

aware

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Survey on Men's Attitudes to Gender, Family and Society in Singapore



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The quiet and growing crisis of male loneliness

Gender norms and expectations surrounding men have become increasingly visible in Singapore's public discourse. Discussions about sexual misconduct on university campuses, circulation of "deepfakes" in schools, debates on online misogyny, reports of boys struggling with mental wellbeing in schools, and ongoing scrutiny of caregiving inequalities reflect a wider societal engagement with questions about masculinity.

These concerns emerge in a context where measurable gender disparities persist. Women's labour force participation remains significantly lower than men's, at 63 per cent compared with 76 per cent,¹ and state data shows that women continue to shoulder the majority of unpaid caregiving in households.²

At the same time, trends in sexual crimes remain deeply concerning. The first halves of both 2024 and 2025 saw an approximate 20% increase in reported rape cases, and more than one rape and four molestation cases daily on average in 2025.³ High profile cases involving voyeurism, molestation, and rape have prompted broader conversations about accountability, consent, and victim blaming.

Media reporting on burnout among young men, as well as psychological strain in National Service contexts, further illustrates how expectations of stoicism continue to shape men's experiences.⁴

¹ Ministry of Manpower, *Labour Force in Singapore 2023* (Singapore: MOM, 2023).

² Ministry of Social and Family Development, *Progress on Singapore Women's Development Report* (Singapore: MSF, 2024), 17.

³ David Sun, "More rape, molestation cases contribute to rise in physical crime in 2025; shop theft incidents fall," *The Straits Times*, February 25, 2026, www.straitstimes.com/singapore/courts-crime/more-rape-molestation-cases-contribute-to-rise-in-physical-crime-in-2025-shop-theft-incidents-fall.

⁴ Ian Cheng, "Exhausted from Too Much Work? Half of Workers in Singapore Feel the Same: Survey," *The Straits Times*, June 13, 2024; Chew Han Ei and Isabelle Tan, "NSmen and Mental Health: Our Soldiers Don't Need to Suffer in Silence," *The Straits Times*, May 23, 2025.

⁵ R. W. Connell and James W. Messerschmidt, "Hegemonic Masculinity: Rethinking the Concept," *Gender & Society* 19, no. 6 (2005): 829–859, doi.org/10.1177/0891243205278639.

INTRODUCTION

Against this backdrop, AWARE undertook the *Survey of Men's Attitudes to Gender, Family and Society in Singapore* with YouGov, to better understand the cultural expectations and attitudes of men in Singapore. The aim of this study was also to surface issues and identify areas which would need examination in future research.

Feminist scholarship has long argued that transforming gender inequality requires a clear grasp of how masculinities are constructed and maintained within patriarchies.⁵ Yet empirical research on men's attitudes in Singapore remains limited.

This study seeks to address that gap by examining beliefs about sexuality, emotional expression, and family responsibility across diverse demographic groups. Using feminist and intersectional frameworks, the report situates these attitudes within broader social structures, highlighting how gender norms intersect with class, generation, education, and relationship status.

This report presents the survey's key descriptive findings and a multivariable analysis of how attitudes vary across age, income, education, ethnicity, as well as relationship status.

We found that attitudes on gender are not uniform across men; instead, our statistical models identify which social characteristics independently predict a stronger endorsement of victim-blaming, emotional suppression, unequal caregiving, and sexual entitlement.

What we found was that cultural change is happening unevenly, where traditional gender norms are baked into different parts of society and resurface in certain situations.

Although some norms may confer advantages to men within existing power structures, these same dynamics sustain inequality by producing harm to women as well as constraining men's emotional and relational lives.

The findings from this survey echo many of the findings about Singapore in relation to gender roles in the King's College London and IPSOS International Women's Day 2026 study,⁶ in particular in relation to childcare, housework (other than childcare), and earning money.

This report concludes with a set of recommendations for local policymakers, educators, employers, and community organisations, with suggestions on areas for future research.

We would also like to take this opportunity to thank the following individuals for their invaluable advice and feedback on this report: Ben Ang, Vincent Chua, Michelle Ho, Arun Mohan, Ng Wen Kai, Carol Soon, Yebin Won, and Jared Wong.

⁶ Heejung Chung, Jordana Moser, Gideon Skinner, and Shiyu Yuan, *Mind the Gaps: Global Attitudes Toward Gender Equality in 2026* (London: King's College London and Ipsos, 2026), <https://www.kcl.ac.uk/assets/news/iwd-2026-global-charts-final.pdf>.

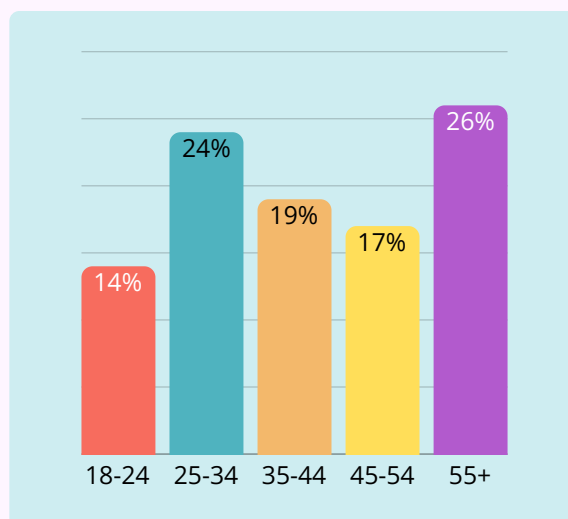
METHODOLOGY

Survey demographics

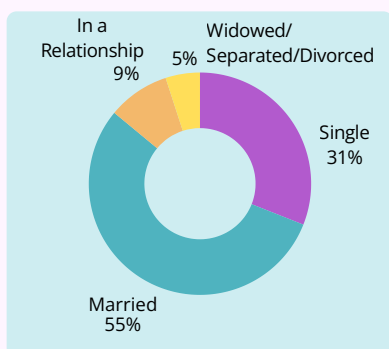
This survey was conducted online in Singapore by YouGov in October 2025 with a sample of **1,084 men**.⁷ Stratified sampling was used to ensure diversity across key sociodemographic characteristics, including age, ethnicity, income, education, and relationship status, to obtain as close to a nationally representative sample as possible.

The survey instrument included sections on sexuality and accountability, emotional expression and self-worth, family roles and decision-making, and related attitudes toward masculinity and gender equality.

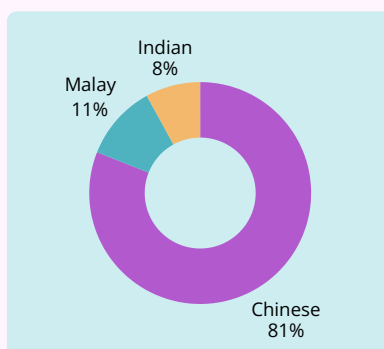
Age groups



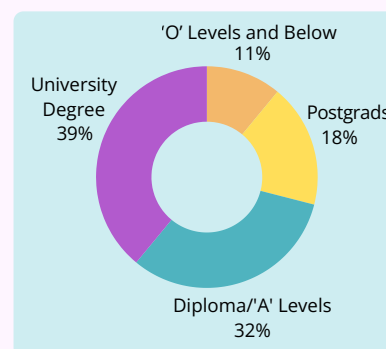
Relationship Status



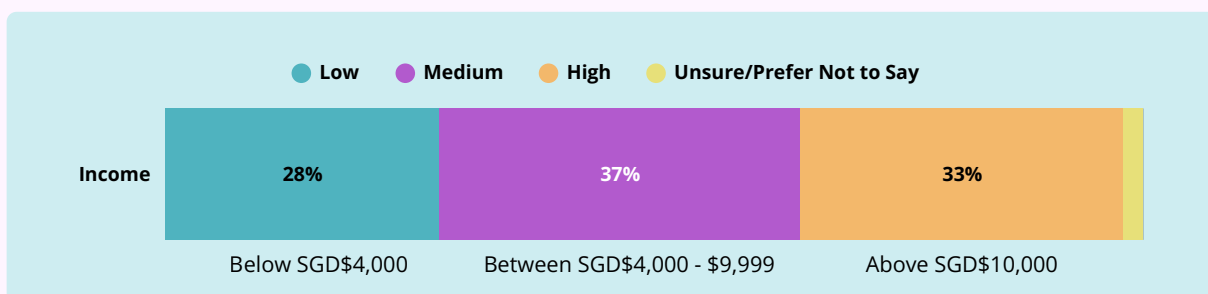
Race



Education



Income



⁷ In this survey, approximately 97% of respondents were Singapore Citizens while the remaining 3% were Permanent Residents.

METHODOLOGY

Regression analysis

What's regression analysis?

Let's say we want to understand if Gen Z men are more sexually entitled to women's bodies than men of other generations. While we could just look at the percentage of men who "agree" or "disagree" with an entitlement statement, this simple comparison loses the nuance of how strongly they feel.

This is where **ordinal logistic regression** comes in. In this case, the regression model looks at a man's age group (the predictor) and his level of agreement with a statement (the ordered outcome).

It calculates the odds that Gen Z men agree more than a reference group — let's say, in this case, men above 55. A statistically significant, positive result (a high odds ratio) would show us that Gen Z men are more likely to voice stronger agreement with sexually entitled statements than men above 55. Conversely, an insignificant result indicates that their likelihood to feel entitled is not meaningfully different from anyone else's.

The analysis combined descriptive statistics with multivariable regression modelling and feminist interpretive frameworks.

The mathematical models, specifically ordinal logistic regression and multinomial logistic regression in R,⁸ looked at how factors like age, income, education, ethnicity, and relationship status independently influence attitudes, while holding the other variables constant. All regression tables can be found in the **Annex** section.

We only reported findings that were highly unlikely to be coincidental (statistical significance was assessed at $p < 0.05$).⁹ Our multicollinearity checks found less than moderate overlap between the predictor variables, making our estimates stable and easy to interpret.

In this report, when we mention "higher" or "lower odds," we are not saying that people agree or disagree; instead we are describing how much more likely a person is to move up the scale toward stronger agreement compared to a baseline group.

As with all self-report surveys, the findings should be interpreted with an appreciation of methodological limitations. Responses may be affected by social desirability bias,¹⁰ particularly on topics such as consent, equality, and household responsibility-

-where respondents may feel pressure to present themselves as more egalitarian than they are in practice.

In addition, the survey captures reported attitudes and perceptions rather than observed behaviour.¹¹ This is especially relevant in the area of family responsibilities, where an individual's perception of fairness or sharing may not fully reflect the actual distribution of domestic labour.

While the sampling strategy aimed for national representativeness, some groups may still be underrepresented, including migrant households, non-traditional family structures as well as individuals whose experiences are not fully captured by the demographic categories used in the survey.

Finally, quantitative analysis can identify broad patterns and statistically significant associations, but it cannot fully capture the relational, contextual, and lived dimensions of gender norms, power, and emotional labour that qualitative research is better equipped to explore.

These limitations do not negate the value of the findings, but they do shape how the results should be interpreted and indicate the need — and the areas — for further research, including through qualitative and mixed method research, to understand what lies behind certain observed correlations.

⁸ We also analysed the data by grouping responses into "Agree" and "Disagree". However, this simplified approach masked some important findings because it ignored differences in how strongly people agreed or disagreed. We therefore present the results from the ordinal logistic regression models which provide a more complete understanding of respondents' views.

⁹ Statistical significance measures the probability ("p") that the results were due to random chance, with $p < 0.05$, 0.01, and 0.001 representing benchmarks of 95%, 99%, and 99.9% confidence. This means there is less than a 5%, 1%, or 0.1% chance respectively that the findings occurred by pure chance.

¹⁰ "Social Desirability Bias," The Decision Lab, accessed June 2, 2026, thedecisionlab.com/reference-guide/psychology/social-desirability-bias.

¹¹ Marianne Bertrand and Sendhil Mullainathan, "Do People Mean What They Say? Implications for Subjective Survey Data," *American Economic Review* 91, no. 2 (2001): 67–72, <https://doi.org/10.1257/aer.91.2.67>.

KEY FINDINGS

Emotional suppression is widespread, but especially shaped by age, education, relationship status and parenthood

Rather than being a universal feature of masculinity, emotional suppression in our sample follows a distinct social pattern, shaped especially by age, education, and relationship status.

Regression analysis shows that emotional suppression is not distributed evenly across men. Older men, men with postgraduate qualifications, and men in relationships but not married had significantly lower chances of stronger agreement with statements about needing to hide their feelings like fear, sadness, and stress.

The need to address men's psychological stressors has never felt more urgent. In 2024, Singapore recorded 314 suicides, 202 of which involved men.¹² The Institute of Mental Health data similarly shows that-

-5.6 per cent of men experience depression across their lifetimes.¹³

Mental-health practitioners who work with men describe recurring patterns of loneliness, performance anxiety, and repressed fears, while public surveys indicate that expectations of stoicism remain deeply entrenched.¹⁴

One study found that 7 in 10 male respondents believe men should be more emotionally resilient than women, thus reinforcing the belief that vulnerability is incompatible with masculinity.¹⁵ These patterns reflect what the survey shows and support feminist research arguing that dominant ideas about masculinity often depend on men appearing emotionally controlled and avoiding vulnerability.

Victim-blaming attitudes are associated consistently with income and relationship status

The sample data revealed that victim-blaming attitudes are widespread. Once other sociodemographic factors are taken into account, these attitudes emerge as more consistently associated with income and relationship status. While income matters, it was found not to have a linear correlation with such attitudes. Relationship status also emerged as important, and differences were observed between-

-men who were in a relationship (co-habiting and otherwise) but not married, men who were married, and single men.

By contrast, age was often not a significant independent predictor of victim-blaming. This means that men from different age groups did not significantly differ from one another on endorsing victim-blaming.

¹² Syarafana Shafeeq, "314 suicides reported in Singapore in 2024, remains leading cause of youth deaths." *The Straits Times*, July 30, 2025, <https://www.straitstimes.com/singapore/community/314-suicides-reported-in-singapore-in-2024-remains-leading-cause-of-youth-deaths>.

¹³ M. Subramaniam et al., "Tracking the Mental Health of a Nation: Prevalence and Correlates of Mental Disorders in the Second Singapore Mental Health Study," *Epidemiology and Psychiatric Sciences* 29 (2019): e29, <https://doi.org/10.1017/S2045796019000179>.

¹⁴ Marvin Joseph Ang, "Men in Singapore find it harder to seek help for mental health due to expectations." *Yahoo News Singapore*, November 22, 2022, <https://sg.news.yahoo.com/men-in-singapore-harder-to-seek-help-for-mental-health-045037606.html>.

¹⁵ *Ibid.*

GENERAL FINDINGS

Support for equal caregiving is uneven (and in unexpected ways)

Rather than following a straightforward path toward equality, attitudes to caregiving shift in uneven ways within our sample.

Age effects were contrary to common assumptions. In these models, younger men, especially those aged 18 to 24, were more likely than older men to endorse traditional domestic divisions, consistent with global data.

Higher education and high income were also associated, in some models, with lower-

-support for equal sharing rather than greater support for it.

National statistics show far higher uptake of maternity leave than paternity leave,¹⁶ bearing out attitudes surfaced in this survey. Although the majority of Singaporean households profess to be egalitarian, research demonstrates that women continue to bear disproportionate responsibility for domestic labour.¹⁷

Cultural change is happening unevenly across domains

Once other sociodemographic factors are taken into account, the findings suggest that gender attitudes vary in uneven and domain-specific ways rather than along a single progressive-traditional divide.

The regression findings do not support a simple divide between “traditional older men” and “progressive younger men”.

Younger men were not always more egalitarian: they were more likely than older men to endorse traditional divisions of housework and childcare, and age was often not a significant predictor of victim-blaming once other factors were controlled for.

Education also had mixed effects in our sample. Postgraduate education was associated with less emotional suppression, but higher education did not consistently reduce victim-blaming and, in some caregiving models, higher education predicted more traditional views.

Instead, the findings point to a more fragmented pattern in which different norms are shaped by different combinations of age, income, education, relationship status, and life stage.

¹⁶ Syarafana Shafeeq, “Paternity leave take-up in Singapore rises, maternity leave usage stays high.” *The Straits Times*, July 9, 2025, <https://www.straitstimes.com/singapore/paternity-leave-take-up-in-spore-rises-to-56-in-2023-experts-hope-for-further-boost-after-extension>.

¹⁷ Ipsos, “Singapore Women Are Doing More Unpaid Domestic & Care Work Than the Men Think They Are,” May 7, 2021, <https://www.ipsos.com/en-sg/singapore-women-are-doing-more-unpaid-domestic-care-work-men-think-they-are>.

GENERAL FINDINGS

1. Emotional norms and masculinity

The survey reveals a pervasive and deeply rooted culture of emotional restraint among men. Among men in this sample, this reflects expectations that equate masculinity with composure, toughness, and self-containment. The findings illustrate the considerable psychological pressures men face when-

-attempting to embody these norms and highlight the gendered consequences that follow when emotional expression is restricted.

The majority of male respondents report actively concealing their emotions.



The regression analysis in Table A-1 shows that emotional suppression is shaped most often by age, education, income, and relationship status. Across multiple statements, older men had lower chances of agreeing that they hide feelings, like fear, sadness, or stress.

After accounting for other sociodemographic factors, we found that compared to 18 - 24 year old men, older men (55+ years old) had 55% lower odds, 50% lower odds, and 46% lower odds of being in a higher agreement category for needing to hide their fear, sadness, and stress respectively.

This suggests that very young men are more constrained by emotional norms than many of the older male groups in our sample.

Education also matters strongly. Men with postgraduate qualifications were consistently the least likely to endorse emotional suppression. Compared with postgraduates, degree holders, and men with lower qualifications often had significantly higher chances of agreeing that they hide fear and sadness (see Table A-1).

GENERAL FINDINGS

Income played a more limited but still meaningful role: Higher income was associated with lower chances of hiding fear and stress. These findings in Table A-1 suggest that economic security may reduce pressure to conform to the patriarchal norms that promote emotional suppression.

Relationship status again emerged as important. Compared to married men, men in relationships but not married showed lower chances of stronger agreement with needing to hide fear and sadness (see Table A-1). Men in relationships but not married also had markedly lower chances than single men of stronger agreement that talking about feelings feels weak (see Table A-2).

By contrast, marriage did not consistently show the same association. This pattern suggests that being partnered outside marriage may coincide with greater emotional openness, while marriage does not appear to reduce emotional suppression in the same way.

Furthermore, Table A-3 on psychological distress linked to masculinity found that emotional suppression was the most dominant and robust predictor once age, education, income, ethnicity, and relationship status were controlled for.

Each one-unit increase in the emotional suppression index was associated with approximately 188 per cent higher odds of stronger agreement that one feels anxious or depressed trying to meet expectations of being a man. This suggests that emotional suppression is strongly intertwined with this distress, making it a key factor in the relationship between masculine norms and psychological strain within this dataset.

Solutions must shift the environments, incentives, and expectations that make suppression feel necessary in the first place. Addressing the psychological strain on men will not only lead to better mental health among men but will improve their relationships and the lives of those around them.

2. Sexual Entitlement Beliefs

The data reveals substantial support for beliefs that diminish male accountability and naturalise male sexual entitlement.

>33%

of respondents believe men
"cannot control themselves"
when sexually aroused.

37%

believe that men cannot be
expected to stop sexual activity
if a partner changes her mind.

Such beliefs position male desire as biologically inevitable, aligning with feminist critiques that patriarchal cultures excuse male aggression and reframe consent as negotiable.

GENERAL FINDINGS

Describing perpetrators of sexual harm as behaving “impulsively”, being “led by temptation”, and acting “in a moment of weakness” reinforces the idea that this harm is the product of male instinct rather than a series of choices.¹⁸ This framing is deeply consequential: it elevates male desire to the level of natural compulsion while rendering their partner’s boundary-setting as secondary or ineffective.

In a separate analysis of committed relationships and marriages, the regression results in Table A-4 shows that support for male sexual entitlement varies by context.

While not the case within committed relationships, income emerged as a non-linear predictor for sexual entitlement beliefs within marriage. Compared to middle-income earners, low income and high income men had respectively 51% and 56% higher odds of stronger agreement with male sexual entitlement in a marriage.

In Table A-4, we also found that relationship status itself did not independently predict agreement with sexual entitlement in either marriage or committed relationships. This suggests that stronger entitlement beliefs are shaped less by marital status alone than by income within particular relational contexts.

3. Sexuality, Consent, and Accountability

The survey reveals a deeply embedded set of beliefs about sexuality, accountability, and gendered power that continue to shape how respondents understand harm, responsibility, and relational ethics. Victim-blaming attitudes remain strikingly widespread.

The regression analysis in Table A-5 shows that victim-blaming attitudes are not explained primarily by age. Instead, income, relationship status, and education are more consistent predictors once other characteristics are controlled for.

Income effects were important, with victim-blaming attitudes more prominent in the lowest socioeconomic pole. For the statement that a woman who dresses provocatively is partly to blame if harassed, low-income men had higher odds of stronger agreement than middle-income men.

For the statement that a woman is partly to blame if she goes back to a man’s home and is raped or harassed, low-income men again had higher odds of greater endorsement than middle-income men.

55%

...of all respondents believe that a woman who dresses provocatively is partly to blame if she is harassed.



67%

...believe a woman who flirts bears at least some responsibility for what follows.



¹⁸ Kristen C. Elmore, Tracy M. Scull, Christina V. Malik, and Janis B. Kupersmidt, “Rape Myth Acceptance Reflects Perceptions of Media Portrayals as Similar to Others, but Not the Self,” *Violence Against Women* 27, nos. 3–4 (2021): 529–551, <https://doi.org/10.1177/1077801220908335>

GENERAL FINDINGS

Relationship status also matters. Compared to single men, men who were in a relationship but not married had 38% and 36% lower odds of stronger endorsement with statements about provocative dressing and going back to a man's home, respectively.

Married men, meanwhile, had 38% higher odds than single men of stronger agreement that a woman who flirts is partly to blame if she is harassed. These results suggest that dating relationships may be associated with lower endorsement of some victim-blaming attitudes, while marriage may coincide with more conservative views in some domains.

Education did not consistently reduce victim-blaming attitudes. Regarding the first statement on provocative dressing, degree holders had 46% higher odds of stronger agreement than postgraduates.

Concerning the second statement on going to a man's home, diploma/A-level holders and degree holders had 56% and 70% higher odds of stronger agreement than postgraduates, respectively. This suggests that higher education alone does not necessarily reduce beliefs that place responsibility on women for male behaviour.

4. Family Responsibilities and Household Roles

The findings reveal a clear tension between beliefs about equality within families and the realities of domestic life in Singapore. Although respondents overwhelmingly express support for shared responsibilities, actual household practices remain significantly gendered.

These patterns reflect longstanding cultural expectations that place caregiving, emotional work and domestic organisation primarily within the feminine domain.

They also demonstrate how women's labour continues to be naturalised as essential to-

-family life, even as egalitarian ideals become more socially desirable.

Respondents show high levels of agreement with the idea that childcare and domestic labour should be divided equally between partners.

The regression analysis in Table A-6 and A-7 suggest that support for equal sharing is uneven and does not simply increase among younger or more educated men, contradicting common assumptions about egalitarian views being held by younger men and more educated men.

78%

...of all respondents say that childcare should be shared between men and women.



74%

...say the same about housework.

GENERAL FINDINGS

In fact, younger men aged 18 to 24 were the most likely of all age groups to have a stronger endorsement of traditional divisions in childcare (see Table A-7).

For example, compared to young men aged 18 to 24, men aged 25 to 34 years, 35 to 44 years, 45 to 54 years, and over 55 years had 61% lower odds, 76% lower odds, 89% lower odds, and 89% lower odds of believing that childcare should be shouldered more by wives or women, rather than shared equally.

Education also did not operate as a straightforward equalising force. In the housework model (see Table A-6), higher tiers of education were associated with greater odds of saying that housework should be shouldered more by wives or women rather than shared equally.

In the childcare model (see Table A-7), degree holders had higher odds of supporting equal sharing in the women-heavy direction than men with 'O'-levels and below.

Similarly, high-income men had higher chances than middle-income men of endorsing wife-heavy housework and childcare. This suggests that attitudes did not change evenly across income groups, suggesting that support for equal housework and caregiving does not simply increase with income.

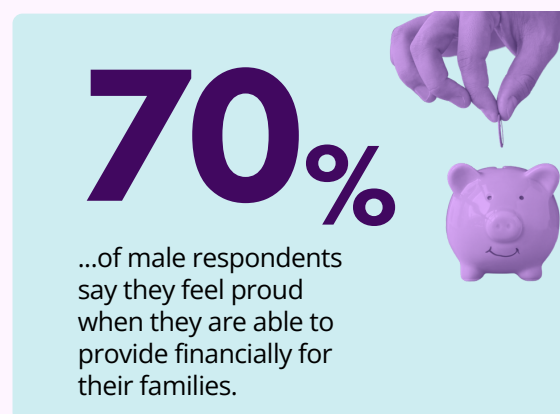
These findings indicate that socioeconomic advantage does not necessarily translate into stronger support for equal domestic labour, and echoes feminist theory that once men begin to inhabit patriarchal ideals such as wealth and power, they start exhibiting those patriarchal views as well.¹⁹

5. Relationship Ideals, Self-Worth, and Masculinity

The survey reveals complex and sometimes contradictory views about relationships, gender roles, and men's sense of self. Respondents broadly endorse values associated with respect, empathy, and partnership. However, these ideals coexist with beliefs that prioritise male authority, emotional restraint, and the fulfilment of traditional masculine expectations.

The findings illustrate how self-worth and relational identity are shaped by cultural norms that encourage men to derive value from strength, control, and the fulfilment of prescribed roles.

A large proportion of men derive self-worth from fulfilling provider and protector roles, indicating that traditional masculine ideals continue to structure men's identities.



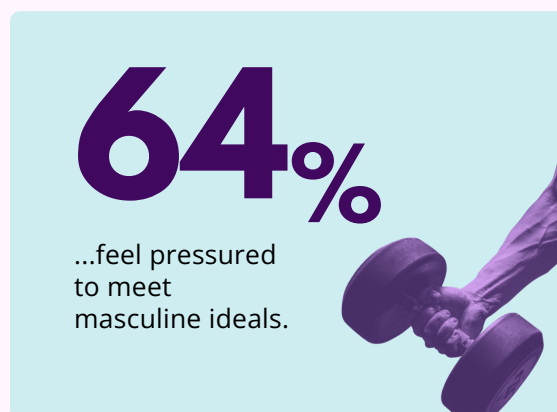
The regression analysis suggests that masculinity in intimate life is shaped less by a single traditional-progressive divide than by changing expectations across relationship stages.

¹⁹ hooks, b. (2004). *The will to change: Men, masculinity, and love*. Atria Books.

GENERAL FINDINGS

Men in relationships but not married were often less likely than single or married men to endorse victim-blaming (see Table A-5) and emotional suppression (see Table A-1 and Table A-2). By contrast, marriage was more often associated with traditional gender norms, including stronger support for women-heavy caregiving (see Table A-7) and greater emotional suppression (see Table A-1).

This pattern suggests that relationship context matters. Dating relationships may involve greater emotional openness, while marriage may reactivate in individuals conventional ideas about male authority, stoicism, and female domestic responsibility. Rather than treating masculinity as fixed, the findings indicate that it is relational and institutionally shaped.



CALLS TO ACTION AND RECOMMENDATIONS

The survey findings reveal that gender norms in Singapore are shaped by a combination of cultural expectations, institutional practices, and material pressures. These norms constrain both men and women, reproduce unequal distributions of care and emotional labour, and contribute to negative relational and psychological outcomes.

Addressing them requires coordinated action across educational systems, workplaces, national institutions, media, and community life.

The following recommendations offer a multi-layered strategy for supporting healthier forms of masculinity, promoting gender equality, and strengthening the wellbeing of families and communities.

However, the findings also highlight that further research is critical to understand how the various factors interact and impact the attitudes of men, so that we can finetune these strategies to provide targeted and more nuanced measures.

1. Integrate Emotional Literacy and Mental Wellbeing Support into National Institutions

Men across generations report high levels of emotional suppression and difficulty seeking help. Institutions that shape male socialisation must therefore offer specific support for emotional literacy and mental health.

In schools, teachers and counsellors should receive regular training on gender norms and mental health to support the mental well-being of children, and ensure that boys are also encouraged and supported to express emotions, and articulate their struggles.

They should also feel able to access emotional and psychological support, with resources in place to provide this.

This is particularly important given the high levels of emotional suppression identified among younger men in the survey, and the strong association between emotional suppression and masculine distress.

Within National Service, emotional resilience training should be strengthened and reframed to include vulnerability, relational communication, and help-seeking.

Encouraging recruits and full-time national servicemen to articulate distress without fear of stigma is essential for long-term wellbeing.

Leadership training for officers and specialists should include components on gender norms, emotional labour, and the impact of masculine expectations on mental health and unit cohesion.

Community health settings should expand male-focused support pathways, particularly for lower-income men who face compounded pressures.

Polyclinics, Family Service Centres, and social service agencies can partner with mental health providers to offer interventions that address the gendered dimensions of stress and emotional repression.

CALLS TO ACTION AND RECOMMENDATIONS

Community health settings should expand male-focused support pathways, particularly for lower-income men who face compounded pressures.

Polyclinics, Family Service Centres, and social service agencies can partner with mental health providers to offer interventions that address the gendered dimensions of stress and emotional repression.

2. Expand and Strengthen Gender and Consent Education Across the Life Course

Strengthening gender and consent education is essential to addressing the misconceptions highlighted in this survey.

The findings show that significant proportions of men continue to endorse victim-blaming, minimise accountability or misunderstand the meaning of consent, and that attitudes towards housework and caregiving remain significantly gendered.

These patterns indicate that current approaches to gender and sexuality education in Singapore do not adequately equip young people with the knowledge or skill required to navigate relationships fairly, safely, and respectfully. There is therefore a pressing need to expand and deepen gender and sexual education across the life course.

2.1 Sexuality Education

A national review of how sexuality education is delivered, from primary schools to tertiary institutions, should be undertaken to assess its content, relevance, and accessibility. Such a review must actively gather feedback from students, educators, parents, civil society organisations, and youth experts to ensure the curriculum reflects the realities, concerns and developmental needs of those it seeks to serve.

More systematic research on the sexual behaviour, experiences and educational-

-needs of youth in Singapore is also necessary.

Evidence-based curriculum design depends on an accurate understanding of how young people learn about sex, relationships, and gender norms, including the digital influences that shape their perceptions.

Revisions to the Ministry of Education's sexuality education curriculum should shift the focus from abstinence towards a consent-based, rights-affirming framework aligned with UNESCO's International Technical Guidance on Sexuality Education.

This includes comprehensive attention to consent, healthy communication, power and gender relations, gender stereotypes, gender-based violence, and inequality.

Given the widespread availability of online pornography and its documented influence on young people's attitudes towards sex, integrating porn-literacy components into schooling is also crucial.²⁰ Such programmes can help students critically assess the unrealistic and often harmful sexual scripts presented in pornographic content.

In addition, the ever-increasing incidence and forms of technology-facilitated sexual violence, including intimate image abuse, and other related online harms, should be specifically discussed and addressed in such education.

²⁰ Lynda Hong, "12-Year-Olds in Therapy – The Silent Rise in Youth Porn Addiction," *In Your Opinion Podcast*, *The Straits Times*, May 14, 2026, podcast, <https://www.straitstimes.com/singapore/12-year-olds-in-therapy-the-silent-rise-in-youth-porn-addiction>.

CALLS TO ACTION AND RECOMMENDATIONS

Whilst this abuse is primarily targeted at women and girls, it is not exclusively so. Education should therefore focus on consent and the gender-based nature of such abuse, and the dangers faced by boys and young men as well.²¹

Destigmatising conversations about sex, teenage pregnancy, and abortion within sexuality education is equally important. Encouraging open, non-judgmental discussion about this and general reproductive health, ensures that students receive accurate information and feel safe seeking guidance.

Finally, children, youths, and civil society organisations should be directly engaged in the co-development of sexuality education materials and policy design.

Participatory approaches not only improve the relevance and legitimacy of the curriculum but also empower young people as active stakeholders in shaping healthier norms around gender, relationships, and sexual wellbeing.

In addition to the curriculum, a whole-school approach is needed, with specific interventions depending on the issues identified by the Ministry of Education, schools and students: the curriculum can be paired with (1) training for students which focuses on improving relevant skills (e.g. bystander interventions, identifying harmful sexual scripts), and (2) peer-based interventions.

2.2 Gender Education

A national review of how sexuality education is delivered, from primary schools to tertiary institutions, should be undertaken to assess its content, relevance, and accessibility.

Such a review must actively gather feedback from students, educators, parents, civil society organisations, and youth experts to ensure the curriculum reflects the realities, concerns and developmental needs of those it seeks to serve.

At the core of these issues is the underlying patriarchal gender stereotypes and norms which influence and permeate societal perceptions and how we raise children.

It is also critical to examine and understand the influence of online discourse, especially in the manosphere,²² on boys and men. Dismantling unhealthy stereotypes and norms requires a concerted societal effort through education in schools, community programmes, and parent interventions.

These must begin with the understanding that these stereotypes and norms hurt everyone and perpetuate harm from generation to generation.

Education measures in schools should be reviewed and aligned with UNESCO's International Technical Guidance on Sexuality Education which includes power and gender relations, gender stereotypes, and inequality.

Such education should also be integrated with community programmes and parental interventions, so as to enable a holistic approach to how children are taught and raised.

²¹ Dan Milmo, "Chilling' Hacking Network Is Targeting Vulnerable Children, Charity Warns," *The Guardian*, January 30, 2026, <https://www.theguardian.com/society/2026/jan/30/hacking-network-targeting-vulnerable-children-charity-warns-com>.

²² "The **manosphere** is an umbrella term for online communities that have increasingly promoted narrow and aggressive definitions of what it means to be a man – and the false narrative that feminism and gender equality have come at the cost of men's rights. These communities promote the idea that emotional control, material wealth, physical appearance and dominance, especially over women, are markers of male worth. The manosphere targets male audiences on social media, podcasts, gamer communities, dating apps and just about all digital spaces. Many participants engage with it while searching for forums to openly discuss or learn about men's issues. But while content may appear focused on men's self-improvement, many of these groups promote unhealthy behaviours, like instructing boys and men to build themselves up by putting others down."

UN Women, "What Is the Manosphere and Why Should We Care?" May 15, 2025, www.unwomen.org/en/articles/explainer/what-is-the-manosphere-and-why-should-we-care.

CALLS TO ACTION AND RECOMMENDATIONS

2.3 Continuing Education across Life Stages

Moving beyond gender and sexuality education in schools, these ideas need to continue to be refreshed and reinforced at various life stages and transition points, within contexts relevant to those stages. Key points at which these may be introduced include National Service, and as part of marriage preparation and parenthood preparation interventions.

Such education should also go hand-in-hand with measures to encourage emotional expression and promote mental well-being. Interventions such as these may also help address challenges around the reluctance to start families.

3. Transform Workplace Cultures to Support Shared Caregiving and Reduce Masculine Pressure

The findings suggest that provider expectations remain an important source of pressure for many men.

Men's sense of self remains closely tied to providing financially, and workplace norms continue to reinforce this. In practice, this results in women shouldering more caregiving and domestic labour, even when both partners work full-time.

Workplaces should normalise men's active participation in caregiving by encouraging the uptake of paternity leave and long-term parental leave schemes like the Shared Parental leave.

Employers can participate in government initiatives that promote family-friendly practices, but they must also go beyond compliance to create cultures where caregiving is recognised as a shared responsibility and model such behaviour themselves.

Men should not fear career penalties for taking leave, working flexibly or prioritising caregiving during periods of family need.²³

Additionally, workplaces should integrate training on relational leadership, gender bias, emotional wellbeing, and healthy masculinities into leadership and staff development programmes.

Many Singapore workplaces still valorise overwork, stoicism, and competitiveness, reinforcing norms that discourage emotional expression and limit men's participation in care.

Reframing these expectations benefits not only families but also organisations themselves, as research increasingly shows the advantages of empathetic, collaborative, and emotionally intelligent leadership.

²³ Stephanie Yeo, "The Dad Effect: Children Gain When Their Fathers Are Involved in Their Education," *The Straits Times*, January 18, 2021, <https://www.straitstimes.com/singapore/parenting-education/the-dad-effect-children-gain-when-their-fathers-are-involved-in-their-education>.

CALLS TO ACTION AND RECOMMENDATIONS

4. Reform Family Policies to Enable Greater Uptake of Paternity Leave

Respondents express strong support for the ideal of shared caregiving, yet the reality remains that women shoulder most childcare and domestic labour. One of the strongest levers for shifting these entrenched patterns is the design of parental leave policies, which shape both cultural expectations and practical possibilities for fathers' involvement.

Although paternity leave exists in Singapore and the new Shared Parental leave is available to both fathers and mothers, uptake of paternity leave remains uneven and is still widely perceived as supplementary rather than foundational to early caregiving.

Increasing the accessibility, duration, and social acceptance of paternity leave and Shared Parental leave would help clarify that fathers' caregiving is not an optional contribution but a core parental responsibility. Such policies not only normalise paternal involvement but also disrupt the assumption that mothers are default caregivers.

By incentivising men's participation from the earliest stages of parenting, they help shift long-term household dynamics, redistribute emotional and domestic labour, and promote greater gender equality within the family.

5. Encourage Gender-Sensitive and Responsible Media Representation

Media outlets shape how men understand their responsibilities, emotions, and identities. The survey findings show that traditional scripts surrounding stoicism, protection, and women's caregiving remain deeply embedded.

A more gender-sensitive media landscape can play an important role in reshaping these norms. Local media should adopt clear reporting standards that avoid victim-blaming, accurately explain consent, and depict men's caregiving and emotional expression as ordinary rather than exceptional.

International examples show what is possible. In New Zealand, TOAH-NNEST proposed a set of guidelines for ethical reporting on sexual violence that reduced misleading narratives and improved public understanding of consent.²⁴

India's Bell Bajao campaign used TV and radio storytelling to present men as active bystanders against domestic violence, successfully shifting public perceptions.²⁵ Sweden's public broadcasters have long normalised images of men as caregivers and emotionally expressive parents, contributing to wider acceptance of egalitarian family roles.²⁶ Film, television and digital platforms in Singapore can draw on these models by representing men in diverse relational roles that emphasise care, empathy, and emotional openness. Media literacy programmes in schools and community settings can further support young people in identifying and questioning gender stereotypes in the content they consume.

Together, these efforts would help reshape public expectations of masculinity and foster more equitable and emotionally healthy norms.

²⁴ Te Ohaakii a Hine – National Network Ending Sexual Violence Together (TOAH-NNEST), *Reporting Sexual Violence in Aotearoa New Zealand: A Resource for Journalists*, March 2022, https://toah-nnest.org.nz/wp-content/uploads/2022/03/Reporting_Sexual_Violence.pdf.

²⁵ Breakthrough, "Bell Bajao! (Ring the Bell!)," accessed June 16, 2026, <https://files.comminit.com/content/ring-bell-bell-bajao>.

²⁶ Helmut K. Anheier, *Gender Equality Policy in the Arts, Culture and Media: Comparative Perspectives* (Berlin: Hertie School of Governance, August 2017).

CALLS TO ACTION AND RECOMMENDATIONS

6. Build Community-Based Support Systems Tailored to Men's Diverse Life Stages

The survey shows that men's experiences of pressure and gender norms vary significantly across age, income, education, and relationship status.

Community-based interventions must therefore be tailored to these different life stages and circumstances. Youth-focused programmes can help younger men navigate the tension between progressive beliefs and rigid expectations in schooling, National Service, and early work life.

International examples illustrate what is possible. Australia's Jesuit Social Services and Canada's White Ribbon movement have shown that structured peer groups and gender-reflective programmes can reduce harmful behaviours and support healthier relationships.

Australia's Jesuit Social Services has developed The Men's Project, which works with boys and men through social programmes, justice-system interventions, and structured peer-group dialogues designed to unpack harmful masculine norms, build emotional literacy and reduce violence.²⁷

The project's nationally recognised Man Box research provides an evidence base for engaging men in critically reflecting on dominance, control, stoicism, and entitlement. Independent evaluations show that programme participants demonstrate improved help-seeking, healthier conflict-resolution behaviours, and more respectfully relationship practices.²⁸

Similarly, White Ribbon Canada runs evidence-based education programmes in schools, workplaces, and communities.

Its initiatives include peer leadership training, interventions to counter sexual-violence myths, bystander engagement activities, and public campaigns that promote empathy, consent, and accountability. Evaluations show that participants report increased confidence in challenging sexist behaviour and a deeper understanding of consent and gender equality.²⁹

For fathers, especially those from lower-income groups who face intense breadwinner pressure, Family Service Centres and social service agencies can offer targeted support.

In the United Kingdom, Fatherhood Institute operates father-inclusive programmes across childcare, health and education settings. Its work includes training frontline practitioners to engage fathers as equal caregivers, developing evidence reviews on father involvement, and implementing programmes that help men build nurturing parenting skills.

The Institute's research demonstrates that father engagement improves children's cognitive, social, and emotional outcomes, strengthens coparenting relationships, and reduces parental conflict.³⁰

Across all these contexts, community organisations should collaborate with gender-equality advocates to ensure that interventions challenge, rather than reproduce, patriarchal norms. Programmes in Iceland, where men's groups partner with feminist organisations, show that such collaborations can create meaningful spaces for men to reflect on vulnerability, power, and connection.³¹

²⁷ "The Men's Project: Early Interventions," Jesuit Social Services, accessed June 2, 2026, <https://jss.org.au/programs/the-mens-project/>.

²⁸ Deloitte Access Economics, *Evaluation of the MoRE Schools Pilot* (Melbourne: Jesuit Social Services, 2024), <https://cdn.jss.org.au/wp-content/uploads/2024/01/14160126/FINAL-Evaluation-of-the-MoRE-Schools-Pilot.pdf>.

²⁹ National Community of Practice, *Preventing Violence Against Women and Girls Through Male Engagement: Exploring a National Evaluation Framework* (National Community of Practice, 2015), 11–14, <https://sl1nk.com/cpyt5xc>.

³⁰ Fatherhood Institute. *Bringing Fathers In: How to Engage with Fathers and Why It Matters*. Accessed on November 24, 2025.

³¹ Gíslason, Arnar, and Þorgerður J. Einarsdóttir. "Making Space for Men? Men's Participation in the Field of Gender Equality in Iceland from 1990–2020." *Masculinities & Social Change* 14, no. 2 (2025): 152–172.

AREAS OF FUTURE EXAMINATION

This study by AWARE serves as a jumping-off point for comprehensive, long-term research around masculinities in Singapore.

Using the findings in this survey as a baseline, future research can leverage larger statistical data samples and in-depth qualitative interviews to more richly capture men's attitudes to gender, masculinity, relationships, and sexuality.

Qualitative data will be vital in unpacking the intersectional dynamics that shape men's attitudes. For example, while ethnicity emerged as a significant factor in some models, this does not allude to "natural" differences between different ethnic groups. Instead, it emphasises the need for research that explores how cultural, historical, and structural contexts interplay with masculinity in certain domains.

Additionally, further studies should critically examine how income, age, education, and relationship status intersect to shape men's attitudes toward sexual entitlement, consent, and accountability.

While not discussed in this report, entering fatherhood might be a profound shift that can significantly reactivate traditional gendered norms and expectations. Future studies in Singapore should treat fatherhood as a key sociodemographic variable, investigating whether the age of a child affects a father's tendency to suppress emotions as well as lean into women-heavy caregiving.

Another important pillar would be investigating institutional forces that actively shape and define local attitudes towards masculinity.

The common assumption that generational change is automatically progressive has been challenged in the global arena.

The 29-country International Women's Day 2026 study by King's College London and Ipsos found that younger men in many settings can hold markedly traditional views on gender roles and authority within relationships.³² This mirrors the findings in this AWARE-YouGov survey where young men aged 18 to 24 were more likely to endorse traditional divisions of housework and childcare.

This then raises questions on the environments where young men spend their formative years. More research is needed to explore the long-term impacts of gender education in schools, the influence of peers and teachers, and the powerful role that National Service plays in shaping young men's attitudes towards masculinity.

Furthermore, any analysis must extend to the digital space, examining the growing influence and impact of online discourse - especially in the manosphere - on boys and young men in Singapore.

Ultimately, advancing our understanding of masculinity in Singapore requires moving beyond one-off measurements. The path forward relies on a sustained and longer-term agenda that monitors changing attitudes over time, while combining quantitative surveys with rich qualitative research to make sense of men's lived experiences across different ethnic, class, and family contexts.

³² Jessica Murray, "Gen Z Males Twice as Likely as Baby Boomers to Believe Wives Should Obey Husbands," *The Guardian*, March 5, 2026, <https://www.theguardian.com/world/2026/mar/05/gen-z-men-baby-boomers-wives-should-obey-husbands>

CONCLUSION

The findings from this survey indicate that addressing gender inequality in Singapore requires coordinated action across schools, workplaces, national institutions, media, and community settings. Recommendations include strengthening gender and consent education, reshaping workplace cultures to support shared caregiving, expanding adoption of paternity and parental leave-

promoting gender-sensitive media representation and developing community-based programmes that support men through diverse life stages.

Overall, genuine gender equality requires transforming the cultural and structural norms that continue to shape how gender roles are defined, valued, and enacted in everyday life.

ANNEX

Table A-1: Odds Ratios of Emotional Suppression

To assess the odds³³ of emotional suppression, the respondents were asked to rate their agreement with three statements: "I often feel the need to hide emotions like [fear / sadness / stress]." When we analysed the data, an ordinal logistic regression was applied to the 6-point Likert scale responses (1 = Strongly Disagree to 6 = Strongly Agree).

	(1) Hide Fear	(2) Hide Sadness	(3) Hide Stress
<i>Baseline: 18 - 24 yrs old</i>			
25 - 34 yrs old	0.94	0.74	0.83
35 - 44 yrs old	0.8	0.59* (↓ 41%)	0.92
45 - 54 yrs old	0.61* (↓ 39%)	0.51** (↓ 49%)	0.65
55+ yrs old	0.45*** (↓ 55%)	0.50** (↓ 50%)	0.54** (↓ 46%)
<i>Baseline: 'O'-levels and below</i>			
Diploma/'A'-level holders	0.88	0.84	0.99
Degree holders	1.05	0.96	1.05
Post-graduates	0.60* (↓ 40%)	0.57* (↓ 43%)	0.68
<i>Baseline: Low income earners</i>			
Medium income earners	0.74* (↓ 26%)	0.87	0.8
High income earners	0.70** (↓ 30%)	0.78	0.72* (↓ 28%)
<i>Baseline: Married</i>			
Single	0.86	1.09	1.03
In a relationship	0.65* (↓ 35%)	0.65* (↓ 35%)	0.67
Widowed/Divorced/ Separated	1.17	0.95	0.85
Nagelkerke's R ²	0.11	0.10	0.09
Number of Respondents	1063	1063	1063

Significance levels: * $p < 0.05$; ** $p < 0.01$; *** $p < 0.001$.

Note: Ethnicity was accounted for in all multivariable models.

³³ The regression tables show the odds ratio (OR) estimates. An odds percentage change (%) is also shown in brackets and only next to any statistically significant OR estimate. Each odds percentage change also indicates the direction of change, either an increase (+) or decrease (-).

ANNEX

Table A-2: Odds Ratios of Not Talking about Feelings

To assess the odds of emotional suppression, respondents were asked to rate their agreement with: “I prefer not talking about my feelings because it feels weak.” In our data analysis, an ordinal logistic regression was applied to the 6-point Likert scale responses (1 = Strongly Disagree to 6 = Strongly Agree).

	(1) Not Talking about Feelings
<i>Baseline: 18 - 24 yrs old</i>	
25 - 34 yrs old	0.71
35 - 44 yrs old	0.69
45 - 54 yrs old	0.67
55+ yrs old	0.49** (↓ 51%)
<i>Baseline: 'O'-levels and below</i>	
Diploma/'A'-level holders	0.65* (↓ 35%)
Degree holders	0.87
Post-graduates	0.54** (↓ 46%)
<i>Baseline: Low income earners</i>	
Medium income earners	0.83
High income earners	0.82
<i>Baseline: Single</i>	
Married	0.92
In a relationship	0.66* (↓ 34%)
Widowed/Divorced/ Separated	1.17
Nagelkerke's R ²	0.1
Number of Respondents	1063

Significance levels: * $p < 0.05$; ** $p < 0.01$; *** $p < 0.001$.

Note: Ethnicity was accounted for in all multivariable models.

ANNEX

Table A-3: Odds Ratios of Psychological Distress

To assess the pressure of gender roles, respondents were asked to rate their agreement with: “*sometimes feel anxious or depressed trying to meet expectations of being a man/woman.*” When we analysed the data, an ordinal logistic regression was applied to the 6-point Likert scale responses (1 = Strongly Disagree to 6 = Strongly Agree).

Additionally, an Emotional Suppression Index was calculated as an interval variable by averaging responses to the three statements about needing to hide fear, sadness, and stress.

	(1) Distress
Emotional Suppression Index	2.88*** (↑ 188%)
<i>Baseline: 18 - 24 yrs old</i>	
25 - 34 yrs old	1.32
35 - 44 yrs old	1.34
45 - 54 yrs old	1.14
55+ yrs old	0.89
<i>Baseline: 'O'-levels and below</i>	
Diploma/'A'-level holders	0.78
Degree holders	0.8
Post-graduates	0.77
<i>Baseline: Low income earners</i>	
Medium income earners	1.01
High income earners	0.86
<i>Baseline: Single</i>	
Married	0.73* (↓ 27%)
In a relationship	0.97
Nagelkerke's R ²	0.1
Number of Respondents	1063

Significance levels: * $p < 0.05$; ** $p < 0.01$; *** $p < 0.001$.

Note: Ethnicity was accounted for in all multivariable models.

ANNEX

Table A-4: Odds Ratios of Sexual Entitlement in Relationships

To assess the odds of sexual entitlement in committed relationships and marriages, respondents were asked to rate their agreement with two statements: “*In a committed relationship, a man is entitled to sex from his partner.*” and “*In a marriage, a man is entitled to sex from his spouse.*” Responses were captured on a six-point Likert scale ranging from Strongly Disagree (1) to Strongly Agree (6).

	(1) In Committed Relationships	(2) In Marriages
<i>Baseline: 18 - 24 yrs old</i>		
25 - 34 yrs old	0.75	0.81
35 - 44 yrs old	1.39	0.8
45 - 54 yrs old	0.77	0.63
55+ yrs old	0.82	0.6
<i>Baseline: 'O'-levels and below</i>		
Diploma/'A'-level holders	0.68	0.84
Degree holders	0.84	1.06
Post-graduates	1.05	1.16
<i>Baseline: Medium income earners</i>		
Low income earners	0.77	1.51** (↑ 51%)
High income earners	1.4	1.56** (↑ 56%)
<i>Baseline: Single</i>		
Married	0.67	
In a relationship		1.34
Nagelkerke's R ²	0.16	0.13
Number of Respondents	428	911

Significance levels: * $p < 0.05$; ** $p < 0.01$; *** $p < 0.001$.

Note: Ethnicity was accounted for in all multivariable models.

ANNEX

Table A-5: Odds Ratios of Victim-Blaming Attitudes

To assess the odds of victim-blaming attitudes, respondents were asked to rate their agreement with three statements: (1) “If a woman dresses provocatively, she is partly to blame if she is harassed.”, (2) “If a woman goes back to a man's home, she is partly to blame if she is raped or harassed.”, and (3) “If a woman flirts with a man, she is partly to blame if she is harassed.” When we analysed the data, an ordinal logistic regression was applied to the 6-point Likert scale responses (1 = Strongly Disagree to 6 = Strongly Agree).

	(1) Dressing Provocatively	(2) Going to a Man's Home	(3) Flirting
<i>Baseline: 18 - 24 yrs old</i>			
25 - 34 yrs old	1.15	1.27	0.91
35 - 44 yrs old	1.22	1.32	1.64* (↑ 64%)
45 - 54 yrs old	1.01	0.81	1.28
55+ yrs old	1.3	0.91	1.34
<i>Baseline: Post-graduates</i>			
'O'-levels and below	1.45	1.59* (↑ 59%)	1.37
Diploma/A-level holders	1.43* (↑ 43%)	1.56* (↑ 56%)	1.34
Degree holders	1.46* (↑ 46%)	1.70*** (↑ 70%)	1.1
<i>Baseline: Medium income earners</i>			
Low income earners	1.53** (↑ 53%)	1.49** (↑ 49%)	1.24
High income earners	1.29	1.17	1.15
<i>Baseline: Single</i>			
Married	1.09	1.33	1.38* (↑ 38%)
In a relationship	0.62* (↓ 38%)	0.64* (↓ 36%)	0.85
Nagelkerke's R ²	0.12	0.13	0.1
Number of Respondents	1019	1009	1008

Significance levels: * $p < 0.05$; ** $p < 0.01$; *** $p < 0.001$.

Note: Ethnicity was accounted for in all multivariable models.

ANNEX

Table A-6: Odds Ratios on the Division of Housework

To assess attitudes towards sharing housework, respondents were asked for their opinion on the statement, “Housework should be the responsibility of...”. In our data analysis, a multinomial logistic regression was applied to the three unordered outcomes: “Shared equally by both partners”, “More by husband/men”, and “More by wife/women”.

	(1) More by husband/men	(2) More by wife/women
<i>Baseline: 18 - 24 yrs old</i>		
25 - 34 yrs old	3	0.67
35 - 44 yrs old	2.64	0.7
45 - 54 yrs old	1.03	0.41** (↓ 59%)
55+ yrs old	0.53	0.37** (↓ 63%)
<i>Baseline: 'O'-levels and below</i>		
Diploma/'A'-level holders	0.18	1.2
Degree holders	0.92	1.94* (↑ 94%)
Post-graduates	1.16	2.47* (↑ 147%)
<i>Baseline: Medium earners</i>		
Low income earners	1.52	1.3
High income earners	1.98	1.78** (↑ 78%)
<i>Baseline: Married</i>		
Single	0.39	0.77
In a relationship	0.15	0.44* (↓ 56%)
Nagelkerke's R ²	0.14	
Number of Respondents	1063	

Significance levels: * $p < 0.05$; ** $p < 0.01$; *** $p < 0.001$.

Note: Ethnicity was accounted for in all multivariable models.

ANNEX

Table A-7: Odds Ratios on the Division of Childcare

To assess attitudes towards sharing childcare work, respondents were asked for their opinion on the statement, *"Caring for children should be the responsibility of..."*. In our data analysis, a multinomial logistic regression was applied to the three unordered outcomes: *"Shared equally by both partners"*, *"More by husband/men"*, and *"More by wife/women"*.

	(1) More by husband/men	(2) More by wife/women
<i>Baseline: 18 - 24 yrs old</i>		
25 - 34 yrs old	1.59	0.39** (↓ 61%)
35 - 44 yrs old	0.48	0.24*** (↓ 76%)
45 - 54 yrs old	0.54	0.11*** (↓ 89%)
55+ yrs old	0.08	0.11*** (↓ 89%)
<i>Baseline: 'O'-levels and below</i>		
Diploma/'A'-level holders	1.19	1.08
Degree holders	3.52	2.36* (↑ 136%)
Post-graduates	1.59	2.06
<i>Baseline: Medium earners</i>		
Low income earners	0.73	1.42
High income earners	1	1.87** (↑ 87%)
<i>Baseline: Married</i>		
Single	0.46	0.47** (↓ 53%)
In a relationship	0.16	0.35** (↓ 65%)
Nagelkerke's R ²		0.14
Number of Respondents		1063

Significance levels: * $p < 0.05$; ** $p < 0.01$; *** $p < 0.001$.

Note: Ethnicity was accounted for in all multivariable models.