

## THE ANCIENT FOUNDATION'S CONCEPT OF THE FAIR RELATIONS OF PRODUCTION AND DISTRIBUTION

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*The article discusses about the development of philosophical concepts, motivation and fair protection of national-public interests of the state and the population. Particular attention is given to the contribution to solving the problem from outstanding creative personalities of ancient Greece. For ancient thinkers gathering knowledge and its use for reasonable welfare of the country and citizens is higher than any other activity. Contemporary issues of fair relations of production and distribution remain popular in most countries, including the Republic of Moldova which recently became an independent state. Conceptual approaches can be used to develop strategies and tactics of motivating the fair protection of national-public interests of the state and the population, both in law and in their practical implementation.*

**Key words:** *protection of fair motivation, production and distribution relationships, virtue: theory and practice, the role of public authorities: activity and behavior.*

*În articol se abordeaz dezvoltarea conceptelor filosofice de motivare just a intereselor na ionale-sociale ale popula iei i statului. O deosebit aten ie se acord în solu ionarea acestei probleme personalit ilor notorii de art din Grecia Antic . Pentru gînditorii antici dobîndirea cunos inelor i folosirea lor pentru cre terea rezonabil a bun st rii rii i cet enilor a fost mai presus decît orice alt activitate. Rezolvarea problemelor contemporane ale rela iilor echitabile de producere-distribu ie r mîne necesar pentru majoritatea rilor, inclusiv i Republica Moldova, care relativ recent a devenit un stat independent. Abord rile conceptuale pot fi folosite pentru a elabora strategii i tactici de motivare a protec iei intereselor social-economice ale statului i poporului, atît în baza legislativ , cît i în aplicarea practic .*

**Cuvinte cheie:** *protec ia motiv rii echitabile, rela iile produc ie-distribu ie, binefacerea: teorie i practic , rolul puterii de stat: comportamentul i modul de via .*

**JEL Classification: D6; D69; D64; N3; B3.**

**Introduction.** It is considered that in addition to the devastating process of production and allocation of gross domestic product, hyperinflation can only accelerate the economic collapse. Brutal inflation helps to ensure, even if the measures are taken, to a speculative activity. Businesses are becoming more and more profitable; the overstock stores of raw materials and finished products, significantly exceeds the required reserve, anticipating the future price increases. Meanwhile, the mismatch between the amount of raw materials and demand of finished goods for meeting customer needs leads to further

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inflationary pressures. Therefore, instead of investing in capital goods, manufacturers and individuals defend themselves against inflation and begin to acquire unproductive wealth.

In exceptional circumstances, uncontrolled prices destroy the normal economic relations. Conflict of interests enhances dramatically, the money depreciates and cannot function as a measure of value or medium of exchange. In the end, hyperinflation increases the depression and financial collapse accelerates and generates social and political disorder.

It must be emphasized that all this is happening in conditions of full indifference of the state to protect national interests, obvious permissiveness and confidence in absent punishments and disregard to interests of the majority of defenseless people. After all, it is well known that suffer the most the poor population of the country, with all the negative consequences of their socio-economic formed condition. And as always, in such cases, arises the common question: where, in desperate bursting to power, assuring the population with election promises and party programs. The answers to these questions are already well known. Even our national history of post-reformatory years leads to the main conclusion about the absence of a central government strategy and tactics of motivating the fair protection of national-public interests of the state and the population, both in law and in their practical implementation.

The problem has a wide range of questions, a variety of options and solutions and rather large evolutionary historical period of development. Even at the dawn of civilization among the first countries in the world, Ancient Greece was concerned about the structure of society and the state. And among the creative figures of the ancient world, was Plato.

This fact makes it necessary to refer to the ancient Greek philosophy and its understanding of the life. According to the ancient philosophers, "to a person it's *common intelligent life*" and therefore we can say that the philosopher, who lives a contemplative life puts theory (knowledge) above practices. In other words, the acquisition of knowledge and their use for reasonable welfare of the country and its citizens is higher than any other activity, in contrast, for example, from the prophet or priest for whom the practice, or more exactly, the righteous life, above all scientific knowledge, a true spiritual life is asceticism. With few exceptions, this cannot be said about our functionaries of the central state bodies of the country or popularly elected deputies, who are supposed to legally protect the fair demands of the electorate.

After all, is well known that according to the theory of ancient times the supporters of the "plastic" nature of the Greek world believe that "contemplative" life of a philosopher rises above its daily cares and anxieties and that allows to objectively perceiving wider and deeper the life.

For example Pythagoras, answered to the question of his vast knowledge, that he has no special knowledge or specialty; he's just a philosopher, i.e. "Judicious". Based on this statement of the great scientist, we turn to the ancient Greek understanding of the philosophy and attitude towards life. In general, according to the ancient philosophers, "to a person it's *common intelligent life*" and therefore we can say that philosopher, who lives a contemplative life puts theory (knowledge) above practices. In addition, supporters of "plastic" nature of the Greek world believed that "contemplative" life of a philosopher rises above its daily cares and anxieties, and that this allows him to experience life out the box. This, of course, the position and setting of the contemplative knowledge of the universal world order had always to correlate to their field (ontological, epistemological, ethical and socio-political) permanent and repetitive. In other words, the Greek concept came from the primacy of the repeated constant variable, over the individual and over impersonal personality.

Responding to a question about the philosophers and how they differ from other people, Pythagoras made an analogy with the Olympic Games. To these games come three categories of people: the participants seeking for fame; those who sell or buy something in order to gain; and, finally, those who seek neither fame nor enrichment, but detached, come only to contemplate what is happening around. The same happens in life: most people tend to material goods, comparative minority – to the glory and honor, and few, indifferent to fame and fortune, busy contemplation and knowledge of things.

For Socrates, knowledge is valuable only in the extent of its contribution to the moral perfection of people. More precisely, according to Socrates virtue is knowledge, and so profound intellectual penetration of the moral-ethical problems inevitably leads to moral perfection. Thus, according to the teachings of Socrates, the knowledge of man and his actions constitute a whole: knowledge "the word" determines the value of "the activity" and "the activity" determines the value of knowledge. As a consequence, his belief in true knowledge and true wisdom (philosophy), available to man are inseparable from fair affairs and other manifestations of virtue.

In terms of Socrates, it's quite rightly and improper to be called a philosopher the one who has the knowledge and wisdom, but judging his lifestyle and behavior, devoid of virtue. In accordance with this criterion of true differences from the false philosophy, Socrates sees that the first, based on the unity of knowledge and virtue, aims to moral perfection of citizens, while the second is indifferent to the goal, without thinking on this issue.

It should be noted that the information above, dates back to the IV century B.C. and therefore consonant Socrates-Platonic tradition, distinguished by, among other things, a high estimation of knowledge and indifference to what longs for most people – wealth, fame and honors. On this basis it is appropriate to consider how this representation of philosophy and its relation to life was characteristic to earlier period of Greek philosophy.

The philosophy – subject of which are the sole principles and causes, is universal and the most speculative of sciences. Although from philosophy we do not get the immediate benefit, however, it is the most valuable of the sciences; it exists for its own sake and is aimed at knowledge of the truth (the root causes, the living and eternal). "Thus, all other sciences are more necessary than it, there is no better one compared to philosophy". Consistent with these judgments, Stagirite also comes to the conclusion that knowledge is more valuable in theoretical form and is not related to yield of immediate benefits. After all, when a person makes any useful invention, then this person is called a wise not so much because of the use of his invention, but, as a result of surprise caused by his mental faculties, i.e. due to the high evaluation of his theoretical work. Therefore, the above theoretical science is higher than "creative" and theoretical (contemplative, speculative) is above practical activities.

Summing up in the spirit of Aristotle, we can say that "contemplative life" is not related to utilitarian considerations and is the best form of life, because it is dedicated to the knowledge of the good, fair search of truth, i.e., is the highest form of spiritual and creative activity.

Usually, when it comes to philosophy, i.e., "Bios Theory" refers primarily to Aristotle, who believed that philosophizing is a kind of creative activity, and the "contemplative life" is the highest form of life and activity. However, reference is also made to the great and ancient world materialist Democritus, who taught about "good state of mind" and says: "never believe people who are happy due to their wealth and fame, all such benefits are less constant than the winds. Insatiable desire for money, without knowing the limit, is much painful than the most extreme needs: for big aspirations these generate greater deficit". For example, Democritus rejects narrow-minded view of materialism, which notes that the highest meaning of life and sees in sensual pleasures, money and wealth. He said "people should give a greater importance of the proper state of mind than the body" and "a good state of mind in humans is due to moderation in pleasure and measured life". For Democritus, the happiness of man is to "complacency", i.e. in spiritual harmony and moral satisfaction of knowing of due and rightly affairs. "Those whom rushes joyfully in the soul the affairs of fairness and justice, are happy in their sleep and waking, healthy and carefree; those who neglects justice and does what they need, they are experiencing trouble, fear and scolds themselves". As can be seen from the last two fragments, it follows that Democritus considered a good state of mind ("complacency") in close connection with good deeds and active work for the good of the state and its citizens.

Plato also said and written a lot about the contemplative or speculative reaching the truth, but he was never a "contemplative" philosopher. As none of the ancient thinkers, Plato was full of faith in the possibility of transformation of the entire social and political life. And none of the creators of the ancient world did not seek and did not expect to affect lives of people in the extent to which Plato sought and hoped. He was deeply convinced that the study of philosophy and intellectual effort "behold" excellent or fair, as such, cannot change a person, do not make it morally perfect and virtuous.

Plato believed that misery of people will have no end and the state does not get rid of evil as long as philosophers will not be the rulers, and rulers the philosophers, i.e. until you merge together "government and philosophy, and yet will not be mandatory, suspended those people and there are many – who now seek to separate, or power, or to philosophy". Therefore, "all knowledge is separated from the fair and the other virtues, it is knavery, not wisdom". In understanding the platonic-Socrates, philosophy is not confined to the purely theoretical work, and also includes practical activities, the right course of action, good deeds. If virtue is knowledge, i.e., conformation acts with the good knowledge, it follows that philosophy – even as a purely theoretical (cognitive) activity – necessarily leads to the selection of a certain lifestyle and practice. Therefore, it is possible to agree with well-known scholar of ancient Greek

philosophy C. Vogel, that argues for Socrates and Plato "philosophy could be pure theory, but it was pure theory that guided practical life".

Judging by some statements, the Greeks originally used the word "philosophy" in the most general sense, meaning by them all the knowledge and awareness (in the modern interpretation – awareness). However, to quote some fragments of the Presocratics or by Heraclitus of Ephesus "logo is universal" and therefore wise heed logos and follow it as a criterion for a correct way of thinking and acting. "Those who speak reasonably should be based on universal", "wisdom – to speak the truth and act intelligently, perceiving things according to their nature" etc. Of these, one can assume that a philosopher is a person, that comprehends universal logo and conforms to it not only in his desires and intentions, but also with actions and deeds. Then it follows that philosophy is not only an intellectual activity, but also scientifically sound and orientation practice. Moreover, the guiding force of life cannot be considered a passive contemplation of what is happening in the world. At the heart of the latter is another piece of Presocratics that "most people with uncontrolled logo leads to excessive sensual pleasures and poor lifestyle choices. Most people prefer one to everything: eternal glory to mortal things".

As we see, the hilt words and deeds are one, and therefore there can be no question of his understanding of philosophy as separate from the life of contemplation, devoid of figurative – conceptual thinking and intuitive-rational knowledge. Another important component that characterizes the ancient philosopher – only indifference to wealth makes him a philosopher. By the way, it is necessary to add that Pythagoras also, speaking of philosophy as a contemplative activity meant detachment from the philosopher of wealth and glory for the sake of acquiring personal wealth. It seems that in this case, there is no need to prove the well-known circumstances of life of Pythagoras and his union without self-interest has been actively involved in the socio-political life of the Greek city-states.

In other words, it has been and always will be science and practice, i.e., knowledge of the matter objectively interdependent – and interrelated. But as the integrator of this synthesis has always been and will be a science, in contrast to the practice, a criterion of truth, produced by concrete implementation of research, and it turns out that everything depends on the value of knowledge, in other words, from the lighthouse emitting the true wisdom fair decisions and other good for living conditions. Plato was convinced that "the misery of people will have no end and the state does not get rid of evil as long as philosophers will not be rulers and the rulers – philosophers". On this basis he predicted its positive decision "until merge together government and philosophy, and yet not be mandatory, dismissed the people, and they are many – who now seek to separate, or to the authorities or to the philosophy".

As an applicative confirmation of the above philosophical concepts, it seems appropriate to refer to the practice of the Greek state. In Athens law, back in the V-IV centuries BC, complaints and illegal in compliance with the Athenian constitution were made public institution of special proceedings, called "*Graphe paranomon*" (from the Greek – I write about the injustice). The essence of this trial was as follows: "every Athenian citizen had the right to make a statement that national assembly passed a law contrary to the existing legislation or adopted in violation of the established order. Once such an application was received, the effect of the impugned law was suspended, and a special chamber initiates an investigation of the complaint. If the complaint is recognized to be fair, the new law was annulled, and the author was sentenced to a large fine, expulsion or even the death penalty for having introduced his fellow-members of the national assembly, misleading. Able to initiate such a "complaint on illegal" protected the Athenians from making hasty in the national assembly and ill-conceived bills. However, if "the complaint on illegal" does not confirm, the complainant is brought to justice. Institute' complaints about illegal, "thus giving to every citizen the right to act in defense of the existing laws, the whole structure of Athenian democracy".

In addition, in Athens in order to achieve fairness in respect of the distribution have been adopted and other methods and approaches. Thus, the country has been established, so-called, the liturgy – the state service, which carried the rich citizens, immigrants – foreigners and metikos (allotted to the will of the slaves, engaged in trade and usury, many of whom became rich people). They had to pay for certain public spending. There are two types of the liturgy: ordinary and extraordinary. The first group includes *Choregos* (payment choirs for theatrical performances), *Arhipheory* (funding embassies to participate in religious festivals), *Gimnasiparchy* (content gymnasium); to another – to emergency belong the *Trierarch* (crew warships and maintenance of the ship).

In the opinion of Aristotle, knowledge is an activity of the senses and the mind of man, and, intelligence provides a more accurate and extensive knowledge and promotes the acquisition of

knowledge that is in things and substantial and decisive. So, Aristotle concludes "Thus, people are wiser not due to the ability to act, but because they have abstract knowledge and know the reasons".

Philosophy is the subject of which are the first principles and causes is universal – the most speculative of sciences. Although, we do not get the immediate benefit from philosophy, it is the most valuable from all the sciences, existing for its own sake and aimed at knowledge of the truth (the root causes, the living and eternal). "Thus, all other sciences are more necessary than it is, but it is better than all other". Consistent with these judgments, Stagirite also comes to the conclusion that knowledge of the more valuable the more it was theoretically and is not related to yield immediate benefits. After all, when a person makes any useful invention, then this person is called a wise not so much because of the use of his invention, as a result of surprise caused by his mental faculties, i.e. due to the high evaluation of his theoretical work. Therefore, theoretical science is above "creative" and theoretical (contemplative, speculative) above practical activities.

Thus, one of the enduring achievements of the Greek philosophers in the history of theoretical thought was and is still their definition of philosophy and delimitation of the philosophy of the subject of the special sciences, which to some extent contributed to the raising of the Greeks to a new level of historical thinking. Leaving behind a mythological interpretation, as well as chronicles and novelistic description of life processes, the Greeks, in the end, resulted in their science to new applicative, practical achievements. Although for centuries, the Aristotelian definition of philosophy was modified; it has become a basis for all subsequent philosophy of living arrangement and its essence remained to this day, when the problems have changed significantly as materially and spiritually.

**Concluding** in the spirit of Aristotle, we can say that the "contemplative life" is not related to utilitarian considerations and is the best form of life, because it is dedicated to the knowledge of the good, search of fair truth, i.e., is the highest form of spiritual and creative activity.

These fragments of the evolution of ancient philosophy and conceptual approaches of Greek thinkers, despite centuries of recognition, are most relevant to the assessment of the current socio-economic and political status of the Republic of Moldova.

Protracted crisis situation of the national economy alternating with government changes and permutations in of social-economic structure at different levels of state management, do not give positive results. And there is no need to mention negative results – everything is known and it's not very pleasant to recollect.

The officially brought in advertising and propaganda trash does not make sense to be presented and does not make anyone smarter. But some advice to those who consider themselves elected by people and responsible executors should be laid out. To get a grasp in the above outlined fragments of great thinkers – fathers of modern civilization, it's necessary to think and respect their thoughts and do not engage in discord with supreme logo, be reasonable and consistent with that it is not only their desires and intentions, and actions and deeds. Impeached by acquiring wealth and fame for their personal benefits, facilitate the merging role of government and the ancient concept of virtue. It is today the personal contribution of each of the current governors elected in a bright beautiful tomorrow our Moldovan long-suffering people. God is the only ultimate judge for us all.

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