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The Cycle Of Moralized Discipline: A Constructivist Grounded Theory Of Teachers' And Students' Perspectives On Corporal Punishment In Pakistani Religious Seminaries

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Abstract

Corporal punishment remains a persistent disciplinary practice in many religious educational institutions despite growing concerns regarding children's rights and positive discipline. This study explored the perceptions and experiences of teachers, students, madrasa administrators, and key informants regarding corporal punishment in selected seminaries of Multan, Pakistan. A qualitative research design based on Constructivist Grounded Theory was employed. Participants were selected through purposive and theoretical sampling. Data were collected using semi-structured interviews, [1]non-participant observations, field notes, and documentary evidence and analyses through initial, focused, and theoretical coding with the support of QDA Miner Lite. The findings generated five major themes: corporal punishment as a normalized disciplinary practice; religious and institutional justification of punishment; students' emotional, behavioral, and academic consequences; structural conditions sustaining corporal punishment; and an emerging preference for positive discipline. Many participants felt that the use of corporal punishment was a traditional way of maintaining discipline and respect but others felt that it was a negative impact on learners' emotional health, teacher-student relationships, communication and learning. Some participants also pointed to the importance of teacher training, institutional changes, and discipline in a child-friendly manner. The study findings suggest that there is a need for a collaborative approach between teachers, principals, parents, and policymakers to foster positive discipline in religious educational institutions by establishing a safe and supportive learning climate.

Keywords are: *Corporal punishment, Madaris, Constructivist Grounded Theory, Positive Discipline, Teacher–Student Relationship, Religious Education, Pakistan.*

Introduction:

There is quite a divergent perception of the madrasas (Islamic religious seminaries) in Pakistani society and this stems out of the social, educational, and political functions served by the madrasas in Pakistani society and their centuries; Old normative perspective woven in the typical yet diverse society of Pakistan. Madrasas are also regarded by many people as valuable entities that offer religious education, Islamic culture and identity, in particular, to deprived sections of the society, who may not have the access to formal education system. Madrasas are also appreciated due to the fact that they provide a free education, and they honor Islamic learning and educators and they are very active in their society (Sajjad, 2009).

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The Pakistani society holds the madrasas in high regard as religious centers of education and community support because of their role in preserving Islamic values throughout the history. On one hand and fearful of their ties whether reasonable or hyperbolic with extremism, austerity based harsh discipline methods and non-mainstream education on the other (Bhatia, 2020).

Whenever and wherever it is necessary to maintain discipline, sticking with the view that corporal punishment is considered as an element, which had not been eliminated in these systems. There were a number of students undergoing physical punishment to instill discipline. According to the reports of World pulse (2010), corporal punishment is commonly practiced in madrasas and teachers justify its application saying it is necessary to correct a child morally and religiously. An illustration of this is that, certain teachers in madrasas think that physical punishment is necessary to discipline children according to the principle of Islam.

In the face of mainstream western education, religious education also plays a vital role in societies like Pakistan where religion is more valued and people live their lives in the light of Islamic principles and in terms of religious education. Religious seminaries are teaching basic studies of Islam and Quran since the emergence of the country, typically these seminaries are termed as madaris**.** A report of the Pakistan Press Foundation (2008) highlighted vast number of students of the religious seminaries in the province of Punjab are vulnerable to corporal punishments that result in psychological disorder and cause students to leave education forever. The government has introduced the policy of no punishment by launching a program called “Mar Nai Pyar” (no beating but affection) in the government and private schools of the province; however, it has ignored the Madrasa sector. The report further noted that the Madrasa administrations do not let the human rights activists intervene in their affairs and call them ‘Western agents’ because of their stance against corporal punishment. The report also highlighted cases of corporal punishment where students have left the Madrasa education as well as their homes because of severe punishments. Reported that Madrasa’s students face brutal treatment while some students' beating has resulted in death too. The report cites several examples of brutal treatment and deaths that occurred in various Madrasas in Punjab. The influence of religion and religious clerics is more on society; therefore, policy and authorities are reluctant to touch them. The same could be the case with researchers, as there are limited studies on the subject matter in Pakistan. In this vein, this study is an attempt to explore the issue of corporal punishment in religious seminaries and its bad consequences on children and their family in Pakistan.

Today, the madrassas have been accepted as the institutions of education as a continuation of centuries-old normative tradition of acquiring religious education and also being the single option for less privileged children for whom general education is quite expensive. Madrasas are typically the institutions which are charity based, which provide free education, food and shelter to the students undergoing religious education. This research study employs an inductive approach to examine the use of corporal punishment a disciplinary practice as control mechanism a norm of establishing authority in religious seminaries. Corporal punishment is used as a means to discipline children and instill social and moral values in them (Munir, 2019; Gul, 2015). It is considered one of the major reasons behind high level of school dropout in Pakistan. The practice not only exists in schools but is equally found in Madrassas of Pakistan (Saeed et al., 2023). Thus, the present study aims to explore teachers' and students' perspectives on the issue of corporal punishment in Madaris in the light of Constructivist Grounded Theory approach. The study does not aim to examine the use of corporal punishment as a disciplinary tool only but wants to explore the wider educational, institutional, religious, and social meanings of its use. The study seeks to gain deeper insights into the reasons behind the continued use of CP in Madaris and its implications on the education lives of students by exploring their experiences and interpretations

Research Method:
This study aims to explore the issue of use of corporal punishment as an accepted norm in religious seminaries (Madarasas) to set the authority in a specific cultural context. In this research, the grounded theory methodology is performed with the procedural findings with reliable and meaningful criteria of maintenance of rigor. Unlike the other studies ever conducted, which were more often than not narrowly focused on the particulars – such as how corporal punishment works as a general phenomenon in the seminaries – the present study attempts at a more holistic approach, by drawing a picture of the deeply rooted habit, in the religious seminary.

Research Setting
The study was carried out in selected seminaries of Multan, Punjab, Pakistan. The city of Multan is called the "City of Saints" and is one of the oldest Islamic centers. The city boasts an ancient and deep-rooted religious history, and is considered as a center of Islamic education, with a large number of registered and non-registered seminaries attached to various schools of thought. They have a great influence in the education of religious formation and moral training to students from various socio-economic status.
Multan was purposively chosen as the research setting due to its historical and religious significance, diversity of Madarasas system and its suitability to uncover the nature of disciplinarity in religious educational institutions. There were several reasons for this - there were many seminaries, representing various denominational affiliations, which created an appropriate setting for the understanding of the complex social and educational processes around corporal punishment. The study did not consider seminaries as monolithic but acknowledged differences in their policies, practices, curricula and methods of teaching and learning, and instead placed emphasis on the common cultural and religious environment in which corporal punishment was taught and experienced

Participants
The participants were teachers and students of selected seminaries of Multan who had first-hand experience and knowledge of discipline within the seminary. The teachers who were identified as “Qari; the reciters”, were also included as the teachers have a pivotal role in classroom management, maintaining discipline and applying institutional rules and education. The students were chosen due to the high number of disciplinary actions that they receive as a primary group and thus they are uniquely suited to report on their experiences, perceptions and reactions to corporal punishment.
Participants selection was because they were relevant to the research focus and were able to make rich, detailed and meaningful descriptions of the phenomenon being studied. The involvement of both teachers and students allowed for the collection of several voices in this study, which helped to gain a broader understanding of the use of corporal punishment within the seminaries.

Sampling Strategy
The study methodology used in this study was purposive sampling and theoretical sampling as per the principles of Constructivist Grounded Theory. The first stage of sampling used purposive sampling to identify participants with first-hand experience and depth of knowledge about corporal punishment in seminaries. This has enabled the selection of participants who could offer in-depth information about the information and its implications both for the content and for the meaning of the information itself. Theoretical sampling was used to select subsequent participants as data collection and analysis occurred concurrently. The interviews were guided by emerging categories, preliminary concepts, and developing theoretical ideas to determine who to interview next and what issues to further explore. Data collection continued

until theoretical saturation was reached (when no further concepts emerged from the interviews and the emerging categories were not significantly enriched by the addition of information gained in subsequent interviews).

Table-1

Participant Category	Participant Designation	Sampling Technique
Teachers	Classroom teachers/Qaris/Alims	Purposive → Theoretical
Students	Hifz and Dars-e-Nizami students	Purposive → Theoretical
Madrasa Administrators	Nazim/Mufti	Theoretical

Research tools and implementation method:

Data collection and Participant recruitment:
Interviews were conducted in the semi-structured format, which enabled the participants to be able to describe their experiences and perspectives in their own words, and the researcher to explore important issues in greater depth. Semi-structured in-depth interviews. Semi-structured in-depth interviews, participant observations, field notes and documentary evidence were the data collection methods utilized. Semi-structured interviews were used as a primary data collection technique so that participants could provide rich descriptions of their experiences and perceptions, and the researcher could follow up any issues that arose, and then probe further. Field observations were made to get an understanding of the natural position of the madrasa, classroom interactions and disciplinary practices; contextual information and reflection of the researcher were documented in detailed field notes. Participant recruitment is given below in table:

Table-2

Participant category	Participant role in study	NoP:of Participant
Nazim	Institutional leadership and policy	9
Mufti	Academic and disciplinary administration	9
Qari	Qur'an instruction and classroom discipline	10
Alim	Religious teaching and institutional perspectives	7
Students	Lived experiences of corporal punishment from those student who have completed mudras education	7
Key Informants	External perspectives on child protection and education	7

The researcher-built rapport with the participants by frequent visits and informal dialogue before formal interviews began. All participants gave written informed consent after being informed of the purpose of the study, voluntary participation, confidentiality and the right to stop at any time

Data Analysis:

Data collection and analysis were done at the same time and with the method of Constructivist Grounded Theory. The data obtained from the transcripts of interviews, notes of observation, and documentary materials were analyzed qualitatively through initial coding, focused coding and theoretical coding using the constant comparative method. Qualitative data were handled by QDA Miner Lite software, which helped to systematically code, organize and retrieve the data. During the research process, analytical memos were produced to record the conceptual development and theoretical insights that guided the process, culminating in the identification of the major themes that emerged as explanations of corporal punishment in the context of the seminaries.

Trustworthiness

Credibility, dependability, confirmability and transferability were used to ensure the trustworthiness of the study. Triangulation of interviews, observations, field notes, key informant interviews, and documentary evidence, and prolonged engagement in the field, helped to establish credibility. This was achieved by keeping a methodological and analytical audit trail which supported dependability. An audit trail was kept to document decisions made during data collection and analysis. Where appropriate, member checking and peer discussion were used to strengthen the accuracy and interpretive depth of the findings.

Ethical Considerations

Ethical clearance took place prior to the study. The participation was voluntary and informed consent was obtained for all participants. Transcripts and reports were anonymized and confidentiality and anonymity were maintained. Due to the sensitive nature of the religious educational context, special care was taken regarding possible exposure to harm, pressure and institutional risk for the students participating in the study. The researcher treated all relations with sensitivity to the religious and cultural environment of the system of madrasas and adhered to the ethical standards of research.

Analytical findings with interpretation:

The first stage of the analysis was open coding in which the transcripts of the interviews were read line-by-line. The sole purpose going through this stage, as the researcher, was to break down the data to simply establish discrete concepts close to depicting the meaning of the participants given answers without self-establishing any pre-conceived theoretical assumptions. Hence, by the application of GTM, the researcher is able to thoroughly investigate the ongoing phenomenon which are perceived as being rather complex social events altogether, through the very real-life experiences of the people who are going through them first-hand. Grounded theory is a typical standard process that involves repetitiveness in which the researchers switch back and forth between data collection and the analysis (Bringer, 2002).

The Demographic Profile Window of the Participant

Here are the demographic details of the Participants in standard tabulated form:

Table-3 Demographic Profile of the participant

Participant category	Number of Participants	Participants Demographic Details
Qaris	10	The age typically ranged between 35-50 y/o, the gender in dominance was male and that of female being 2 only among the 16, the typical experience possessed ranged above 3 years in mean, the typical educational standard

		being elementary, matriculation level and informal Hifzah Quran certified while 1 female had the qualification of having an M.A in Islamiyah.
Parents of Hafiz	9	Guardians of the enrolled students, mostly male, their ages ranged between 25-60 y/o.
Hafiz Students	9	Students who have completed their retention of Quran as regular mudras students, the ages ranged between 20-25 y/o
Certified Muftis	7	The ages ranged between 40-70 y/o, the typical educational standard met by few was PhD in Advanced Islamic Studies while also being typical Hifzah Quran, their typical teaching experience met 20+ years in standard, expertise in fatwa writings and curriculum development with meeting the standard in Islamic jurisprudence as well.
Religious Scholars(Alim)	7	The ages ranged between 35-60 y/o, the standard educational criteria met was an M.A in Islamiyah mostly from Ders-a- Nizami, an M.Phil in Arabic and Islamiyah and the experience they possessed was in Shariah Law and typical Islamic Jurisprudence.

Source: Extracted from the interviews conducted:

Emergence of themes and Sub-themes from Core Categories:

Primarily GTM notes make references for necessary identification and explanation of core category which may be the major theme of the research from which the applicable theory has emerged (Strauss & Corbin 1990). The major themes of the study, may reflect the basic social process by which a phenomenon is being practiced and summarize the key procedure where the sub-themes or categories also existed (Glaser 2005).

For the identification of a particular core category in the present study, the process was quite challenging in itself. The emerged themes out of data are given below

Table-4 Emerged theme out of resulted data

Emerged themes	Sub-themes	Interpretation
Theme 1: Corporal Punishment as a Normalized Disciplinary Practice	Maintaining classroom order Correcting misbehavior quickly Preserving teacher authority Linking discipline with tarbiyat and obedience	This theme implies that in madaris, punishment through beating is not necessarily perceived as an extreme or exceptional punishment but is rather a normal punishment. Teachers might find it to be a convenient solution to regain control, particularly if students are distracted, noisy or disrespectful. In this way, punishment turns into the commonplace culture of discipline, instead of a unique corrective action.

Theme 2: Religious and Institutional Justification of Punishment	Discipline as moral upbringing Tradition and inherited practice Expectations of strictness Limited institutional guidance on alternative	This theme describes how corporal punishment might be justified in religious, moral and institutional terms. Discipline is closely associated with the aspects of tarbiyat (respect for teachers) and self-control aspects in madaris. Teachers might think that being strict is required in developing students' character and religion.
Theme 3: Students' Emotional, Behavioural, and Academic Consequences	ear, silence, and anxiety Humiliation and loss of dignity Reduced participation and motivation Negative effects on memorization and learning	The theme emphasises students' first-hand experience of being subjected to corporal punishment. Punishment can foster fear, silence, emotional distress and not enhance learning. Students may be less likely to ask questions, engage in the class work, or voice struggles with class material.
Theme 4: Structural Conditions That Sustain Corporal Punishment	Large classes and workload Lack of teacher training Weak policy enforcement Social acceptance by parents and community	This theme references structural and contextual factors that enable corporal punishment to persist. It is the easiest way for teachers who are hemmed in by lack of personal space or have too much work to do to keep their pupils under control to use physical punishment. Many teachers may not have been trained in classroom management or positive discipline, and because of this may have limited options when it comes to alternative strategies.
Emerging Preference for Positive Discipline	Verbal correction and counseling Reward and encouragement Teacher-student dialogue Parental and administrative support	Parental and administrative support This theme captures a change of attitude by some of the participants to more positive approaches to discipline. Teachers will start to see the benefit of verbal correction, counselling, encouraging and dialogue rather than physical punishment. Praise can help the student become aware of what is expected without fear and/or embarrassment.

After interviewing and analyzing the data from core stakeholder's teacher, core administrative staff, senior teachers, student and parents the study identified five major themes, multiple initial codes and subthemes.

Theme1: Corporal Punishment as a Normalized Disciplinary Practice

The first theme explores that there was a high level of acceptance of corporal punishment as a common disciplinary method in the selected **seminaries**. Physical punishment was a normal

part of classroom management and not an unusual management technique for dealing with misbehaving students, participants reported. The common methods of discipline were to strike the students with a stick, to slap, to pull the ears, to have standing for long periods, and to add on other religious assignments. For many teachers these practices were seen as being handed down from one generation of teachers to the next.

While participants recognized the differences in the incidence and severity of punishment in different institutions, they generally agreed that physical punishment continued to be part of everyday life in madrasas. Students also said that often it was seen as normal punishment if they made a mistake, didn't remember something or broke the rules in the classroom. The presence of these findings indicates that corporal punishment is entrenched in the educational settings of some madrasas due to the long term traditions of education and expectations of the organization.

Theme2: Religious and Institutional Justification of Punishment

Corporal punishment was often justified in terms of discipline, obedience, moral development and good religious learning. Teachers and administrators stated that it was necessary to maintain strict authority in order to maintain order in the classroom and students' commitment to memorizing the Qur'ān and religious education. Some participants thought that a certain level of fear was helpful for discipline and to safeguard the sanctity of the learning environment.

These beliefs were also reinforced by institutional expectations. Participants described how strict discipline was frequently interpreted as being responsible, and keeping a distance from students was regarded as important to maintain the respect. However, there were some religious experts who challenged these approaches, claiming Islam never taught us about being afraid, but rather taught us about being compassionate, patient and guided. These conflicting viewpoints illustrate the fact that there are not and cannot be universal and set answers to the question of religious interpretation of punishment.

Theme3: Students' Emotional, Behavioral, and Academic Consequences

The results indicated that there were significant emotional, behavioral and educational effects on the students as a consequence of the use of corporal punishment. The most common emotional reaction was fear. Several students reported experiences of anxiety, hesitation, and reluctance to express themselves openly with the teacher(s). For some participants, there was an emotional burden of punishment that they did not want to experience and thus they avoided communication with teachers even after the religious education had ended.

Behaviorally, corporal punishment had a negative impact on students' ability to ask questions, speak about problems or personal issues, provide explanations for absences from school. The parents also reported that a high discipline setting did not allow children to go for help when they needed it to deal with academic or emotional issues. Participants also stated that fear-based relationships undermined student engagement in classes and impacted learning by replacing curiosity and engagement with obedience and silence.

Theme4: Structural Conditions That Sustain Corporal Punishment

Some factors that were established as having contributed to the persistence of the use of corporal punishment were identified as institutional and social factors. Teachers also said that they had not received any formal training on positive classroom management and thus they used ministry-approved disciplinary strategies that they had themselves learned during their schooling. Large class sizes, the need to memorize schedules, lack of school monitoring, and community expectations of discipline were also cited by participants as factors contributing to the continued use of physical punishment.

Parents' attitudes also affected disciplinary practices. Some of the parents disliked the use of physical chastisement and preferred other methods of education instead, while others felt that the use of physical chastisement was essential to the development of respect, obedience and religious character. The results indicate that there is a systemic dimension to the use of CP, which is reinforced not only by individual teachers, but by wider institutional, cultural and community roles and practices.

Theme5: Emerging Preference for Positive Discipline

Although some participants reported that the practice of corporal punishment was still taking place, they reported increased support for other forms of discipline. The teachers, students, administrators and key informants indicated that the following measures can be used as alternative instead of physical punishment and maintain discipline: counselling, positive reinforcement, classroom management, constructive communication, and teacher training.

Multiple participants highlighted that respectful teacher–student interactions contribute to better learning results than fear-based interactions. Administrators also recognized the importance of professional development programs and institutional policies supporting child-friendly disciplinary practices. The results suggest a newfound willingness amongst stakeholders for rethinking the traditional disciplinary approaches and implementing more positive strategies to the management of student behavior.

Resultant Model: The Cycle of Moralized Discipline:

The analysis resulted in a model of how corporal punishment is reproduced in Pakistani **seminaries**. At its core this model is based on moralized discipline that is, framing discipline as a religious, moral and institutional task rather than just behavior management.

The narrative shows that the use of physical punishment basically restructures the teacher-student relationship into a fear-regulated structured, where discipline is maintained through control despite of mutual trust. As the assertion illustrates why it is wrong to employ physical punishment, because it interferes with the natural relationship between an instructor and a learner. Rather than instilling respect, it instills fear among the student and therefore does not allow him or her to feel at ease and comfortable with the teacher.

These resulted data claim that corporal punishment destroys the emotional contact between students and teachers by establishing the ambiance of fear, instead of confidence. The feature of being emotionally cold indicates the absence of warmth, openness and mutual respect in the teacher to student relationship when corporal punishment has been introduced as a discipline strategy. The speaker emphasizes that a frightened kid is not able to interact freely with the teacher. This fear brings about curbing out of curiosity, reduces questions, and makes students hesitate on taking help or achieving clarity. Consequently, this has a serious limitation on the both academic and the aspects of religious and moral growth. Narrative presentation highlights following core categorical statements

- Teacher’s prominence on the severity that reflects a moral pedagogical justification in religious learning.
- Students’ experiences show that their relationship is based on emotional fear, escaping and psychological distancing instead of genuine respect
- Learning in the context of teacher student relationship is obedience and survival, rather than intellectual and spiritual growth
- Parental narratives show dual consciousness; some encounter it as an unnecessary punishment due to harmful effects while other accept it fear and respect co-occur as cultural norm.
- Scholarly perspective validates such context reduce active engagements into fear-based process that weakens both relational and educational outcomes

Table-4 Exploring the relationship of power and authority with ideological justification of CP

Core Category	Open Codes	Basic Rationale from Verbatim	Analytical Interpretation
Punitive Control	Strictness & Authority	We cannot be tolerant… have to keep a strict eye"	Teachers maintain authority through strict scrutiny
Emotional Distress	Fear & Anxiety	Even now, I feel frightened… fear along with respect	Students internalize fear; affects assignation
Communication Gape	Silence & escaping	"I never had the nerve to tell the teacher"	Students cannot express desires or ask questions
Obedience-Based Learning	Rote Learning	Even when we were sick… we did not speak"	Learning becomes obedience-driven and power-driven
Performative Respect	External Obedience	"Fear along with admiration in my heart"	Respect is peripheral and fear-based, not trust-based
Parental Contradiction	Acceptance vs Resistance	"I had to change the class of my kid" / "Respect holds great importance"	Parents convey between child welfare and cultural norms
Interpersonal Inequality	Preference	"Some students were treated moderately due to donations"	Unequal treatment affects impartiality and cooperative learning

Source: Researcher's Illustration resulted from Field Data

Generally corporal punishment challenges the potential for collaborative and supportive teacher student relationship, that highlighting control and fear over meaningful engagements

Discussion and conclusion

The analytical insight of the data shows corporal punishment weakens teacher student relationship because what replaces the teacher student relationship is fear. Application of physical chastisement inflicts one-upmanship by instilling the element of fear instead of earning respect through permissiveness of moral standing and compassionate demeanor. The narrator insists especially within the religious teaching course, that the best teaching relationship would be based on trust, mutual respect and dialogue. All these will create an atmosphere that students will feel safe and appreciated thus will lead to student engagement, questioning, and intellectual and spiritual growth. On the other hand, where fear is the major method of control, the students can be closed up and hard to speak freely. This interferes with the flow of meaningful interaction that leads to efficiency of learning and moral growth. This fear can give rise to emotional distances which does not encourage communication, inquiry and free-flow of thoughts and suspicion. Rather than assuming the role of a guide and a mentor, the teacher could be viewed as someone who poses danger and ridicule to the students. This makes the bonds of supportive learning environment sickly as time goes by. This, in turn, can induce students not to be interested, to conceal failures, or even to shun the teachers, a fact that will compromise their education as well as personal development. Instead, positive discipline helps establish trust, mutual respect and a safe environment in which the students are willing to learn and feel appreciated. In most of the cultures it is normal to bash or punish a child when

they do not act according to directives of parents as a result a child become. A study explored violence and its influence of parental corporal punishment on students. It is revealed that children that were raised with authoritative parents, those children were likely to become less confidant and their ability to socialize is less as compare to others (Liu and Wang, 2022).

Hence, the text suggests that corporal punishment does not only fail to work but also goes completely against the principles, which should inform religious education. In general, it is noted that corporal punishment in schools more so the religious makes deep impressions other than establishing genuine respect and moral discipline establishes fear, emotional distance and mistrust between the teacher and student. This fear acts as a deterrent against curiosity, questions and undermines the connection that a learner has with knowledge and faith. In one of the research studies, it is noted that students and corporal punishment make learning an experience of fear and less likely to trust their teachers. Rather than perceiving teachers as positive coaches, students might see them as a threat, which will cause those not to communicate freely and create an emotional distance (Moyo et al., 2014).

In a paper by Iqbal & Azam (2022), they noted that fear of the loss of authority to other results in self-serving, at the cost of others. This applies to educators who use physical punishment on the students because they will feel and think that physical discipline is very important in the class. Such practices are then normalized by institutions prolonging their existence and a professor's utilization of coercive tactics is evidence of this and is concerned with losing the students' compliance that they turn to punitive measures. It was found that the loss of trust may result in student aggression and further disciplinary issues creating the cycle of negativity that reinforces the teacher-student relationship (Choi, 2021). The change of these practices sometimes not only demands the law to be changed, it also needs the change in terms of culture and societal acceptance into reducing individual violence as well as violence that is general in society due to the normalcy and acceptance of physical punishment (Landsford & Dodge, 2008).

The generational focus in corporal punishment has shown that there is a high tendency of this trait being passed down as more and more people who were the product of corporal punishment turn out to endorse and practice the same practice on their children. A study establishes that when adolescents are spanked by their elders, they are likely to uphold positive views towards corporal punishment irrespective of how frequent or intense the corporal punishment administered on them was and on the contrary, spanking blocks arousal in individuals and hence the elders who were corporal punished as children are more inclined to make use of corporal punishment (Deater- Deckard et al., 2003). It is also seen in one research that favorable attitudes toward corporal punishment throw a strong light on its implementation in future generation, even after one considers the effects of the parents being punished in childhood. This is indicative of the fact that the attitudes towards the discipline method play a pivotal role in the process of maintaining the cycle (Roetzel, 2008). Therefore, in brief, corporal punishment is perpetuated in generation after generation because there is the ingrained tendency to create attitudes about the necessity to use it with references to their own childhood experiences. Pakistan being a predominantly Islamic country corporal punishment practice is still considered okay in homes, schools, and religious institutions, even though it blatantly violates basic human rights, as enshrined in the Universal Declaration of Human Rights, as well as the wishes and aspirations of Islam (Shafiq et al., 2021).

Due to fear-designed disciplinary measures, children are usually compelled to conceal their inner states and they are also encouraged to deceive so that they can evade punishment and other forms of rough handling. They may be seen as obedient but in truth this is out of fear since in an environment of physical punishment it is not uncommon. The grounded data depicts that physical punishment is basically reforms the teacher student relationship from learning bond into a hierarchical bond, regulated distress and interactional order. It does not operate to

give them a genuine bond to their religion or make a true relationship with God. Rather than inculcating the reality of religious life, such severe means generate an atmosphere of fear and deceit.

Conclusion:

The study explored into teachers' and students' views on the corporal punishment in religious schools of Pakistan from a constructivist grounded theory perspective. The findings show that corporal punishment is not only practiced as a disciplinary process, but as a socially and institutionally acceptable process, backed up by religious interpretations, cultural traditions and power relations. The resultant grounded theory, dubbed the 'Cycle of Moralized Discipline", shows how the authority of discipleship is justified in moral and religious terms, leaving students fearful of the teacher and unable to discuss or question the material, or engage in meaningful learning. While most participants agreed that corporal punishment was a traditional practice to keep children disciplined, there was also an emerging consensus from the teachers, students and other stakeholders on the importance of positive, respectful, and child-centred disciplinary practice

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