

Marriage, Family & Social Discourse

Survey 2024



Contents

Introduction	2
Key Findings	3
Views and Aspirations Concerning Marriage	7
Views and Aspirations Concerning Parenthood	17
Views on Parental Involvement	27
Views on Grandparents	39
Views on Social Discourse	43
Comments and Recommendations	52
Annex – About This Survey	57

Introduction

Family is recognised as the “basic building block” of society in Singapore. However, attitudes towards marriage, family and children have been changing.

In 2023, Singapore’s Total Fertility Rate (TFR) fell to a record-low of 0.97, the first time it fell below 1, and far below the replacement TFR of 2.1. Minister in the Prime Minister’s Office (PMO) Indranee Rajah attributed it, among other things, to various concerns surrounding marriage and parenthood, as well as “a global phenomenon where individual priorities and societal norms have shifted.”¹

At the same time, social discourse surrounding topics of marriage and family can potentially be sensitive, as people may have different perspectives and priorities which others may not agree with.² Discussing such topics in the midst of changing cultural norms will require society to be open to engage with differing opinions in a civil and respectful manner.

To better understand sentiments and attitudes concerning marriage, family and social discourse, Cultivate SG commissioned Toluna to conduct an online survey which was completed by 2,000 Singapore Citizens and Permanent Residents over the period of 21 September to 21 October 2024. This online survey was conducted as a self-administered survey, delivered in English only. Results are weighted to align with the demographic profile of the overall Singapore population.

In this survey, we explored attitudes concerning marriage, family, children as well as related expectations and desires. We also explored views on social discourse, in order to better understand attitudes towards dialogue and interpersonal relationships.

¹ Prime Minister’s Office, “Speech by Minister Indranee Rajah on Population at the Committee of Supply Debate 2024” (28 February 2024): <https://www.population.gov.sg/media-centre/speeches/speech-by-minister-indranee-on-population-at-the-cos-2024/>; Prime Minister’s Office, “Parliamentary reply by Minister Indranee Rajah on Government efforts to address low fertility rate” (2 April 2024), <https://www.strategygroup.gov.sg/parliamentary-reply-by-minister-indranee-rajah-on-government-efforts-to-address-low-fertility-rate/>.

² For example, the Department of Statistics was criticised for allegedly pinning the blame on single women for falling fertility rates in its statistical breakdown of the total fertility rate (TFR). (“Why the fertility rate doesn’t capture socio-economic or cultural trends” *The Straits Times* (29 June 2024)), <https://www.straitstimes.com/singapore/why-the-fertility-rate-doesn-t-capture-socio-economic-or-cultural-trends>)

Key Findings

1. Most have positive views towards marriage and family, but views of younger women are less in favour

Almost 8 in 10 respondents (78%) believe that marriage is beneficial to society, with more men (84%) than women (73%) saying so. Younger women aged between 18 to 24 have the least favourable view towards marriage as beneficial to society, with only 59% agreeing with the statement and nearly 1 in 5 (19%) expressing disagreement.

These trends are paralleled in the support for current norms surrounding marriage and family.

Almost 8 in 10 respondents (78%) support the current legal definition of marriage as between a man and a woman, but only 56% of women aged 18-24 agree with the current legal definition.

While nearly 8 in 10 (78%) of all respondents agree that the traditional family unit should be upheld as the ideal in education institutes from Primary to Secondary school, only slightly more than 6 in 10 (61%) women aged 18-24 agree with the statement.

Similar trends can be observed regarding views on whether it is good to keep sex within marriage. More than 8 in 10 (82%) respondents agree that it is good to keep sex within marriage, whereas about 7 in 10 women of ages 18-34 consider it good to keep sex within marriage (73% for women aged both 18-24 and 25-34 respectively).

Younger women between ages 18-24 still exhibit considerable interest in getting married (75%), one that is closely matched with the men of their age group (77% among men aged 18-24). On the other hand, aspirations for marriage seems to decline significantly for women aged 25-34 (55%) as compared to their male counterparts at the same age (76%).

An overwhelming majority (87%) of Singaporeans recognise that men and women bring unique contributions to a marriage. Such sentiments are generally shared across age and sex.

A high level of support for Government benefits to encourage marriage is noted on the overall (79%).

2. Most have positive views on children and parenthood, but there are many unfulfilled parenthood aspirations

About 7 in 10 respondents (69%) believe that Singapore will be better off with more children, with more men (75%) than women (63%) saying so. The difference in views between men and women are the starkest among those aged 18-24. Among women aged 18-24, only 56% agree that Singapore society will be better off with more children, as compared to 75% of their male counterparts who agree with the statement.

While respondents say that “2” is the ideal number of children, about half (51%) of the married respondents currently only have 1 or no children. Almost half of those married and between ages 18-44 have not had the number of children they think would be ideal to have (49%) or planned to have (58%).

Those who are without children are most likely to say that they have not yet achieved their ideal (79%) or planned (83%) aspirations for parenthood. More than half of those with only 1 child similarly said they have not yet met their ideal (52%) or plans (69%).

About half the respondents (51%) regardless of marital or parenthood status agree that they will not marry or would not have married someone who does not want to have children.

More than 8 in 10 (82%) agree that the Government should give benefits to encourage childbearing. While support for Government incentives to encourage childbearing is generally shared across the sexes as well, there seems to be a notable difference between men (85%) and women (78%) in such support. Men and women aged 18-44 are more likely to favour Government benefits (at least 80%) to encourage childbearing, compared to older age groups.

3. Fathers and Mothers deemed important for children

Nearly 9 in 10 (89%) respondents believe that men and women each bring unique contributions to parenting. More than 8 in 10 (84%) of the respondents who are parents (married or once married) agree that they and their respective spouses (or former spouses) each bring unique contributions to parenting as a mother and a father.

Similarly, more than 8 in 10 respondents (83%) believe that a child needs a father and a mother.

About 8 in 10 (79%) respondents agree that as far as possible, children should be raised by their biological parents.

Reflecting these attitudes towards the importance of both parents, only about 1 in 4 respondents (24%) believe that single parenting should be encouraged. Nevertheless, respondents remain compassionate towards single parents, with more than 8 in 10 (83%) agreeing that single parents should receive more support.

However, there are noticeable differences among younger women. Among the younger respondents aged 18-34, women are almost twice more likely to agree (34% among those aged 18-24; 42% among those aged 25-34) that single parenting should be encouraged, than their male counterparts (15% among those aged 18-24; 23% among those aged 25-34).

More than 8 in 10 respondents (83%) agree that parents should be involved in major decisions in their children's lives.

Relatedly, about 9 in 10 (89%) respondents believe that parents should have the primary responsibility to educate their children on moral values, and more than 8 in 10 (83%) respondents believe that parents should have the primary responsibility for their children's sexuality education.

4. Contributions of grandparents in caregiving for grandchildren strongly recognised, but slightly fewer desire actual involvement

About 8 in 10 (80%) respondents agree that grandparents bring important contributions to caregiving for their grandchildren, and this sentiment is shared across the age groups.

Despite such a positive view, fewer respondents believe that grandparents should be involved in a grandchild's upbringing, with only about 6 in 10 (64%) indicating so.

Women are less likely than their male counterparts to want their parents to be involved in raising their children. Among women of all age groups, around 6 in 10 (63%) expressed such desires, as compared to around 7 in 10 (74%) among men of all age groups. The figure was the smallest among women aged 55-64, where only slightly more than half (54%) want their parents to be involved in raising their children. Similar trends were observed for women aged 35-44, where less than 6 in 10 (59%) want their parents to be involved in raising their children.

About 7 in 10 (71%) respondents feel that the Government should give benefits to encourage grandparenting.

5. Friendship and dialogue across controversial views possible, but significant tendencies towards self-censorship, shaming and 'cancelling' exist

Almost 7 in 10 (67%) respondents say that they do not allow controversial views to stand in the way of them making friends. Most respondents also believe that it is possible for people with strongly opposing views to dialogue with each other. More than 7 in 10 (74%) respondents believe that such dialogues can happen.

However, respondents express lower levels of comfort about discussing differing views, especially online.

Respondents generally feel more comfortable in-person (64%) rather than online (58%), when discussing controversial issues with people who do not share the same views. Almost 1 in 2 women are not comfortable discussing controversial issues, with fewer being comfortable doing so in the online space (56% in-person; 52% online). By contrast, men report higher comfort levels (71% in-person; 64% online).

Almost 6 in 10 respondents (58%) report self-censorship due to the fear of public criticism. The concern is elevated among the younger age groups of 18-24 (61%) and 25-34 (62%) as well as those aged 65 and above (68%).

The heightened sensitivity to criticism could be due to certain ideas and attitudes concerning social discourse. Almost half (48%) of the respondents feel that to accept someone means agreeing with the person. 4 in 10 respondents (40%) say that it is hateful to disagree with someone.

Conversely, a sizeable number of respondents are favourable towards forms of social sanction against people for expressing views they do not share. More than 1 in 3 respondents (36%) say that it is acceptable to shame someone online for expressing views that one does not agree with. More than 1 in 3 (37%) say that it is acceptable to call for someone to be fired by employers for expressing views that one does not agree with.

Views and Aspirations Concerning Marriage

The Institution of Marriage and Society

Does the institution of marriage benefit society? Almost 8 in 10 (78%) of our respondents believe so. However, this sentiment varies significantly along the lines of age and sex (see Fig. 1).

Older respondents (more than 8 in 10 for those above age 45) are more likely to see the benefit of the institution of marriage for society, but the view remains strongly held even among those aged 18-24 (70%).

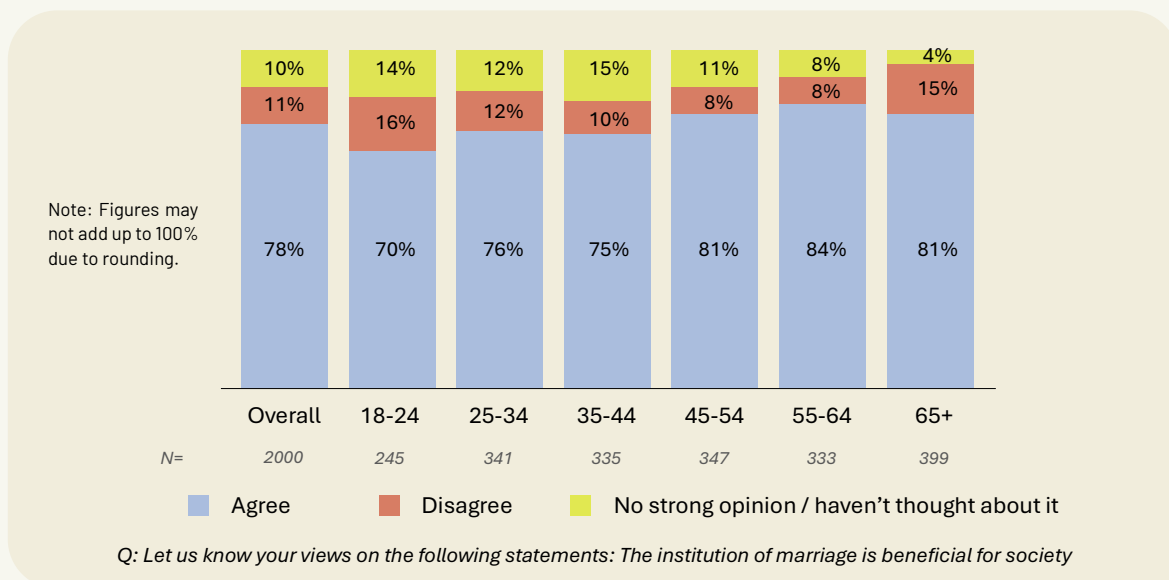


Fig. 1 – Institution of marriage is beneficial for society (by age)

More men (84%) perceive marriage to be beneficial to society, as compared to women (73%) (see Fig. 2). Reflecting similar trends across the age groups, older respondents are often more likely to hold such a view than younger respondents of the same sex.

Among all groups, younger women aged between 18 to 24 have the least favourable view towards marriage as beneficial to society, with only 59% agreeing with the statement and nearly 1 in 5 (19%) expressing disagreement.

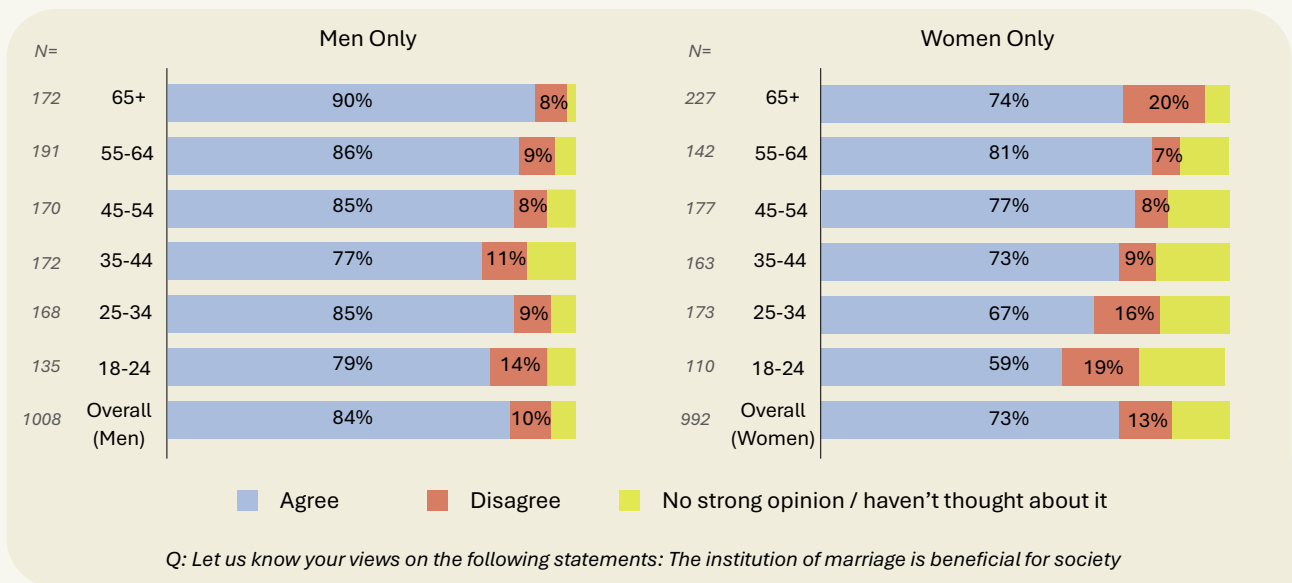


Fig. 2 – Institution of marriage is beneficial for society (by sex and age)

Marriage as the Legal Union between a Man and a Woman

Singapore’s laws define marriage as the legal union between a man and a woman, under the Women’s Charter, Interpretation Act and other laws.

Almost 8 in 10 (78%) support the definition of marriage to remain as the legal union between a man and a woman (see Fig. 3).

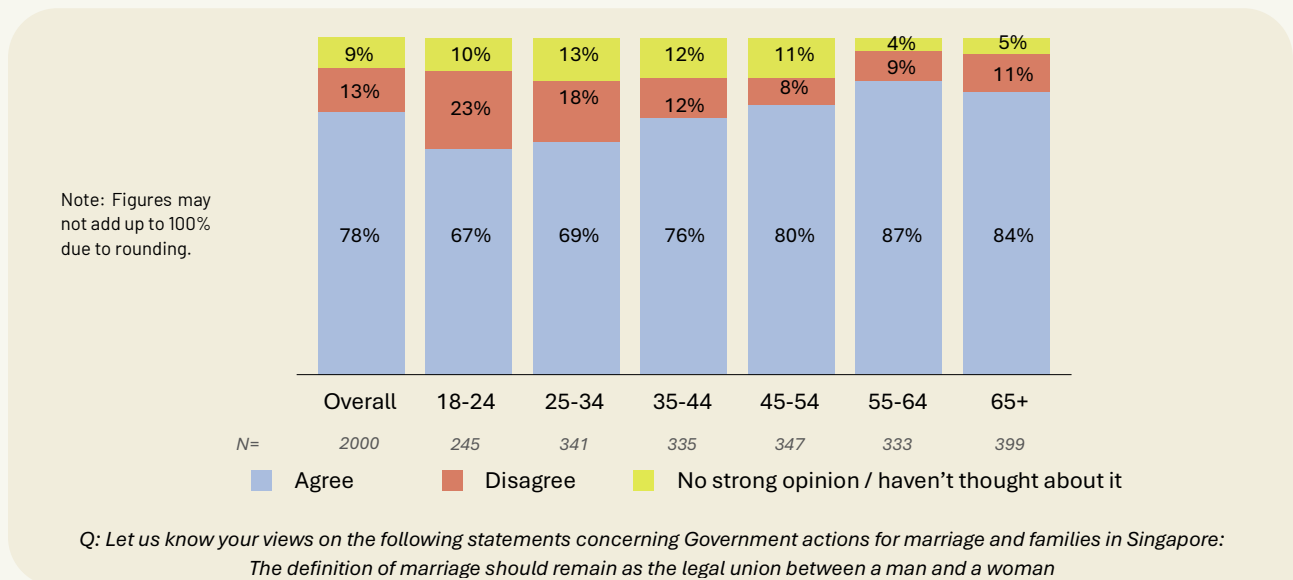


Fig. 3. – The definition of marriage should remain as the legal union between a man and a woman (by age)

There are some differences in views along the lines of age and sex (see Fig. 4). Men (82%) are more likely to hold this view than women (74%). The younger age groups are less likely to agree, but support remains significant, at almost 7 in 10 (67%) among those aged 18-24.

Younger women are less inclined to agree on the definition of marriage as a legal union between a man and a woman than their male counterparts of the same age group. Among women aged 18-24, only 56% agree with the current legal definition of marriage, as compared to 76% of their male counterparts who agree with the current definition.

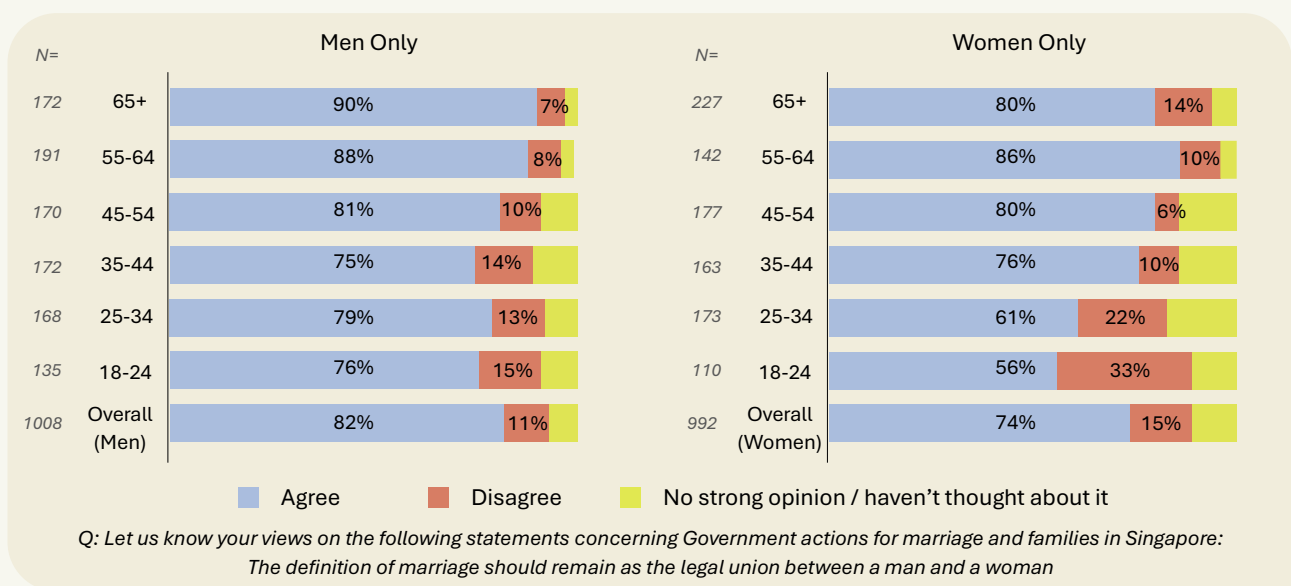


Fig. 4. – The definition of marriage should remain as the legal union between a man and a woman (by sex and age)

These findings are similar to our earlier findings as to the differences in views between men and women, as to whether marriage is beneficial to society. This suggests that younger women may view marriage mainly as a private matter, in contrast to an institution which benefits society.

Ideal Family Unit

Most respondents also agree that the traditional family unit should be upheld as the ideal in education institutes from Primary to Secondary school, with nearly 8 in 10 (78%) agreeing (see Fig. 5).

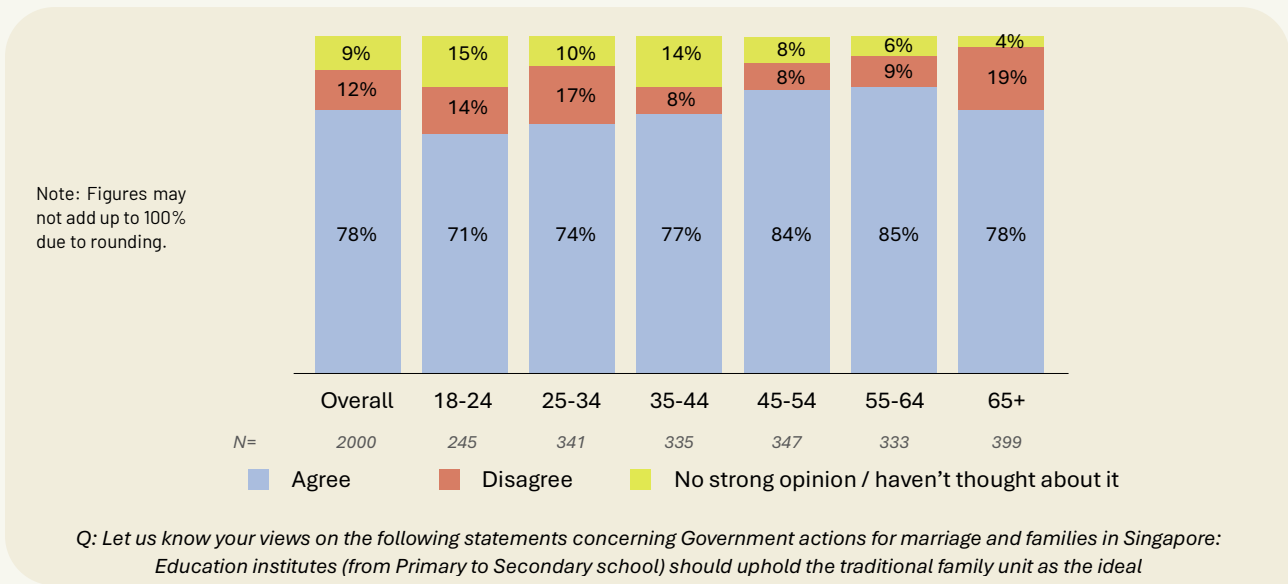


Fig. 5. – Education institutes (from Primary to Secondary school) should uphold the traditional family unit as the ideal (by age)

Older age groups are more likely to support this approach. Again, men (82%) are more in favour of this than women (75%)(see Fig. 6).

Similar to earlier findings, younger women are less favourable to the traditional family unit than their male counterparts. Among women aged 18-24, only slightly more than 6 in 10 (61%) agree that education institutes should uphold the traditional family unit as the ideal, as compared to 8 in 10 (80%) of their male counterparts who agree with the statement.

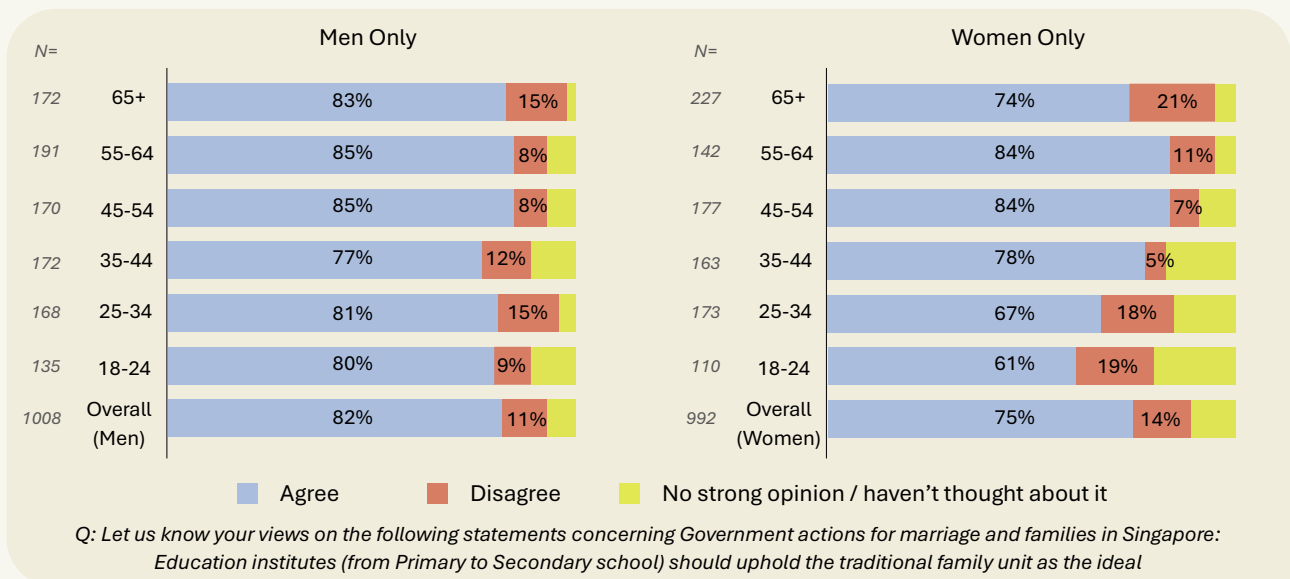


Fig. 6. – Education institutes (from Primary to Secondary school) should uphold the traditional family unit as the ideal (by sex and age)

Marriage as the Appropriate Context for Sexual Relations

More than 8 in 10 (82%) respondents agree that it is good to keep sex within marriage (see Fig. 7). A large majority of the younger respondents also hold this view, with at least 76% of those aged 18-34 agreeing.

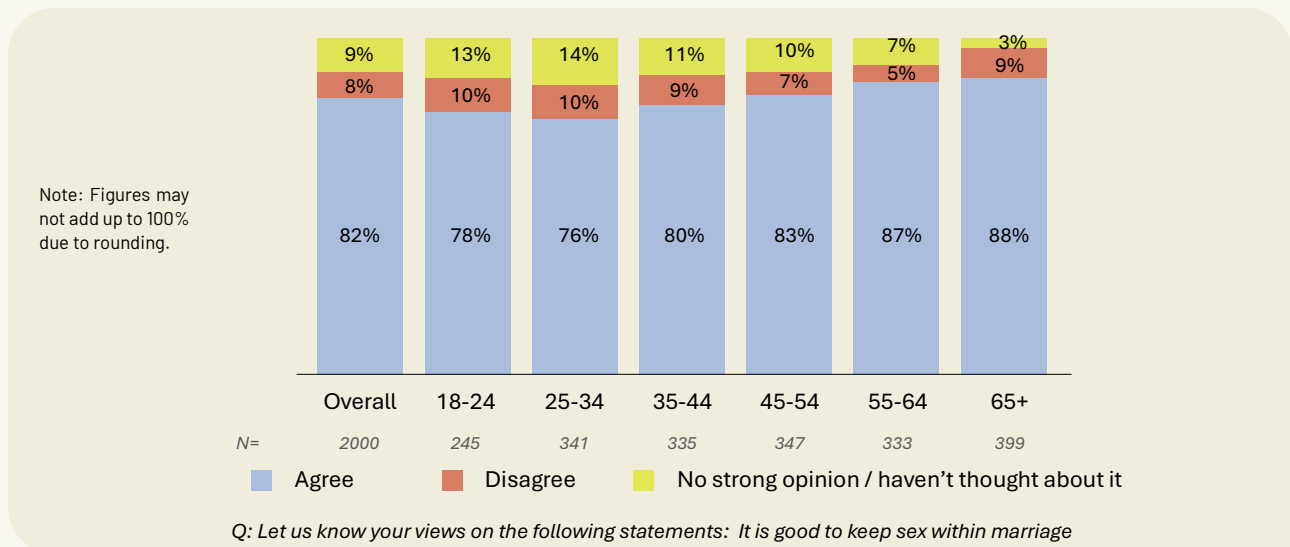


Fig. 7 – It is good to keep sex within marriage (by age)

Both men (84%) and women (81%) on the overall agree with this statement (see Fig. 8). However, younger women hold slightly more liberal views on sex within marriage as compared to their male counterparts.

While about 7 in 10 women of ages 18-34 consider it good to keep sex within marriage (73% for women aged both 18-24 and 25-34 respectively), 8 in 10 men of the same age range are of this view (81% for those aged 18-24; 80% for those aged 25-34).

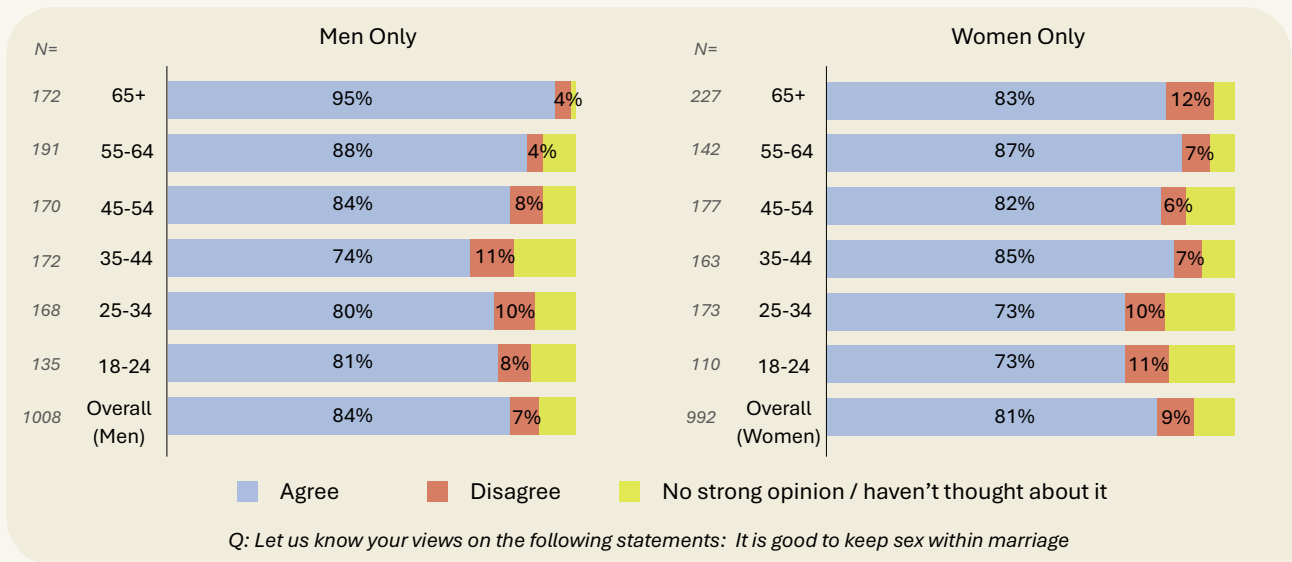


Fig. 8 – It is good to keep sex within marriage (by sex and age)

Aspirations for Marriage

Apart from views on the societal benefits and norms regarding marriage, we asked single (never married) respondents about personal aspirations towards marriage.

Among all single (never married) respondents (regardless of age), about 6 in 10 (60%) indicated aspiration to get married (see Fig. 9). Respondents aged 45 and above are much less interested in getting married (37%), as compared to those aged 18-44 (67%).

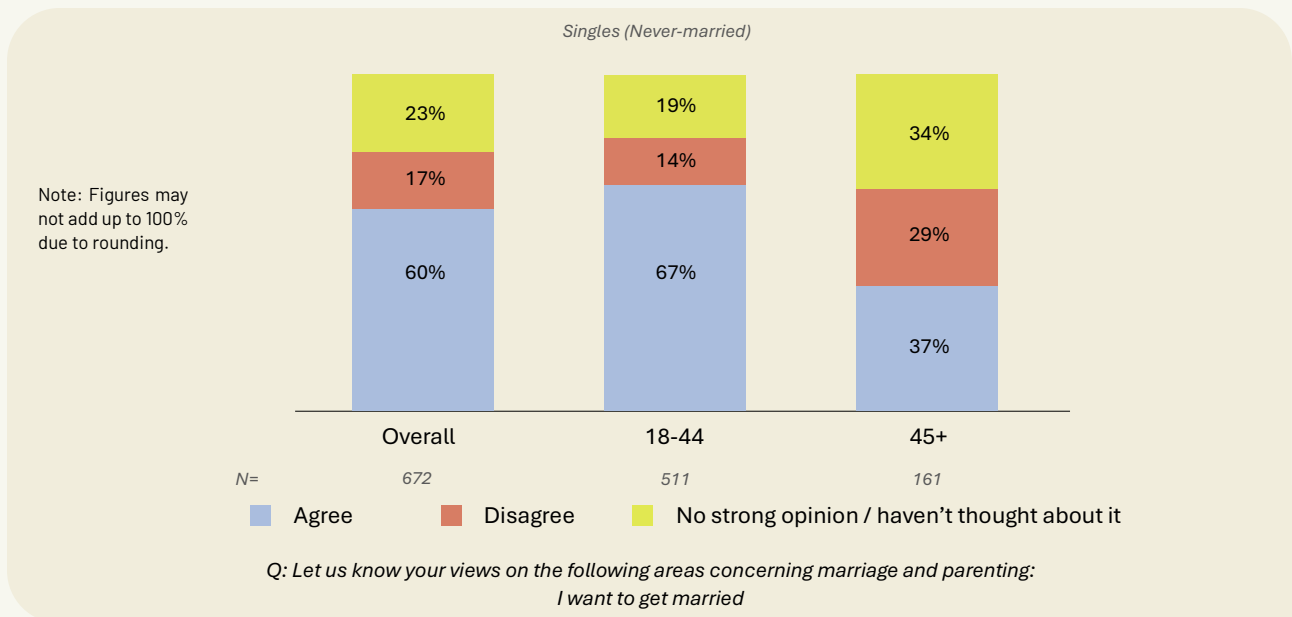


Fig. 9 – Singles (never married) who want to get married (by age)

Focusing on those under age 45, the overall aspiration to get married is higher among those aged 18 to 44 (67%).³ Male respondents (72%) are once again more interested in marriage than females (63%)(see Fig. 10).

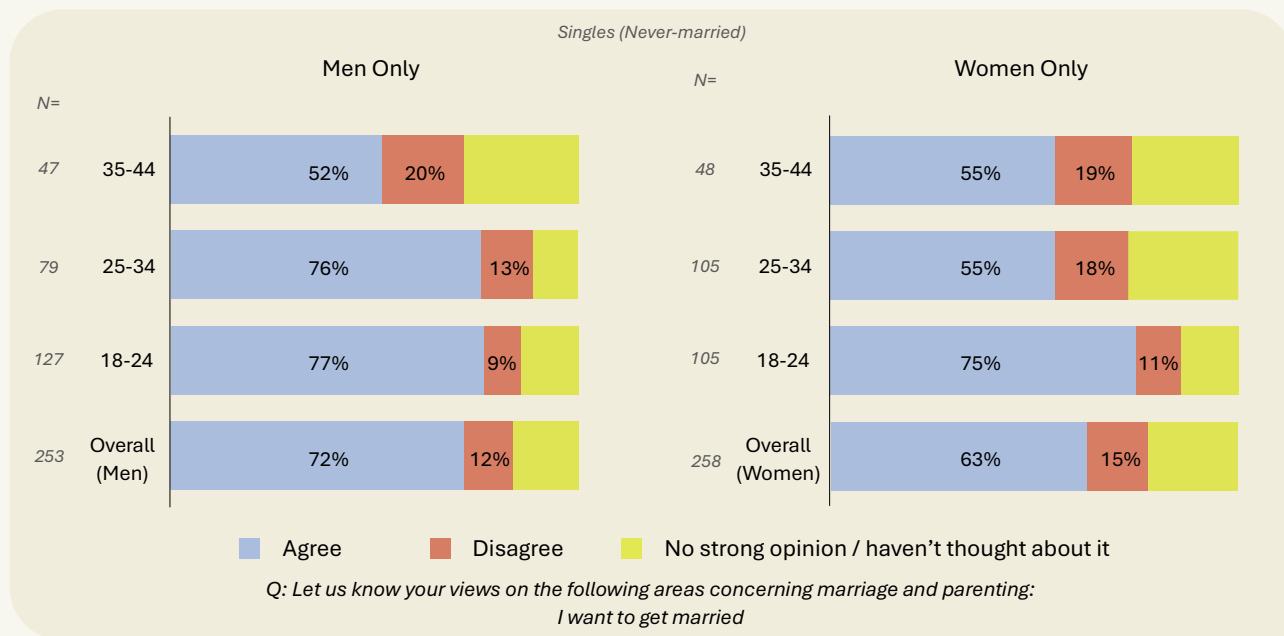


Fig. 10 – Singles (never married) who want to get married (by sex and age, 18-44 only)

While younger women between ages 18-24 may not be as inclined to view the institution of marriage as something beneficial to society (59%), they still exhibit considerable interest in getting married (75%), one that is closely matched with the men of their age group (77% among men aged 18-24). This suggests that for younger women, marriage is perceived more as a private matter than an institution which benefits society.

Another interesting datapoint is that aspirations for marriage seems to decline significantly for women aged between 25-34 (55%) as compared to their male counterparts at the same age (76%). At age 35-44, the aspirations of men and women towards marriage are similar, at 52% for men and 55% for women.

³ For the purposes of this section on aspirations for marriage, we analysed the data for those aged 44 and below, taking reference from the Pew Research convention with regard to fertility of those aged 44 and below. This is partly due to the fact that, until recently, data on the completed fertility of women ages 45 and older were not typically collected, and partly due to the fact that few women have babies beyond these ages. (See, for example, Gretchen Livingston, "Is U.S. fertility at an all-time low? Two of three measures point to yes" *Pew Research* (22 May 2019): <https://www.pewresearch.org/short-reads/2019/05/22/u-s-fertility-rate-explained/>)

Our survey did not examine the reasons for such differences in attitudes between men and women, although it has been suggested elsewhere that this is because young women may worry about having to shoulder the bulk of caregiving and other domestic responsibilities.⁴ Further study may be necessary to examine in greater detail the reasons for these differences in attitudes.

On the Contributions of Men and Women to Marriage

An overwhelming majority (87%) of Singaporeans recognise that men and women bring unique contributions to a marriage (see Fig. 11). This sentiment is shared across the age groups, with those aged 55-64 having the most agreement (92%) with it. The difference between men’s (89%) and women’s (85%) perceptions about this is smaller as compared to earlier comparisons (see Fig. 12).

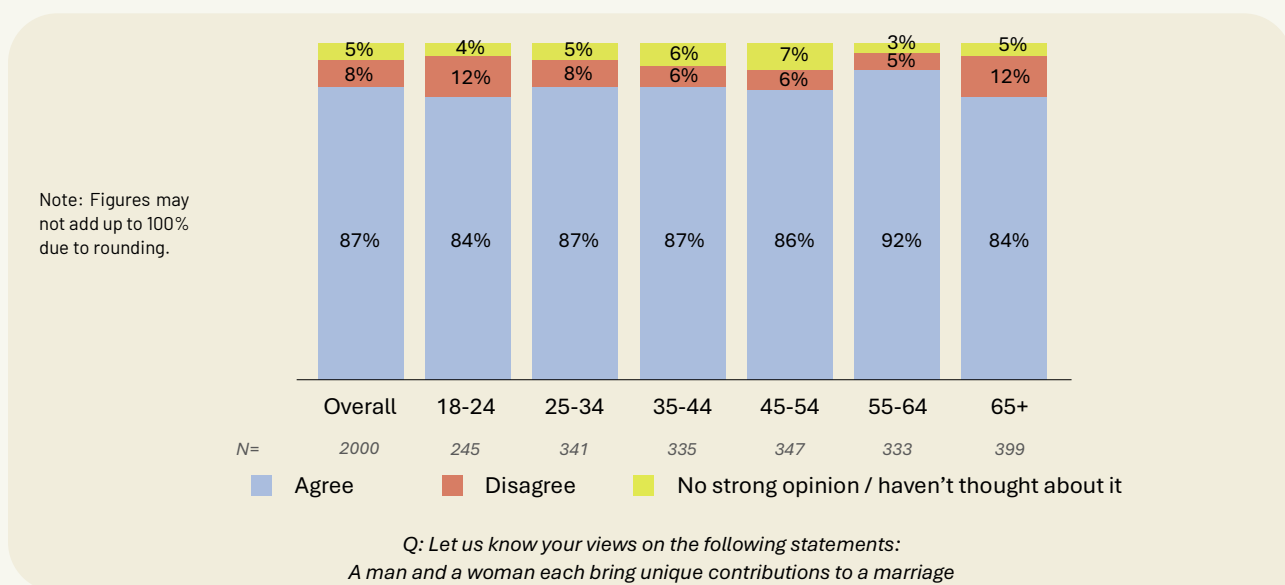


Fig. 11. – A man and a woman each bring unique contributions to a marriage (by age)

⁴ “Rising share of singles is one main reason for Singapore’s great baby drought: Report” *The Straits Times* (9 June 2024): <https://www.straitstimes.com/singapore/rising-share-of-singles-is-one-main-reason-for-singapore-s-great-baby-drought-report>.

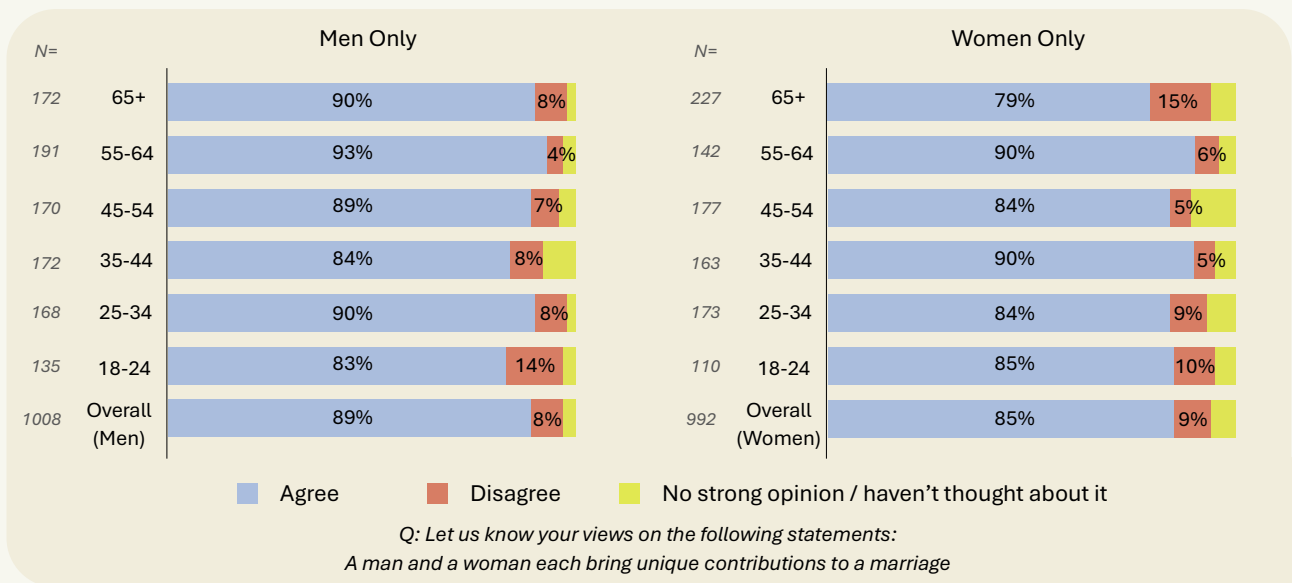


Fig. 12. – A man and a woman each bring unique contributions to a marriage (by sex and age)

Support for Government Benefits to Encourage Marriage

A high level of support for Government benefits to encourage marriage is noted on the overall (79%)(see Fig. 13).

Men (84%) are once again more in favour of governmental support for marriage than women (74%)(see Fig. 14). However, the trend in support is somewhat reversed across the age groups as compared to views regarding the benefits of marriage to society. The younger age groups are much more supportive of Government benefits to encourage marriage than the older age groups.

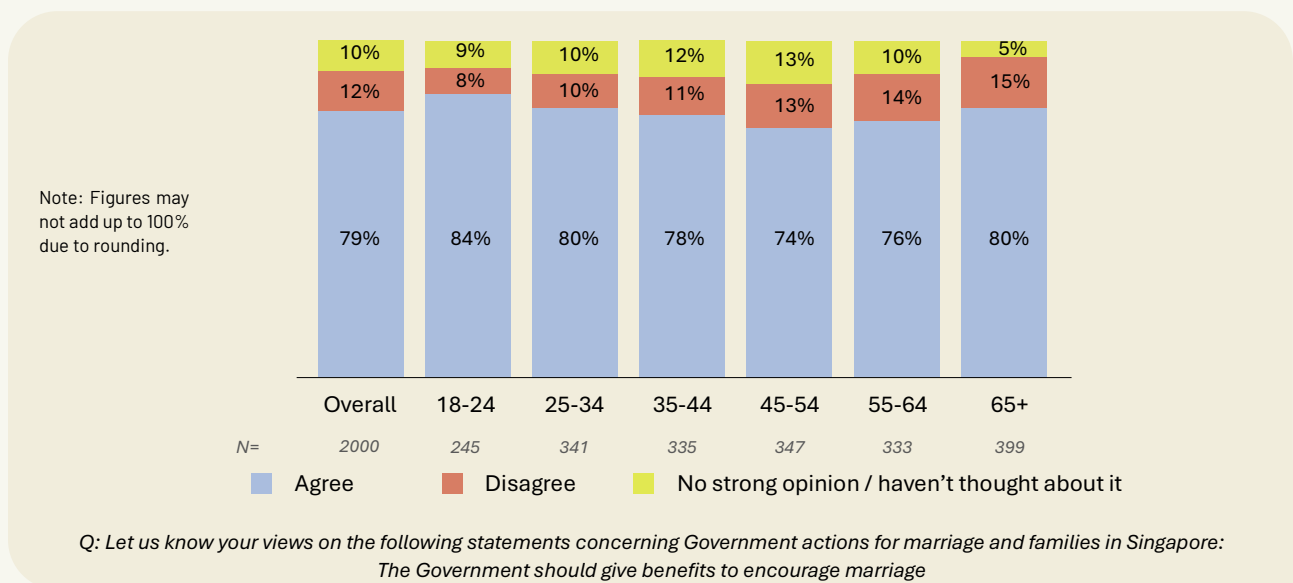


Fig. 13 - The Government should give benefits to encourage marriage (by age)

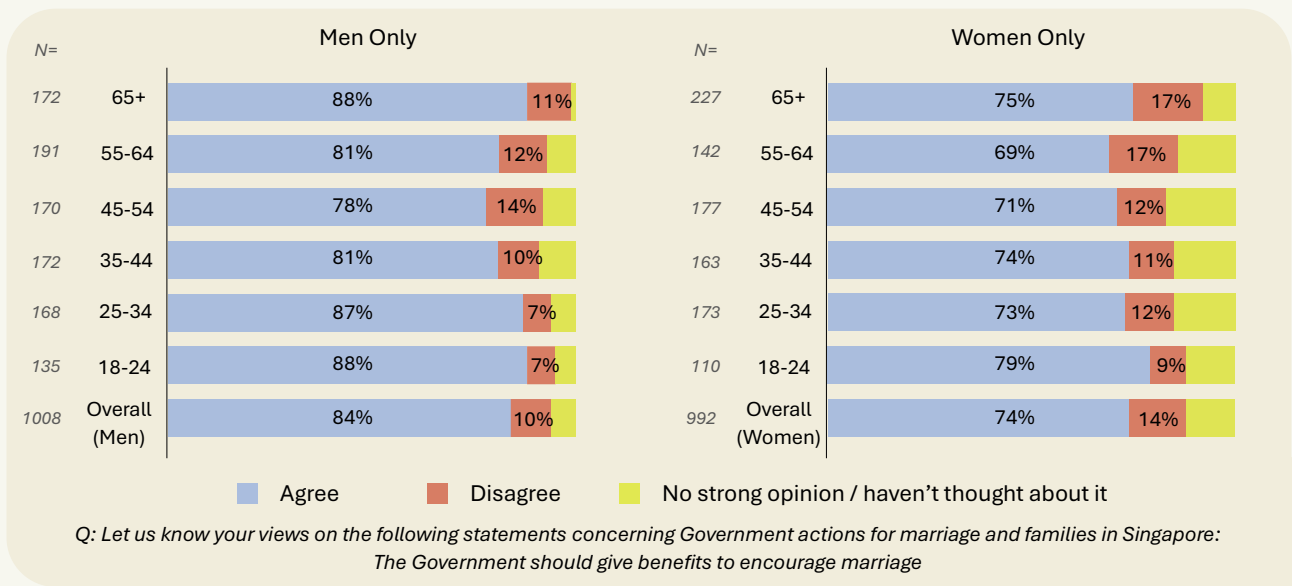


Fig. 14 - The Government should give benefits to encourage marriage (by sex and age)

Views and Aspirations Concerning Parenthood

Children and Society

While surveyed Singaporeans hold a high regard for the institution of marriage and family as it currently stands, what about their attitudes towards children?

About 7 in 10 (69%) believe that Singapore will be better off with more children (see Fig. 15). Older respondents are more likely to agree with such a statement, although such a sentiment resonates with around 2 in 3 younger respondents as well (66% among those aged 18-24; 67% among those aged 25-34).

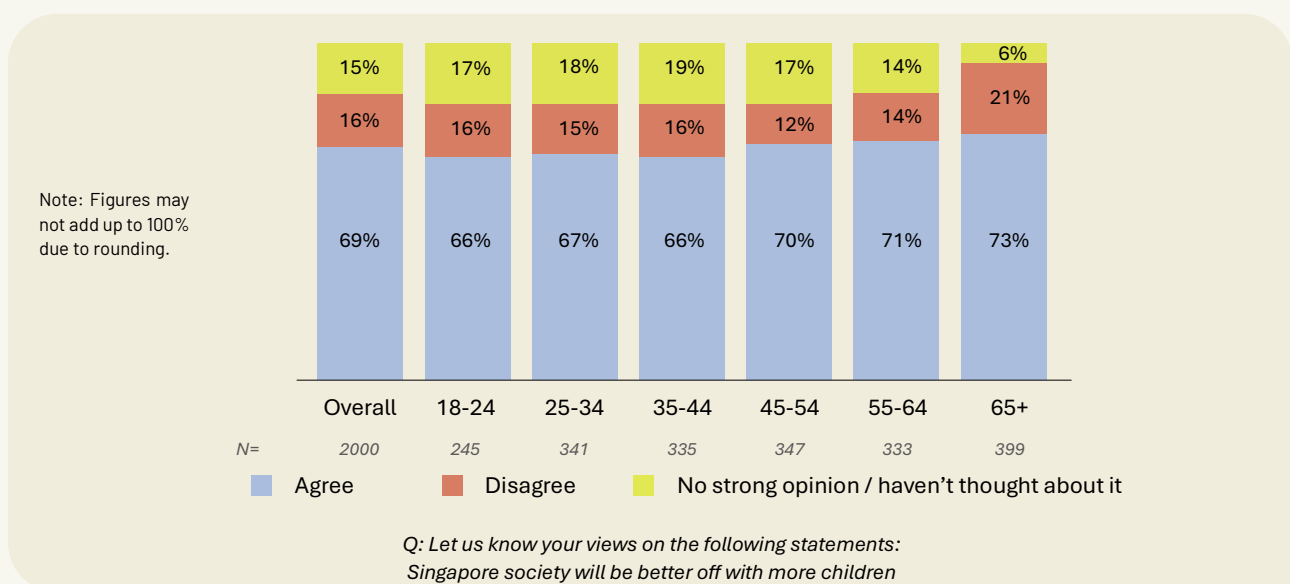


Fig. 15 – Singapore society will be better off with more children (by age)

Men (75%) also hold a more positive view than women (63%) concerning the place of children in society (see Fig. 16). The difference in views between men and women are the starkest among those aged 18-24.

Among women aged 18-24, only 56% agree that Singapore society will be better off with more children, as compared to 75% of their male counterparts who agree with the statement; this is a difference of almost 1 in 5 respondents (19% difference). Similar trends are observed among women and men aged 25-34.

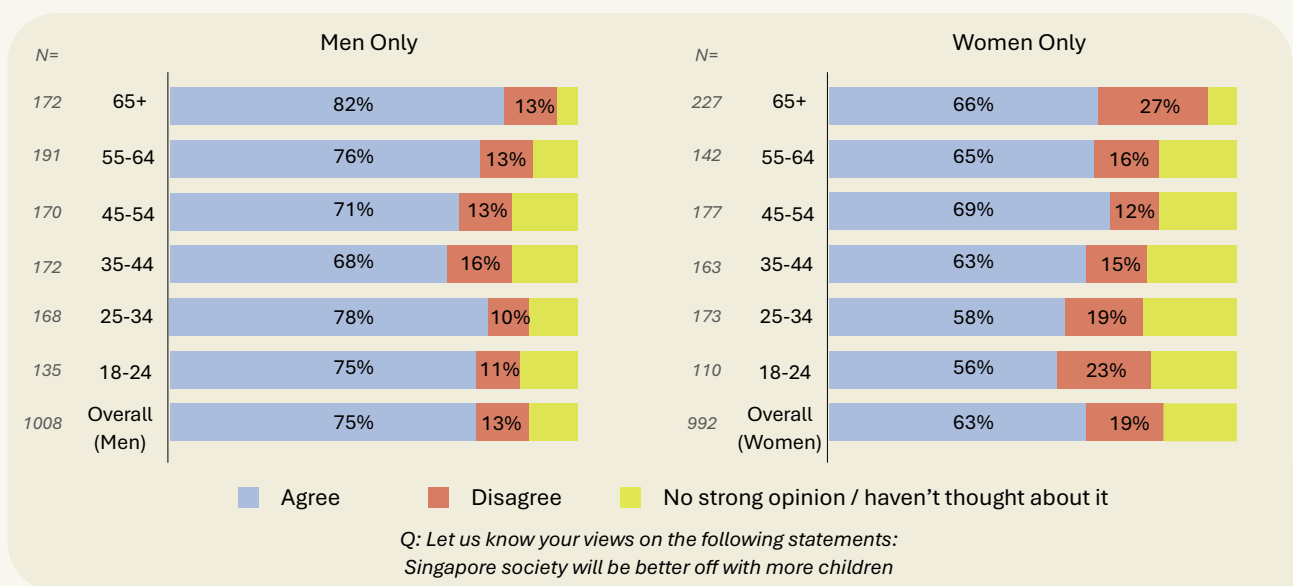


Fig. 16 – Singapore society will be better off with more children (by sex and age)

Aspirations for Parenthood

One of our goals in this survey was to investigate whether Singaporeans are generally averse to parenthood, or have aspirations for parenthood which are unfulfilled. We thus asked the respondents about the *ideal* number of children they would want to have, the number of children they *planned* to have, and how many children they *currently have*. We then compared their responses to generate the findings in this section.

Among surveyed respondents, the median ideal number of children is 2, and the same applies for the number of children they plan to have. However, there are clear gaps when compared to the number of children they actually have.

Slightly more than half (51%) of the married respondents currently only have 1 or no children (see Fig. 17). Around 4 in 10 of married respondents (39%) have only 1 child even though around half their number (21%) planned for it. By contrast, about half of the married respondents (49% ideal; 49% planned) indicated 2 children to be the ideal or planned number of children, but only less than 4 in 10 (39%) of them currently have 2 children.

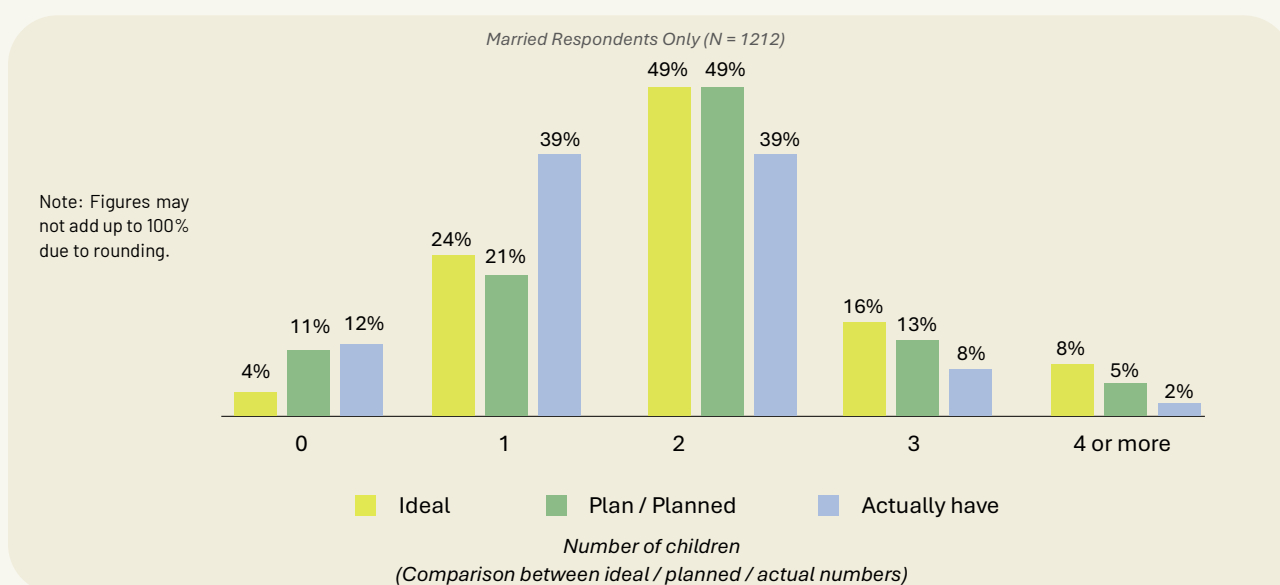


Fig. 17 – Number of children: idealised, planned, and actually / currently have (married respondents only)

Almost half of those married and between ages 18-44 have not had the number of children they think would be ideal to have (49%) or planned to have (58%)(see Fig. 18).

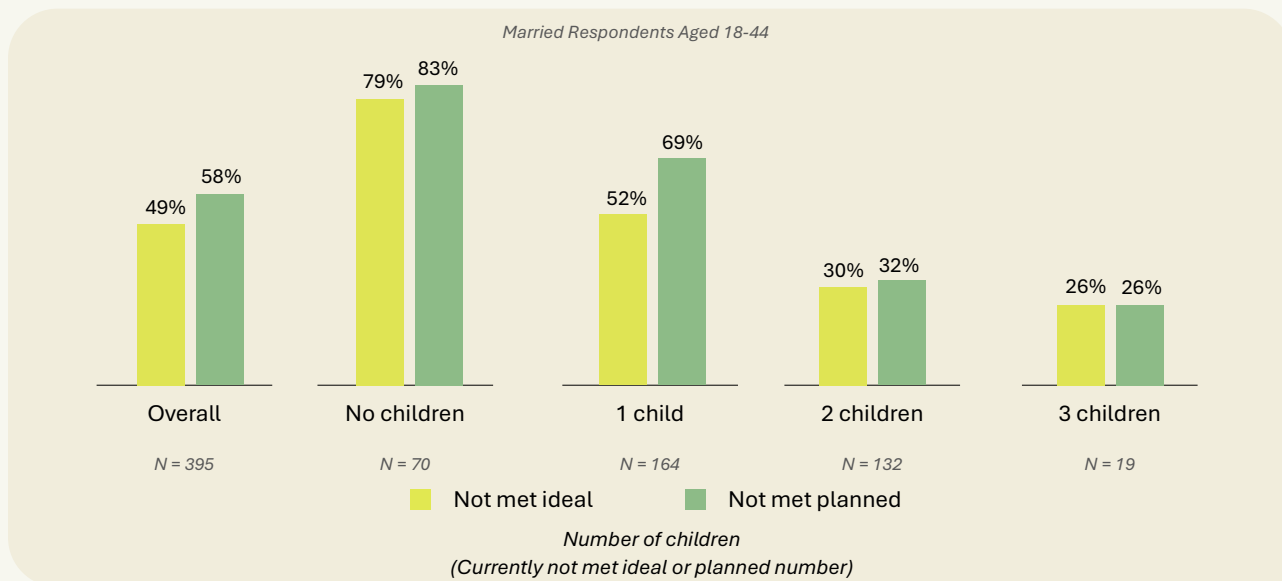


Fig. 18 – Percentage of married respondents aged 18-44 not yet meeting their ideal or planned number of children

Among married respondents aged 18-44, 49% had not met their ideal number of children, and 58% had not met their planned number of children. Those who are without children are most likely to say that they have not yet achieved their ideal (79%) or planned (83%) aspirations for parenthood.

More than half of those with only 1 child similarly said they have not yet met their ideal (52%) or plans (69%). Even among those with two or more children, close to 3 in 10 (for those with 2 children, 30% have not met ideal, and 32% have not met their plans; for those with 3 children, 26% have neither met their ideal nor plans) say that they have not achieved their aspirations concerning parenthood.⁵

⁵ 10 respondents who are married and aged 18-45 have 4 children, all 10 indicated that they have met their ideal/planned number of children.

Do not want children: A dealbreaker?

Our survey investigated whether respondents would consider a potential spouse’s refusal to have children to be a “dealbreaker” in marriage, meaning that (if unmarried) they will not marry such a person or (if married) would not have married such a person.

About half the respondents (51%) regardless of marital or parenthood status agree that they will not marry or would not have married someone who does not want to have children (see Fig. 19). This sentiment is shared across all age groups, with the oldest age group being in greatest agreement with it (68%).

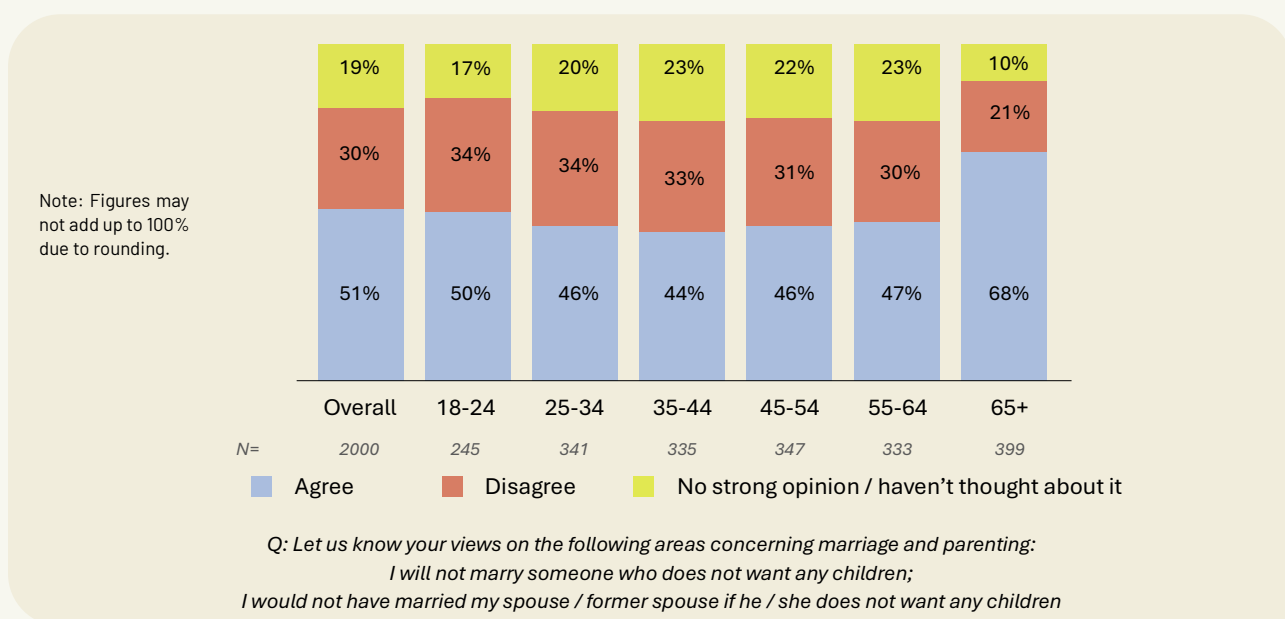


Fig. 19 – I will not marry / would not have married someone who doesn't want children (by age)

Never-married respondents are less likely to agree, with only 4 in 10 (40%) feeling so. There is a significant gap between how never-married men and women feel about this. More men (45%) agree with this statement than women (35%)(see Fig. 20).

This difference is also more notable among those aged between 18 to 44. Among single (never-married) men aged 18-24, 56% will not marry or would not have married someone who does not want to have children. By contrast, the figure is 42% among single (never-married) women aged 18-24.

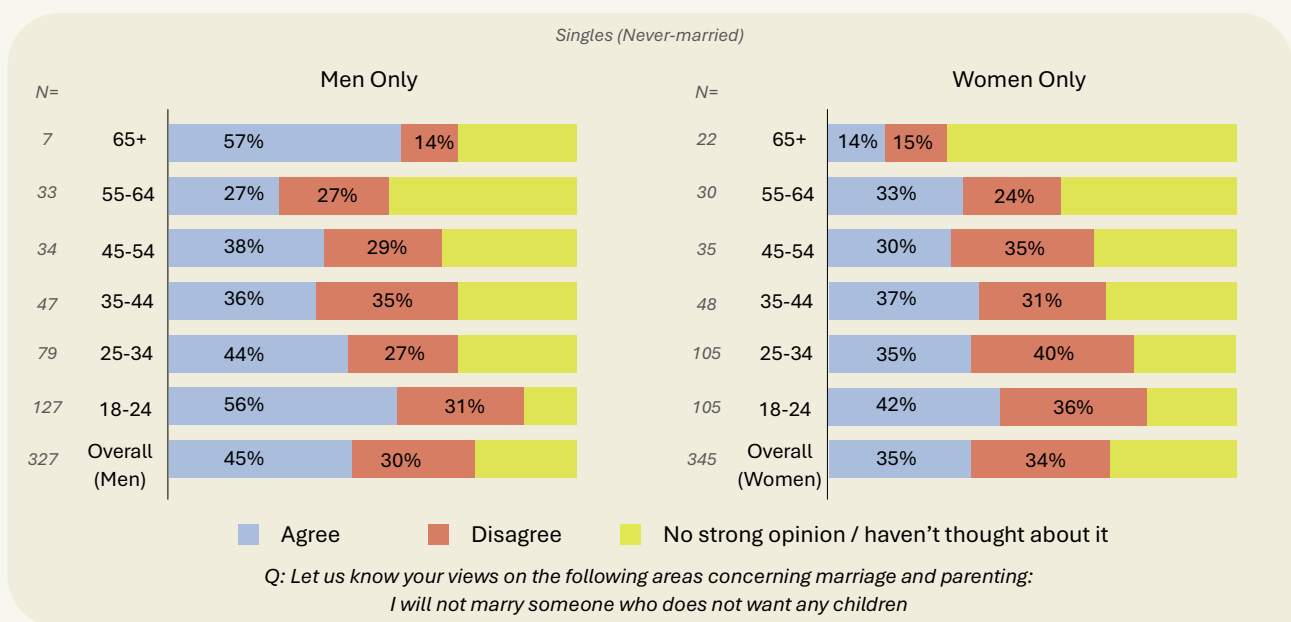


Fig. 20 – Singles (never married): I will not marry someone who doesn't want children (by sex and age)

Currently-married respondents (56%), on the other hand, are much more likely to consider “not wanting children” to be a dealbreaker. The overall difference between men (57%) and women (55%) in agreement with this view is also smaller (see Fig. 21). The oldest group of respondents (aged 65 and above) is most likely to agree (more than 7 in 10 agree) with this statement, while married women between ages 35–44 are the least likely (37%) to agree.

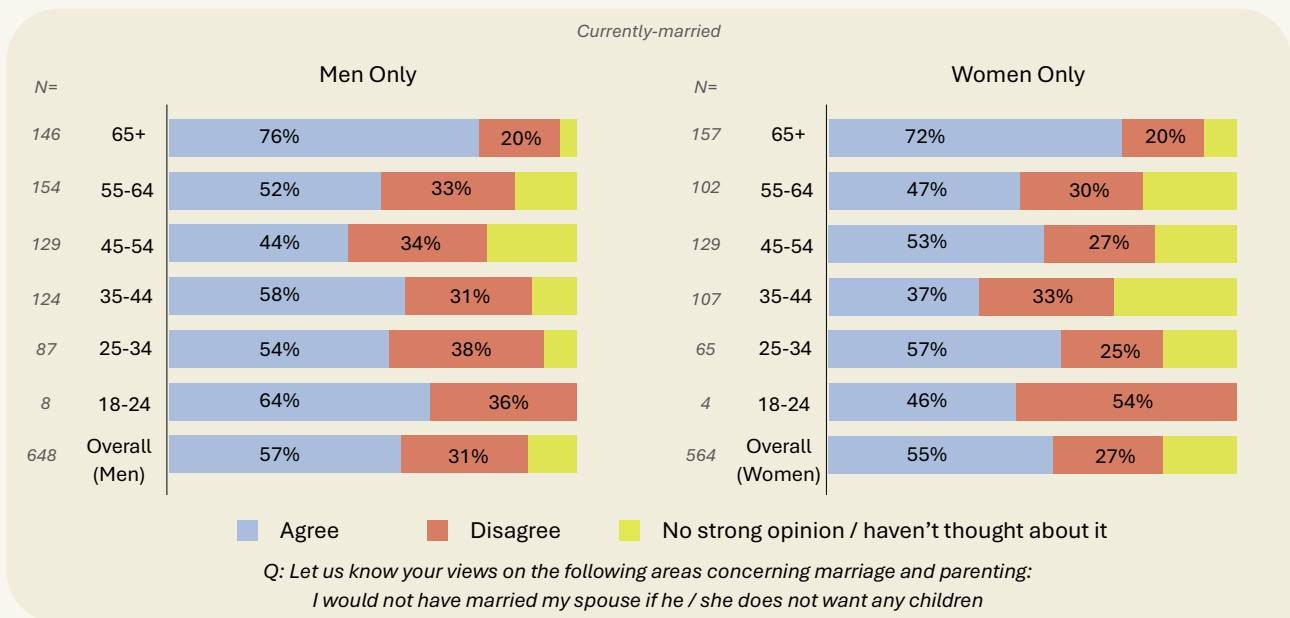


Fig. 21 – Currently-married: I would not have married my spouse if he / she does not want any children (by sex and age)

Support for Government benefits to encourage childbearing and parenting

The aspirations for parenthood (including unfulfilled aspirations) may explain why the surveyed Singaporeans are likely to favour the Government's efforts to tackle the issue of the low and falling Total Fertility Rate (TFR) in Singapore.

More than 8 in 10 (82%) agree that the Government should give benefits to encourage childbearing (see Fig. 22). This view is largely shared across the ages.

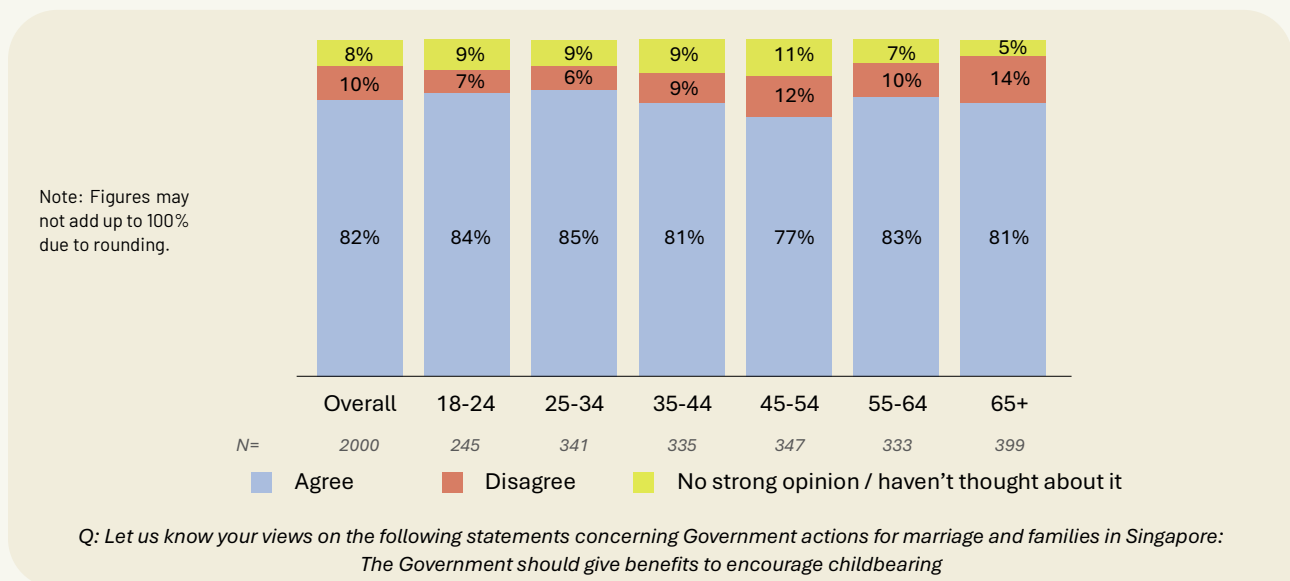


Fig. 22 – The Government should give benefits to encourage childbearing (by age)

While support for Government incentives to encourage childbearing is generally shared across the sexes as well, there seems to be a notable difference between men (85%) and women (78%) (see Fig. 23). Men and women aged 18-44 are more likely to favour Government benefits (at least 80%) to encourage childbearing, compared to older age groups.

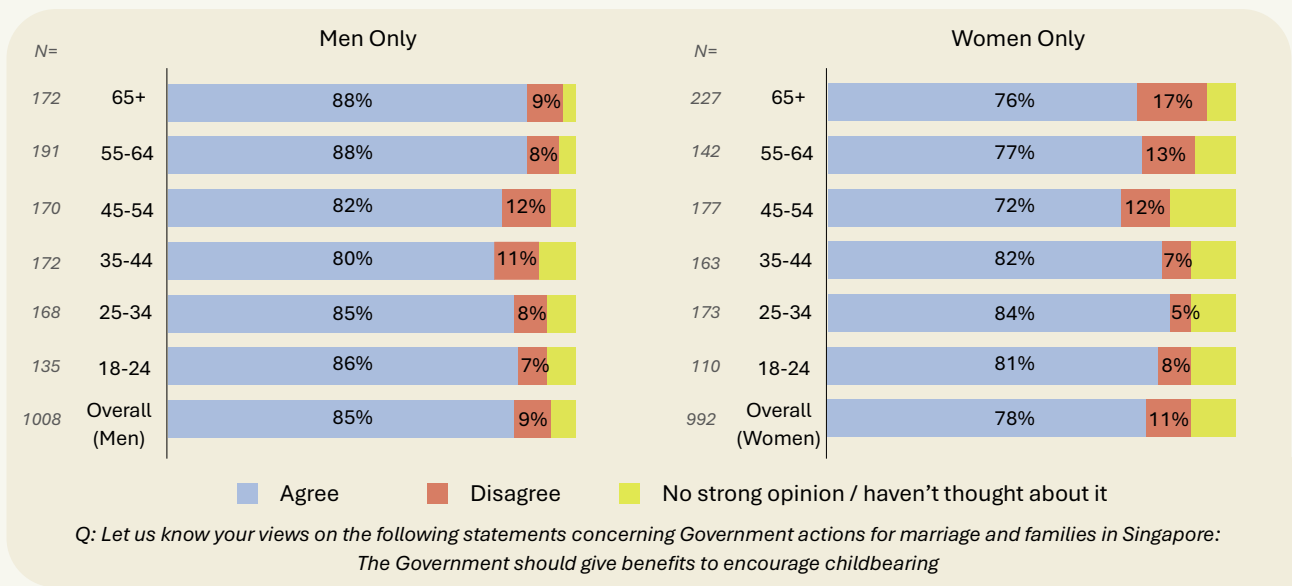


Fig. 23 – The Government should give benefits to encourage childbearing (by sex and age)

The favourable attitudes among men and women aged 18-44 likely arise from their stronger aspirations for parenthood, and also because they are within childbearing age and are most likely to gain from any benefits given by the Government to encourage procreation.

Beyond having children, more than 8 in 10 (83%) respondents agree that the Government should also give benefits to recognise parents' efforts to raise children (see Fig. 24). This sentiment is shared across the age groups, with the youngest age group of respondents (aged 18-24) most agreeable (86%).

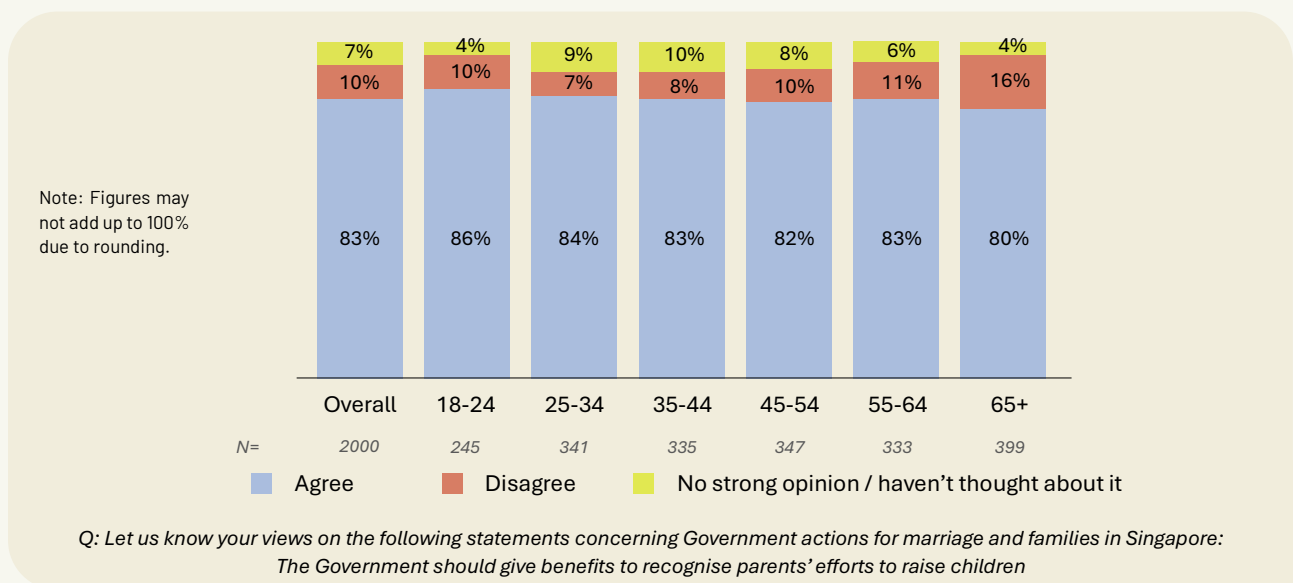


Fig. 24 – The Government should give benefits to recognise parents' efforts to raise children (by age)

More men agree (85%) that the Government should give benefits to recognise parenting efforts than women (80%)(see Fig. 25). Agreement is the strongest among male respondents aged 25-34 (91%). Conversely, only 78% of their female counterparts at the same age agree, with 9% disagreeing and the remaining not having a strong opinion or not having thought about it.

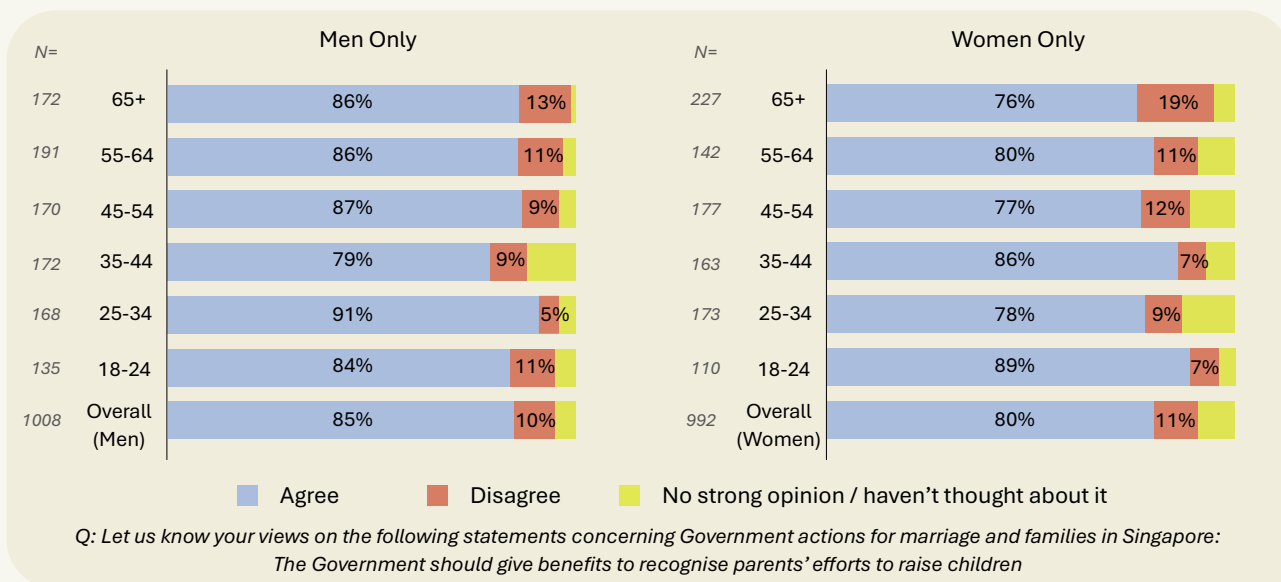


Fig. 25 – The Government should give benefits to recognise parents' efforts to raise children (by sex and age)

Views on Parental Involvement

Father-mother family unit important for children

Respondents overwhelmingly perceive fathers and mothers to be important in children’s lives. This is reflected in their responses to whether they believe that a man and a woman each bring unique contributions to parenting, and whether a child needs a father and a mother.

Nearly 9 in 10 (89%) of respondents believe that men and women each bring unique contributions to parenting (see Fig. 26). This sentiment is broadly shared across all age groups and the two sexes (see Fig. 27).

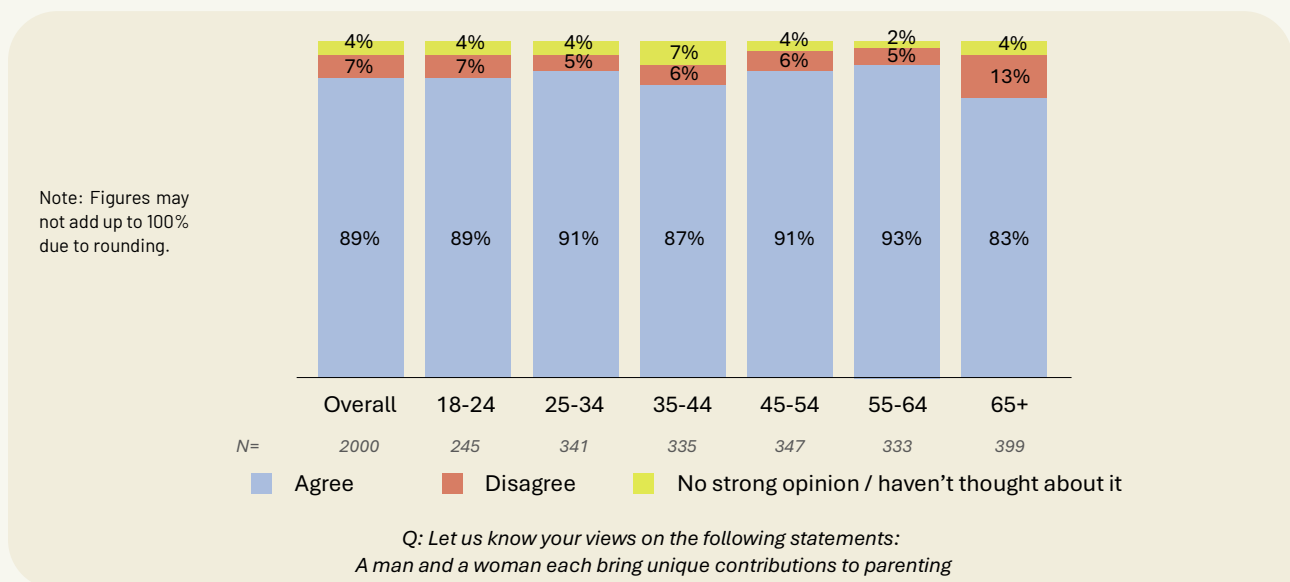


Fig. 26 – A man and a woman each bring unique contributions to parenting (by age)

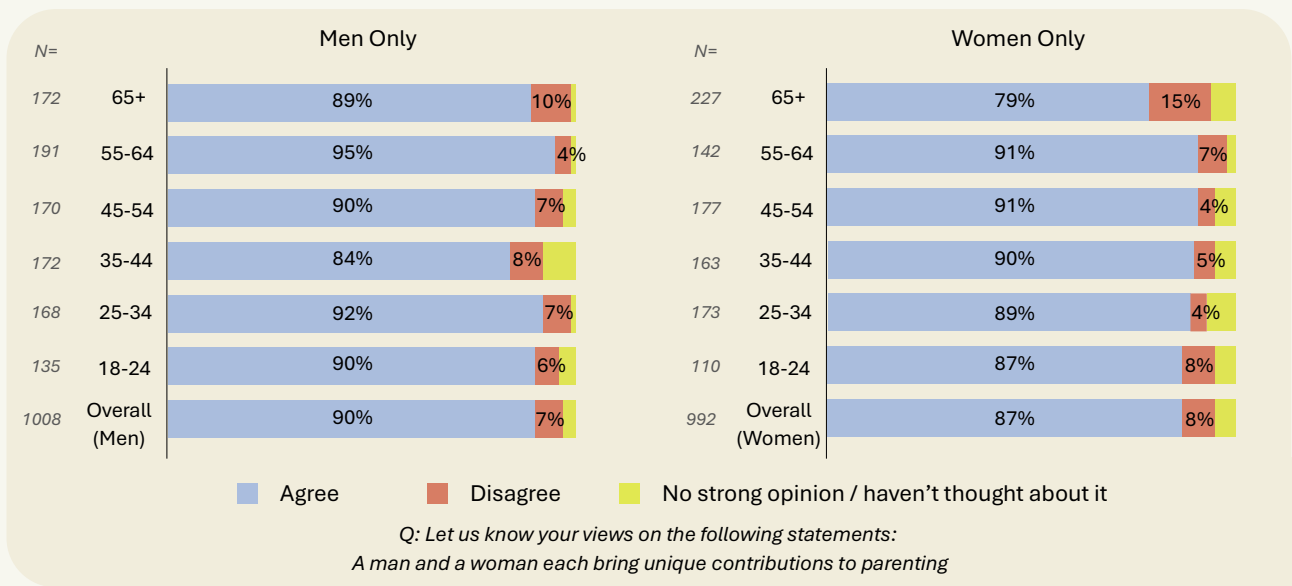


Fig. 27 – A man and a woman each bring unique contributions to parenting (by sex and age)

More than 8 in 10 (84%) of the respondents who are parents (married or once married) agree that they and their respective spouses (or former spouses) each bring unique contributions to parenting as a mother and a father (see Fig. 28).

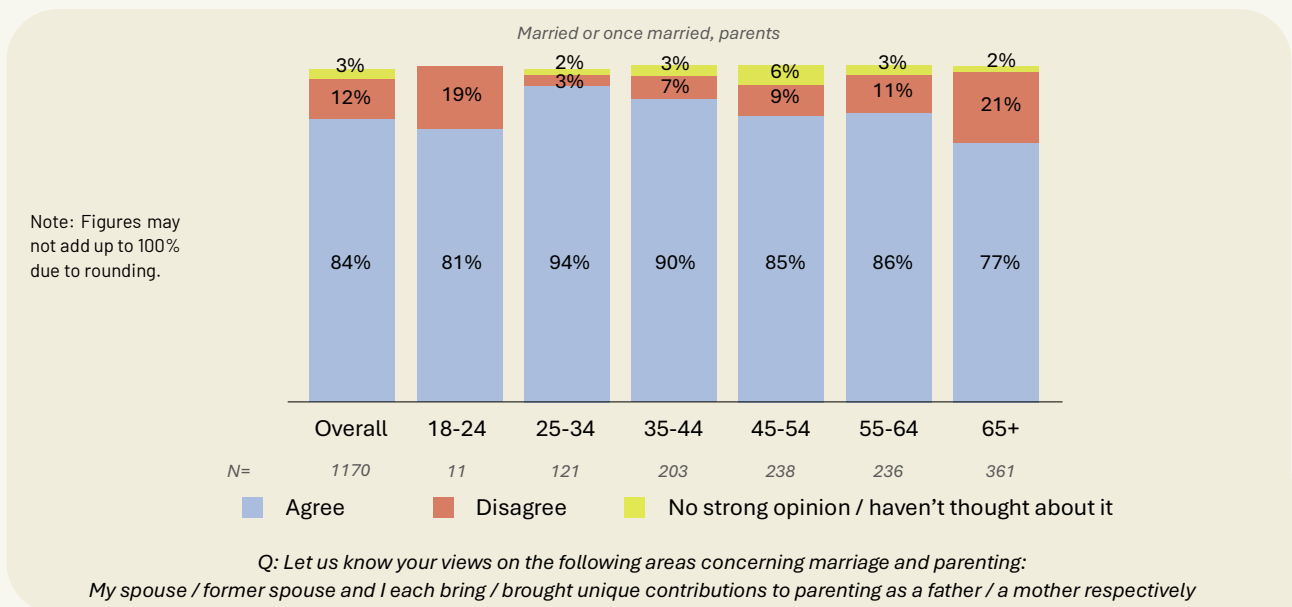


Fig. 28 – My spouse / former spouse and I each bring / brought unique contributions to parenting as a father / a mother respectively (by age, married or once married only)

Both men and women are largely similarly appreciative of the unique contributions that their respective spouses or former spouses bring to parenting (see Fig. 29).

The overall figure is affected by the oldest age group, with only slightly more than 7 in 10 (71%) of women agreeing with this statement as compared to more than 8 in 10 men (84%). A similar difference between men’s and women’s views on this is also noted among those between ages 45-64, while it is less notable among parents between ages 25-34.

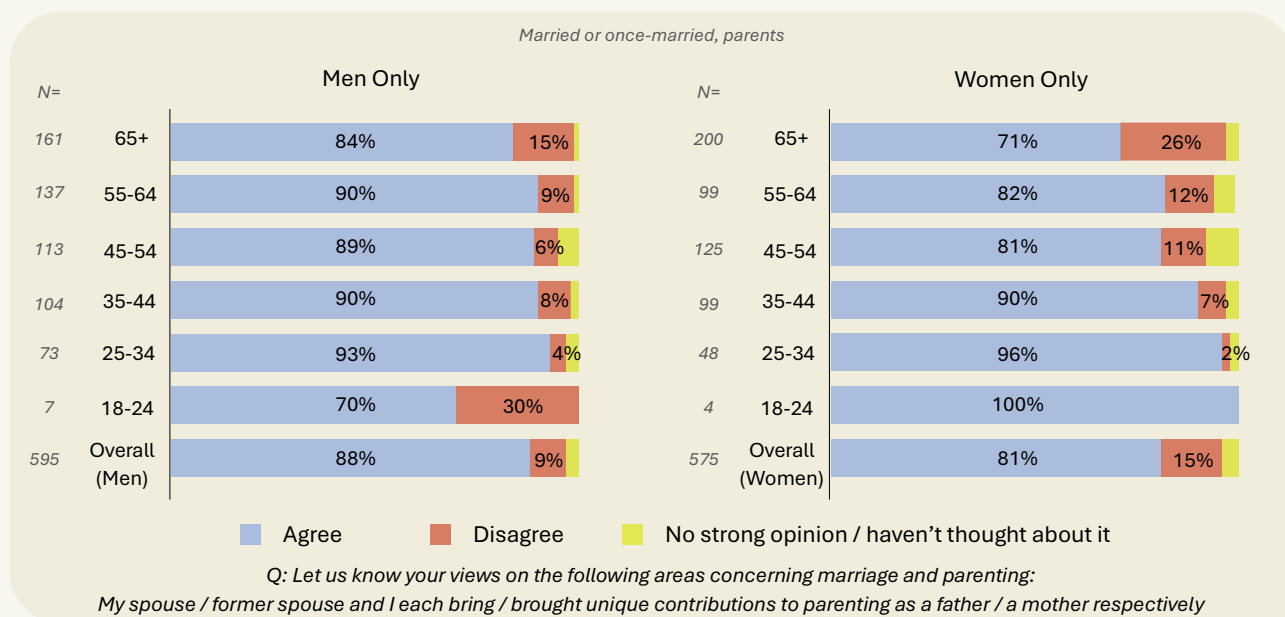


Fig. 29 – My spouse / former spouse and I each bring / brought unique contributions to parenting as a father / a mother respectively (by sex and age, married or once married only)

More than 8 in 10 respondents (83%) believe that a child needs a father and a mother (see Fig. 30).

This sentiment is broadly shared across all age groups but some notable differences across the sexes are noted (see Fig. 31). Younger women aged 18-34 are less likely to affirm this statement than their male counterparts. Among women aged 18-34, around 7 in 10 respondents (69% for those aged 18-24; 71% for those aged 25-34) agree that a child needs a father and a mother; among men aged 18-34, more than 8 in 10 agree (85% for those aged 18-24; 86% for those aged 25-34).

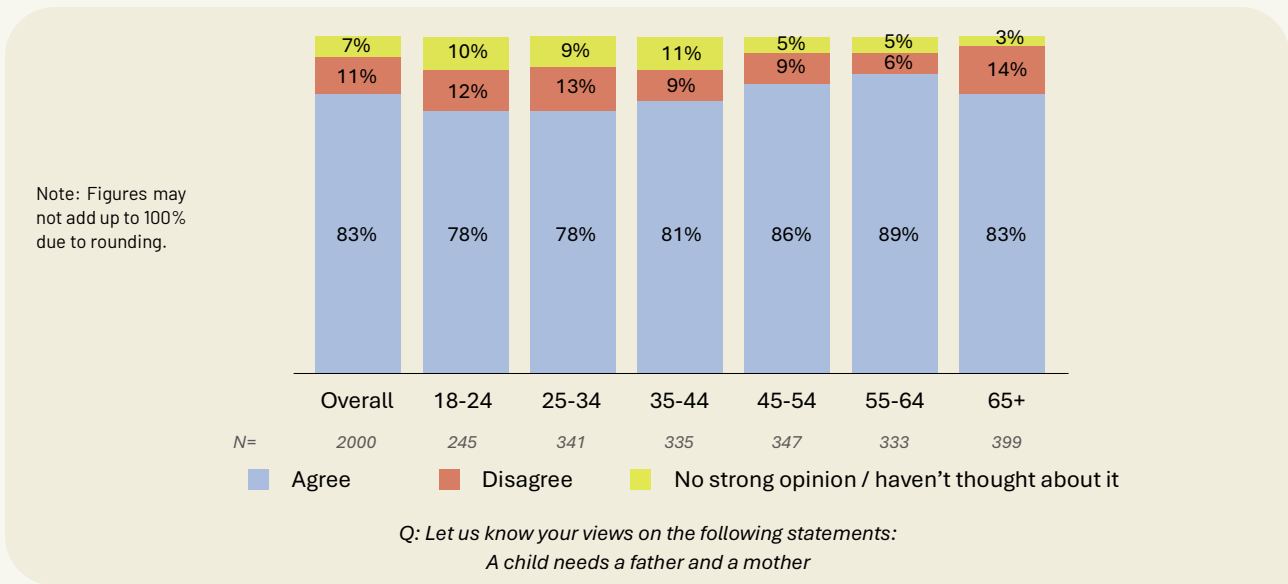


Fig. 30 – A child needs a father and a mother (by age)

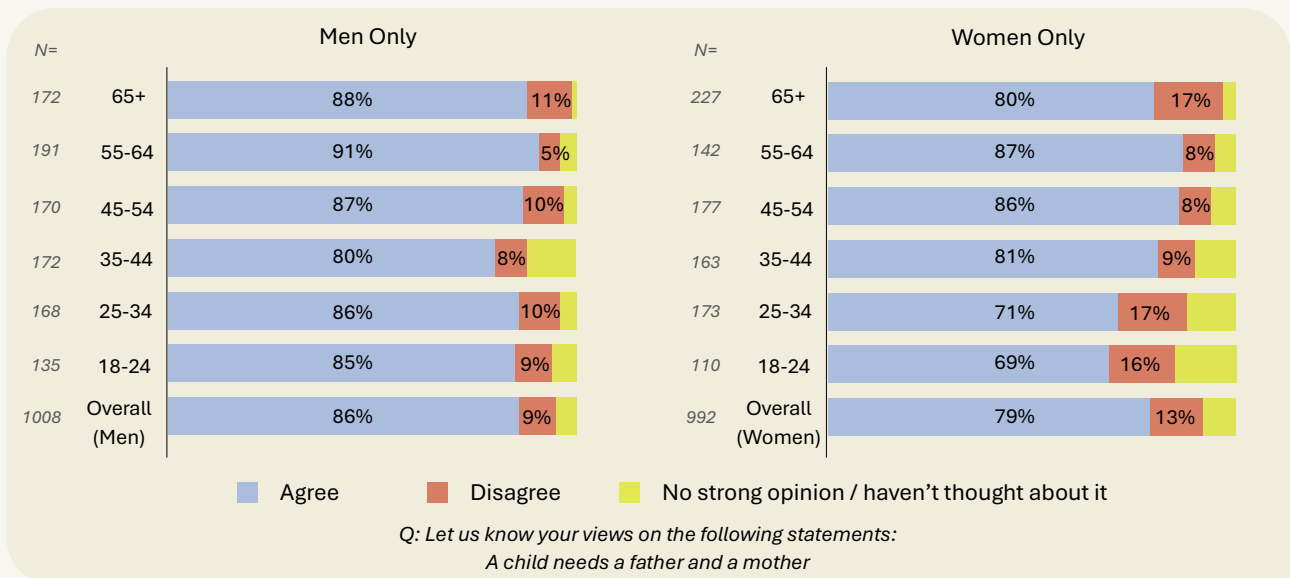


Fig. 31 – A child needs a father and a mother (by sex and age)

When compared with views concerning single parenting (see the next section), it can be inferred that these differences between young men and women in perceptions about the necessity of both a father and a mother may be due to a heightened sensitivity among younger women towards single parents, and the overrepresentation of single parenthood among women.

Beyond just the figure of a father and a mother, biological relationship matters to respondents too. About 8 in 10 (79%) respondents agree that as far as possible, children should be raised by their biological parents (see Fig. 32). Older respondents are more likely to agree (at least 81%

among those aged 45 and above). While younger respondents (aged 18-34) are less inclined to agree, more than 2 in 3 (68% among those aged 18-24; 71% among those aged 25-34) hold the view that children should be raised by their biological parents as far as possible.

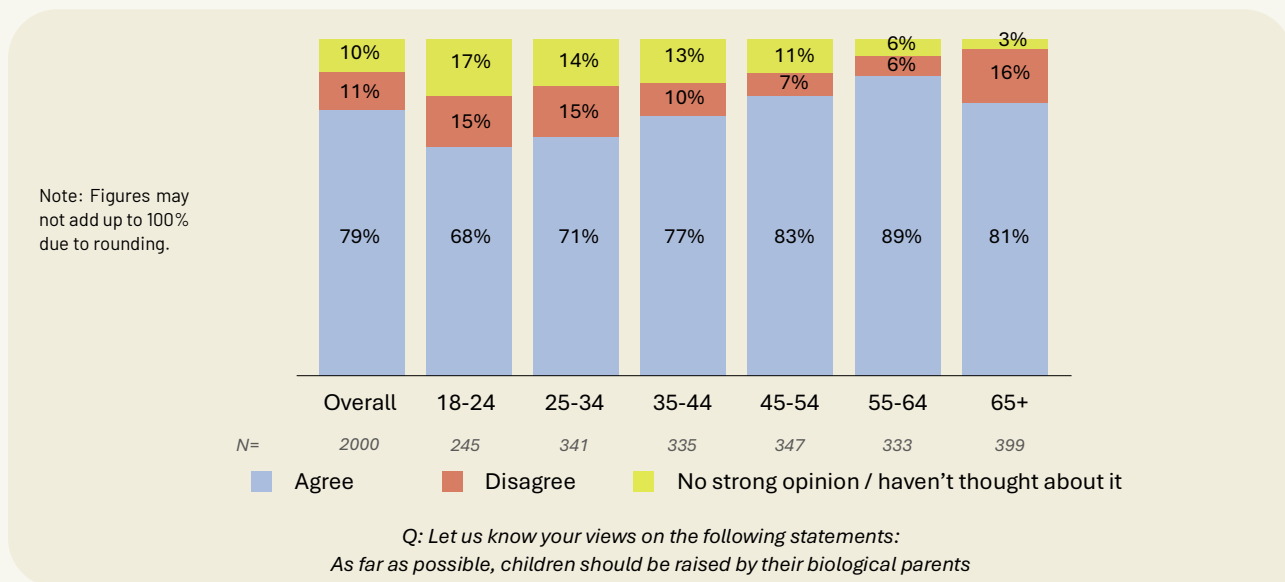


Fig. 32 – As far as possible, children should be raised by their biological parents (by age)

Across the sexes, men (83%) are more inclined than women (74%) to agree that children should, as far as possible, be raised by their biological parents (see Fig. 33). This view is quite consistent among men across the age groups, but showed greater deviation between younger and older women.

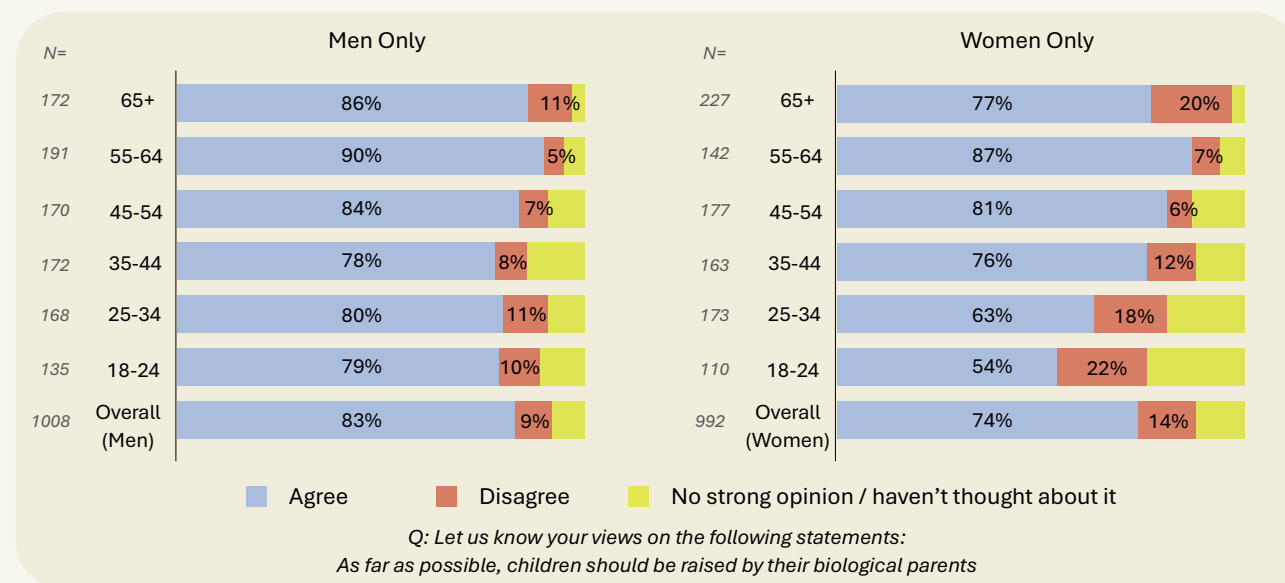


Fig. 33 – As far as possible, children should be raised by their biological parents (by sex and age)

Between Supporting and Incentivising: Single Parenting

The data shows that Singaporeans are compassionate towards single parents, even while upholding the ideal family unit to be one where, as far as possible, a child is raised by his or her biological parents (or at least with the presence of a father and a mother).

More than 8 in 10 (83%) believe that single parents should receive more support (see Fig. 34).⁶ However, they draw a distinction between supporting single parents and encouraging single parenthood; which is consistent with their views concerning the ideal family environment for children, as mentioned earlier. Only about 1 in 4 (24%) believe that single parenting should be encouraged.

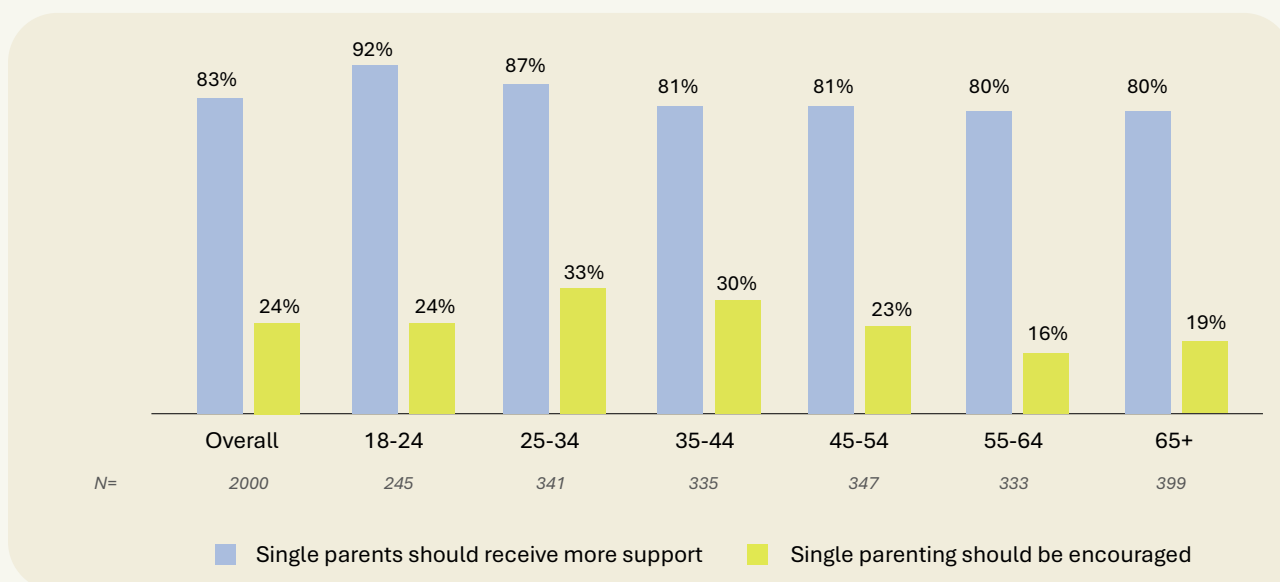


Fig. 34 – Percentage of respondents who feel that single parents should receive more support or that single parenting should be encouraged (by age)

⁶ Our survey was focused on the topic of receiving support in general, and the question did not explore whom should be providing such support. Therefore, respondents may possibly be referring to support from various sources like family, community groups and friends, and not necessarily the Government.

Across the sexes, the view that single parents should receive more support is shared (see Fig. 35). However, they differ significantly, especially among those in the younger age groups, in their view of whether single parenting should be encouraged.

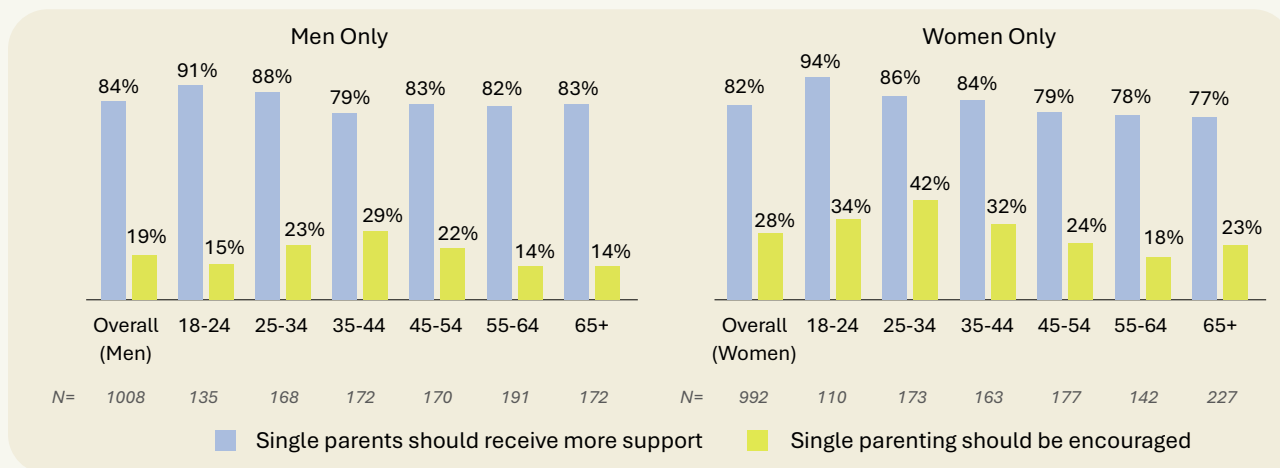


Fig. 35 – Percentage of respondents who feel that single parents should receive more support or that single parenting should be encouraged (by age)

Among the younger respondents aged 18-34, women are almost twice more likely to agree (34% among those aged 18-24; 42% among those aged 25-34) that single parenting should be encouraged, than their male counterparts (15% among those aged 18-24; 23% among those aged 25-34). This could be due to a heightened sensitivity towards single parents, and the overrepresentation of single parenthood among women. This sharp difference in attitude deserves to be explored further in future studies.

Parental Involvement in their children's lives

More than 8 in 10 respondents (83%) agree that parents should be involved in major decisions in their children's lives (see Fig. 36). While older respondents are more likely to agree, almost 8 in 10 (78%) of the youngest age group (18-24 years of age) also agree with this sentiment.

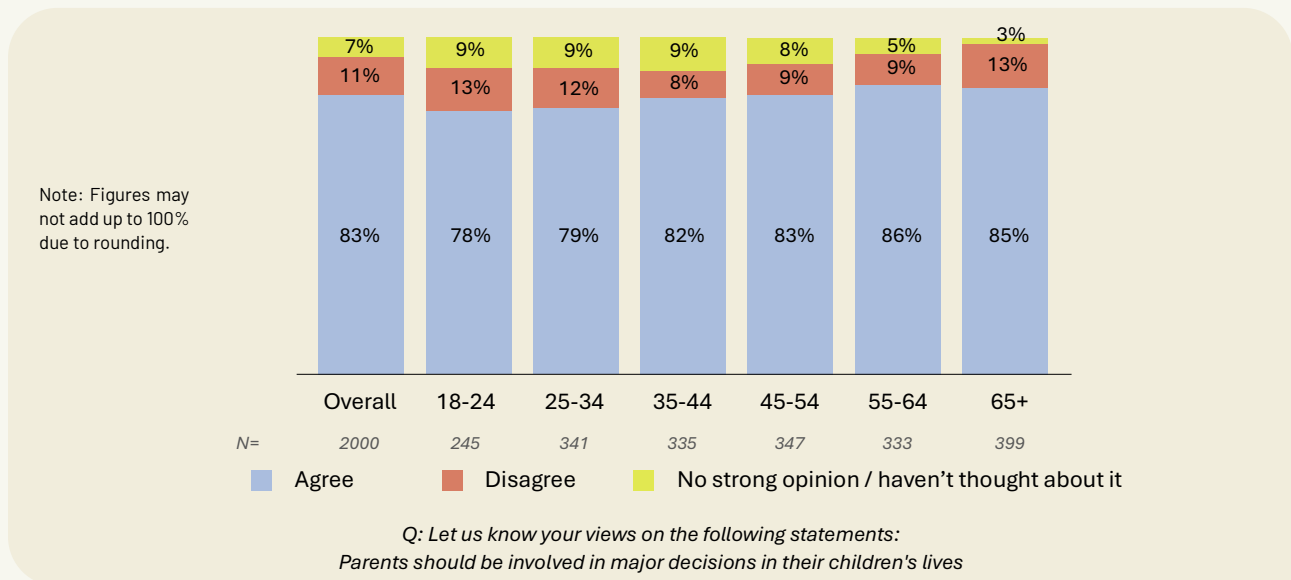


Fig. 36 – Parents should be involved in major decisions in their children's lives (by age)

Across the sexes, a slight difference in perspective is noted (see Fig. 37). The difference is largest among younger men and women (among those aged 18-24, the difference is 12% between men and women, and the difference is 8% among those aged 25-34), with men more likely to agree that parents should be involved in major decisions in their children's lives.

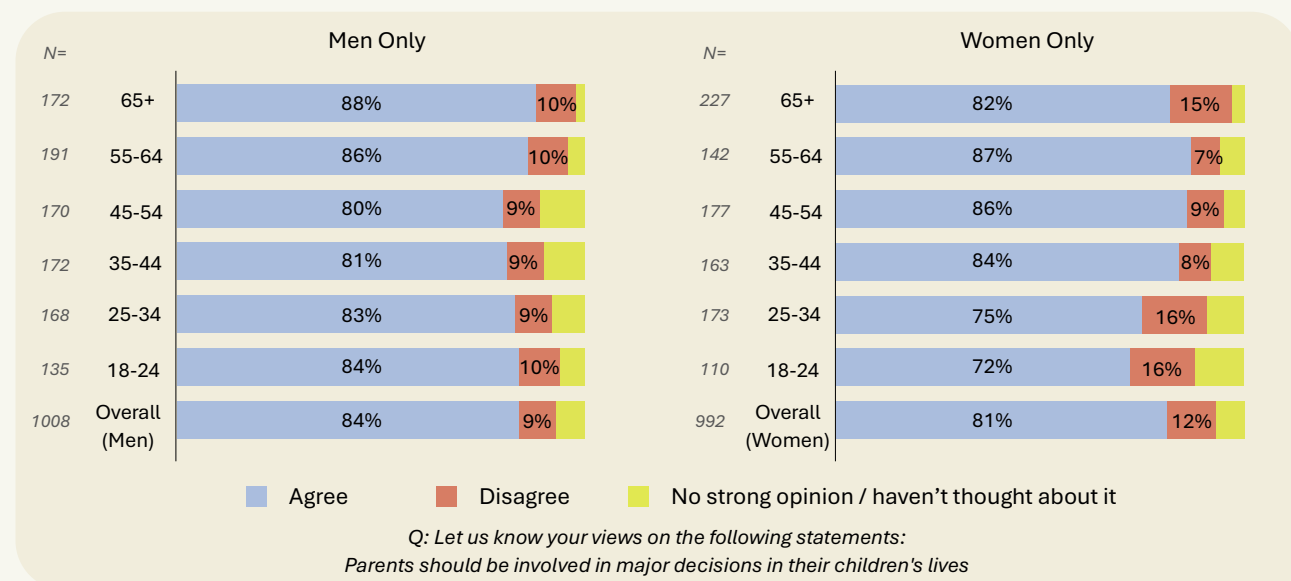


Fig. 37 – Parents should be involved in major decisions in their children's lives (by sex and age)

Beyond asking respondents whether they generally think parents should be involved in major decisions in their children’s lives, we also asked respondents whether they, as parents (currently and hypothetically), would want to be so involved.

This change from “should” to “want” yielded an observable difference in response especially among women (aged 65 and above, and 18–34) and men aged 25–34 (see Fig. 38). Only slightly more than 7 in 10 (73%) women in the oldest age group (aged 65 and above) wanted to be involved in major decisions in their children’s lives as parents, even though there was only a slight difference with other age groups in such desires among their male counterparts.

In contrast to women in the oldest age group, an opposite trend was observed for women aged 18–34 (83% for those aged 18–24; 81% for those aged 25–34), who wanted to be involved in major decisions in their children’s lives as parents. Similarly, 9 in 10 (90%) men aged 25–34 expressed similar desires.

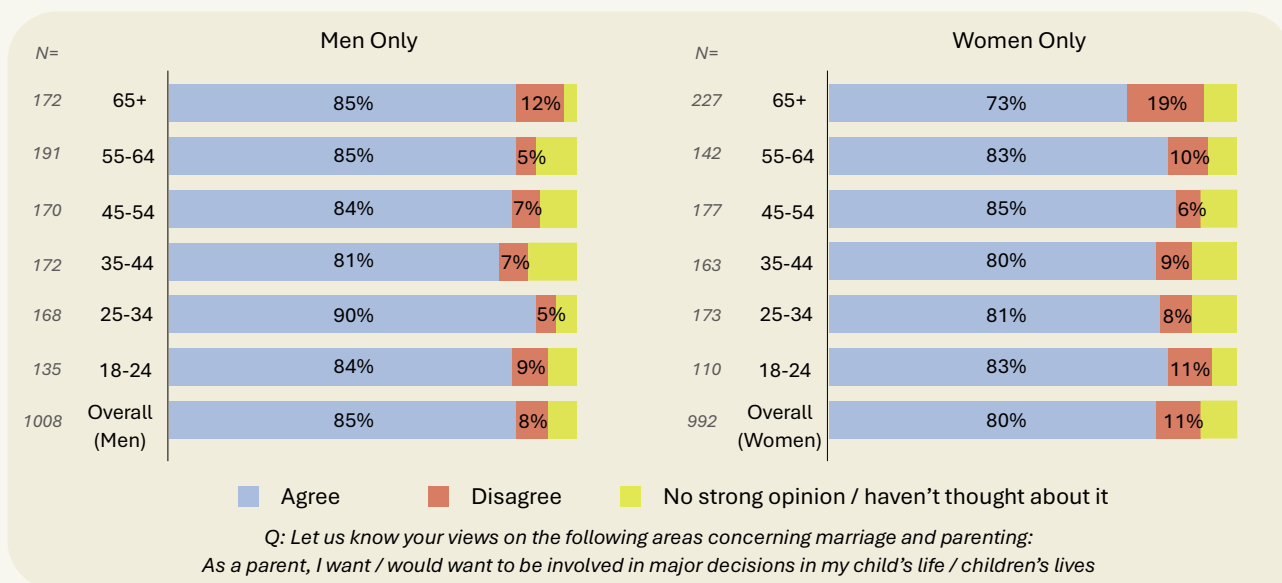


Fig. 38 – As a parent, I want / would want to be involved in major decisions in my children’s lives (by sex and age)

The dip in number among the older female respondents could be due to the fact that their children have already grown up, and hence perceive themselves as less necessary to be a part of major decisions in their adult children’s lives as mothers. Men within the same age group, on the other hand, do not appear to share these sentiments. On the contrary, younger respondents (both male and female) may be more inclined to indicate a desire to be involved in major

decisions as they perceive their children (or potential children, if any) to be young and in need of their involvement in major decisions.

About 9 in 10 (89%) respondents believe that parents should have the primary responsibility to educate their children on moral values (see Fig. 39). This sentiment seems to be shared across the ages, with the exception of those aged 65 and above (82%), possibly because their children (if any) are most likely adults.

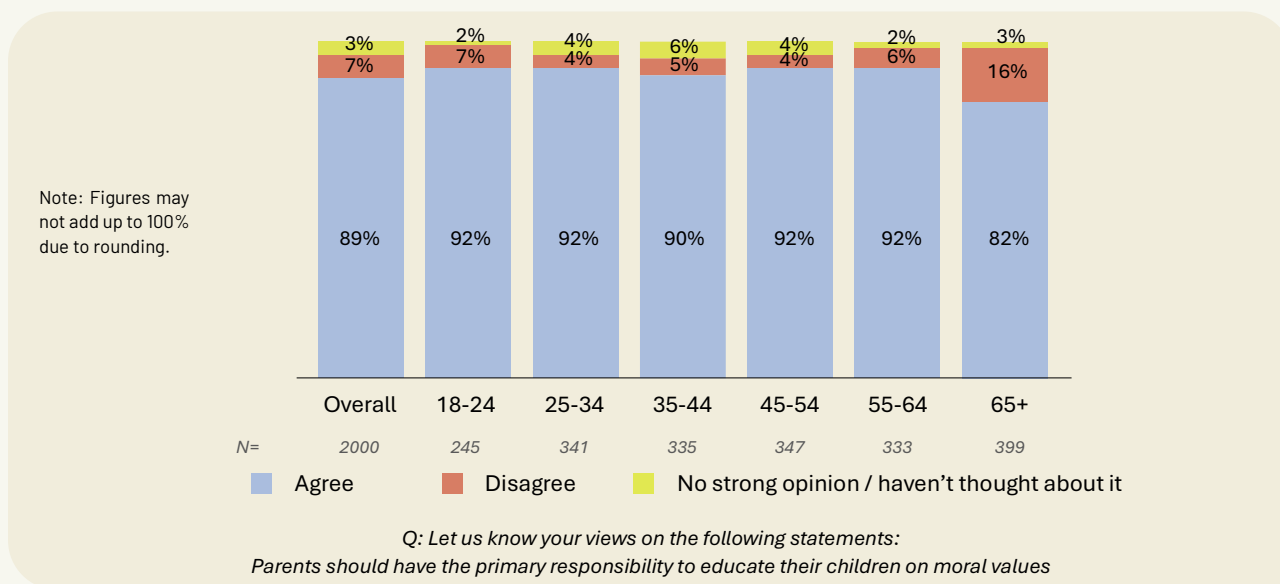


Fig. 39 – Parents should have the primary responsibility to educate their children on moral values (by age)

There is little difference observed across the sexes concerning this matter, with the exception of men and women aged between 35-44 (84% for men, which is less than the overall of 90%; 96% for women, which is more than the overall of 88%) and women aged 65 and above (76%, which is less than the overall of 89%) (see Fig. 40). Nonetheless, it is clear that whether young or old, respondents largely believe that parents should have the primary responsibility over their child's moral education.

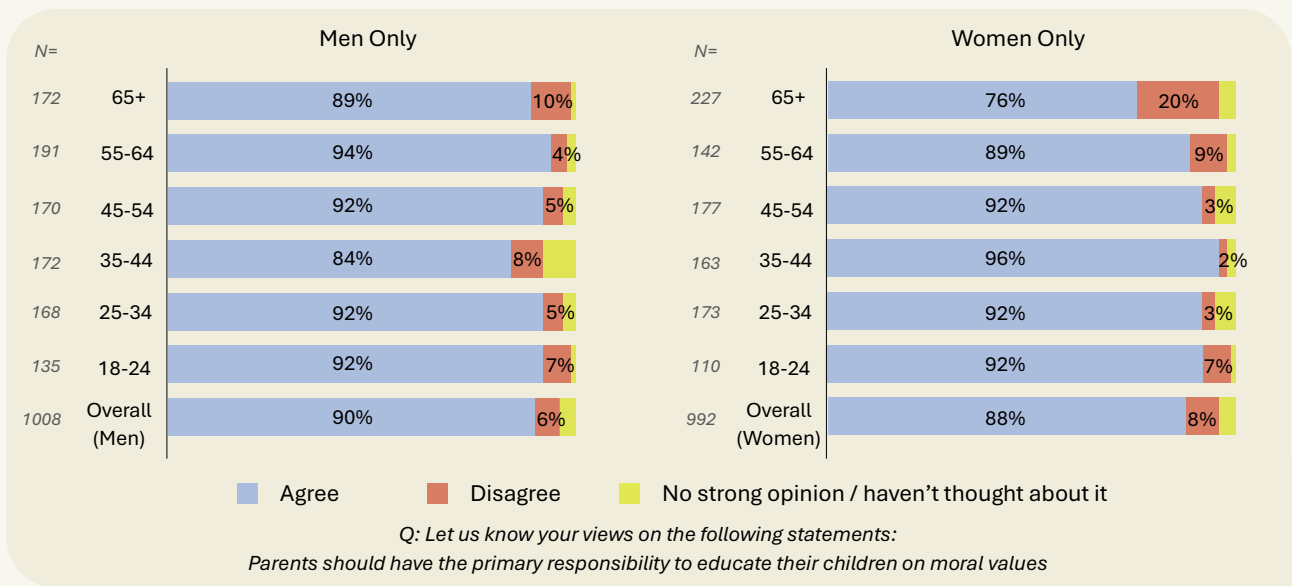


Fig. 40 – Parents should have the primary responsibility to educate their children on moral values (by sex and age)

A similar attitude is also evident on sexuality education, although the sentiment is slightly less affirmed. More than 8 in 10 (83%) respondents believe that parents should have the primary responsibility for their children’s sexuality education (see Fig. 41). This view is largely shared across the ages.

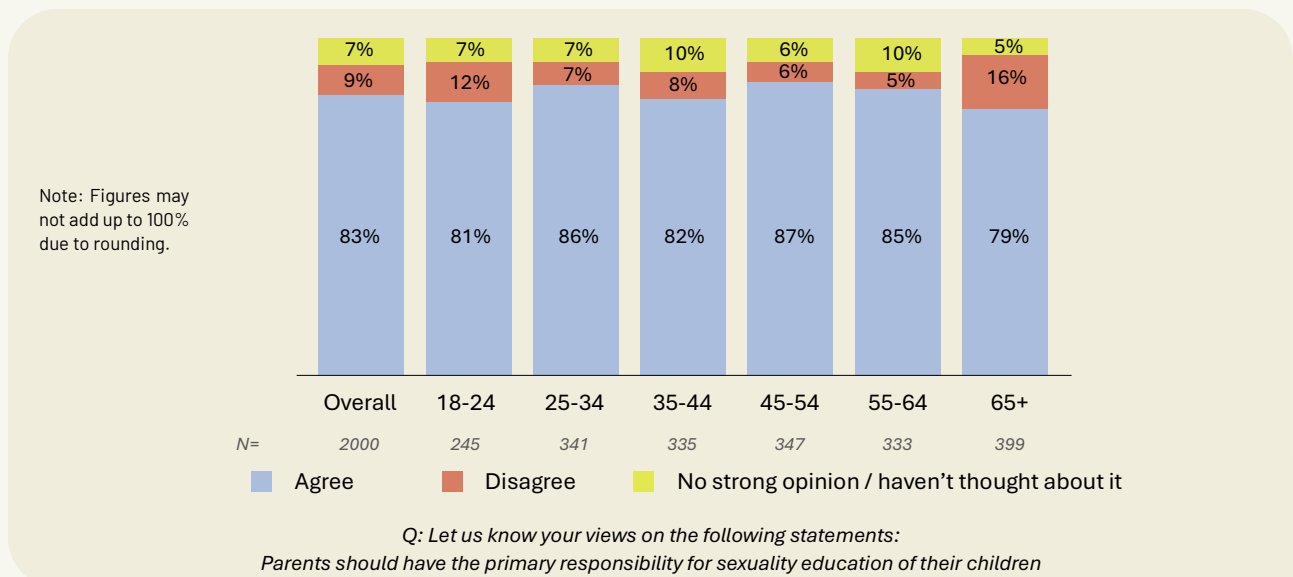


Fig. 41 – Parents should have the primary responsibility for sexuality education of their children (by age)

However, when the responses are broken down according to the respondents' sex, a slight difference is observed (see Fig. 42). The difference between men and women's views is most notable among those aged 18-24 and 65 and above. Among women aged 18-24, 77% agree that parents should have primary responsibility for their children's sexuality education, whereas the figure is 84% among their male counterparts. Among women aged 65 and above, 74% agree with the statement, while the figure is 85% among their male counterparts.

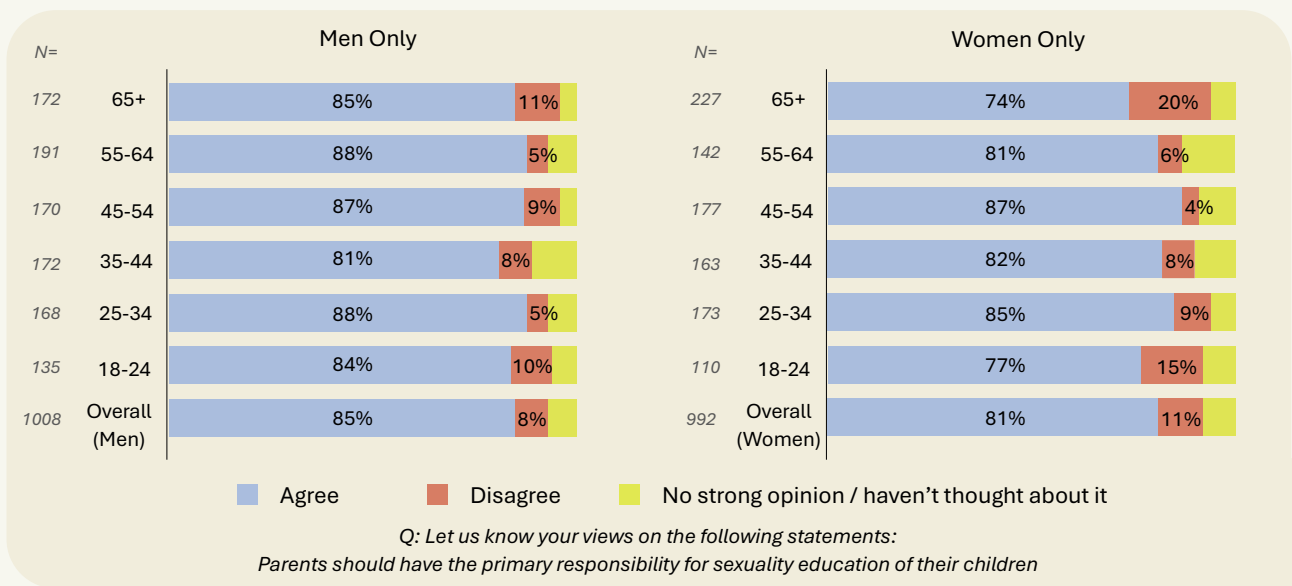


Fig. 42 – Parents should have the primary responsibility for sexuality education of their children (by sex and age)

Views on Grandparents

Beyond the Immediate, Nuclear Family

Parents, especially biological parents, are seen by respondents as important for the welfare of the children, with each father and mother taken to be contributing uniquely in their own ways.

Additionally, Singaporeans consider that grandparents bring important contributions to caregiving for their grandchildren.

About 8 in 10 (80%) respondents agree that grandparents bring such contributions, and this sentiment is shared across the age groups (see Fig. 43). Despite such a positive view, fewer respondents believe that grandparents should be involved in a grandchild's upbringing, with only about 6 in 10 (64%) indicating so.

When asked whether respondents want or will want their parents to be involved in raising their children, about 7 in 10 (69%) on the overall answered favourably for such involvement. Interest is the highest among the younger respondents (aged 18-34), while those aged between 35-64 are less in favour of it.

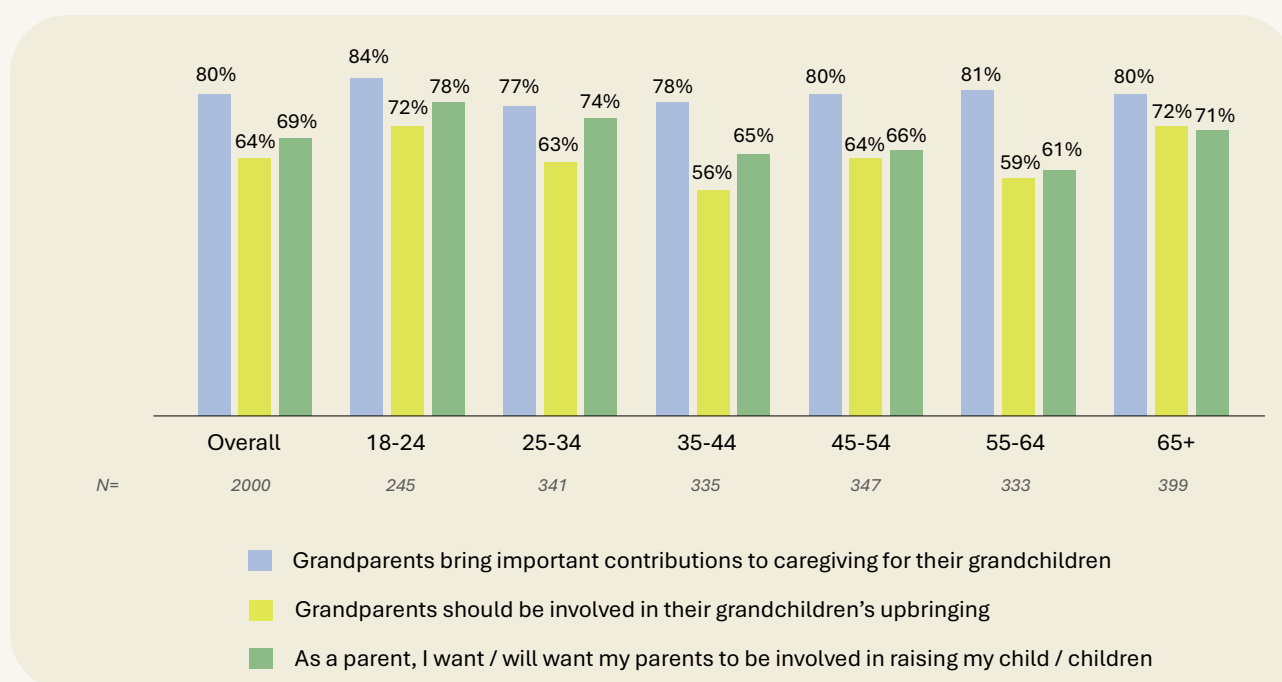


Fig. 43 – Percentage of respondents who agree to these statements about grandparents (by age)

Women are less likely than their male counterparts to want their parents to be involved in raising their children (see Fig. 44). Among women of all age groups, around 6 in 10 (63%) expressed such desires, as compared to around 7 in 10 (74%) among men of all age groups.

The figure was the smallest among women aged 55-64, where only slightly more than half (54%) want their parents to be involved in raising their children. Similar trends were observed for women aged 35-44, where less than 6 in 10 (59%) want their parents to be involved in raising their children.

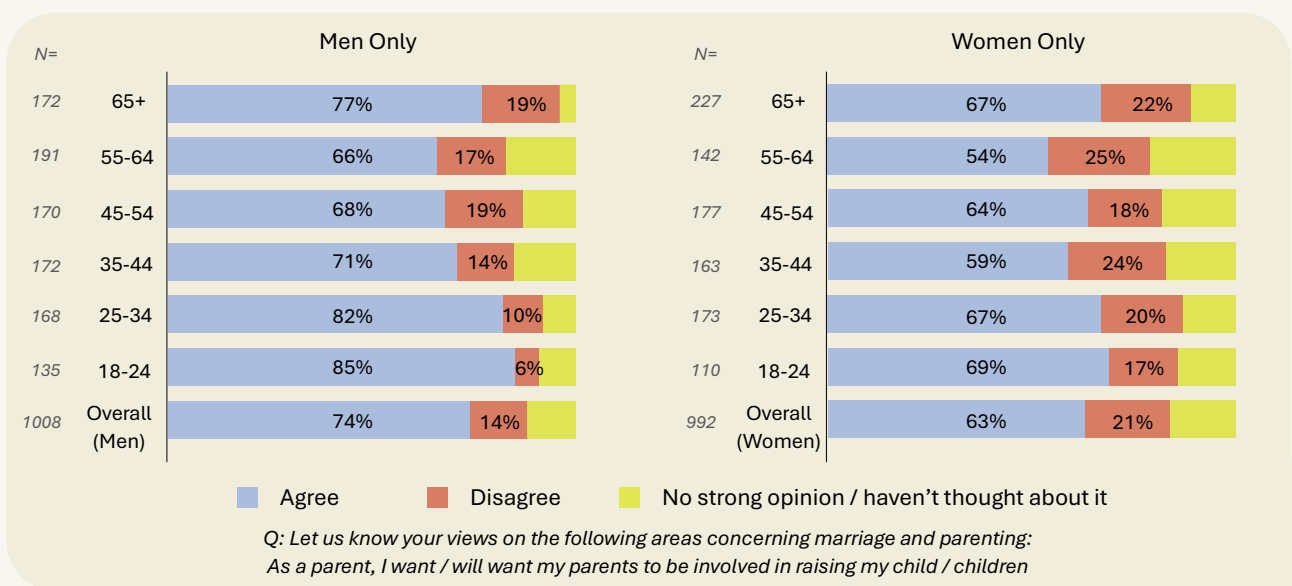


Fig. 44 – As a parent, I want / will want my parents to be involved in raising my child / children (by sex and age)

However, this does not appear to be due to a lower view of the contributions that grandparents could bring. Around 8 in 10 women (77%) agree that grandparents bring important contributions to caregiving for their grandchildren. These numbers remain generally consistent among women aged 35-64 (see Fig. 45).

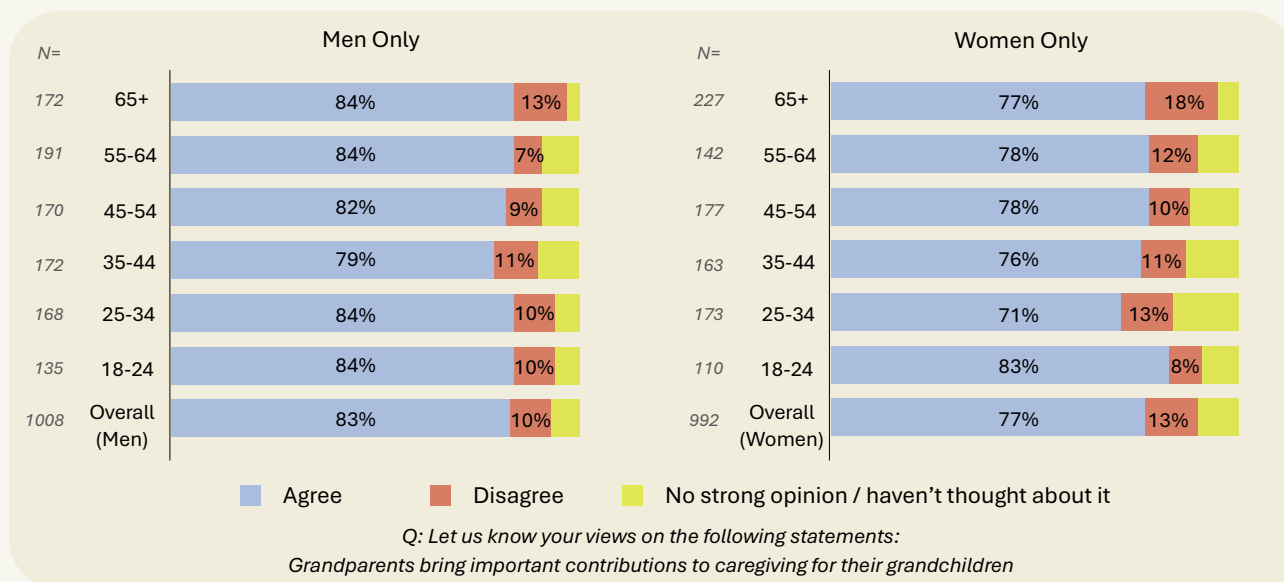


Fig. 45 – Grandparents bring important contributions to caregiving for their grandchildren (by sex and age)

Our survey did not explore why women, especially those aged 35-44 and 55-64, desire their parents to be involved in raising their children in fewer numbers as compared to men. Available research has pointed to differences in values and attitudes, as well as potential for conflict between parents and grandparents concerning parenting styles.⁷ Further study may be necessary to examine these reasons in greater detail.

⁷ See, for example, Thang Leng Leng, "Being a Good Grandparent: Comparative Intergenerational Relationships in Japan and Singapore" (2016): <https://fass.nus.edu.sg/cfpr/wp-content/uploads/sites/17/2020/09/Sep16E.pdf>.

Support for Government Benefits to Encourage Grandparenting

About 7 in 10 (71%) respondents feel that the Government should give benefits to encourage grandparenting. This sentiment is relatively shared across the ages (see Fig. 46).

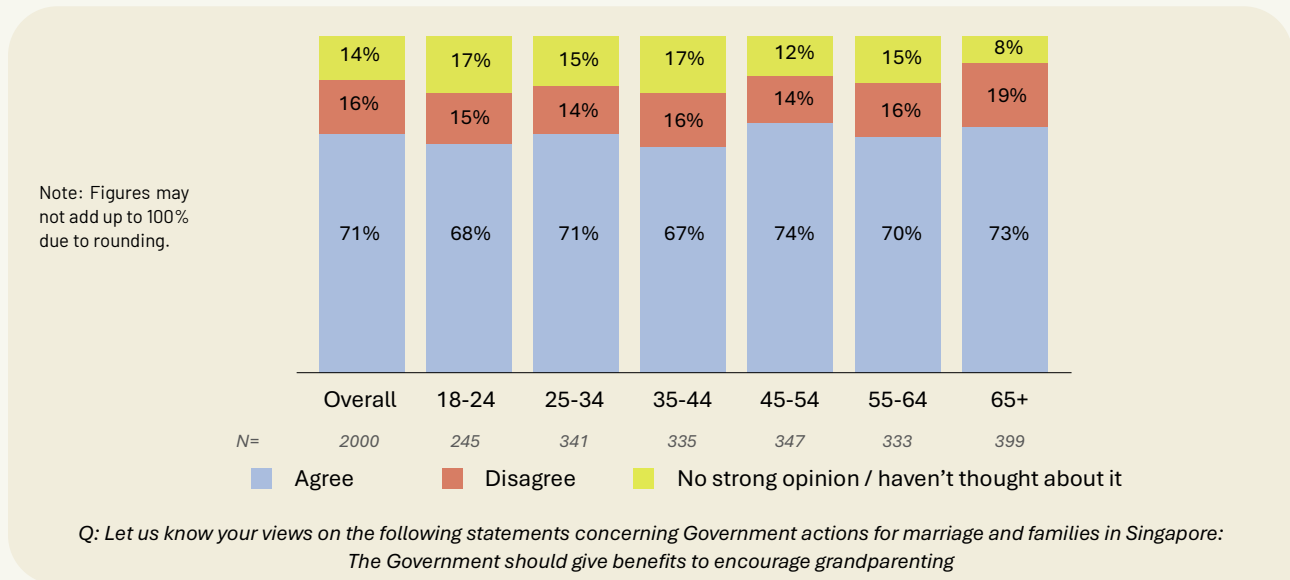


Fig. 46 – The Government should give benefits to encourage grandparenting (by age)

However, women are less likely to agree to such a view, reflecting a similar pattern with the lower desire to involve their parents in the caregiving of their own children as mentioned earlier. Nevertheless, almost 2 in 3 women (65%) agree that the Government should give benefits to encourage grandparenting (see Fig. 47).

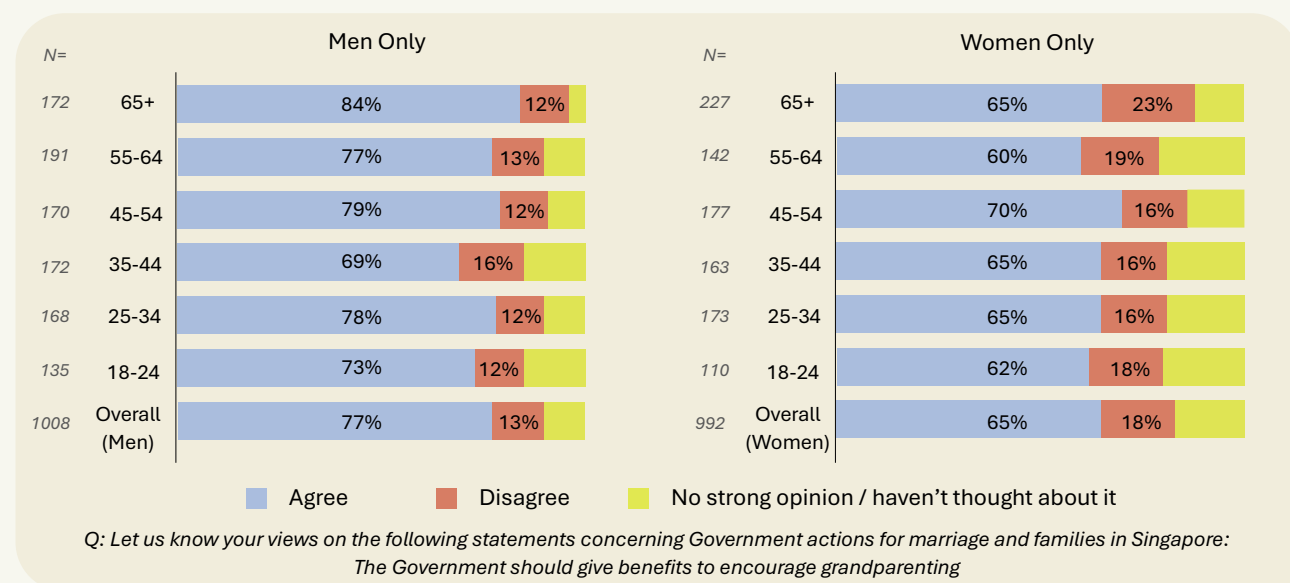


Fig. 47 – The Government should give benefits to encourage grandparenting (by sex and age)

Views on Social Discourse

Controversial Views Not a Barrier to Friendship

Topics relating to marriage, family and children are very personal, but they also have implications on the rest of society. In light of potential sensitivities, are Singaporeans willing and able to dialogue with one another in a civil and respectful manner?

Our survey explored attitudes towards social discourse in general, including attitudes towards controversial views and views that respondents disagreed with.

Almost 7 in 10 (67%) respondents say that they do not allow controversial views to stand in the way of them making friends (see Fig. 48). This sentiment is largely shared across the age groups, although the result for those aged 65 and above is significantly higher (75%).⁸ Women (65%) are slightly less likely to agree with this view than men (69%), especially when comparing men and women of ages 55–64 (62% for women, and 72% for men aged 55–64) (see Fig. 49).

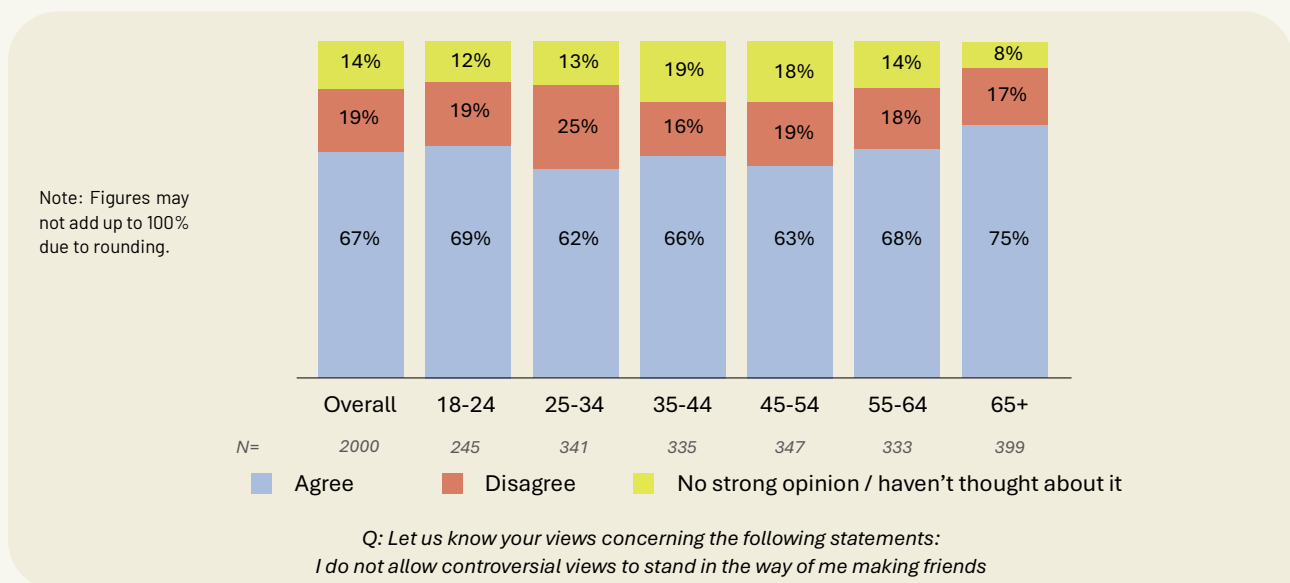


Fig. 48 – I do not allow controversial views to stand in the way of me making friends (by age)

⁸ See survey limitation section for a possible explanation.

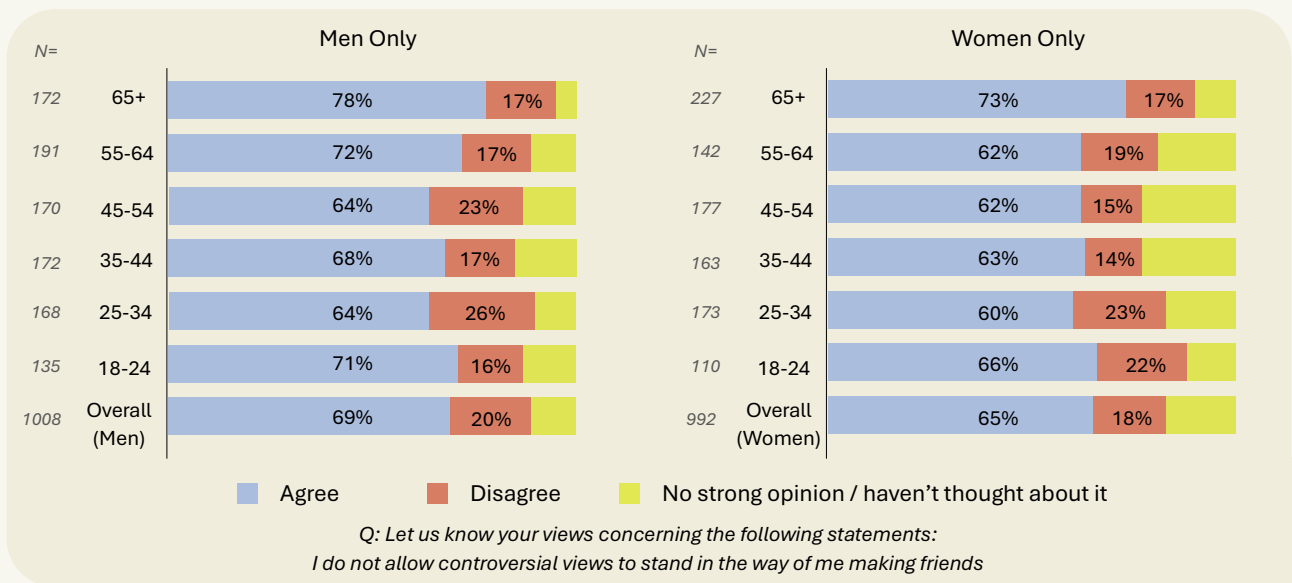


Fig. 49 – I do not allow controversial views to stand in the way of me making friends (by sex and age)

Most respondents also believe that it is possible for people with strongly opposing views to dialogue with each other. More than 7 in 10 (74%) respondents believe that such dialogues can happen (see Fig. 50). The youngest group of respondents are most optimistic (85%) concerning this possibility.

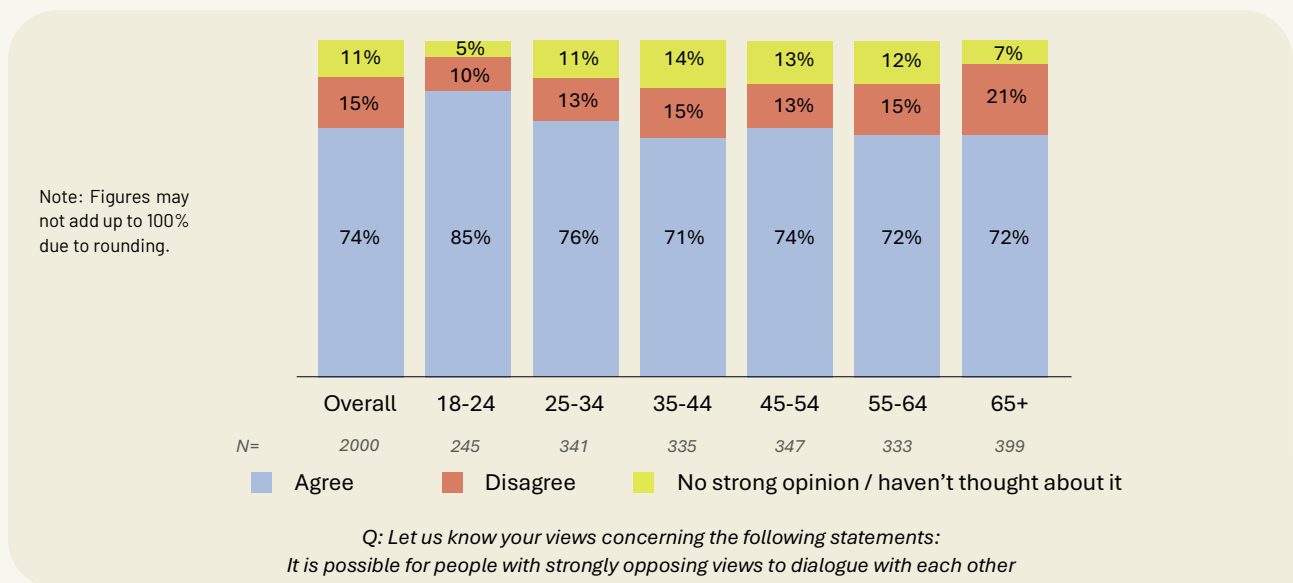


Fig. 50 – It is possible for people with strongly opposing views to dialogue with each other (by age)

Men are more likely to agree that such a dialogue is possible (see Fig. 51). Differences in perspectives between the sexes are the largest among between aged 55-64 (12% difference), 65 and above (8% difference) and 18-24 (7% difference), where men are more likely than women to believe that it is possible for people with strongly opposing views to dialogue with each other.

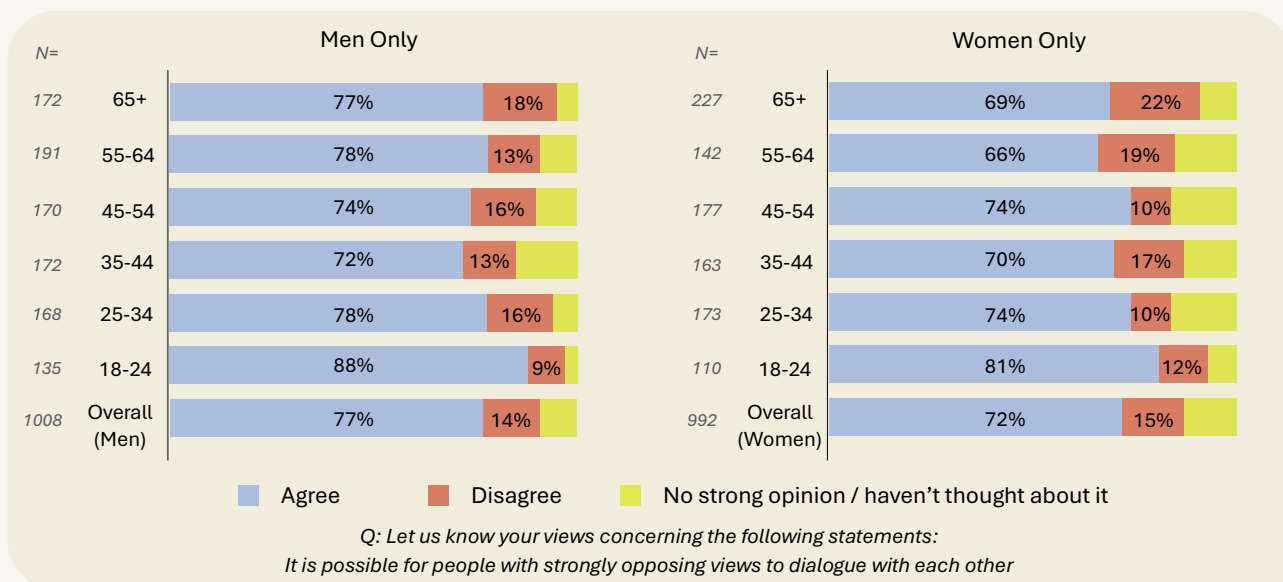


Fig. 51 – It is possible for people with strongly opposing views to dialogue with each other (by sex and age)

Discussions Online Are Less Comfortable

Despite a general willingness to not allow controversial views inhibit friendships or dialogue, respondents feel differently about discussing such issues online as compared to doing so in-person (see Fig. 52).

Across all age groups (with the exception of those aged 65 and above), there is a significant difference in comfort level, where respondents generally feel more comfortable in-person (64%) rather than online (58%), when discussing controversial issues with people who do not share the same views.

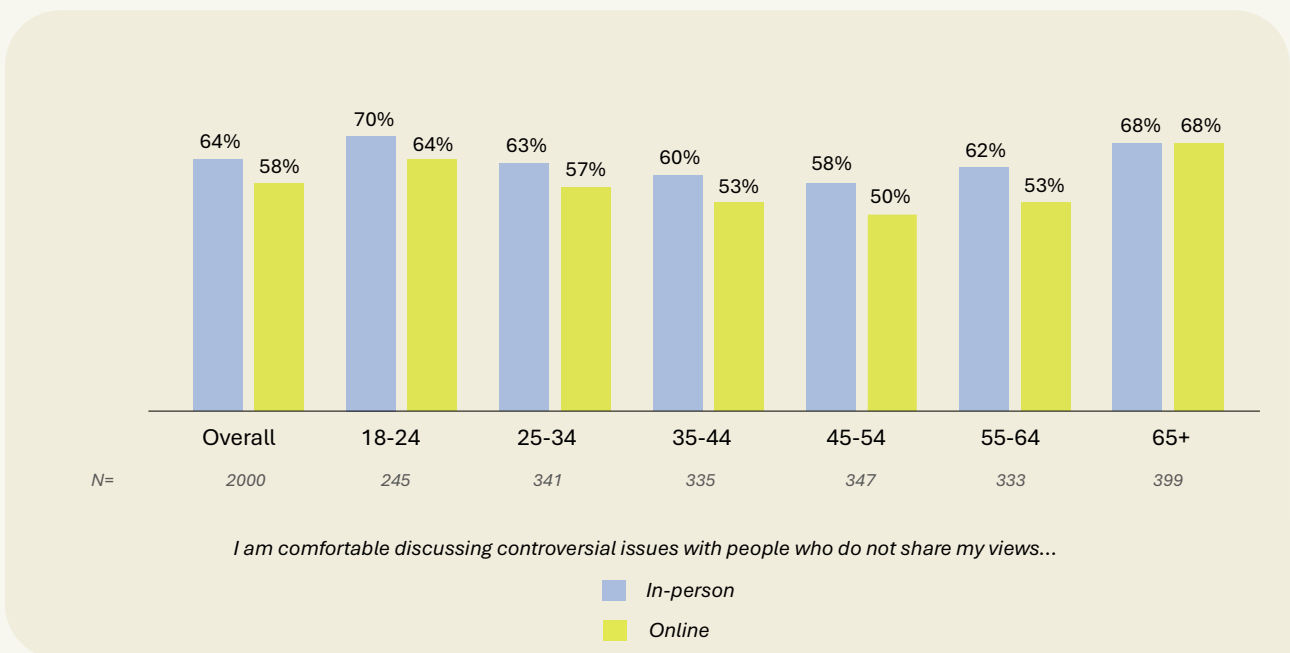


Fig. 52 – I am comfortable discussing controversial issues with people who do not share my views (in-person vs online) (by age)

Women are less comfortable than men discussing controversial issues with people who do not share their views in both settings (see Fig. 53).

However, the gap in comfort is also larger for men across both settings as compared to women. Almost 1 in 2 women are not comfortable discussing controversial issues, with fewer being comfortable doing so in the online space (56% in-person; 52% online). By contrast, men report higher comfort levels (71% in-person; 64% online).

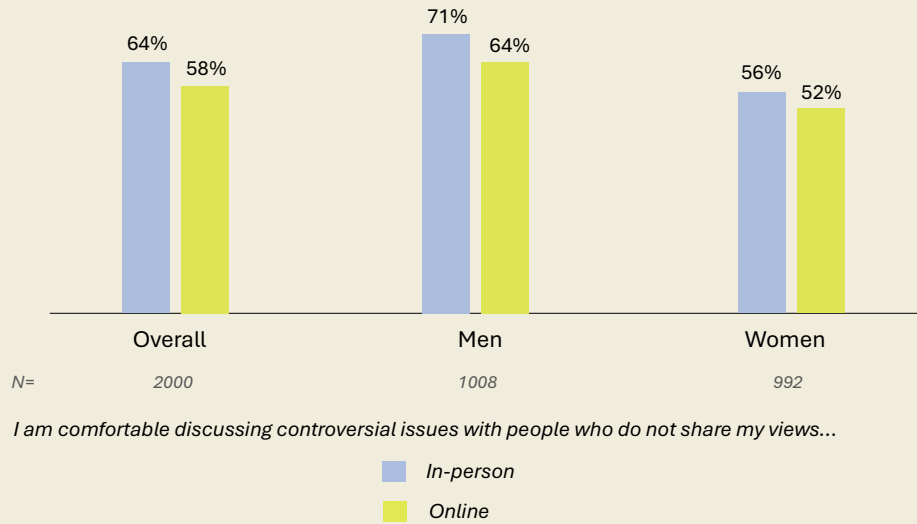
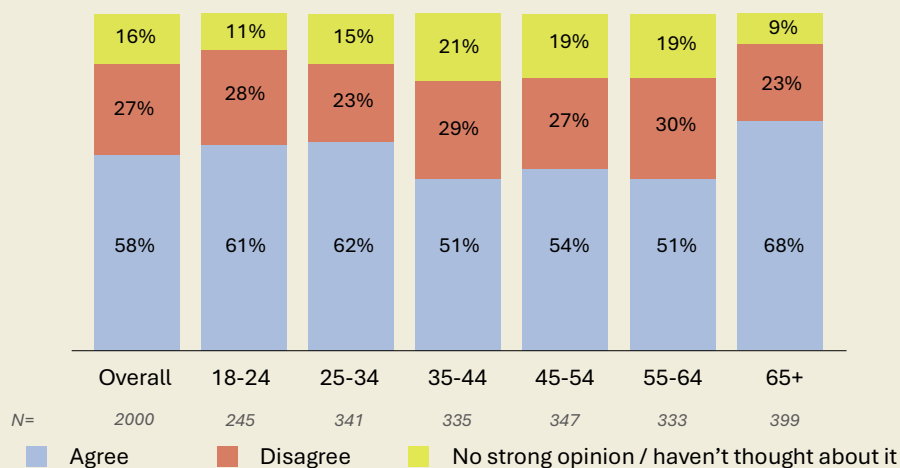


Fig. 53 – I am comfortable discussing controversial issues with people who do not share my views (in-person vs online) (by sex)

General Views on Social Discourse

Respondents show a sense of fear concerning conversations, leading to almost 6 in 10 (58%) reporting that they self-censor due to the fear of public criticism (see Fig. 54). The concern is elevated among the younger age groups of 18-24 (61%) and 25-34 (62%) as well as those aged 65 and above (68%).

Note: Figures may not add up to 100% due to rounding.



Q: Let us know your views concerning the following statements:
I self-censor due to fear of public criticism

Fig. 54 – I self-censor due to fear of public criticism (by age)

Despite earlier results indicating that men are more comfortable with discussing controversial issues with people who do not agree with them, they seem to also report practising more self-censorship due to fear of public criticism than women (60% for men, compared to 55% for women)(see Fig. 55). More than 7 in 10 (75%) men aged 65 and above said they do so. The younger age groups (aged 18-34) are also reporting higher than overall practice of self-censorship relative to their sexes.

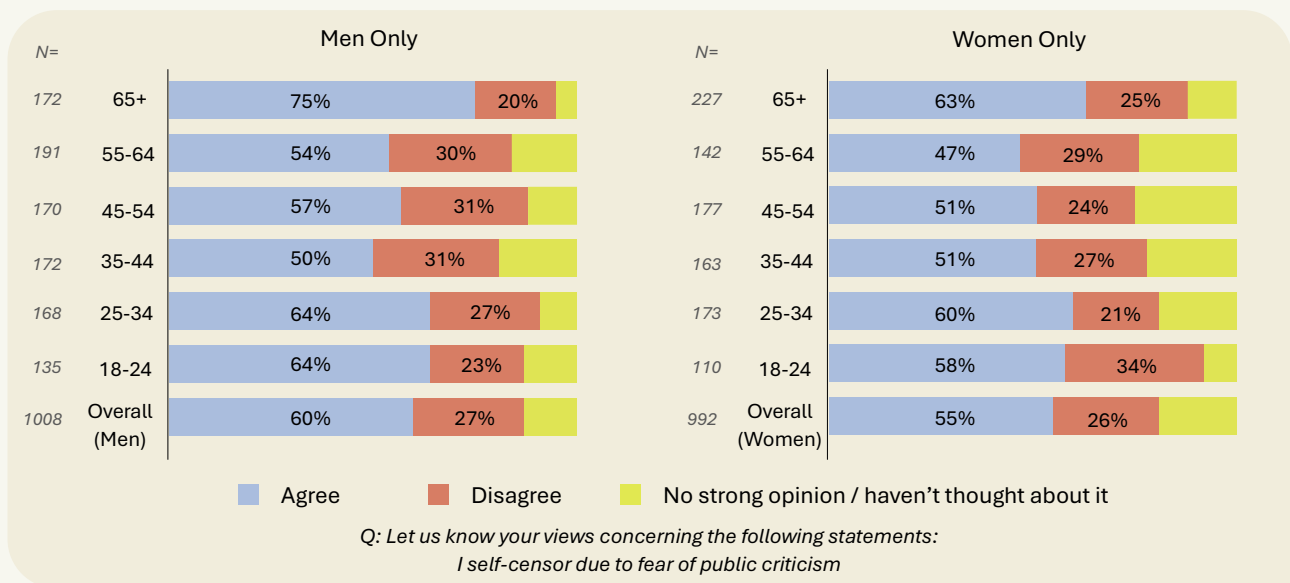


Fig. 55 – I self-censor due to fear of public criticism (by sex and age)

This heightened sensitivity to criticism, where people are “walking on eggshells”, could be due to certain ideas and attitudes concerning social discourse. We thus asked respondents a series of statements concerning social discourse to explore these attitudes towards conversations (see Fig. 56). Almost half (48%) of the respondents feel that to accept someone means agreeing with the person. 4 in 10 respondents (40%) say that it is hateful to disagree with someone.

Furthermore, in recent times, there has been discussion about “cancel culture” and its related “call-out culture”. The act of “calling out” involves the public criticism or faulting of someone⁹ whereas “cancel culture” is the practice or tendency of engaging in mass withdrawal of support for someone as a way of expressing disapproval and exerting social pressure.¹⁰

⁹ Merriam-Webster, Definition of “Call Out”, online: <https://www.merriam-webster.com/dictionary/callout>.

¹⁰ Merriam-Webster, Definition of “Cancel”, online: <https://www.merriam-webster.com/dictionary/cancel>.

A sizeable number of respondents are favourable towards forms of social sanction against people for expressing views they do not share. Concerning “calling out” behaviour, more than 1 in 3 respondents (36%) say that it is acceptable to shame someone online for expressing views that one does not agree with. Similarly, on “cancelling”, more than 1 in 3 (37%) say that it is acceptable to call for someone to be fired by employers for expressing views that one does not agree with.

Men seem to agree with such sentiments slightly more than women, with regard to various sanctions against people who expressed views they disagree with. On shaming online, more men than women said it was acceptable to do so (39% for men; 34% for women). Likewise, more men than women said it was acceptable to call for someone to be fired (39% for men; 34% for women).

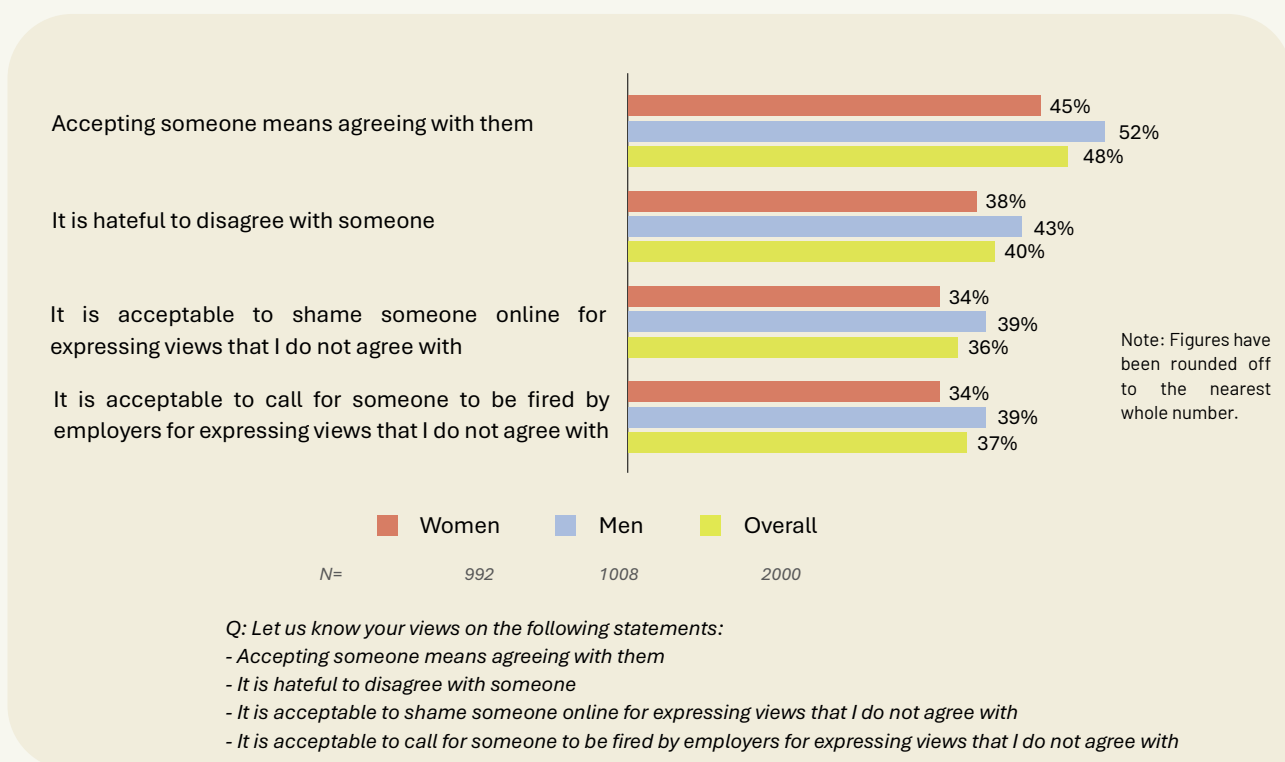


Fig. 56 – Views on statements concerning social discourse (by sex)

For all four of these statements, the oldest age group (aged 65 and above) seemed to resonate significantly more than others, causing the overall figures to rise (see Fig. 57). Men aged 65 and above were the most likely to believe that accepting someone means agreeing with them (72%), it is hateful to disagree (63%), and that it is acceptable to shame someone online (58%) or call for someone to be fired (60%) for expressing views they disagree with.

Also, consistently across the sexes, men of all age groups are more likely to express agreement with these statements than women.

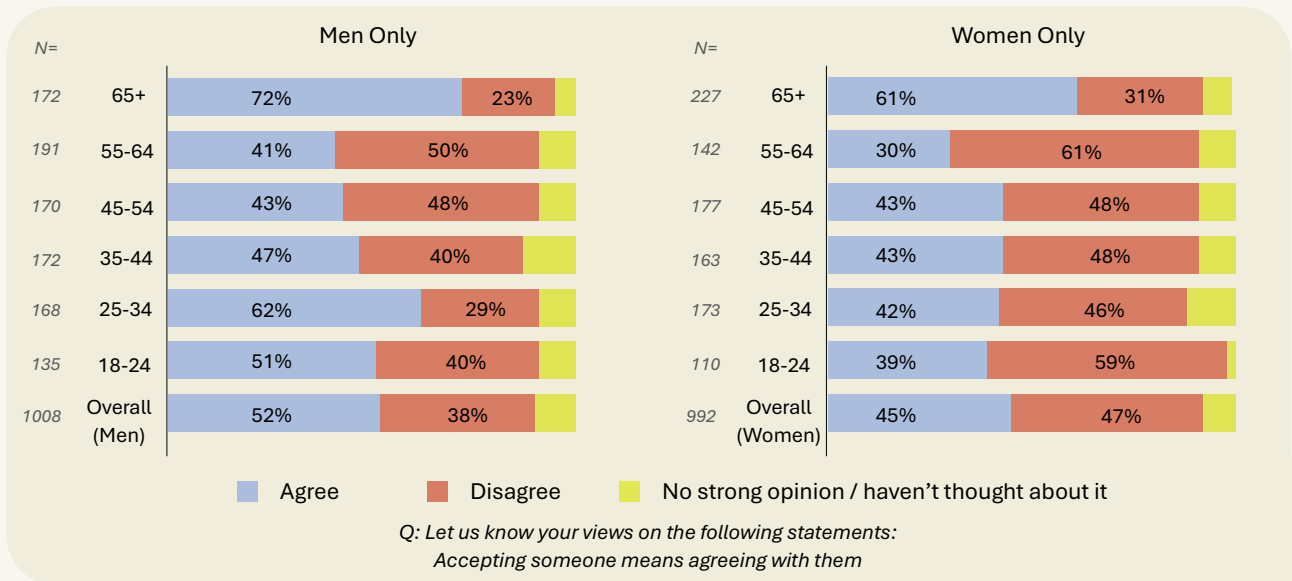


Fig. 57 – Accepting someone means agreeing with them (by sex and age)

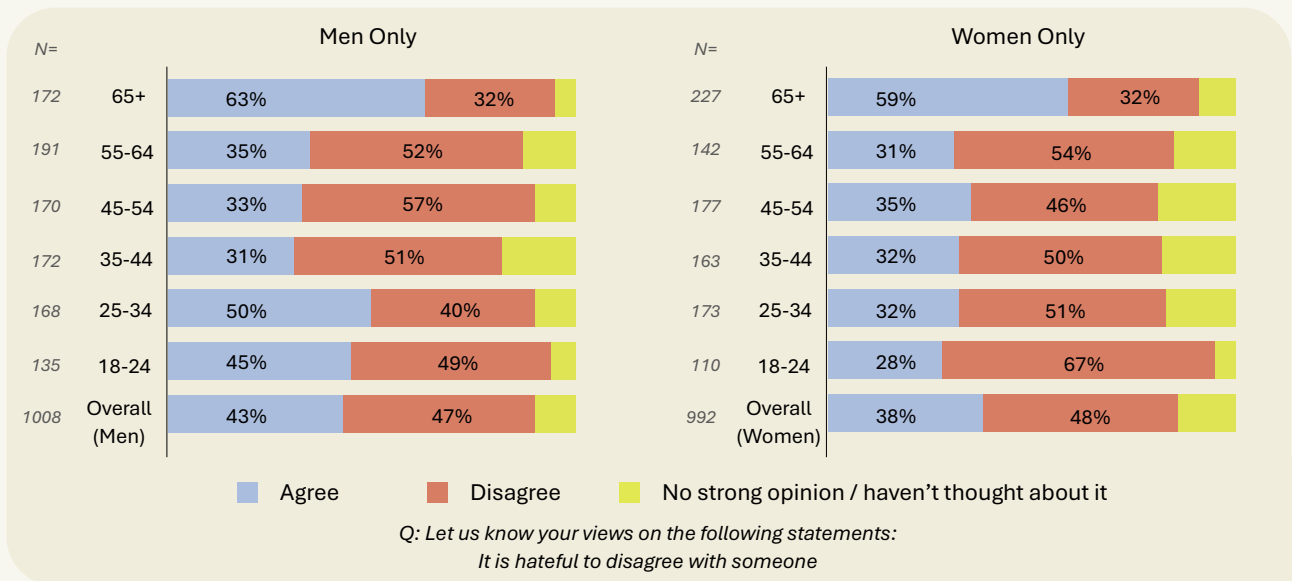


Fig. 58 – It is hateful to disagree with someone (by sex and age)

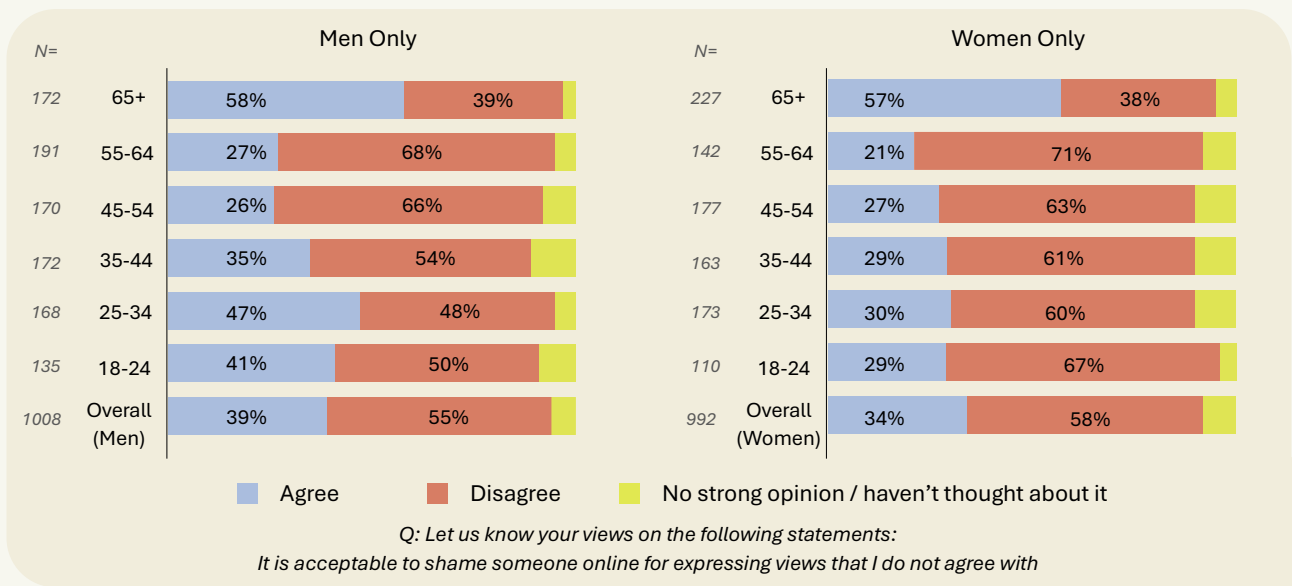


Fig. 59 – It is acceptable to shame someone online for expressing views that I do not agree with (by sex and age)

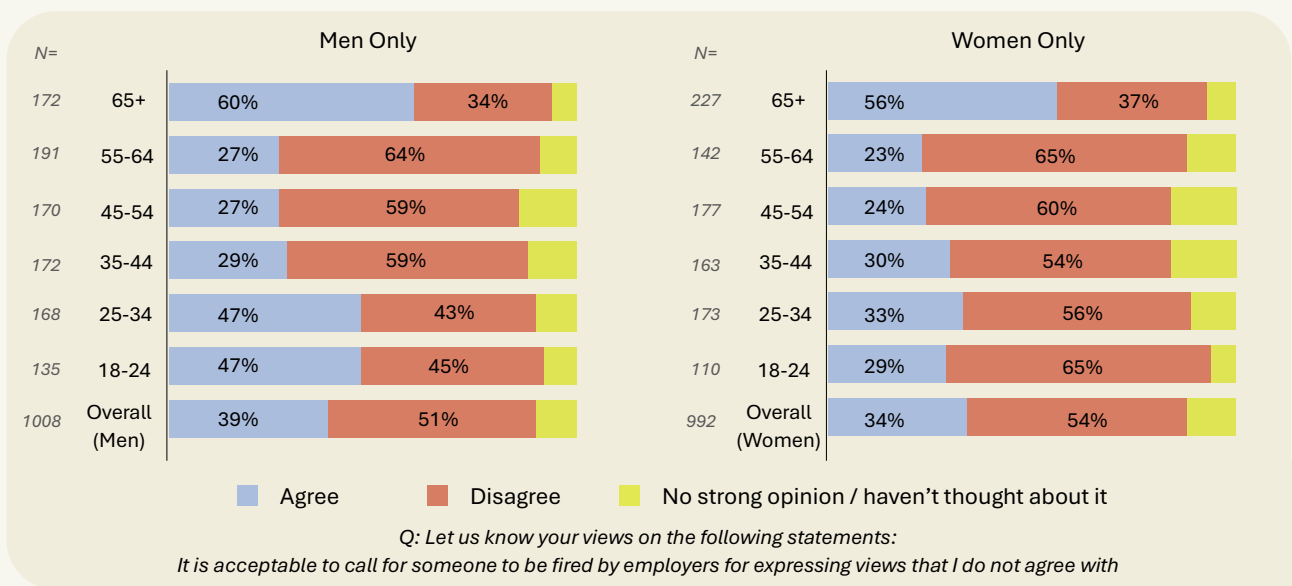


Fig. 60 – It is acceptable to call for someone to be fired by employers for expressing views that I do not agree with (by sex and age)

Deviation in views across ages among the respondents of the same sex is much more significant among the men than women. Younger men (aged 18-34) are much more likely to join those aged 65 and above in their agreement with these four statements. Such sentiments could also lead to a greater tendency among men to “call out” or “cancel” someone else as compared to their female counterparts.

Comments and Recommendations

On Marriage and Family

Most respondents agree with the definition of marriage and family as it currently stands, and consider the institution of marriage to be beneficial to society. This is consistent with their recognition of the unique contributions that men and women bring to marriage, as well as the importance of both fathers and mothers to the lives of children. There are also high levels of support for Government benefits to promote marriage.

However, we make a number of observations.

Firstly, there are noticeable and significant differences in views and attitudes among younger women aged 18-34 (diverging from their male counterparts). Although this group of women recognises the unique contributions of each sex to marriage and parenting, and they are less likely to agree with the current norms regarding marriage or its benefits to society.

They are also more favourable to single parenting and less likely to consider both a father and a mother necessary for children. This may be due to a heightened sensitivity towards single parents, and the overrepresentation of single parenthood among women.

Overall, the findings suggest that a sizeable number of younger women aged 18-34 are dissatisfied with existing norms surrounding marriage and family.¹¹ This could possibly be due to perceptions of outsized and disproportionate contributions of women to marriage and parenting (including single parenting) as compared to men, and other perceived disadvantages that women currently have in the context of marriage and parenthood. Such reasons require further study.¹²

¹¹ Findings from our earlier 2024 survey on Parenthood and Work suggest that caregiving remains a significant challenge for working parents, and caregiving is still commonly perceived as being a role of a mother. (Cultivate SG, "Parenthood and Work Survey 2024" (16 August 2024): <https://cultivate.sg/research-recommend/parenthood-and-work-survey-2024/>)

¹² Similarly, a 2013 Institute of Policy Studies survey noted a "gender gap in attitudes towards marriage, parenthood and married life". The study found that female respondents appeared to be less keen on marriage, more specific in their preferences in a marriage partner and were more likely to profess a desire for independence. It added that "whilst single male attitudes may be pro-marriage and pro-parenthood, females are either (1) not as willing to relinquish their independence and freedom as the males and/or (2) not convinced by their prospective spouses' egalitarian views on their roles in the family". (Institute of Policy Studies, "IPS Perception of Policies in Singapore

The next observation relates to grandparents. Most respondents (8 in 10, or 80%) agree that grandparents bring important contributions to caregiving for their grandchildren. However, fewer numbers (around 7 in 10, or 69%) want or would want their parents to be involved in raising their children, with women aged 35-44 being least willing, at only 50%. Similar trends are observable in relation to support for Government benefits to encourage grandparenting.

Based on Cultivate's 2024 survey on Parenthood and Work, we note that grandparents are the third most common main caregivers during working hours on weekdays (15%), behind mothers (44%) and institutionalised childcare (21%).¹³

Recommendations:

1. Further study may be necessary to examine the precise reasons why a significant number of younger women aged 18-34 have diverging attitudes towards current norms surrounding marriage and family from their male counterparts.
2. There is room for greater societal emphasis and recognition of the important roles that grandparents play in the lives of their adult children as well as grandchildren. This includes the role of grandparent caregivers, who could be better recognised and supported in their caregiving functions.
3. Further study may be necessary to examine the reasons why some parents do not want their own parents (i.e. the child's grandparents) to be involved in raising their children, including any gaps or challenges in intergenerational connections and bonds.

(POPS) Survey 6: Perceptions of Singles on Marriage and Having Children" (June 2013): https://lkyspp.nus.edu.sg/docs/default-source/ips/pops-6_report_0812.pdf

¹³ Cultivate SG, "Parenthood and Work Survey 2024" (16 August 2024): <https://cultivate.sg/research-recommend/parenthood-and-work-survey-2024/>.

On Children and Parenthood

Singaporeans generally hold favourable attitudes towards children and parenthood, and personally desire to have children. Among surveyed respondents, the median ideal number of children is 2, and the same applies for the number of children they plan to have. There are also high levels of support for Government benefits to encourage childbearing.

Our observations are as follows.

Firstly, there are again noticeable and significant differences in views and attitudes among younger women aged 18-34. There is a marked difference in attitudes towards children, where women aged 18-34 are less likely than their male counterparts to agree that Singapore society will be better off with more children. Consistent with these attitudes, single (never married) women are less likely than men to say that they would not marry someone who does not want children.

Secondly, our findings on the ideal, planned and actual number of children suggest that married Singaporeans generally have aspirations to have children or more children, but there are challenges and barriers which are causing them to have fewer children than their ideal or planned number. Our survey did not examine the reasons for these unfulfilled parenthood aspirations, and more research needs to be done to understand the reasons why this is so, so that Government and societal support can be better calibrated to their needs.¹⁴

Thirdly, there are strong levels of support for Government benefits to encourage childbearing and to recognise parents' efforts to raise children. Men and women (aged 18-44) most likely to favour Government benefits to encourage childbearing. This likely arises from their stronger aspirations for parenthood, and also because they are within childbearing age and are most likely to gain from any benefits given by the Government to encourage procreation.

¹⁴ Career does not appear to be one of the main reasons, since findings from our earlier 2024 survey on Parenthood and Work show that only a small proportion of Singaporeans feel that their careers held them back from childbearing. (Cultivate SG, "Parenthood and Work Survey 2024" (16 August 2024): <https://cultivate.sg/research-recommend/parenthood-and-work-survey-2024/>)

Recommendations:

1. More research needs to be done to understand the reasons why a significant number of married couples did not attain their ideal or planned number of children, so that Government and societal support can be better calibrated to their needs.
2. It is strongly recommended that the Government make more effort in reaching out to both men and women aged 18-44 to hear their concerns and hopes for marriage and family life. It is also important for more effort to be invested to reach Singaporeans who already are parents but at a relatively young age. These Singaporeans may currently be busy trying to balance work and family life and thus have little ability to find time to participate in feedback exercises. The Government can consider pursuing their views more intentionally, creating more opportunities that suit their availabilities in order to collect valuable feedback.

On Social Discourse

Our findings suggest that, while Singaporeans are generally open to dialogue and form friendships with people who hold opposing views. They are also cautious and engage in self-censorship due to fears of public criticism. Part of this may stem from the willingness among a significant number of people to shame others online and to call for employers to fire them, arising out of disagreement. Women tend to be less comfortable discussing controversial issues, particularly in the online space.¹⁵

¹⁵ Similar findings have been made in a survey by SG Her Empowerment, which noted that many self-censor or disengage to avoid risks of online harms. More males (12%) than females (8%) do not undertake such steps of self-censorship or disengagement. (SG Her Empowerment, "Study on Online Harms in Singapore 2023: Topline Findings" (22 September 2023): https://api2.she.org.sg/uploads/SHE_Report_on_Online_Harms_Study_Final.pdf)

Cultivate has previously noted that we are currently facing a “cultural lag” where technological advancements have outpaced our legal and moral norms, and there are gaps in these norms surrounding online harms.¹⁶

This need for stronger legal frameworks to address online harms has been acknowledged by the Ministry of Law. It is also looking into possible legal reforms to address cancel culture, noting “limitations” in the “existing civil legal framework” and types of remedies that may be ordered by the Singapore courts.¹⁷

Recommendations:

1. The Government should consider establishing a dedicated agency to address online harms, including cancel culture. Such an agency should be empowered to act swiftly against harmful content.
2. Individuals and groups need to be protected from vigilantism against lawful speech, such as by enforcing existing laws (e.g. Protection from Harassment Act) against vigilantes and enacting new laws against cancel campaigns.
3. There is a need to strengthen employment protections, to protect employees against knee-jerk reactions from employers, who may be tempted to terminate their employees who have been targeted by cancel culture to minimise perceived damage to their reputations or business interests.
4. There is a need to create conducive environments for people of diverse views to dialogue with one another, including on topics relating to marriage, family and children.

¹⁶ Darius Lee, “As technology outpaces law on online harms, new solutions are needed” *The Straits Times* (19 October 2023): <https://www.straitstimes.com/opinion/as-technology-outpaces-law-on-online-harms-new-solutions-are-needed>.

¹⁷ Ministry of Law, “Closing Address by Mdm Rahayu Mahzam, Senior Parliamentary Secretary of Ministry of Health and Ministry of Law, at the Online Harms Symposium 2023” (27 September 2023): <https://www.mlaw.gov.sg/news/speeches/closing-address-by-mdm-rahayu-mahzam-at-online-harms-symposium-2023/>.

Annex: About this survey

Methodology

Toluna was commissioned to conduct this survey using its online survey platform. Fieldwork took place between 21 September to 21 October 2024. The survey was a self-administered online questionnaire that was only available in English.

Two tranches of fieldwork were required to reach the required respondents to achieve a sample close to national demographic distributions. Results in this report are weighted to align the sample to the demographic profile of Singapore's overall population. For further details, please refer to the "Demographics" section in this annex for more information regarding the sample.

Limitations

The survey was a self-administered online questionnaire that was only available in English.

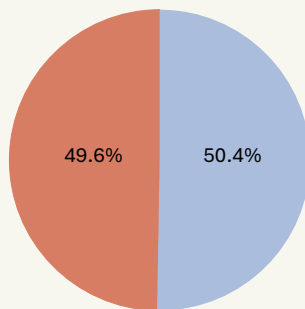
We noted that the responses by those aged 65 and above may be less than expected as they seem to be an anomaly or deviate from expected trends. This could be due to several reasons including the following:

- a) As the survey is purely self-administered online, respondents tend to be from the demography that is more "connected" and technologically savvy. It may therefore not have reached respondents who are more offline and beyond the typical ready-reach for online market research panels.
- b) As the questionnaire was only in English, participation in this survey is limited to only English speakers. There may also be some difficulty understanding and responding to the survey if a respondent's command of the language is weaker.

Despite these limitations, this survey provides valuable insights into the viewpoints and attitudes of nationally representative sample. As with any survey, care should be taken when generalising the results to the entire population due to the limitations inherent this survey's design.

Demographics

Sex



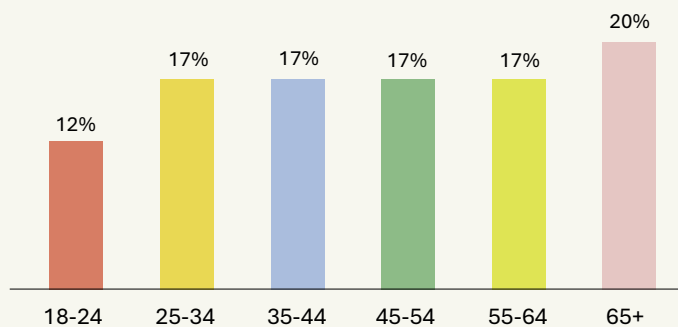
Female Male

N= 2000

Age Groups

Overall

Note: Figures may not add up to 100% due to rounding.

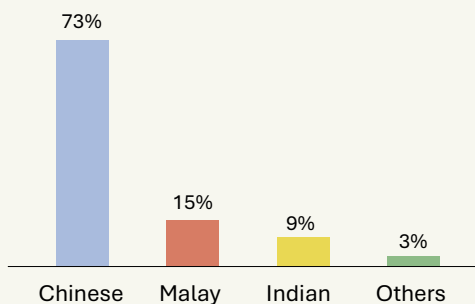


N= 2000

Ethnicity

Overall

Note: Figures may not add up to 100% due to rounding.

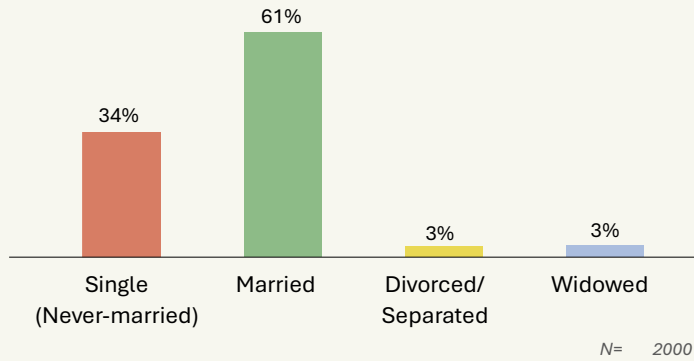


N= 2000

Marital Status

Overall

Note: Figures may not add up to 100% due to rounding.

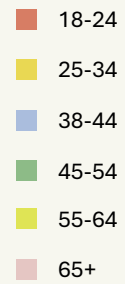
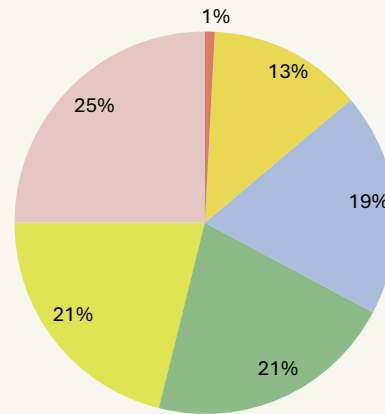
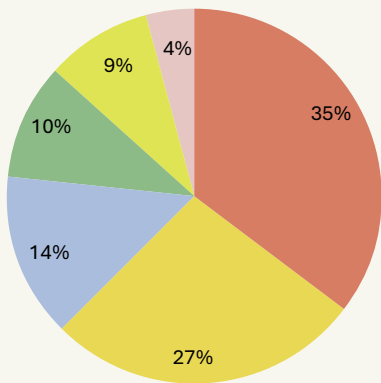


Marital Status (By Age)

Single (Never-married)

Married

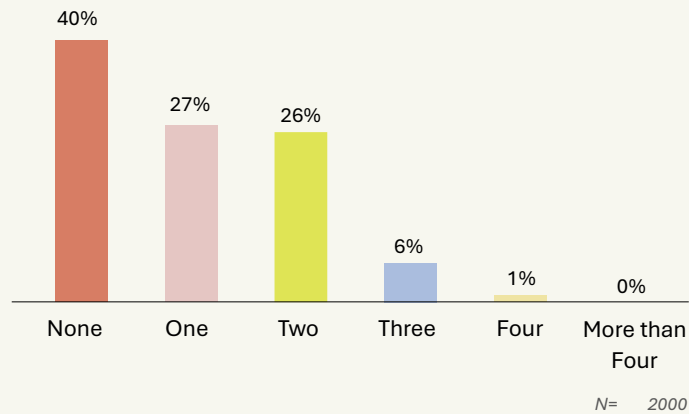
Note: Figures may not add up to 100% due to rounding.



Number of Children

Overall

Note: Figures may not add up to 100% due to rounding.



Religion

Overall

Note: Figures may not add up to 100% due to rounding.

