THE ANALYZE OF THE FORMS OF GOVERNMENT AND THE PRACTICE OF GOOD GOVERNANCE FROM PLATO TO CONTEMPORANEITY

Abstract: Plato is one of the brilliant philosophers of Antiquity. The thinker made a wide contribution in the philosophy, culture and politics. Plato was the first philosopher who researched the concept of state power and elaborated the mechanism of the changing of the forms of government. Plus, philosopher created the concept of ideal state, based on virtue and the tendency to achieve the common good. The thinker evaluated the position of man in society, his desires and aspirations. In this study, we aimed to analyze the process of the change of the forms of government in the Plato’s point of view, to identify the similarities and qualitative differences between forms of government analyzed by the great philosopher and to compare Plato’s and Aristotle’s doctrines that refers to the forms of government.

Keywords: Constitution; Law; form of government; organization of state power; monarchy/royalty; aristocracy; police; tyranny; oligarchy; democracy; "good governance".

Introduction

Plato (427-347 BC.) together with his professor, Socrates, and his best-known student, Aristotle, founded the Western philosophy and science, exerting an important influence on Western culture. Platonism is a permanent side of the European spirit, and platonic writings fascinate us with the beauty of ancient form and poetic expression. (Craiovan I., 1998, p.19) Plato is one of the important founders of Western religion, spirituality, philosophy, science and mathematics on the European continent. The thinker innovated the style of written dialogue and
philosophical dialectical forms, which originated with him. In particular, Plato founded the Western political philosophy in the dialogues “The Republic” and “The Laws”. Thinker written one of the earliest political treatises, in which analyzed the forms of government from a philosophical point of view. Plato is the first Greek philosopher whose writings have remained complete, and even some whose authenticity has been denied since antiquity. (Craiovan I., 1998, p.19) The theoretical work of Plato has the generic title of dialogues, (Georgescu Ş., 2001, p. 13-14) which is explained by the fact that a majority of his works are stylized in the dialogued form with dramatic sense. The Plato’s point of view is expressed by Socrates. (Craiovan I., 1998, p.19) True debates of ideas, dialogues contain both the rejection of wrong ideas, fulfilling the function of catharsis, and the argumentation of some theses, designed to help the truth to be constituted. Dialogues combine the depth of philosophical thought with the beautiful literary form. (Georgescu Ş., 2001, p. 13-14) In total, Plato is known for 35 writings and 13 letters.( Florian M., 1996, p. 25-26) The philosophical conception of Plato is an idealism based on the data of mathematics, which is, in other sources, called "objective idealism". (Râbca E., 2016, p. 51) In his conception, philosophy and logic are closely related, making up a single science. (Georgescu Ş., 2001, p. 13-14)

We should analyze the historical context in which the great philosopher created his works. Plato lived in a gloomy era in the Athens’ history. This period is characterized by failures, internal and external struggles, the abusive and cruel rule of the Thirty Tyrants. Plato’s beliefs were influenced by the death sentence of his master Socrates, who was convicted during democratic political regime. This led the philosopher to base the caste leadership, according to which the people cannot understand authentic values. (Banu I., 1975, p.11) The philosopher hoped that the elite, which would come to government, could be formed through the education of future citizens. Namely, education was seen by Plato as a means that allows the formation of a society capable of a government based on achieving the common good. (Villey M., 1975, p. 21) Plato opened the school in the garden named Academy in which he tried to form the elite that would later come to government.
(Banu I., 1975, p.11) All his life Plato wanted to play a great political role.
(Avornic G., 2010, p. 391)

Referring to Plato’s political writings, we should mention “The Republic” and “The Laws”. In these works, philosopher reflected about law and justice. In the foundation of his theory, Plato starts from determining the individual’s place in the state, analyzing the concept of justice, and create the ideal state, based on justice. “The Laws” represents Plato’s reflection on the purpose, foundations of public authority and means of discovering good laws, founding the concept of responsibility of rulers in the state. The thinker stated that the state should be ruled by written laws, founding the idea of the rule of law, developed later by thinkers such as J. Locke, Ch. L. Montesquieu, T. Jefferson, I. Kant, G. W. F. Hegel. Plato believed that politics should follow the people’s good and the whole society, and the major task of the jurist is to pursue the good, in which is encompassed justice. (Avornic G., 2010, p. 392-394)

I. The foundations of state’s organization in the Plato’s point of view

Plato argued the social nature of human personality. Thinker founded the study of the forms of government on the concept of social contract. So, thinker highlighted the contractual origin of the state. In his work “The Republic”, Plato argued that “a fortress appears because each of us is not autonomous” what causes people to get close to each other to give mutual help. Each person gives something good to another for receiving some necessary things. As a result, “the products of work are more numerous and better, being made faster, than it was in the past.” In the Plato’s ideal state everyone does one thing, specializes in a narrow field, which is in accordance to his nature. (Craiovan I., 1998, p.21) The fortress is seen by Plato as a whole, as a system of individual functions, which formed the mechanism of the supreme individual. This determine the thinker to start from the studying of the idea of justice, which is expressed by the phrase “to do what is yours and not to deal with more”, being conceived not as a relationship between individuals, but as a state’s characteristic feature, based on a relationship between classes that form this state. (Craiovan I., 1998, p.23) Plato analyzed the law’s order in accordance with his theory of the intelligible and the sensible world. Justice exists in the intelligible
world as an idea, as a pure essence that does not decrease and does not increase. Polis or states take part in the idea of justice, having legal order. (Georgescu Ş., 2001, p. 16)

In Plato’s “The Republic” the goal of all activities, in general, and the state’s activity, in particular, is the common good, that could be achieved by virtue. The mission of the fortress is to bring in social life the order similar to that brought into the people’s souls by justice. (Stroe C., 1994, p.62) Therefore, the fortress’ goal is the achieving of justice, and justice is the principle and method of the fortress’ life. (Stroe C., 1994, p.62) In this context, the purpose of law is to achieve the good of the fortress, which is embodied in Justice, the right being subordinate to morality. (Craiovan I., 1998, p.23)

II. The identification of forms of government

According to Plato, in the State could be established one of the three main forms of the state’s government, corresponding to the characteristics of the people (Guceac I.,2004, p.95) who live in this state and those who exercise state power. (Popa N., Dogaru I., 2002, p. 35) Thus, human wisdom corresponds to the monarchy, courage - to the military aristocracy, modesty - to the compromise form that ensures the participation of the masses in power. (Guceac I.,2004, p.95) According to Plato’s point of view, all forms of government are divided into just (ideal) and unfair (bad) forms of government. An aristocratic republic and an aristocratic monarchy were considered as fair state’s forms. The unjust state’s forms included: timocracy, oligarchy, democracy, and tyranny. (Guceac I.,2004, p.95) The "just" forms of government are based on the rule of law, a concept that in the contemporaneous doctrine of constitutional law is known as the "the government of law". This government is characterized by the assent of citizens. On the other hand, the unjust form is based on the arbitrary will of the tyrant and the consent of the citizens. (Georgescu Ş., 2001, p. 55)

Monarchy (one-person’s government) and aristocracy (the rule of intellectuals) "the government of the best citizens" represents the best form of government that could be established in the state. An aristocracy is a form of government in which the rulers are neither rich, poor, or famous, but the state is
governed by the best by birth, (Diogenes Laertios, 2001, p. 144) according to Diogenes Laertios, who analyzed the philosophy of Plato. The power functions, during the monarchy and the aristocracy, are occupied by a minority of citizens who are worthy of public office. These forms of government are based on justice and equity. The aristocracy includes the equality of the most worthy and intelligent members of the polis in power. (Nechaev, 2018, p.7) Plato, analyzing the monarchy and aristocracy, makes a distinction only by the number of people who are in power. (Diogenes Laertios, 2001, p. 144) Monarchy as a form of government is characterized by the fact that the power is exercised by one person, but, during the aristocracy, power belongs to the privileged majority. During these forms of government, the state is managed wisely for the general benefit of all people. (Nechaev, 2018, p.7)

**Timocracy** ("power based on honor") is a form of government in which state power belongs to a minority. The timocracy is an imperfect form of government in comparison with monarchy and aristocracy. Within the timocracy, people who are respected by ordinary citizens rule, but this is based on injustice. The authorities come to state power because of the circumstances that allow them to move to public positions (usurpation of state power). The whole construction of state power is not based on particular merit. (Nechaev, 2018, p.7) This form of government is common for states based on honor, in which the highest value represents military success, and human actions are dominated by courage and anger.(Râbca E., Zaharia V. 2016, p. 56) Timocracy and inequality replace the aristocracy based on equality as a result of the predominance of personal interests over the interests of the whole society. (Nechaev, 2018, p.7)

**Oligarchy** ("rule of the few citizens") represents the form of government in which the state power is exercised by the rich persons. (Nechaev, 2018, p.7) It reprieves the advanced form of timocracy (Cârnaț T., 2010, p.181). This form of government could be characterized through the prism of material inequality, material price, the hatred of the poor people, their tendency to gain power. (Râbca E., 2016, p. 56) During the oligarchy, the magistracies are occupied by
categories of wealth (Diogenes Laertios, 2001, p. 144). This is based on the material superiority of rulers over capable people. (Nechaev, 2018, p.7)

**Democracy** ("people's power") is the fair and unjust form of government at the same time. During the democracy, the power belongs to the majority of citizens of Polis. (Nechaev, 2018, p.7) So, all state power, legislative and judicial, is exercised by the people. (Diogenes Laertios, 2001, p. 144) This is characterized by the equality of all wealthy men, in which their personal qualities do not influence the possibility to occupy the public function. (Nechaev, 2018, p.7) The state in this case is deprived of proper leadership. The excess of liberty imposes a state of bondage, both to each individual and to the entire polis. (Râbca E., 2016, p. 56)

**Tyranny** is the most imperfect and unjust form of government in which the power is arbitrary and unipersonal. (Nechaev, 2018, p.7) This is a direct consequence of democracy and the moral decay of society. (Cârnaț T., 2010, p.181) Tyranny, in the Plato’s time, meant a government against of the aristocratic minority with approval of the Democratic majority. This state could be characterized by bondage, arbitrariness, illegality and lack of any virtue. The tyrant comes to power as a "favorite of the people". (Râbca E., 2016, p. 56)

**III. The correlation between “forms of government” and “good governance”**

Plato considered that the aristocratic state is the best form of government. It is based on merit, but not on wealth or birth. His conception of the political regime is thus a noocracy. (Georgescu Ş., 2001, p.17) Plato was disappointed by the failure of his attempts to double the king (tyrant) with the philosopher. This failure led him to believe that this goal could be achieved through education. Plato considered that law is a partial reproduction of some truths, eternal and absolute values, namely good and justice. (Georgescu Ş., 2001, p. 17)

Analyzing the concept of good government in Plato’s philosophy, it should be mentioned the interpretation of Diogenes Laertios. According to him “good order in the state is formed from three categories. Firstly, there is a good order then the laws are good. Secondly, the good order is in the state in which the citizen complies with the established laws. Thirdly, in the society where there are no laws and yet citizens
conduct their affairs well, being guided by morals and institutions represent the embodiment of the idea of good governance. There are therefore three kinds of good order in the state: the first when the laws are good, another when the existing laws are respected and the third, when citizens govern themselves according to healthy habits and institutions.” (Diogenes Laertios, 2001, p. 146)

Therefore, Plato highlighted the following important aspects within the concept of good governance. Firstly, the state’s laws should be right and just, because only these laws could form the basis of good state order. We should note that just laws should be respected by all citizens. The compliance with existing legislation leads to finality the legislative activity of the governors. Respectively, the law has no force, if it is not respected. So, the first criterion which helps us to determine the good state order could be applied if only is present the second criterion, namely compliance with the legislation in force. We should pay attention to the character and mentality of the people who form society, because the same order could be right for one society and unfair to another. However, the laws should correspond to the traditions and moral recognized by the majority of people. Therefore, the last category of good governance could be characterized throughout the prism of the fact that in this society there are no written laws, and people are guided by moral norms. All members of society respect these norms. In that society, moral norms take the place of written laws. We should note that the fundamental difference between the first and the third category described by Diogenes Laertios lies in the law origin: the social norms are elaborated by the legislator or, in other case by the citizens of Polis. Anyway, the legal framework should be respected.

Diogenes Laertios analyzed state disorder, which is manifested in three forms. “The first form appears when the enforced laws are bad, the second form when the existing laws are not respected and the third, when there are no local laws. Thus, disorder in a state occurs when laws are bad or they are not respected, or, finally, when there are no laws.” (Diogenes Laertios, 2001, p. 146) So, we should note that the main cause of the disorder in the state is the non-compliance of laws, which occurs if the adopted laws do not correspond to the society’s morality and traditions and when the people obey the unwritten norms, but not the written ones. Another
cause of disorder in the state is the adoption of unfair laws, which do not bring prosperity and cannot lead to the achievement of the common good. It should be noted that disorder in a state also occurs in the situation when there are neither written nor unwritten laws that people should obey.

In conclusion, we should highlight that the main role in the establishment of good state order is exercised by the legislation, which, firstly, should be fair, secondly, should be respected, and, finally, should correspond to the traditions and mentality of the people. We consider that these criteria perfectly apply to the legislation in force and could be considered the pillars of the contemporary legislative process.

IV. Mechanism and reasons for changing the forms of government

The first reason that determines the change of forms of government is the lack of unanimous position and the division in the ruling circles. Plato believed that all changes in the forms of government starts within the group that holds the state power when it is split. According to the philosopher’s point of view, the form of government could not be changed, if the governors are united and understand each other. (Platon, 1986, p.316)

Plato considered that monarchy and aristocracy represent the ideal forms of government that are characterized by the appropriate decision-making process and the existence of vast knowledge in various fields that are used for the good and prosperity of the state. During the monarchy and aristocracy, state is governed by philosophers who, knowing science, art, even the art of war come to government. Philosophers, having penetrated into the nature of absolute good, ideas, beauty, understand the laws of the development of the universe and try to translate these rules into people’s life. So, the whole society is approaching to the ideal of absolute good. For this state is the characteristic the state of harmony and balance.

Philosophers, occupying public office, are far from political intrigue, being in the constant process of searching for wisdom, truth, justice. Plato defines 4 characteristic features of this state, namely wisdom, courage, rationality, justice. The wisdom of the state is the wisdom of governors. The state could be considered as the one with wise governance duty to the philosophers, the intellectual minority that
exercise state power. Rationality is the factor that brings harmony into the life of governors and citizens. According to the great philosopher, the order in the ideal state is based on the soldiers who are protecting the state, are maintained by the people and do not have private property. These people are brave with enemies and calm, quiet with citizens.

Plato, describing the mechanism of changing the forms of government, begins with the emergence of monarchy from the aristocracy. During the aristocracy, the power belongs to the wise men. However, they retire from public life. State power is exercised by the honorable man who was taught by philosophers. (Cârnaț T., 2010, p.180) This determines the transition from aristocracy to monarchy. Among the philosophers appears a person who surpasses everyone by virtue and knowledge, who is the most capable to lead the polis what determine other philosophers to distance from government. Thinkers do not fight for state power and the advantages that it provides because the fortress’ wellness is the fundamental criterion of their activity. So, philosophers transmit state power to the worthy person, returning to reflections and contemplation of the idea of absolute good.

What determines the transition from the ideal form of government to the bad ones? Eventually, mores change, soldiers begin to earn wealth, gain private property, philosophers are distanced from power, and the people, who were protected by the soldiers, become oppressed by them. Agriculture becomes the single people’s occupation. The soldiers, who once protected the public order, are in a permanent state of war. Plato characterizes these people as being born for battle, but not for peace. So, the state will be in the permanent state of war. Soldiers become greedy, accumulate wealth, the way of their lives does not change. Plus, the soldiers are not well educated; do not know the art of rhetoric. So, because of the conflicts within the state bodies, takes place the transition from aristocracy to timocracy. According to Plato, timocracy is the worst form of government, being based on the governor’s ambitions and victories during the war. Therefore, timocracy is based on the desire to dominate, to overcome and glory. The men are haughty, devoid of musical culture, loving muses, but unable to express their thoughts. We should formulate the characteristic features of the person who live during timocracy. The man despises
money when he is young, but eventually becomes stingier. This young man is like
the fortress in which he lives. (Capcelea V., 2004, p. 47)

How does the young man get away from virtue? Plato explains this
phenomenon by the example of the life of the young man’s father within the fortress.
His father, a modest man, runs away from prime jobs, judgments, etc. However, he
is not among the rulers. Those who, like him, do their business are considered fools,
while those who are dishonest receive honor. The young man will be influenced by
two examples. On the one hand, the example to his father a fairness and honest man,
and, on the other hand, the example to the dishonest man overwhelmed by honors.
In such a situation young man will choose the middle way, loving “victories and
ardor, and becoming a proud man treasure of glory.” (Platon, 1986,  p.355) This is
the type of timocratic person. (Popa N., Dogaru I., 2002, p. 36)

For timocracy is characteristic the respect for military leaders, which are
honored because of victories in battles, wealthiness and their influence. Each social
group work in the same field: the peasants cultivating the land and the soldiers are
fighting or training for a war. The material wealth is the most important value for
people. The process of transition from timocracy to oligarchy begins because people
have earned wealth and change existing laws in order to use it. So, it is introduced
the census of wealth. Power is exercised only by the rich people that are appointed
to public office. (Platon, 1986,  p.355)

The transition from the timocracy to oligarchy is determined by the enrichment
of the population, which leads to the change of legislation that allows the growth of
wealth. People despise virtue, capable and good citizens are no longer valued.
Eventually, the legislator creates laws according to which welfare becomes the basis
of the oligarchic regime. (Capcelea V., 2004, p. 48) Therefore, the oligarchic
political order is “the one where the magistracies depend on income, in which the
rich rule, and the poor do not participate in the exercise of state power.” (Platon,
1986,  p.355) In the society during the oligarchy there is a strict division between
rich and poor, which causes the appearance of thieves and beggars. So, tranquility
in the fortress is maintained by force. (Popa N., Dogaru I., 2002, p. 36) The stage of
development of oligarchy is linked with the growth of property census. This form of
government is based on the power of the armed forces and intimidation. We could observe the existence of a few states in the state: one is the state of the rich, and another that of the poor people. Between these categories appears hatred and enmity, but they cannot fight, because the poor people do not have the weapons, and the rich do not want to fight, because they do not want to spend their wealth. Therefore, even if they take part in a military campaign and are defeated, they remain rich. The worst feature of this form of government is that the rich can sell their property, remaining poor, which leads to the increase of the level of poverty of this state.

Analyzing the character of the people of the oligarchic fortress, we should mention that it is formed because of “lack of Education, bad growth and bad formation of the regime”. (Platon, 1986, p.359) The oligarchic man is subjugated by the desire for wealth. This is an avaricious man, making a fortune from everything. He is a good man when he is in the crowd, although he does not believe that good is preferable to evil. His soul is not harmonized, therefore he cannot be honest. Plato does not value oligarchic order. (Capcelea V., 2004, p. 49)

The transition from oligarchy to democracy occurs because of the greed of magistrates. They take advantage of others and impoverish some honor people. They are eager for political positions. (Popa N., Dogaru I., 2002, p. 36) In this society there is no middle class, there are or very rich, or extremely poor people. Plato describes this situation by the existence of two “states” in the state, within which there is no unity. However, the created situation causes changes in the mentality of both the rich and the poor people. Rich people become evil and lazy. “I believe, - stated Plato -that democracy occurs when the poor people win the rich ones, kill or banish them. Other citizens get equal rights.”(Platon, 1986, p.364) Therefore, democracy occurs when the youth sell their wealth that is bought by the governors, and the wasteful, losing their wealth, prepare the coup. Eventually, begins the struggle between the poor and the rich people. The poor come to power, destroy the opponents and all citizens become equal in rights.

Democracy is the pleasant state order during, which all citizens are equal. The governors are elected by drawing lots. The democracy could be established by fighting or withdrawing of opponents. This form of government could be
characterized by the existence of complete freedom, the possibility of realizing any desire. Everyone can arrange his life as he wants. Democracy does not have proper governance. In it are reflected other existing forms, characterized by equality of all citizens.

According to Plato’s doctrine, the negative aspects of democracy are disrespect to parents and teachers, non-compliance with laws, equality between husband and wife. Society is composed of the wasteful people, who are at the head of the state, the rich who finance state power and the working people, who are the true holder of state sovereignty, where unite their powers to achieve the common goal.

Analyzing the people’s mentality during the democracy, we should note that the democratic man is the man who chooses and arranges his own way of life, as he likes. His life is not ordered, being formed from pleasures. In this way he falls into various vices, believing himself free. This excessive freedom prepares the transition of democracy to tyranny. (Popa N., Dogaru I., 2002, p. 37) Excessive freedom—according to Plato—leads to an excessive weakening of both the individual and the fortress. During the democracy, anarchy can spread rapidly, citizens do not obeying either written or customary laws. (Capcelea V., 2004, p. 49)

Eventually, people exalted by the crowd come back to the state. Within this people appears the tyrant, as a result the excessive freedom turns into slavery. It should be mentioned that during the Antiquity, the meaning of the word tyrant was partially different from the one we know. For the ancient Greeks, the tyrant represented the person who came to the leadership among the people. In fact, the struggle for power is the struggle between the social classes, or, more precisely, the struggle of the people and political elites. When the tyrant comes to power, this struggle is won by the people who entrust it to the selected person. We should highlight that during the democracy, state is conducted by the ruler chosen by the people, who later becomes a tyrant. He will limit the freedoms more and more until the all people become slaves. (Capcelea V., 2004, p. 49)

The tyrant destroys opponents, namely, the aristocracy after he comes to power. Wealth is shared between people, but eventually, this person concentrates on his hands absolute power, because the aristocracy is annihilated. Gradually, the
monarch raises taxes, is afraid of a conspiracy, and hates the people who entrusted him with power. Meanwhile, this policy makes the person designated by the people to become a tyrant in the genuine sense of the word. However, the tyrant is not happy; he is an authentic slave, subject to his own motives and poor in his soul. He is full of fright throughout his whole life. (Capcelea V., 2004, p. 49-50)

In the state starts the war, the brave, smart, rich people are killed, because they are a danger for the tyrant. For this state is characteristic the state of permanent war, taxes are constantly increasing and, as a result, the people begin to hate the tyrant. We should note that every excess becomes the cause of opposite changes (Capcelea V., 2004, p. 49) and democracy perishes from the pursuit of excess freedom.

Tiran is overthrown in a coup, and the people come to power. We should highlight the return to democracy. According to another point of view, tyranny produces suffering, which represents the "instrument of awakening". Paradoxically, eventually, the tyrannical system will allow the re-emergence of the germs of the aristocracy and then the cycle of political systems resumes. (Cârnaț T., 2010, p.181)

So, we can summarize the process of changing of the forms of government to the following circle: the aristocracy, the ideal form of government, degenerates into timocracy, the government of the ambitious and greedy for wealth. Once they accumulated riches, timocracy turns into oligarchy, where the rich people rule. Abuses of the oligarchs lead to the birth of the desire for freedom, and then the oligarchy turns into democracy—the rule of the crowd. The excess of freedom leads to the establishment of tyranny. (Arseni A., 2019, p.240)

Therefore, we should note that the most important ideas described by Plato in the study of the change of forms of government is that the modification of priorities, desires, goals common for all members of society that leads to the change of the political regime. Plato researches the form of government within society, seeing life in its fullness and complexity. Although the thinker funded the idealistic current of ancient philosophy, believing in the idea of good and absolute virtues, we should highlight a deep analysis of life within the contemporary society of the philosopher. Plato does not differentiate theory and practice, does not idealize the society in
which he lives, but observes the causes of major changes both in the framework of the life of each individual and in the form of government established in polis.

Another Plato’s idea that requires analysis is the position of man within society. The thinker notes that the man is the generator of major changes in society. If, according to Plato, the forms of government degrade due to the mores characteristic for a particular society in a certain period, then, on the contrary, we can conclude that all people could change the state’s life for the better, could modify the “circle” of changes from the one characterized by the degradation of society to the one that leads to the society’s evolution. Any change does not start from top to bottom, from rulers to citizens, but, on the contrary, from ordinary people to those who actually exercise state power. Namely, people bring the changes in state. On the one hand, it seems that the life and aspirations of a young man, as well as his relationships within the family cannot serve an object of study of the great philosopher, but the life of a family mirrors the situation prevailing in the whole society. Invoking the example of a young man, the thinker describes a society with its aspirations and goals. We should note that in this study, philosopher starts from the man’s position in society. So, the citizens are not only an “object” of government, becoming the “subject”, which takes part in government and could change the state’s organization. The importance of Plato’s study is also manifested in the fact that the thinker shows the impossibility of changing of the political, economic and social situation according to the will of the rulers, without the existence of the necessary premises for that change.

Therefore, in order to determine the peculiarities of one or another political regime, it is necessary to analyze the situation of the citizen within the state, their desires, aspirations, problems, and the improvement of the situation of man within the state is the shortest and the most effective way that brings changes within society and the entire state apparatus.

**Comparison Plato-Aristotle**

In the classification of forms of government, Plato started from the definition of the idea of justice and the ideal (just) and the bad (unjust) forms of government. Unlike Plato, Aristotle (384-322 BC.) argued the benefits of mixed forms of
government, considering that the pure forms of government in reality could not exist. (Guceac I., 2004, p.95) The Aristotle’s doctrine was based on 2 criterion of classification of forms of government: the general interest which should be followed in the process of governance and the number of people who govern. From this point of view, Aristotle considered that the general interest could be achieved within those forms of organization of state such as monarchy, aristocracy and politeia (legal democracy). Therefore, Aristotle classifies states by the number of rulers: one, a privileged minority or the majority of citizens. During the monarchy the state is governed individually, during the aristocracy the state power is exercised by a privileged elite, and during the democracy the power is exercised by all people. (Stere C., 2016, p. 42-43)

The philosopher catalogues as imperfect forms of government tyranny which represents a monarchy aimed at achieving the monarch’s advantages, oligarchy in which governance is exercised to the advantage of the wealthy people and democracy in which governance is carried out for the benefit of the poor ones. Within these forms of government, the state power is not exercised to achieve the common good. (Aristotel, 2001, p.163)

Therefore, we should highlight a substantial difference in the criterion for the classification of the forms of government and in their changes in the models proposed by philosophers. However, both thinkers placed aristocracy and monarchy within the “good” forms of government and disaggregated democracy.

Conclusions

The importance of the Plato’s research of the forms of government is manifested in the fact that the philosopher, on the one hand, seen the cause of these changes in the mentality of people, in their desires and lifestyle. On the other hand, the thinker gives a psychological dimension of the state. Plato conducts a deep analysis of the forms of government, determining the causes and consequences of their changes. The philosopher analyzes the “natural state”, position it as a living organism, because all changes in society occur organically. So, Plato’s theory showed its practical applicability during the humanity’s history and some aspects of the thinker’s doctrine remain actually in the contemporary doctrine of constitutional law.
References:


