Training educators in cultural competencies and developing policies to combat biases are significant steps in this direction.

We cannot overlook the rapid technological advancement of humanity. The use of technology also offers tremendous opportunities for further developing discipline in education. Digital platforms can help teachers analyze behavioral data and design targeted interventions. Additionally, it is necessary to ensure that schools use technology ethically and responsibly, respecting students' right to privacy and individuality.

Integrating artificial intelligence into the educational sphere may play a transformative role, as its utilization allows schools to develop more effective and personalized pedagogical practices. It can also aid in analyzing behavioral data, identifying patterns, and creating predictive models for potential problems. This enables educators to intervene promptly, offering personalized solutions. AI systems can better understand individual students' needs and preferences and propose specific support interventions tailored to current conditions. This helps create a fairer and more inclusive educational environment where all students receive the best possible support.

Overall, future education offers the opportunity to develop a practice-oriented towards discipline that is not based solely on rules and punishments but on empathy, prevention, and support. Through creating a positive school culture that promotes students' well-being and development, schools can contribute to creating a generation of confident, responsible, and sensitive citizens ready to face future challenges.

It is the responsibility of educators, parents, and society as a whole to collaborate to realize this vision of inclusive, fair, and supportive education, where discipline is understood as a tool for promoting individual development and social evolution rather than a means of suppression. The evolution of society requires continuous adaptation of educators to society's needs and values; otherwise, education will not be able to effectively respond to the demands and

challenges that arise. In modern Europe, school discipline seeks a balance between authenticity and sensitivity, encouraging student development with respect for diversity.

7.0 CRITICAL PERSPECTIVE - CONCLUSIONS

As we explore the historical evolution of discipline, it becomes clear that each historical moment bears its own imprint. The changes observed in each era are not random; they reflect deeper social and political developments. Discipline highlights its multidimensional nature, reflecting social and political changes. It incorporates the balance between maintaining authority, social conformity, and individual development, revealing the flexibility of its interpretation according to the theoretical framework and conditions of each period.

Discipline, whether as a component of education or as a tool in society, interacts with and evolves in relation to prevailing social values and political conditions. Changes in educational practices and values mirror broader social transformations, while the shaping of discipline in education influences how society organizes and interprets its rules and structures. In the Middle Ages, the concept of discipline was strictly defined by the Church, imposing stringent rules and penalties focused on obedience to maintain social order. The educational practices of the time were deeply influenced by religious values and social mandates, resulting in limited individual freedom and personal development for students. The strict enforcement of rules aimed to maintain social stability but simultaneously stifled creativity and the cultivation of individuality. According to Antonio Gramsci, discipline served as a tool of hegemony for enforcing and maintaining ecclesiastical ideas and social classes. Theodor Adorno views discipline as a means of oppression that restricts individuality and hinders both freedom of expression and critical thinking. Thomas Kuhn regarded discipline as an integral part of the rules defining religious education, which influenced how people learned and perceived knowledge of the time. Through discipline, traditional ideas were maintained and not easily challenged. Michel Foucault sees discipline as a form of social control that combines physical punishments and religious discipline, employing strict control methods to enforce religious rules.

From the Renaissance to the Enlightenment, discipline can be identified as a process combining strict regulation of behavior with the promotion of individual development and critical thinking. While initially retaining authoritarian elements for social order, it evolved to incorporate humanistic values that foster personal freedom and developmental autonomy. This evolution reflects the changing social and political realities of the time, emphasizing the formation of individuality within an organized yet flexible structure. The humanistic values of the period strengthened the pursuit of personal freedom and critical thinking in education. Thus, educational discipline began to transform, focusing more on individual development and encouraging independent thought. However, the need arose to find a balance between the freedom granted to students and how teaching and assessment are organized in schools. Humanistic approaches offered new possibilities but simultaneously posed challenges in their implementation. Antonio Gramsci views the discipline of this period as a tool for promoting new ideas and overturning traditional values. Theodor Adorno argues that discipline is integrated into the cultural industry to control emerging social changes. Thomas Kuhn recognizes it as part of new scientific practices that promote critical thinking, while Michel

Foucault highlights the transition from physical punishments to subtle forms of surveillance, combining new social values with control practices.

In the 19th and 20th centuries, the concept of discipline is defined as the set of practices and policies focused on the well-being and development of individuals. In this social and political context, there was an effort to combine individual rights with social order and prosperity. Reforms of the era concentrated on creating supportive conditions that enhanced academic and social development for all. However, the implementation of these practices had to be continuously adapted to meet the challenges posed by a dynamic and ever-evolving environment. Educational reforms shifted towards more comprehensive and supportive approaches aimed at student well-being. Despite this progress, the challenge remained in managing an evolving environment that required flexible solutions for diverse needs.

During this period, Michel Foucault noted a transformation in discipline. Instead of physical punishments, other forms of control emerged, such as prisons and schools, which influence and guide behavior in various ways. He later introduced the concept of "biopolitics," showing how discipline extends into all aspects of daily life, affecting health, work, and other facets of human existence. Antonio Gramsci views discipline as a tool of dominant classes for maintaining power through institutions, while Theodor Adorno sees it as a means of suppressing individuality in the 19th century and as a tool of the cultural industry in the 20th. Lastly, Thomas Kuhn integrates discipline into the developments of scientific practice.

The evolution of discipline in education mirrors broader social and political changes that have shaped educational values and practices over time. From the strict enforcement of rules in the Middle Ages, discipline transitioned to a humanistic approach during the Renaissance and Enlightenment, followed by the development of supportive practices in the 19th and 20th centuries. The trajectory of discipline in education is closely linked to the multicultural reality and societal evolution in contemporary times, achieving significant levels of cultural tolerance and democratic principles in 21st-century Europe.

In our century, discipline in Europe reflects multiculturalism, democratic values, and social justice. The increasing focus on individual rights and personal freedom necessitates adopting approaches that respect diversity and enhance inclusion. Concurrently, technological advancements and changes in the workforce demand flexible strategies that promote autonomy and professional development. These trends create a modern discipline aimed at well-being and equality, recognizing the complexity and evolution of contemporary society. Today, discipline centers on individual development, autonomy, and social justice, reflecting the values of equality and human rights. It evolves to enhance personal responsibility and rights, with Gramsci seeing modern discipline as a means to promote social justice and equality by incorporating current societal values. Adorno believes discipline seeks a balance between personal freedom and social norms, adapting to today's societal needs and ideas. Kuhn views discipline as an integral part of modern scientific methods, combining personal development with critical thinking. Foucault emphasizes that discipline is intertwined with contemporary methods of control in society, such as new surveillance techniques, highlighting the importance of individual development alongside communal responsibility in line with today's social values. Thus, discipline blends personal progress with the obligation to contribute to society based on these values.

7.1 In the Modern Era

In the modern era, discipline focuses on students' internal motivation and autonomy. By combining humanistic values with contemporary pedagogical approaches, modern education promotes personal development and the creation of a positive school environment. Students are encouraged to develop their personal skills and actively participate in the learning process. Despite these positive aspects, the modern approach continues to face challenges in balancing freedom and structure, requiring ongoing revisions to meet changing social conditions and educational needs.

The approach to discipline in education has progressively evolved to reflect the values and expectations of contemporary society. Democratic principles of participation, equality, and justice have become universal standards in schools, where discipline is no longer merely about strict rules and punishments but a process aimed at developing students on multiple levels.

In a democratic society, discipline in schools must reflect the values of equality, justice, and respect for multicultural diversity. Educators must be aware of and trained in the diverse cultural realities of their students and ensure that discipline is applied fairly and equitably. In an era of technological revolution and an increasingly diverse student population, it is vital for schools to continue evolving to meet changing needs and create a supportive learning environment.

A key challenge is the replacement of traditional authoritarian practices with more comprehensive and preventive approaches. Incorporating social and emotional learning, restorative practices, and positive reinforcement strategies offers promising opportunities not only for enforcing student behaviour rules but also for developing the essential skills for self-regulation and social interaction.

Educators must not overlook how disciplinary measures can affect different groups of students and ensure that all students are treated fairly and with respect. Training teachers in cultural competence and developing policies to combat bias are important steps in this direction.

We cannot ignore the rapid technological advancements of humanity. The use of technology also offers tremendous opportunities for further developing discipline in education. Digital platforms can help teachers analyze behavioral data and design targeted interventions. Moreover, it is essential to ensure that schools use technology ethically and responsibly while respecting students' rights to privacy and individuality.

The integration of artificial intelligence in the educational space could play a transformative role, as schools can develop more effective and personalized pedagogical practices. AI can also assist in behavioural data analysis, identifying patterns, and creating predictive models for potential issues. This allows educators to intervene promptly, offering personalized solutions. AI systems can better understand the needs and preferences of individual students and propose specific support interventions tailored to the prevailing circumstances. This helps create a more equitable and inclusive educational environment where all students receive the best possible support.

Overall, the education of the future offers the potential for a discipline-oriented practice that is not solely based on rules and punishments but on empathy, prevention, and support. By fostering a positive school culture that promotes student well-being and development, schools can contribute to creating a generation of confident, responsible, and socially aware citizens ready to face the challenges of the future.

It is the responsibility of educators, parents, and society as a whole to collaborate in realizing this vision of inclusive, fair, and supportive education, where discipline is understood as a tool for promoting individual development and social progress rather than as a means of repression. The evolution of society demands continuous adaptation of educators to the needs and values of the community; otherwise, education will struggle to effectively respond to emerging demands and challenges. In modern Europe, discipline in schools seeks to balance authenticity and sensitivity, encouraging the development of students with respect for diversity and differences.

REFERENCES

Bossy, J. (1985). Christianity in the West 1400–1700. Oxford University Press.

Boukouvala, P., & Karoulas, A. (2022). Discipline and school environment: Pedagogical, historical, and sociological approaches. Scientific Annals of the Department of Early Childhood Education, University of Ioannina, 15(1), 132–148.[In Greek].

Bowen, J. (1998). A History of Western Education: The Medieval Period. Routledge.

Bradshaw, C. P., Mitchell, M. M., & Leaf, P. J. (2010). Examining the Effects of School-Wide Positive Behavioral Interventions and Supports on Student Outcomes. Journal of Positive Behavior Interventions, 12(3), 133-148.

Bradshaw, C. P., Rashelle J. Musci, J. M., Kush, J. H. R. (2021). School-wide Positive Behavioral Interventions and Supports: Applications and Issues. Child Development Perspectives, Advance online publication. https://doi.org/10.1007/s11121-021-01257-0

Comenius, J. A. (1657). Didactica Magna. Amsterdam.

Cubberley, E. P. (1920). The History of Education: Educational Practice and Progress Considered as a Phase of the Development and Spread of Western Civilization. Houghton Mifflin.

Dewey, J. (1938). Experience and Education. Kappa Delta Pi.

Durlak, J. A., Weissberg, R. P., Dymnicki, A. B., Taylor, R. D., & Schellinger, K. B. (2011). The Impact of Enhancing Students' Social and Emotional Learning: A Meta-Analysis of School-Based Universal Interventions. Child Development, 82(1), 405-432.

Erasmus, D. (1529). De Pueris Instituendis. Basel.

Foucault, M. (1966). The Order of Things: An Archaeology of the Human Sciences. Random House.

Foucault, M. (1977). Discipline and Punish: The Birth of the Prison. Pantheon Books.

Foucault, M. (1993). Überwachen und Strafen: Die Geburt des Gefängnisses (W. Seitter, Trans.). Suhrkamp.

Freire, P. (1970). Pedagogy of the Oppressed. New York: Herder and Herder.

Grafton, A., & Jardine, L. (1986). From Humanism to the Humanities: Education and the Liberal Arts in Fifteenth- and Sixteenth Century Europe. Harvard University Press.

Gregory, A., Clawson, K., Davis, A., & Gerewitz, J. (2016). The Promise of Restorative Practices to Transform Teacher-Student Relationships and Achieve Equity in School Discipline. Journal of Educational and Psychological Consultation, 26(4), 325-353.

Grendler, P. F. (1989). Schooling in Renaissance Italy: Literacy and Learning, 1300-1600. Johns Hopkins University Press.

Grosvenor, I. (1999). Discipline and Punish in the Medieval School. History of Education Quarterly, 39(1), 15-30.

Horkheimer, M. (1972). Critical Theory: Selected Essays. New York: Continuum.

Jones, K. (1989). Education in Britain: 1944 to the Present. Stanford University Press.

Kant Immanuel (1803). Werke (Akademieausgabe), Band IX: Logik, Physische Geographie, Pädagogik, σελ. 439- 441 και 447- 451

Keen, M. (2003). The Medieval Church and School Discipline. Journal of Medieval History, 29(2), 235-258.

Kondylis, P. (1993). O Evropaikos Diafotismos (Vol. A). Athens: Themelio.[In Greek]

Kondylis, P. (1993). O Evropaikos Diafotismos (Vol. B). Athens: Themelio.[In Greek]

Lepeletier de Saint-Fargeau, L. M. (1793). Plan d'éducation nationale. Paris.

Locke, J. (1693). Some Thoughts Concerning Education. A. & J. Churchill.

Methuen, C. (2016). Education in the Reformation. In U. Rublack (Ed.), The Oxford Handbook of the Protestant Reformations (pp. 483-503). Oxford University Press. https://doi.org/10.1093/oxfordhb/9780199646920.013.20

Montessori, M. (1912). The Montessori Method. Frederick A. Stokes Company.

O'Malley, J. W. (1993). The First Jesuits. Harvard University Press.

Orme, N. (2006). Medieval Schools: From Roman Britain to Renaissance England. Yale University Press.

Overhoff, J. (2024). Über Pädagogik: Anleitung zur Freiheit. Klett-Cotta

Ozouf, M. (1989). L'école, l'église et la République 1789-1848. Editions Gallimard.

Palmer, R. R. (1975). The Improvement of Humanity: Education and the French Revolution. Princeton University Press.

Reble A. (2014). History of Pedagogy (MTF. Chatzistefanidis Th., Chatzistefanidou S). Athens.[In Greek].

Reinke, W. M., Herman, K. C., & Newcomer, L. L. (2013). The Brief Classroom Interaction Observation–Revised: An Observation System to Inform and Increase Teacher Use of Universal Classroom Management Practices. Journal of Positive Behavior Interventions, 15(3), 144-155.

Richards, D. (2005). History of modern Europe: from the French Revolution by the end of the 20th century (F. K. Vourou, Trans.). Papadima. [In Greek].

Richardson W. (2019). Method in the history of Education. In J. L. Rury & E. H. Tamura (Eds.), The Oxford handbook of the history of education (pp. 48- 64). Oxford University Press.

Tomlinson, C. A. (2001). How to Differentiate Instruction in Mixed-Ability Classrooms. Alexandria, VA: ASCD

Rogers, C. R. (1969). Freedom to Learn. Charles E. Merrill Publishing Company

Rogers, C. R. (1983). Freedom to Learn for the 80's. Charles E. Merrill Publishing Company

Vertesis Ath. (1981). Plutarch. On the education of children. Athens, P. 52. [In Greek].

Young, S. E. (2019). Education in medieval Europe. In J. L. Rury & E. H. Tamura (Eds.), The Oxford handbook of the history of education (pp. 98- 114). Oxford University Press.