Abstract

The main objective of this dissertation is to investigate the ideological structure of Singapore's urban development strategy. To many scholars, Confucianism forms the core values of our urban planning system. This is only natural as the Confucian tradition has been deeply entrenched in our society for ages.

The Singapore system is generally a 'top-down' paternalistic approach, with strong emphasises on collectivism and authoritarianism. The state sets out the direction of development based on the collective good of the society, and the people accept it without question. The Confucian mode of operation has served us well for the last three decades. However, as our society becomes more mature and sophisticated, it might not be able to meet the aspirations and challenges of the younger generation. Hence, there is a need for the re-modification of the current approach.

Chapter 1
Introduction to the topic. Discuss the notion that Western urban planning models are not fully adaptable to our Asian context, as our social and cultural conditions are different.

Chapter 2
Discuss the two contrasting value systems: Confucianism and Consumerism; and how Singapore has adopted the former as its ideological basis for urban planning.

Chapter 3
Introduce the idea of a Post-Confucian State, and analyse the relationship between Confucianism and Singapore's political structure, with relevance to urban planning.
Chapter 4
Discuss the role that Confucianism plays in shaping Singapore's new urban order.

Chapter 5
Conclude that Confucianism is essential for the survival of our nation. However, it needed re-modification to meet future challenges.