

The Origin of Traditional Administration in Plato's Thought: The Focus of the Case of Singapore*

플라톤 사상의 전통적 행정학의 기원: 싱가포르 사례를 중심으로

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ABSTRACT

이 논문의 주요한 내용은 싱가포르의 사례연구와 함께 전통적 행정학의 기원(The Origin of Traditional Administration)을 분석하는 것이다. 플라톤의 사상은 존 윌드(John Wild)에 의해 민주적인 사상으로 해석되는 한편 칼 포퍼(Karl Popper)에 의해 비민주적인 이념으로 논의되고 있다. 싱가포르는 저 발전과 부패의 국가였지만, 플라톤의 사상에서 논의 되어진 강한 국가의 역할과 지도자의 청렴성아래 정치안정과 경제성장을 유지하고 있는 전형적인 행정 통치 국가로 인식되고 있다. 강한 정부와 청렴한 지도자아래 싱가포르의 국가 주도형의 거버넌스 체제의 전통적인 행정 발전전략과 플라톤 주의의 상관성의 관계를 분석 할 것이다.

Key Words: Integrity(청렴성), Leadership(리더십), Plato's Thought(플라톤 사상), Strong State(강한 국가), Traditional Administration(전통적 행정학)

I. Introduction

Wild's view in Plato's Modern Enemies and the Theory of Natural Law is to defend Plato's political thought against misunderstandings and misinterpretations of Plato's basic concepts. Is Plato an implacable enemy of modern democracy? It can be argued that the thought of Plato may not be an enemy of modern democracy. Wild's view is contrary to the opinion of K.R. Popper in The Open Society and its Enemies. Though Plato's philosophy may moderately be described as deficiency from a modern democratic thought, the thought of Plato is not at least an implacable enemy of modern democracy.

Natural law, which is the concept of moral principle, is derived from the force of nature rather than made by man; it can be regarded as the order of human reason.

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What is the idea of natural law in Plato's philosophy? Plato's political thought is free from the evil of corruption as "the virtue of ideal and perfection". The Forms or Ideas are not only "unchanging and incorruptible", but also "true and good". Plato's society is to establish the possible moral community society under the higher authority; the Republic is an imagined ideal community concerning the basic matters of a moral and philosophic nature. The ideal community has wholly been directed by philosopher king. Plato's philosopher-king is a lover and implementer of public interest. It may be noted that Plato's idea as a supporter of natural law is fundamentally humanitarian.

II. The Thought of Plato in Wild's View

Plato is thought as an irrational dogmatist; Platonism is a dogmatic philosophy asserting the existence of absolute truth. However, the absolute truth of Plato's ethics is founded on the nature of man and the nature of things; the ethics of Plato is a description of the human virtues (Wild, 1953:10). The good for man is the full realization of human nature, including the acts of reason and deliberate choice (Wild, 1953:12). The consistent teaching of Republic is to exercise the proper functions of free activity and rational control (Wild, 1953:12). Thus, Plato's moral philosophy of the natural law is not irrational dogmatist for Wild.

Plato is attacked as a militarist, a believer in the use of force and violence for the attainment of an end. However, Plato is essentially a contemplative philosopher; an ultimate aim is to achieve inward peace through the contemplation of eternal ideas (Wild, 1953:14). Accordingly, Plato as a lover of contemplative life rejects aggressive militarist and bloody revolution. Republic and Laws are a sufficient witness to the primary and persistent interest in ethics against the use of force and violence (Wild, 1953:17).

Plato is criticized as a totalitarian; the criterion of Plato's political idea is the interest of group, tribe, or state as collectivist, tribal, and totalitarian theory. However, society can not induce a healthy state unless there is an underlying sense of unity and a feeling of devotion. Plato's political thought would be homogeneous human society which implies the moral unity of human community for common goal. It should, consequently, be noted that Republic's idea is to establish the possibility of existence in spiritual community under higher authority in opposition to totalitarian thought in Wild's view.

Plato is considered as a racist; in Plato's Republic, three functions are performed by the guardians, the auxiliaries, and the artisans, and all the inhabitants of the Republic, except the guardians, are in a state of slavery. It must, however, be noted that Plato's republic is not a hereditary caste society for three reasons. First, the function of the guardians is the most important and one of auxiliaries and artisans is the least important of these functions; the exercise of the governing function is no privilege, but a burdensome responsibility (Wild, 1953:49–50). All are friends and mutual supporters of one another (Wild, 1953:49). To put it concretely, Plato's guardians and auxiliaries are not a class in this sense. Secondly, all citizens are eligible to become guardians who are not a hereditary caste (Wild, 1953:49). Thirdly, Plato's guardians are the guardians of the law for the benefit of the whole community. Guardians and auxiliaries are civil servants selected by rigorous examinations for the performance of functions to the attainment of the common good (Wild, 1953:49). It can be claimed that Plato's guardians are not arbitrary rulers but the guardians of a law of nature with rational principle (Wild, 1953:49).

Plato is regarded by Popper as a reactionary defender of the closed society; a closed society or tribal society is dominated by uncriticized customs and magical taboos, while criticized customs is allowed in a society open. It is at least conceivable that Plato is a rationalist who believes in the capacity of human cognitive powers to apprehend the truth and to establish a open society (Wild, 1953:32). A society is closed by the authority of its tyranny, but the closed society can be opened by philosopher who is not the tyranny. Plato is aware of the dangers of tyranny. As a protection against it, Plato suggests the primary task of education and a system of civil service (Wild, 1953:47). In short, unless philosophers are kings in the philosopher-king thesis, there will be no the end of troubles for mankind. Consequently, Plato's society is an imagined ideal community concerning the matters of a moral and philosophic nature in opposition to the closed society for the thought of Wild.

In Wild's opinion, it can, in the end, be argued that the thought of Plato is not an enemy of democracy. Wild states that three movements make essential contributions to the modern ideal of democracy; first, the skeptical ways of thought associated with the modern rebellions against class oppression; second, an appreciation of the dignity and worth of human existence; third, a respect for reason and rational education as the concept of natural law (Wild, 1953:58–9). Also, the whole human race is one flock under one divine shepherd; human culture may vary in their excellence, but human nature is everywhere the same (Wild, 1953:58).

The philosophy of natural law is to defend the rational dignity of human individual right and duty.

Consequently, Wild's view is the defense of Plato's political thought with the theory of natural law; it is to demonstrate, clarify, and defend that Plato originates the theory of natural law. All men possess a partly rational nature in common. Accordingly, moral obligation is the demand of an inherent constitutive tendency in man which distinguishes the human being from non-human being. Right action and right social order are determined by the nature of man, and good and evil are determined by the nature of things. It is mentioned that the knowledge of natural law is not simply cognitive but normative, and the end of man is the realization or completion of this nature. The general pattern of action required for the living of any human life is the moral law or natural law.

Plato's moral philosophy had a deep effect on the intellectual and social history of the West (Wild, 1953:98-99); it plays a certain subordinate role in the formation of historical life and institutions. In a word, Plato is the first philosopher for a theory of natural law. Also, Aristotelian ethics is an application of general ontological principles to the peculiar nature of man; ontology is basically normative, and ethics is fundamentally ontological. The natural-law tradition indicated by Plato and Aristotle produces political ideals which have stressed the rule of reason with the need for rational nurture and education. Generally speaking, the disciplined formulation of realistic moral philosophy has been achieved in the thought of Plato and Aristotle in Wild's thought.

Also, for Wild, human existence is at stake and ontological insight is required. Wild reestablishes ontology as the basis of a theory of natural law. Wild proceeds to develop a theory of natural law on the basis of Plato's philosophy in order to reveal its importance for the rational foundation of social order. Plato's republic is the deficiency of the modern ideal of democracy, but it is not opposed to undemocratic ideal. It may be mentioned that Plato's political philosophy possesses the thought of natural law, represents true freedom, and insists wiser decision in several aspects.

First, the opinion of Wild would be accurate in referring to the theory of natural law in Plato's thought. The natural law of human action is a moral law. If there is no the existence of reason as a moral law, the absence of natural law leads to anarchy and tyranny. Also, Wild's view can be appropriate that the theory of natural law is an ingredient in western democratic ideal. Democracy rests upon a faith in man as a rational, moral, and spiritual creature. It is alluded that the

essence of democracy is a faith in the moral and spiritual possibilities.

It may be discussed that the totalitarian dictatorship repudiates the demands of reason and justice; the totalitarian state is the inevitable result of the disintegration of the idea of justice. Thus, the totalitarian governments justify vice behaviors in the absence of thought of natural law. For tyranny, there are no the basic practical principles of reason. It may be maintained that Plato's rational government must be distinguished from the tyranny's rule of non-reason. Consequently, the recognition of the importance of reason in Republic is the contribution of realistic philosophy to the modern ideal or democracy.

Second, democratic forms and institutions are means for the preservation and enlargement of human freedom. Democratic forms and institutions are not ends in themselves but means to an ultimate end for human freedom. It can be said that Plato's political ideal involves the ignorance of democratic forms and institutions. However, the ultimate end of Plato's political thought is similar to the final purpose of democratic thought.

What is the same purpose between Plato's political thought and democratic idea? The Plato's idea requires the knowledge of the good. True human freedom of democratic idea requires both the knowledge of the good and the will to choose the good. The final outline of Plato's republic would be the knowledge of the good for a true human freedom with egalitarian and humanitarian society. The Republic of Plato is pure social forms or abstract structures; the Republic's political idea is not the description of any process but the outline of a public goal. In other words, Plato's political thought is not the description of democratic forms and institutions as a mean but the outline of completed democratic goal.

Third, the theory of democracy is not based upon the principle that the majority should rule. Rather, the principle of majority rule is only valid when widest possible popular discussion and participation in the formulation of policy requires the wiser decisions. The democratic process is popular discussion and decision of a wiser choice to achieve the common good. Plato's rule in the formulation of policy requires the wiser decisions of philosophical ruler to achieve the common good. It has been suggested that the ultimate end of Plato's philosopher and majority rule is a same view for the pursuit of wiser decision.

It appears that Plato's political thought as the fountainhead of the theory of natural law is a coherent theory of natural law even if there will be many who will disagree with Wild's view. Certainly, the moral and political philosophy of Plato is the field of man's strenuous desire against brute nature. It may be necessary to

ensure that any authentic human life is to realize certain essential tendencies of human nature.

Is Plato an irrational dogmatist, a militarist, a totalitarian, a racist, a propagandist for the closed society? and is Republic's thought an implacable enemy of modern democracy? There are certain misconceptions of the nature of Platonic moral philosophy. Republic is a study of individual and social justice in which Plato attempts to express the moral philosophy of Socrates and to develop its metaphysical implications. The natural law of Plato's idea is a judgement of right reason concerning the moral necessity.

III. The Doctrine of Plato in Popper's View

An analysis deals with a critical evaluation of Plato as historian, sociologist, and political thinker. There has been the refutation of the thought of Plato on the explication of Popper's philosophy. The major conception against democratic plato's doctrine may be the criticism of the Plato's philosophy as racialism or fascism. Plato is indicated as the father of totalitarianism with Hegel and Marx as his direct descendants.

In a critical evaluation of Plato as historian and sociologist, the metaphysical doctrine of Plato's historical and social theory is the world of unchanging forms or ideas. Popper denounces the manifestation of an idea in world history. Popper's principle of democratic social reconstruction could be "piecemeal social engineering" in opposition to Plato's "utopian social engineering". "Piecemeal social engineering" would be "the application of trial scientific technique to social problems", while Plato's "utopian social engineering" seeks to impose a complete plan on society by the use of force in Popper's view. Also, Popper's thesis is contrary to any determinism of the process of history; determinism in historical development might lead to the laws of history. Consequently, determinism would make completely impossible the 'piecemeal social engineering', while indeterminism could make it possible.

In Popper's opinion, there are no permanent entities in the social realm, where everything is under the sway of historical flux (Popper,1971:33). There are no laws in history which are causal connections between specific events in Popper's view. It seems that prophetic wisdom is harmful and pernicious. Plato's metaphysical doctrines impede the application of the piecemeal methods of science to the

problems of social reform (Popper, 1963:3-4). In short, the discovery of independent pattern and necessity in history would be the enemy of the open society of mankind as seekers.

In a critical evaluation of Plato's political philosophy. Plato's theory is the opposition to democracy, equality, and freedom in Popper's opinion. Why is Plato's political theory totalitarian or authoritarian for Popper? First, the whole community is an aristocratic Republic to be controlled by a ruling class, a privileged minority. The ruling class has a monopoly of things like military virtues and training with a censorship of all intellectual activities (Popper, 1971:86). The system implies the establishment of a permanent political class rule. Second, state interest in the totalitarian character of Plato's city dominates the life of the citizen (Popper, 1971:138). There is no arguing with people about the assumptions they make concerning justice and right behavior in Plato's political thought. Third, political power is essentially unchecked in Plato's political idea of sovereignty or the permanent sovereignty of philosopher. However, a theory of democratic control is empirically developed with the criticism of the theory of sovereignty. Fourth, Plato's theory stresses uniformity and stability against variety, empiricism, and change. As the principle of uniformity to maintain the stability of the state rejects individualism, Plato's idea of the Good is the highest in the hierarchy of Forms. Fifth, Plato's moral code is utilitarian as a code of collectivist. The criterion of morality is the interest of group, tribe, or state as the morality of the closed society; this morality is the collectivist, the tribal, the totalitarian theory of moral (Popper, 1971:107). As a matter of fact, Plato's thought is hostile to democratic value, following Plato's reliance of authoritarianism for Popper's view. In summary, Plato's error would be a primitive utopia based on totalitarian inequality, censorship, stagnation, tribalism, and collectivism in Popper's opinion.

It would seem that the equalitarian concept of Plato is dissimilar to one of Popper. The principles of Platonism have involved the acceptance of natural privilege, the end of the individual to strengthen the stability of the state, and the support of holism or collectivism, whereas the equalitarian concepts of Popper are the elimination of natural privileges, the end of the state to protect the freedom of its citizens, and the support of individualism (Popper, 1971:94). There are several different views of Popper regarding Plato's thought. First, in respect of natural privileges, the natural privileges of birth, family connection, and wealth can treat impartially citizens for Popper, while Plato demands natural privileges for natural leaders. Secondly, in the view of state's play, the welfare of Plato's state depends

upon the nature of the individual numbers of ruling class in Popper's view. Thirdly, in respect to the problem of individualism and collectivism, non-scarification of individual interest for the sake of the whole is selfish for Plato's opinion. However, the scarification is sometimes against the rights of human individuals and humanitarian ethics demands the individualistic interpretation of justice for Popper. Thus, Plato's principle of justice is misleading. Republic is a challenge of the equalitarianism and humanitarianism.

According to Popper, Plato is not the modest seeker, but the proud possessor of truth, while Socrates is not the possessor of truth but a searcher and an inquirer (Popper, 1971:132). Plato's ideal philosopher is "omniscient and omnipotent". Thus, there is contrast between the world of a rational individualist and that of a totalitarianism; the Platonic Socrates of the Republic is the embodiment of an absolute authoritarianism, while the intellectualism of Socrates is equalitarian and individualistic (Popper, 1971:131).

It may be remarked that Popper is contrary to over-emphasis on the self-expression of the egoistic personality and on the power-group to absolute loyalty. Popper defends reason against its enemies as the heir of a long tradition of faith in reason. Human reason can control human affairs and reasonable people may control human affairs. Progress comes through trial and error with the elimination of error by reason. It seems apparent that Popper's system is to impose a check on sovereignty by political institution and to make possible a change in laws or rulers. Popper's essential positive thesis would be the need for constitutional democracy and a sense of personal responsibility.

Popper draws a sharp contrast between the closed and open society; it is an attempt to delineate the roots of democracy as open society and totalitarianism as closed society in history. Popper's historical view is based on the antithesis between the open society achieved by "the Athenians of the Great Generation" and "the return to tribalism" advocated by Plato. The opinion provided by the organic society in the closed society may uncritically be accepted in the closed society. On the other hand, institutions can freely be discussed and changed in the open society. In short, the ideology of the closed society can be characterized by dogmatic principle, while the doctrine of the open society may be provided by the principle of reason.

Plato's absolute truth would be the antithesis of Popper's scientific attitude. For Popper, democracy is a political system operating on the principles of majority rule, political equality, the protection of individual, and minority political rights. The

prime value is human freedom in order to accept or reject policies or ideas according to its own judgement for Popper's view which would be the analysis of the corruptive nature of totalitarian idea.

IV. Plato: Lee Kuan Yew and Singapore's Regime

The role of the leadership of Lee Kuan Yew who is the founding father of Singapore can be regarded as an application of Plato's principles. The political function of People's Action Party (PAP) is to perform the public interest as the application of Plato's administrative doctrine with the maintenance of authoritarian regime.

The policy provided by the ruling party of Singapore has emphasized human rights, justice, and morality. It can be claimed that Lee's leading ideology of "Asian values", which stresses the role of strong state, is a form of Plato's ruling doctrine, seen as creating the society of anti-corruption. Thus, Lee can be seen as having chosen the values of the leadership of Plato for Singapore as an alternative to the political system of pluralism.

The model of "Singapore's politics, economy and society" is constructed by the leadership of Lee Kuan Yew. The city-state's founding father continued to hold a great deal of influence on the country's policies and international image (Zakaria, 1994:110). Lee has stated that there is a fundamental difference between Western concepts and East Asian concepts in terms of society and government (Sen, 1997:34 and Jones, 1994:2). A society with communitarian values, where the interests of society take precedence over that of the individual, is favoured (Bell, 1997:16).

Singapore's values include "attachment to the family as an institution, deference to societal interests, thrift, conservatism in social mores, and respect for authority" (The Economist, 1998). With consensus over confrontation, the succession of civil education, community-oriented value system, and the development of the country as a whole was performed by the decisive role the leadership.

With the acceptance of an authoritarian rule. To a great extent, Lee has publicly forwarded a view of Confucianism as an Asian tradition that supports the values, and has acted to establish it as Singapore's leading doctrine (Sen, 1997:34). The important features of Confucian belief emphasized by Lee have been the importance of family life and the need for a competent and intellectual upper class (Bell, 1998:6,19). Lee Kuan Yew's leaderships perform a definitive strategy to improve

both internal loyalty and political stability (George, 1973:89).

It has intentionally nurtured the dependency of its citizens in its welfare systems, ranging from state-controlled housing to compulsory pension plans, which place about 40 percent of total labour earnings into the hands of government managers (Lingle, 1996). Lee's implementation of a plan for industrial development and economic changes in the country was met with relative support, based on the fact that the plan addressed some of the basic concerns of the general population, including the need for economic changes, the need for jobs and the problems of education and housing (George, 1973:100-6).

The PAP not only controls the Army, the Judiciary, the Union Movement and the Police Force (Buchanan, 1972). Between 1968 and 1980, in four national parliamentary elections, the PAP won every seat (Thomas J. Bellows, 1985:56). The December 1980 general elections witnessed a PAP win in all 75 parliamentary seats and 75.5 per cent of ballots cast in those 38 constituencies where opposition candidates ran (Thomas J. Bellows, 1985:56). The Result of Election in Singapore are as follows.

<Table 1> The Result of Election in Singapore

Election year	Vote for the PAP (%)	No. of elected opposition members
1959	54.1	7
1963	46.6	14
1968	84.4	0
1972	69.2	0
1976	72.4	0
1980	75.6	0
1984	62.9	3
1988	61.8	1
1991	61.0	4
1997	65.0	2
2001	75.3	2
2006	66.6	2

Source: www.singapore-elections.com

Singapore's transformation from a poor third world country in 1959 to an affluent first world country in 2000 has legitimized the PAP government and contributed to its durability in Singapore politics (Quah, 2010:22). The role of Singapore's PAP government in maintaining control of the opposition and the people is a picture of

the Plato's imprint on Singapore's politics. Plato's insights should be seen as the foundations of administrative state which can be seen as a forerunner of republican patriotism with the reciprocal relations between government and citizen. There is an interesting attempt to formulate a communitarian democracy without the activity of anti-government for Singapore. Laws for prohibiting the activity of anti-government in Singapore are as follows.

<Table 2> Law for prohibiting the activity of anti-government in Singapore

Law	Introduced	Major aspects
Films Act	1981	requires a license for importing, making, distributing or exhibiting films
Internal Security Act (ISA)	1960	arrest without warrant and detention without trial
Law of Defamation	1871	anything that could possibly be interpreted as defamatory is covered by this law
Miscellaneous Offences (Public Order And Nuisance) Act	1906	requires a license of any assembly or procession in a public space
Newspaper and Printing Presses Act (NPPA)	1974	requires a license for owning and using a printing press
Parliamentary Elections Act	1954	regulates the process of an election, for example sets rules about election advertisements, forbids exit polls and election surveys during election time
Public Entertainments and Meeting Act	1973	any public entertainment must be licensed by the government
Public Order (Preservation) Act	1958	allows for the declaration of any area to be in a state of danger to public order
Sedition Act	1948	any publication or words that "bring into hatred or contempt or the excite disaffection against the Government"
Societies Act	1967	organizations of 10 people or more must be registered; groups not registered as politically organizations may not act in a politically manner
Undesirable Publications Act	1967	against publications that depict sex, violence or that are negative against religion or racist

Source: Ortmann 2009

Plato's notion is not the individual liberty of the citizens, which is virtue in a community of solidarity. It is quite understandable that personal interest is identified with public good. Good governance in Singapore is the virtuous action of leader including courage, temperance, justice, and wisdom. The practical wisdom of leader comes from intellectual ability with the exercise of reason. The aim of leadership is to develop virtue implied by man's reason which is the best part of leader. The virtue of leader is positive and creative thought rather than negative or destructive action. The exercise of rational thought like the control of corruption is the ultimate end of leadership. Control of Corruption among Asian Countries in 2008 in <Table 3> shows that Singapore is ranked first with a percentile rank of 96.1 and a governance score of +2.20.

<Table 3> Control of Corruption among Asian Countries in 2008

Country	Percentile Rank(0-100)	Governance Score(-2.5 to +2.5)
Singapore	96.1	+2.20
Hong Kong	92.3	+1.61
Japan	84.5	+1.20
Bhutan	80.2	+0.92
Macao	72.5	+0.50
Taiwan	70.0	+0.41
South Korea	68.1	+0.36
Brunei	63.8	+0.23
Malaysia	62.3	+0.19
Sri Lanka	57.5	-0.13
India	47.3	-0.39
Thailand	44.0	-0.44
Mongolia	33.8	-0.61
China	30.9	-0.66
Nepal	30.4	-0.66
Vietnam	28.0	-0.69
Indonesia	27.1	-0.72
Maldives	23.7	-0.78
Philippines	22.2	-0.79
Pakistan	21.3	-0.83

Source: Quth 2010: 241

The solution of the political conflict and struggle requires a certain harmony of political power. The method recommended by Singapore's politics are designed to

build social support for the political system. Like the view of Plato, a significant thing for stable regimes is an adequate education of the citizens in the spirit of the constitution as the process of the political socialization of the population. The statesman must perform the interests of whole people which must lead the happiness or virtuous activity of all citizens. It may also be appropriate to point out that Singapore's political goal was a middle-class democracy. A state dominated by the middle class is the most secure and stable state. It may be emphasized that the aim of government in Singapore is the interest of the whole rather than the profit of any class or individual with a middle-class democracy.

The good in the sphere of politics is anti-corruption which is a function of the state. Anti-corruption which is regarded as the logical and moral value is to promote the common interest. Corruption, which was prevalent during the colonial period, has been minimized by the PAP government's commitment to curb corruption as reflected in the impartial enforcement of the Prevention of Corruption Act (POCA) by the Corrupt Practices Investigation Bureau (CPIB) (Quth, 2010:238). Transparency International's 2009 CPI for Asian Countries in <Table 4> shows that Singapore is ranked 3rd with a CPI Score of 9.2.

<Table 4>Transparency International's 2009 CPI for Asian Countries

Country	CPI Rank (1-180)	CPI Score (1-10)
Singapore	3rd	9.2
Hong Kong	12th	8.2
Japan	17th	7.7
Taiwan	37th	5.6
Brunei	39th	5.5
South Korea	39th	5.5
Macao	43rd	5.3
Bhutan	49th	5.0
Malaysia	56th	4.5
China	79th	3.6

Source: Quth 2010: 242

Like Plato's opinion, the political power of leader have to be performed in accordance with distributive justice with the establishment of law. Law is needed to prevent human corruptibility and to achieve public interest. The state which is an association of mutual friends is to pursuit the doctrine of ethics. The doctrine of ethics and politics are connected for the end of a whole society, which would not be the separation of politics and ethics against moral politics. Ethics in Singapore's

politics are indispensable to achieve the goal of whole society. Singapore's limited democracy may not fully conform to accepted democratic norms and values, but it is difficult to deny that the system has worked extremely well and has produced remarkable national development (Vasil, 2000:249). The system and rule of Plato's style in Singapore had contributed to economic development, social prosperity, and ethnic cooperation for generating national development.

V. Conclusion

Is Plato a ruthless enemy of modern democracy? Political ideologists have argued that the doctrine of Plato may be a nature of fascist and totalitarianism. However, Plato is not a political ideologist but a pure great philosopher for the desire of an ideal society. Thus, Plato is not a democrat or fascist. However, this question is possible; does Plato's political idea contribute to democracy or totalitarianism? My answer is that Plato's political doctrine, in spite of certain similarities, must be distinguished from modern totalitarianism due to the thought of natural law.

It is important to mention that the natural-law tradition produces political ideas which have emphasized the rule of reason. Plato is the founder of the idea of natural or higher law. The theory of natural law is regarded as an essential element of modern democratic ideals; it is the principal core of democratic state. Totalitarian governments, in the absence of a concept of natural law, justify brutal and inhuman behavior. Plato is the enemy of open society of democracy in Popper's opinion due to Plato's rejection of democracy in favor of authoritarian rule. It can, however, be contended that the rule of Plato is rationalizing authoritarian rule based on the establishment of a society ruled by reason and philosophy with the love of truth and the happiness of the citizens, like Wild's opinion. The rationalizing rule is his natural-law doctrine. To put it concretely, so far as Plato supports the natural law, the account of Plato's political theory as the enemy of democracy would be an excessive judgement.

A sense of community and nationhood, strong moral values and family ties, and a feeling of social solidarity and national identification, which are associated with the doctrine of Plato, are emphasized by the society of Singapore. Virtue can be seen to consist of "inner moral strength, magnanimity, vigour, vitality, generosity, loyalty, public spirit, civic sense, and dedication to the security". Lee Kuan Yew has preferred communitarian values to the West's democratic systems. Singapore's

society is to establish the moral community society under the higher authority and to perform public interest with the society of anti-corruption under the role of strong leadership represented by Plato's idea.

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