

## **DISCIPLINE – A FUNDAMENTAL CULTURAL VALUE**

Discipline represents one of the fundamental cultural values able to ensure the functionality of the social system regardless of its structural manifestation. Its inclusion within culture is a consequence of the fact that its manifestation is highly connected to the level of civilization and culture of a society. The higher the level, the more efficient the disciplinary frame is. Nevertheless, the problematic of discipline within primary societies is very difficult to approach. The term itself, with slight nuances, is to be found in languages of Roman origin, its Latin form from which it derives being “discipline”. It is also met as “discipline” in English, bearing the same form and content. From the content’s point of view the term has multiple meanings, such as, a set of rules, of obligations which norm the activity of a community; a system of rules or regulations, a subject, a.s.o.

Still from the perspective of discipline content, its manifestation through procedure is also important when approaching the problematic of the social, many of researchers in the field avoid its inclusion within the frame of discipline, although, the letter represents the very essence of social functionality and progress production.

Most of these identify discipline as a coercion phenomenon or as a threat to one of the fundamental human rights, namely, liberty. In this respect I could mention the work “Dictionary of political and social life’, belonging to the French Professor Dominique Chagnollaud, who does not include discipline within the category of political and social values.

Beyond its theoretical value, discipline holds a physiognomy, which includes a set of axiological, praxiological and teleological components. Its axiological aspect is connected to the necessity of continuous and positive projection of moral norms and to social progress. From a praxiological perspective, discipline is highly action oriented, focused on the dimensions of the phenomenon awareness, on acceptance of norms and on application coercion. From a teleological point of view, discipline has clearly defined purposes, one of which includes the rest, ensuring functionality of the social system at a pre-established efficiency level.

The main process through which discipline functions at the individual and collective awareness level is knowledge, respectively education. Only through education can discipline prove its utility and efficiency. From this perspective, discipline has to be perceived as a moral value from an early age since only thus does it become a reflex element of thinking and action later on. It should not be perceived as a restrictive and stressful aspect but as a legal and moral normative frame within which an individual has liberty of movement.

An important role in this educational process is played by labor discipline. This should not be understood as a mere obedience to simple rules of carrying out an activity but as a deontological problem, as a belief that labor must not be performed under random standards but at high quality and quantity indices, in other words, it should be done professionally.

Living by unwritten rules of social cohabitation also pertains to the problematic of discipline, and such rules are specific to micro-collectives and human groups, able to

ensure their well functioning. These are discipline elements transmitted through traditions, orally or through the forefathers' personal example, and those who perceive these, also understand that these rules should not be broken. Certainly, matters pertaining to the problematic of discipline are extremely complex and important and, without our common effort, discipline purposes cannot be achieved. Discipline must be part of us; since we are expected to think and act in a disciplined manner. From this perspective military discipline belongs to the same conceptual system of social discipline, it being, in fact, a particular form of its manifestation. **We cannot have a disciplined army within an undisciplined and anarchic society just as a disciplined society cannot exist with an undisciplined army.**

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