

***The Concept of School Discipline: and a Christian Interpretation***

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(This is the fifth in a series of excerpts featuring fundamental teaching about Christian education).

(This excerpt continues from and should be read in conjunction with *Blast from the past* in the July 2002 *TCFNews*)

Some of the popular textbooks advise that *good discipline is a function of good teaching* and .....that if he (teacher) prepares his material thoroughly and presents it in a sufficiently attractive way, discipline will be a produced as a kind of by-product.

Interest should not be equated with good behaviour. One of the functions of education is to create interest in things that are worthwhile.

If discipline is to be an integral part of education it must be taught for its own sake. Whether we want discipline, of course, depends on our whole view of education, which in turn raises many other philosophical questions. If we do not want it (and this is a sobering possibility) order will be sufficient to establish satisfactory conditions for learning, but learning what? If preferred, it (discipline) may be regarded as evidence of a moral dimension in all education.

A teacher can not strive intelligently for discipline if he does not know what good behaviour is, nor help his pupils to do so if he cannot convey something of its meaning to them. The onus of enquiry rests more heavily on the Christian teacher. His belief that only God is good is the beginning, not the end of the matter. Failure to pursue truth is indeed more reprehensible in his case for it indicates a disregard for the divine command to love God with his mind and to love his neighbour by making the good known to the world at large. ....That agreement is not likely to be reached on the meaning *good* is no excuse; truth has never been a matter of consensus.

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