

Review

The Enlightenment of the Political Identity Construction in Singapore to the China

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Political identity is an important factor in the construction of a state and the process of political socialization. The consolidation of mainstream value ideology is an extremely important foundation for the political and social stability of any unified country. As a former British colony, Singapore took only a short period of time to create the achievements of rapid economic growth and prosperity. What's more, with a stable political trust, Singapore has made great institutional accomplishments in political and legal area. Faced with the situation that the domestic political culture is becoming further opened and diversified, and the economic competitiveness is getting weakened, what changes and challenges will arise in the Singaporean society, and how to affect political identity and the construction of state institutions will be a significant issue. Especially in the context of the new media era and the diversification of youth political ideology, how does Singapore strengthen the consolidation of the mainstream ideology? It is worthwhile for China to learn these relevant experiences and apply into the Chinese Politics.

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INTRODUCTION

The social trust, to a great extent, plays a positive role in effective functioning of the political system. With the decreasing degree of trust, the society needs more political intervention and more complex legal norms to regulate the order (Fukuyama 2016). This kind of political trust, which has a great positive effect on the social functioning, is believed to have a strong spontaneity. Only when this kind of spontaneous political trust drops sharply, the intervention of more complex political and legal norms is needed, such as a Chinese proverb "aggravated punishment should be applied in a disordered state". Singapore is famous for its good governance and people's high trust in the ruling party and government. Its economic development and social stability have been highly praised by all parties in the international community (Wu 2014a). After the country was established, it quickly solved the problems of widespread political turmoil, high unemployment, poverty, homelessness and illiteracy in the 1950s. In the first decade, almost all employment was realized, which has laid a very important foundation for the citizens to have a high political trust in this new country, government, ruling party and individual political leaders (Constance 2016). This process is similar to that of the Communist Party of China, which has led the country and the people to create a prosperous and strong socialist modern country since the establishment of new China. In the face of the world circumstance with rapid changes and the diversification of political communication channels, the experience of Singapore has great reference for China's political practice about how to enhance the recognition and participation of the whole society in the national political system through the transmission and consolidation of the mainstream values of young people in the process of economic development, so as to achieve the overall stability and development of society.

Both China and Singapore have strong Confucian cultural background. The two countries have great

similarities in values and ways of maintaining social and political stability. The powerful governing party also has similar experience and bears similar responsibility in promoting national political identity. Since Singapore was established, the society has not experienced the stage of cultivating political trust culture. The governing party and the government have conducted a better guidance on the social political identity and national values through political intervention and legal norms, cultivating the highly rational support of the people for the national system construction. Singapore, like China, has experienced a long period of rapid economic development and accumulation, and it gradually becomes more and more internationally influential in the aspect of economic strength. However, in the new media era, with the diversified values of young people and multifarious political participation way, Singapore also has to consider an unavoidable problem that how to make the youth accept and inherit the mainstream value ideology. The change of social and political trust will cause institutional risk, which is of great significance to Singapore society. Therefore, it is worthy of studying and predicting under what circumstances, will there be a significant change in the degree of political trust in Singapore society and what challenges will it bring to Singapore society, which will provide a useful reference for the Chinese Communist Party.

THE FUNDAMENTAL ROLE OF POLITICAL IDENTITY IN THE NATIONAL SYSTEM OF SINGAPORE

Market Economy, Rule of Law and Political Trust

Trust is one of the most important social capital, and political trust, to a great extent, determines the degree of good governance. Singapore has a high degree of political trust, especially the perfect dual trust of people in both the political system and political leaders. It is this high degree of political identity that sustains Singapore from the impact of international social unrest (Du et al. 2013). The Singaporean people highly trust their

government and political system. The accumulation of this social capital is closely associated with the people-oriented spirit of the country advocated by the Singaporean government, which is very consistent with the view of traditional Chinese Confucianism. In addition, the ruling party has a really good performance in carrying out this national spirit, and has made it pervade all aspects. The long excellent governing truly represents the interests of the people (Wu 2014b). In the process of rapid economic construction, a two-wheel driving form of market economy and rule of law society is well maintained, having solved the problems of governance modernization as well as the obstacles of interest groups to social development, and won the hearts of the people. Although striving for national independence, Singapore has not suspended the construction of the rule of law. On the contrary, after establishing the country, the rule of law has run through the construction of the ruling party and the national system, which greatly enhances the people's sense of identity for this newborn country. Based on the establishment of rational rules, it obtains a more stable national political trust through cultural tradition, wealth creation, good order and other performance, which is a major dependent path for Singapore to win political identity (Sang et al. 2017). Singapore's social political identity is obtained by means of political achievements and people's livelihood, and is based on the rule of law to spread a sense of trust from the top to the bottom, achieving a balanced state of social economy and politics. The way of forming political identity plays a fundamental role in the construction of the national system (Ho 2015). In the leadership selection system, which is closely related to political trust, even if a traditional elite system is adopted, people trust it greatly. The political system culture which combines recommending and electing talents is very helpful to build political trust and make the level of trust between the political elite and the public reach an ideal state (Yan 2016).

The Strong Sense of Political Identity in Singapore

The strong sense of political identity in Singapore depends on the strong guidance of the ruling party as well as close contact with the masses. Singapore was founded hurriedly, which aroused huge political mistrust. After the founding of Singapore, the dilemma of trust in major social issues such as race and religion had not been completely resolved. The People's Action Party (PAP) was well aware of this historical contradiction and was fully aware that as a small island country with poor resources, it is necessary to effectively enhance the political trust of its citizens by extraordinary means. Therefore, from the establishment of the country to the 1980s, the PAP consolidated the people's trust with its excellent economic development, and the ruling party and government dominated the national identity of the people. But later, the elite class felt the pressure that this kind of political trust is highly dependent on economic development and living standards, and then began to pay attention to this problem since the 1980s. They also realized that the instability of ethnic groups would affect the effective guidance of the elite on social values (Ortmann 2009). Although Singaporeans have shown a strong level of political trust in the past, the overall pressure of the society is very strong, people are extremely sensitive to immigration and other issues, the gap between the rich and the poor is very large, which has been above the internationally recognized warning line of 0.4 for many years, and on the other hand, the donation record and willingness of Singaporean society are unsatisfactory. The superposition effect of the conditions make people even more worry about Singapore's social capital accumulation prospects. However, as a strong ruling party government, the PAP government attaches great importance to the principle that senior government officials must be generated from parliamentary representatives who have a long-term close relationship with the people, maintaining that the senior government officials can implement the ruling philosophy and meantime, they have the close

relationship with the people, so as not to make the people feel like a stranger and a distance from the government, which results in few mass incidents against the government.

Build an Inclusive Society

Nationalism played an important role in Singapore's struggle against colonialism and independence. After independence, it also strengthened the ruling legitimacy of the PAP and helped the Singaporean people to establish a strong national identity. However, with the gradual development of economy and society, the negative effects of nationalism began to appear. Singapore is a multi-ethnic country, located in Southeast Asia with the most ethnic differences. In such a small country, ethnic relations are more likely to influence political and social issues (Jayne 2012). In order to promote ethnic harmony and community cohesion, the ruling party government has led the implementation of many policies. For example, the public housing policy imposes a proportional distribution on the residents of the HDB flats and apartments according to the ethnic population. Its purpose is to strengthen national integration, enhance family and social concepts, enhance social trust and tolerance through the community policy at the grassroots level, and make the whole society, to the greatest extent, follow the "shared values" put forward by the government (Quah 1990). Therefore, building a more and more perfect inclusive society has become a very important issue in the process of cultivating social trust in Singapore. With the changes in politics, economy, education and population, the traditional social characteristics of Singapore, such as the emphasis on family responsibility, the attitude against state welfare and the overemphasis on shared values, have begun to change, especially for the young generation whose education level and life experience are different from those of the traditional Singaporeans, and in terms of national development and social system, they pursue

more diversity and higher demand, which is a great challenge to the ruling party and government which is always willing to shape the pattern of national identity (Zhao 2014a). In recent years, Chinese society is also facing a similar situation. All kinds of social events boil strongly through public opinion, and even often lead to the management crisis of local governments. The rapid and intensive Internet communication made by the young people is one of the main reasons.

THE IMPACT OF SINGAPORE'S POLITICAL AND CULTURAL TRANSFORMATION ON THE MAINSTREAM IDEOLOGY SINCE 2011

The Overall Change of Political Culture

The change of political culture has built the social base for citizens' political trust. The two general elections in 2011 and 2015 became the rare turning point of political culture in Singapore's history, which makes the world find the great changes in Singapore's democracy differing from the past. Although it still maintains a better authoritarian model, the ruling party government and Singapore society have actually felt the significant changes in the country's political culture. Combining social capital construction with democratization process, it is found that the biggest change in the historical stage of the two elections is that the previous political trust was nurtured from top to bottom or proved, but after the two elections, both the elite ruling class and ordinary citizens have recognized the power of political trust from bottom to top. The more and more solid political trust from the social grassroots is more like a respect and trust for the political system, values and the sense of the rule of law.

The PAP is Facing a New Social and Political Environment

Although Singapore got rid of colony not long ago, before the two general elections, the authoritarian system

model of one-party long-term governance had appeared unstable institutionally since the 1980s. The international and domestic political pattern in the 1980s made the PAP constantly adjust its policies to meet the political demands of the society. In 1984, the government established "non-electorate members" to enable the three candidates with the highest votes in opposition party to represent different voters and increase political participation in the system; in 1988, the government introduced the "integrated electorate system" with similar ideas to "non-electorate members" to ensure that minority groups have representatives in the Congress; in 1990, the government set up "nominated members" to absorb representatives from all walks of life, and it has been increased from two to nine (Cai 2014). Therefore, the transformation of Singapore's electoral system is a part of the whole political and cultural change, which is dominated by the ruling party. The interaction between the ruling party and the opposition party has become more rational, peaceful and sometimes even good. But it is under the condition of weighing the pressure from the people that the PAP made the best policy choice. However, the people generate more identity with this political culture.

A Pluralistic and Tolerant Political Culture of Competition and Cooperation

Singapore carries out a parliamentary political system. The growth path of political power in the whole country is relatively unidirectional. After the elite class recognized by the society showing itself, Singapore has entered the classic power path of "a candidate before an official" after participating in the election. On the one hand, this model objectively makes the PAP and other political forces have a fair competition, on the other hand, it makes all political parties bear considerable pressure of social supervision (Chen 2017). Such a unidirectional political power formation mode challenges the ruling ability of the ruling party greatly, making all senior officials practice more,

keep close communication with the society, understand the opinions of different social strata at any time, and build a system to guarantee trust between the elite class and the public, which is easy for the Singaporean people to form a trust and enthusiasm for the political system. The opposition party has never been banned by the PAP and its leader Lee Kuan Yew. From the recent elections in 2011 and 2015, it is found that the opposition party in Singapore has developed to a more rational level. They no longer oppose for the sake of opposition, nor sedulously incite the people's extreme emotions to make a show of power for themselves. They know how to attract more elites to join, even sometimes have formed a relatively benign and tacit relationship with the executive Political party and voters. The ruling party is also more aware of adjusting its ideas to cater to the voters, and is more tolerant of the opposition party and more respectful of the people's election power (Sun et al. 2016).

THE IMPACT OF THE FLUCTUATION OF POLITICAL IDENTITY IN THE POST-AUTHORITARIAN ERA

The Trend of Distrust in the World

Although trust is an important basis for the stability of political system and social order, no matter authoritarian system or democratic system obviously suffers different degrees of distrust trends. In some areas of traditional values, considerable trust crisis happens in the oriental and western countries, which certainly is closely related to the scientific and technological progress, the development of information technology, and people's social interaction. Moreover, under the authoritarian system, such trust problems have ups and downs. In the long run, this is a manifestation of the decrease of social capital. As people's value standard changes from survival to quality of life, authority respect is declining, which becomes a part of modern and post-modern values. Youth revolt shows a rapid increase of challenging authority and institutions, not only in the United States but also in many other countries (Nye 2015). This trend has indeed, in the

long run, greatly challenged the stability of the political system, especially in Singapore, a highly modernized and gradually democratized authoritarian system. As the political system gradually becomes open and inclusive, the life experience of the young generation of voters and that of the country establishing generation are not the same, and it is impossible to understand the hardships in Singapore's founding period as well as the geopolitical crisis which hit Singapore once. The society gradually presents all kinds of universal characteristics of the post authoritarian era, having more and higher requirements for the government's management efficiency, political participation, degree of democratization and the scale of welfare expenditure.

The Impact of the Gap between the Rich and the Poor on Political Trust

Although Singapore ranks in the top developed countries, the gap between the rich and the poor has remained high for many years, and the trend is obviously growing. The income gap between the 10 percents families with the lowest income and the 10% families with the highest income is still growing. This is an employment pattern determined by Singapore's position in the global industrial chain. In the long run, this trend is not conducive to the accumulation of social capital in Singapore, which will lead to the loss of trust and cohesion between the elite class and the public. The historical trend of other developed economies in the world is as the same as that of Singapore. The gap between the wealthiest and the poorest is growing. For a society, first of all, troubles come to the people at the bottom, and then the whole society pays a great price, which is finally followed by the acceleration of social stratification and opposition (Stiglitz 2012). Because of Singapore's natural resources and geopolitical disadvantages, the governing idea of the PAP emphasizes "personal responsibility". Compared with poverty relief, the PAP pays more attention to the erosion of work ethics caused by redistribution of welfarism,

hoping to minimize welfare and subsidies, and guide the society to understand legally getting rich through diligent work rather than encourage the people to follow a welfarism path Road. The generation of Singaporeans who were born just before and after the founding of the Singapore fully understand and agree with the idea of the ruling party, but the new generation of young people do not have a strong sense of identity with the governing concept. On the one hand, they do not have a deep understanding of Singapore's great achievements in economic construction through arduous struggle, on the other hand, they require the government to spend more and do more protection in all aspects, and this kind of social trend will increase the political tension among the government, the ruling party and the people, especially when Singapore's export-oriented economy is impacted by the global economy and its growth becomes slow (Hetherington 2015). In this process of social development, the rebalancing between the slowing economic growth and the increasing demand for social welfare is one of the biggest challenges in Singapore's social governance transformation (Zhao 2014b).

Problems Caused by the Increasing Diversity of Population Structure

Singapore is a city country with a high population density where multi-ethnic and multi religious coexist. In spite of the majority of the ethnic Chinese population, its proportion is declining year by year, which means that the minority population is gradually increasing. If the gap between the rich and the poor is enlarged in the two dimensions of class and race, it will pose a major hidden danger to the social stability of the country (Murray 2013). In the face of the current situation of slowing economic development and widening income gap, the probability of public emergencies such as protests and riots in urban society is quite high, which is a great risk for Singapore which is famous for its social stability and good public security. In particular, on December 8, 2013, "India Riot"

happened, which was the first large-scale group riot since the race riot in 1969, causing great damage to Singapore's national image and deeply shocking the people. Before the outbreak of the incident, the local residents had long been dissatisfied with the behaviors of South Asian migrant workers, such as drinking, damaging public health, facilities, etc. in the communities nearby India town, which reflected not only the social security problems, but also the risk problems caused by the long-term accumulated social contradictions. If things continue this way, voters will vote of non-confidence in the labor, immigration and other policies of the ruling party government. If the ruling party or the opposition party fails to make a comprehensive long-term plan for such major issues, it will gradually reduce the political trust and other social capital of the people, and even the elite class will vote with their feet. It even makes people wonder if Singapore society will eventually be torn apart like Hong Kong and Taiwan.

THE NEW TREND OF YOUNG PEOPLE PARTICIPATING IN POLITICS

With the increasing willingness of young people to participate in political, economic and social movements around the world, the main force with fluctuating political trust in the post authoritarian era is undoubtedly the young generation. Young people tend to generate a big gap with the old in the traditional value fields such as marriage, family, employment, freedom and so on. They tend to be ups and downs emotionally. When evaluating the social system, they are more likely to take themselves as the reference standard, and often behave relatively aggressively to express their opinions (Cheng 2014). Nearly 20 percents of Singapore's voters in the 2011 general election are "voters for the first time", which shows that voters are changing rapidly from generation to generation. Both the PAP and the government attach great importance to them. In contrast, the performance of the government in the post authoritarian era is more likely

to affect the people's sense of trust, and people will pay more attention to the performance of the government at any time (Zmerli et al. 2011). In particular, the young Singaporeans, who come back from the western countries, have a broader vision, make a more simple and direct comment on the government and the ruling party (Wong et al. 2011) and they are difficult to be guided by the traditional way of preaching. With the popularization and application of the Internet in human social life, young people have transferred from a weak position to a strong position in political life, and the Internet has a more obvious impact on the level of trust and participation between people than traditional media such as print and radio, which makes social issues caused by young voters have a faster and broader level of communication than before, and be more likely to become an important factor to influence the election, especially when the election form relatively stalemates. The contradiction between the economic development and the material values of the young generation makes the goal of reconstructing national political identity be more difficult and the path more diversified (Shangguan 2014). Singapore government has better experience in e-government administration, which is more beneficial for the ruling party government to strengthen communication with the young generation voters and to guide them (Srivastava et al. 2009). The opposition party in Singapore pays more attention to the recruitment of well-educated young elites in the talent recruitment strategy, so as to create and spread the election issues that cause trouble to the ruling party faster. The PAP has to change because of the trend to adapt to the new election atmosphere.

The Cultivation of the Concept of Equality and Freedom

With the changes of the times, the authoritarian political form of Singapore is also changing, and the political socialization process under the one-party long-term ruling system presents more contradictions and tensions.

However, both the Singaporean government and the public understand that building a stable and clear view of political justice is extremely important for countries in unfavorable natural and geographical environment. Singapore has successfully opened the channel of multi-politics, the mechanism of political identity has been upgraded, and the process of political socialization will be more abundant. In the information age, the process of political socialization should be unobstructed but not blocked, which let the ruling party notices that they must pay more attention to the basic role of the grass-roots government, youth political participation and the accumulation of high-quality social capital in the economic and social development. But these political communications are based on good social and political consensus. Singapore's national leaders, elite class and ordinary people have been seeking an equal, efficient and transparent social, political and economic system based on socialism, which has a strong cultural gene related to Confucianism. The society has to accept a variety of incompatible beliefs, theories and cultures and focus on the formation of the overlapping consensus of equality and freedom (Lin 2017). One of the greatest legacies left by the colonial history to Singapore is the modernized political system, which in essence is very consistent with the demand for social freedom and efficiency. The PAP, while grasping the initiative of the reform of the distribution system, organically combines the market principles, modernity and the demands of the people for egalitarianism, so that the distribution system is conducive to the efficiency and legitimacy of the government's operation (Li 2016). Only on the basis of such a kind of social consensus can the stable and diversified accumulation of social capital be achieved, the advocacy of the ruling party on the mainstream ideology of society, as well as political identity, be realized, and the governance performance, credibility and transparency of the government be improved, and at the same time the basic rights of modern social citizens can be guaranteed.

THE IMPORTANT ROLE OF NATIONAL POLITICAL IDENTITY: SINGAPORE'S EXPERIENCE AND ITS SIGNIFICANCE TO CHINA

Attach Great Importance to the Inter-Generational Inheritance of Mainstream Value Ideology

No matter what kind of regime a country adopts, the consolidation and inheritance of social and political identity is crucial. Because the identification of the mainstream value ideology is not generated and inherited spontaneously, the political identification activities are always practical activities carried out in a certain political environment, and its process and state are inevitably affected by the changes of the political environment (Fang 2018). Since independence, the ruling party has always attached great importance to the consolidation and inheritance of the mainstream values. The idea of the PAP has laid a strong ideological foundation for Singapore to achieve the goal of political stability and economic development. Premier Lee Kuan Yew and the PAP attached great importance to the close institutionalized relationship among the elites, communities and the masses, actively transmitted the governance concepts of market economy, society with rule of law and political stability to the whole society, attached great importance to the response of young people to the changes of modern economy and society, and always paid attention to maintaining the Singapore's shared values of perfect combination of development, order and democracy. The Communist Party of China has also gone through the process of leading the people from the revolutionary party and the ruling party to the construction of a modern national governance system in the new era. Facing the situation of economic globalization, cultural diversity and media networking, as well as the more active and diversified ideology of young people and the fierce competition of various thoughts, cultures and ideologies, it is necessary to advance the leadership in inheriting mainstream ideology (Huang 2014).

Youth group is an important force to guide the public opinion. The arrival of the Internet society with young Internet users as the main body means that young people are accustomed to express their opinions on the real society with the help of the Internet, which is a very fast political communication process. To this end, from the prime minister to the main members of the government, they have been actively using new social media to interact with youth groups. The Youth League of the PAP, established in 1986, pays great attention to updating the image of the PAP in the process of transforming and guiding the political concepts that are not in harmony with the PAP. General Secretary Xi Jinping pointed out in his speech at "Conference of the 100th Anniversary of the May 4th Movement" that the training of the younger generation is a major strategic task that concerns the future and destiny of the party and the country, and is the common political responsibility of the whole party. The whole party is required to take the initiative to approach to the youth and care for them. For countries and ruling parties with a long history of Confucian culture, it is of great significance to pay attention to the inter-generational inheritance of the mainstream value ideology for maintaining the political and social stability of the country, promoting various reform undertakings in the process of national development, and coping with the changes in the international and domestic situation.

The Order of National Political System. Political Order Should Serve the National Governance

Whether it is an extremely formal democratic election system or an authoritarian system which solves the needs of the people through an efficient government, it is essential for the good running of the country and the political trust of the people. Singapore is a good model which maintains the main factors such as the rule of law, national construction and social trust and so on for the backward countries. In terms of preventing the formation of interest groups and their damages to national

construction and social trust, the high level of rule of law has resolved this risk. The country even integrates the competition among political parties into the framework of rule of law in order to firstly build a high level of trust of the people in rule of law of the country. It should be said that Singapore has a more rational foundation of modern political culture and political system (Li 2015a). In the relationship between authoritarianism and the rule of law, Singapore society has created an unbelievable balance in the past, and its political transparency has become increasingly high. However, another opposite problem has to be paid attention to. A strong national power can gradually promote the democratic process, but it may also be the main factor that hindering democratization (Slater 2012). Once such a deadlock happens, the political order and social stability will affect the level of political trust of the society.

This involves the major issue of the construction order of the national political system, that is, the balance between the strong government, the rule of law and democracy, and even this balance must take into account the interaction between the national economic construction and the administrative efficiency of the government, and social development and reform. Fukuyama (2015)'s discussion that democracy gives birth to dependency is of particular reference value to the construction of democracy in Singapore. Singapore has cultivated a high degree of rule of law in the form of a strong government. Whether coincidentally or not, it has made remarkable achievements and prevented the formation and growth of interest groups. The PAP cuts the cord of the race, religion and interest groups, and makes use of the rule of law, a modern system tool, to let citizens and even people around the whole world feel that Singapore's fairness is everywhere and transparency is everywhere, thus forming a high level of political trust. It is very important for a small city island country, because Singapore, like Hong Kong and Taiwan, is characterized with a social situation where various big families control the industries. If in the process of democratization, a solid

interest group is formed to control the society invisibly, it will greatly weaken the efficiency and fairness of Singapore's administration. Whether it is a small country like Singapore or a big country like China, they are confronted with the relationship between political rationality and democratic construction in the process of modernization and how to prevent political disorder. Even western democratic regime will destroy the efficiency of administration and justice due to excessive power balance (Li 2015b).

Social Capital and Consultative Democracy

After all, the PAP has run up to an absolute big party from a workers' party and then gradually entered a long-term ruling stage. It has a wide range of social representation and administrative experience. It has strong autonomy and self-confidence, not only representing the interests of some people, but also being the last arbiter and mediator of various interest disputes (Chong 2016). The multi-cultural conflict highlights the value of consultative democracy, so Singapore should continue to strengthen the supervision mechanism and the construction of the rule of law in the process of democratization (Chen 2014). In the period when other political forces are unable to shake the position of the ruling party for the time being, Singapore further takes advantages of the existing consultative democracy mechanism, expands the breadth and depth of political participation, and maintains the ideal political order, the construction of the rule of law and the democratic process to the greatest extent, so that the people continues to maintain a high degree of political trust in the country and the government, and passes on the values of national governance (Leong 2000). Singapore has an efficient and honest state and bureaucratic system, and belongs to the developed countries. The per capita income level is even higher than that of the United States. This is the ultimate goal that all political systems are pursuing. If these excellent elements of national governance are affected in

the process of democratization, it is not worthy. Undoubtedly, the in-depth perfection of consultative democracy is a kind of protection for the national governance wealth.

A series of social problems encountered by Singapore society with complex and diverse culture, religion and race may not be completely solved through simple democratic forms, and even social risks of being torn apart can occur. Singapore's social capital needs to be accumulated through consultative democracy. Advanced and developed city countries own the basic conditions of consultative democracy, which can overcome the defects of consultative democracy in the general sense - people are not willing to participate in the discussion of specific things in a wide and detailed way. It is an important aspect of Singapore's national policy to eliminate racial and cultural barriers through anti-repulsive social policies. The concept of ethnic equality runs through the whole education process of Singaporeans. This social policy foundation that recognizes diversity and emphasizes fairness fully conforms to the basic characteristics of consultative democracy. The Singapore government and the ruling party have rich experience in community governance. The interaction system of parliamentarians, officials and the community is perfect, and the practice effect has been good all the time. Through the way of integrating HDB flats, the problem of over concentration of a single race is solved. In addition, through the "People's Association", a statutory body, the organizational management of the neighborhood committee, the community center, citizen Advisory Committee and other grassroots is institutionalized, which is very conducive to the development of consultative democracy. The geopolitical pattern and dependence on the international market lead to the vulnerability of Singapore. Moreover, the "sense of survival" which formed when Singapore was expelled from the Federation by Malaysia has a great impact on the national psychology. Therefore, the unitary political leadership of Singapore plays an important role in the construction of a strong country. The conflict and

combination of the strong unitary political leadership system and the consultative democracy system is the unique source of Singapore's higher political identity. The ruling party does not only represent the interests of some people, which corresponds to the principle that the Communist Party of China always adheres to represent the interests of the majority of the people since the reform and opening up.

Challenges from Social Policies

Singapore has gradually shifted from party identity to political identity, because parliament has been diversified, and the party identity of the PAP has gradually given way to the trust and identity of the national political system and even the government's implementation of various policies for economic and social development. When the society develops to a certain stage of maturity and development, there is no inevitable one-way relationship between pure economic growth and party identification, which has been fully proved by the historical data of Singapore's election. In the stage of substantial economic growth, the PAP has a low percentage of votes obtained (Zhu et al. 2017). Singapore's social capital accumulation process and its achievements are quite different, which will remain in the foreseeable future. As the strong economic development stops, Singapore's top-down social policy remains the key factor to maintain the high political trust of the people. The ruling party will continue to improve the cohesion and sense of security of the people by promoting education investment, social mobility, cultural integration, welfare security and other policies. In addition, Singapore is a city country that relies heavily on high-quality human resources. Both local and foreign talents have strong global mobility, and the tax system has always been an important reason for high-quality human resources to gather in Singapore. In the face of the trend of increasing social redistribution to reduce the gap between the rich and the poor, the Singapore government is likely to embody the trend of progressive principle in the financial

and tax systems of income, housing, high-end consumption, etc., and more policies are shifted to focus on the perspective of domestic social equity, so as to enhance the unity and cohesion of the Singaporean People of all ethnic groups under the new situation. Such a social policy orientation will pose a major challenge to Singapore's consistent advantages in attracting global talent and capital gathering.

CONCLUSION

These challenges also exist in China. The rapid population flow and urbanization lead to the pattern reorganization and communization tendency in modern China. Different organization pattern of residents and interest diversification have broken the long-term village-based and unit-based organizational pattern in China, which has led to great changes in the feedback mechanism and path of residents for public policies. The party and government will encounter more challenges in the aspects of the effectiveness and fairness of social policies such as education, medical care and pension. The ruling party should apply new ideas and methods to increase close contact with the people, promote the innovation of the party's grass-roots organizations and activities, strengthen and innovate social governance, improve the institutionalized measures of close contact between leading cadres at all levels and grass-roots communities as well as the masses, and constantly improve the party's ruling ability and leadership level.

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