

**RESULTS FROM THE IPS-ONEPEOPLE.SG
INDICATORS OF RACIAL AND RELIGIOUS
HARMONY 2024**

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AND RELIGIOUS HARMONY 2024**

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RESULTS FROM THE IPS-ONEPEOPLE.SG INDICATORS OF RACIAL AND RELIGIOUS HARMONY

EXECUTIVE SUMMARY

This report presents the latest findings from the IPS-OnePeople.sg Indicators of Racial and Religious Harmony, offering a detailed snapshot of Singapore's ever-evolving racial and religious landscape. It rides on the IPS Survey on Race, Religion and Language, which was conducted between April 2024 to August 2024, on a nationally representative sample of 4,000 Singaporean residents. The current study builds on comparable data from 2018 and 2013. Key trends and developments across the indicators highlight both progress and persistent challenges.

- 1) **Levels of Racial and Religious Harmony:** Two-thirds (65.4 per cent) of respondents in 2024 rated Singapore's racial and religious harmony as high or very high, up from 57.1 per cent in 2018. Racial minorities were more likely to indicate that racial and religious harmony was at moderate levels. Older respondents were also more likely to indicate high or very high levels compared to younger respondents.
- 2) **Inter-Racial and Religious Social Trust:** Trust in other racial and religious groups increased significantly. Over three-quarters of respondents trusted more than half of Chinese (77.6 per cent), and about two-thirds of respondents trusted more than half of Malays (69.7 per cent), Indians (68.6 per cent), and Eurasians (67.4 per cent) to help them during a national crisis; an improvement over the previous waves. The proportion of respondents expressing distrust in other racial groups

decreased from 42.7 per cent in 2013 to 27.2 per cent in 2024, with similar trends observed for religious groups.

- 3) **Inter-Racial and Religious Acceptance:** As in previous studies, racial and religious acceptance was highest for public relationships (e.g., colleague or neighbour), compared to personal relationships (e.g., sibling-in-law or spouse). When asked, 78.2 per cent of respondents indicated that they would accept a local-born Chinese as their sibling-in-law, and fewer said they would accept a local-born Malay (62.1 per cent) and a local-born Indian (62.4 per cent). In comparison, more respondents said they would accept a local-born Chinese (94.4 per cent), a local-born Malay (91.3 per cent), and a local-born Indian (90.3 per cent) as a colleague. Nevertheless, the racial and religious acceptance (for all groups including new citizens) in public and private relationships has increased over the three studies.
- 4) **Social Connectedness with those of Other Races and Religions:** Over half of respondents reported having at least one close friend of another race in 2024 (53.2 per cent). This is a marginal decrease relative to 2018 (55.5 per cent), but still a significant increase relative to a decade ago (45.6 per cent). The marginal decline could be attributed to an overall decline in close friends – regardless of race, the average number of close friends in 2024 was 6.49, which was a decrease from 2018 (10.67) and 2013 (8.33), as reported by respondents. Younger respondents and HDB-dwellers were more likely to report cross-racial friendships compared to their older and private property-dwelling counterparts. More racial minorities (72.5 per cent for Malay respondents; 84.5 per cent for Indian respondents) reported having cross-racial friendships, compared to respondents from the Chinese majority (45.3 per cent). This is most likely due to the demographics of the population, with minorities much more likely to encounter and subsequently build friendships with majority race persons.

- 5) **Perceptions of Discrimination:** Discrimination in accessing public services remains rare, with about nine in 10 respondents indicating that they were treated “about the same” as other races across all three waves. In addition, less than 10 per cent of racial minorities felt that they were treated worse, or much worse, than other races when using public services ranging from the criminal justice system (the courts and police) to educational, health and social services. At the workplace, overall reported experiences of discrimination at the workplace have decreased, with 7 per cent of respondents indicating that they faced discrimination regarding a job or a job promotion in 2024, compared to 9.3 per cent in 2018. Among those who reported discrimination at work, the most common forms included language use by others that excluded respondents from conversations (57.7 per cent) and perceived exclusionary behaviour during job promotions, such as perceiving that people from other races were being promoted because of their race, and not their qualifications (47.7 per cent). In particular, fewer than one in five Malays (18.4 per cent) and Indians (16.7 per cent) in 2024 reported feeling racially discriminated against in a job or a job promotion — down from over a quarter of each group in 2018 (27.9 per cent of Malays and 26.5 per cent of Indians) and similarly higher figures in 2013 (26.3 per cent of Malays and 24.2 per cent of Indians). When it comes to selecting employees, respondents overwhelmingly prioritised ability, with race and religion seen as not or rarely important by over six in 10 (62.3 per cent) and seven in 10 (72.3 per cent) respondents, respectively.
- 6) **Perceptions of Exclusion:** While the majority of respondents in 2024 (about seven in 10) felt there were no significant differences in the effort required by various racial groups to achieve a basic, decent life in Singapore, or to reach top positions in companies, a considerable proportion felt that Singaporean Malays and Indians had to work harder, or much more than others to have a basic, decent

life (about 18 per cent for Malays and Indians), or to reach top positions in Singapore (25.7 per cent for Malays; 21.7 per cent for Indians). These proportions have, however, decreased marginally (ranging from 2.7 per cent to 6.2 per cent decline) since 2018. Furthermore, differences were observed across age, race, and education levels. Older respondents were more likely to believe that people of all races work equally hard to achieve these goals, while younger respondents felt that, in general, Singaporean Chinese and Eurasians need to put in less effort, and Singaporean Malays and Indians need to work harder.

- 7) **Inter-Racial and Religious Tensions:** The majority of respondents in 2024 felt that Singapore is free from racial and religious tensions, with over eight in 10 agreeing that they do not experience such tensions in their daily lives. Older and lower-educated respondents were more likely to hold these positive views. Furthermore, racial minorities were less likely to say that they have never felt upset because someone insulted their race or racial customs. However, certain religious practices, such as the burning of religious items and loud events at void decks, continue to irritate some respondents in 2024 (13.7 per cent for burning of religious items; 10.1 per cent for loud events at void decks) compared to 2018 (16 per cent for burning of religious items; 9.3 per cent for loud events at void decks).
- 8) **Attitudes Towards Diversity:** In 2024, 71.1 per cent of respondents agreed or strongly agreed that racial diversity is beneficial for Singapore, reflecting a 4.4 per cent increase from 2018. Malay and Indian respondents were more likely to value diversity than their Chinese counterparts. Younger respondents were also more likely to express a strong belief in learning from other racial and religious groups, which could signify that the multicultural narrative is increasingly accessible to younger cohorts of Singaporeans who have undergone national education programmes. Minority groups, such as Malays and Indians, and those of Hindu and

Muslim faiths, were slightly less likely to feel that there was sufficient accommodation for dietary restrictions or cultural practices at public events as compared to respondents of other races and religions.

9) **Colour-Blind Ideology:** Most respondents (71.1 per cent) agreed or strongly agreed that they do not let a person's race influence their social interactions, showing a slight increase compared to previous studies. Despite this, there was also a rise in racial stereotyping in 2024, with 43.5 per cent agreeing or strongly agreeing that they form assumptions about someone's behaviour based on their race, up from 35.2 per cent in 2018. Racial minorities, along with older, less educated, and less affluent respondents, were more likely to engage in stereotyping. In job evaluations, a majority (63.9 per cent) agreed or strongly agreed that race or religion should not be considered, which was a slight increase from 2018 (62 per cent).

10) **Intercultural Understanding and Communication:** Interest in understanding other cultures' customs and practices have grown slightly. About four in 10 respondents (41.8 per cent) agreed or strongly agreed that they had an interest in understanding other racial groups' customs and practices, up from 38.3 per cent in 2018. Similarly, 37.9 per cent of respondents were interested in learning about other religious beliefs and practices, compared to 33.9 per cent in 2018. Racial and religious minorities, as well as younger respondents, were also more likely to be curious about different customs. Additionally, more respondents reported ample opportunities to interact with individuals from other racial and religious groups at work, school, or during leisure, or online, although Chinese respondents and older individuals were less likely to engage in these interactions.

1. INTRODUCTION

The Institute of Policy Studies (IPS)-OnePeople.sg Indicators of Racial and Religious Harmony has since its inception, sought to provide a ground-up evaluation of the state of harmony in Singapore. Over the past decade, this study has provided insights into how different racial and religious communities perceive harmony, trust, and social cohesion in one of the world's most diverse multicultural societies.

This latest 2024 edition marks the third iteration of the study, building on findings from the previous waves conducted in 2013 and 2018¹ (Mathew 2013; Mathew et al. 2019). It provides a comparison of trends across the waves wherever possible, across 10 indicators of racial and religious harmony². These indicators, allow us to compare shifts in attitudes and perceptions over time, providing a clearer picture of Singapore's progress in maintaining harmony and inclusivity.

As with previous waves, the 2024 Indicators of Racial and Religious Harmony study is based on selected items from the IPS Survey of Race, Religion and Language. This survey obtains responses from a representative sample of Singapore Citizens and Permanent Residents aged 18 and above, with minority races oversampled to ensure their perspectives were well-captured, and with the survey administered face-to-face. In total, 4,000 randomly selected respondents provided inputs on their experiences and perceptions of race, religion, and language (RRL), ensuring the representativeness and robustness of the findings. The survey's scope encompasses a wide range of topics, from levels of racial and religious harmony to inter-racial trust,

¹ Fieldwork for the 2018 wave started in end-2018 and concluded in 2019; for ease of reference all mentions of this wave are noted as the "2018" wave.

² Some slight variations may be observed in the numbers reported in this paper compared to earlier publications due to rounding differences. Any copyediting errors have also been accounted for.

social acceptance, and experiences of discrimination in public and professional spaces.

Broadly speaking, the findings from this 2024 wave suggest a stable and generally positive outlook on racial and religious harmony in Singapore. An overwhelming majority of respondents continue to express positive perceptions about the state of racial and religious relations, with key indicators such as inter-racial trust, acceptance, and social cohesion showing improvements compared to the 2018 wave. Notably, there has been a rise in the proportion of respondents who perceive high or very high levels of harmony and a reduction in the proportions of minorities who report being racially discriminated. While there have been improvements, the data also reveals the persistence of some issues — among minorities, there is still a sizeable portion who report feeling that they have experienced workplace discrimination; just over half of Singaporeans have a close friend of another race, and some cultural practices are still matters of tension. These areas require ongoing attention. –

This introduction serves as a prelude to the detailed findings discussed across the report's chapters, beginning with a look at the methodology used for the 2024 wave, followed by an exploration of the demographic breakdowns of the sample. The key findings across the 10 IPS-OnePeople.sg Indicators of Racial and Religious Harmony are then systematically presented, providing a comprehensive overview of the current state of racial and religious relations in Singapore, with an emphasis on how these have evolved over the past decade. Through these indicators, we gain invaluable insights into the everyday lived experiences of Singaporeans and the crucial factors that continue to shape the country's social harmony.

1.1 Survey Methodology

The findings presented in this paper are primarily derived from an approximately 45-minute Computer-Assisted Personal Interview (CAPI) administered from April 2024 to August 2024. Fieldwork and data collection was conducted by IPS Social Lab. In total, the full survey sample comprises 4,000 unique respondents after quality checks.

At the outset, a sample comprising a list of 6,000 randomly generated residential household addresses was obtained from the Department of Statistics. Invitation letters with details of the RRL survey were sent to the residential addresses in the sampling frames, two weeks prior to surveyors from IPS Social Lab physically visiting the addresses.

Surveyors would then brief potential respondents about the study using a pre-set Participant Information Sheet, invite the individuals to participate in the study, and obtain their consent. A booster sample of approximately 1,000 Malay and Indian minority-race respondents (to ensure representation and enable fine-grain comparisons across responses) was also apportioned within the target of 4,000 respondents. This booster sample was obtained by having surveyors knock on the doors of Malay and Indian households, following a prescribed process where they would search for such households after locating a pre-assigned address provided from the sampling frame.

Surveyors then administrated the survey via CAPI, whereby the respondent was provided with a tablet (e.g., iPad, Galaxy Tab) on which to answer or self-complete the survey questions. If respondents were uncomfortable using the tablet or had difficulty reading, the option for surveyors to read out the questions and record their answers

was made available. The survey was conducted in all four official languages — English, Mandarin Chinese, Malay, and Tamil.

If respondents had difficulty reading or writing, the option for surveyors to read out the questions and record their answers was made available. If participants were uncomfortable using the tablet, the surveyor handed them a paper copy of the survey for completion instead. Respondents were given \$20 (via PayNow or cash) as a token of participation upon survey completion.

Responses were then weighted to mirror the prevailing demographics of Singapore's resident population. As such, the findings are generally representative of the Singapore adult resident population. However, the RRL survey data is not exempt from the typical biases prevalent in face-to-face survey methods, including:

- Under-representation of certain profiles who have less opportunity to respond to the survey at the door during survey administration hours (e.g., individuals with certain occupations / extenuating circumstances); this was partly dealt with by fieldworkers visiting an address at different time slots and on weekdays and weekends, to increase the possibility that these respondents can be included in the study.
- Social desirability bias arising from respondents answering the survey in a manner ostensibly viewed more favourably as compared to more “impersonal” or “removed” methods such as an online survey; this is, however, partially resolved with a CAPI method with surveyors according respondents privacy to answer the questions.

1.2 Demographics and Representation

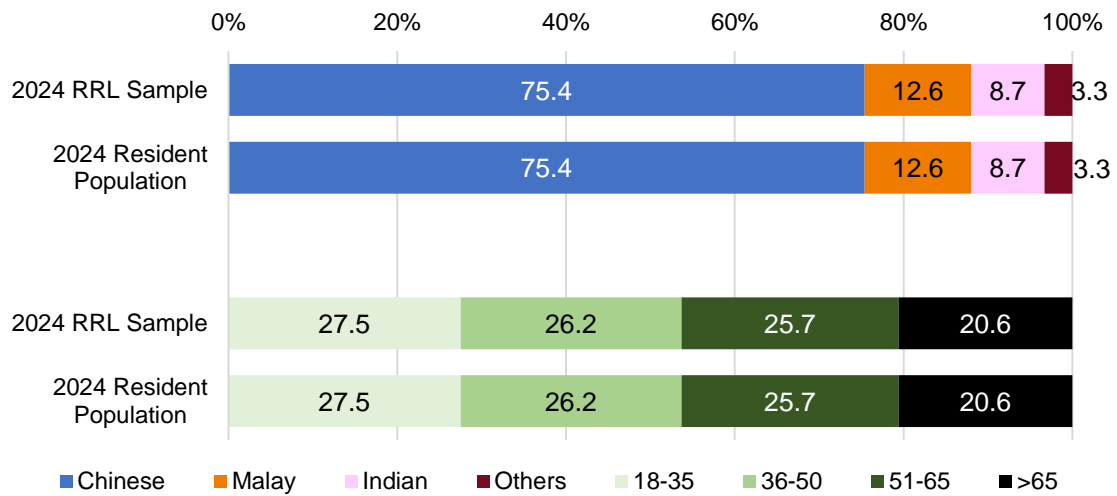
The overall responses for survey questions reported in the ensuing chapters were weighted across age, race and gender with reference to prevailing Singapore resident demographics. In the following subsections, we explore some key demographic breakdowns of the samples in relation to the Singapore resident population.

1.2.1 Race and age profiles in the 2024 RRL sample mirrored the Singapore resident population after weighting

The proportions of respondents in the 2024 RRL sample were identical to the prevailing Singapore resident population³ in terms of race and age cohorts after weighting. Only respondents 18 years old and above at the time of administration were eligible to complete the survey (see Figure 1.2.1).

³ Using publicly available information from Singapore Department of Statistics (DoS); accurate as of 2023 End-June (M810011 - Singapore Residents by Age Group, Ethnic Group And Sex, End June, Annual). Throughout the paper, there are uses of “Eurasians” and “Others” when analysing demographic breakdowns across racial groups depending on which grouping is appropriate for comparison in relation to specific question items; these terms are *not* interchangeably used.

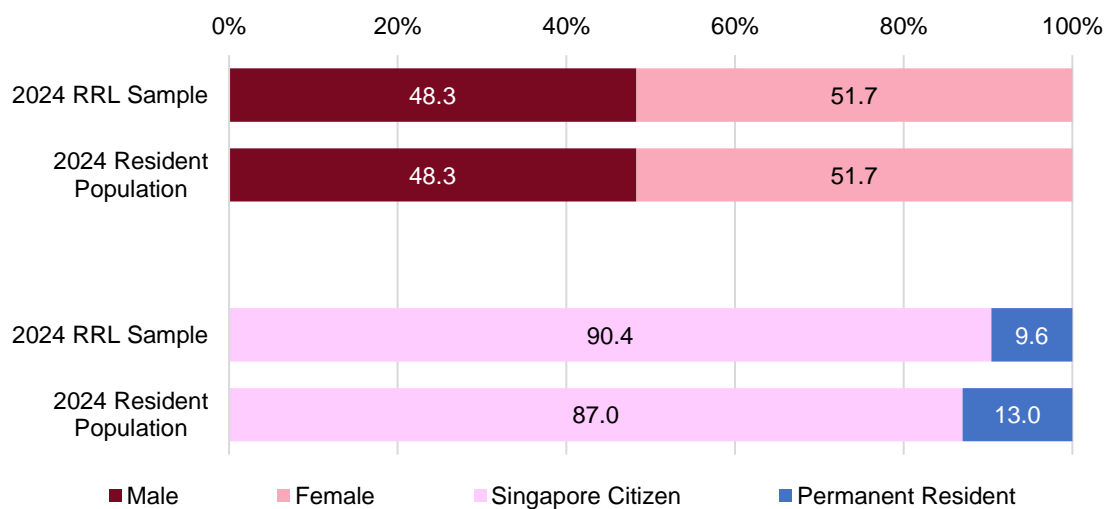
Figure 1.2.1: Survey Sample vs Resident Population by Race / Age



1.2.2 Gender breakdowns for the 2024 RRL sample were also identical to the resident population after weighting; there was a slightly higher proportion of Singapore Citizens surveyed relative to prevailing demographics

The proportions of respondents in the 2024 RRL sample by gender were also identical with the prevailing Singapore resident population after weighting. There was a slightly higher representation of Singapore Citizens compared to Permanent Residents (see Figure 1.2.2).

Figure 1.2.2: Survey Sample vs Resident Population by Gender / Citizenship Status



1.2.3 The RRL weighted sample was underweight on individuals with secondary and below qualifications, and overweight on individuals with ITE, polytechnic, and professional qualifications relative to the resident population; it was overweight on HDB 1-3 room dwellers relative to the resident population

There was an under-representation of individuals with secondary and below educational qualifications, and a corresponding over-representation of individuals with ITE, polytechnic, and professional qualifications in the 2024 RRL sample relative to the resident population⁴. In this regard, cross-tabulations to ascertain whether education was a factor impacting responses were applied to all question items at the outset. Where statistically significant, cross-tabulations of responses by education levels are presented in this report, alongside other variables. To capture broader trends, analyses presented aggregate reported highest educational qualifications into three broad

⁴ Numbers are for Residents aged 25 years and over, latest available 2020 from Singapore Department of Statistics (DoS) (M850581).

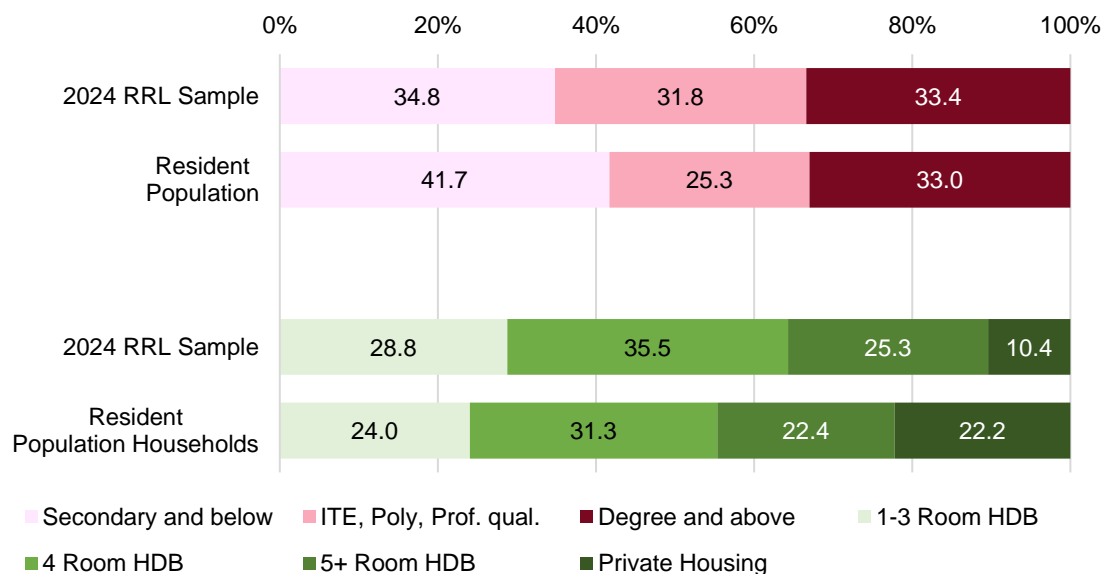
ordinal categories: 1) secondary and below education, 2) ITE, polytechnic diplomas, and professional qualifications not amounting to a degree, and 3) bachelor's degree or higher qualifications (see Figure 1.2.3).

1.2.4 The 2024 RRL weighted sample was overweight on public housing dwellers and underweight on private property dwellers relative to the resident population

The 2024 RRL sample also had a higher proportion of HDB dwellers relative to the resident population⁵; this was primarily due to the difficulties of securing access to private property dwellers, especially those who lived in condominiums where interviewers are routinely not allowed to enter to conduct surveys. In the same vein as the education variable, housing types were aggregated into four broad ordinal categories to better capture broad trends: 1) 1-3 room HDB flats, 2) 4-room HDB flats, 3) 5+ room HDB flats including 5-room, executive, maisonette and HUDC units, and 4) Private housing, comprising condominiums, landed property, or other types of private accommodation such as shophouse units (see Figure 1.2.4).

⁵ Numbers are for Resident Households by Type of Dwelling, latest available 2023 from Singapore Department of Statistics (DoS) (M810351).

Figure 1.2.3/4: Survey Sample vs Resident Population by Highest Educational Qualifications Attained / Housing Type

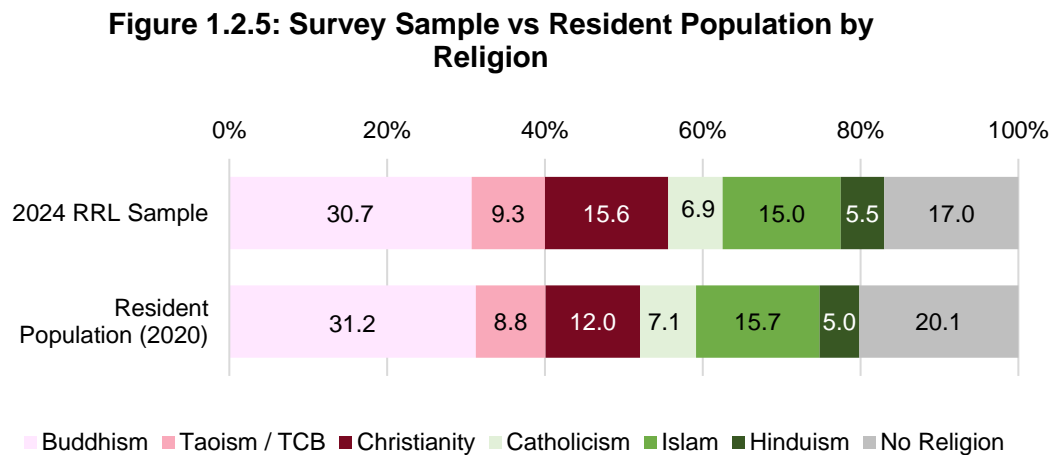


1.2.5 The 2024 RRL weighted sample was proportionally representative of Buddhists, Taoists, Catholics, Muslims and Hindus; Christians were over-represented while those with no religion were under-represented relative to the resident population

There was some variance in the religion distribution for the 2024 RRL sample relative to the Singapore resident population⁶. While the proportions of Buddhists, Taoists, Catholics, Muslims and Hindus were relatively similar to the resident population, there was an over-representation of Christian Protestants and an under-representation of those with no religion. Hence, cross-tabulations to ascertain whether religion was a factor impacting responses were applied to all question items at the outset; this was also in line with the prevailing theoretical hypotheses guiding respondents' perceptions

⁶ Singapore Department of Statistics (DoS)'s General Household Survey 2020; retrieved from <https://www.singstat.gov.sg/-/media/files/publications/cop2020/sr1/excel/t51-57.xlsx>. Other religions omitted from full proportions for brevity. TCB refers to Traditional Chinese Religions.

and views of issues associated with religion. Where statistically significant and relevant, cross-tabulations of responses by religion are presented in this report, alongside other variables (see Figure 1.2.5).



1.3 Analysis Strategy

While there was a confluence of factors impacting responses to the question items, we have condensed the myriad findings across results using a two-step approach to make sure this report is accessible for a non-academic, general audience:

- 1) Running ordinal logistic or ordinary least squares (OLS) regressions⁷ with demographic responses and other salient responses as independent variables as a 'filter' to identify significant findings;
- 2) Presenting single cross-tabulations based on 1) for the most salient and significant results

⁷ Ordinal logistic regressions are used to predict an ordinal dependent variable (which comprise the bulk of the survey responses), given one or more independent variables. This enables the determination of which of the independent variables (if any) have a statistically significant effect on the dependent variable.

Step 1 was omitted from the report for brevity, and the cross-tabulations in Step 2 are featured in subsequent chapters.

2. LEVELS OF RACIAL AND RELIGIOUS HARMONY

This chapter focuses on the perceived levels of racial and religious harmony in Singapore. The findings reveal a general consensus that Singapore enjoys moderate to high levels of racial and religious harmony, with a notable increase in the proportion of respondents perceiving high or very high levels of harmony in 2024 compared to the previous wave. Across racial and religious groups, the majority of respondents expressed positive perceptions. The chapter sets the stage for a deeper exploration of Singapore's racial and religious landscape, offering valuable insights into the nuances of harmony across various social and demographic segments.

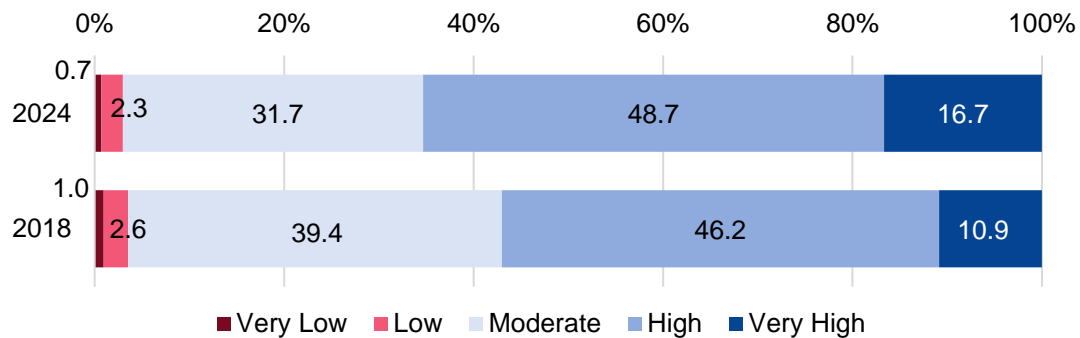
2.1 Levels of Racial and Religious Harmony

2.1.1 Virtually all respondents concurred that Singapore had moderate, high, or very high levels of racial and religious harmony; proportions perceiving high or very high levels of racial and religious harmony increased in 2024 compared to 2018

Respondents to the RRL survey were asked to indicate their perceived level of racial and religious harmony in Singapore for the 2018 wave and the 2024 wave. Virtually all respondents for both waves concurred that Singapore had moderate, high, or very high levels of racial and religious harmony. About two-thirds (65.4 per cent) of respondents in the 2024 wave indicated that Singapore had high or very high levels of racial and

religious harmony, an increase from the 57.1 per cent of respondents who indicated likewise in the 2018 wave (see Figure 2.1.1).

Figure 2.1.1: What would you say is the level of racial and religious harmony in Singapore currently, responses by wave*

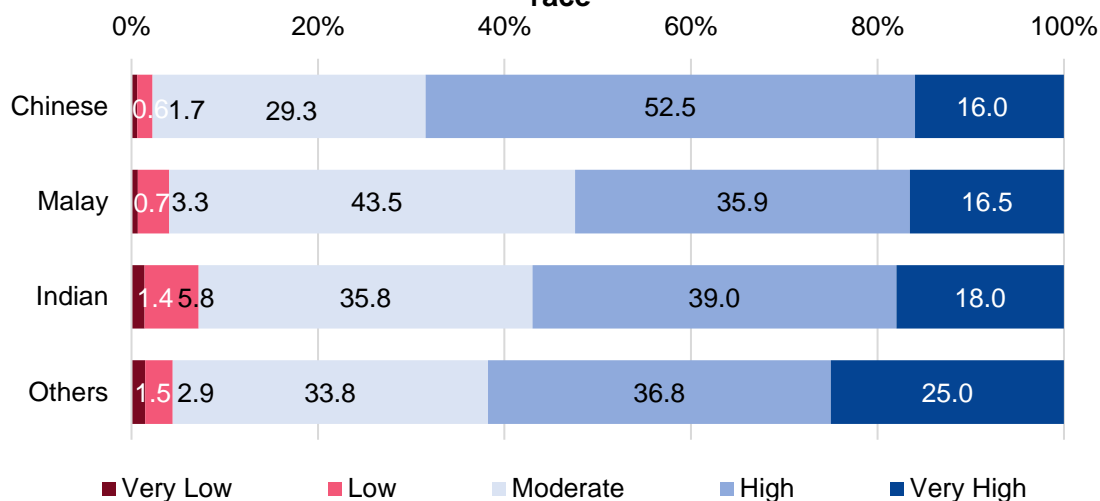


*Item not asked in 2013 wave

2.1.2 More than nine in 10 respondents across all racial groups perceived moderate, high, or very high levels of racial and religious harmony in Singapore, though Chinese respondents were more likely to indicate high or very high levels compared to their minority-race counterparts

When perusing the 2024 results by race, there was no significant differences between the proportions of respondents perceiving either moderate, high, or very high levels of racial and religious harmony in Singapore; more than nine in 10 respondents across all racial groups indicated as such. However, while more than two-thirds (68.5 per cent) of Chinese respondents felt that Singapore had high or very high levels of racial and religious harmony, the corresponding proportions of Malay, Indian, and Others respondents indicating likewise were 52.4 per cent, 57.0 per cent, and 61.8 per cent, respectively (see Figure 2.1.2).

Figure 2.1.2: What would you say is the level of racial and religious harmony in Singapore currently, 2024 responses by race

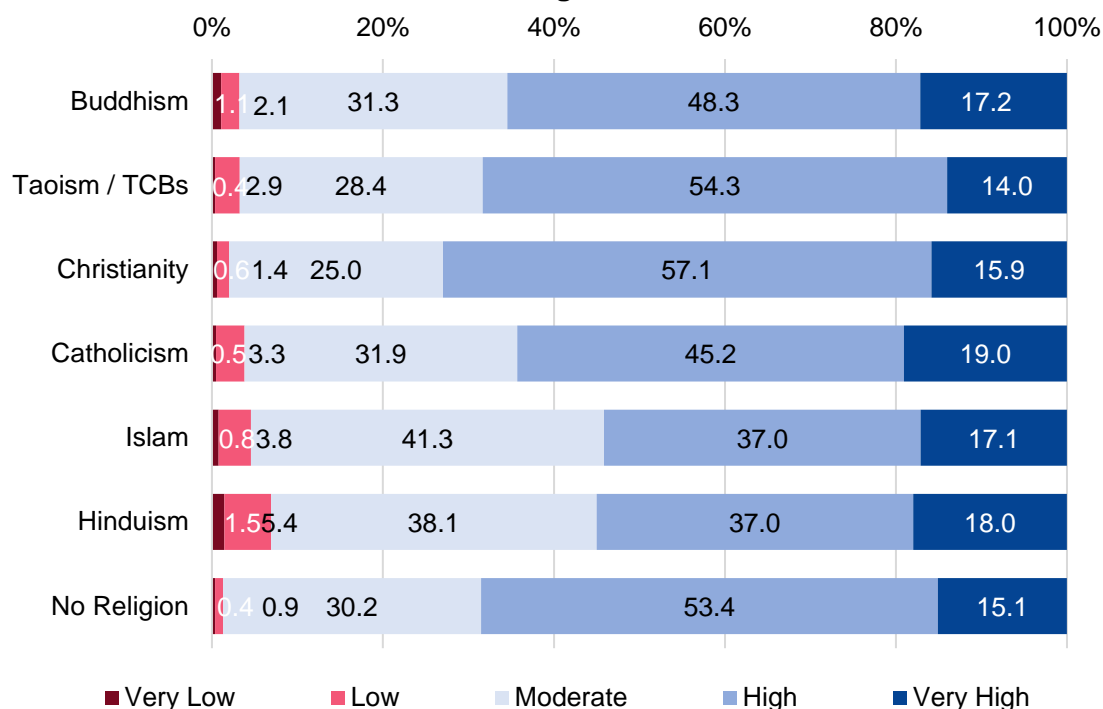


2.1.3 More than nine in 10 respondents across all religious groups perceived moderate, high, or very high levels of racial and religious harmony in Singapore; Christians and non-religious more likely to indicate high or very high levels compared to Muslims and Hindus

Similar to findings across racial groups, there were no significant differences between the proportions of respondents of different religious backgrounds perceiving either moderate, high, or very high levels of racial and religious harmony in Singapore; more than nine in 10 respondents across all religious groups indicated as such. However, while over seven in 10 Christians (73 per cent) and about two-thirds of non-religious (68.5 per cent), Taoists (68.3 per cent), Buddhists (65.5 per cent), and Catholics (64.2 per cent) felt that levels of racial and religious harmony in Singapore were high or very high, just over half of Muslims (54.1 per cent) and Hindus (55 per cent) indicated likewise. These findings, taken in tandem with those presented in 2.1.2, validate the

close conflation of certain races and religions in Singapore (i.e., nearly all ethnic Malays are Muslims; and nearly all Hindus are ethnic Indians) (see Figure 2.1.3).

Figure 2.1.3: What would you say is the level of racial and religious harmony in Singapore currently, 2024 responses by religion

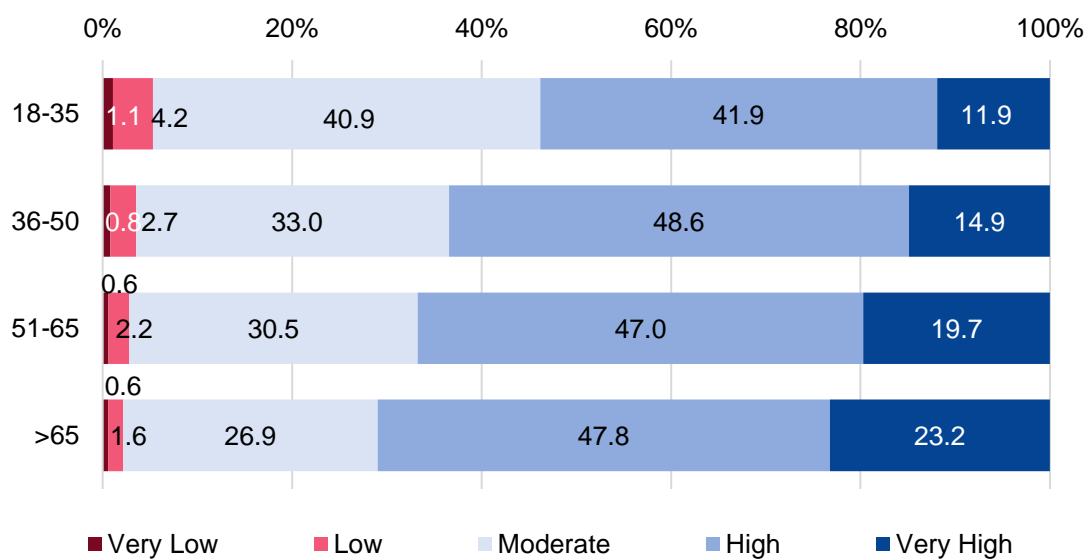


2.1.4 Older respondents were more likely to indicate high or very high levels of harmony compared to their younger counterparts, likely due to their past experiences with ethnic and religious tensions

Notable trends are also observed when considering the 2024 responses on perceived levels of racial and religious harmony across age cohorts. While nearly all respondents in each age cohort perceived at least a moderate or higher level of racial and religious harmony in Singapore, younger respondents were less likely to indicate high or very

high levels of racial and religious harmony. While over seven in 10 respondents (71 per cent) over 65 years old responded as such, just over half (53.8 per cent) of respondents in the 18 to 35 years old age cohort indicated likewise. One possible explanation is that older respondents, having lived through periods of ethnic and religious tensions in Singapore's pre-independence history, may perceive the current state of harmony more positively in comparison to their past experiences. For them, the current levels of harmony in 2024 would likely represent a significant improvement relative to the challenges they witnessed earlier in life (see Figure 2.1.4).

Figure 2.1.4: What would you say is the level of racial and religious harmony in Singapore currently, 2024 responses by age



3. INTER-RACIAL AND RELIGIOUS SOCIAL TRUST

This chapter delves into the levels of social trust among different racial and religious groups in Singapore. Trust in fellow Singaporeans from different racial and religious backgrounds, especially in the context of a national crisis, is a key indicator of racial and religious harmony. The findings from 2024 reveal that trust levels have generally increased over the past decade, with about seven in 10 respondents indicating that more than half of people from various racial and religious groups could be trusted to help during a national crisis.

A common trend observed is that respondents tend to express the highest levels of trust for their own racial and religious groups, a reflection of in-group preference patterns. This trend is consistent across both racial and religious lines. Nevertheless, trust in other groups has also seen a steady increase, suggesting a growing sense of social cohesion.

While the proportion of respondents who do not trust more than half of any racial or religious group other than their own to help them in a crisis has decreased significantly, over a quarter of residents still indicate distrust in racial groups other than their own; one in five indicate distrust for religious groups other than own. These indicate that more work remains to be done to bridge lingering divides.

Notable differences in trust levels emerged when examining responses across demographic factors such as age, education, and housing type. Younger and higher-educated respondents were more likely to express higher levels of trust for minority races and people of other religions.

3.1 Trust in Different Racial Groups

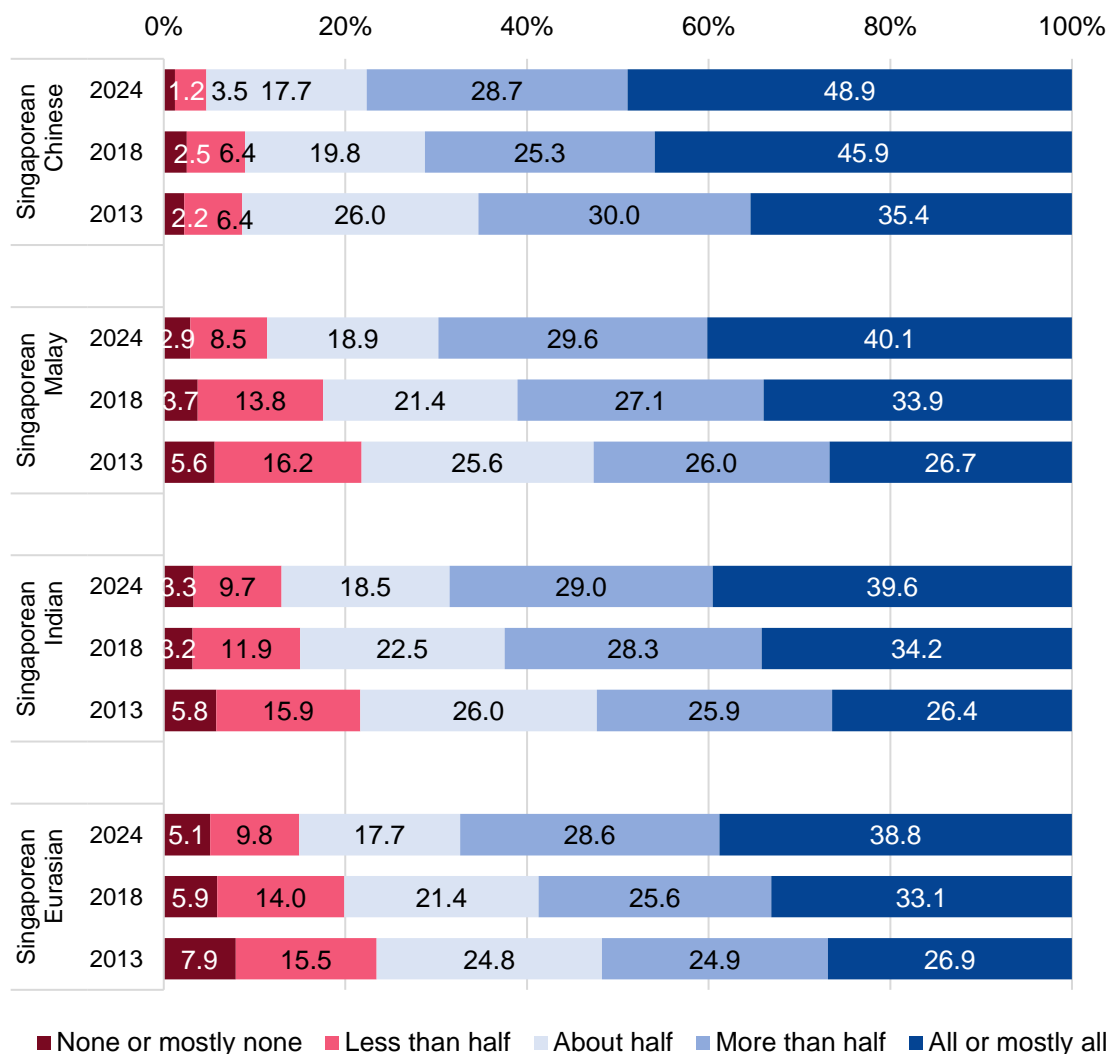
3.1.1 Trust levels for all racial groups increased in 2024; over three-quarters of respondents indicated that more than half, or all or mostly all of Chinese, could be trusted to help during a national crisis, and over two-thirds of respondents indicated likewise for minority races

Respondents across the RRL waves were asked to indicate the proportions of people from four racial groups they thought could be trusted to help them, if Singapore faced a national crisis. Across the survey waves, we used a health epidemic as an example: SARS in the case of the first two waves, and Covid-19 in the third wave since this health epidemic would be much more familiar to all respondents, unlike SARS which may not resonate with younger respondents. In general, baseline levels of trust for all racial groups have increased over the past decade. Over three-quarters of respondents in 2024 indicated that more than half, or all or mostly all Chinese (77.6 per cent) could be trusted to help them during a national crisis. Over two-thirds of respondents in 2024 indicated that more than half, or all or mostly all Malays (69.7 per cent), Indians (68.6 per cent), and Eurasians (67.4 per cent) could be trusted to help them during a national crisis. These proportions were all higher relative to the 2018 and 2013 proportions.

3.1.2 Levels of trust were highest for respondents' own racial groups, reflecting common in-group preference patterns

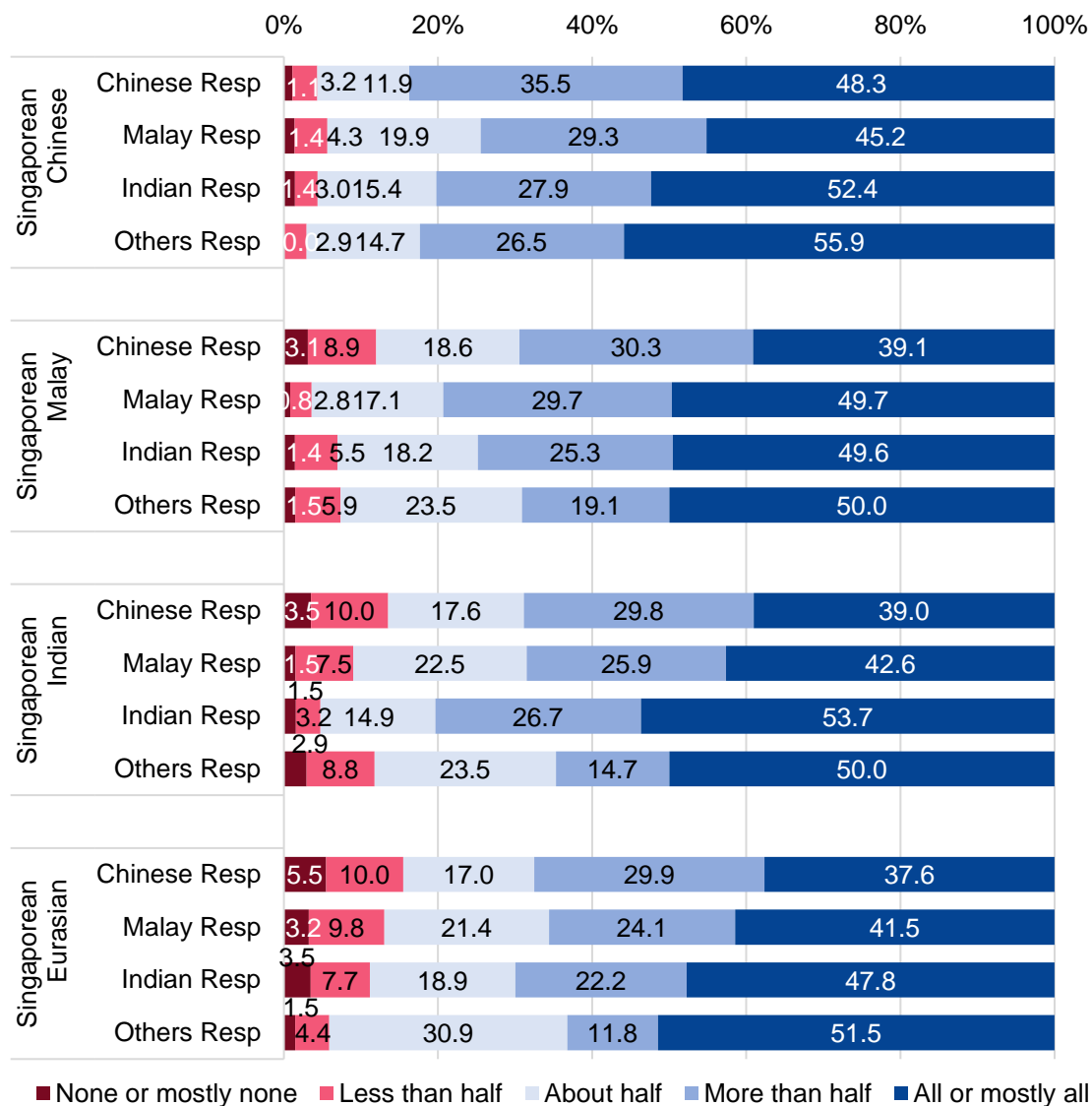
When considering the 2024 survey responses on trust for different racial groups to help in the event of a national crisis by respondents' race, respondents were in general most likely to express the highest levels of trust for their own racial groups, reflecting common patterns of in-group preference. For instance, most Chinese respondents (83.4 per cent) thought that more than half of Chinese could be trusted to help them during a national crisis; just under seven in 10 Chinese respondents indicated likewise for Malays (69.4 per cent), Indians (68.8 per cent), and Eurasians (67.5 per cent). Similar trends were observed for Malay respondents regarding trust for Malays to help during a national crisis (79.4 per cent), compared to Chinese (74.5 per cent), Indians (68.5 per cent), and Eurasians (65.6 per cent) (see Figure 3.1.2).

Figure 3.1.1: What proportion of people from the following races do you think can be trusted to help you if Singapore faced a national crisis (e.g., Covid-19), responses by wave*



*Example in parentheses for the question item posed to respondents was "SARS" for the 2013 and 2018 waves. Proportions of trust levels for a particular racial group reflected exclude responses of members of that particular racial group.

Figure 3.1.2: What proportion of people from the following races do you think can be trusted to help you if Singapore faced a national crisis (e.g., Covid-19), 2024 responses by race



3.1.3 Younger respondents were more likely to indicate higher levels of trust for minority races to help during a national crisis compared to their older counterparts

There were some differences observed in the 2024 survey responses for levels of trust for minority races across age cohorts. Younger respondents were more likely to indicate higher levels of trust for minority races to help them in the event of a national

crisis, relative to their older counterparts. For instance, 74.8 per cent of non-Malays aged 18 to 35 years old felt that about more than half of Malays could be trusted to help them, as compared to 65.5 per cent of non-Malays over 65 years old. In the same vein, 72.9 per cent of non-Indians aged 18 to 35 years old felt that about half or more Indians could be trusted to help them, as compared to 64.6 per cent of non-Indians over 65 years old (see Figure 3.1.3).

3.1.4 Higher-educated and private property dwelling respondents were more likely to express higher levels of trust for other racial groups during a national crisis compared to their counterparts

Higher-educated respondents and those who lived in private property were somewhat more likely to indicate higher levels of trust for other races in general. To illustrate, while 76.4 per cent of non-Malay degree holders indicated that more than half of Malays could be trusted to help them during a national crisis, 68.5 per cent of non-Malays with secondary and below qualifications indicated likewise (see Figure 3.1.4a). Similarly, while 75.4 per cent of non-Indian private property dwellers indicated that more than half of Indians could be trusted to help them during a national crisis, 66.4 per cent of non-Indians in 1- to 3-room HDB flats indicated likewise (see Figure 3.1.4b).

Figure 3.1.3: What proportion of people from the following races do you think can be trusted to help you if Singapore faced a national crisis (e.g., Covid-19), 2024 responses by age

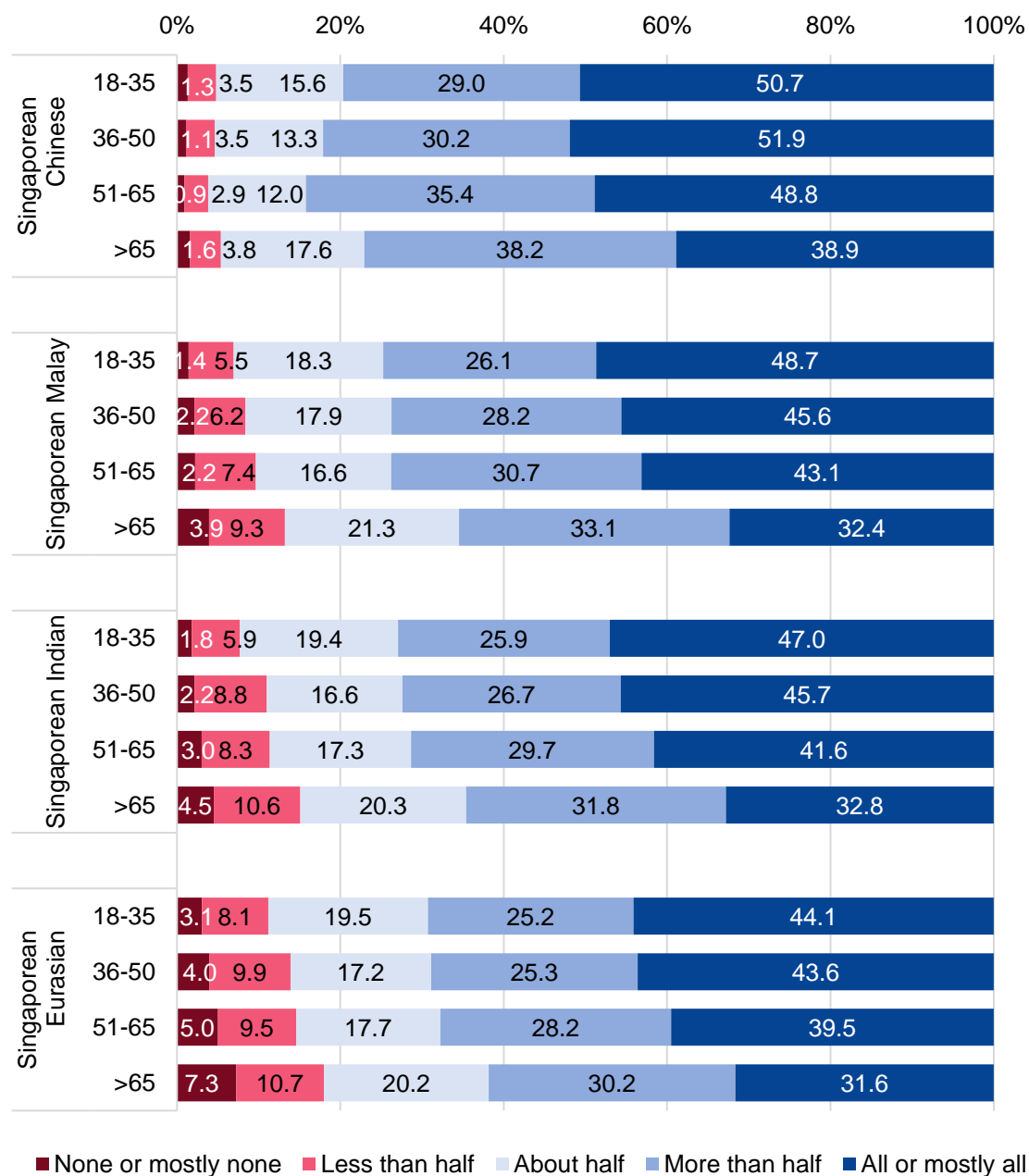


Figure 3.1.4a: What proportion of people from the following races do you think can be trusted to help you if Singapore faced a national crisis (e.g., Covid-19), 2024 responses by education level

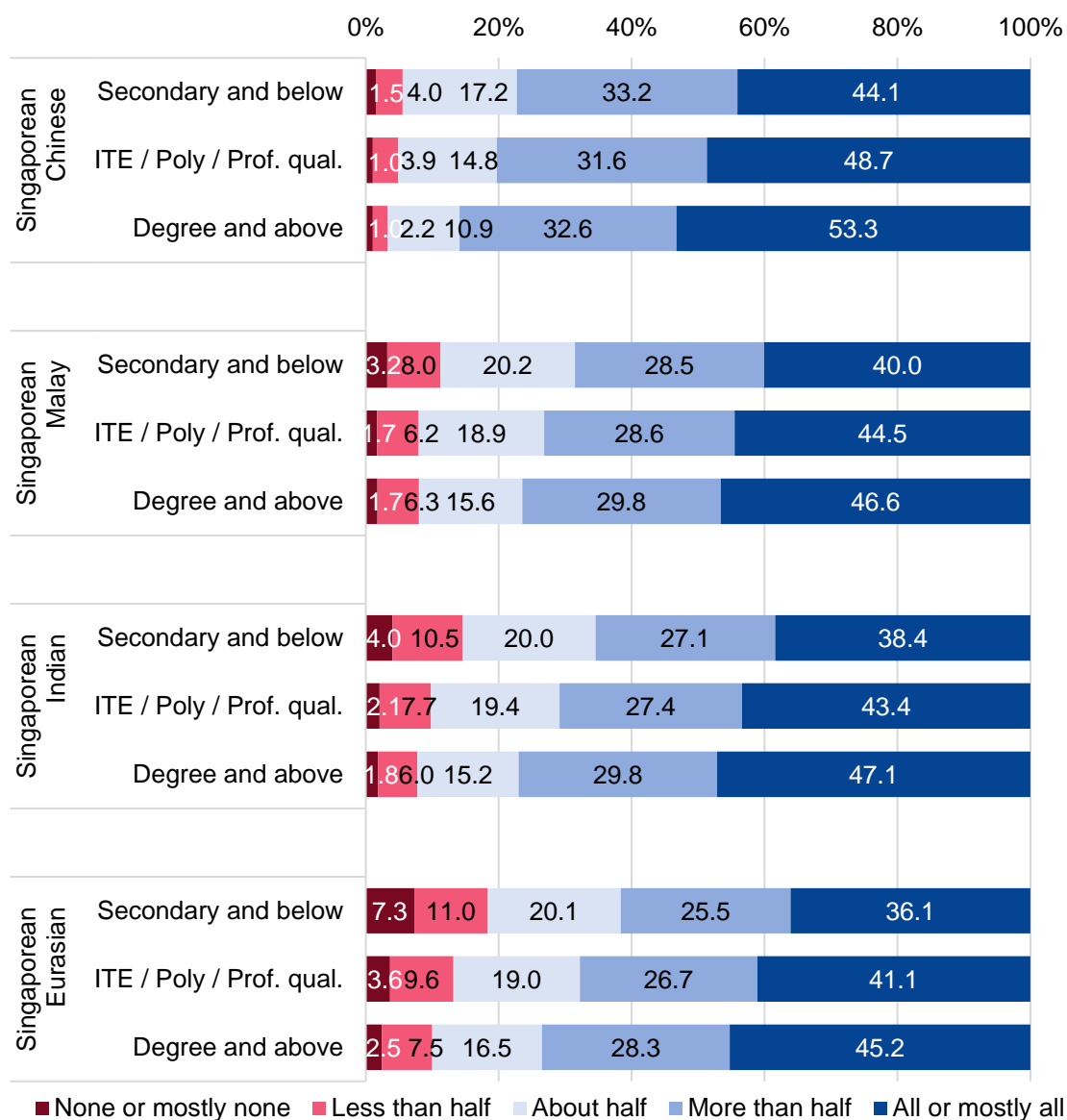
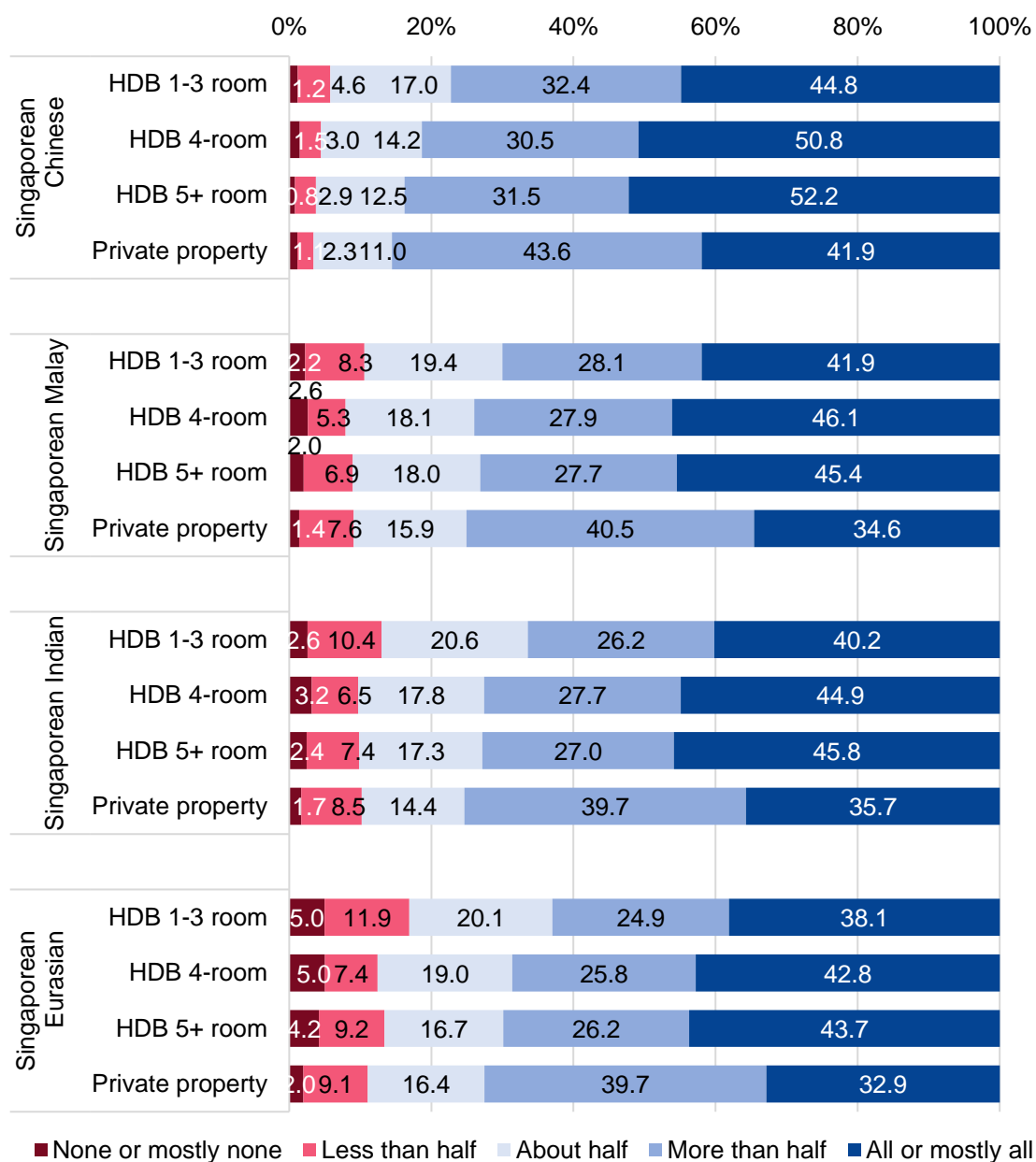
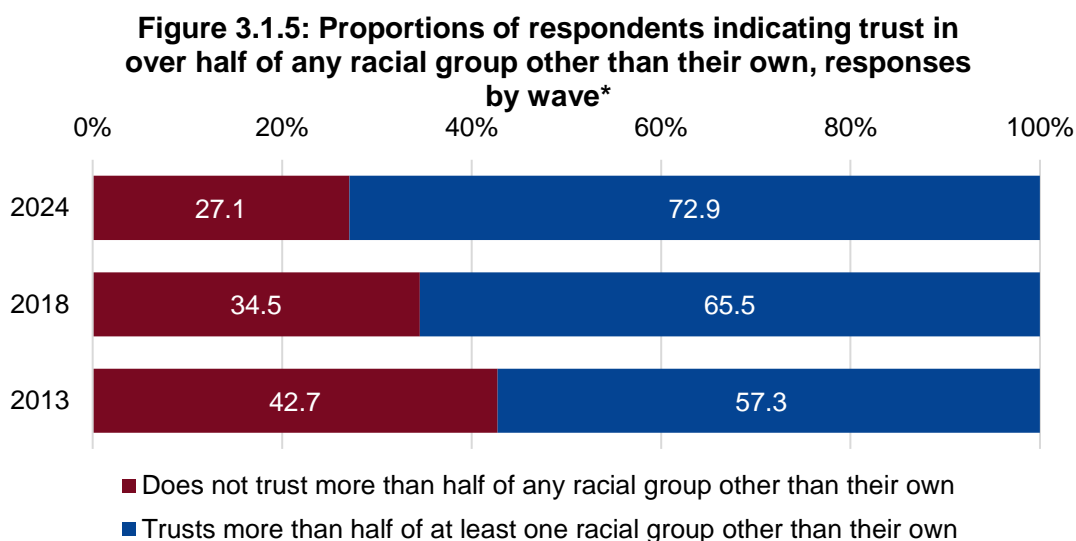


Figure 3.1.4b: What proportion of people from the following races do you think can be trusted to help you if Singapore faced a national crisis (e.g., Covid-19), 2024 responses by housing type



3.1.5 Proportions of respondents indicating that they do not trust more than half of any racial group other than their own has decreased from over four in 10 in 2013 to over one-quarter in 2024

The proportion of respondents who do not trust more than half of any racial group other than their own has significantly declined: from 42.7 per cent in 2013, to 34.5 per cent in 2018, and 27.1 per cent in 2024. While this downward trend is encouraging and highlights the positive impact of Singapore’s multiracial policies and programmes, there remains considerable room for improvement — especially so in light of how over a quarter of Singapore residents still indicate distrust in more than half of other racial groups (see Figure 3.1.5).



*Proportions derived from the question “What proportion of people from the following races do you think can be trusted to help you if Singapore faced a national crisis (e.g., Covid-19 / SARS)”.

3.2 Trust in Different Religious Groups

3.2.1 Trust levels for all religious groups and the non-religious increased in 2024, with approximately nine in 10 respondents in 2024 indicating that about half or more Buddhists, Taoists, Christians, Muslims, Hindus, and non-religious individuals could be trusted to help during a national crisis, compared to lower proportions in 2018 and 2013

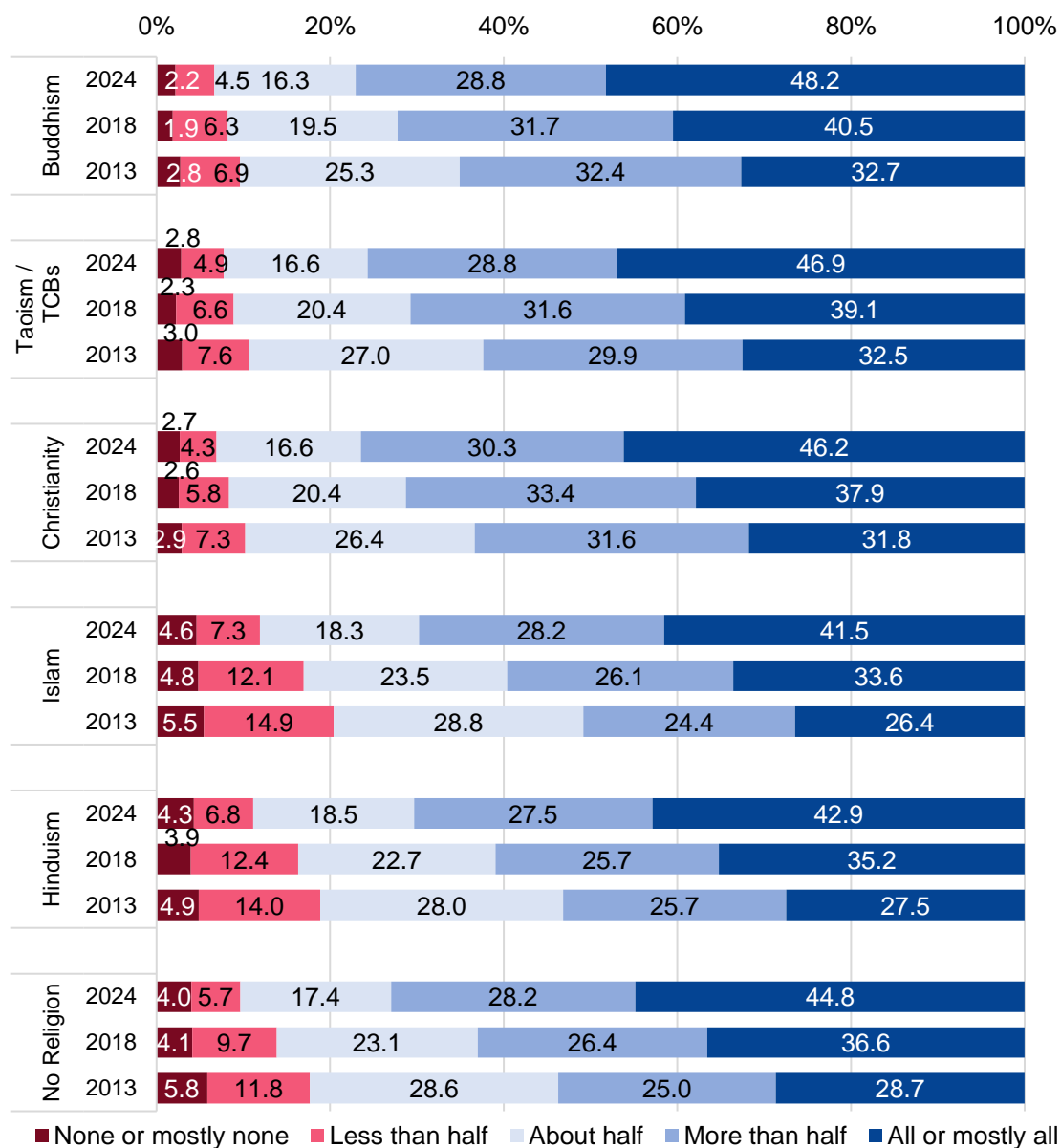
In addition to trust for different racial groups, respondents across the survey waves were also asked a similar question item on proportions of people with differing religious affiliations they thought could be trusted to help them, if Singapore faced a national crisis such as Covid-19. In general, baseline levels of trust for all religious groups (and the non-religious) have also increased over the past decade. About seven in 10 respondents indicated that more than half, or all or mostly all people from different religious groups and the non-religious, could be trusted to help them. These proportions were all higher relative to the 2018 and 2013 proportions (see Figure 3.2.1).

3.2.2 Levels of trust were highest for respondents' own religious groups, reflecting common in-group preference patterns

When considering the 2024 survey responses on trust for people of different religious groups to help them in the event of a national crisis by respondents' race, respondents were in general most likely to express the highest levels of trust for their own religious

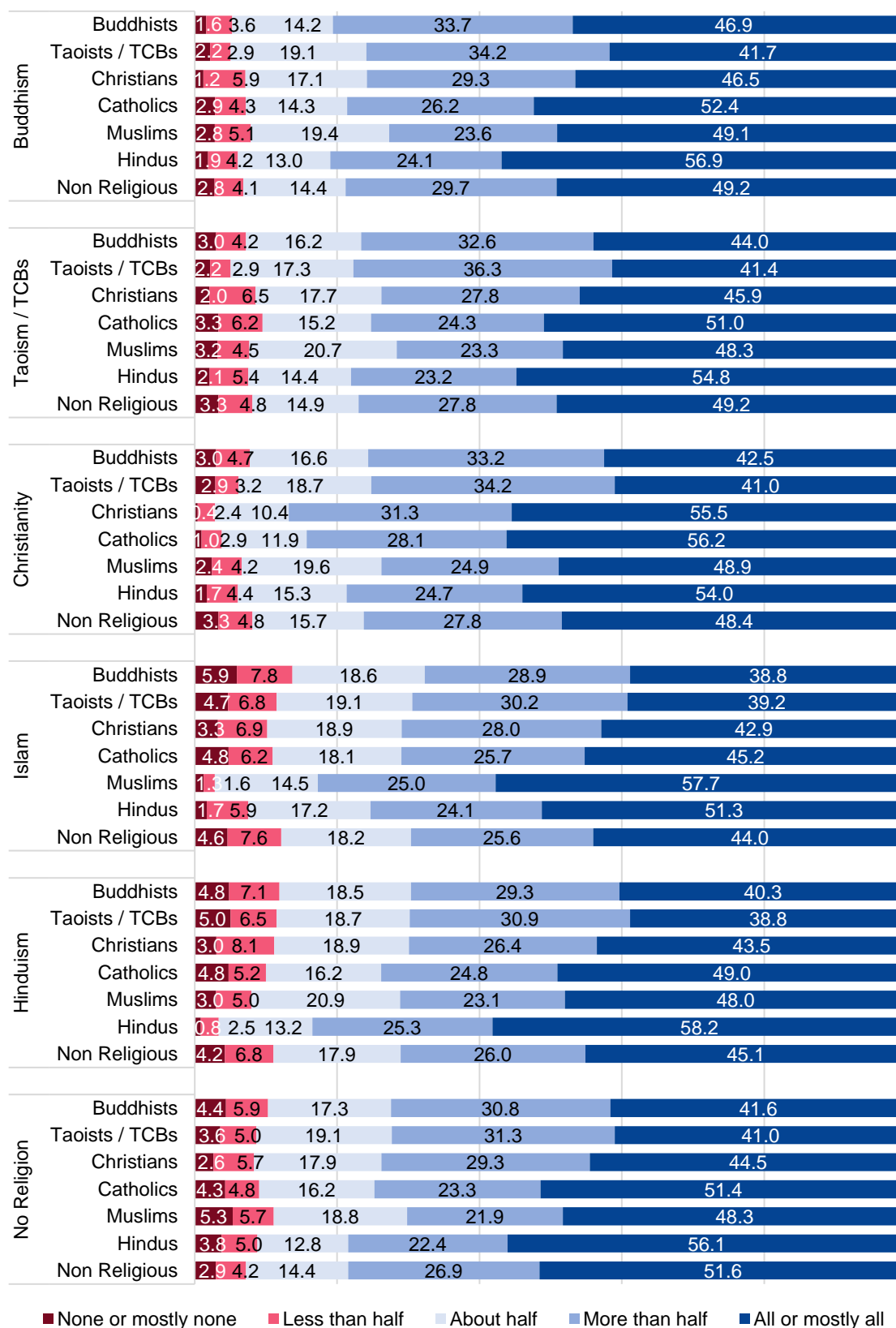
groups too, reflecting common patterns of in-group preference in line with trends for race noted in 3.1.2. For instance, eight in 10 Buddhists (80.6 per cent) indicated that more than half, all or mostly all Buddhists could be trusted to help them during a national crisis; the corresponding proportions of Buddhists indicating likewise for Taoists, Christians, Muslims, Hindus, and non-religious were 76.6 per cent, 75.7 per cent, 67.7 per cent, 69.6 per cent, and 72.4 per cent, respectively (see Figure 3.2.2).

Figure 3.2.1: What proportion of people with the following religions do you think can be trusted to help you if Singapore faced a national crisis (e.g., Covid-19), responses by wave*



*Example in parentheses for the question item posed to respondents was "SARS" for the 2013 and 2018 waves. Proportions of trust levels for a particular religious group reflected exclude responses of members of that particular religion.

Figure 3.2.2: What proportion of people with the following religions do you think can be trusted to help you if Singapore faced a national crisis (e.g., Covid-19), 2024 responses by religion



■ None or mostly none ■ Less than half ■ About half ■ More than half ■ All or mostly all

IPS Working Papers No. 59 (February 2025):

Results from the IPS-OnePeople.sg Indicators of Racial and Religious Harmony 2024

by Mathew, M., Teo, K. K., Poh, R. and Tay, M.

3.2.3 Younger, higher educated and private-property-dwelling respondents were more likely to express higher levels of trust in people of other religions to help during a national crisis compared to their counterparts

Similar to findings in 3.1.3, there were also differences observed in the 2024 responses for levels of trust in people of different religions by age, housing and educational groups. While about three-quarters of respondents aged 18 to 35 years old felt that more than half, or all or mostly all Buddhists, Taoists, Christians, Muslims, Hindus, and non-religious could be trusted to help them during a national crisis, the corresponding proportions for respondents over 65 years old vis-à-vis the six groups were 72.3 per cent, 69.8 per cent, 73.7 per cent, 67.9 per cent, 65.7 per cent, and 68.9 per cent, respectively (see Figure 3.2.3a)

In the case of educational qualifications, while about seven in 10 respondents with secondary and below education indicated trust in more than half, or all or mostly all Buddhists (72.3 per cent) and Christians (72.3 per cent) to help them during a national crisis, the corresponding proportions of degree holders indicating likewise for the two groups were 83.8 per cent, and 83.7 per cent respectively.(see Figure 3.2.3b).

In the case of housing type, while 82.1 per cent of non-Buddhist and 79.4 per cent of non-Taoist private property dwellers indicated that more than half, or all or mostly all Buddhists and Taoists, could be trusted to help them during a national crisis, the corresponding proportions for HDB 1-3 room flat dwellers were 71.9 per cent and 70.1 per cent, respectively. (see Figure 3.2.3c).

Figure 3.2.3a: What proportion of people with the following religions do you think can be trusted to help you if Singapore faced a national crisis (e.g., Covid-19), 2024 responses by age

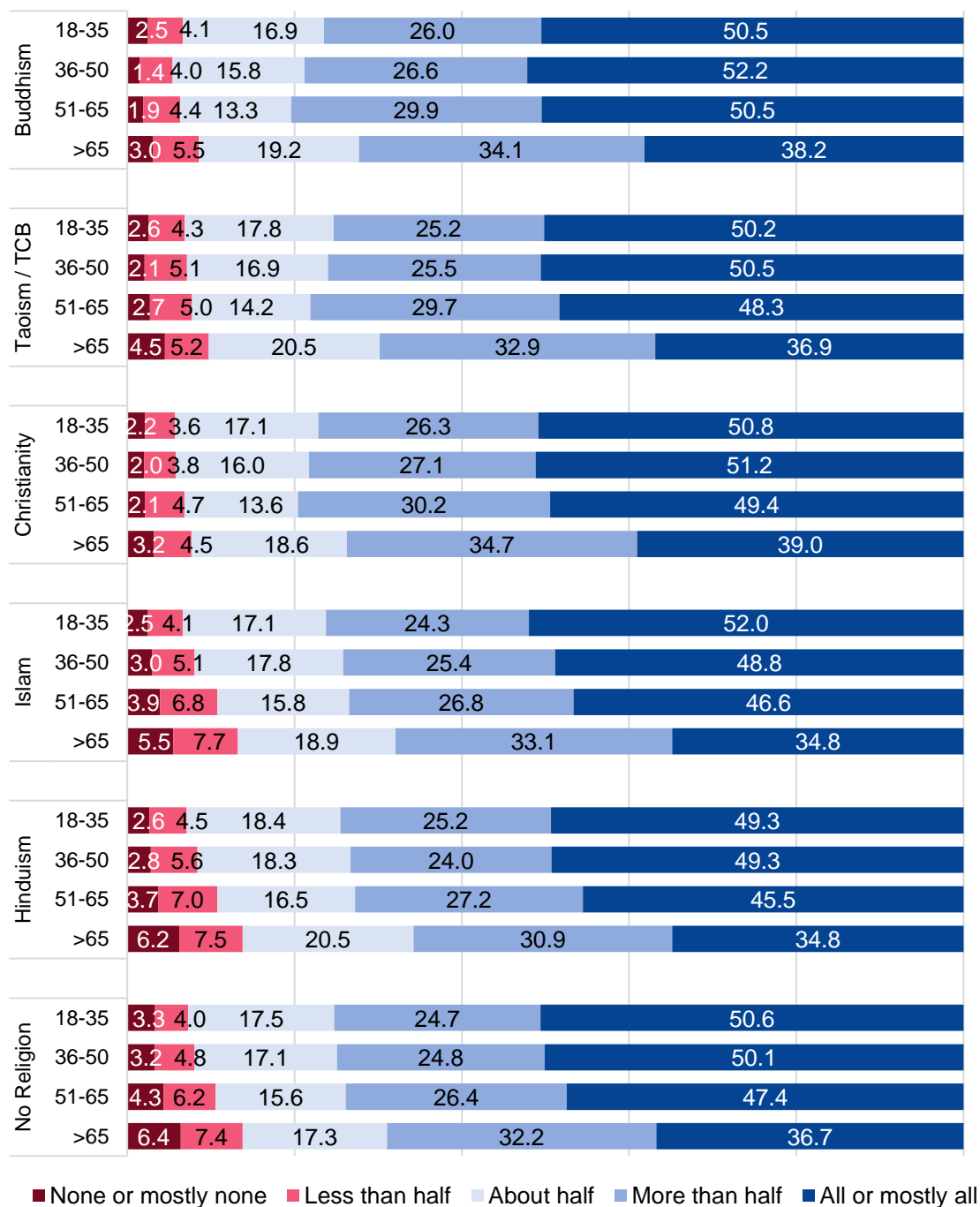


Figure 3.2.3b: What proportion of people with the following religions do you think can be trusted to help you if Singapore faced a national crisis (e.g., Covid-19), 2024 responses by education level

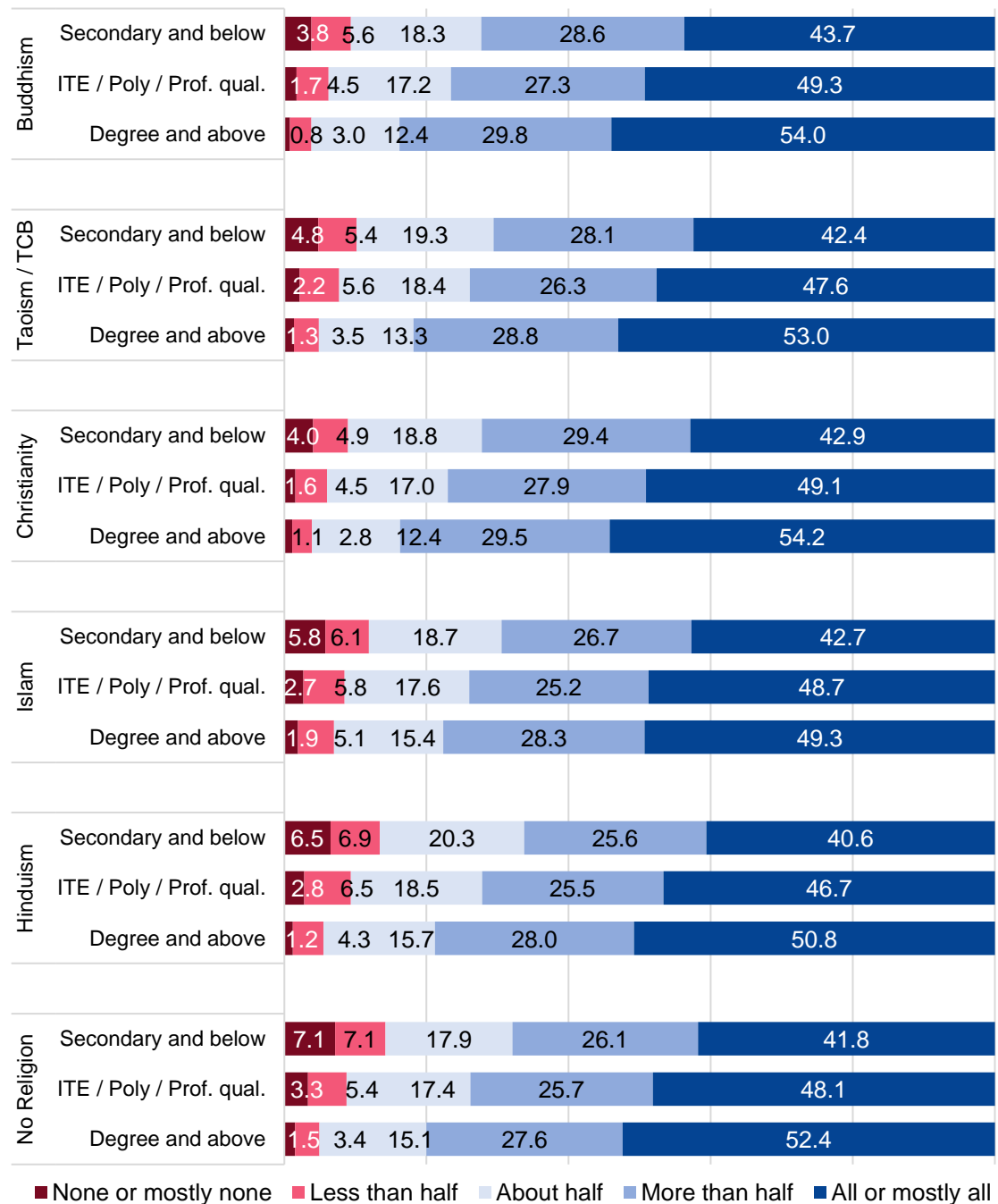
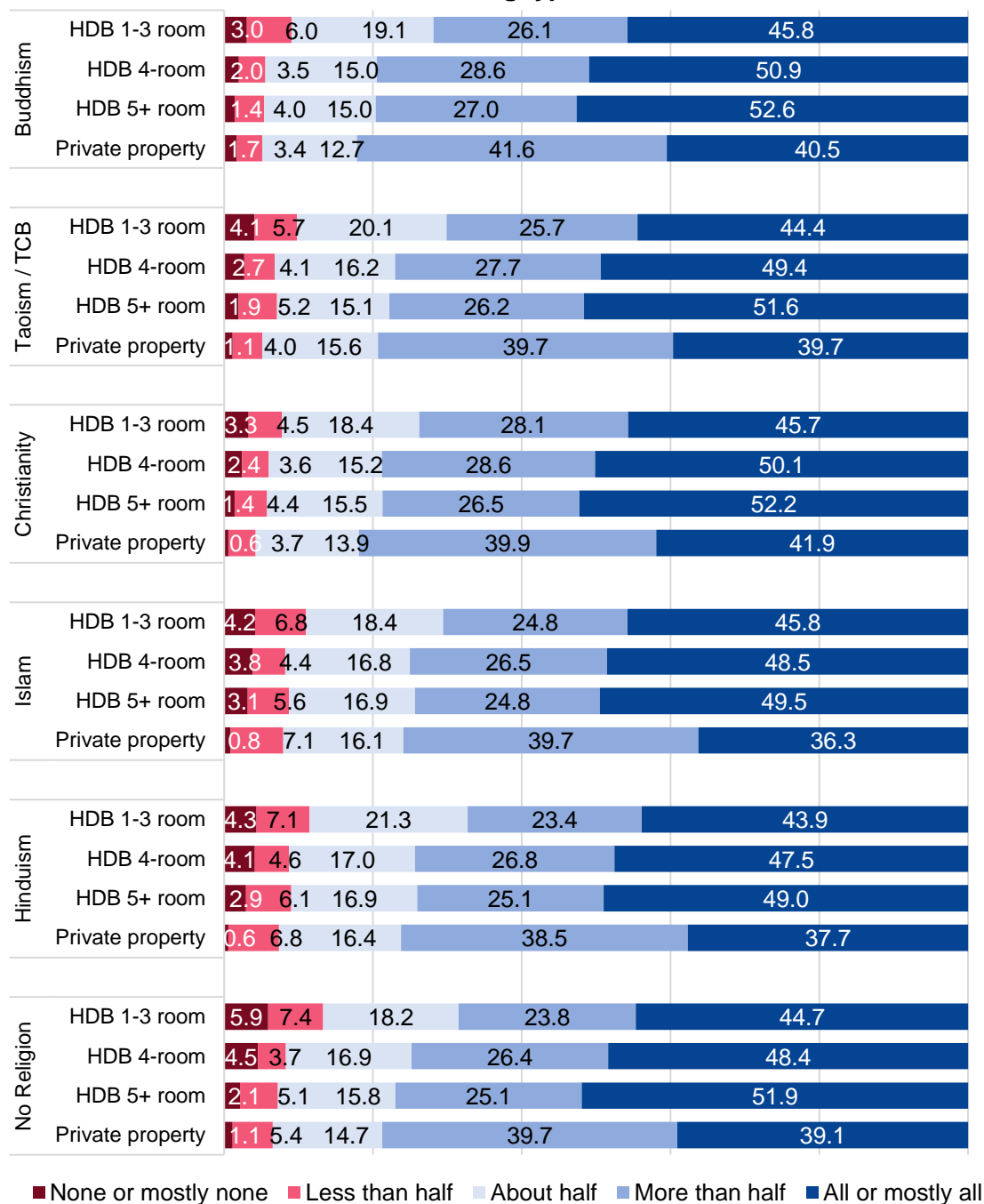


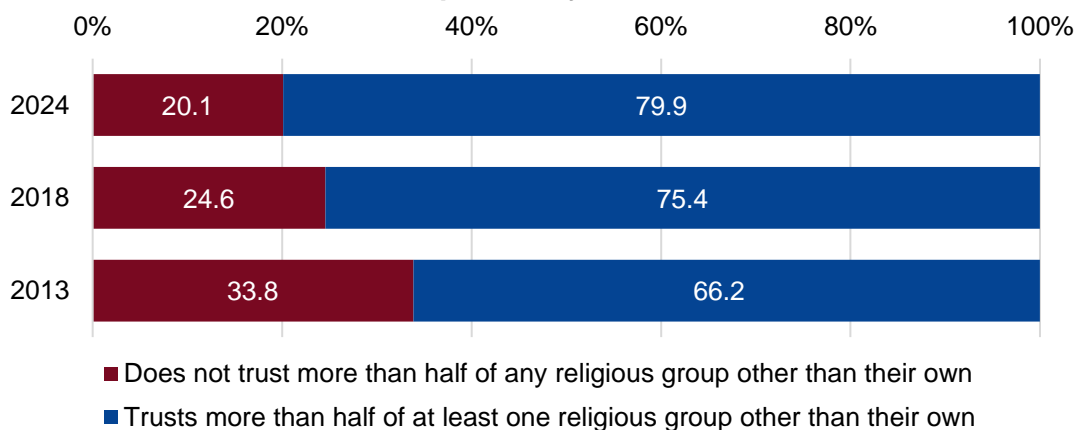
Figure 3.2.3c: What proportion of people with the following religions do you think can be trusted to help you if Singapore faced a national crisis (e.g., Covid-19), 2024 responses by housing type



3.2.4 Proportions of respondents indicating that they do not trust more than half of any religious group other than their own has decreased from one-third in 2013 to one-fifth in 2024

The proportion of respondents who do not trust more than half of any religious group other than their own has also decreased notably: from 33.8 per cent in 2013, to 24.6 per cent in 2018, and further to 20.1 per cent in 2024. However, the fact that one in five Singapore residents still harbours significant distrust towards other religious groups indicates that there is more work to be done (Figure 3.2.4).

Figure 3.2.4: Proportions of respondents indicating trust in over half of any religious group other than their own, responses by wave*



*Proportions derived from the question "What proportion of people with the following religions do you think can be trusted to help you if Singapore faced a national crisis (e.g., Covid-19 / SARS)".

4. INTER-RACIAL AND RELIGIOUS ACCEPTANCE

This chapter focuses on inter-racial and religious acceptance in Singapore. It examines the evolving attitudes toward people of different racial and religious backgrounds in various personal, professional, and community settings. The findings from 2024 reveal a steady increase in acceptance across key relationships, including those involving family members, colleagues, and neighbours.

In personal relationships, the survey highlights increasing acceptance of people from different races and countries of origin as siblings-in-law, children-in-law, spouses, and close friends. Over three-quarters of respondents were comfortable with a local-born Chinese in these roles, and acceptance of local-born Malays, Indians, and Eurasians also improved compared to previous waves. Similarly, the survey indicates a growing acceptance of new citizens from different countries of origin in these personal roles, albeit to a slightly lesser extent.

In the workplace, acceptance of people from different racial and religious groups as colleagues, superiors, and employees remained consistently high, underscoring Singapore's inclusive professional culture. Over nine in 10 respondents expressed comfort working alongside individuals from different racial and religious backgrounds.

Community relations also saw sustained acceptance of racial and religious diversity. Most respondents were comfortable with people of different races as their next-door neighbours and as the majority population in Singapore. Additionally, high levels of comfort were reported for places of worship of different faiths being located near homes.

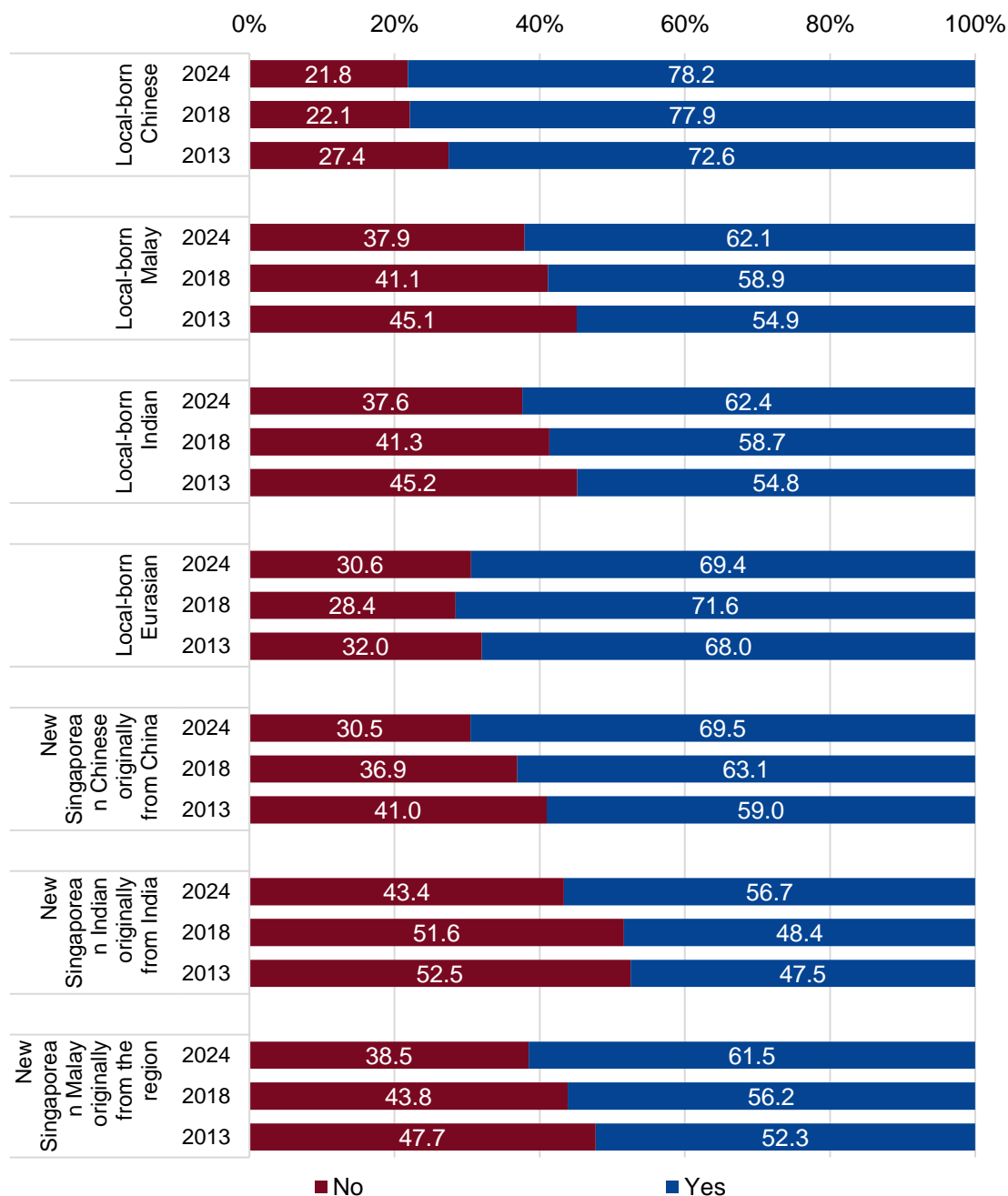
4.1 Acceptance of People of Other Races in Personal Relationships

4.1.1 Acceptance of people from different racial groups and countries of origin as family members increased in 2024

Respondents across all three waves were asked whether they were comfortable with members of various racial groups and origins as family members — siblings-in-law, children-in law and spouses. The 2024 survey responses suggest that acceptance of people of other races and countries-of-origin as family members has increased over the past decade. For instance, in the case of siblings-in law, 62.1 per cent of non-Malay respondents indicated that they would accept a local-born Malay as their sibling-in-law; up from 54.9 per cent in 2013.

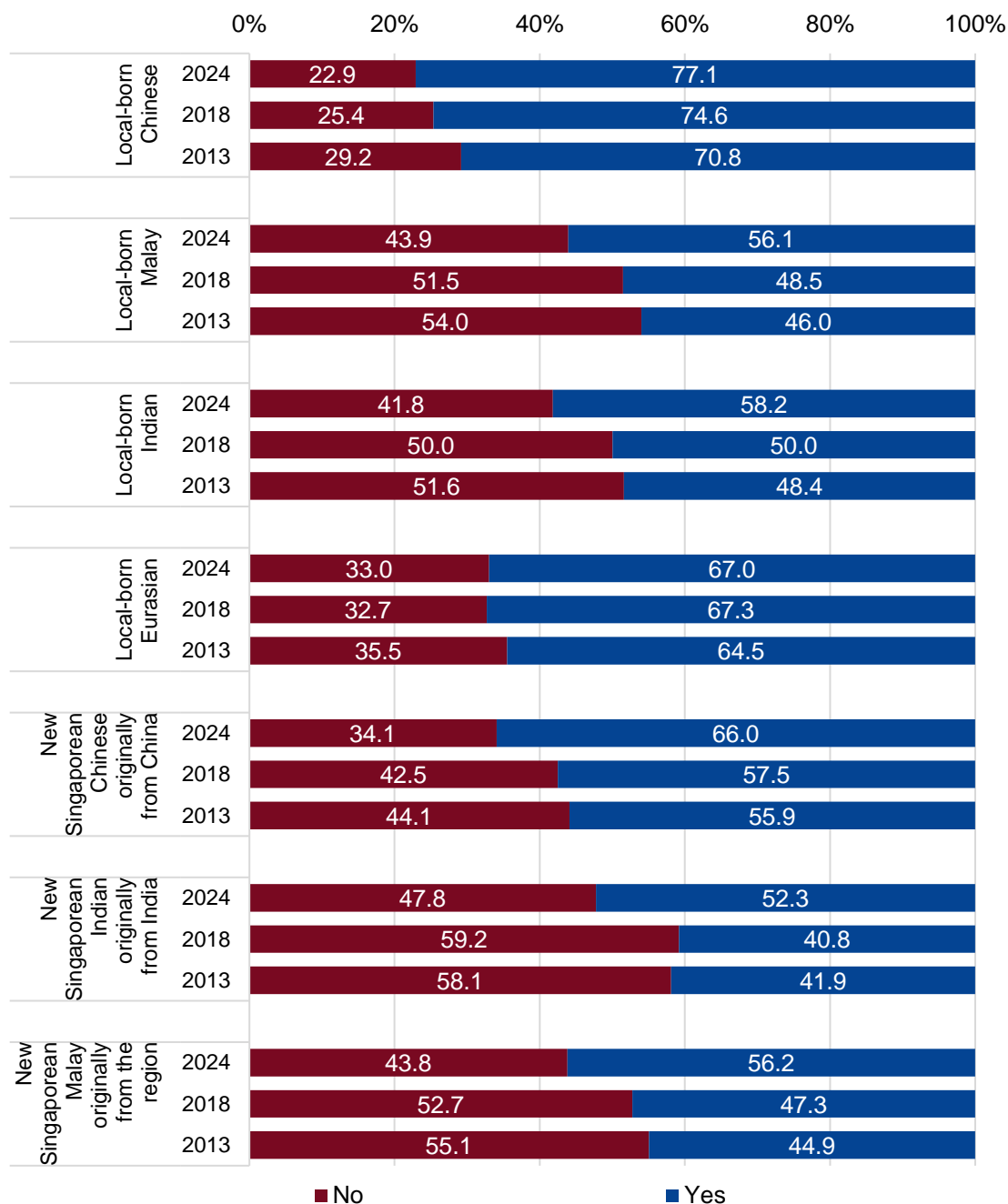
In the same vein, acceptance of new Singaporeans into the family has increased. In 2013, 47.8 per cent indicated that they would accept a new Singaporean Chinese from China as a spouse; in the 2024 wave, 57.5 per cent indicated so (see Figure 4.1.1a). Similar trends for children-in law and spouses are also noted (see Figures 4.1.1b and 4.1.1c).

Figure 4.1.1a: Are you comfortable with members of each racial group as your brother / sister in-law, responses by wave*



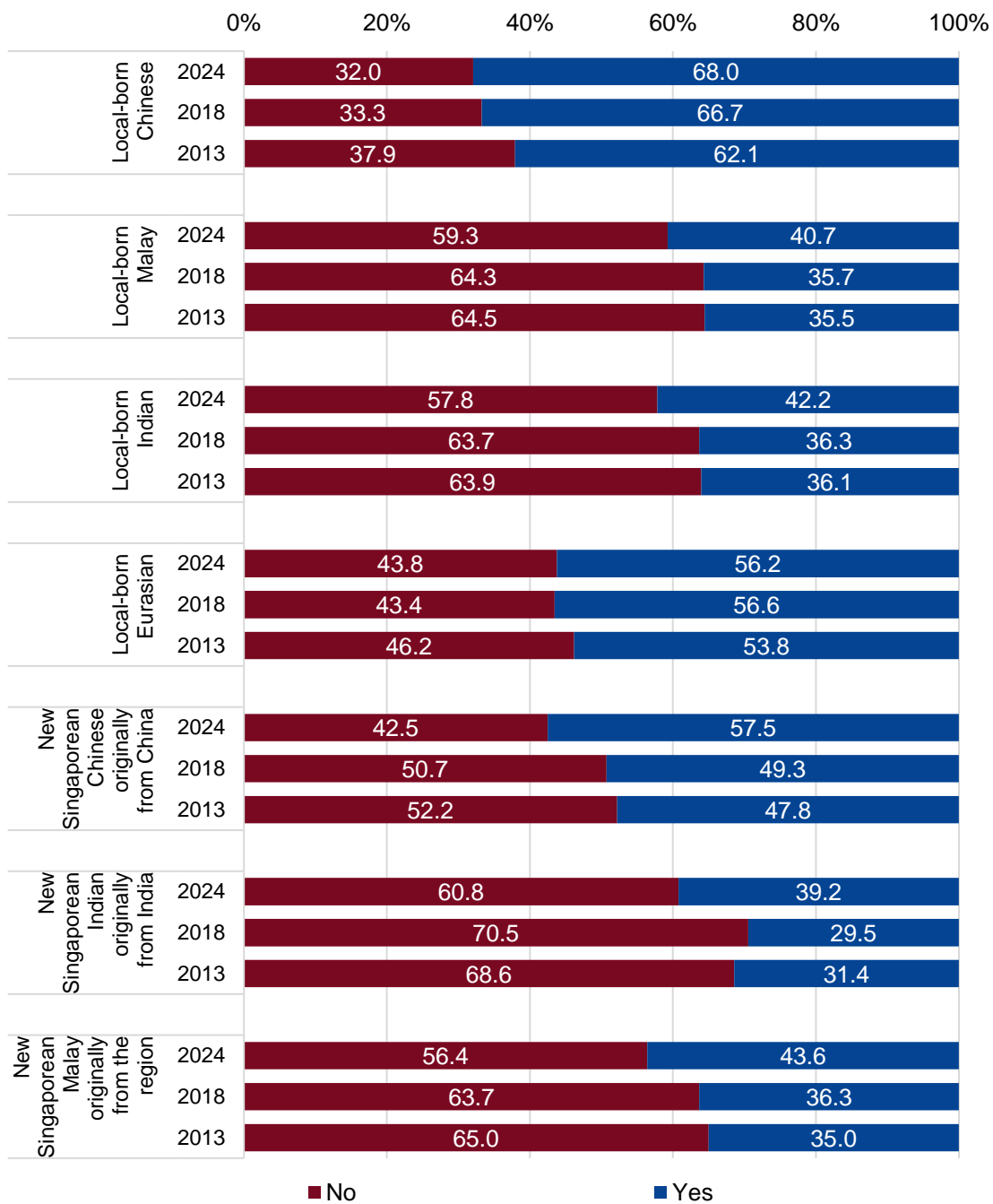
*Proportions of responses for comfort with a particular local-born racial group reflected exclude responses of members of that particular racial group.

Figure 4.1.1b: Are you comfortable with members of each racial group as your son / daughter in-law, responses by wave*



*Proportions of responses for comfort with a particular local-born racial group reflected exclude responses of members of that particular racial group

Figure 4.1.1c: Are you comfortable with members of each racial group as your spouse, responses by wave*



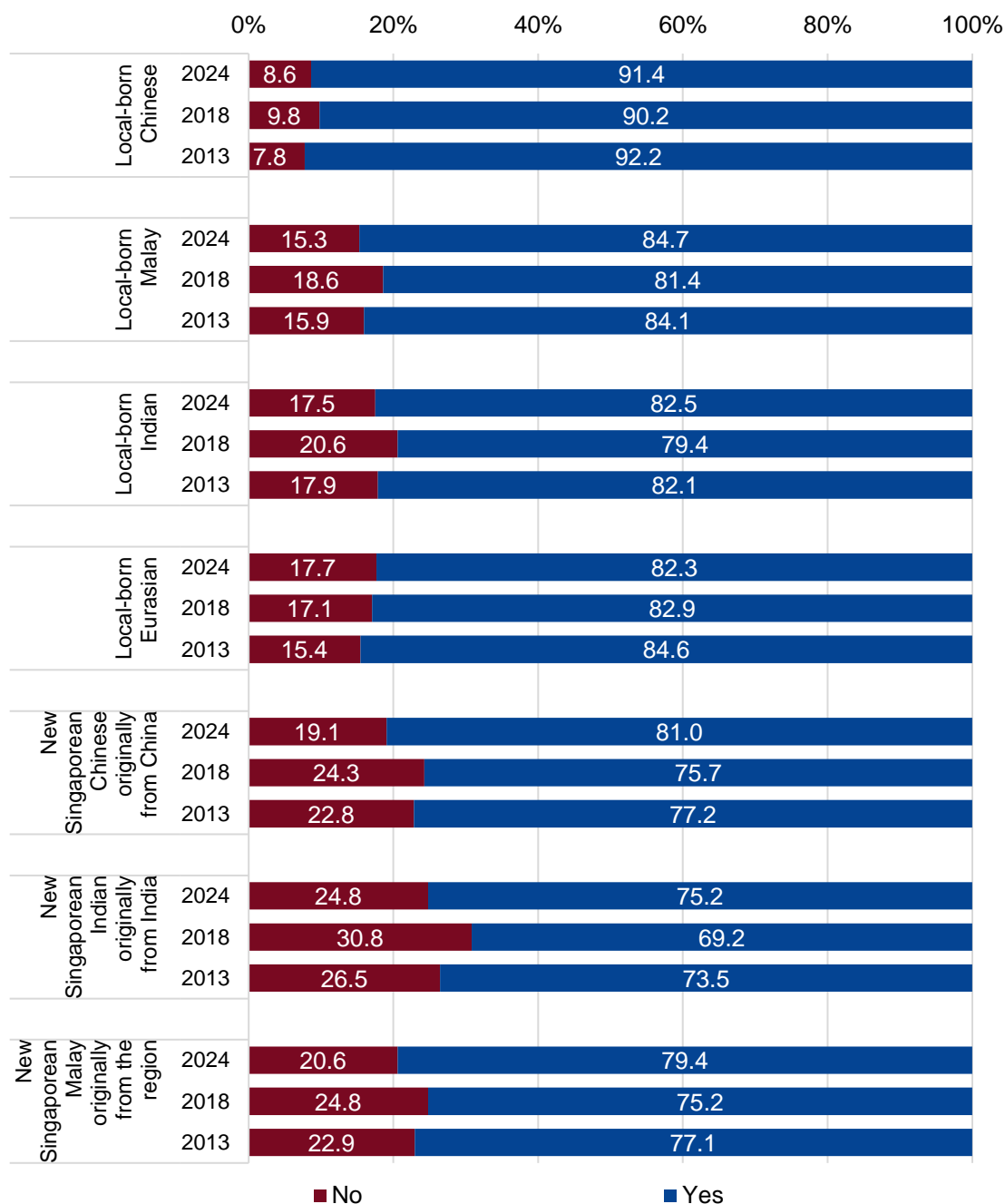
*Proportions of responses for comfort with a particular local-born racial group reflected exclude responses of members of that particular racial group.

4.1.2 Acceptance of people from different racial groups as close friends remained high in 2024, with over nine in 10 accepting a local-born Chinese, and more than eight in 10 indicating acceptance of local-born Malays, Indians, and Eurasians as close friends. Acceptance of new citizens as close friends also marginally increased

In addition to kinship relations, survey respondents across all three waves were also asked whether they were comfortable with members of various racial groups and origins as their close personal friends. The 2024 responses suggest that acceptance of people of other races as close friends has sustained over the past decade, and acceptance of people from different countries of origin has marginally increased in the same time period. For instance, 91.4 per cent of non-Chinese respondents indicated that they would accept a local-born Chinese as their close friend; 84.7 per cent of non-Malays, 82.5 per cent of non-Indians, and 82.3 per cent of non-Eurasians indicated likewise for local-born Malays, local-born Indians, and local-born Eurasians, as their close friend, respectively.

Similarly, 81 per cent, 75.2 per cent, and 79.4 per cent of survey respondents in 2024 indicated that they would accept a new Singaporean Chinese from China, a new Singaporean Indian from India, and a new Singaporean Malay from the region as their close friend, respectively (see Figure 4.1.2). Unlike the marked improvement seen in terms of acceptance of family members from other races or countries of origin, most respondents in the earlier waves of the survey were already open to close friends from other backgrounds, and thus the changes in this wave are less remarkable.

Figure 4.1.2: Are you comfortable with members of each racial group as your close personal friend, responses by wave*



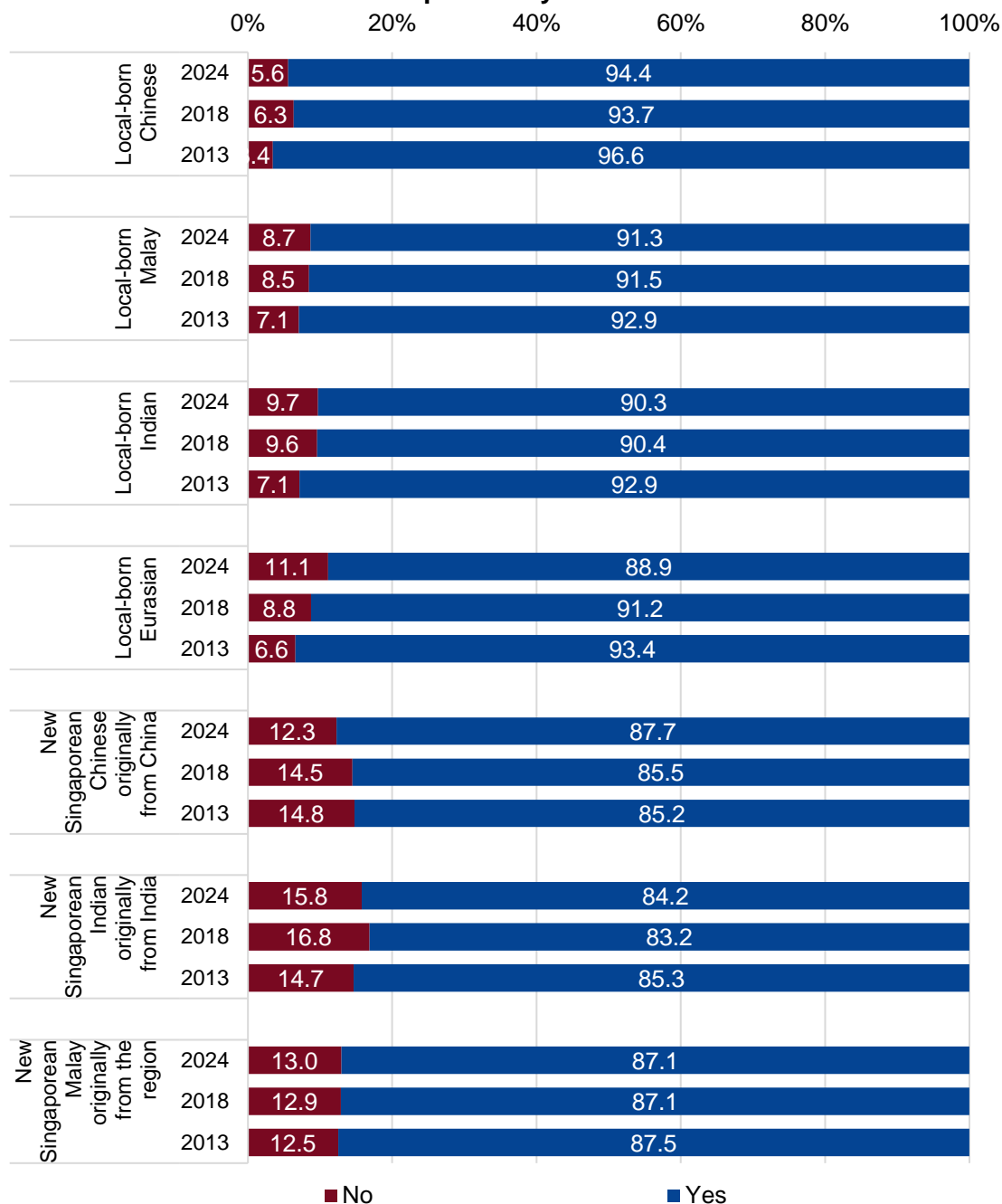
*Proportions of responses for comfort with a particular local-born racial group reflected exclude responses of members of that particular racial group.

4.2 Acceptance of People of Other Races in the Workplace

4.2.1 Acceptance of people from different racial groups and countries of origin at work remained high in 2024

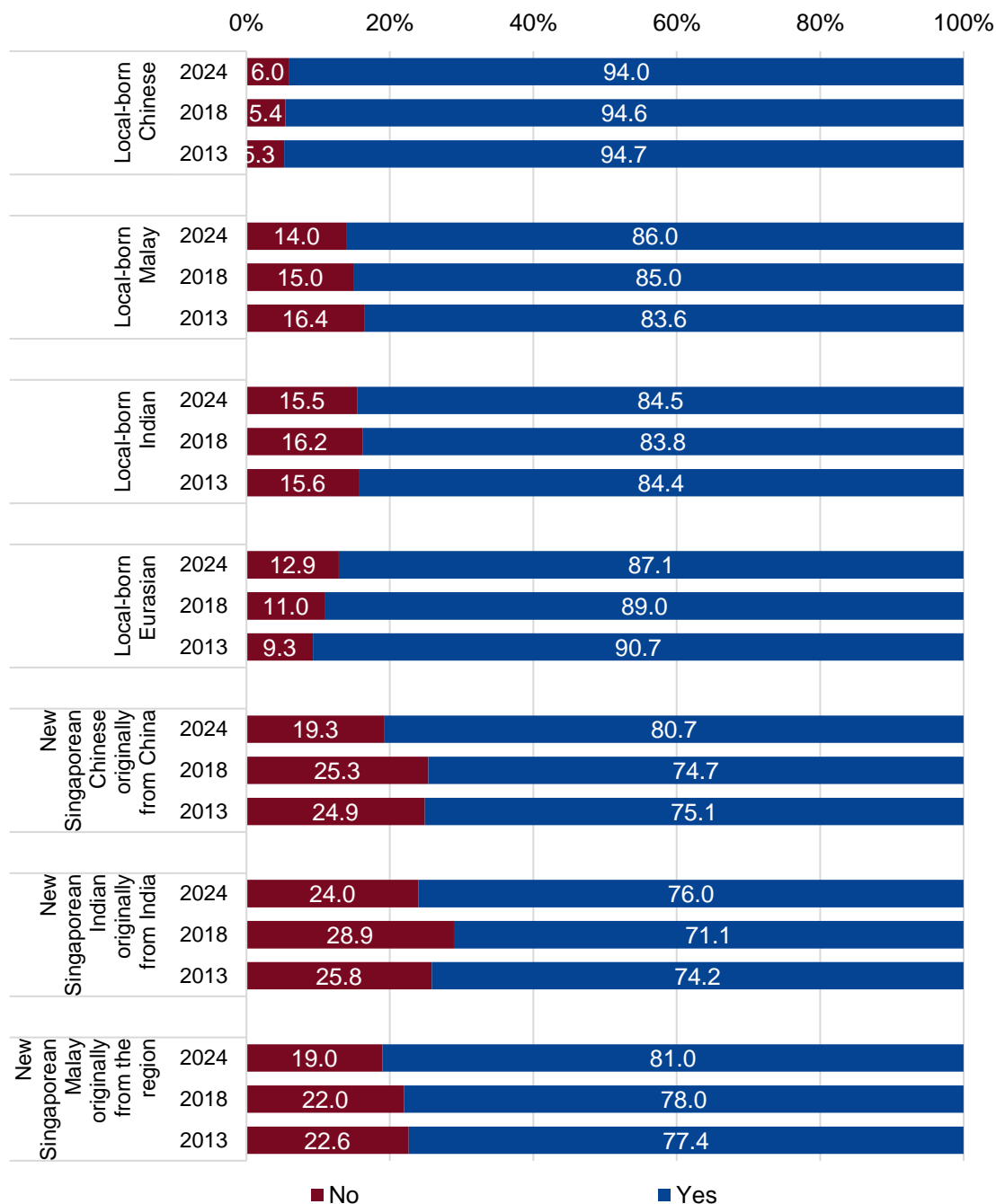
Respondents across all three waves were asked whether they were comfortable with members of various racial groups and origins as colleagues in the same occupation, their boss, or an employee. The responses from the 2024 wave suggest that acceptance of people of other races and countries-of-origin in these work roles has sustained over the past decade. For instance, 90.3 per cent of non-Indian respondents indicated that they would accept a local-born Indian as their colleague. In the same vein, 76 per cent indicated that they would accept a new Singaporean Indian from India as their boss (see Figures 4.2.1a, 4.2.1b, and 4.2.1c).

Figure 4.2.1a: Are you comfortable with members of each racial group as a colleague in the same occupation, responses by wave*



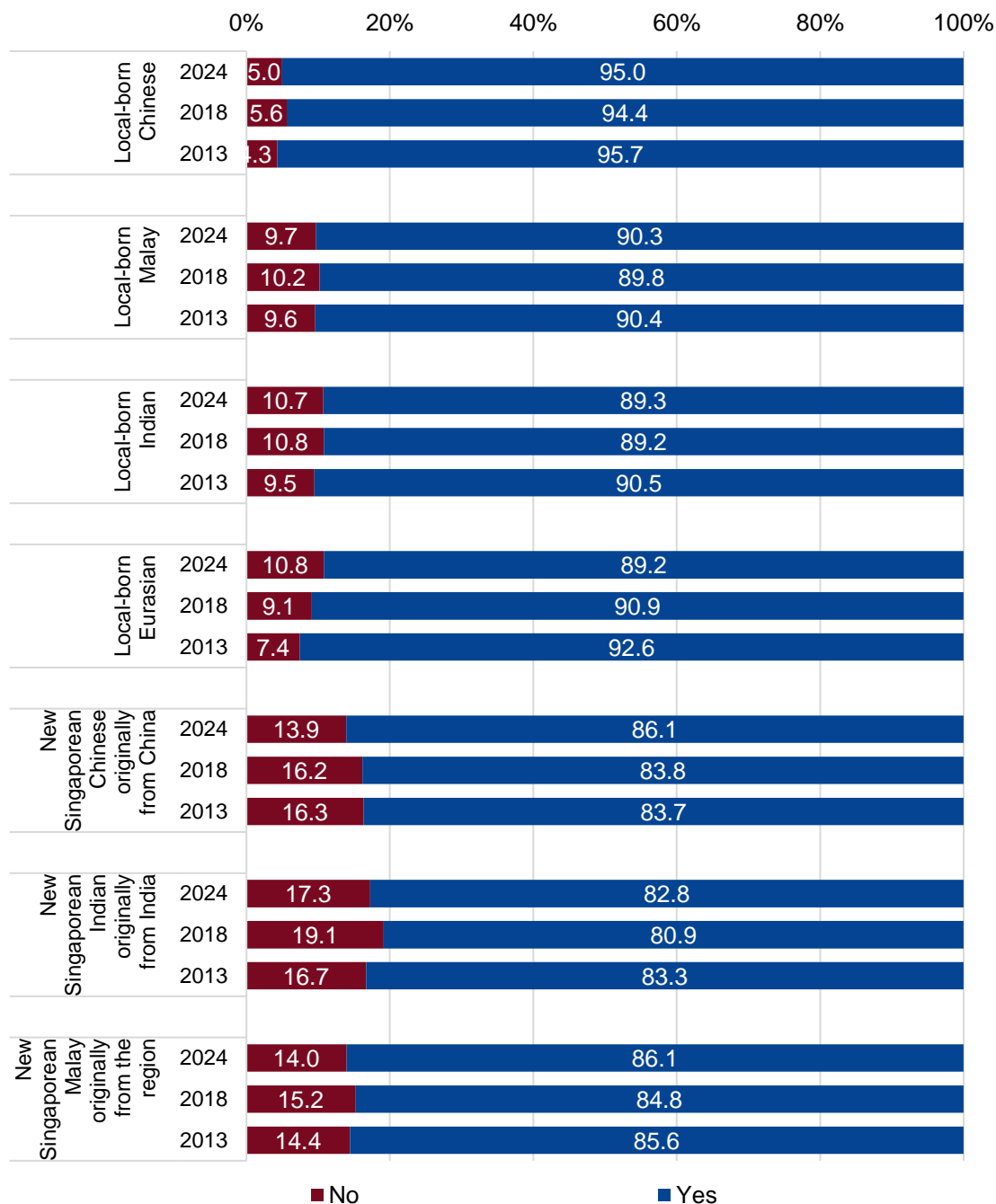
*Proportions of responses for comfort with a particular local-born racial group reflected exclude responses of members of that particular racial group.

Figure 4.2.1b: Are you comfortable with members of each racial group as your boss, responses by wave*



*Proportions of responses for comfort with a particular local-born racial group reflected exclude responses of members of that particular racial group.

Figure 4.2.1c: Are you comfortable with members of each racial group as your employee, responses by wave*



*Proportions of responses for comfort with a particular local-born racial group reflected exclude responses of members of that particular racial group.

4.3 Acceptance of People of Other Races in the Community

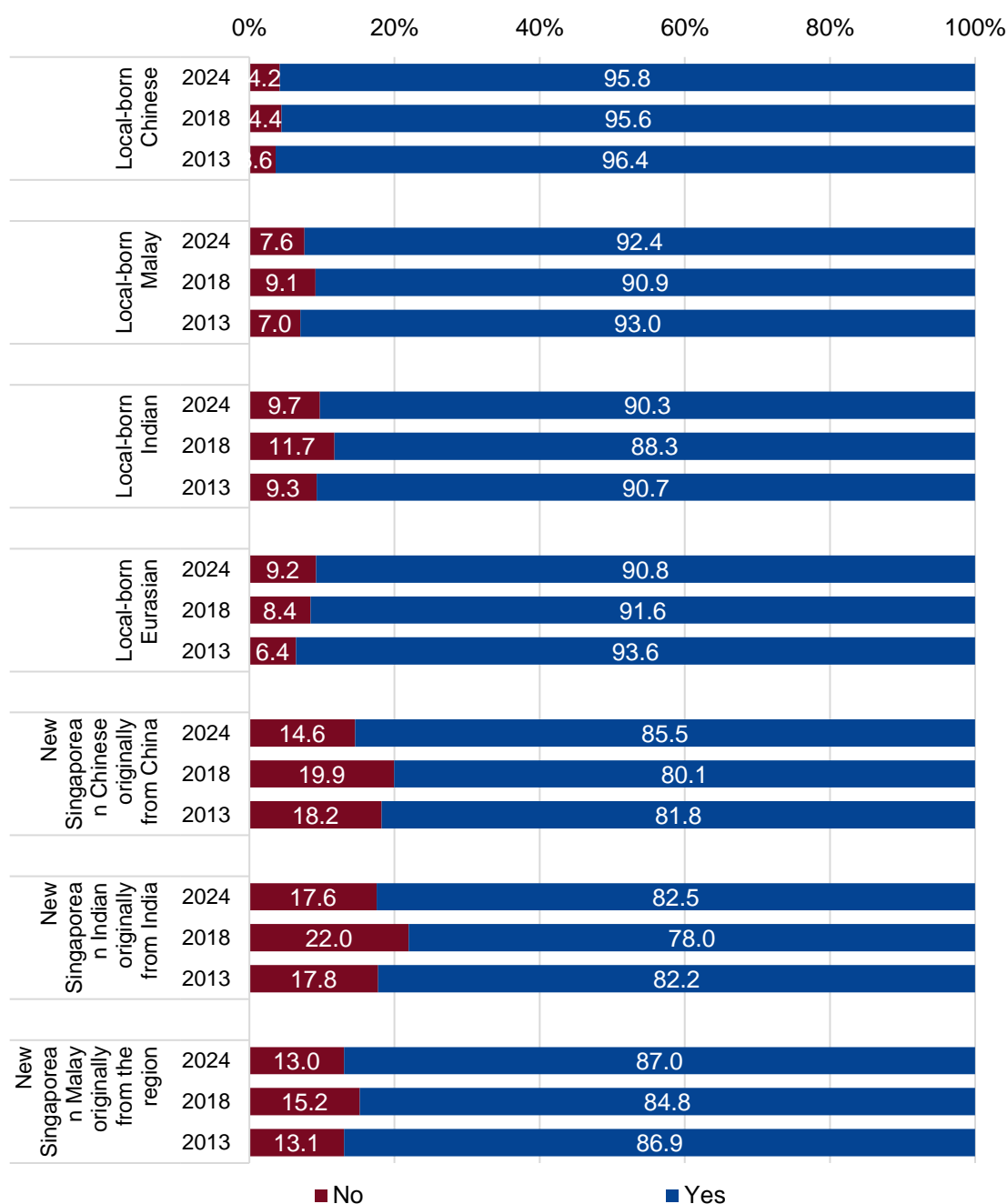
4.3.1 Acceptance of people from different racial groups as next-door neighbours remained high in 2024, with over nine in 10 accepting a local-born Chinese, and similarly high acceptance for local-born Malays, Indians, and Eurasians; acceptance of new Singaporeans from different countries of origin as neighbours also marginally increased

Respondents across all three waves were additionally asked whether they were comfortable with members of various racial groups and origins as their next-door neighbours. Acceptance of people of other races as next-door neighbours has sustained over the past decade, and acceptance of people from different countries of origin has marginally increased in the same time period. For instance, 95.8 per cent of non-Chinese respondents indicated that they would accept a local-born Chinese as their next-door neighbour; 92.4 per cent of non-Malays, 90.3 per cent of non-Indians, and 90.8 per cent of non-Eurasians indicated likewise for local-born Malays, local-born Indians, and local-born Eurasians, as their next-door neighbour, respectively. In the same vein, 85.5 per cent, 82.5 per cent, and 87 per cent of survey respondents in 2024 indicated that they would accept a new Singaporean Chinese from China, a new Singaporean Indian from India, and a new Singaporean Malay from the region, as their next-door neighbour, respectively.

The high levels of acceptance for different racial groups as next-door neighbours reflect how policies promoting integration, such as the Ethnic Integration Policy, have normalised diversity in residential areas. While the high levels of acceptance of new

Singaporeans from different countries of origin reflect openness towards immigrants, there is still some gap in how migrants who are naturalised are perceived compared to the local-born (see Figure 4.3.1).

Figure 4.3.1: Are you comfortable with members of each racial group as your next-door neighbour, responses by wave*

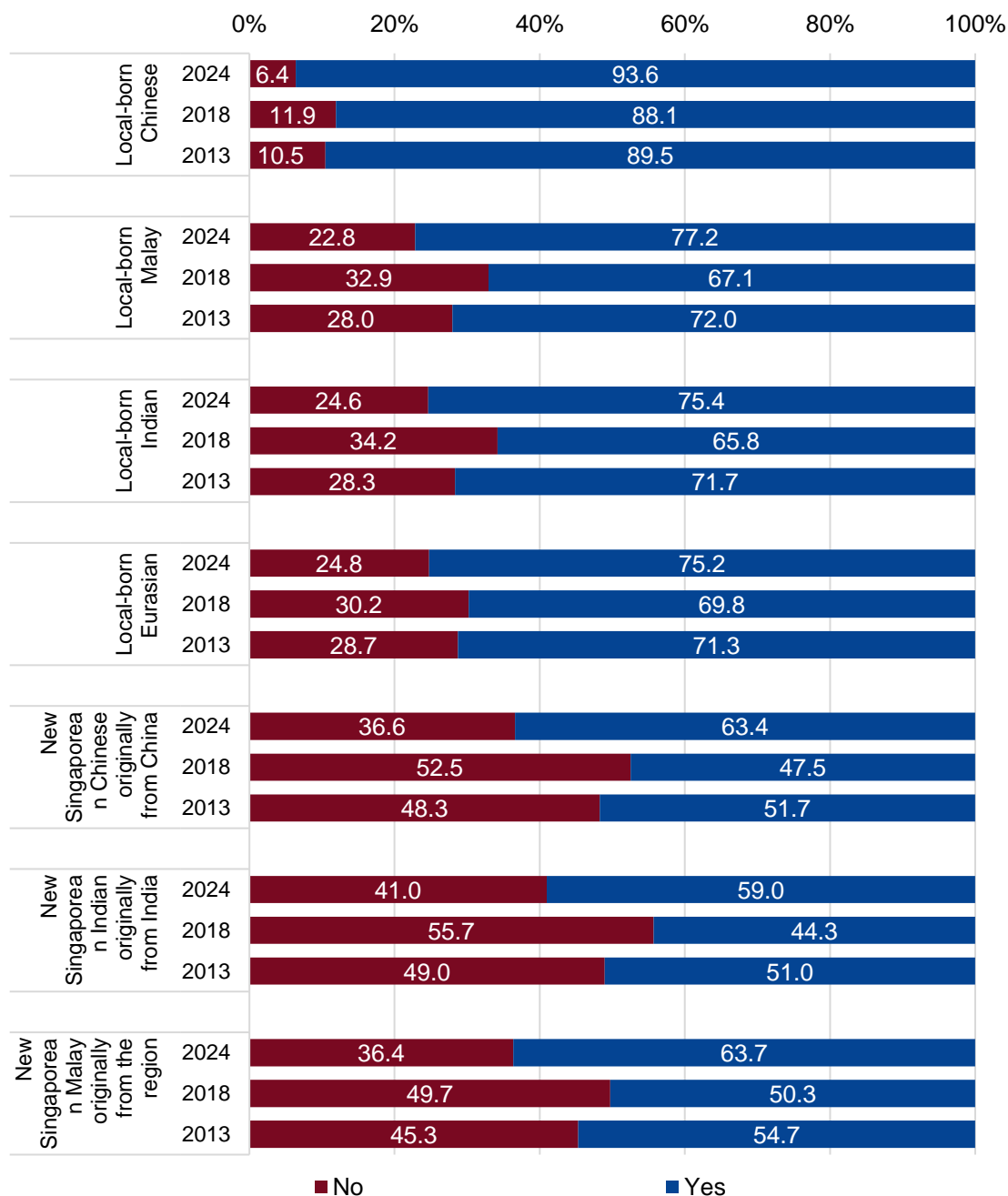


*Proportions of responses for comfort with a particular local-born racial group reflected exclude responses of members of that particular racial group.

4.3.2 Acceptance of people from different racial groups as the majority in Singapore increased in 2024, with over nine in 10 non-Chinese respondents accepting a local-born Chinese, and around three-quarters accepting local-born Malays, Indians, and Eurasians. Acceptance of new citizens as the majority also increased

Respondents across all three waves were then asked whether they were comfortable with members of various racial groups and origins as the majority of people in Singapore. As the 2024 responses suggest, acceptance of people of other races as the majority in Singapore has increased over the past decade, and acceptance of people from different countries of origin has also increased in the same time period. For instance, 77.2 per cent of non-Malays, indicated that they would accept local-born Malays as the majority of people in Singapore, up from 72 per cent in 2013. The greatest increase over the decade has been the acceptance of new Singaporean Chinese from China, as the majority of people in Singapore, which has gone up to 63.4 per cent in 2024; up from 51.7 per cent in 2013 (see Figure 4.3.2).

Figure 4.3.2: Are you comfortable with members of each racial group as the majority of people in Singapore, responses by wave*



*Proportions of responses for comfort with a particular local-born racial group reflected exclude responses of members of that particular racial group.

4.4 Acceptance of People of Other Religions in Personal Relationships

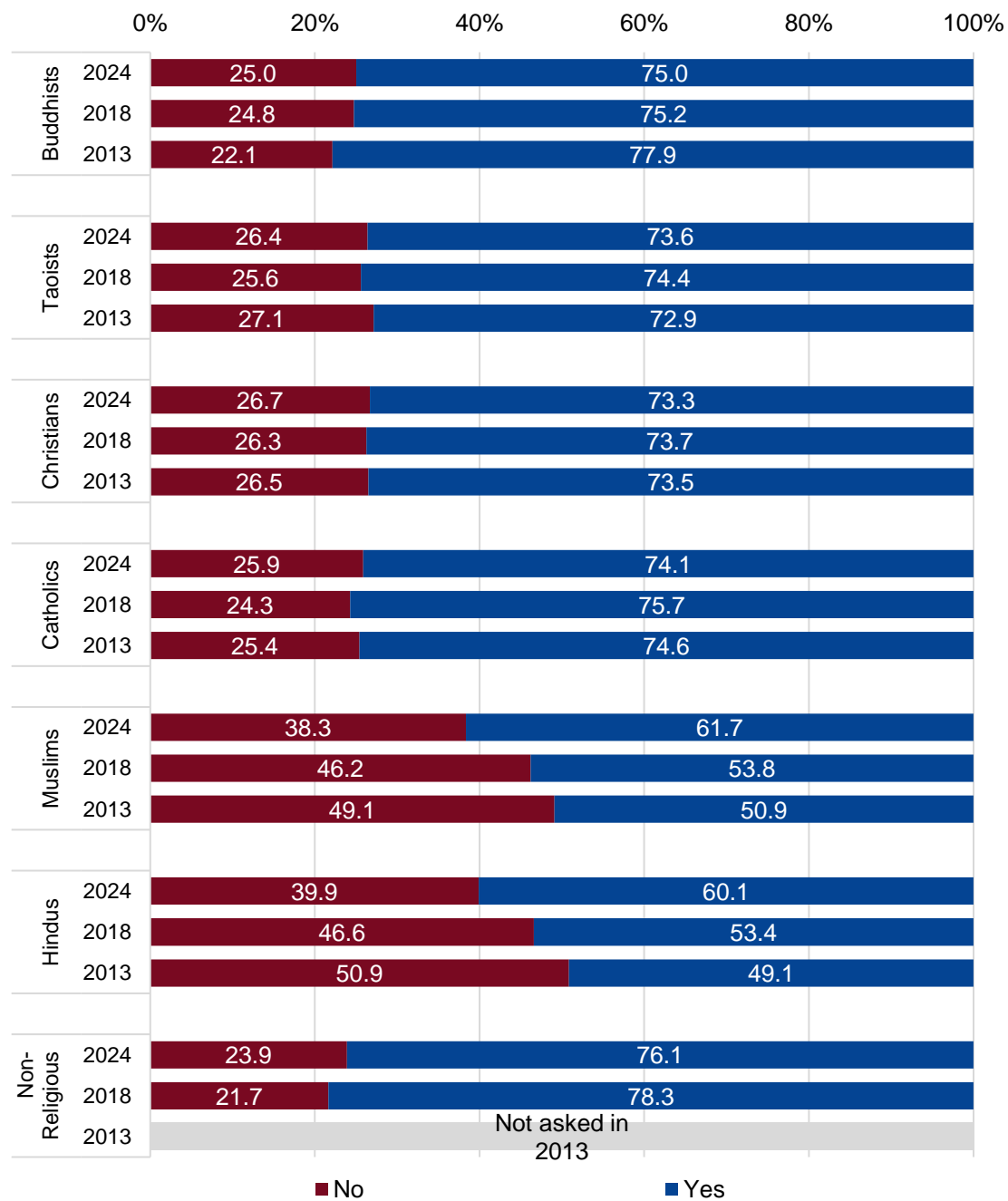
4.4.1 Acceptance of people from various religious groups as family members differed based on the level of closeness — they were higher for siblings-in law compared to spouses. Acceptance of Muslims and Hindus as family members have increased, with over six in 10 expressing comfort with them as siblings-in-law

In addition to acceptance of people of various races and countries-of-origin for various kith, kin, and workplace relations, RRL respondents across all three waves were also asked whether they were comfortable with members of various religions as their potential family members. The responses from the 2024 survey wave suggest that acceptance of Buddhists, Taoists, Christians, Catholics, and non-religious as their siblings-in-law, children-in-law and spouse has sustained over the past decade with more willing to accept potential family members from another religious group if they were more distant.

For instance, about three-quarters of respondents indicated that they would accept Buddhists (75 per cent), Taoists (73.6 per cent), Christians (73.3 per cent), Catholics (74.1 per cent), and non-religious (76.1 per cent) as their siblings-in-law. These proportions were more than 10 per cent points higher than those who would accept Buddhists (61.5 per cent), Taoists (59 per cent), Christians (60.8 per cent), Catholics (59.7 per cent), and non-religious (64.2 per cent) as their spouses.

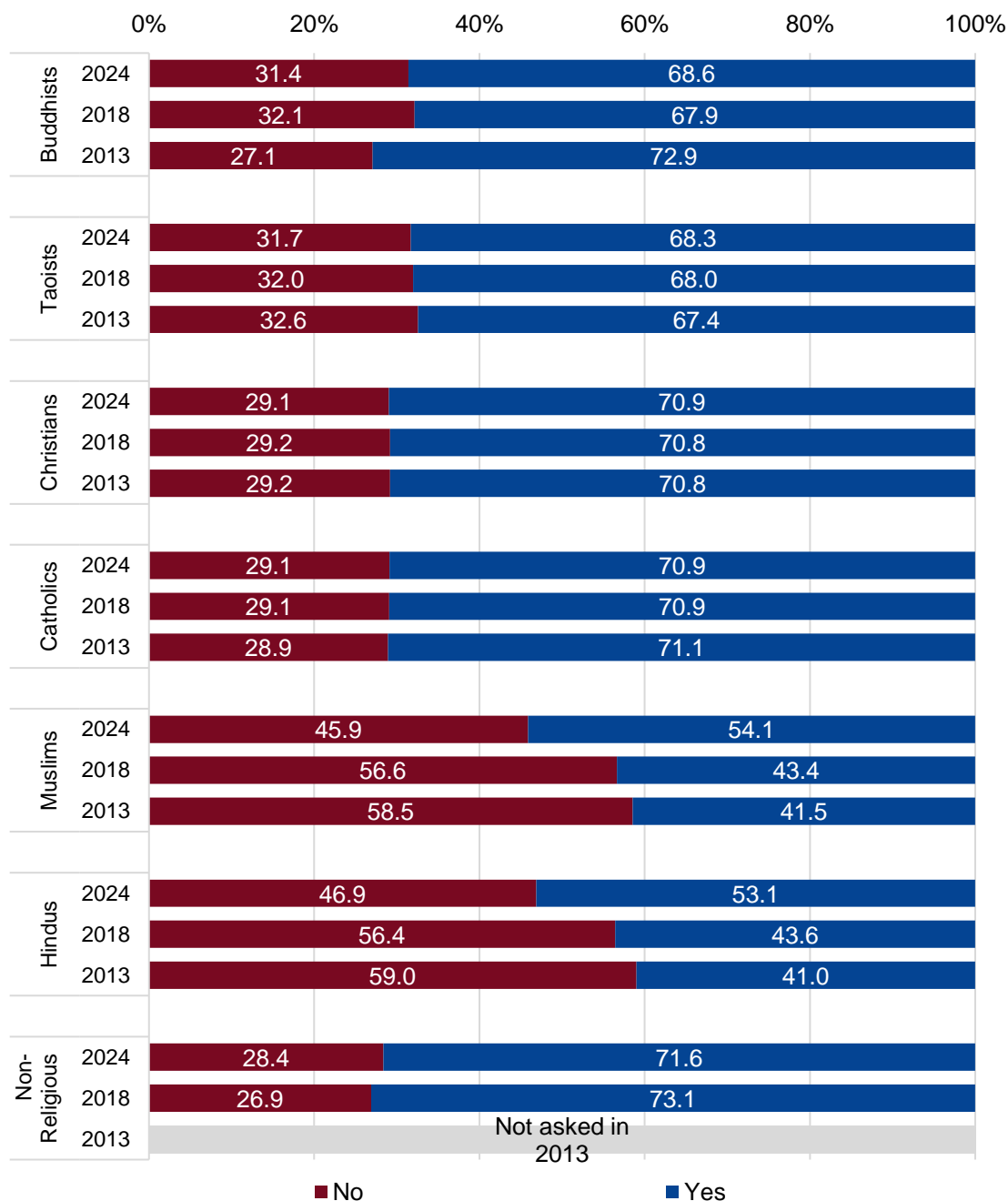
Acceptance of Muslims and Hindus continued to be lower than those of other religious or non-religious backgrounds. Over six in 10 respondents indicated that they would accept Muslims (61.7 per cent) and Hindus (60.1 per cent) as their sibling-in-law, with even fewer indicating that they would accept Muslims (37.4 per cent) and Hindus (39.8 per cent) in the closer relationship as their spouse (see Figure 4.4.1). Nevertheless, the acceptance of Muslims as family members have grown substantially over the waves. In the 2024 wave of the survey, 54.1 per cent of non-Muslims would accept a Muslim as a son or daughter in law compared to only 41.5 per cent in 2013 (see Figures 4.4.1a, 4.1.1b, and 4.4.1c).

Figure 4.4.1a: Are you comfortable with members of each religious group as your brother / sister in-law, responses by wave*



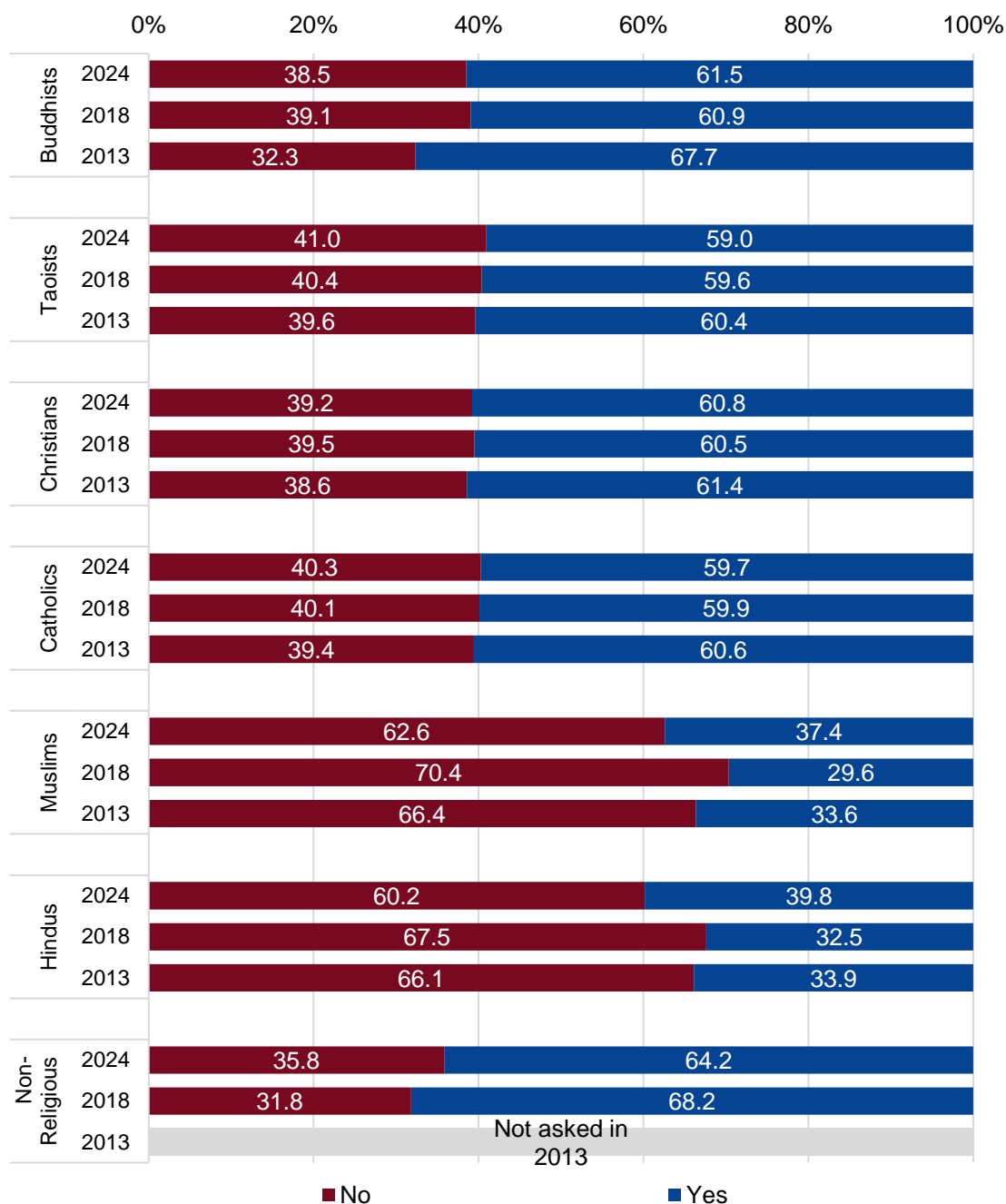
*Proportions of responses for comfort with a particular religious group reflected exclude responses of members of that particular religious group.

Figure 4.4.1b: Are you comfortable with members of each religious group as your son / daughter in-law, responses by wave*



*Proportions of responses for comfort with a particular religious group reflected exclude responses of members of that particular religious group.

Figure 4.4.1c: Are you comfortable with members of each religious group as your spouse, responses by wave*

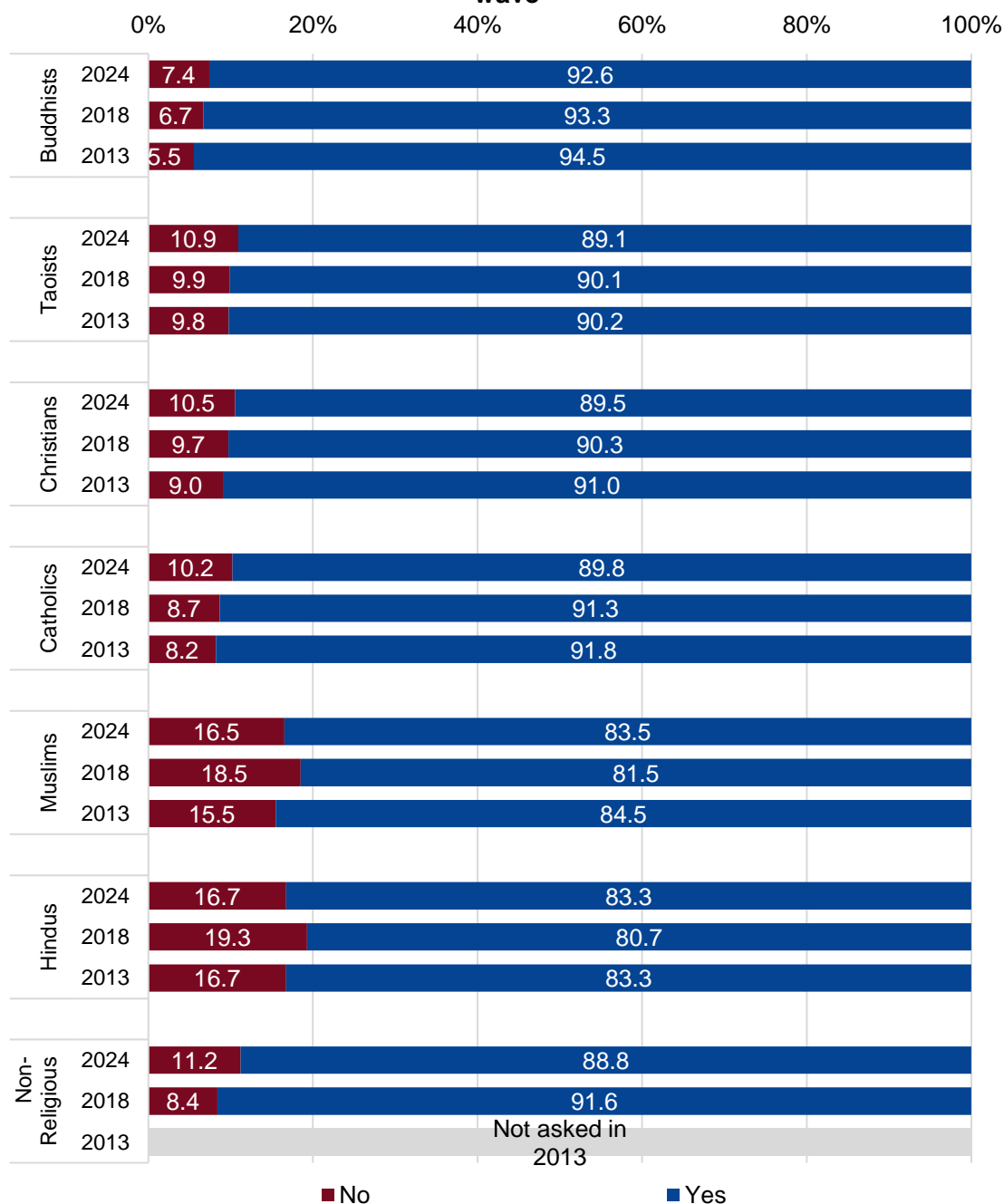


*Proportions of responses for comfort with a particular religious group reflected exclude responses of members of that particular religious group.

4.4.2 Acceptance of people from various religions as close personal friends remained high in 2024, with around nine in 10 respondents accepting Buddhists, Taoists, Christians, Catholics, and non-religious individuals; over eight in 10 expressed comfort with Muslims and Hindus as close friends

In addition to kinship relations, survey respondents across all three waves were asked whether they were comfortable with members of various religions as their close personal friends. The 2024 responses suggest that acceptance of people of different religions as their close friends has sustained over the past decade. Approximately nine in 10 respondents indicated that they would accept Buddhists (92.6 per cent), Taoists (89.1 per cent), Christians (89.5 per cent), Catholics (89.8 per cent), and non-religious (88.8 per cent) as their close friends. Over eight in 10 indicated that they would accept Muslims (83.5 per cent) and Hindus (83.3 per cent) as their close friend (see Figure 4.4.2).

Figure 4.4.2: Are you comfortable with members of each religious group as your close personal friend, responses by wave*



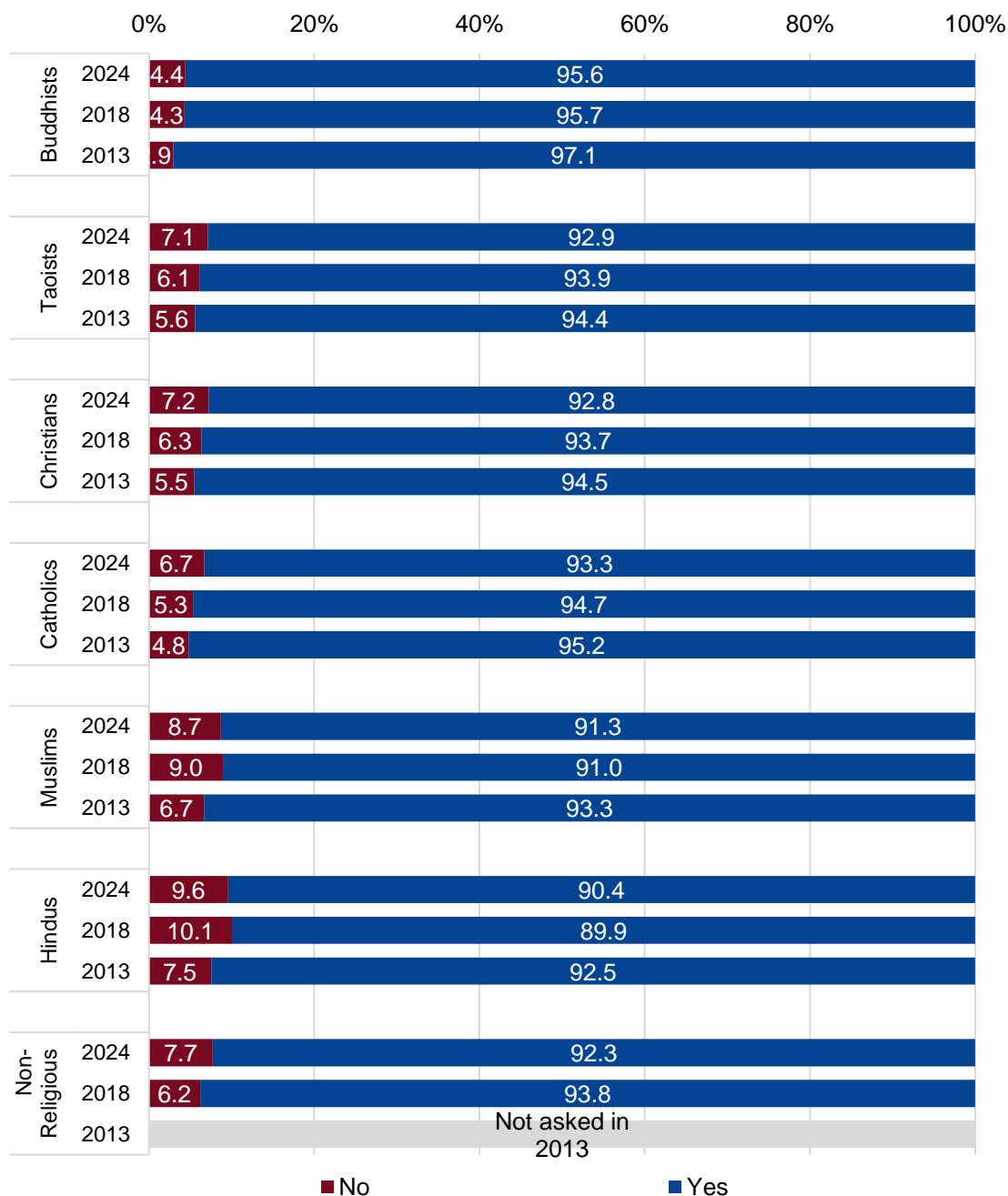
*Proportions of responses for comfort with a particular religious group reflected exclude responses of members of that particular religious group.

4.5 Acceptance of People of Other Religions in the Workplace

4.5.1 Acceptance of people from various religions in the workplace remained consistently high in 2024, with around nine in 10 respondents expressing comfort with Buddhists, Taoists, Christians, Catholics, Muslims, Hindus, and non-religious individuals as colleagues, superiors and employees

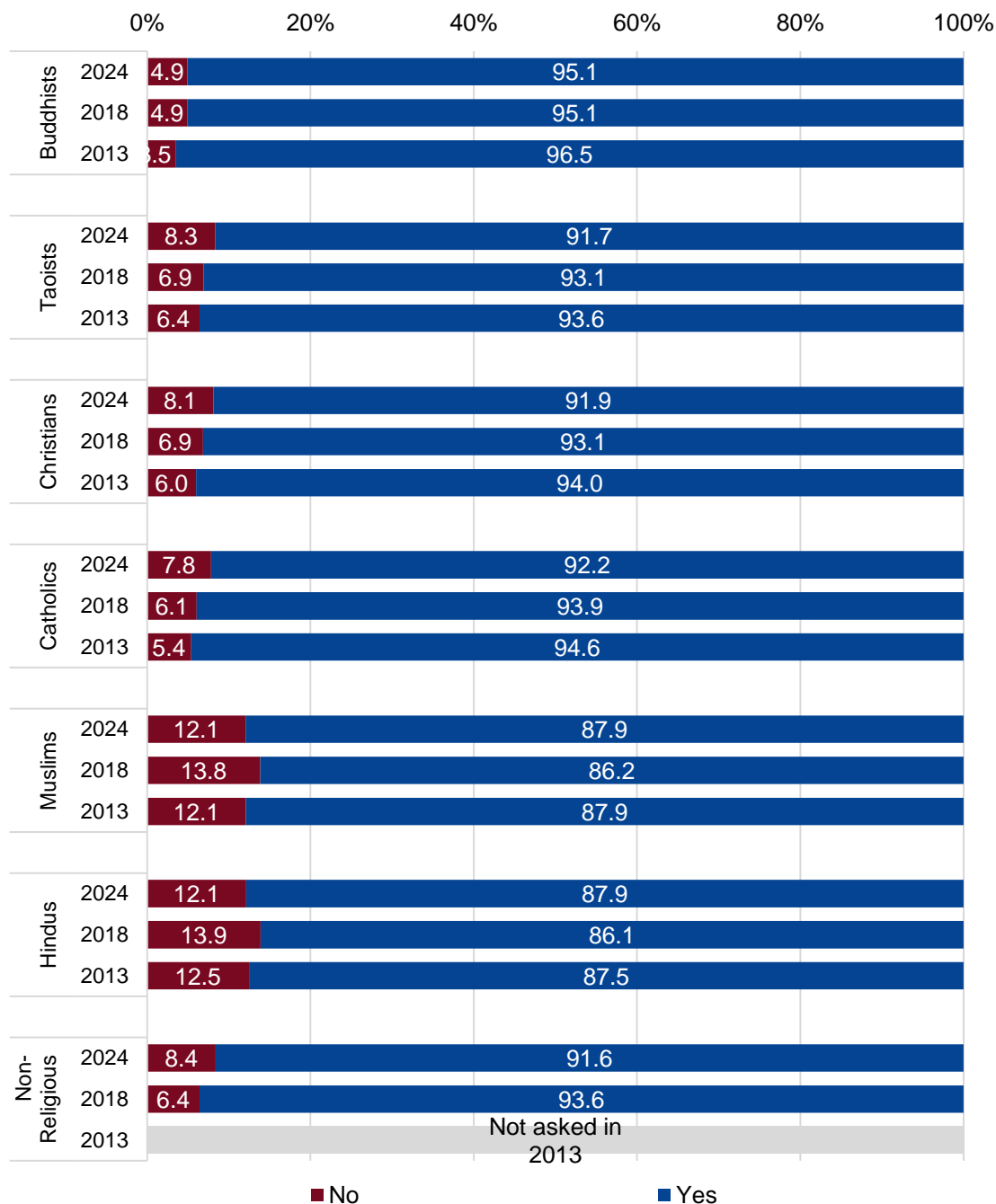
Survey respondents across all three waves were asked whether they were comfortable with members of various religions in workplace relationships — as colleagues in the same occupation, bosses or employees. The 2024 responses suggest that acceptance of people of other religions in all these workplace roles has sustained over the past decade. Over nine in 10 respondents indicated as such for Buddhists (95.6 per cent), Taoists (92.9 per cent), Christians (92.8 per cent), Catholics (93.3 per cent), Muslims (91.3 per cent), Hindus (90.4 per cent), and non-religious (92.3 per cent), as their colleague and similar proportions for employees. In the case of workplace superiors, the proportions who accepted Muslims (87.9 per cent), Hindus (87.9 per cent) were slightly lower, staying stable since a decade ago (see Figures 4.5.1a, 4.5.1b, and 4.5.1c).

Figure 4.5.1: Are you comfortable with members of each religious group as a colleague in the same occupation, responses by wave*



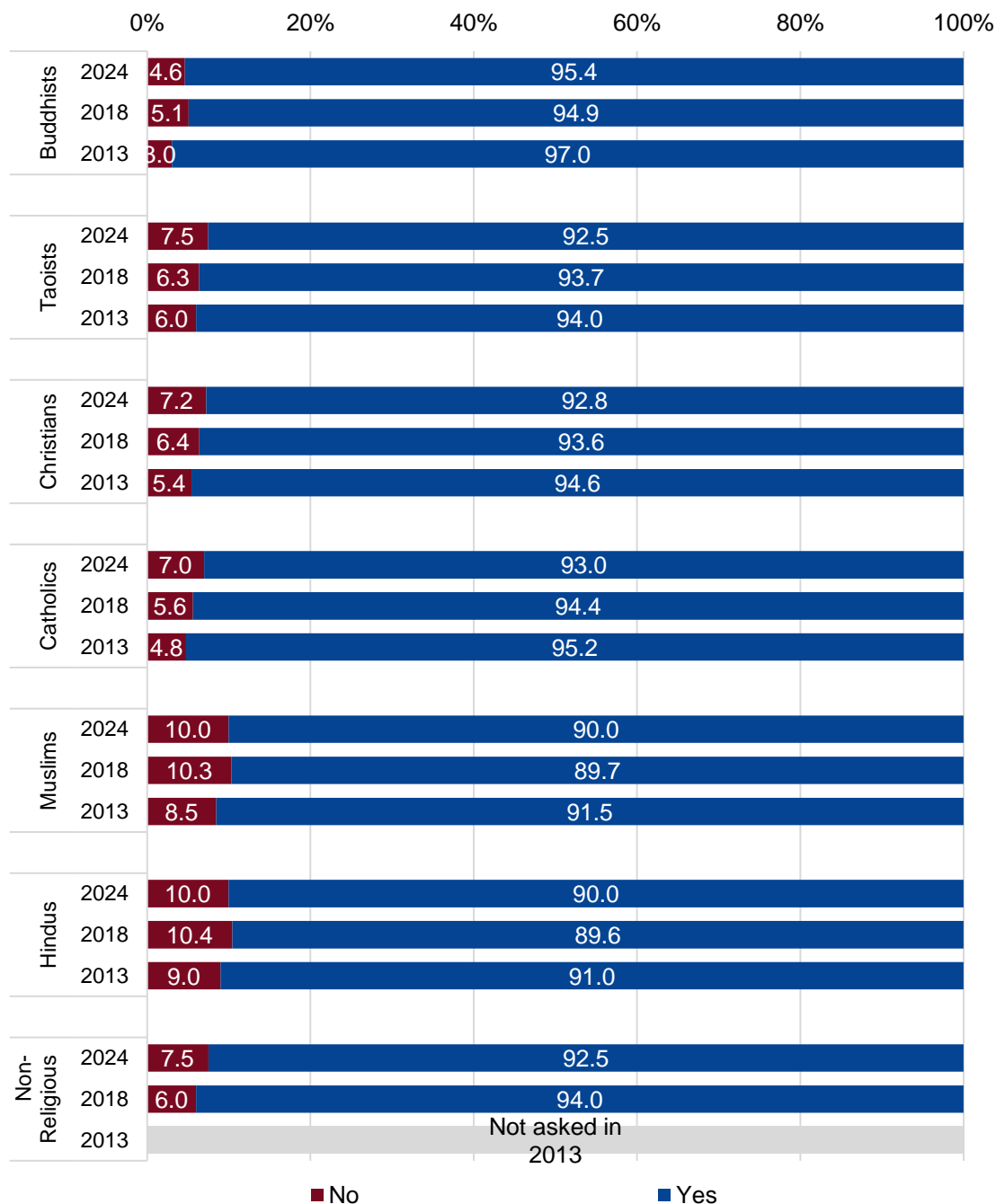
*Proportions of responses for comfort with a particular religious group reflected exclude responses of members of that particular religious group.

Figure 4.5.1b: Are you comfortable with members of each religious group as your boss, responses by wave*



*Proportions of responses for comfort with a particular religious group reflected exclude responses of members of that particular religious group.

Figure 4.5.1c: Are you comfortable with members of each religious group as your employee, responses by wave*



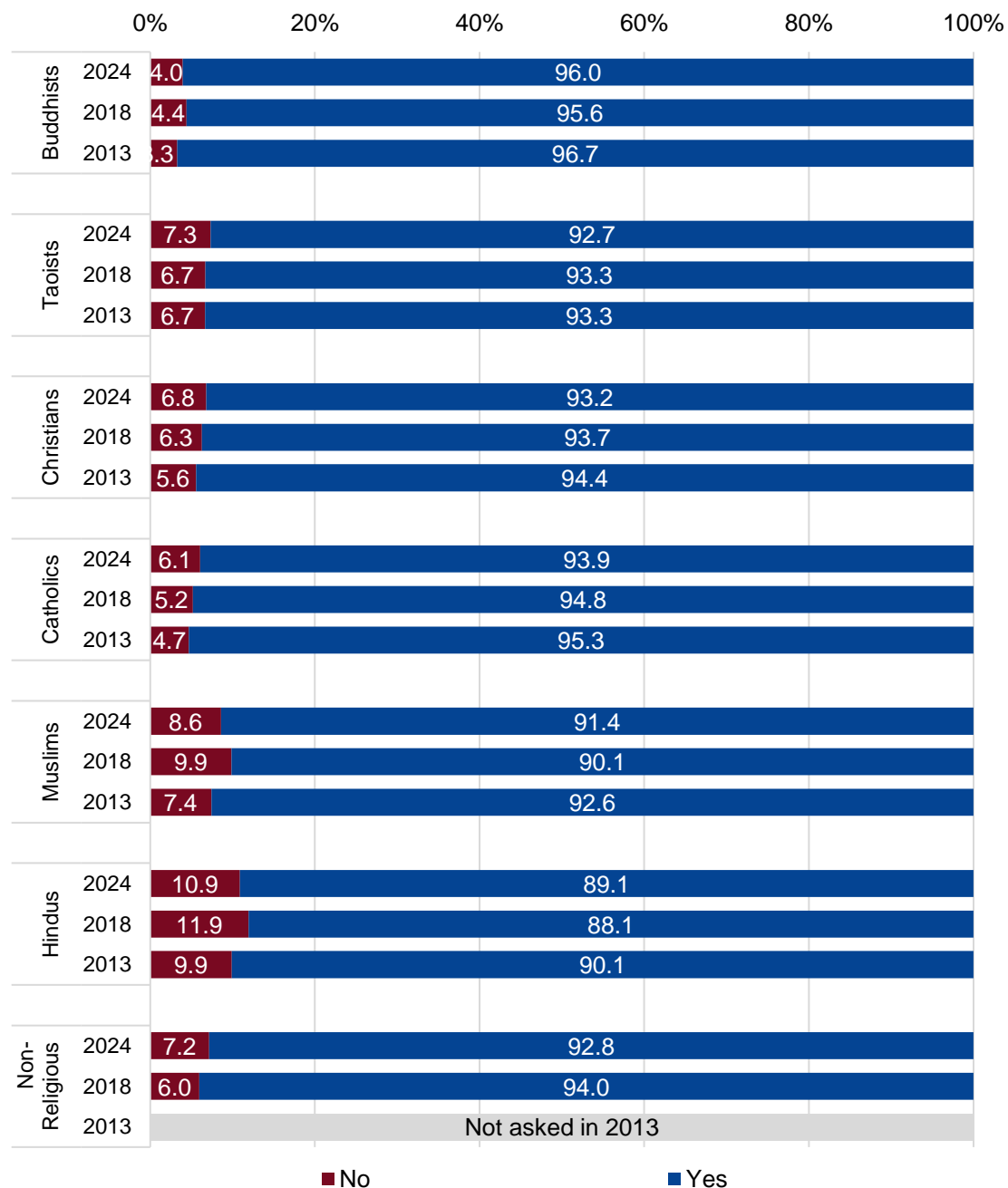
*Proportions of responses for comfort with a particular religious group reflected exclude responses of members of that particular religious group.

4.6 Acceptance of People of Other Religions in the Community

4.6.1 Acceptance of people from various religions as next-door neighbours remained high in 2024, with nine in 10 or more respondents expressing comfort with Buddhists, Taoists, Christians, Catholics, Muslims, Hindus, and non-religious individuals as their neighbours

Survey respondents across all three waves were additionally asked whether they were comfortable with members of various religions as their next-door neighbours. The 2024 responses suggest that acceptance of people of other religions as next-door neighbours has sustained over the past decade. Nine in 10 or more respondents indicated that they would do so for Buddhists (96 per cent), Taoists (92.7 per cent), Christians (93.2 per cent), Catholics (93.9 per cent), Muslims (91.4 per cent), Hindus (89.1 per cent), and non-religious (92.8 per cent) (see Figure 4.6.1).

Figure 4.6.1: Are you comfortable with members of each religious group as your next-door neighbour, responses by wave*

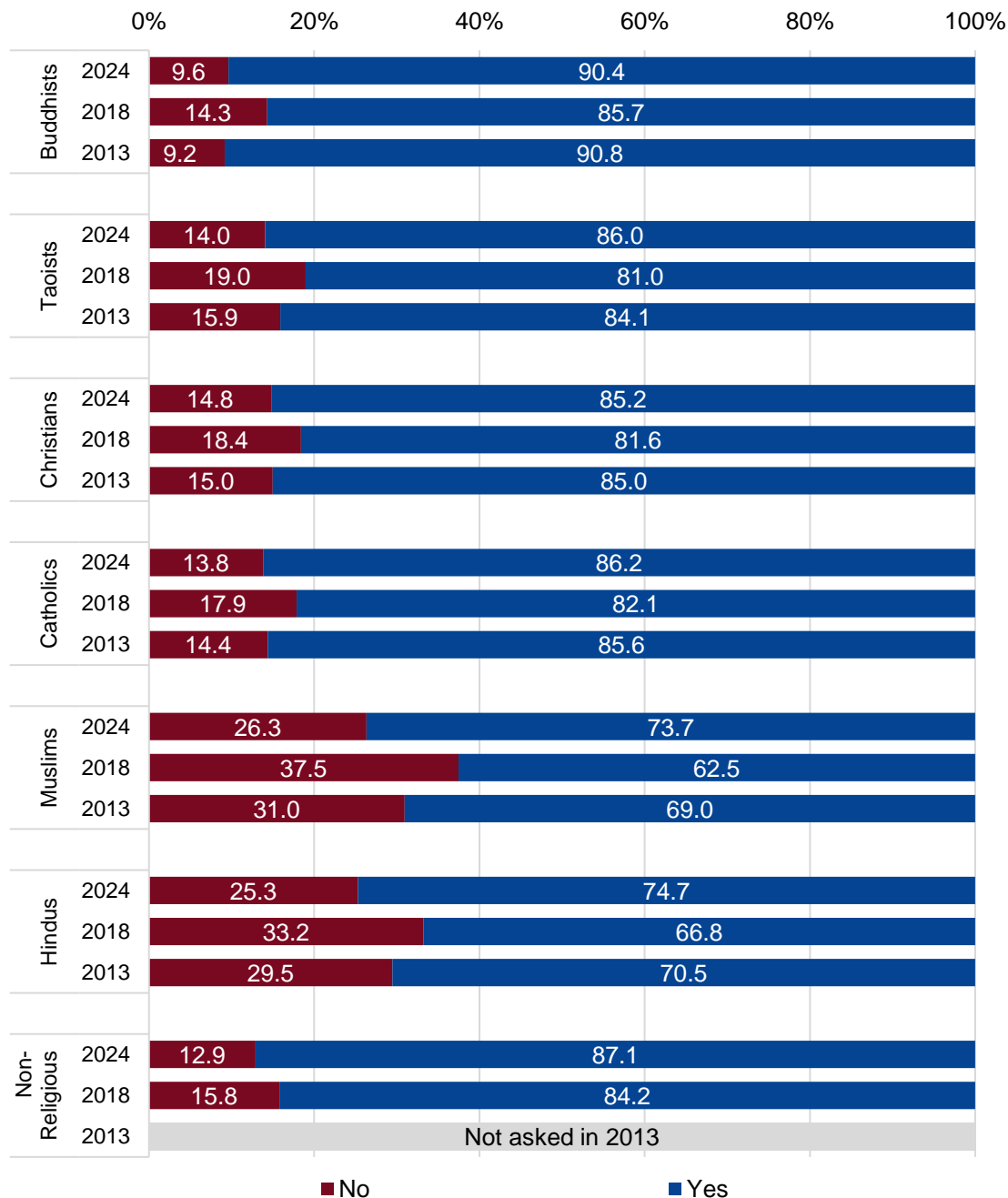


*Proportions of responses for comfort with a particular religious group reflected exclude responses of members of that particular religious group.

4.6.2 Acceptance of people from various religions as the majority in Singapore remained high in 2024, with about nine in 10 respondents comfortable with Buddhists, Taoists, Christians, Catholics, and non-religious individuals, and nearly three-quarters comfortable with Muslims and Hindus as the majority of people in Singapore

On the comfort of respondents to members of various religions as the majority of people in Singapore, the 2024 survey responses suggest that acceptance of people of other religions as the majority of people in Singapore has sustained or marginally increased over the past decade. About nine in 10 respondents indicated that they would do so for Buddhists (90.4 per cent), Taoists (86 per cent), Christians (85.2 per cent), Catholics (86.2 per cent), and non-religious (87.1 per cent). Consistent with the earlier findings, the proportion of respondents who were open to Muslims and Hindus as the majority of the population was lower, with just under three-quarters of respondents indicating such acceptance for either group — Muslims (73.7 per cent) and Hindus (74.7 per cent) (see Figure 4.6.2).

Figure 4.6.2: Are you comfortable with members of each religious group as the majority of people in Singapore, responses by wave*



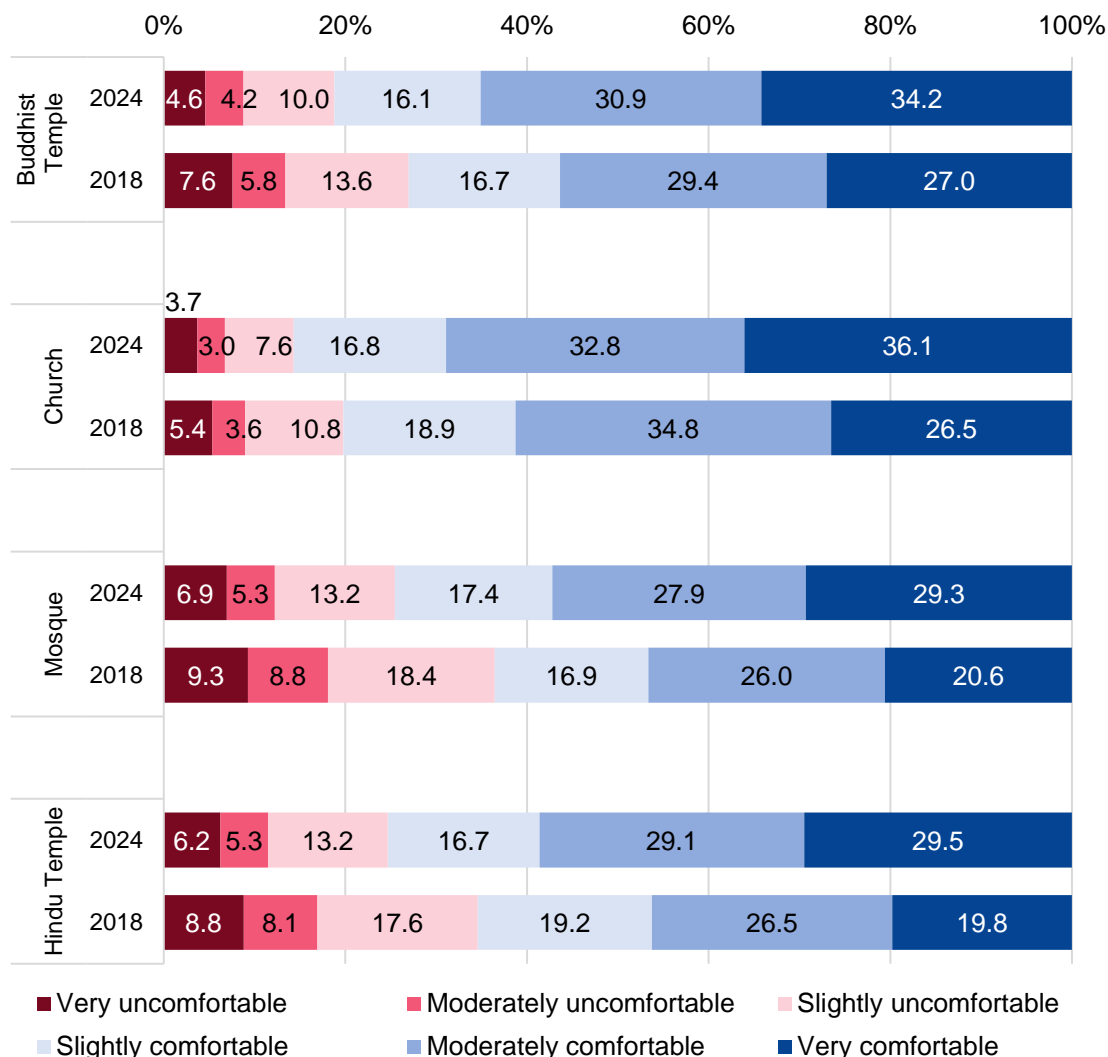
*Proportions of responses for comfort with a particular religious group reflected exclude responses of members of that particular religious group.

4.7 Comfort with Places of Worship and Social Groups

4.7.1 Comfort levels with different places of worship located near homes increased in 2024, with over eight in 10 respondents expressing comfort with Buddhist temples and churches, and three-quarters indicating comfort with mosques and Hindu temples

Respondents across the 2018 and 2024 waves were asked for their levels of comfort in relation to different places of worship being located close to their homes. In general, reported comfort levels have risen since 2018 when the question was first asked. Over eight in 10 RRL respondents in 2024 reported being comfortable to varying degrees with Buddhist temples and churches located close to their homes, and three-quarters indicated likewise for mosques and Hindu temples (see Figure 4.7.1).

Figure 4.7.1: How comfortable are you if the following places of worship are close to your home, responses by wave*



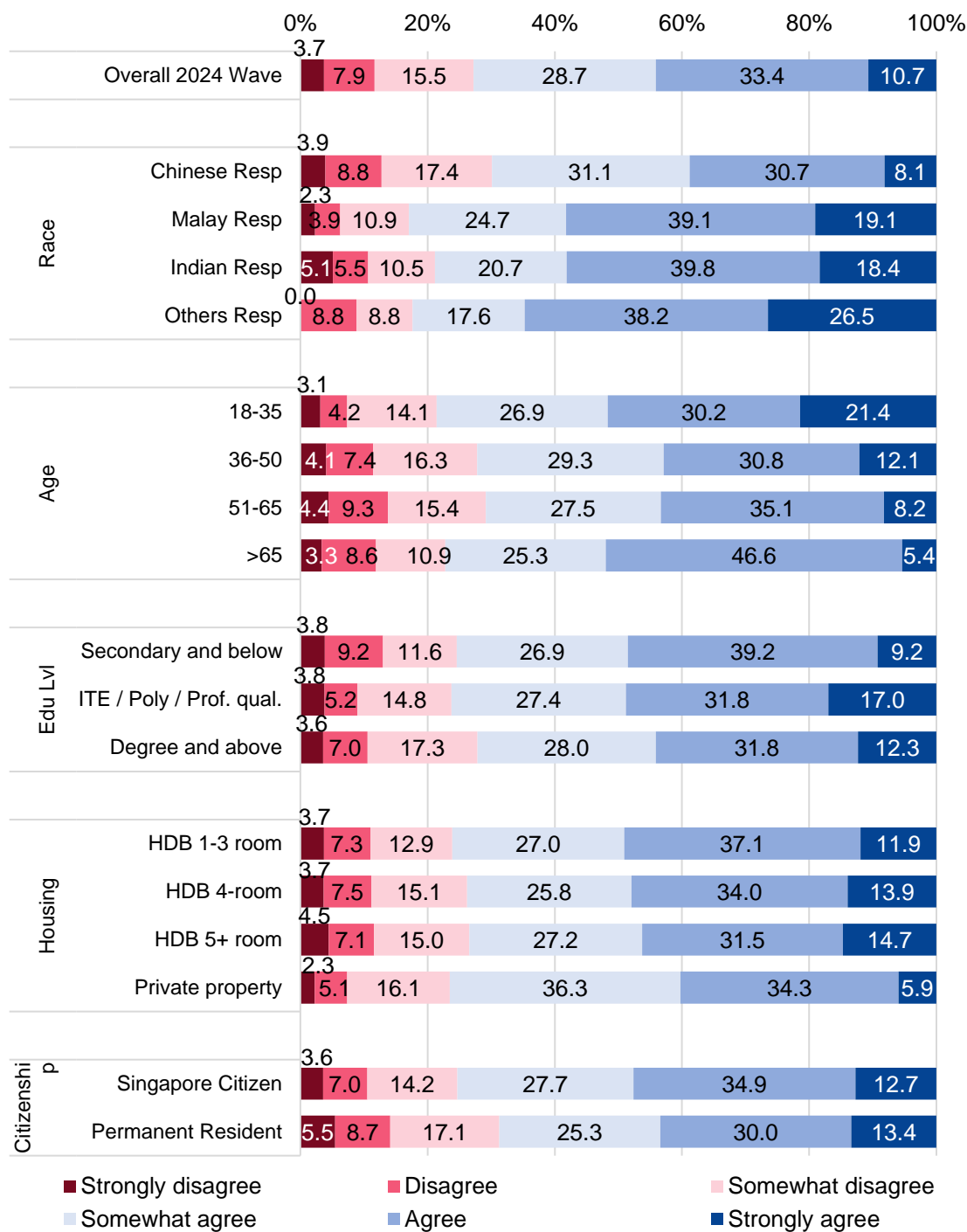
*Proportions of responses for comfort with a particular PW reflected exclude responses of members of the religion associated with that particular PW.

4.7.2 Over seven in 10 respondents in 2024 expressed comfort with being the only one of their race in a group where everyone else was of another race, with higher levels of comfort among minority-race respondents compared to Chinese respondents

While the earlier questions posed to respondents primarily had them reflect on the level of comfort they had with individuals of other religious traditions in various personal, professional, or community relationships, the survey had also asked respondents whether they were comfortable being the only one of their race, in a group where everyone else were of other races. Over seven in 10 respondents agreed to varying extents with this statement, although proportions of agreement varied significantly across racial groups and citizenship status. About seven in 10 Chinese respondents agreed to varying extents that they were comfortable (69.9 per cent), as compared to about eight in 10 minority-race respondents (82.9 per cent Malays, 78.9 per cent Indians, and 82.3 per cent Others). Three-quarters of Singapore citizen respondents (75.3 per cent) also agreed to varying extents that they were comfortable, as compared to over two-thirds of Permanent Resident respondents (68.7 per cent) (see Figure 4.7.2).

Since it is not too uncommon for minorities to have been the only one of their race in a group, they have learnt to adapt to this reality, an experience which is likely to be more difficult for the Chinese who constitute the majority of the Singapore population. Given the smaller sample sizes among Permanent Residents of different racial backgrounds, it was not possible to confirm whether individuals from some racial backgrounds who were from the dominant race within their country of origin would have more difficulty if they were the only person of their race in a group.

Figure 4.7.2: I feel comfortable being the only one from my race in a group where everyone else is from another racial group, responses across demographics*



*New question item/phrasing for RRL 2024; aggregates and replaces items on comfort mixing and conversing with people of other racial groups asked in 2018 and 2013; not directly comparable.

5. SOCIAL CONNECTEDNESS WITH THOSE OF OTHER RACES AND RELIGIONS

This chapter explores social connectedness among Singapore's diverse racial and religious groups. It delves into the nature and extent of relationships Singaporeans have with people of different races and religions, highlighting key trends in friendships, and social interactions.

The chapter begins by examining friendships across races, noting that over half of respondents in 2024 reported having at least one close friend of another race. While this marks an improvement compared to a decade ago, there was a slight decrease compared to 2018. The findings also reflect notable demographic differences: younger respondents, males, higher-educated individuals, and Permanent Residents were more likely to report having close friends of other races, suggesting that exposure to diverse environments plays a significant role in fostering cross-racial friendships.

Additionally, the chapter explores the concept of knowing people of particular races and religions to clarify concerns, with the 2024 results showing stability in these proportions compared to 2018.

The chapter also touches on respondents' inclinations to meet and get to know people of other races and religions. The majority of respondents expressed positive attitudes, with minority-race individuals, younger respondents, and higher-educated individuals displaying greater openness to cross-cultural interactions. Singapore citizens were also slightly more likely than Permanent Residents to express interest in forming these relationships, perhaps reflecting the embedded national values of racial harmony.

5.1 Friends of Other Races

5.1.1 The proportion of respondents with at least one close friend of another race increased in 2024 compared to a decade ago, though it slightly decreased from 2018 levels

Survey respondents were asked to report the number of close friends they had in total and by race. Overall, respondents had an average of over six friends, regardless of race, a decrease from the previous waves (see Table 5.1.1a).

Table 5.1.1a: Average number of close friends (Overall)

	2013	2018	2024
Average number of close friends⁸	8.33	10.67	6.49

Differences were also observed across race and age. Respondents belonging to minority races reported higher number of close friends on average compared to Chinese respondents. The youngest cohort also reported the lowest average number of close friends compared to other age cohorts, while those aged 51 to 65 years old reported the highest average number of close friends (see Table 5.1.1b).

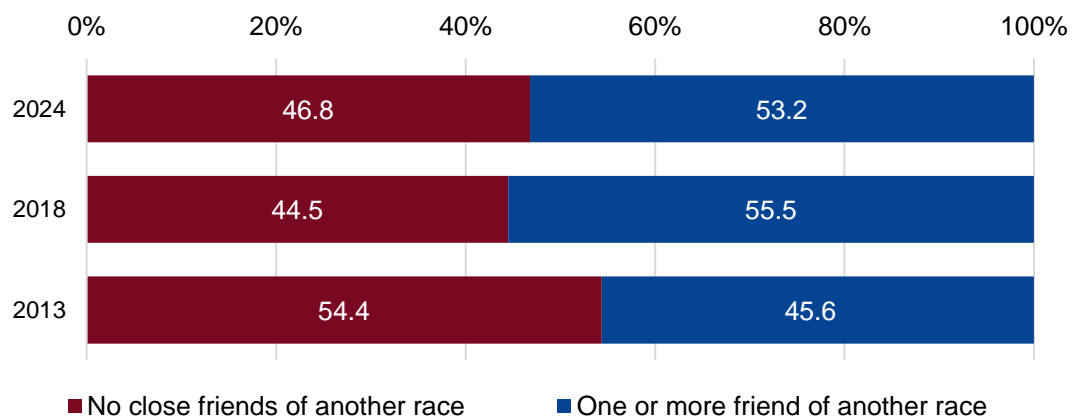
⁸ As reported by respondents; an IPS Working Paper (Mathew et al. 2025) provides further details on these figures. The average arising from further robustness checks when accounting for outlier data is 7.75 (2013), 9.41 (2018), and 6.35 (2024); these figures are in tandem with the trends presented above.

Table 5.1.1b: Average number of close friends, by race and age

Demographic variable	Average number of close friends
Race	
Chinese	5.85
Malay	7.23
Indian	8.80
Others	7.22
Age	
18-35 years old	6.04
36-50 years old	6.77
51-65 years old	7.86
> 65 years old	6.34

Based on the responses across all three survey waves, the proportion of respondents with at least one close friend of another race has increased in 2024 (53.2 per cent) relative to a decade ago (45.6 per cent) but has marginally decreased relative to 2018 (55.5 per cent) (see Figure 5.1.1). It should also be noted that the proportion of respondents reporting at least one close friend of another race has increased in 2024 compared to 2013, even though the average number of close friends reported by respondents in 2024 was lower compared to 2013.

Figure 5.1.1: Proportions of respondents with at least one close friend of another race, responses by wave*

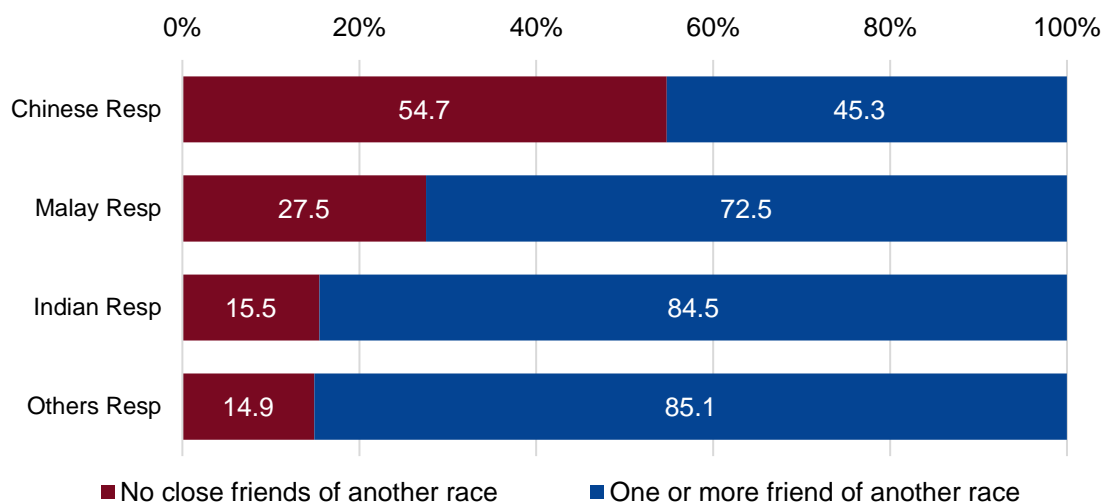


*Respondents were asked to report the number of close friends they had (people who were not their relatives, but who they felt at ease with, could talk to about what was on their minds, or call on for help). This number was then broken down into five categories: Singaporean Chinese, Singaporean Malay, Singaporean Indian, Singaporean Eurasian, and Others. Proportions reported above are derived from these responses.

5.1.2 Less than half of Chinese respondents reported having at least one close friend of another race, compared to over seven in 10 Malays and more than eight in 10 Indians and Others respondents

Chinese respondents were significantly less likely to report having at least one close friend of another race (45.3 per cent), compared to their minority-race peers (72.5 per cent of Malays, 84.5 per cent of Indians, and 85.1 per cent of Others respondents). This is in line with the demographic proportions of Singapore's resident population, given the significantly lower absolute numbers of non-Chinese (see Figure 5.1.2). In addition, the findings from Table 5.1.2 have indicated that Chinese respondents reported the lowest number of close friends on average, which likely lowered the probability of having close friends of other races even more.

Figure 5.1.2: Proportions of respondents with at least one close friend of another race, 2024 responses by race*



*Respondents were asked to report the number of close friends they had (people who were not their relatives, but who they felt at ease with, could talk to about what was on their minds, or call on for help). This number was then broken down into five categories: Singaporean Chinese, Singaporean Malay, Singaporean Indian, Singaporean Eurasian, and Others. Proportions reported above are derived from these responses.

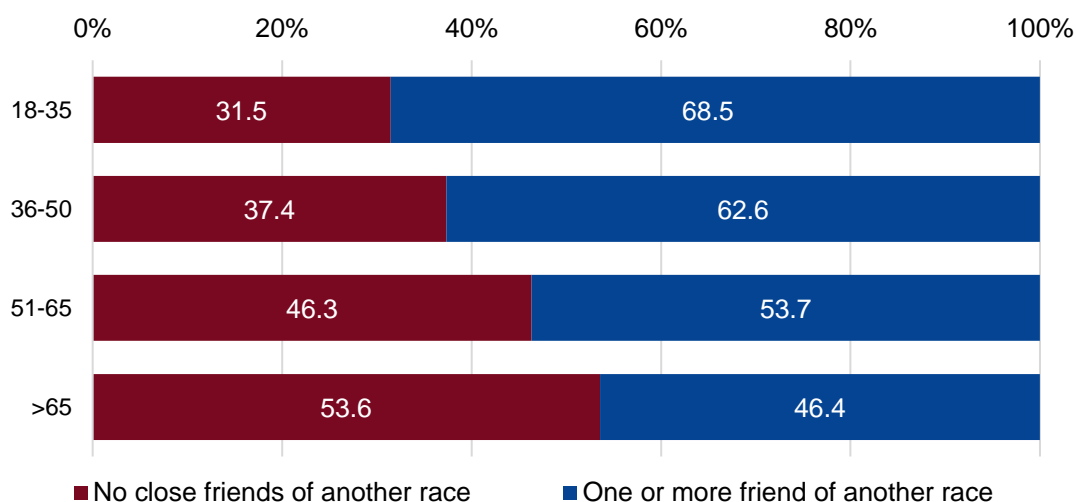
5.1.3 Younger, male, better educated and HDB-dwelling respondents were more likely to report having at least one close friend of another race

Younger respondents were more likely to indicate having at least one close friend of another race; 68.5 per cent of respondents aged 18 to 35 years old indicated as such, as compared to 46.4 per cent of those over 65 years old. The higher proportions of younger respondents indicating they have at least one close friend of another race could be attributed to their greater exposure to diverse social environments, such as schools, workplaces, and social media, where cross-racial interactions are more common.

These proportions by age, read together with the trends showing younger respondents reporting fewer close friends on average, suggest smaller but relatively more diverse

social circles, especially for those aged 18 to 35 years old. Younger generations in Singapore have grown up in a more integrated society, benefiting from policies promoting racial harmony and increased opportunities for cross-cultural engagement. In contrast, older respondents may have had fewer such opportunities during earlier periods of Singapore's history, when ethnic communities were more segregated (even if there was the presence of high levels of mixing in some kampungs), leading to fewer close friendships across racial lines (see Figure 5.1.3a).

Figure 5.1.3a: Proportions of respondents with at least one close friend of another race, 2024 responses by age*

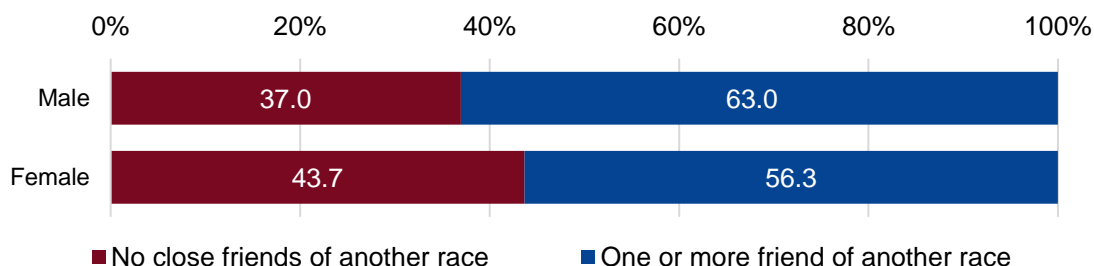


**Respondents were asked to report the number of close friends they had (people who were not their relatives, but who they felt at ease with, could talk to about what was on their minds, or call on for help). This number was then broken down into five categories: Singaporean Chinese, Singaporean Malay, Singaporean Indian, Singaporean Eurasian, and Others. Proportions reported above are derived from these responses.*

Male respondents were more likely to indicate having at least one close friend of another race. Over six in 10 males (63 per cent) indicated as such, as compared to over half (56.3 per cent) of females (see Figure 5.1.3b). It is popularly believed that this might be a result of National Service which increases the opportunities for males

to build such camaraderie with those from different racial background in the course of their training.

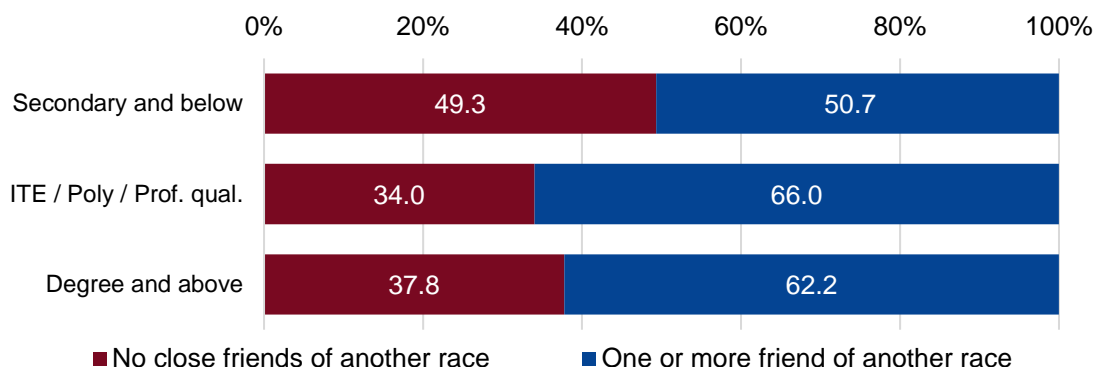
Figure 5.1.3b: Proportions of respondents with at least one close friend of another race, 2024 responses by gender*



**Respondents were asked to report the number of close friends they had (people who were not their relatives, but who they felt at ease with, could talk to about what was on their minds, or call on for help). This number was then broken down into five categories: Singaporean Chinese, Singaporean Malay, Singaporean Indian, Singaporean Eurasian, and Others. Proportions reported above are derived from these responses.*

Just half of respondents with secondary and below education indicated having at least one close friend of another race (50.7 per cent), as compared to two-thirds of respondents with ITE, polytechnic, and professional qualifications (66 per cent) and over six in 10 degree holders (62.2 per cent). This reflects both the fact that many more with lower educational backgrounds are older, and that they did not have the same level of access to integrated schooling opportunities. Moreover, there is substantial racial diversity in ITE, Polytechnic, and university education in Singapore which provides opportunities for individuals of different races to form close, diverse friendships (see Figure 5.1.3c).

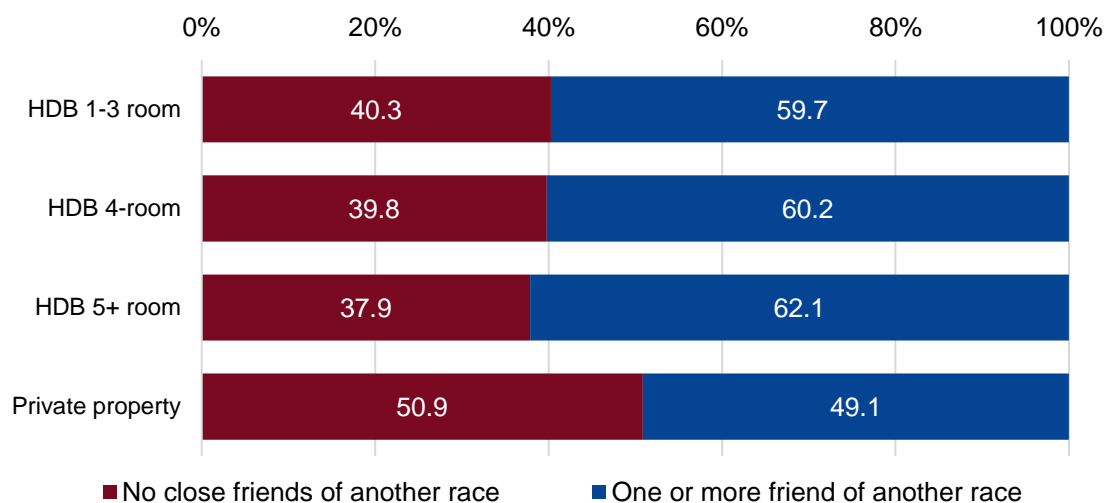
Figure 5.1.3c: Proportions of respondents with at least one close friend of another race, 2024 responses by education level*



*Respondents were asked to report the number of close friends they had (people who were not their relatives, but who they felt at ease with, could talk to about what was on their minds, or call on for help). This number was then broken down into five categories: Singaporean Chinese, Singaporean Malay, Singaporean Indian, Singaporean Eurasian, and Others. Proportions reported above are derived from these responses.

About six in 10 HDB-dwellers indicate having at least one close friend of another race, as compared to under half of private property dwellers (49.1 per cent). The differences in cross-racial friendships by housing type could be explained by the greater racial and ethnic diversity in HDB estates, which are subject to the Ethnic Integration Policy. This policy encourages more mixed-race communities, providing more opportunities for daily interactions and friendships across racial lines. In contrast, private property dwellers may experience more homogeneity in their social environments, leading to fewer opportunities to form close friendships with individuals of different races (see Figure 5.1.3d).

Figure 5.1.3d: Proportions of respondents with at least one close friend of another race, 2024 responses by housing type*



*Respondents were asked to report the number of close friends they had (people who were not their relatives, but who they felt at ease with, could talk to about what was on their minds, or call on for help). This number was then broken down into five categories: Singaporean Chinese, Singaporean Malay, Singaporean Indian, Singaporean Eurasian, and Others. Proportions reported above are derived from these responses.

5.2 Knowing People of Particular Races and Religions to Clarify Concerns

5.2.1 *In 2024, proportions of respondents indicating that they knew people from various racial groups that they could clarify concerns about race with remained largely constant compared to 2018, with marginal variations*

Survey respondents in the 2018 and 2024 waves were asked whether they knew people of various races to clarify concerns, if they had concerns about the practices or customs associated with particular racial communities. In general, proportions of respondents in 2024 indicating that they knew Malays (61.6 per cent), Indians (54.7 per cent), and Filipinos (37.8 per cent) held constant relative to 2018; proportions

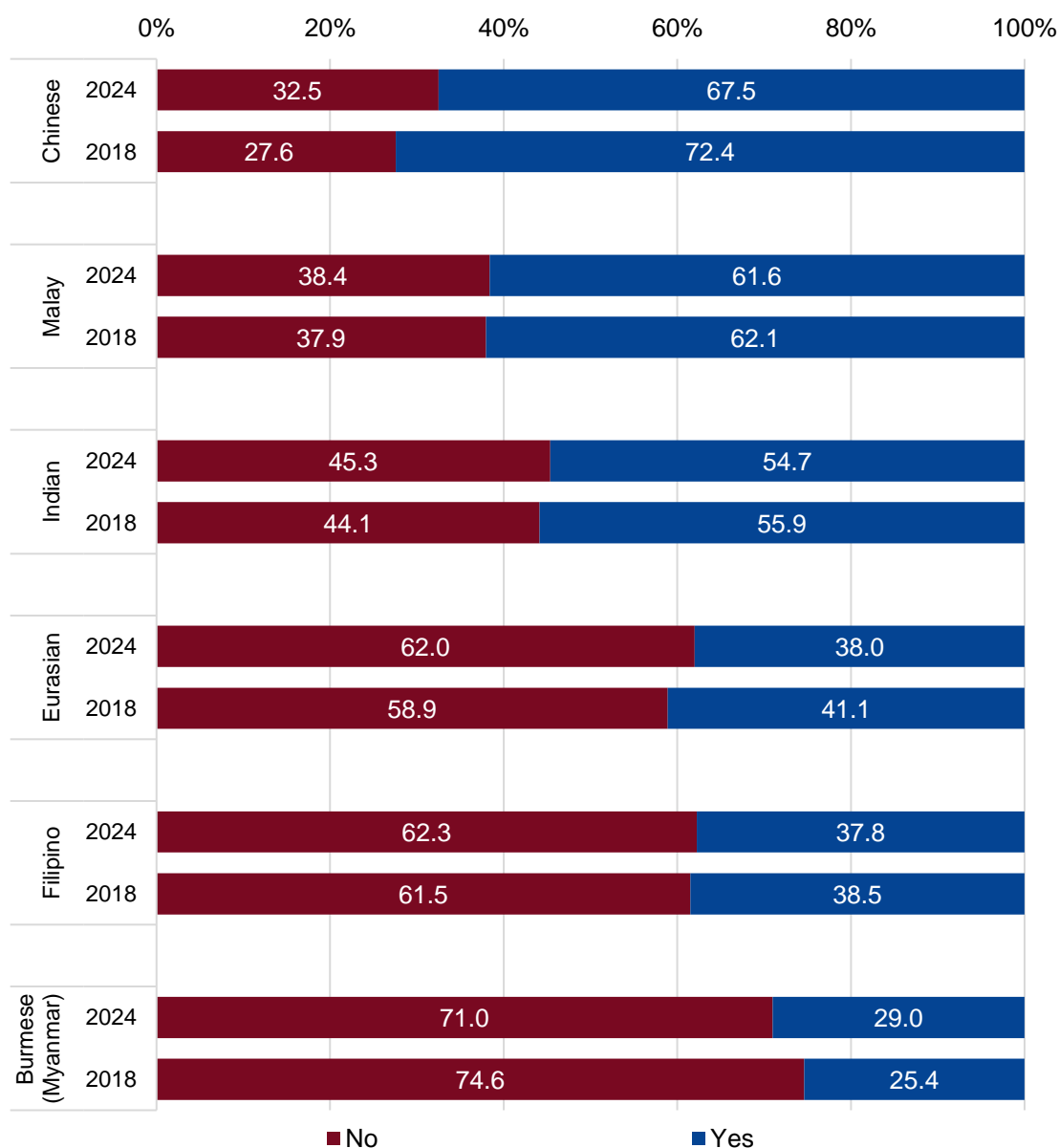
IPS Working Papers No. 59 (February 2025):

Results from the IPS-OnePeople.sg Indicators of Racial and Religious Harmony 2024

by Mathew, M., Teo, K. K., Poh, R. and Tay, M.

indicating they knew Chinese (67.5 per cent) and Eurasians (38 per cent) marginally decreased relative to 2018; and proportions indicated they knew Burmese (29 per cent) marginally increased relative to 2018 (see Figure 5.2.1).

Figure 5.2.1: Suppose you have concerns about practices / customs of a community. Do you know a person from that community you can speak with to clarify the issue, responses by wave*

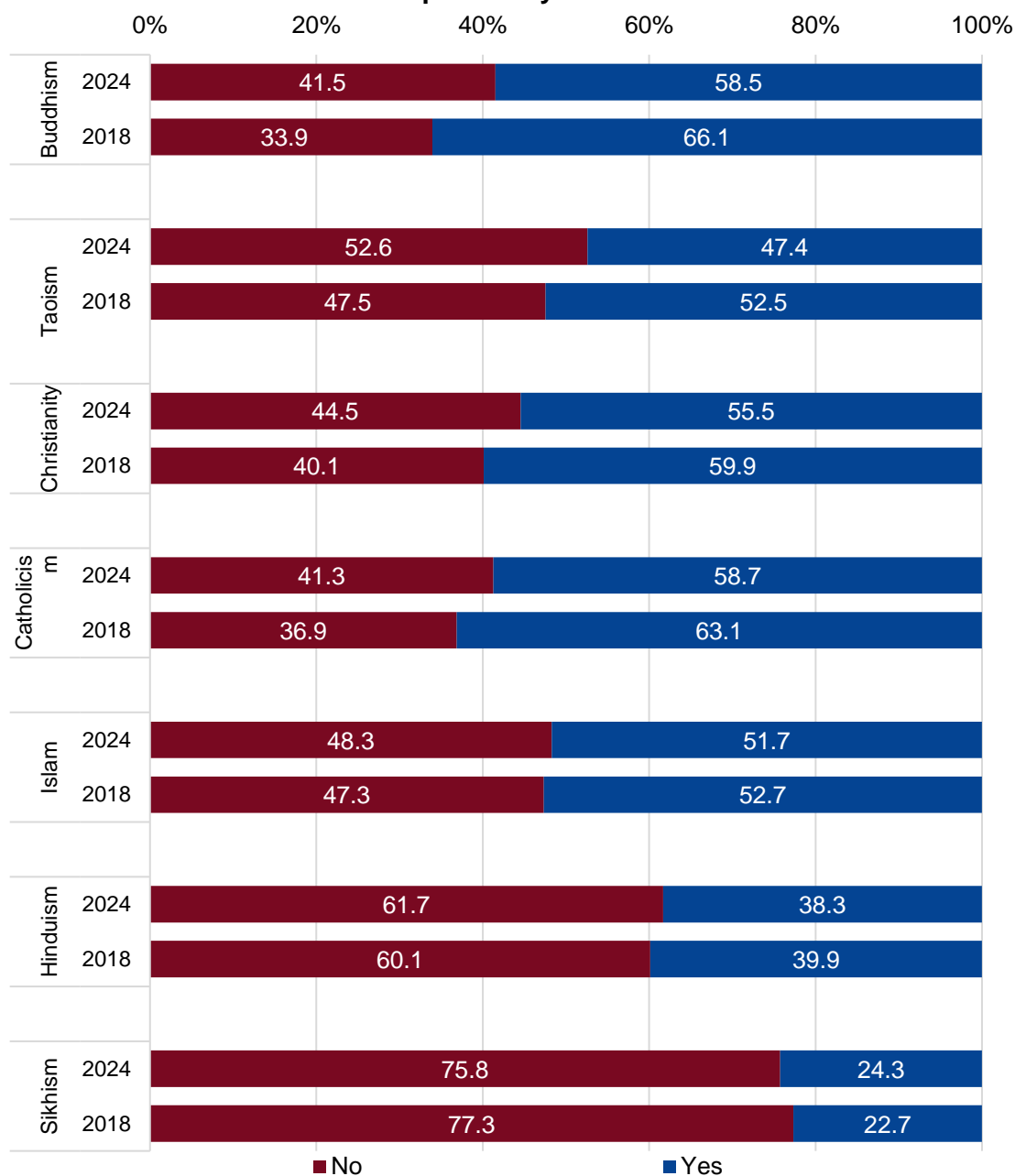


*Question item was not asked in 2013. Proportions reported for Chinese, Malay, Indian, and Eurasian exclude responses of members of that particular racial group.

5.2.2 Respondents were as likely or marginally less likely to indicate knowing people from various religious groups that they could clarify concerns with religion with compared to 2018

Survey respondents in the 2018 and 2024 waves were also asked whether they knew people of various religions to clarify concerns, if they had concerns about the practices or customs associated with particular religions. In general, proportions of respondents in 2024 indicating that they knew Buddhists (58.5 per cent), Taoists (47.4 per cent), Christians (55.5 per cent), Catholics (58.7 per cent), Muslims (51.7 per cent), and Hindus (38.3 per cent) either held constant or marginally decreased relative to 2018 (see Figure 5.2.2).

Figure 5.2.2: Suppose you have concerns about practices / customs / teachings of a religion. Do you know a person from that religion you can speak with to clarify the issue, responses by wave*



*Question item was not asked in 2013. Proportions reported for Buddhism, Taoism, Christianity, Catholicism, Islam, and Hinduism exclude responses of members of that particular religious group.

6. PERCEPTIONS OF RACIAL AND RELIGIOUS DISCRIMINATION

This chapter examines respondents' perceptions of discrimination in different aspects of daily life, in particular, whether they feel like there is a difference in their life experiences compared to others because of their race. In general, most respondents did not experience differential treatment when accessing public services. There were no major differences in these sentiments across racial groups, though some slight differences were noticed for age and income when it came to specific public services.

Nearly seven in 10 respondents said that they had never experienced racial discrimination in various aspects of their lives. Fewer respondents reported experiencing racial discrimination in 2024 compared to the past two waves. Respondents who were older, Chinese, or belonged to the highest or lowest income tiers were found to be less likely to report experiences of racial discrimination.

When it came to discrimination at work, more respondents in 2024 clearly said they did not experience racial discrimination when it came to getting a job or being considered for a promotion. Respondents who were older or Chinese were less likely to report experiences of racial discrimination at work.

The survey also tried to identify if respondents believed that race or religion could be explicit background characteristics that might be considered when hiring. Respondents in general prioritised ability, whether it was for a scenario of hiring an employee or a caregiver for their children. Responses with regards to the characteristics people look for in employees did not vary too much across the past two waves. Respondents of different races and religions had different opinions about various background

characteristics as valid hiring considerations — with respondents showing more considerations to various characteristics in the case of a caregiver for their child.

6.1 Daily Experiences in Singapore

6.1.1 Around nine in 10 respondents felt they were treated the same as other races when using public services

Respondents were asked about how well they are treated when using public services compared to other races. Across the three waves, the results were consistent. Around nine in 10 respondents in each wave felt that they were treated about the same as other races when accessing public services like hospital services, in school or educational institutions, social service agencies, at the courts, and by the police. In fact, for most public services, the proportion of racial minorities who said they had been treated worse than other races has gone down over the three waves.

6.1.2 Over two-thirds of respondents reported never experiencing racial discrimination in everyday life, with more saying so in 2024

A majority of respondents in all three waves indicated that they had never experienced racial discrimination in different aspects of everyday life, with this proportion increasing over the waves. Over two-thirds of respondents in 2024 indicated that they have never experienced racial discrimination on public transport, during their leisure time, at work, when applying for jobs, and when being considered for job promotions. This is compared to under six in 10 for most of these aspects in 2013 and 2018.

Figure 6.1.1: How well do you think you are treated when using these public services in comparison with other races, responses by wave

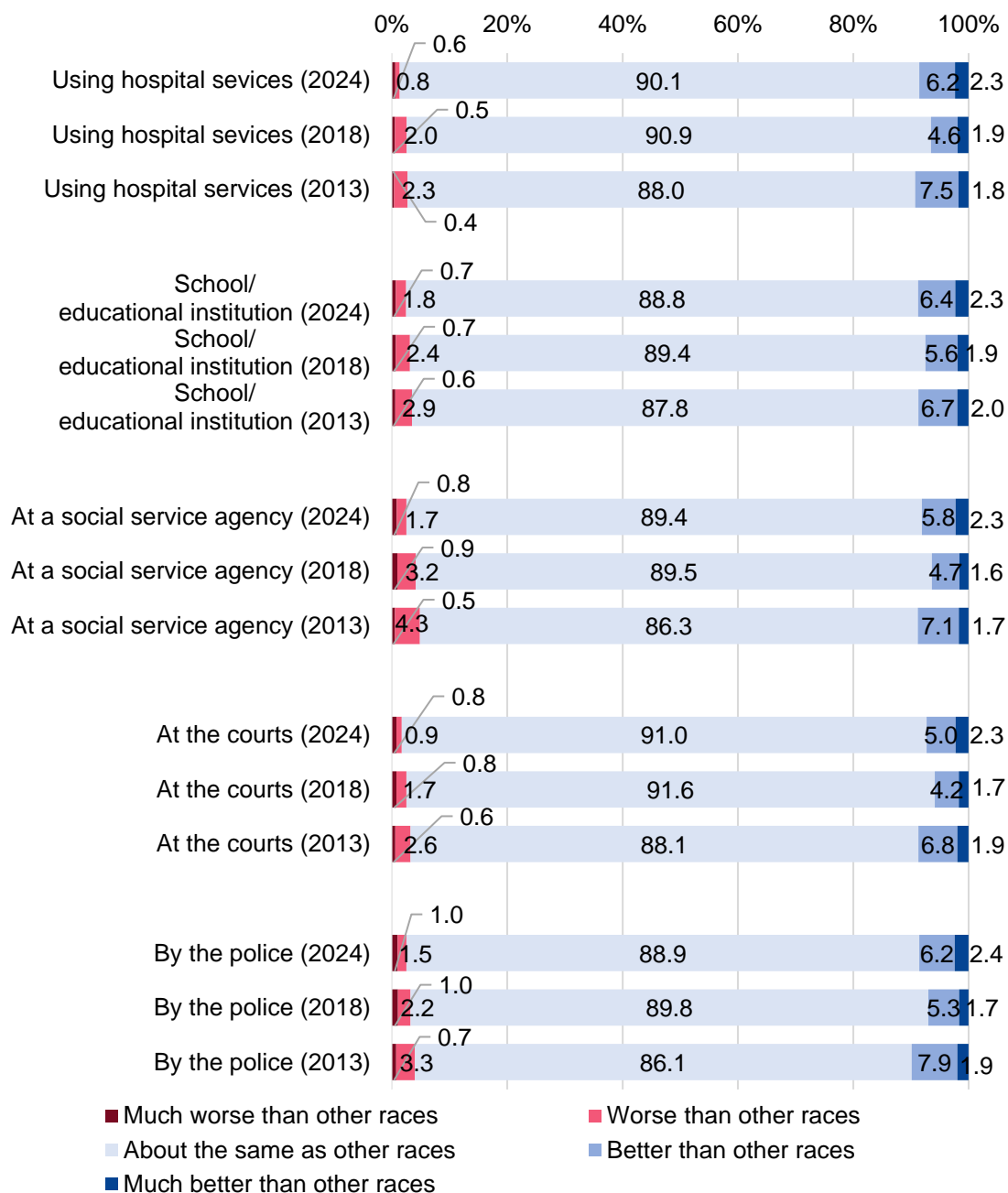
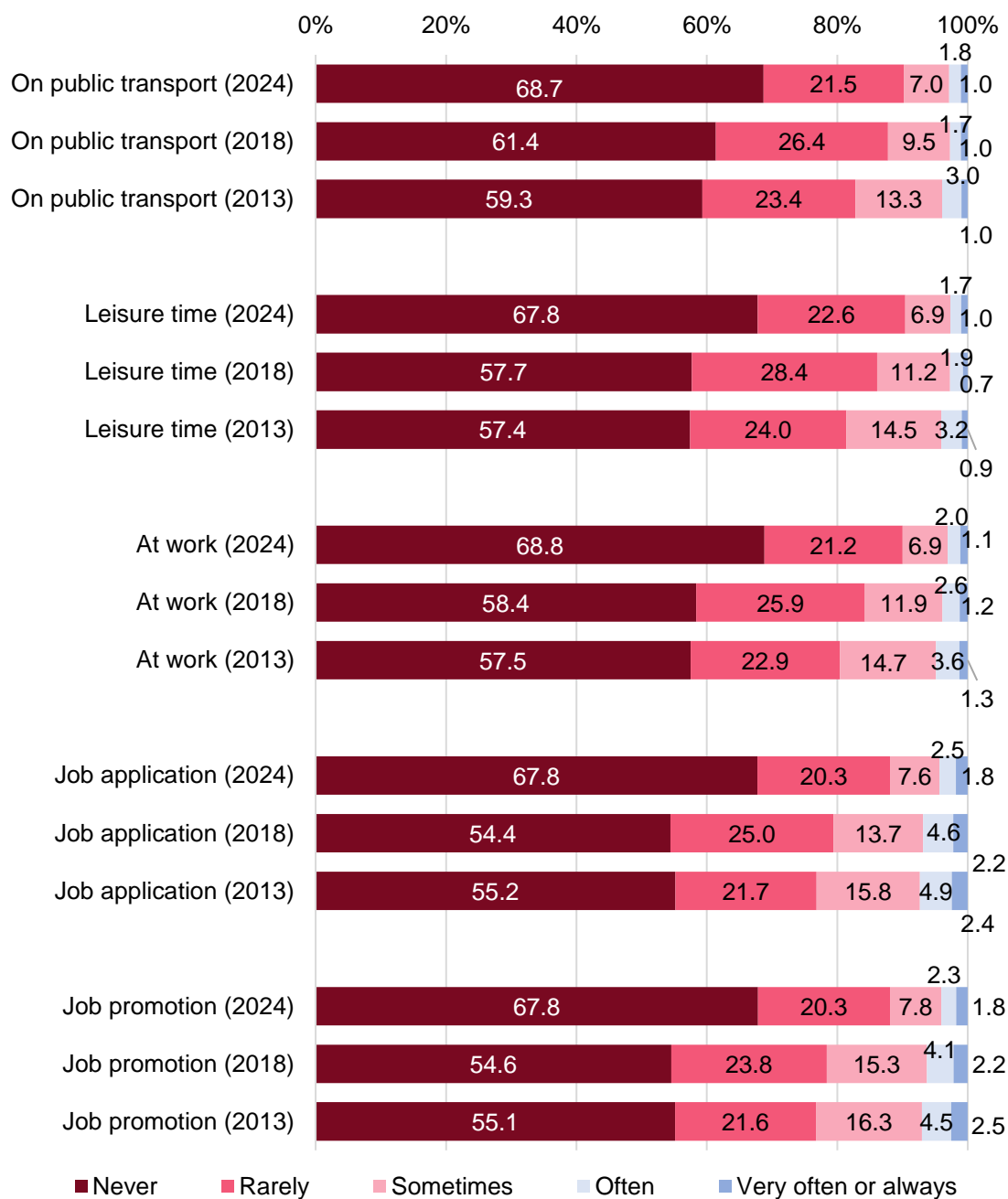
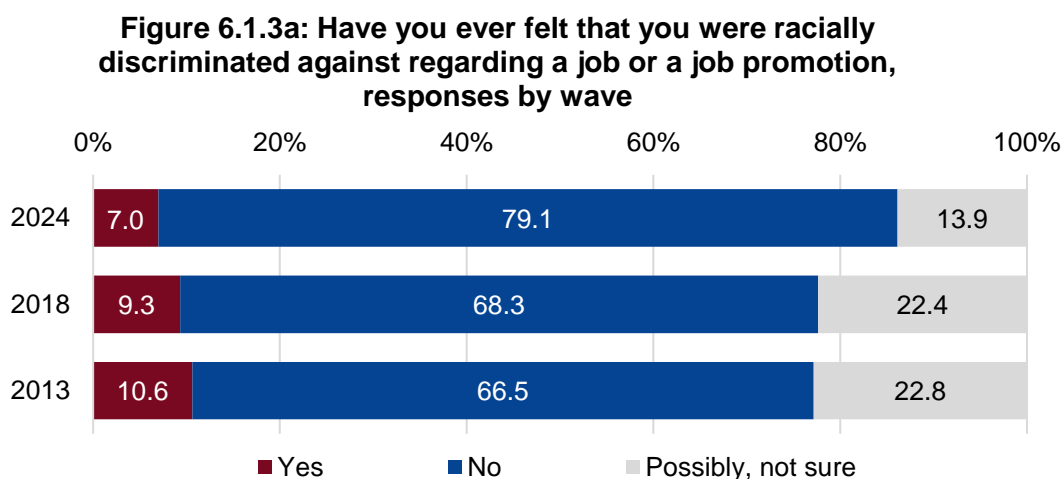


Figure 6.1.2: How often do you feel racially discriminated in these areas of your everyday life, responses by wave



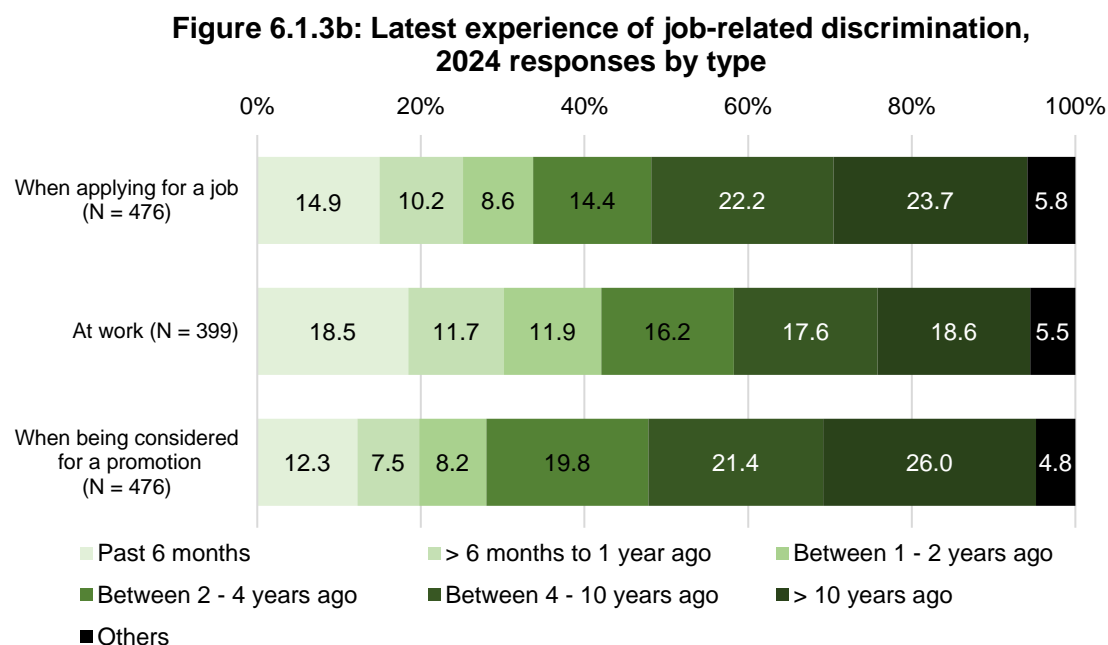
6.1.3 Most respondents did not experience racial discrimination when applying for jobs or during a job promotion process; those who did mostly experienced it at least two years ago

The survey also included questions about respondents' experiences regarding employment, including job application, at work, and when being considered for a job promotion. A majority of respondents said they did not feel that they were racially discriminated against regarding a job or a job promotion, with proportions increasing from 66.5 per cent in 2013 to 79.1 per cent in 2024 (see Figure 6.1.3a).



In the 2024 wave, respondents who said that they had experienced job-related discrimination before were asked about the last time such incidents occurred. Over 45 per cent said that they last experienced racial discrimination when applying for a job or when being considered for a promotion at least four years ago, while another 14 to 20 per cent said they experienced it two to four years ago. Smaller proportions — 25.1 per cent when applying for a job and 19.8 per cent when being considered for a promotion — said that these incidents occurred within the past year. A similar but less pronounced trend was found for racial discrimination at work; compared to 36.2 per

cent who said that they experienced this at least four years ago, 30.2 per cent said that they experienced it within the past year (see Figure 6.1.3b).

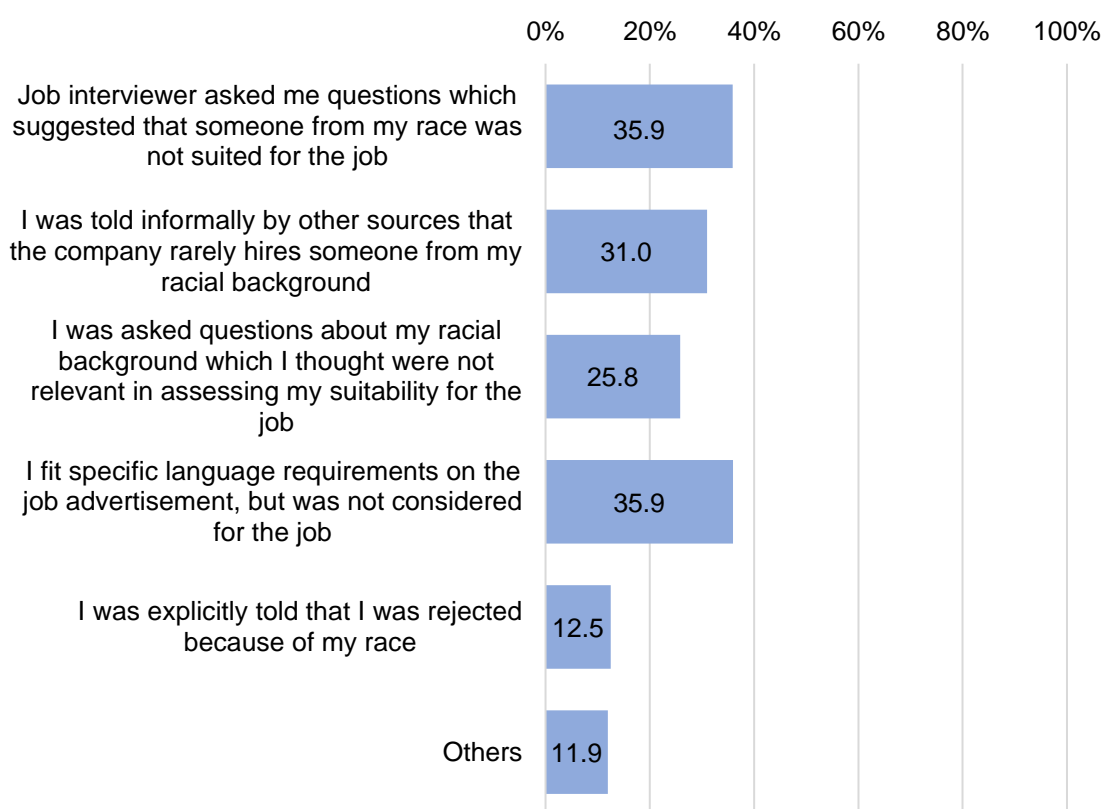


6.1.4 Experiences of racial discrimination during job application or being considered for promotions related more to indirect references to racial preferences; racial discrimination incidents at work were mostly experienced when interacting with colleagues

Respondents who said they experienced job-related racial discrimination were also asked what was the type of discrimination that occurred. During the job application stage, it appears that the more frequently-encountered incidents tended to involve indirect references to race. Over three in 10 encountered having to answer questions that suggested that someone from their race was unsuitable for the job (35.9 per cent), were told that they fit specific language requirements on the job advertisement but

were not considered for the job (35.9 per cent), or were told informally from other sources that the company rarely hires someone from their racial background (31 per cent). Meanwhile, 25.8 per cent said that they were asked questions about their racial background, which they felt were irrelevant in assessing their suitability for the job, and 12.5 per cent said they were explicitly told that they were rejected because of their race (see Figure 6.1.4a).

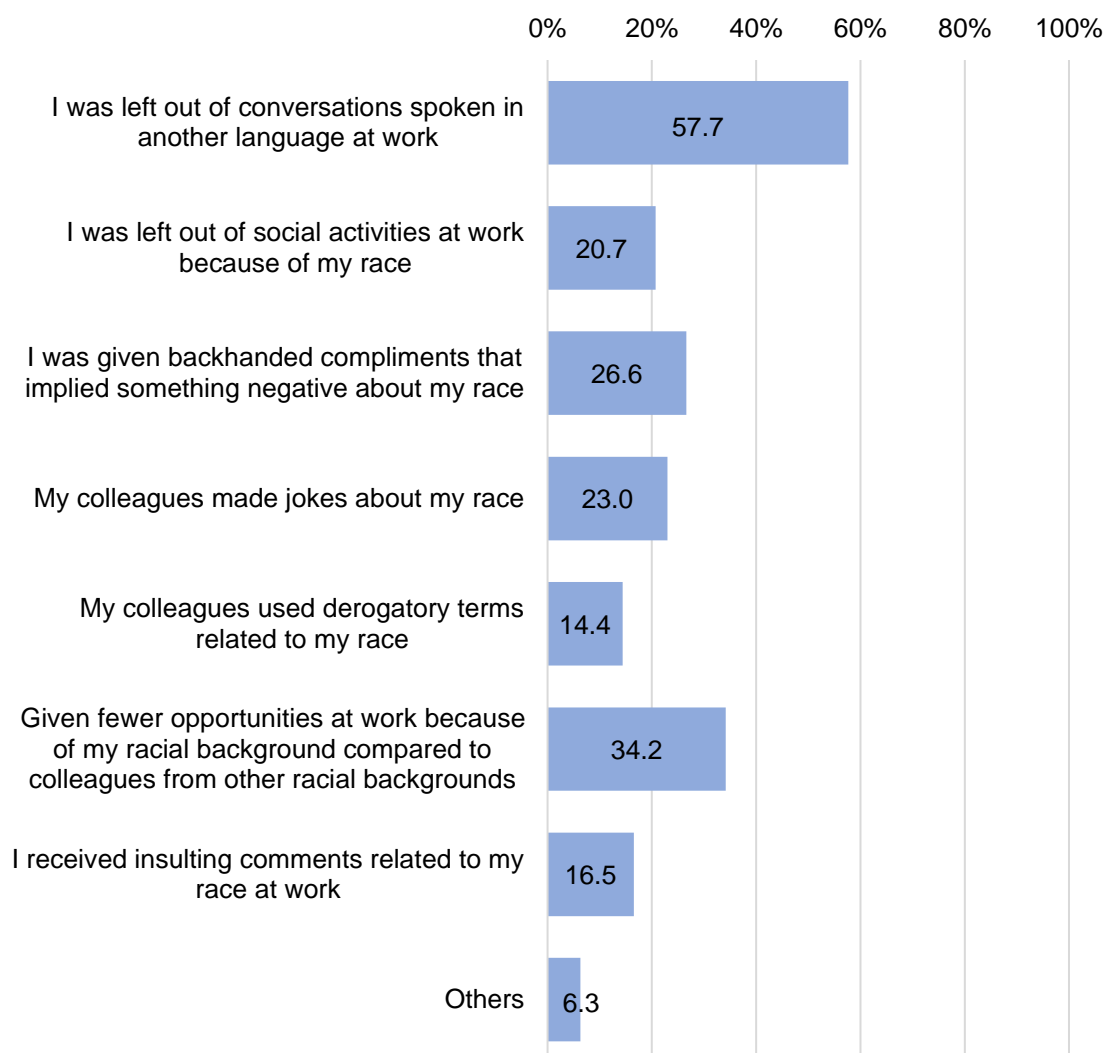
Figure 6.1.4a: Description of racial discrimination during job application, 2024 responses



When it came to racial discrimination at work, the most common type of incident was the use of languages that excluded respondents from conversations, which 57.7 per cent said they experienced. Meanwhile, 34.2 per cent said that they were given fewer opportunities at work because of their racial background. Over two in 10 experienced

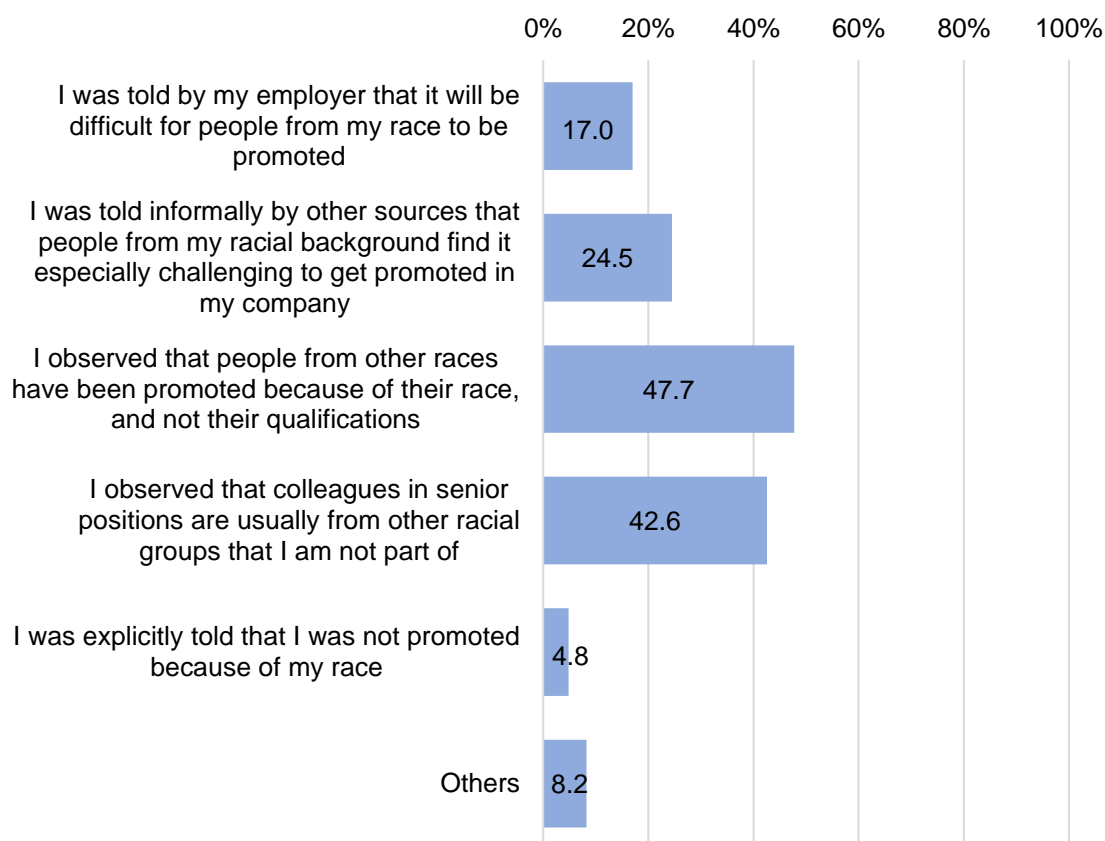
discrimination related to socialising in the workplace, with 26.6 per cent saying they received backhanded compliments, 23 per cent saying their colleagues made jokes about their race, and 20.7 per cent being left out of social activities at work because of their race. It appears that more blatantly negative incidents were less frequent, given that less than two in 10 said they received insulting comments related to their race or had colleagues using derogatory terms related to their race (see Figure 6.1.4b).

Figure 6.1.4b: Description of racial discrimination at work, 2024 responses



With regards to job promotions, it appears more common incidents related to trends observed by respondents about the company, including promotions based on racial backgrounds rather than qualifications (47.7 per cent) and the racial make-up of existing senior colleagues (42.6 per cent). Meanwhile, 24.5 per cent said they had been told informally about the difficulty those of their race will encounter to obtain a promotion, 17 per cent were told by their employer about this, while 4.8 per cent were explicitly told they missed out on the promotion because of their race (see Figure 6.1.4c).

Figure 6.1.4c: Description of racial discrimination against being considered for a job promotion, 2024 responses



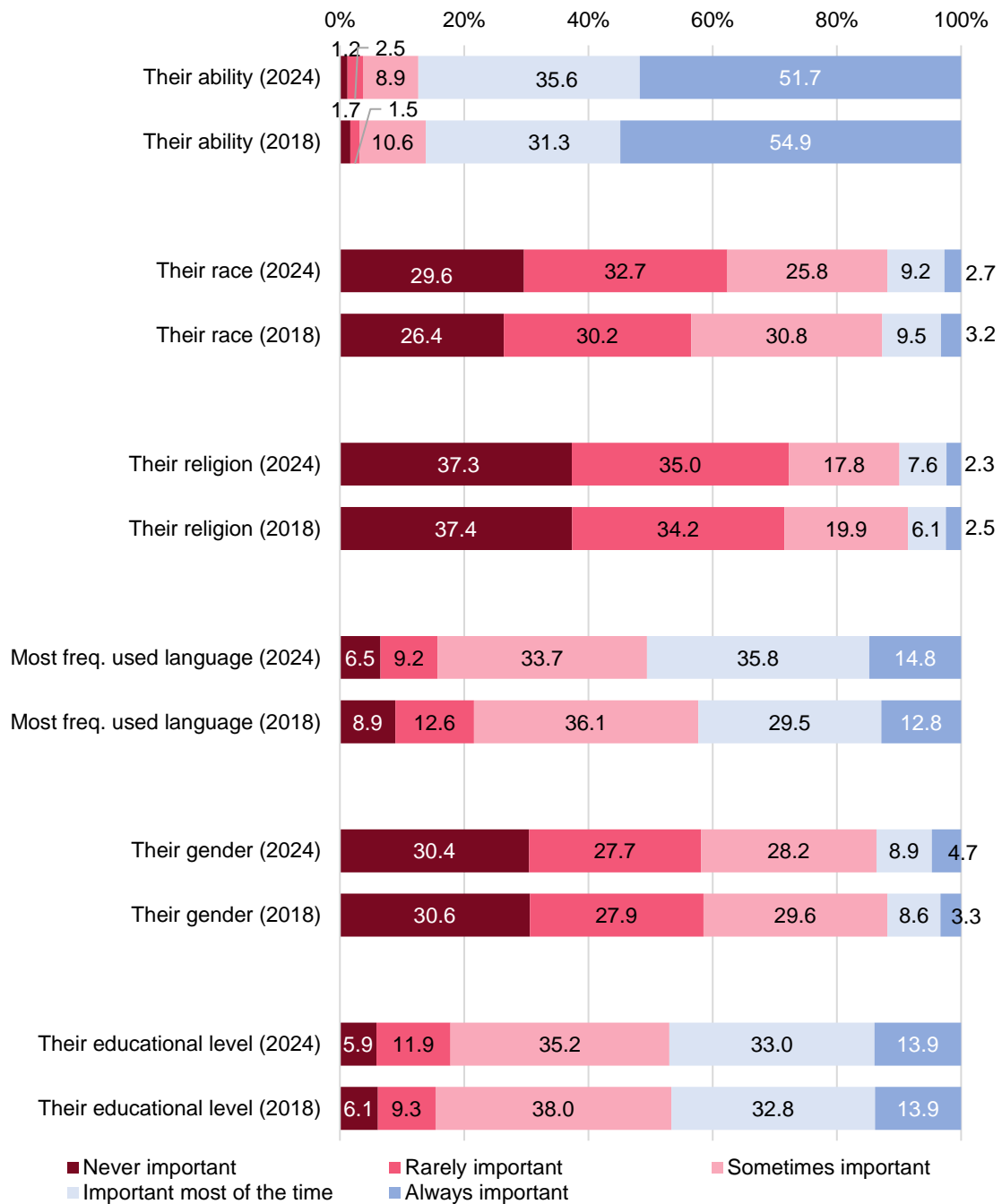
6.1.5 Ability mattered to over eight in 10 potential employers, and when deciding a child's caregiver; race and religion were deemed less important

Respondents in 2024 and 2018 were asked about how important different characteristics were when deciding whether to hire someone to work for them. In both waves, ability was by far the most important criteria compared to the other characteristics. Over eight in 10 respondents in both waves thought that ability was always important or important most of the time. Over half of respondents in each wave also felt that the most frequently used language and educational levels were always important or important most of the time in determining hiring decisions. Given that these aspects are all related to credentials or skills that likely aid an employee's ability to contribute well to his employer, these results suggest a general alignment with meritocratic principles when it comes to hiring employees.

Meanwhile, under 15 per cent of respondents felt that candidates' race, religion, or gender were always important or important most of the time.⁹ These proportions also did not change very much across the two waves.

⁹ The RRL survey also asked respondents whether sexual orientation was an important characteristic. This will be discussed in a forthcoming paper.

Figure 6.1.5a: Important characteristics for employers in determining hires, responses by wave*



*Item not asked in 2013 wave.

When it came to deciding whom to choose as a caregiver for their child, overall trends remained similar for 2018 and 2024, but opinions on some characteristics have shifted

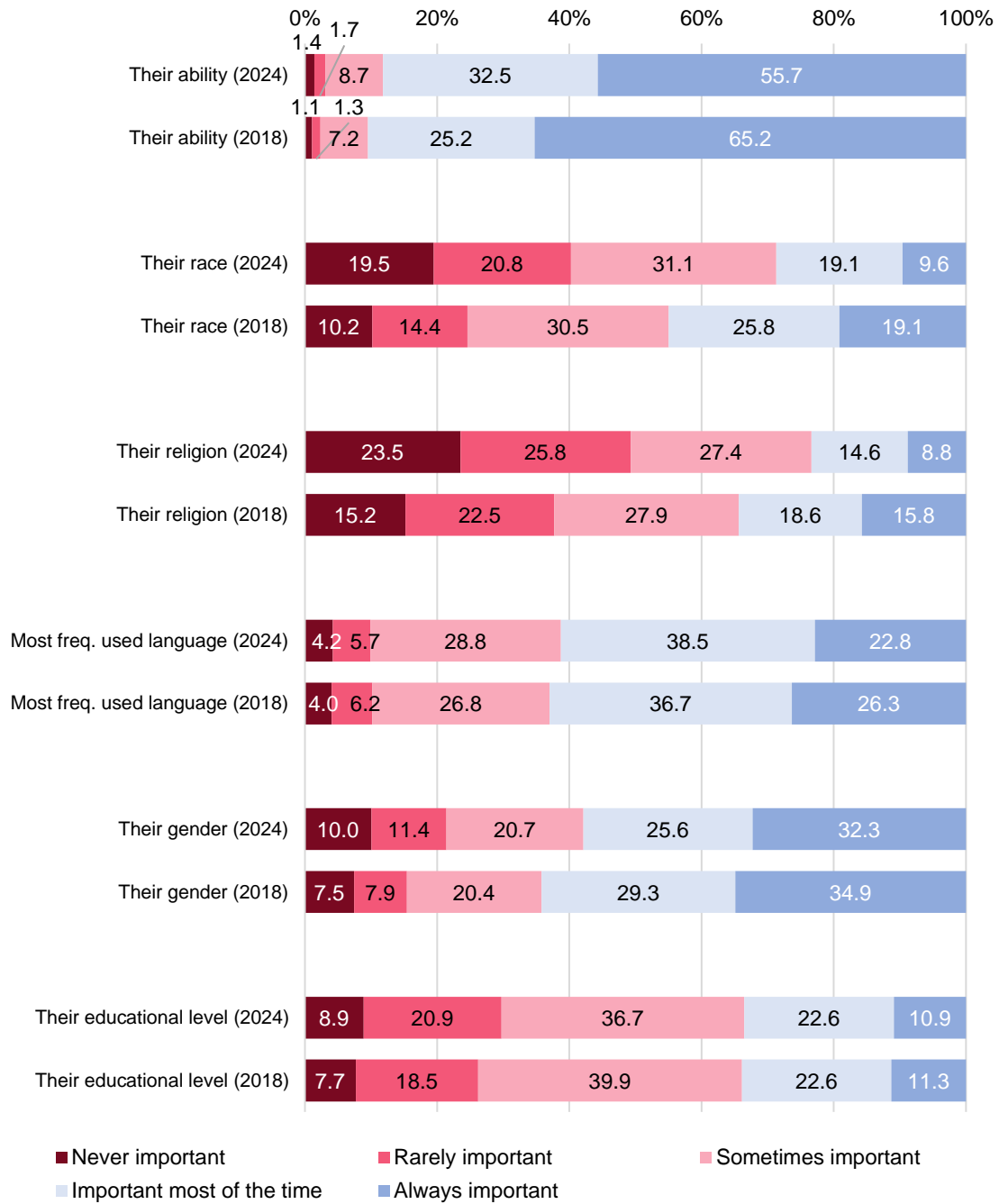
somewhat over the six years.¹⁰ Educational level was the only characteristic for which sentiments did not change over time; around one-third of respondents in both waves felt it was always important or important most of the time in hiring decisions (see Figure 6.1.5b).

Overall, ability was viewed to be important by the largest proportion of respondents in both waves, followed by frequently used language. However, the proportion of respondents indicating that these three characteristics were always important or important most of the time decreased slightly in 2024 compared to 2018 (see Figure 6.1.5b).

The biggest difference in sentiments occurred for race. In 2018, 19.1 per cent said that race was always important, and 25.8 per cent felt that it was important most of the time. In 2024, however, the proportions dropped to 9.6 per cent (always important) and 19.1 per cent (important most of the time). Sentiments about religion also shifted between the two waves. In 2018, 34.4 per cent said that this characteristic was always important or important most of the time, but the proportion dropped to 23.4 per cent in 2024. (see Figure 6.1.5b).

¹⁰ The RRL survey also asked respondents whether sexual orientation was an important characteristic. This will be discussed in a forthcoming paper.

Figure 6.1.5b: Important characteristics in choosing child's caregiver, responses by wave*



*Item not asked in 2013 wave.

6.2 Experiences when Accessing Public Services

In Section 6.1.1, we highlighted that the majority felt they were treated about the same as other races when accessing public services such as hospital services, educational institutions, social service agencies, courts, and the police. Nonetheless, a smaller yet significant proportion indicated that their treatment was worse. In this section, we analyse perceptions of treatment across demographic segments to complement the overall findings outlined in Section 6.1.1.

6.2.1 Less than 10 percent of racial minorities perceive that they are treated worse when they use public services

Since racial minorities globally are more likely to experience worse treatment in accessing public services than the majority population, we explored how the different races here perceived their experience with public services. In general, not more than 1 per cent of Chinese respondents expressed that they were treated worse, or much worse, than other races in accessing a range of public services, including hospital services, at education institutions, at social service agencies, at the courts, and at the police. Racial minorities were more likely to report that they had experienced worse, or much worse, treatment in comparison to other races, although the proportions who felt so still constituted not more than 1 per cent across public services ranging from the criminal justice system (the courts and police) to educational, health, and social services (see Figures 6.2.1a to 6.2.1e).

Figure 6.2.1a: How well do you think you are treated when using hospital services, 2024 responses by race

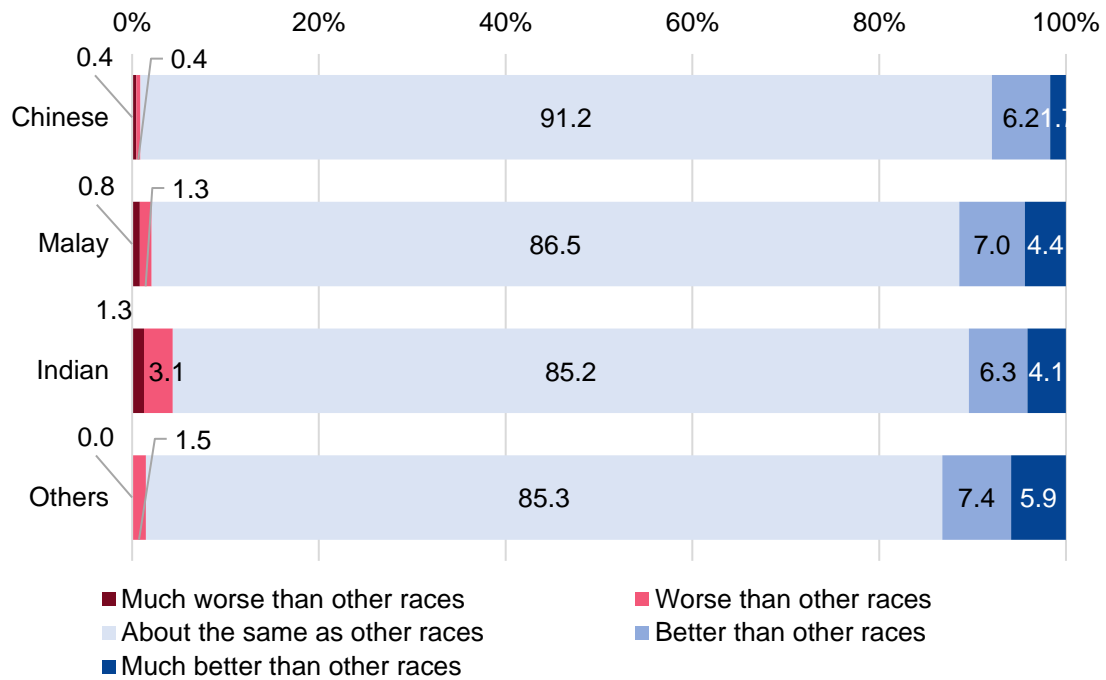


Figure 6.2.1b: How well do you think you are treated at school or an education institution, 2024 responses by race

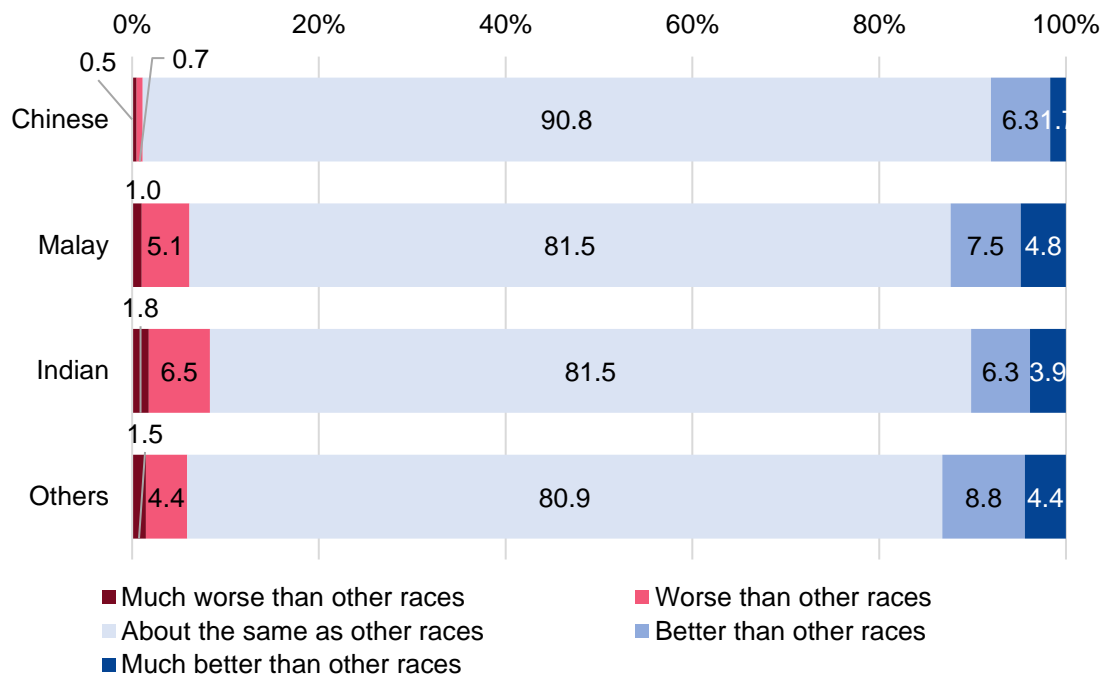


Figure 6.2.1c: How well do you think you are treated at a social service agency, 2024 responses by race

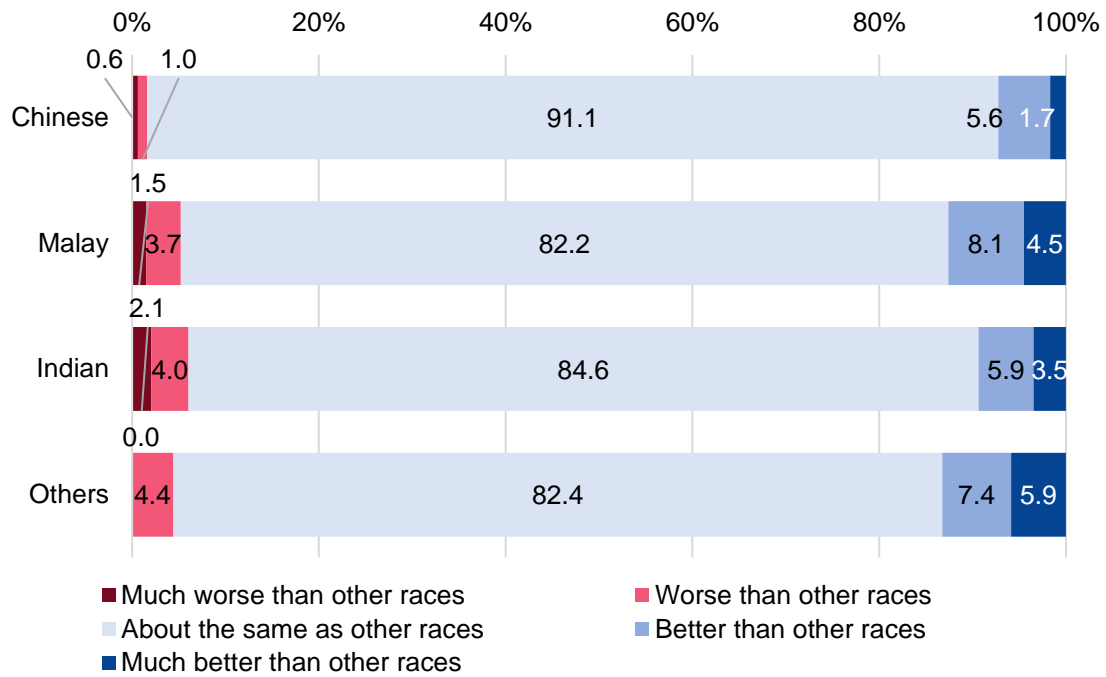


Figure 6.2.1d: How well do you think you are treated at the courts, 2024 responses by race

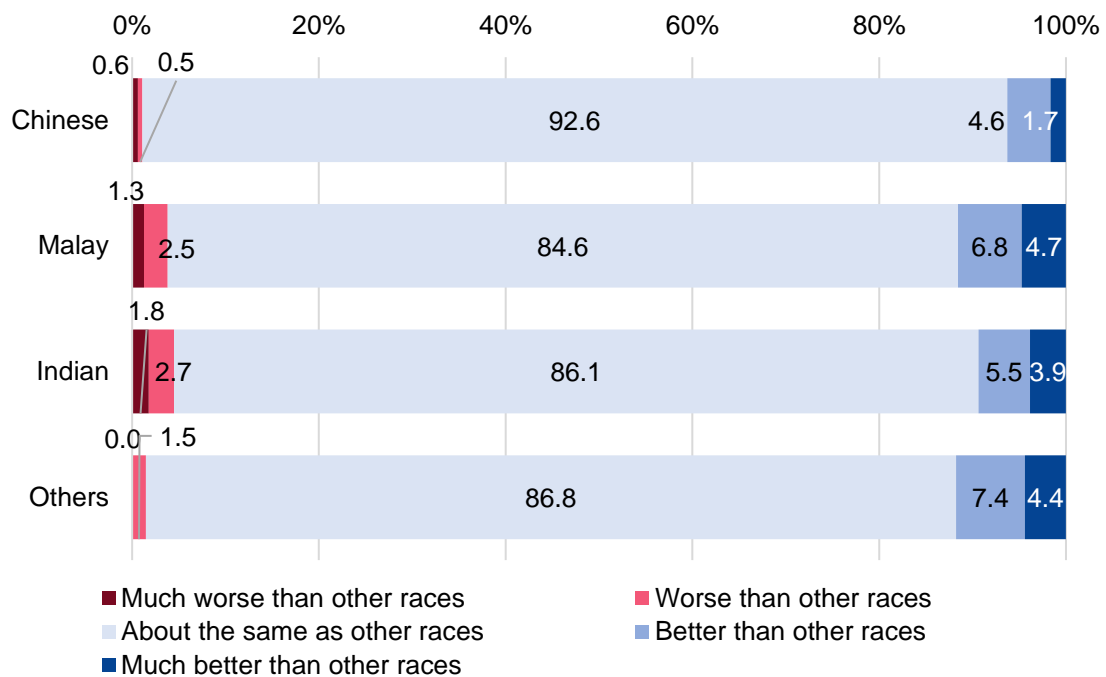
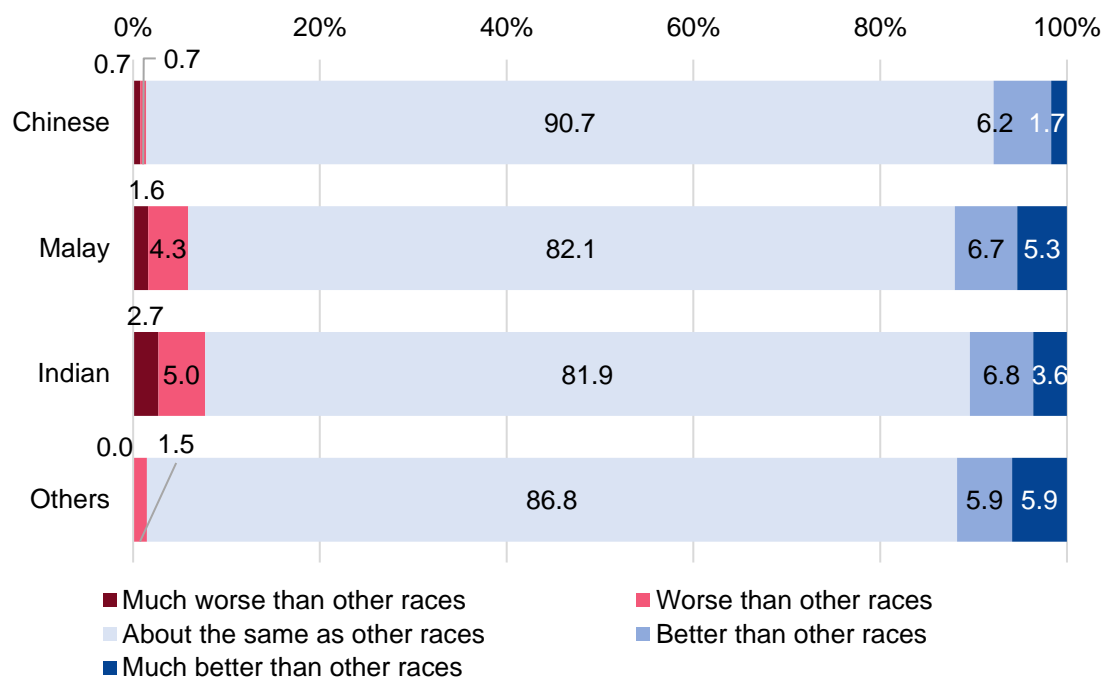


Figure 6.2.1e: How well do you think you are treated by the police if you reported a crime or were suspected to having committed an offence, 2024 responses by race



Given that a very small proportion of respondents reported that they were treated worse because of their race in a range of public services, it is not meaningful to present further cross-tabulations by other characteristics.

6.3 Experiences in Different Aspects of Daily Life

In Section 6.1.2, we highlighted that over two-thirds of respondents in 2024 indicated that they have never experienced racial discrimination on public transport, during their leisure time, at work, when applying for jobs, and when being considered for job promotions.

6.3.1 Chinese respondents less likely to report racial discrimination in different aspects of daily life

Compared to respondents from minority races, Chinese respondents were least likely to report racial discrimination when using public transport, and when enjoying leisurely activities. In general, over seven in 10 Chinese respondents said they never felt racially discriminated in these areas, compared to around half or fewer when it came to minority-race respondents (see Figure 6.3.1a to Figure 6.3.1b).

Figure 6.3.1a: How often do you feel racially discriminated in when using public transport, 2024 responses by race

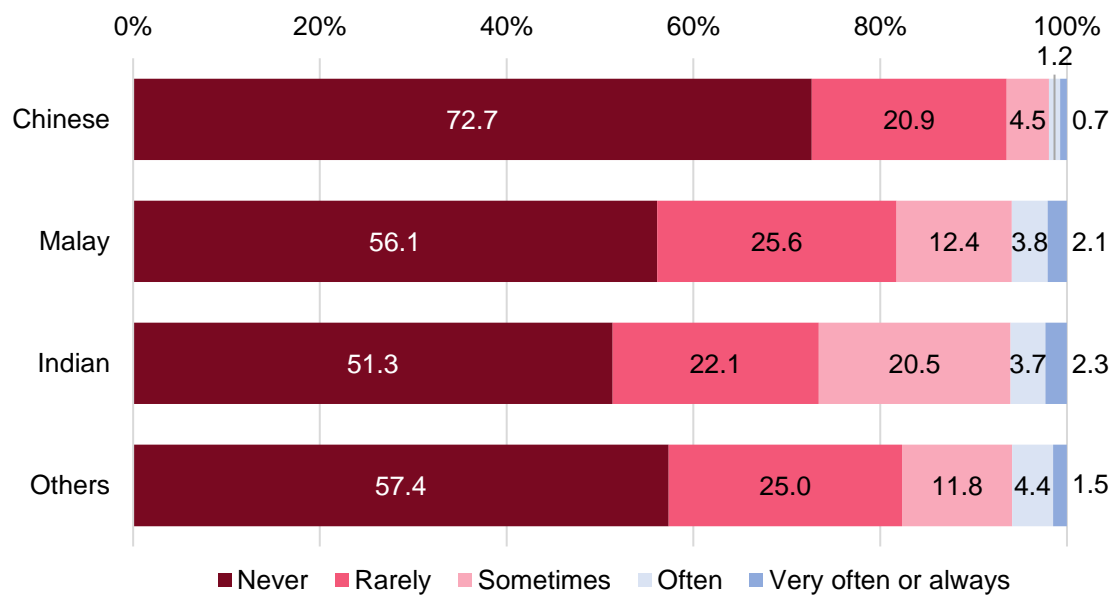
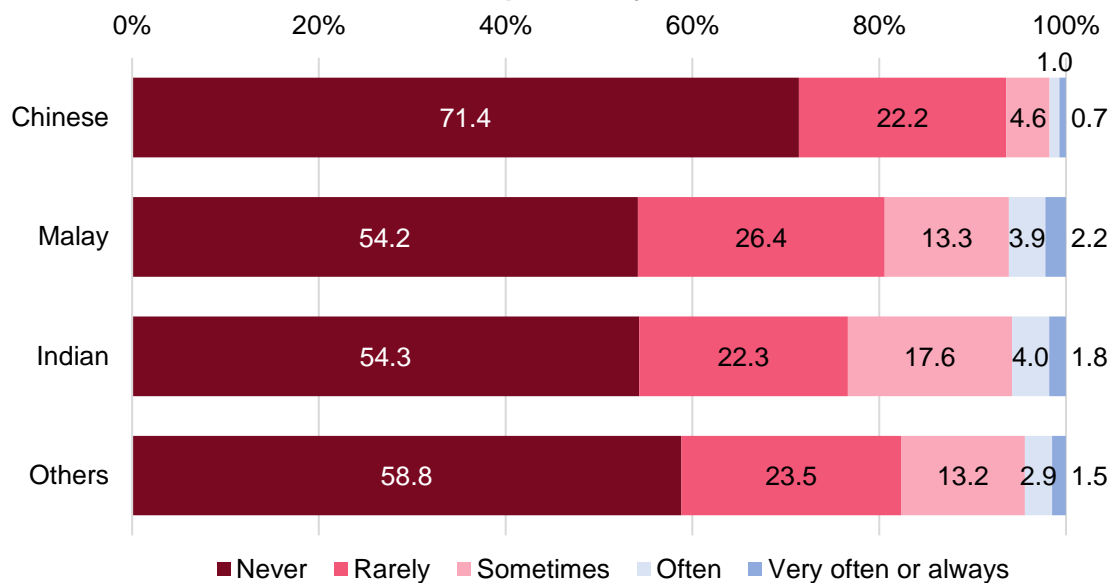


Figure 6.3.1b: How often do you feel racially discriminated in when shopping, eating or enjoying leisurely activities, 2024 responses by race



6.4 Experiences in the Workplace

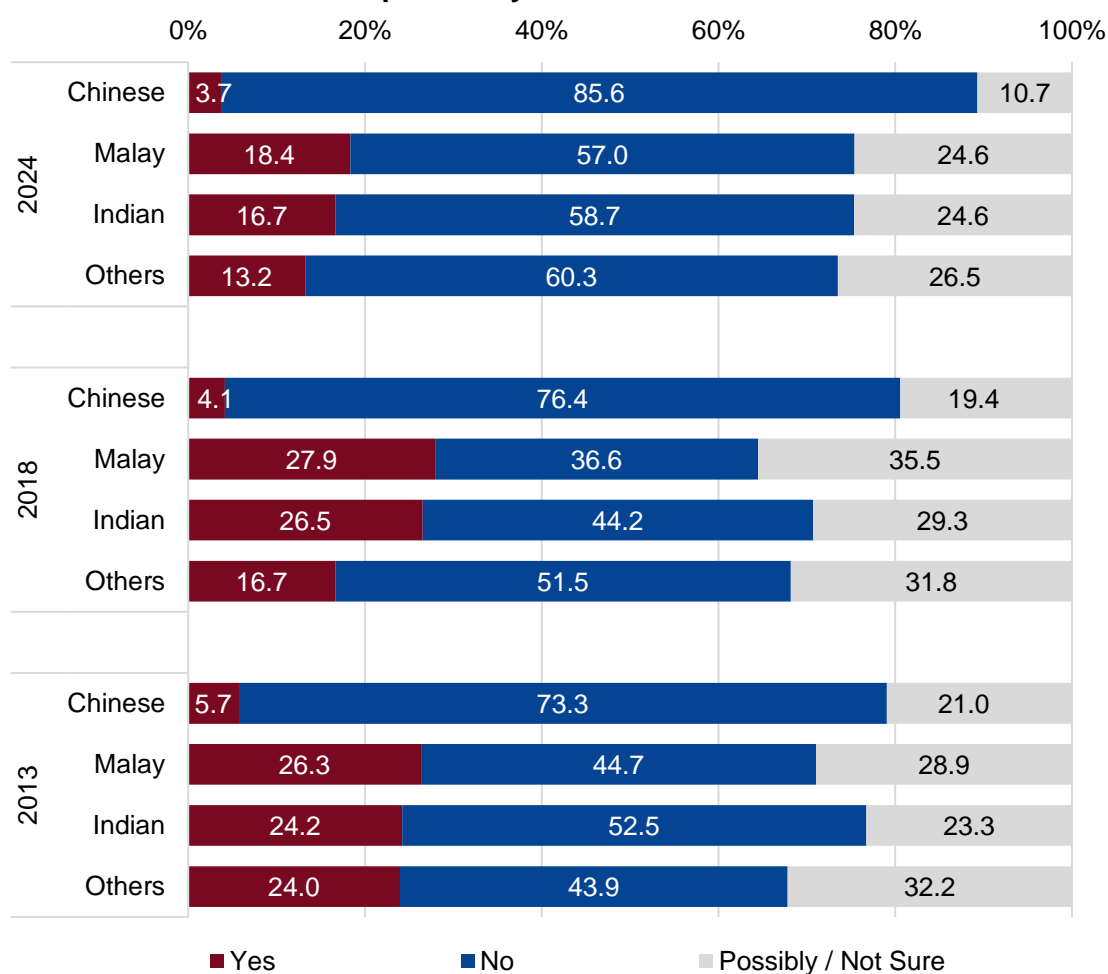
In Section 6.1.3, we observed that most respondents did not experience racial discrimination when applying for jobs or during a job promotion process. We provide further analyses of this finding across racial demographics.

6.4.1 Nearly nine in 10 Chinese respondents indicate they never felt racially discriminated against regarding a job or job promotion

Chinese respondents were most likely to indicate that they had not felt racially discriminated against regarding a job or a job promotion. While around six in 10 of the minority-race respondents said they have not felt racially discriminated and another one-quarter of them were unsure, 85.6 per cent of Chinese respondents indicated that they had not felt racially discriminated at work, while another 10.7 per cent said they

were unsure. Overall, proportions of minorities feeling that they were racially discriminated against vis-à-vis a job or job promotion also decreased in 2024 to under two in 10 Malays and Indians, as compared to over one-quarter of Malays and Indians indicating likewise in 2018 (see Figure 6.4.1).

Figure 6.4.1: Have you ever felt that you were racially discriminated against regarding a job or a job promotion, responses by wave and race



6.4.2 Chinese respondents less likely to report racial discrimination in different aspects of work

Compared to respondents from minority races, Chinese respondents were least likely to report racial discrimination at work, when applying for a job, or when being considered for a job promotion. In general, in 2024, over seven in 10 Chinese respondents said they never felt racially discriminated in these areas, compared to around half or fewer when it came to minority-race respondents (see Figure 6.4.2a to Figure 6.4.2c). These proportions have decreased over the waves; for instance, while 23.1 per cent of Malay respondents felt racially discriminated when applying for a job in 2018, this proportion decreased to 15.3 per cent in 2024.

Figure 6.4.2a: How often do you feel racially discriminated when at work, responses by wave and race

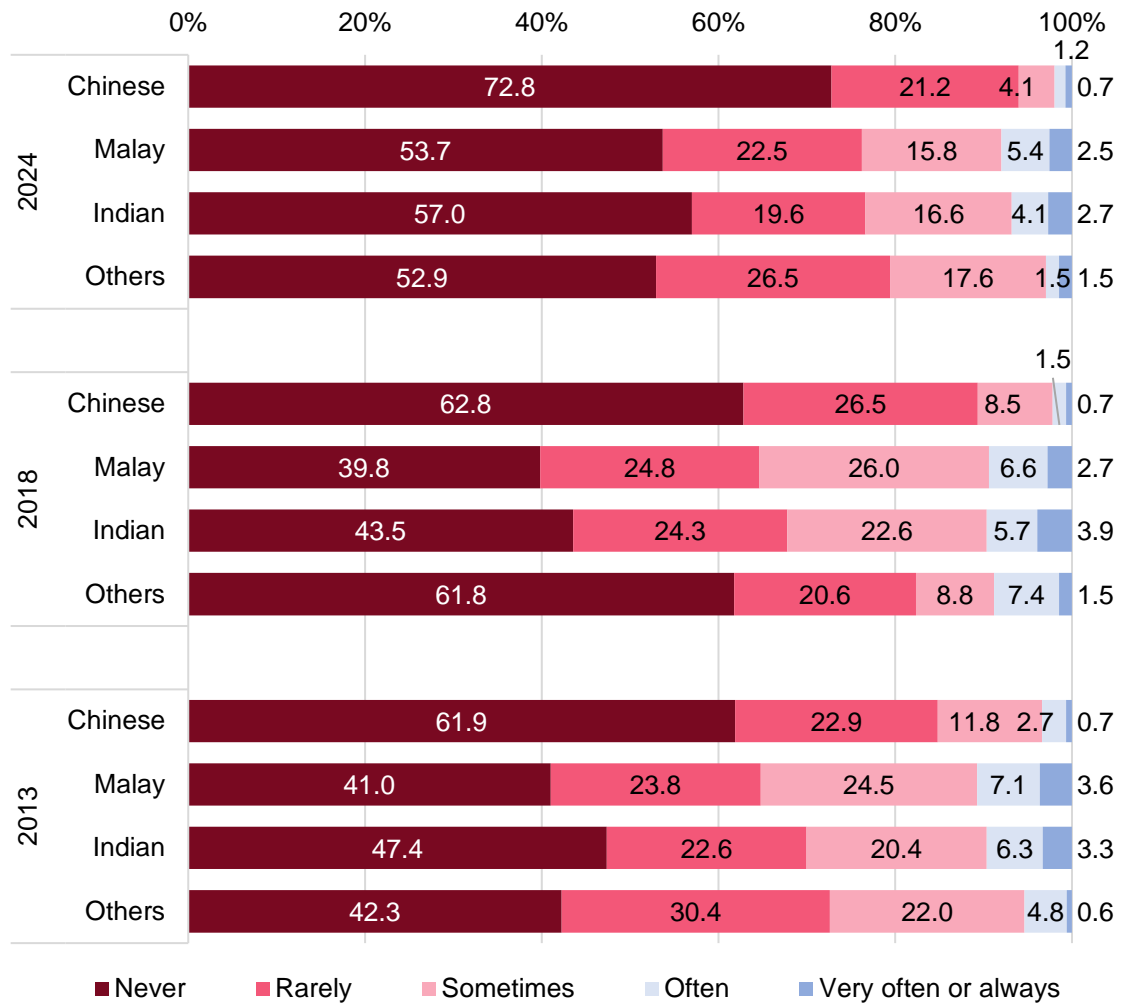


Figure 6.4.2b: How often do you feel racially discriminated when applying for a job, responses by wave and race

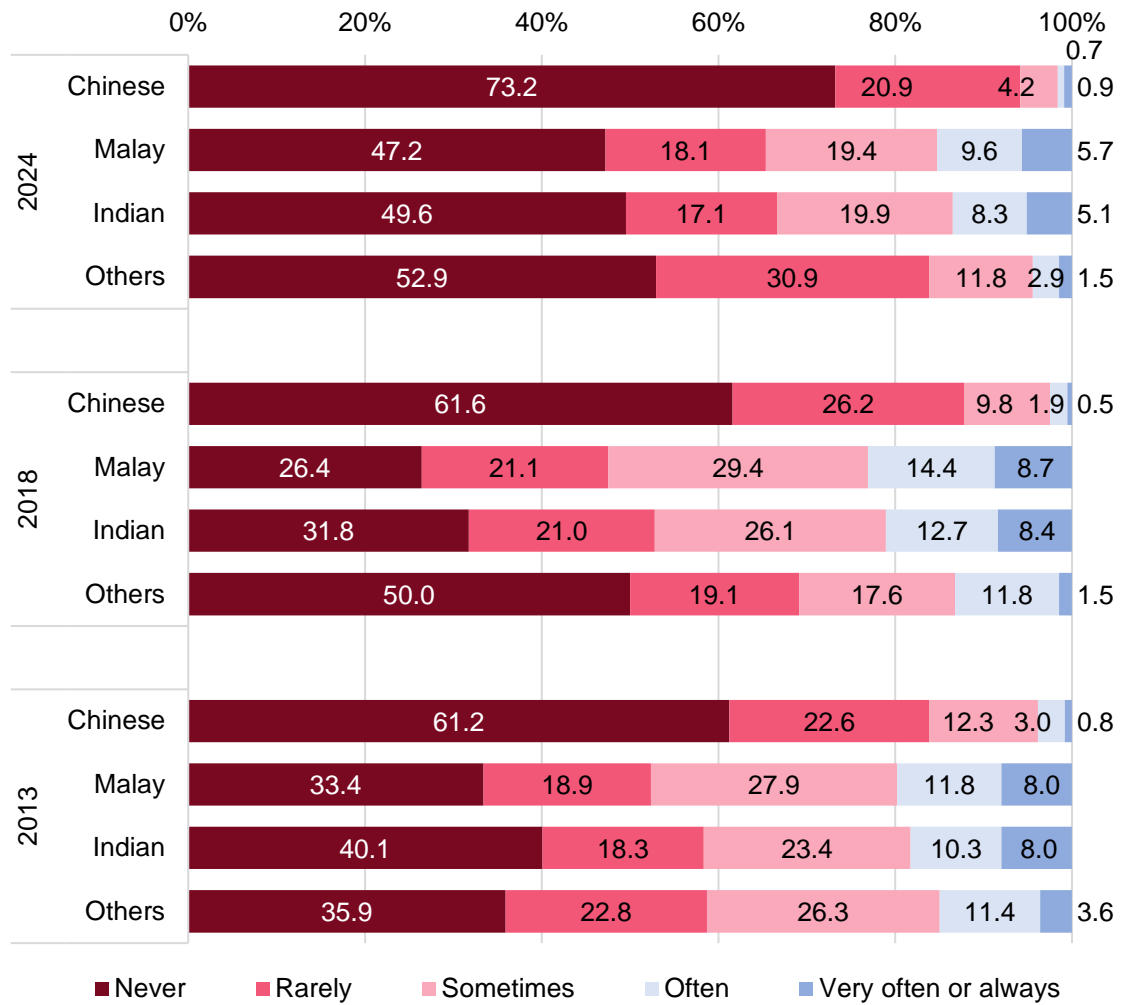
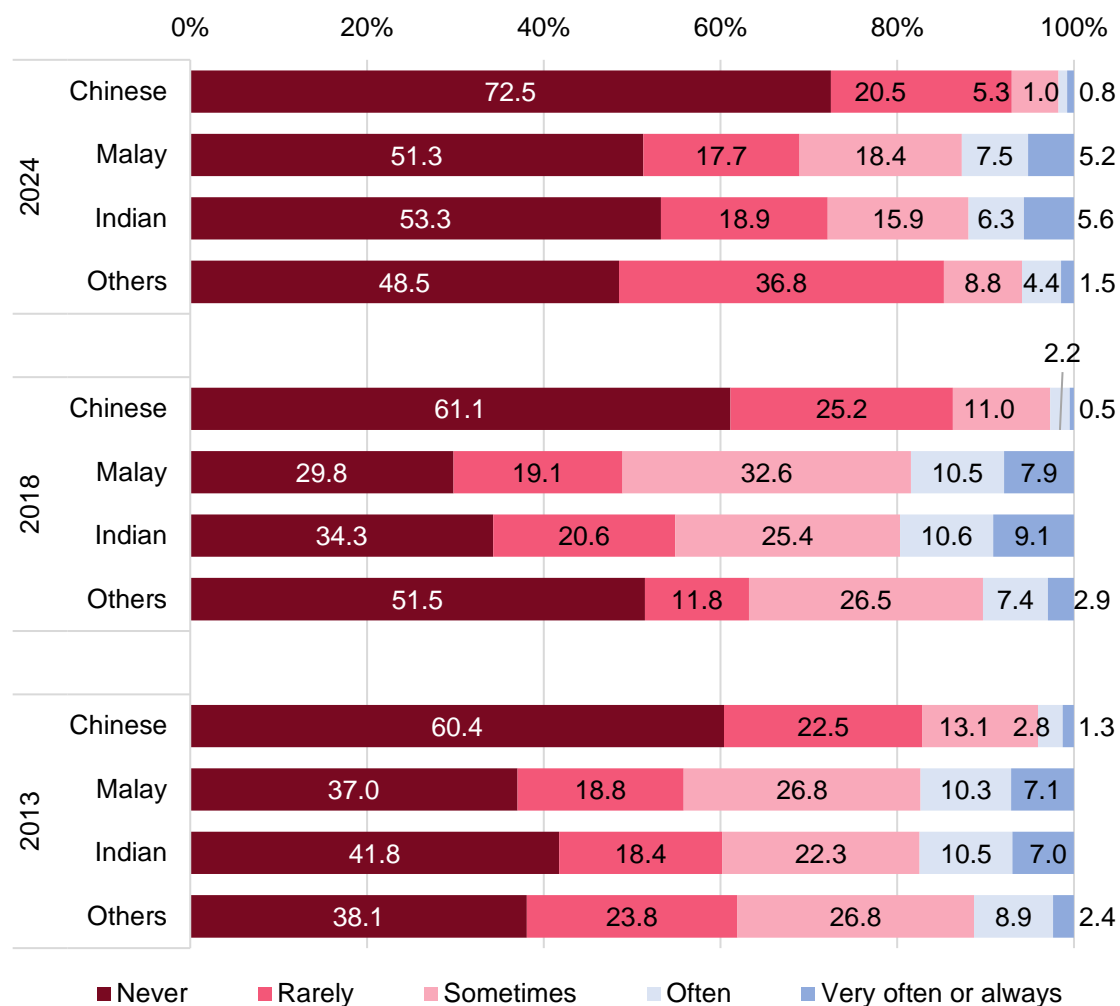


Figure 6.4.2c: How often do you feel racially discriminated when being considered for job promotion, responses by wave and race



6.5 Important Hiring Characteristics as an Employer

In Section 6.1.5, we highlighted that ability mattered the most for potential employers. When it came to important characteristics for hiring employees, some demographic differences were found in how important the characteristics of ability, race, religion and education were to hiring decisions. No major differences were observed for prominent language spoken as a determinant of potential hires.

6.5.1 Higher-SES respondents more likely to say ability is a very important characteristic for employees; over six in 10 of university graduates and those earning over \$4,000 say so

In general, respondents with higher education or who earn higher income were more likely to label individuals' ability as a characteristic that is important most of the time or always important when it came to deciding whether to hire someone to work for them (see Figure 6.5.1a). Compared to 41 per cent of those with secondary and below education as well as 42.6 per cent of those earning below \$2,000, 64.3 per cent of those with at least a university degree and 69 per cent of those earning \$7,000 or more said that ability is always important as a hiring criterion (see Figure 6.5.1b).

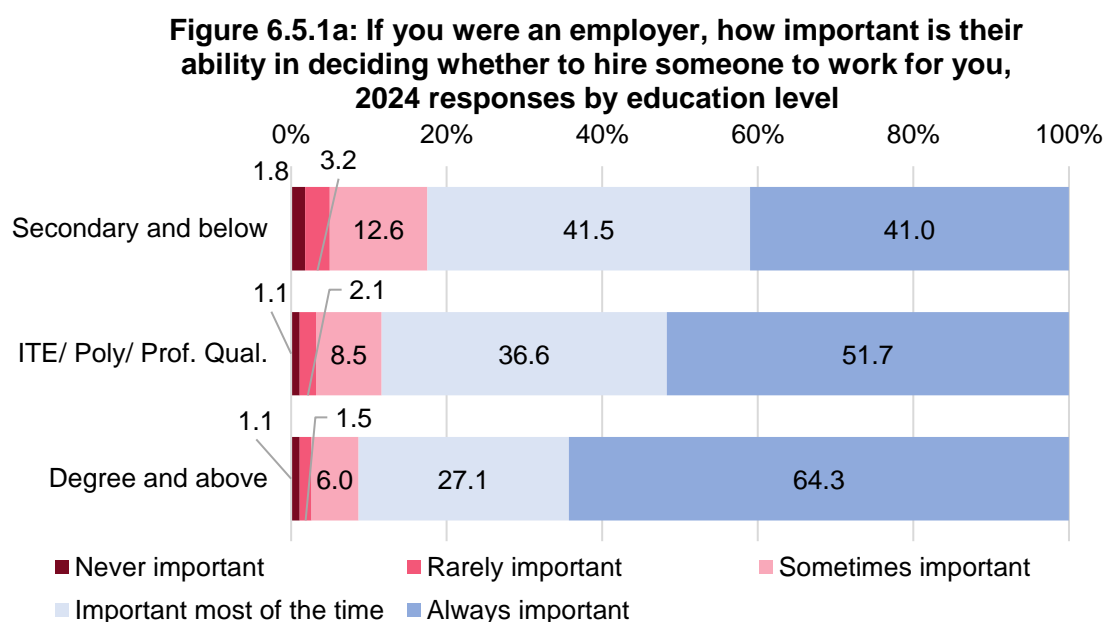
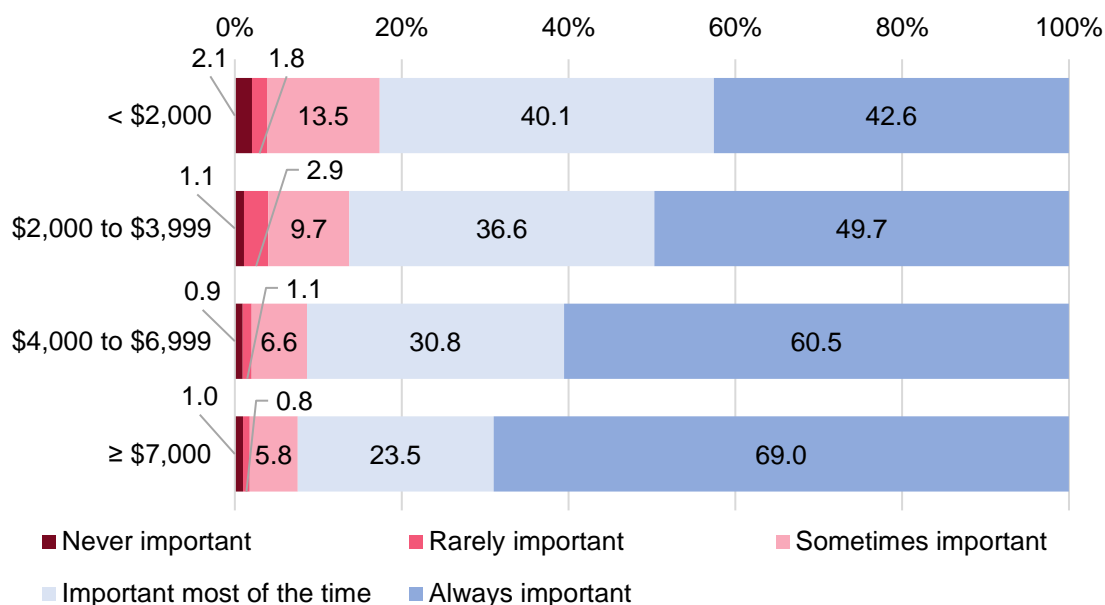


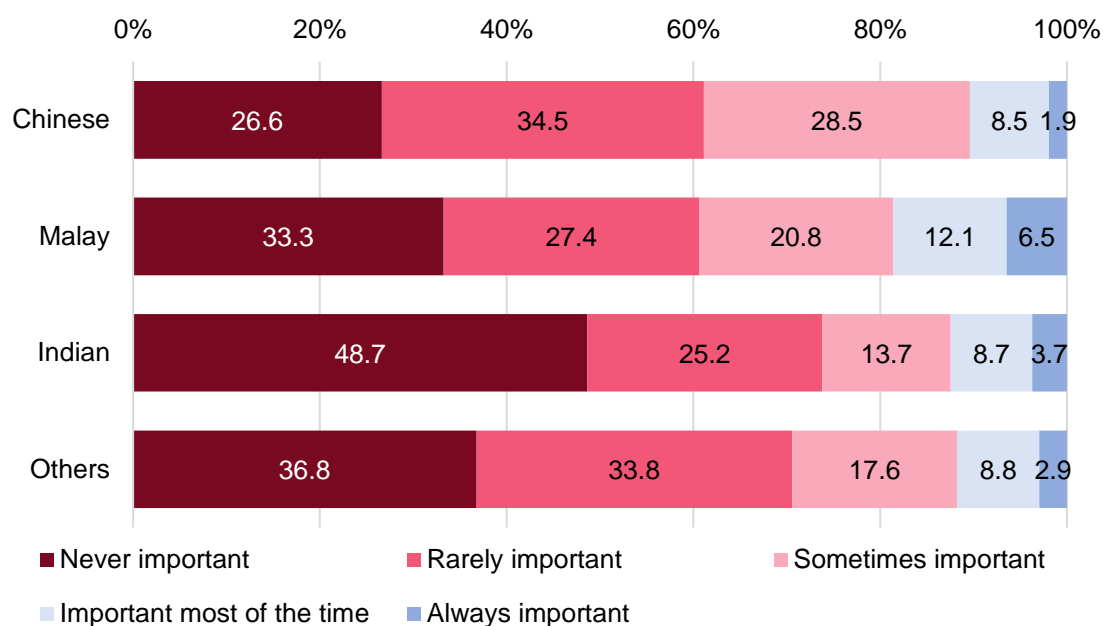
Figure 6.5.1b: If you were an employer, how important is their ability in deciding whether to hire someone to work for you, 2024 responses by income



6.5.2 Respondents of different racial backgrounds had differing opinions on race as a hiring characteristic

Some racial differences were found when respondents were asked if race was important in deciding whether to hire someone to work for them. Compared to around 39 per cent of Chinese and Malay respondents, 27.1 per cent of Indian respondents and 29.4 per cent of those categorized as “Others” said that race is at least sometimes important. Nearly half, or 48.7 per cent of Indian respondents indicated that race is never important as a hiring characteristic (see Figure 6.5.2).

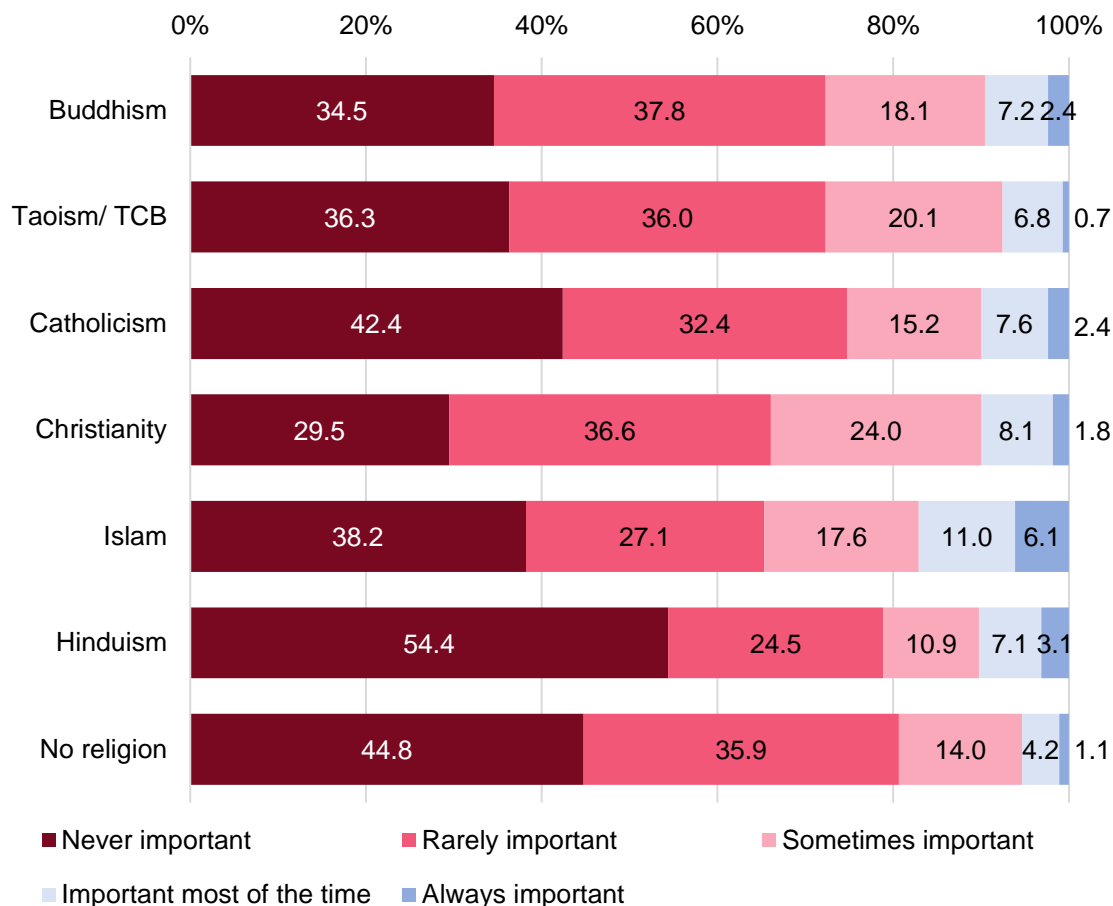
Figure 6.5.2: If you were an employer, how important is their race in deciding whether to hire someone to work for you, 2024 responses by race



6.5.3 Around eight in 10 Hindus and those with no religion indicated that religion is not important as a hiring characteristic

Some differences were found across respondents of different religions when asked about their opinions on religion as a hiring characteristic. Around eight in 10 Hindu respondents and respondents with no religion said that religion is never or rarely important, while under three-quarters of Buddhists, Taoists, and Catholics, as well as around two-thirds of Christian and Muslim respondents said the same (see Figure 6.5.3).

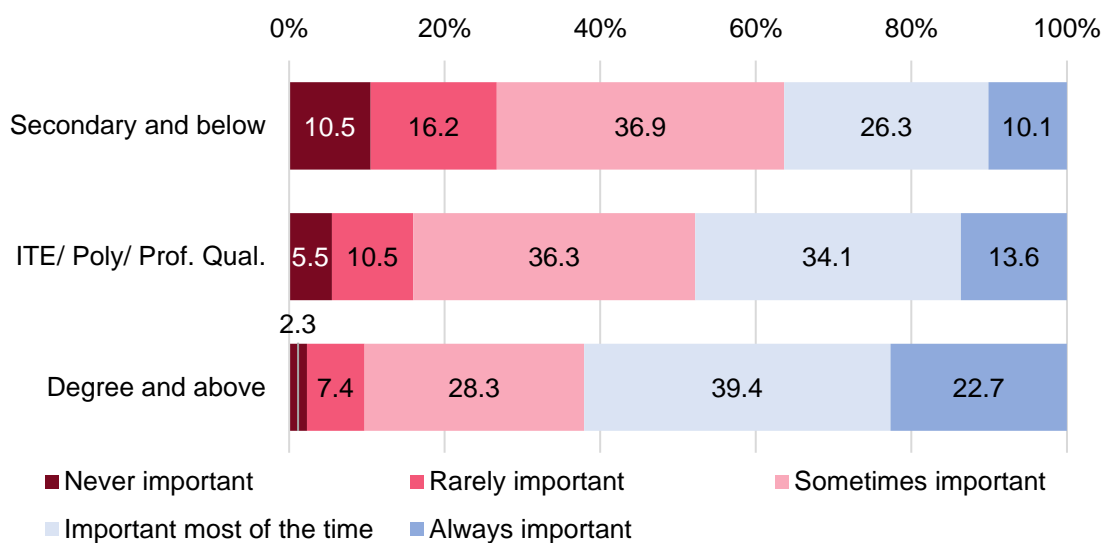
Figure 6.5.3: If you were an employer, how important is their religion in deciding whether to hire someone to work for you, 2024 responses by religion



6.5.4 Over six in 10 university graduates say education is an important characteristic of employees

Respondents with higher education were more likely to see education as an important hiring characteristic. While 36.4 per cent of those with secondary education and below, as well as 47.7 per cent of those with ITE, polytechnic, or professional qualifications said that education was always important or important most of the time, the proportion increased to 62.1 per cent for university graduates (see Figure 6.5.4).

Figure 6.5.4: If you were an employer, how important is their education in deciding whether to hire someone to work for you, 2024 responses by education



6.6 Important Characteristics for Child's Caregiver

In Section 6.1.5, we observed that overall, ability mattered most when deciding a child's caregiver in 2024. When responses regarding important characteristics for children's caregivers were compared across different demographic groups, some differences emerged when it came to the characteristics of ability and religion. Respondents of different demographic backgrounds did not vary on whether they found the characteristics of race, language, and education an important factor for hiring decisions.

6.6.1 *Younger, higher-educated, and higher-income respondents more likely to say ability is always important for a child's caregiver*

Respondents who were younger, higher-educated, or who earned higher income were more likely to say that ability was always important as a characteristic when choosing their child's caregiver. Compared to 46.4 per cent of those older than 65 years old, 47.8 per cent of those with secondary education or below, and 49.3 per cent of those earning less than \$2,000, 61.2 per cent of those aged 18 to 35 years old, 64.9 per cent of university graduates, and 68.4 per cent of those earning at least \$7,000 said that ability is always an important characteristic (see Figure 6.6.1a to Figure 6.6.1c).

Figure 6.6.1a: If you have to find a caregiver for your child, how important is their ability in deciding whom to choose, 2024 responses by age

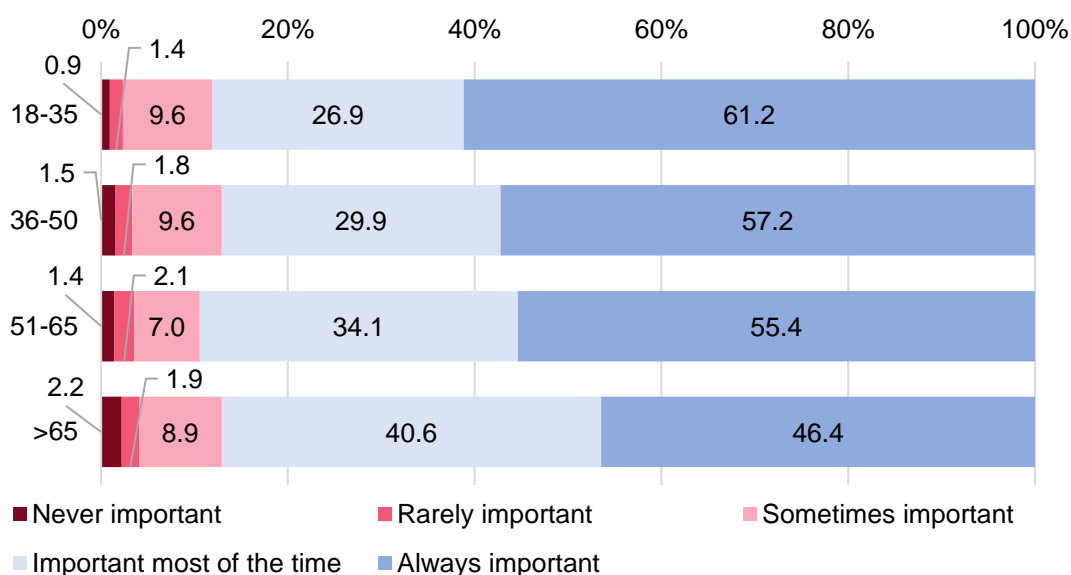


Figure 6.6.1b: If you have to find a caregiver for your child, how important is their ability in deciding whom to choose, 2024 responses by education level

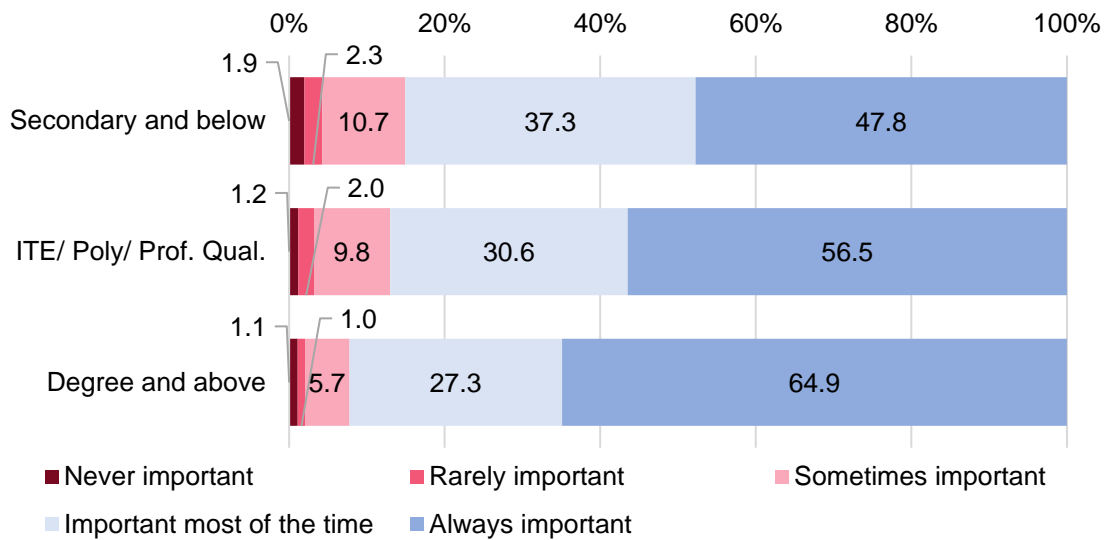
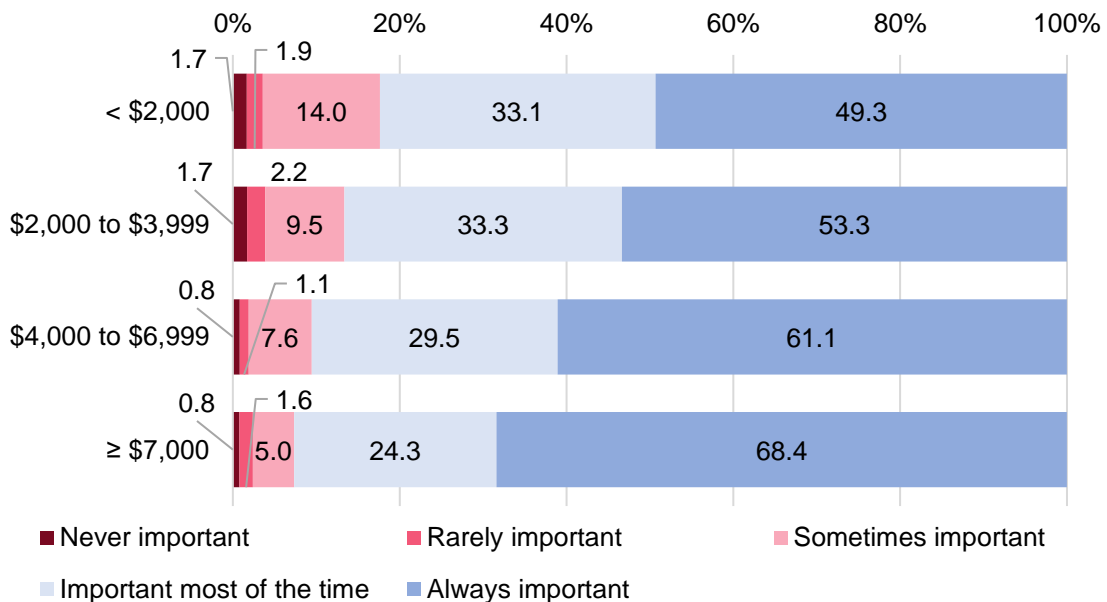


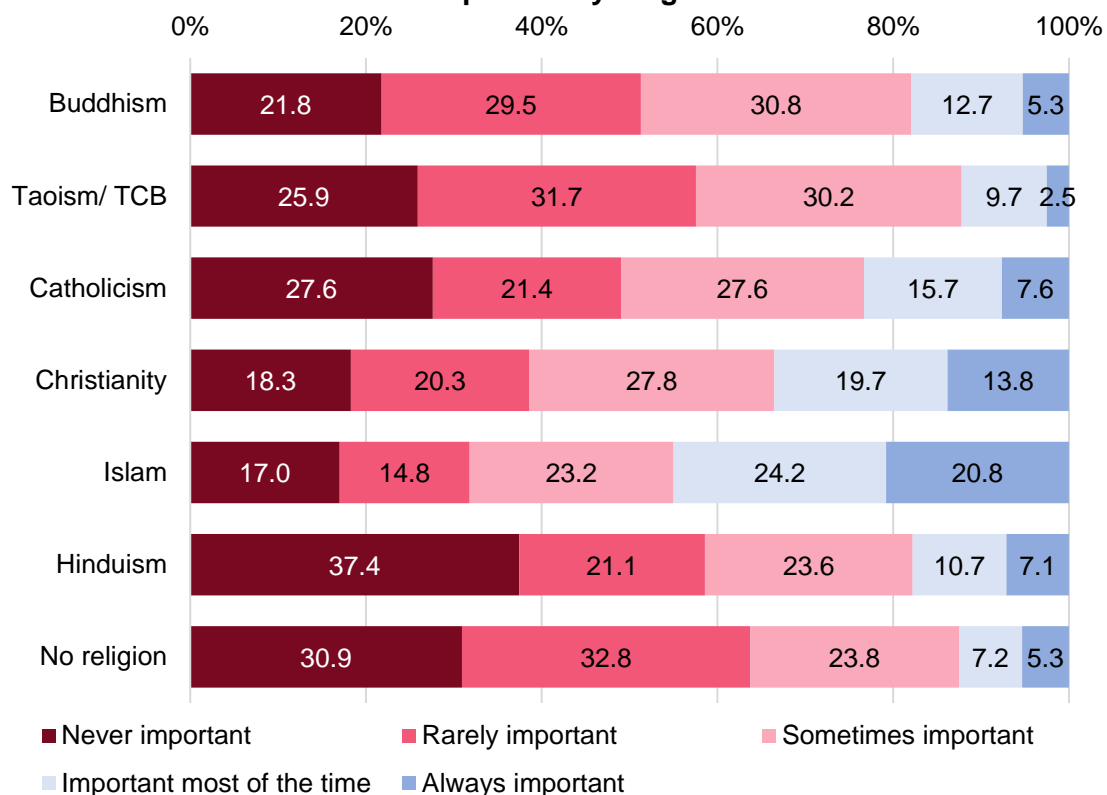
Figure 6.6.1c: If you have to find a caregiver for your child, how important is their ability in deciding whom to choose, 2024 responses by income



6.6.2 *Less than half from various religious backgrounds felt that religion is an important characteristic of a child's caregiver*

Overall, less than half of respondents from any religious group said that religion is always important or important most of the time for their child's caregiver. However, among Christians and Muslims, there were more who agreed that religion was a salient criterion. While 63.7 per cent of respondents with no religion, 58.5 per cent of Hindu respondents, 57.6 per cent of Taoist respondents were of the view that religion is never or rarely an important characteristic, 38.6 per cent of Christian respondents, and 31.8 per cent of Muslim respondents said the same (see Figure 6.6.2).

Figure 6.6.2: If you have to find a caregiver for your child, how important is their religion in deciding whom to choose, 2024 responses by religion



7. PERCEPTIONS OF EXCLUSION

Respondents were asked if they thought certain groups would need to work harder or less hard in order to (1) have a basic, decent life in Singapore and (2) reach top positions in their companies or organisations. In general, respondents did not think that there was a great difference in the effort people of different races have to put towards these two goals.

For the question on achieving a basic, decent life in Singapore, older respondents were more likely to think that Singaporeans of the four major races put in as much effort as others. In contrast, younger Singaporeans were more likely to say that Singaporean Chinese and Eurasians need to put in less effort while Singaporean Malays and Indians need to put in more. Compared to minority-race respondents, Chinese respondents were more likely to believe Singaporean Chinese and Singaporean Indians need to put in as much effort as others. Meanwhile, lower-educated respondents were more likely to say that Singaporean Malays and Indians need to put in as much effort as others, while higher-educated respondents were more likely to say they have to put in more effort.

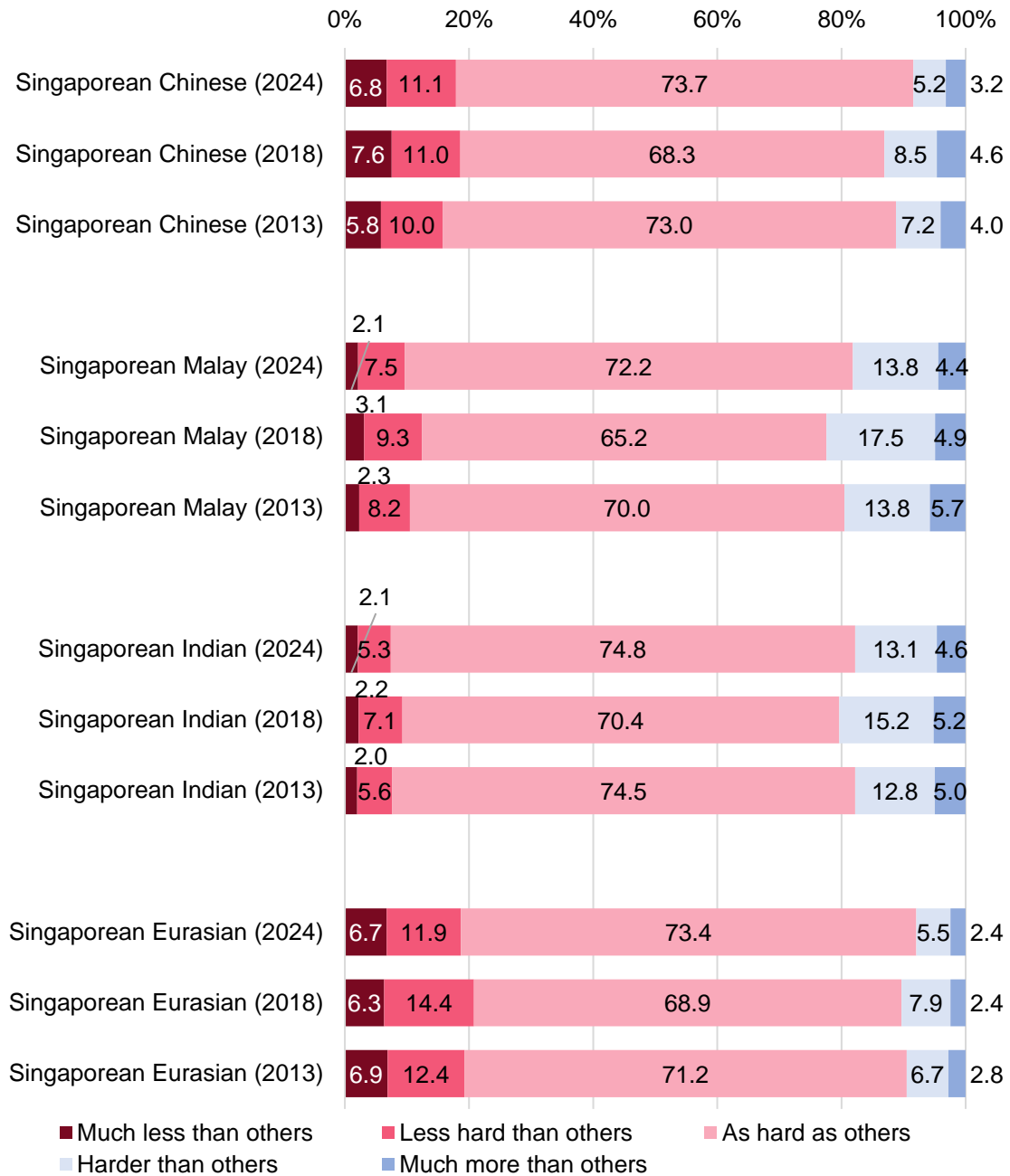
When it came to perceptions of possible racial differences in reaching top positions, older respondents were also more likely to say that Singaporean Chinese, Malays and Eurasians need to work as hard as others. Younger respondents were more likely to say Singaporean Chinese and Eurasians need to work less hard, while Singaporean Malays need to work harder. Meanwhile, less-educated respondents were more likely to say that Singaporean Malays have to work as hard as the other races, and Chinese and Others respondents were more likely to feel that Singaporean Indians have to work as hard as other races.

7.1 Having a Basic, Decent Life in Singapore Versus Succeeding

7.1.1 Over seven in 10 feel that there is no difference in the amount of effort various races need to put in for a basic, decent life in Singapore

Respondents were asked about whether the amount of work different racial groups have to put in to have a basic, decent life in Singapore differed from others. Overall trends largely reflect that Singaporean respondents over the three waves believe that there is no difference in the amount of effort various races need to put in to achieve this goal, with around seven in 10 indicating this for all four major racial groups in Singapore. For the remaining 30 per cent, however, sentiments were split in different ways. Overall, 20.7 to 15.8 per cent in all three waves said that Singaporean Chinese and Singaporean Eurasians need to work less hard than others, compared to 7.6 to 13.1 per cent saying they need to work harder than others. These proportions were reversed when respondents were asked about Singaporean Malays and Indians; while 7.4 to 12.4 per cent said that these two groups need to work less hard compared to others, 17.8 to 22.4 per cent felt that they need to work harder than others (see Figure 7.1.1).

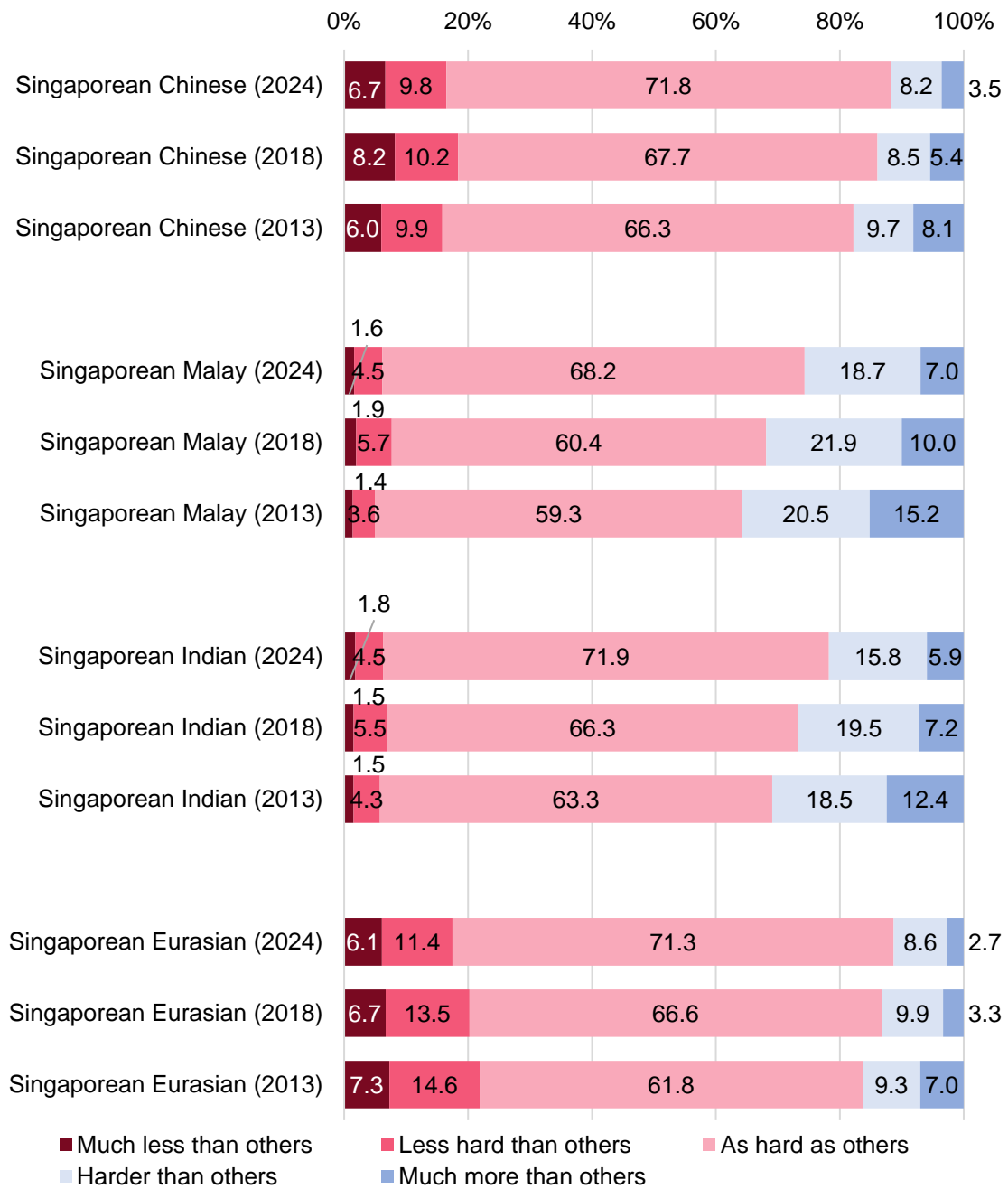
Figure 7.1.1: How hard do you think the following racial groups have to work in order to have a basic, decent life in SG, responses by wave



7.1.2 Over six in 10 respondents feel that there is no difference in the amount of effort various races need to put in to reach top positions in Singapore

When respondents were asked about how much harder different racial groups need to work in order to reach top positions in their organisations, the majority felt that there was no difference in the amount of effort needed for the four major races in Singapore across the three waves. The proportions of respondents selecting this option also increased over the years, with the most marked difference observed for responses on Singaporean Malays; compared to 59.3 per cent in 2013, 68.2 per cent said that there was no difference in the amount of effort needed in 2024. Correspondingly, the proportions saying that the various races have to put in more effort, as well as those saying that the various races have to put in less effort, all experienced an overall decrease over the three waves (see Figure 7.1.2).

Figure 7.1.2: Which of the following racial groups do you think would have to work harder in order to reach top positions in their companies/organisations, responses by wave



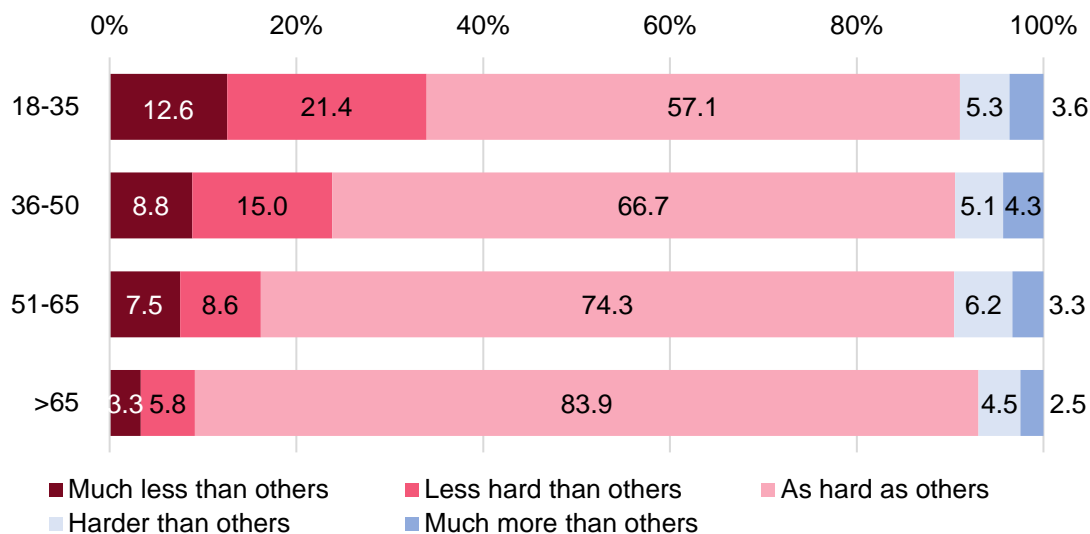
7.2 Achieving a Basic, Decent Life in Singapore

As highlighted in Section 7.1.1, around seven in 10 respondents across all three waves perceived that each of the four major racial groups in Singapore requires roughly the same amount of effort to achieve a basic, decent life. However, these overall figures should be considered alongside the sentiments of those from different demographic backgrounds.

7.2.1 Respondents who are older more likely to believe Singaporean Chinese work as hard as others to have a basic, decent life, with over eight in 10 of those older than 65 believing so

Compared to younger respondents, older respondents are more likely to say that Singaporean Chinese work as hard as others in order to have a basic, decent life in Singapore. Meanwhile, younger respondents are more likely to say that Singaporean Chinese work much less hard or less hard than others (see Figure 7.2.1).

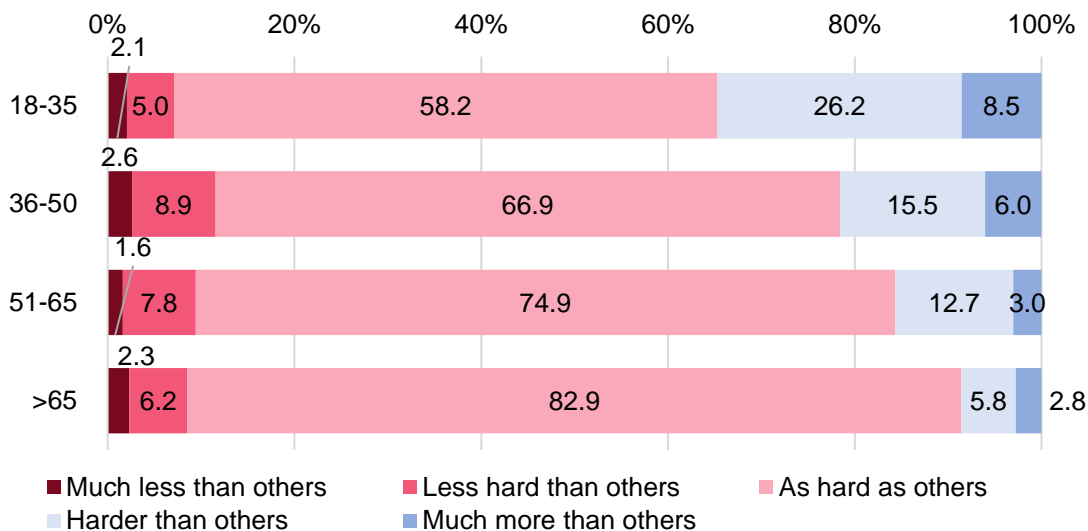
Figure 7.2.1: How hard do you think Singaporean Chinese have to work in order to have a basic, decent life in SG, 2024 responses by age



7.2.2 Older, lower-educated respondents more likely to say Singaporean Malays work as hard as others in order to have a basic, decent life in Singapore; eight in 10 of those older than 65 years old and around three-quarters of those with secondary or below education say so

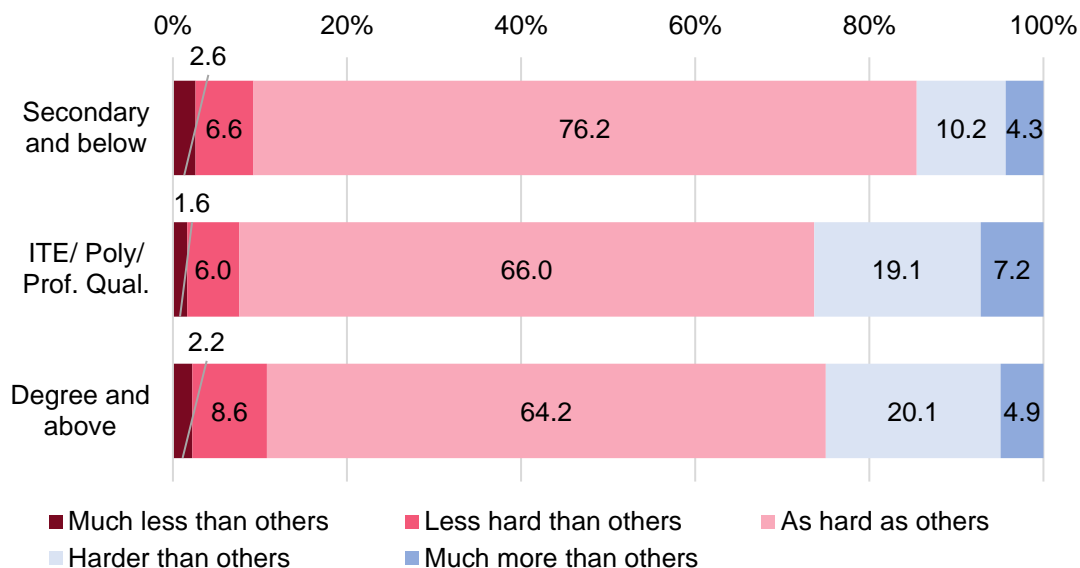
Compared to 82.9 per cent of respondents older than 65 years old, just 58.2 per cent of respondents aged 18 to 35 years old say that Singaporean Malays have to work as hard as others to have a basic, decent life in Singapore. Instead, larger proportions of younger respondents believe that Singaporean Malays have to work harder or much harder than others (see Figure 7.2.2a).

Figure 7.2.2a: How hard do you think Singaporean Malays have to work in order to have a basic, decent life in SG, 2024 responses by age



While 76.2 per cent of those with secondary and below education feel that Singaporean Malays have to work as hard as others, around two-thirds of the other two educational groups say the same. In contrast, around one-quarter of respondents with ITE, polytechnic or degree qualifications say that Singaporean Malays have to work harder or much harder than others (see Figure 7.2.2b).

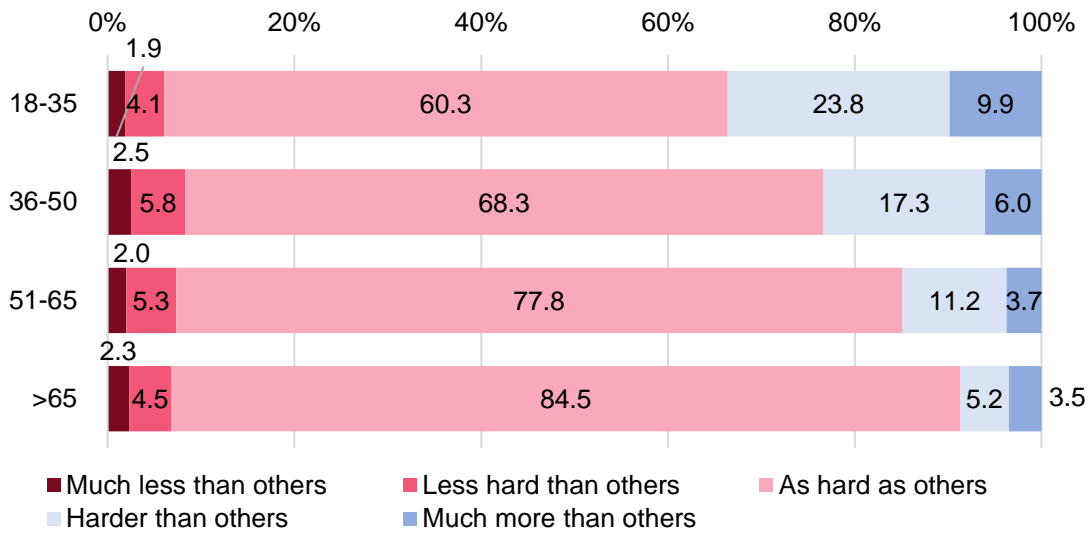
Figure 7.2.2b: How hard do you think Singaporean Malays have to work in order to have a basic, decent life in SG, 2024 responses by education level



7.2.3 Older and lower-educated respondents more likely to think Singaporean Indians have to work as hard as others for a basic, decent life, compared to six in 10 aged 18 to 35 and around two-thirds of those with above secondary education

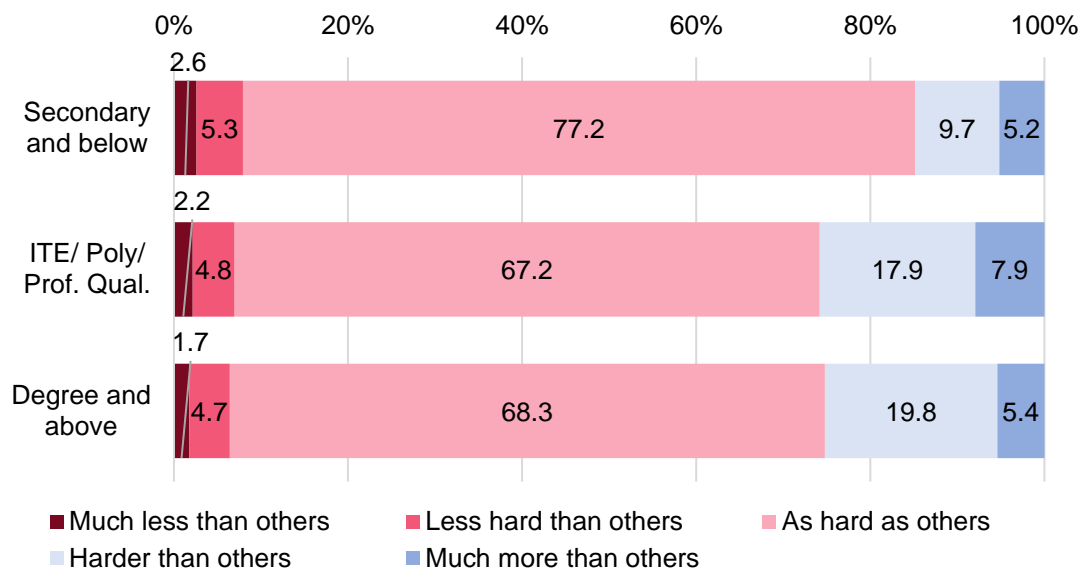
Older respondents were more likely to say that they believe Singaporean Indians have to work as hard as others, while younger respondents were more likely to say this group has to work harder or much harder than others. Compared to 60.3 per cent of respondents aged 18 to 35 years old, 84.5 per cent of those older than 65 years old say that Singaporean Indians have to work as hard as others in order to have a basic, decent life (see Figure 7.2.3a).

Figure 7.2.3a: How hard do you think Singaporean Indians have to work in order to have a basic, decent life in SG, 2024 responses by age



Compared to around two-thirds of respondents with at least ITE education, 77.2 per cent of respondents with secondary and below education said that Singaporean Indians have to work as hard as others. Meanwhile, respondents of the two other educational groups were more likely to say that Singaporean Indians have to work harder or much harder than others (see Figure 7.2.3b).

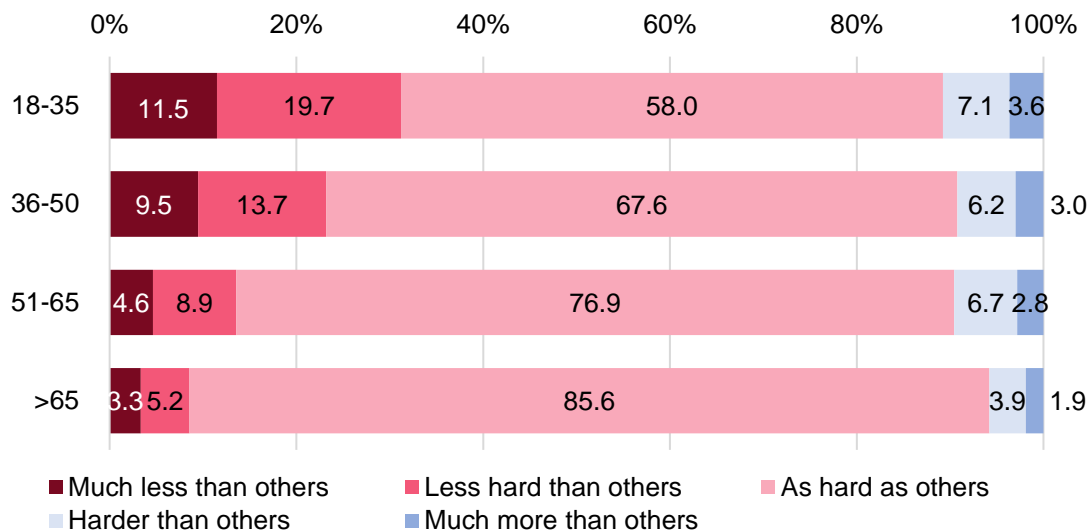
Figure 7.2.3b: How hard do you think Singaporean Indians have to work in order to have a basic, decent life in SG, 2024 responses by education level



7.2.4 Older respondents more likely to think Singaporean Eurasians have to work as hard as others to have a basic, decent life in Singapore; over eight in 10 of those older than 65 think so

Larger proportions of older respondents indicated that Singaporean Eurasians have to work as hard as others for a basic, decent life in Singapore. Compared to 58 per cent of respondents aged 18 to 35 years old, 85.6 per cent of those older than 65 years old said so. Meanwhile, younger respondents were more likely to say that this group have to work less hard or much less hard than others, with 31.2 per cent of the youngest cohort indicating thus (see Figure 7.2.4).

Figure 7.2.4: How hard do you think Singaporean Eurasians have to work in order to have a basic, decent life in SG, 2024 responses by age



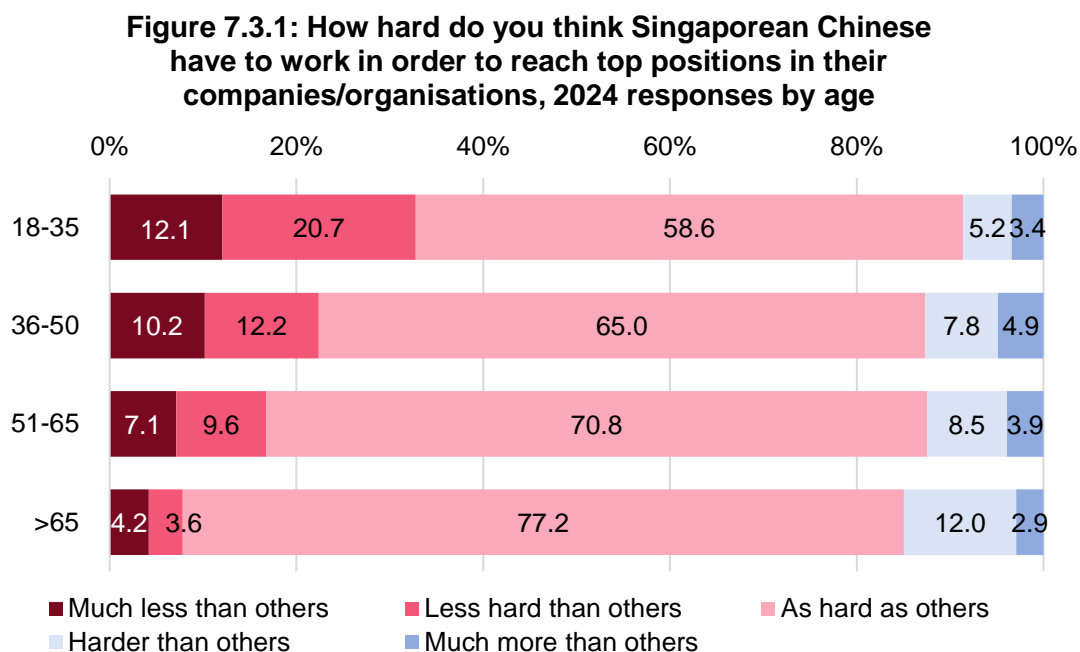
7.3 Achieving Top Company Positions in Singapore

In Section 7.1.2, we observed that across all three waves, most respondents indicated that there is no difference in the amount of effort required by each of Singapore's four major racial groups to reach top positions in their organisations.

7.3.1 Older respondents more likely to think that Singaporean Chinese have to work as hard as others to reach top positions, with over three-quarters of those older than 65 indicating so

Overall, older respondents were more likely to believe that Singaporean Chinese have to work as hard as others to reach top positions in their companies or organisations. In contrast, larger proportions of younger respondents indicated that Singaporean Chinese have to work less hard or much less hard than others; compared to just 7.8 per cent of those older than 65 years old, 32.8 per cent of those aged 18 to 35 years

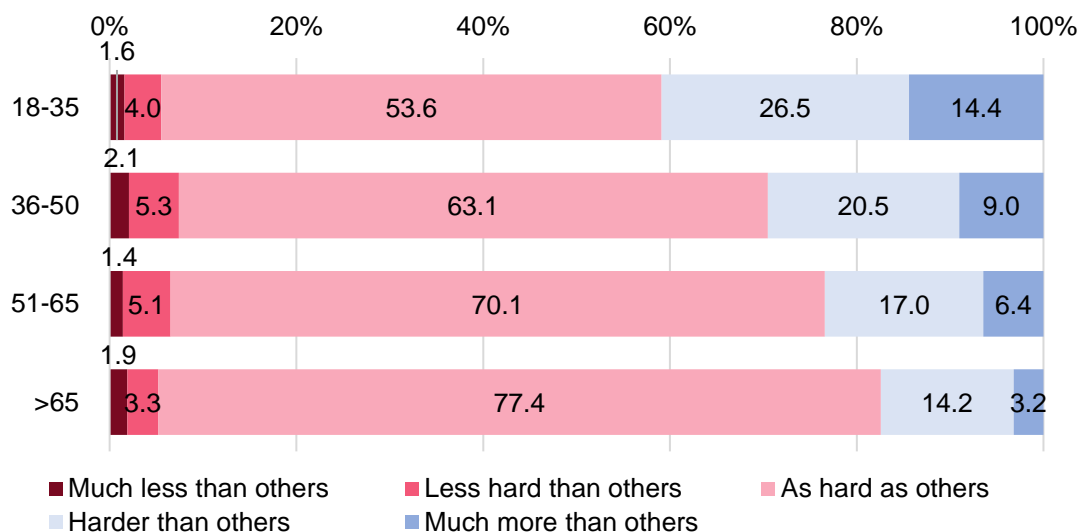
old say that this group has to work less hard or much less hard than others (see Figure 7.3.1).



7.3.2 Older and less-educated respondents more likely to say Singaporean Malays have to work as hard to reach top positions; over seven in 10 of those older than 65 and with secondary or below education indicate so

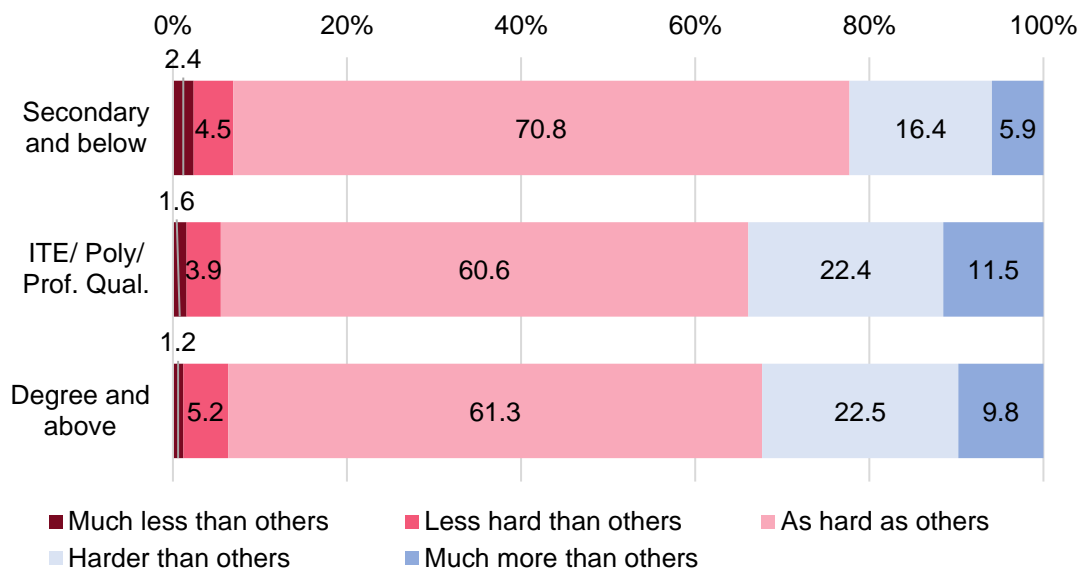
While the proportion saying that Singaporean Malays have to work less hard or much less hard than others remains quite similar across different age groups, older respondents were more likely than younger respondents to say that Singaporean Malays have to work as hard in order to reach top positions in their companies or organisations. Compared to 53.6 per cent of those aged 18 to 35 years old, 77.4 per cent of those older than 65 years old say so (see Figure 7.3.2a).

Figure 7.3.2a: How hard do you think Singaporean Malays have to work in order to reach top positions in their companies/organisations, 2024 responses by age



Respondents also differed by their educational backgrounds in whether they felt that Singapore Malays had to work as hard to reach top positions. Compared to around six in 10 respondents with at least ITE education, 70.8 per cent of respondents with secondary or below education feel this way (see Figure 7.3.2b).

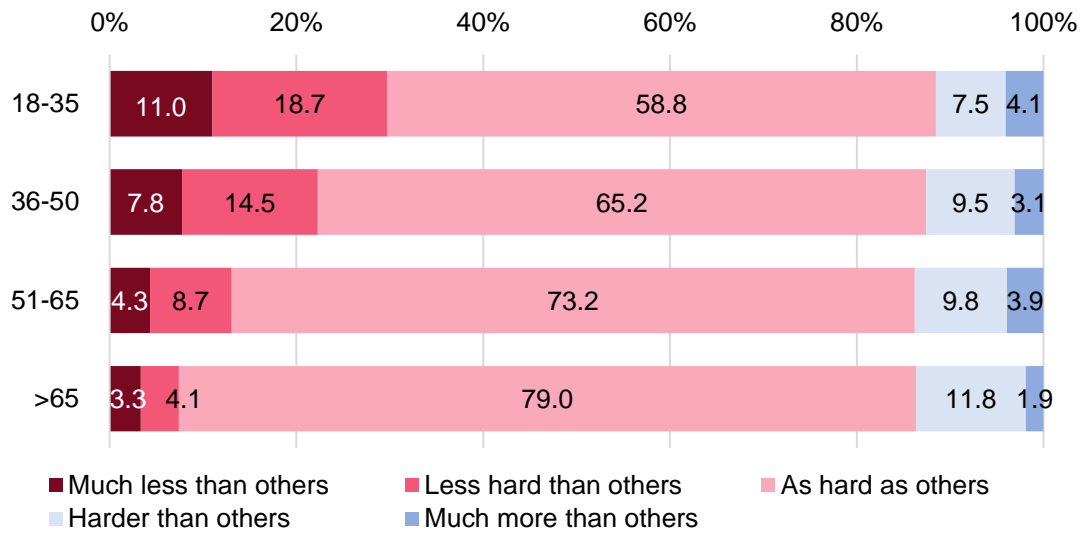
Figure 7.3.2b: How hard do you think Singaporean Malays have to work in order to reach top positions in their companies/organisations, 2024 responses by education level



7.3.3 Over three-quarters of respondents older than 65 more likely to say Singaporean Eurasians have to work as hard as others to reach top positions, compared to less than six in 10 of the youngest cohort

Compared to 58.8 per cent of respondents aged 18 to 35 years old, 79 per cent of those older than 65 years old say that Singaporean Eurasians have to work as hard as others to reach top positions. In contrast, younger respondents were more likely to say this group have to work less hard or much less hard than others (see Figure 7.3.3).

Figure 7.3.3: How hard do you think Singaporean Eurasians have to work in order to reach top positions in their companies/organisations, 2024 responses by age



8. INTER-RACIAL AND RELIGIOUS TENSION

Respondents were asked about their perceptions and experience of racial and religious tensions in Singapore across the three waves. The response options in 2013 were slightly different compared to the subsequent two waves. Hence, the 2013 results are presented here but will not be included in discussions of cross-wave comparisons.

Overall, the majority of respondents said that they feel Singapore is free from racial and religious tension, agree that they do not experience racial and religious tension in their daily lives, and reported that they did not experience any upsetting incidents related to race and religion in their daily lives or in their neighbourhoods.

In general, older and lower-educated respondents were the most likely to report minimal race- and religious-related tensions, both in their daily lives and around their neighbourhoods. Chinese respondents were also more likely to say that they have never felt upset because someone insulted their race or racial customs. Sentiments about the existence of religious tensions varied slightly for respondents with different religious beliefs.

8.1 Sentiments on Racial and Religious Tension in Singapore

8.1.1 Over eight in 10 feel that Singapore is free from racial and religious tension

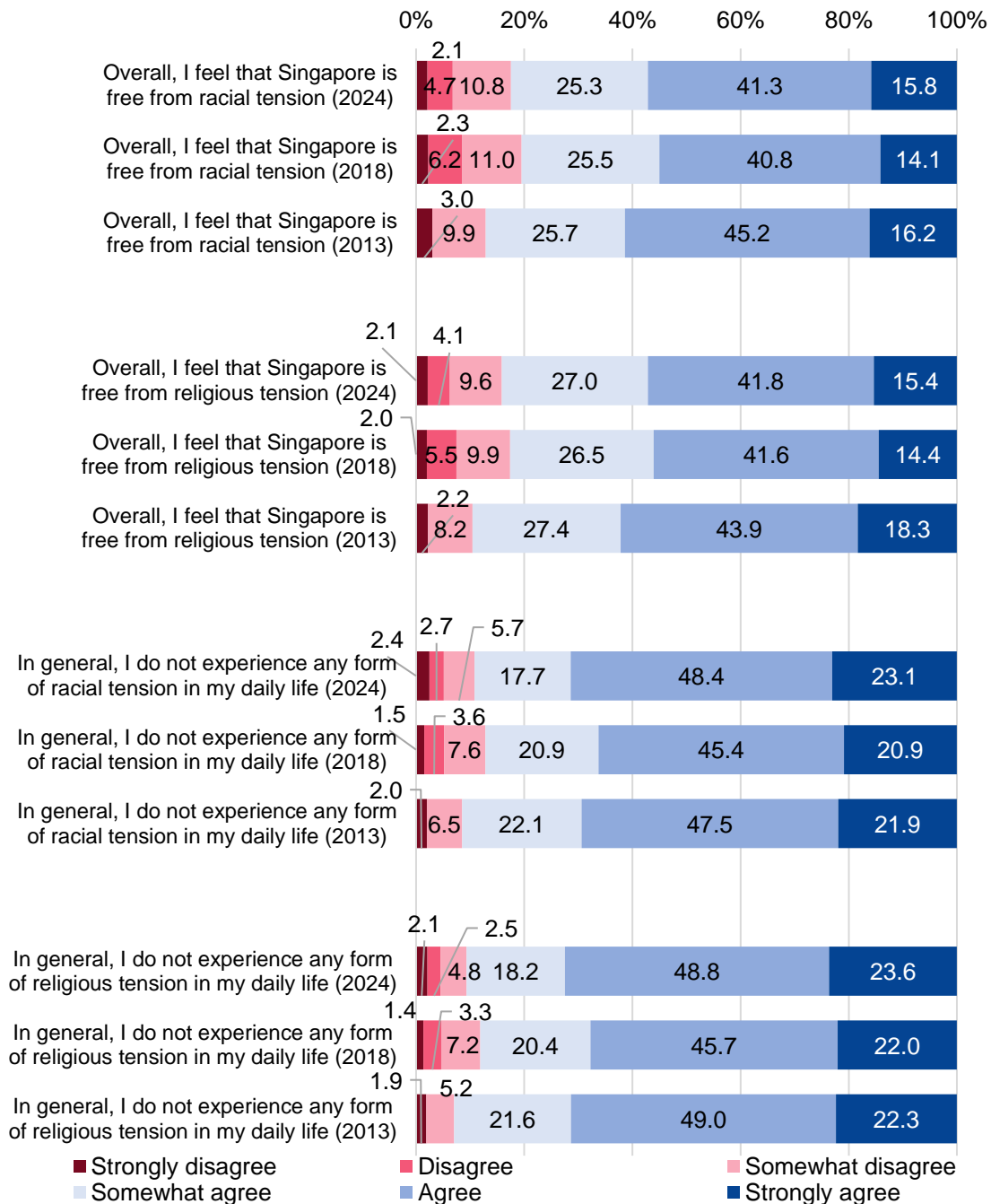
Similar proportions of Singaporeans feel that Singapore is free from racial and religious tension. In 2024 and 2018, over eight in 10 agreed to some extent that Singapore is free from racial tension and religious tension. Correspondingly, nearly nine in 10 agreed to some extent that they have never experienced racial or religious tension in their daily lives. When comparing the 2018 and 2024 results, slight increases in agreement rates were observed for all four statements assessing that Singaporean life was free from communal tension (see Figure 8.1.1).

8.1.2 Over eight in 10 respondents indicate that they have not or rarely encountered racial or religious incidents that upset them in the past year

These trends were further augmented by responses to specific examples of racial or religious tensions. Over eight in 10 respondents in all three waves said that they never or rarely felt upset because someone had insulted their religious beliefs or someone insulted their race or customs in the past year, while the same proportion in 2018 and 2024 said they never or rarely were upset because someone was making fun of their religious beliefs or customs. In addition, over seven in 10 in all three waves never or rarely felt upset with someone trying to convert them to a religious belief, and the same proportion in 2018 and 2024 never or rarely watched something on mainstream or

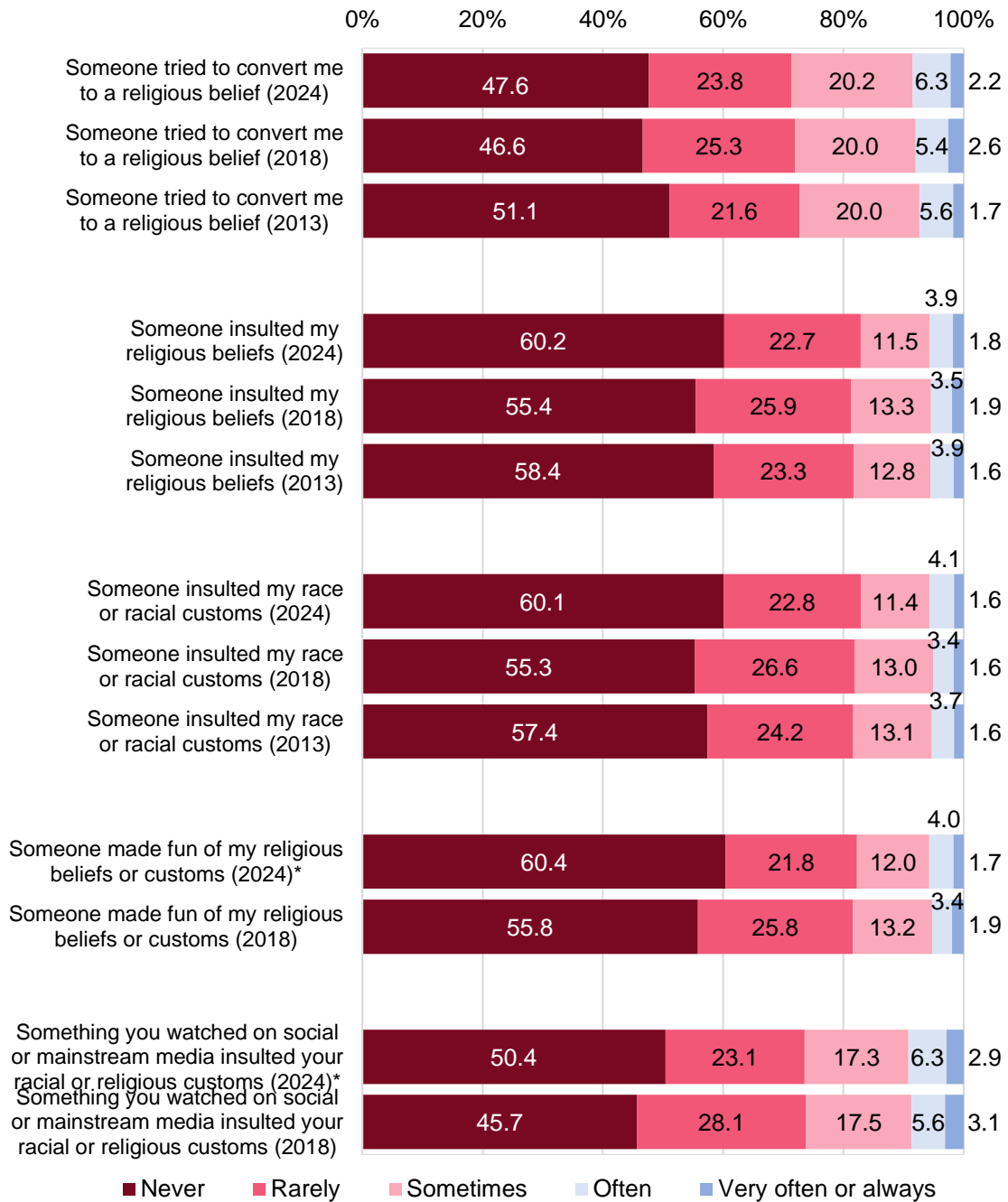
social media insulting their racial or religious customs. These responses remained relatively constant over the three waves (see Figure 8.1.2).

Figure 8.1.1: Sentiments about inter-racial and religious tensions, responses by wave*



*Item asked in 2013 wave had differing Likert-scale options proffered to respondents, and hence not directly comparable to 2018 and 2024 waves, but included for completeness

Figure 8.1.2: In the past year, how often have you felt upset because of the following, responses by wave



*Item not asked in 2013.

8.1.3 More respondents in 2024 indicated that they had not encountered upsetting incidents in their neighbourhoods; nearly nine in 10 to around two-thirds saying so about different incidents in 2024, compared to less than nine in 10 to under six in 10 in 2018

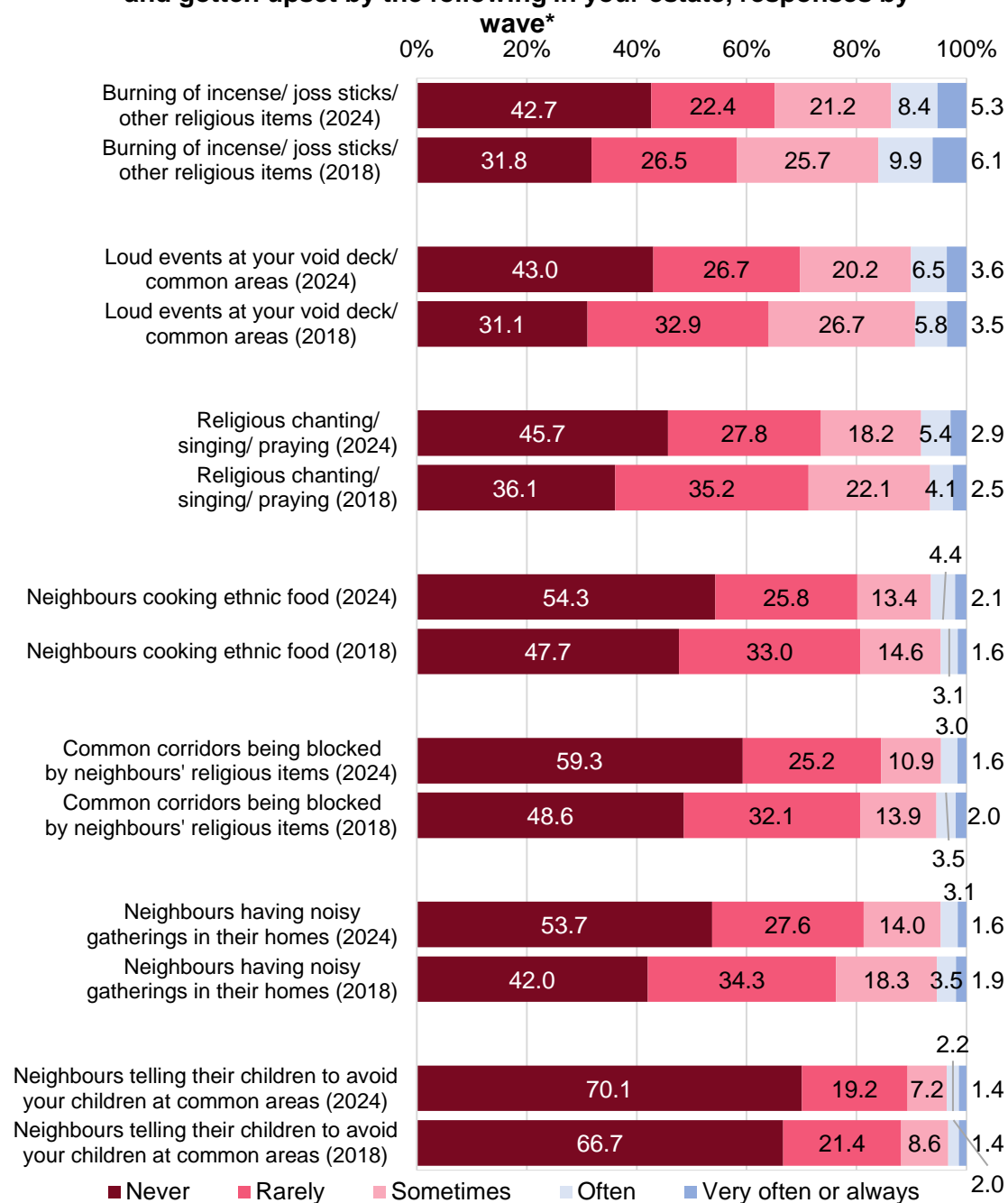
Respondents were also asked about the frequency in which they encountered and felt upset by certain practices in their estates in 2018 and 2024. The majority of items which survey respondents were asked to comment on related to inconveniences which can occur because of Singapore's multiracial and multireligious character — e.g., neighbours cooking ethnic food, or burning of incense. There were also a few items which were included which constitute examples that occur in neighbourhood living such as loud events, gatherings and neighbours telling their children to avoid yours.

While these incidents may or may not have racial or religious overtones — i.e., noisy gatherings or loud noises may be part of various cultural events such as a funeral or wedding or simply a residents' block party — are more commonly viewed as racial and religious incidents given that most weddings, funerals and celebrations are embedded in racial and religious customary practice. Even the statement "neighbours telling their children to avoid yours" can be proxies for racial or religious prejudice if respondents from certain racial or religious groups report this more often. We report on findings from all these possible situations to provide needed comparisons to inform how much more common or uncommon such culturally based incidents are compared to other situations (refer to Annex 2 for more details on non-culturally based incidents).

The majority of respondents said they rarely or never got upset by the full range of possible incidents. Overall, respondents in 2024 were less likely to indicate that they had encountered and felt irritated by these incidents. Neighbours telling their children

to avoid respondents' children at the playground was the most uncommon experience, with 89.3 per cent in 2024 and 88.1 per cent in 2018 indicating that they were rarely or never irritated by it. Meanwhile, burning of incense, joss sticks, or other religious items was more commonly encountered, with 65.1 per cent in 2024 and 58.3 per cent in 2018 saying that they rarely or never encountered and got upset by it (see Figure 8.1.3).

Figure 8.1.3: In the past year, how often have you encountered and gotten upset by the following in your estate, responses by wave*



*Item not asked in 2013.

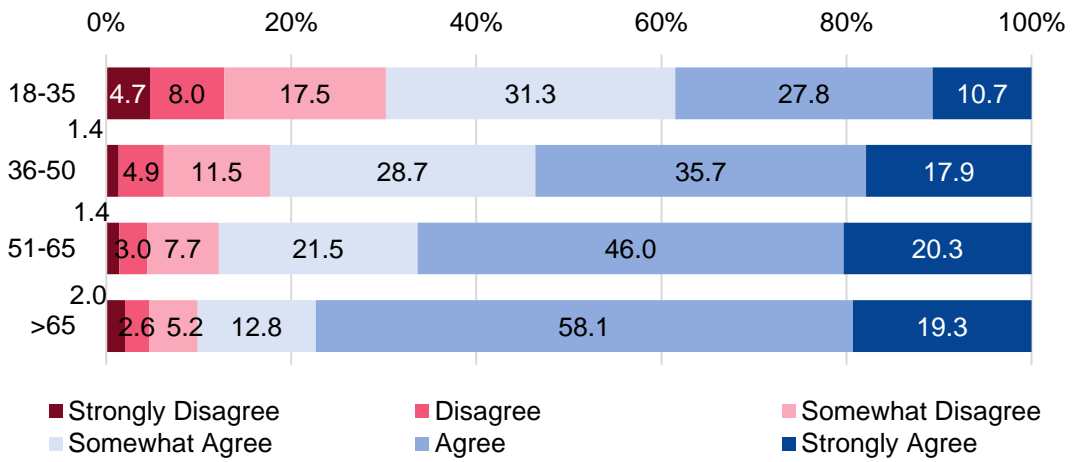
8.2 Experiences of Race-Based Tensions

In findings presented in Section 8.1.1, we found that over eight in 10 respondents in both 2024 and 2018 felt that Singapore is free from racial tension, with nearly nine in 10 indicating that they have never personally encountered such tensions in their daily lives.

8.2.1 Older and lower-educated respondents more likely to agree that Singapore is free from racial tension; nearly three-quarters of those older than 65 or with secondary or below education say so

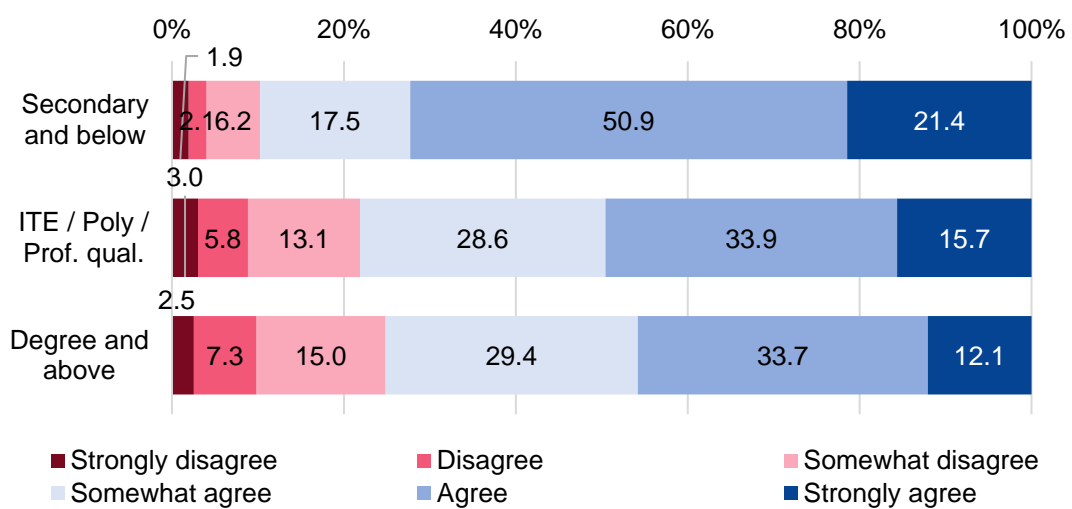
While the majority of respondents agreed to some extent that Singapore is free from tension, there were some differences when comparing between age cohorts. The differences were more obvious when looking at the proportions who said they agree or strongly agree with the sentiment; compared to 38.5 per cent of respondents aged 18 to 35 years old, 77.4 per cent of respondents older than 65 years old said they agree or strongly agree that Singapore is free from racial tension (see Figure 8.2.1a).

Figure 8.2.1a: Overall, I feel that Singapore is free from racial tension, 2024 responses by age



Some differences were also observed for respondents with different education levels. Compared to 45.8 per cent of respondents with university education, 72.3 per cent of respondents with secondary and below education said that they agree or strongly agree that Singapore is free from racial tension (see Figure 8.2.1b).

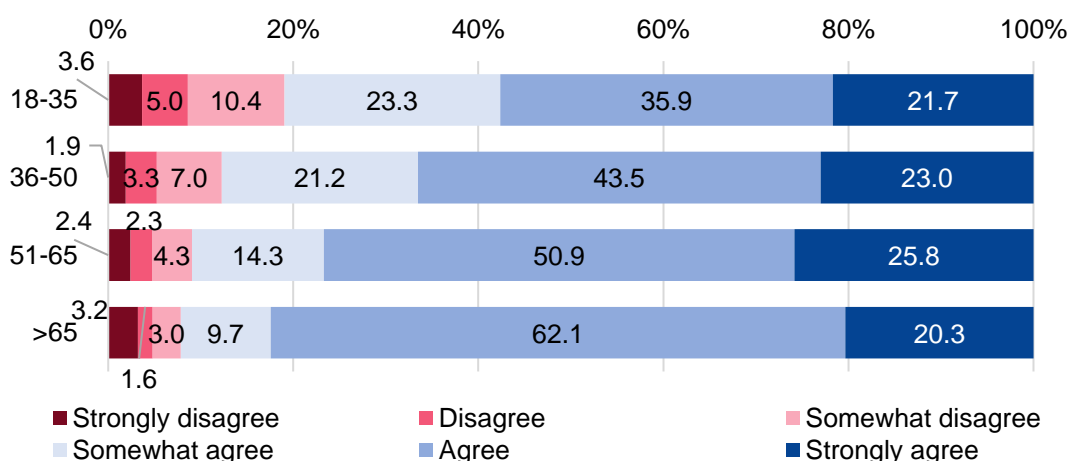
Figure 8.2.1b: Overall, I feel that Singapore is free from racial tension, 2024 responses by education level



8.2.2 *Over eight in 10 respondents older than 65 more likely to say they do not experience any racial tension in daily life*

Following the results above, older respondents were less likely to say they experienced any form of racial tension in their daily lives. Compared to 55.6 per cent of respondents aged 18 to 35 years old, 82.4 per cent of those aged above 65 years old agree or strongly agree that they do not experience any form of racial tension in their daily lives (see Figure 8.2.2).

Figure 8.2.2: In general, I do not experience any form of racial tension in my daily life, 2024 responses by age

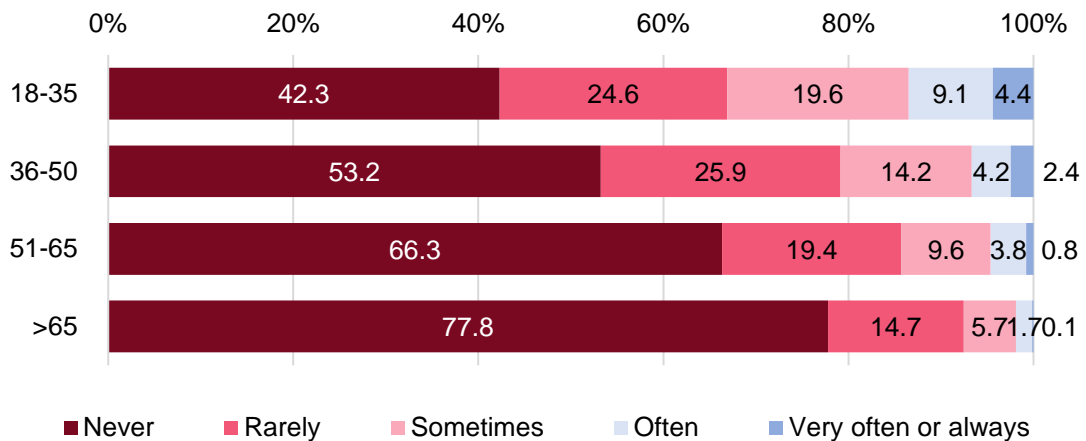


8.2.3 *Over three-quarters of those older than 65 and nearly two-thirds of Chinese respondents say they never felt upset because someone insulted their race or racial customs*

Compared to younger respondents, older respondents were much more likely to have not felt upset by people insulting their race or racial customs. While 42.3 per cent of respondents 18 to 35 years old said that they have never felt upset in the past year,

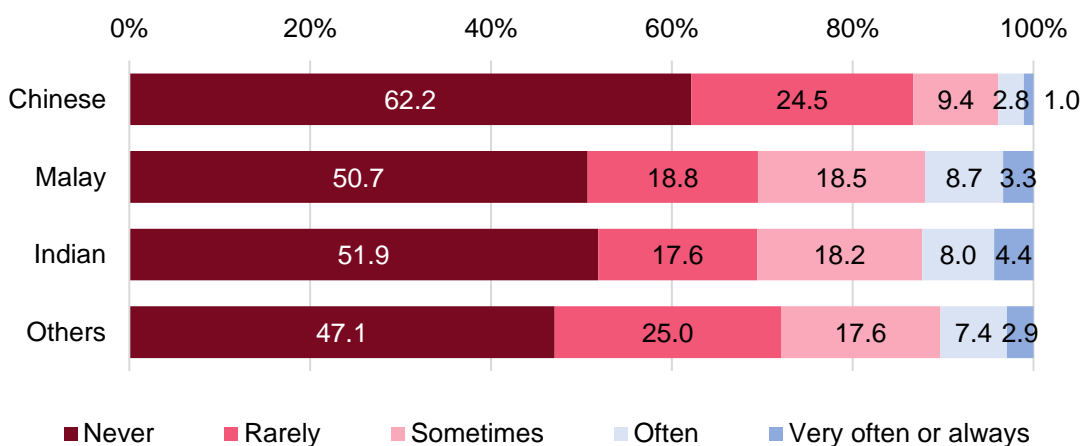
77.8 per cent, which is over three-quarters of those aged above 65 years old, said the same (see Figure 8.2.3a).

Figure 8.2.3a: In the past year, how often have you felt upset because someone insulted your race or racial customs, 2024 responses by age



When comparing across racial groups, Chinese respondents were more likely than minority-race respondents to say they have never felt upset in the past year by racial insults. While around or less than half of minority-race respondents indicated this, 62.2 per cent of Chinese respondents gave this response (see Figure 8.2.3b).

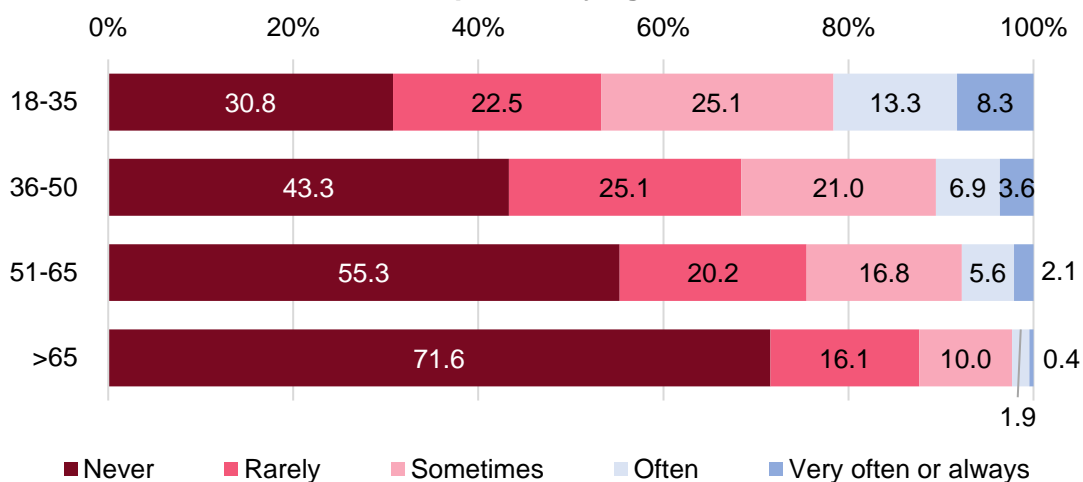
Figure 8.2.3b: In the past year, how often have you felt upset because someone insulted your race or racial customs, 2024 responses by race



8.2.4 Older and lower-educated respondents more likely to say they never felt upset because something on the media insulted their race or racial customs, compared to three in 10 of the youngest cohort and four in 10 university graduates

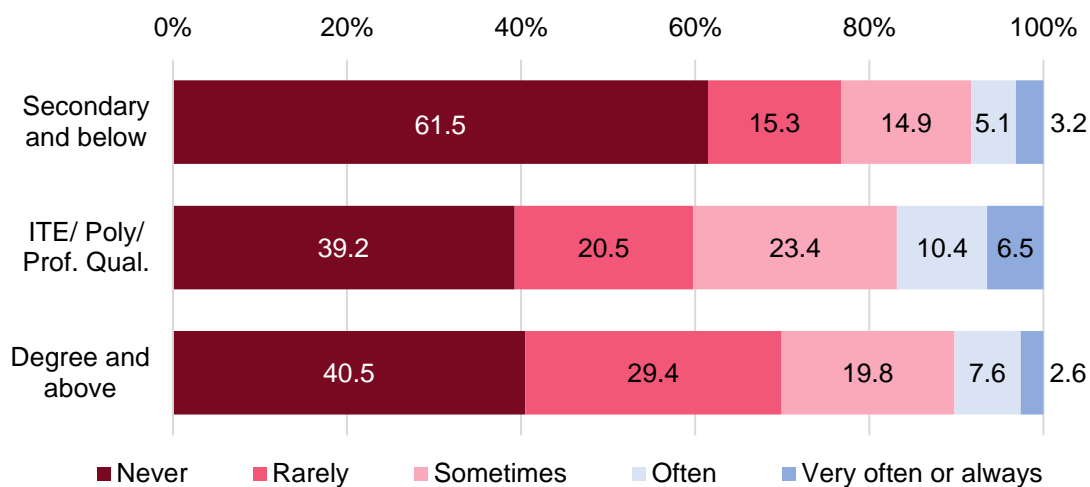
There were clear age differences among respondents when asked if they had become upset in the past year by something in the media. While 30.8 per cent of the youngest cohort say they have never felt upset because something they watched on social or mainstream media insulted their racial or religious customs, the proportion was 71.6 per cent for those older than 65 years old (see Figure 8.2.4a). The difference in proportions by age group may be due to the differential use of media by the two groups, with young people much more likely to have been on social media compared to those older, as well as the different levels of sensitivity the groups may have had for insults, with younger people more aware of subtle ways the media may seek to disparage a group.

Figure 8.2.4a: In the past year, how often have you felt upset because something you watched on social or mainstream media insulted your racial or religious customs, 2024 responses by age



There were also differences in terms of education level. Respondents with secondary and below education were more likely than the other two educational cohorts to say that they had never felt upset in the past year by something on the media. While around four in 10 of those with at least ITE qualifications said that they have never felt upset, the proportion increased to 61.5 per cent for those with secondary and below education (see Figure 8.2.4b).

Figure 8.2.4b: In the past year, how often have you felt upset because something you watched on social or mainstream media insulted your racial or religious customs, 2024 responses by education level



8.3 Experiences of Faith-Based Tensions

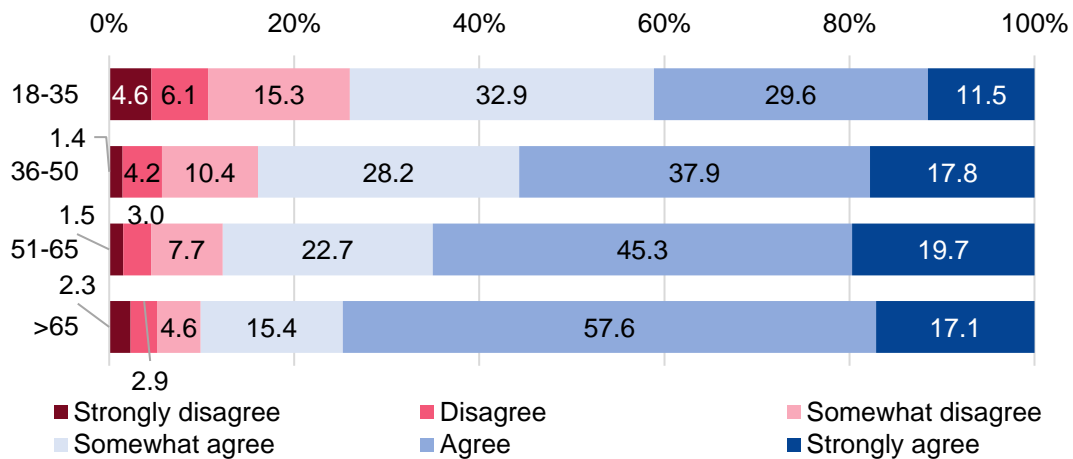
Section 8.1.1 and Section 8.1.2 highlighted that most respondents felt that Singapore is free from religious tension, and that most have not or rarely encountered racial or religious incidents that upset them in the past year. These overall findings are supplemented with how different groups perceive or experience racial and religious tensions.

8.3.1 Over seven in 10 of those older than 65 and with secondary or below education say Singapore is free from religious tension; over six in 10 Buddhist, Taoist, and Hindu respondents also say so

Younger respondents were less likely to agree or strongly agree that Singapore is free from religious tension compared to older respondents. While 41.1 per cent of

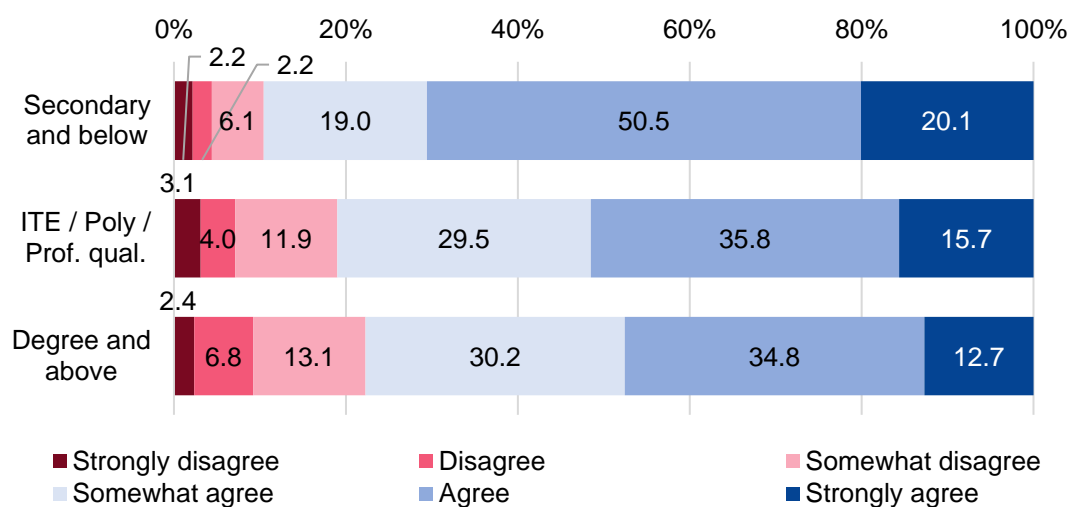
respondents aged 18 to 35 years old agreed or strongly agreed that Singapore is free from religious tension, the proportion increased to 74.7 per cent for the group aged above 65 years old (see Figure 8.3.1a).

Figure 8.3.1a: Overall, I feel that Singapore is free from religious tension, 2024 responses by age



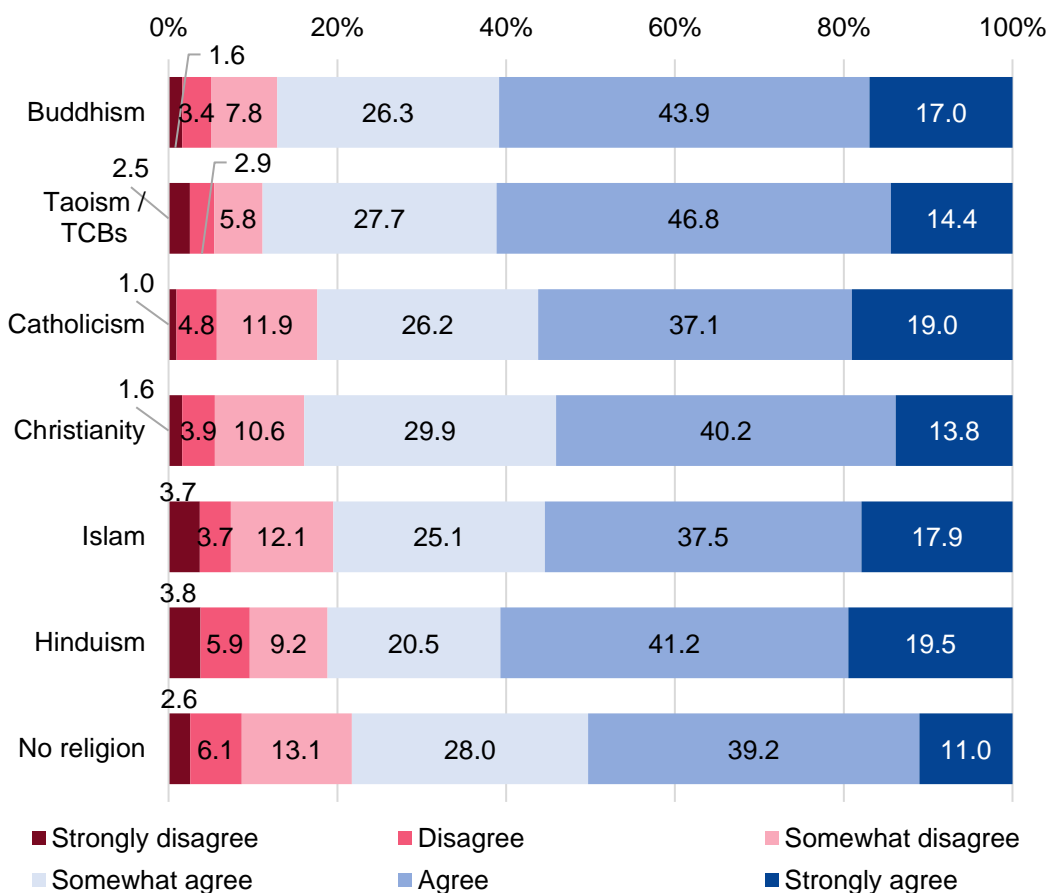
Comparing across education levels, respondents with university degrees were least likely to agree or strongly agree that Singapore is free from religious tension. Compared to 70.6 per cent of those with secondary and below education and 51.5 per cent of those with ITE, Polytechnic, or professional qualifications, 47.5 per cent of those with university education agreed or strongly agreed that Singapore is free from religious tension (see Figure 8.3.1b).

Figure 8.3.1b: Overall, I feel that Singapore is free from religious tension, 2024 responses by education level



Some differences across respondents with different religious beliefs were also found. Respondents with no religion were least likely to agree or strongly agree that Singapore is free from religious tension, with 50.2 per cent indicating thus. In comparison, over six in 10 Buddhist, Taoist, and Hindu respondents agreed or strongly agreed that Singapore is free from religious tension (see Figure 8.3.1c).

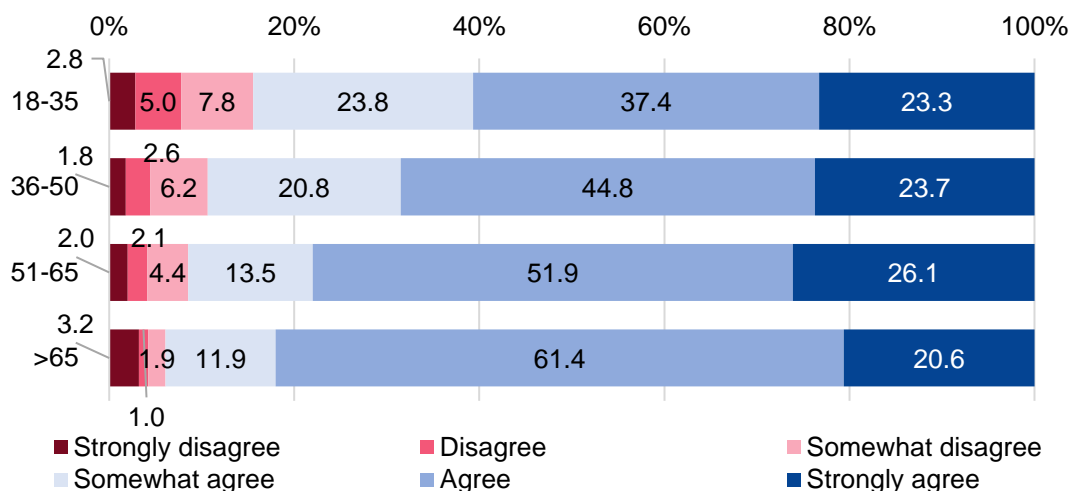
Figure 8.3.1c: Overall, I feel that Singapore is free from religious tension, 2024 responses by religion



8.3.2 Over eight in 10 respondents older than 65 say they do not experience any form of religious tension in their daily lives

Compared to younger respondents, older respondents were more likely to agree or strongly agree that they do not experience any form of religious tension in their daily lives in general. While 60.7 per cent of respondents aged 18 to 35 said so, 82 per cent of those older than 65 years old agreed or strongly agreed with the sentiment (see Figure 8.3.2).

Figure 8.3.2: In general, I do not experience any form of religious tension in my daily life, 2024 responses by age



8.3.3 Around two-thirds of those older than 65 report never feeling upset about religious conversion experiences; nearly seven in 10 Muslims say the same

Compared to 42 per cent of respondents aged 18 to 35 years old, 63 per cent of those aged above 65 years old said that they have never felt upset in the past year because someone tried to convert them to a religious belief (see Figure 8.3.3a).

Responses also differed for respondents of different religious affiliations. Muslim respondents were least likely to say they have ever felt upset in the past year due to such incidents, with 69.3 per cent reflecting so. In comparison, with the exception of Christian respondents (52.6 per cent), under half of respondents with other or no religious affiliations said they have never felt upset in the past year because someone tried to convert them to a religious belief (see Figure 8.3.3b).

Figure 8.3.3a: In the past year, how often have you felt upset because someone tried to convert you to a religious belief, 2024 responses by age

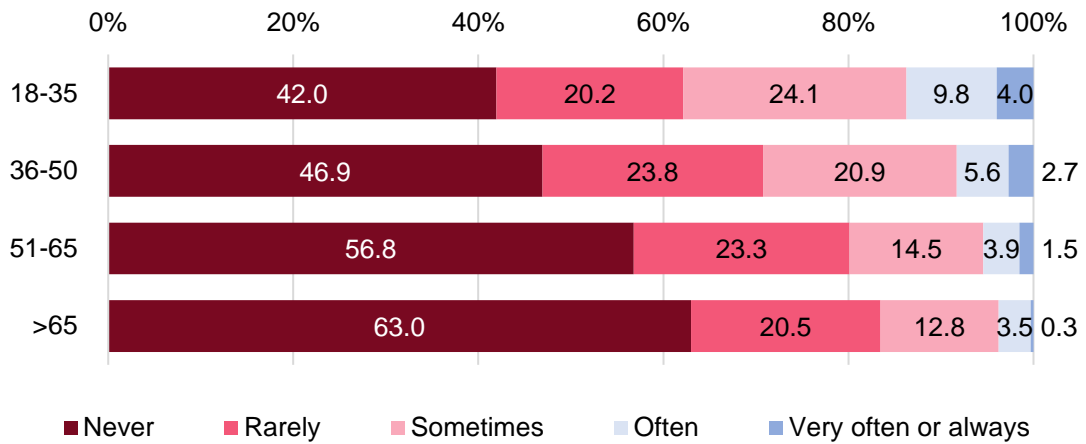
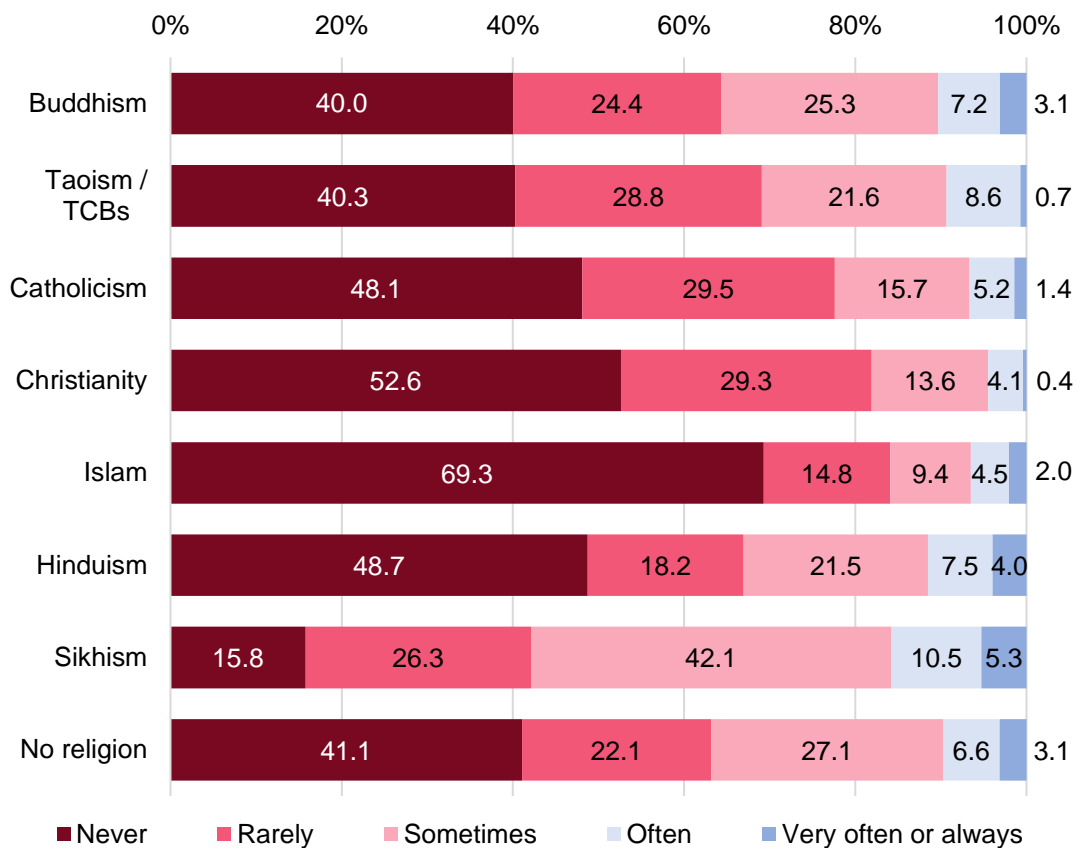


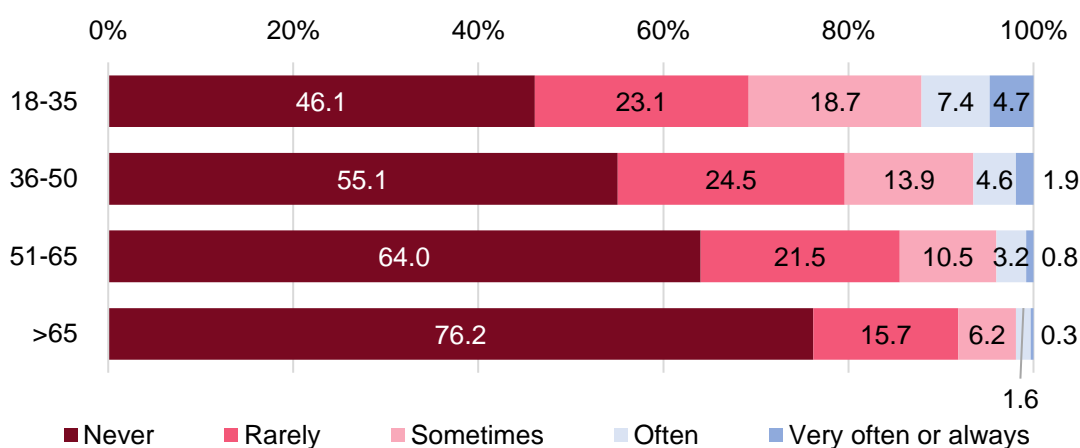
Figure 8.3.3b: In the past year, how often have you felt upset because someone tried to convert you to a religious belief, 2024 responses by religion



8.3.4 Older respondents more likely to say they have not felt upset because someone insulted their religious beliefs, compared to under half of the youngest group; over half of respondents with religious beliefs say the same

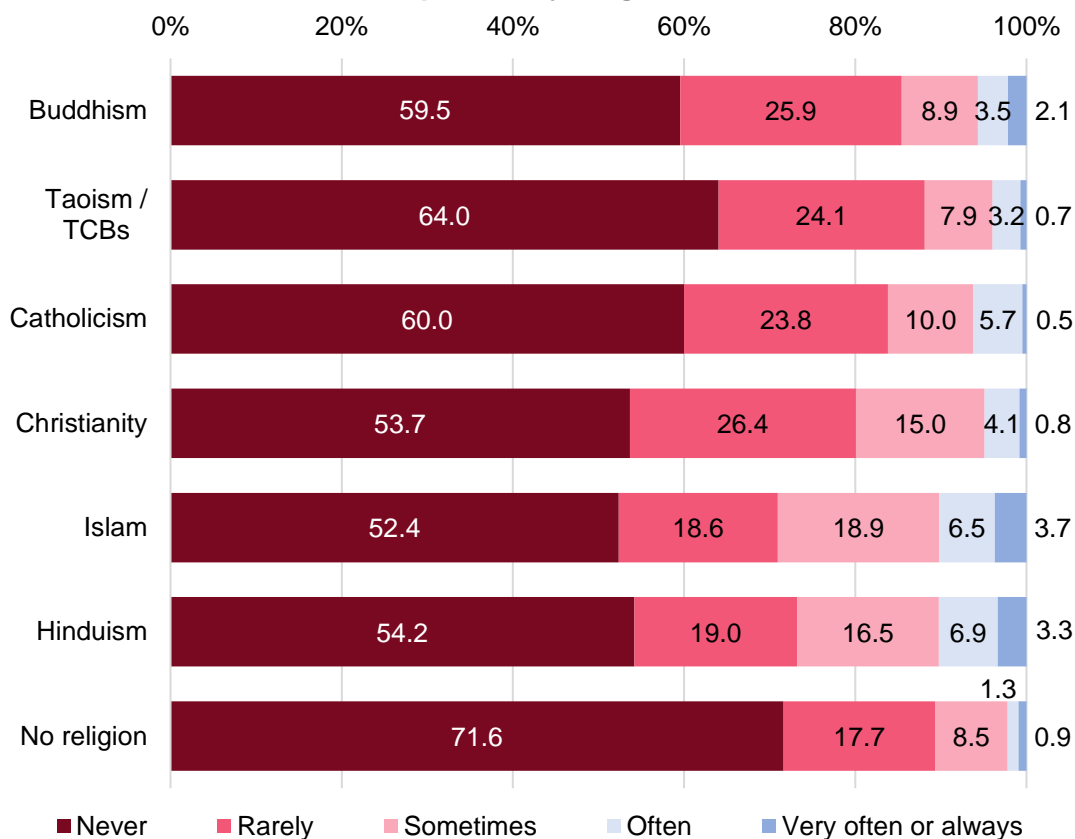
Older respondents were less likely to have felt upset over someone insulting their religious beliefs. Compared to 46.1 per cent of respondents aged 18 to 35 years old, 76.2 per cent of those aged above 65 years old say they have never felt upset in the past year before someone insulted their religious beliefs (see Figure 8.3.4a).

Figure 8.3.4a: In the past year, how often have you felt upset because someone insulted your religious beliefs, 2024 responses by age



Expectedly, most respondents with no religion said they never felt upset in the past year because someone insulted their religious beliefs. For respondents with religious affiliations, over half of Muslim, Christian, Hindu, and Buddhist respondents, as well as over six in 10 Catholics and Taoist respondents said they have never felt upset in the past year due to such incidents (see Figure 8.3.4b).

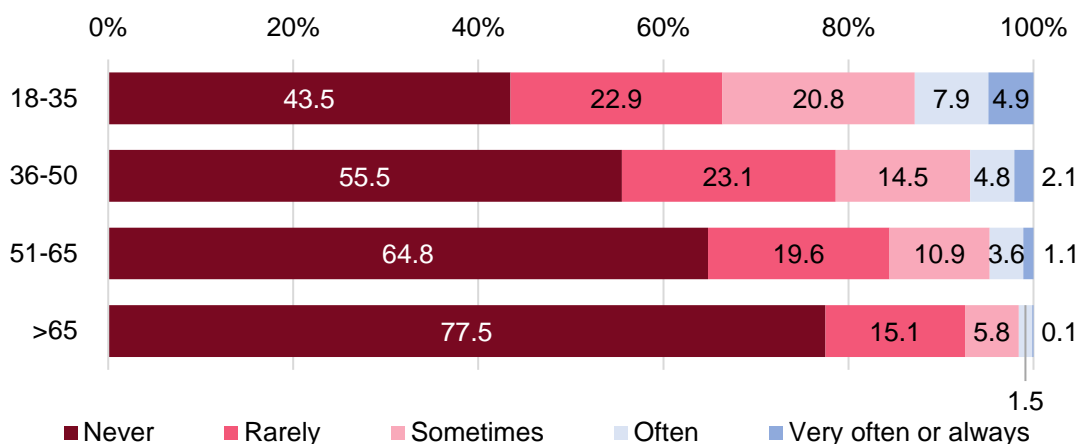
Figure 8.3.4b: In the past year, how often have you felt upset because someone insulted your religious beliefs, 2024 responses by religion



8.3.5 Over three-quarters of respondents above 65 years old never felt upset in the past year due to others making fun of their religion

In general, older respondents were less likely to report feeling upset in the past year because someone made fun of their religious beliefs or customs. While 43.5 per cent of respondents aged 18 to 35 years old said they have never felt upset in the past year because of such incidents, 77.5 per cent of those aged 65 and above said the same (see Figure 8.3.5).

Figure 8.3.5: In the past year, how often have you felt upset because someone made fun of your religious beliefs or customs, 2024 responses by age

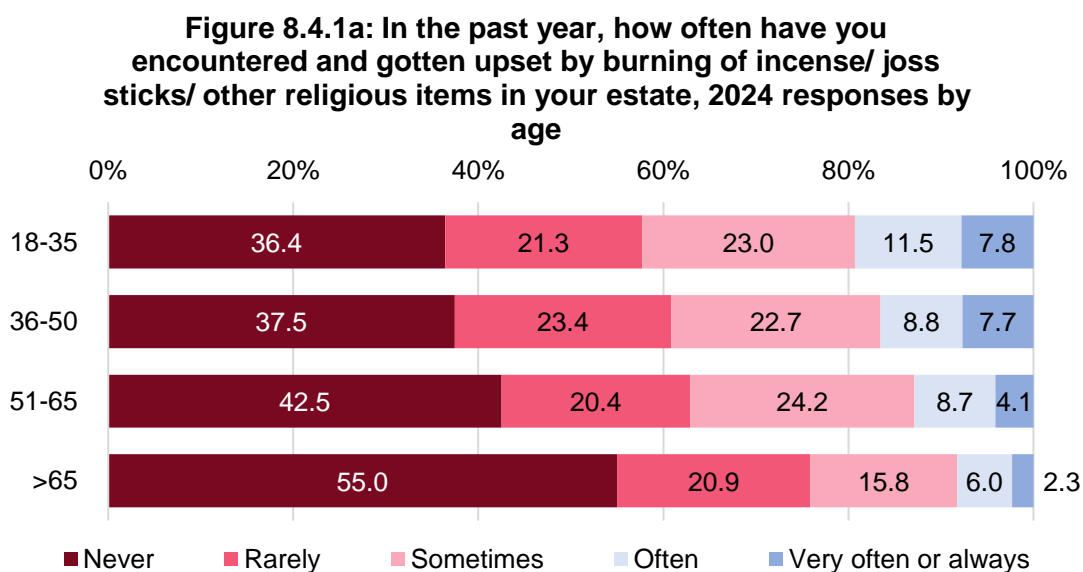


8.4 Experiences of Neighbourhood Tensions

In Section 8.1.3, we reported that more respondents in 2024 indicated that they had not encountered upsetting incidents in their neighbourhoods. Burning of incense, joss sticks, or other religious items was the more commonly encountered incident, with 65.1 per cent in 2024 and 58.3 per cent in 2018 saying that they rarely or never encountered and got upset by it. While many respondents may report rarely or never being upset, we examine if there are population segments who find these occurrences more common.

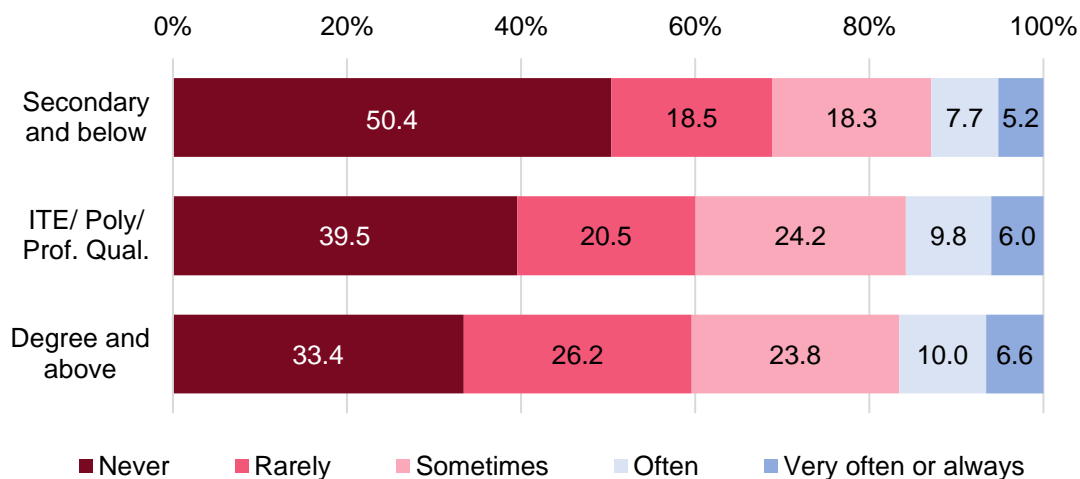
8.4.1 Older and lower-educated respondents less likely to be upset over the burning of religious items in the neighbourhood, compared to above one-third of the youngest and highest-educated cohorts

Older respondents were less likely to have been upset over the burning of religious items in their neighbourhood. While over one-third of respondents aged 18 to 50 and 42.5 per cent of respondents aged 51 to 65 years old say they have never been upset in the past year due to such incidents, the proportion increased to 55 per cent for respondents older than 65 years old (see Figure 8.4.1a).



Respondents with secondary and below were the only group with more than half saying they have never felt upset about the burning of religious items in their estate when comparing results across education levels. In contrast, 39.5 per cent of respondents with ITE, polytechnic, or professional qualifications, as well as 33.4 per cent of respondents with university education said that they have never felt upset in the past year due to such incidents (see Figure 8.4.1b).

Figure 8.4.1b: In the past year, how often have you encountered and gotten upset by burning of incense/ joss sticks/ other religious items in your estate, 2024 responses by education level



8.4.2 Around half of respondents older than 65 or with secondary and below education say they have never been upset over loud events at void decks or common areas

Compared to around four in 10 respondents aged 65 or below, 55.2 per cent of respondents aged above 65 years old said that they have never encountered and gotten upset by loud events at their void deck or common areas in the past year (see Figure 8.4.2a).

Meanwhile, lower-educated respondents were more likely to indicate that they had never felt upset by such incidents in the past year. Compared to 50.5 per cent of respondents with secondary and below education, 40.7 per cent of those with ITE, polytechnic, or professional qualifications, and 35.4 per cent of those with university degrees said that they have never felt upset by these in the past year (see Figure 8.4.2b).

Figure 8.4.2a: In the past year, how often have you encountered and gotten upset by loud events at your void deck/ common areas (such as lion dances, processions, celebrations) in your estate, 2024 responses by age

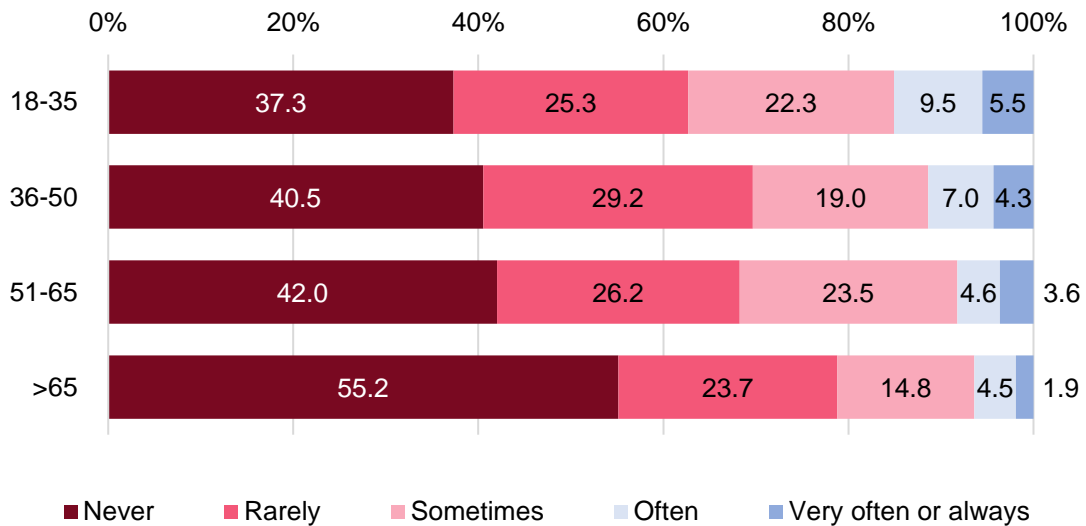
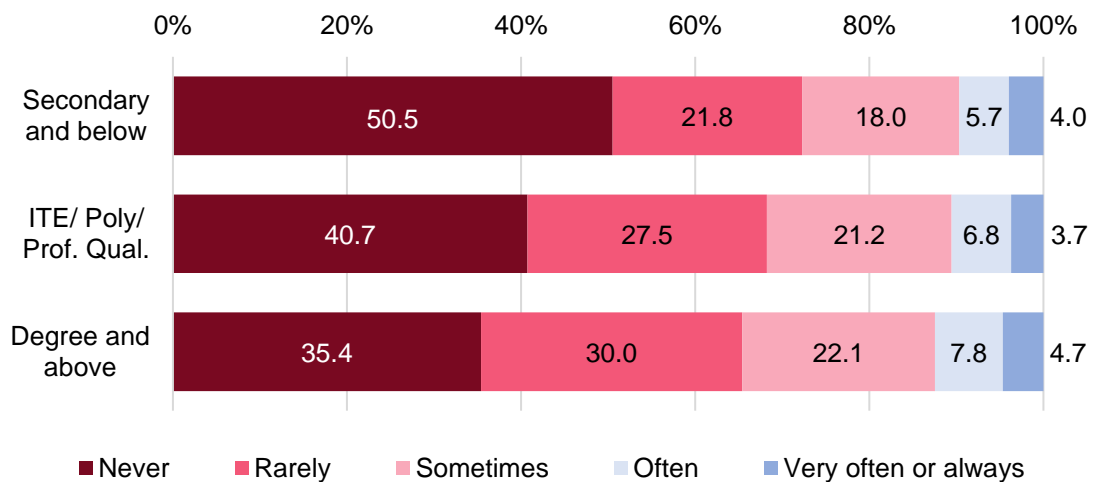


Figure 8.4.2b: In the past year, how often have you encountered and gotten upset by loud events at your void deck/ common areas (such as lion dances, processions, celebrations) in your estate, 2024 responses by education level



8.4.3 Older and lower-educated respondents less likely to be upset over religious chanting in the neighbourhood

While over four in 10 respondents aged 65 years and below said that they never felt upset by religious chanting in their estate in the past year, the proportion was higher, at 59.2 per cent, for respondents older than 65 years old (see Figure 8.4.3a).

Higher-educated respondents were less likely to say they have never felt upset by religious chanting in their estate in the past year. While 54.4 per cent of respondents with secondary and below education said so, the proportions decreased to 44 per cent for those with ITE, polytechnic, or professional qualifications, and 37.5 per cent for university graduates (see Figure 8.4.3b).

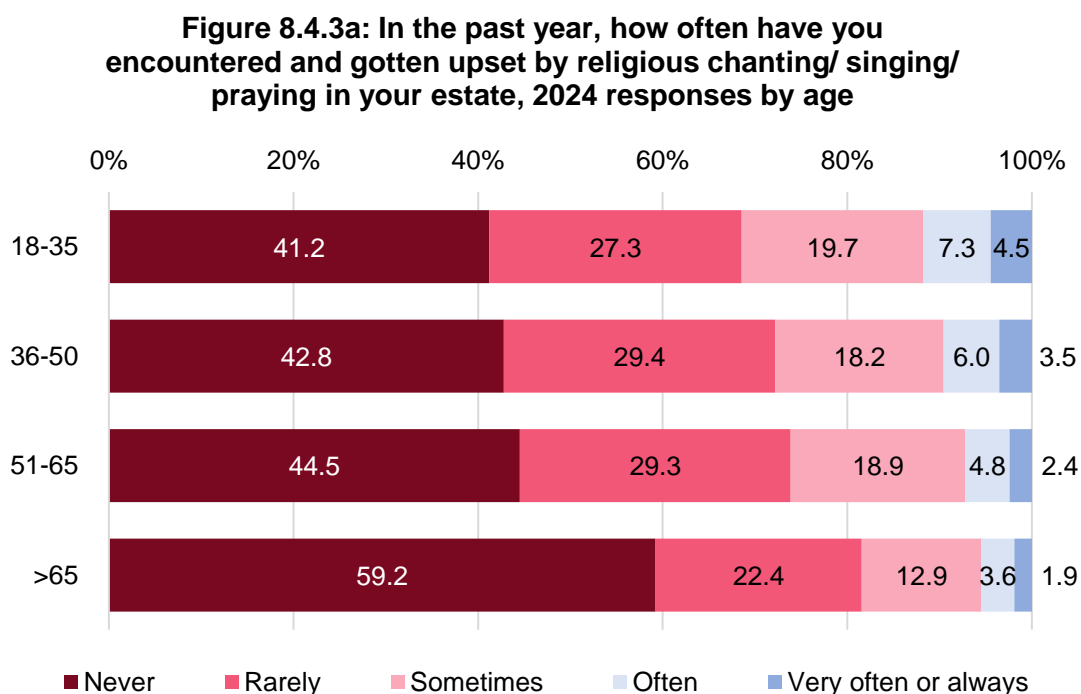
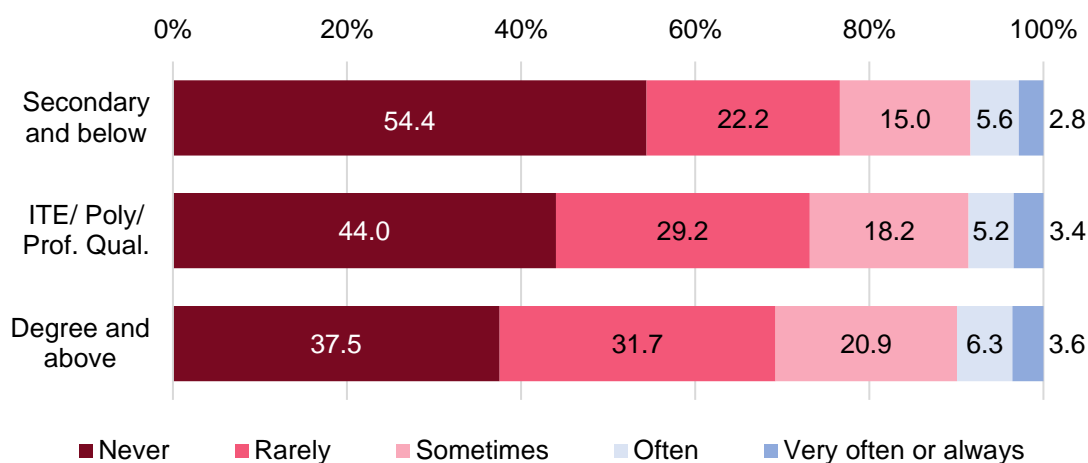


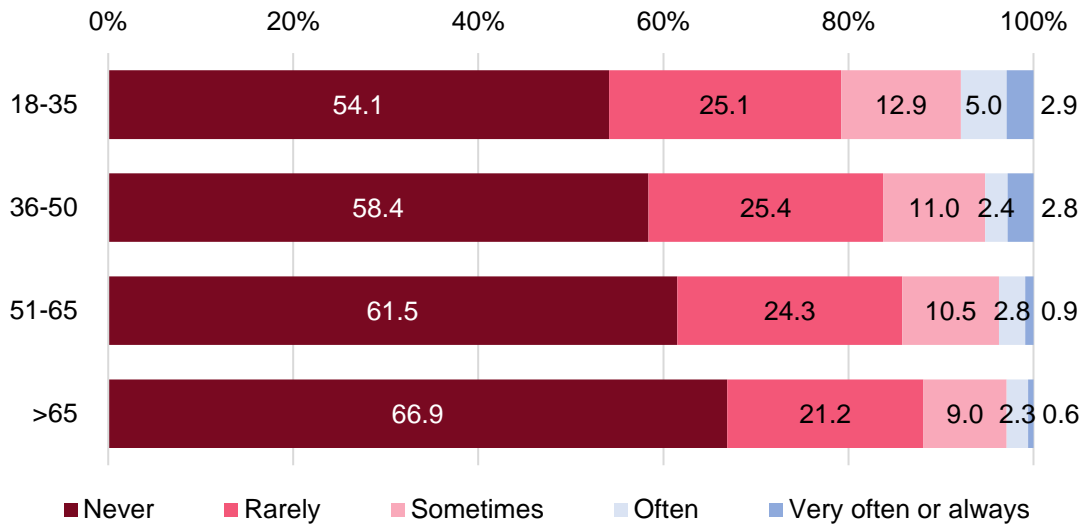
Figure 8.4.3b: In the past year, how often have you encountered and gotten upset by religious chanting/ singing/ praying in your estate, 2024 responses by education level



8.4.4 *Around two-thirds of respondents older than 65 or with secondary and below education have never been upset over neighbours' religious items blocking common corridors, compared to just over half of the youngest and highest-educated cohorts*

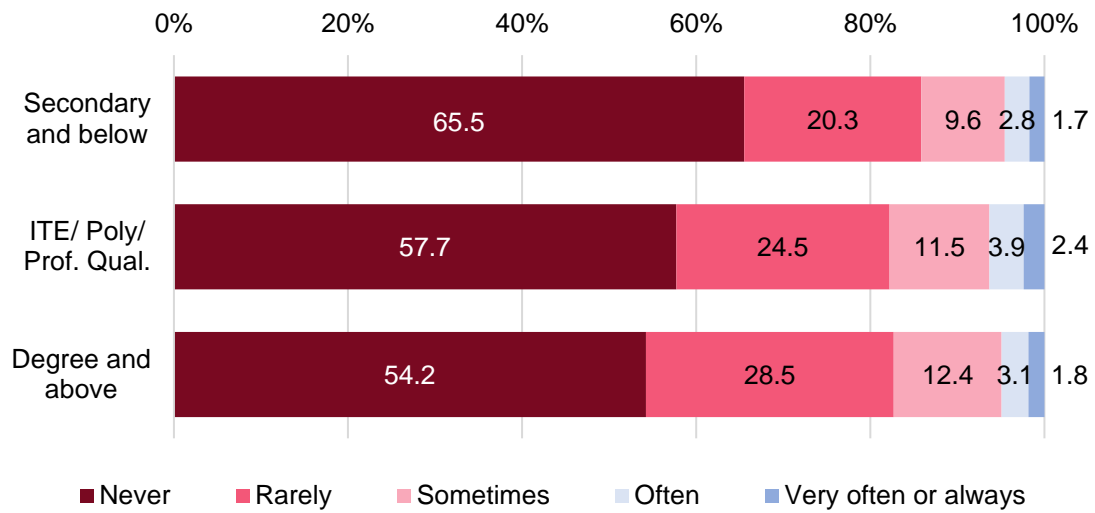
Compared to 54.1 per cent of respondents aged 18 to 35 years old, 66.9 per cent of respondents older than 65 years old said that they have never encountered and gotten upset by common corridors being blocked by their neighbours' religious items in their estate (see Figure 8.4.4a).

Figure 8.4.4a: In the past year, how often have you encountered and gotten upset by common corridors being blocked by neighbours' religious items in your estate, 2024 responses by age



The same pattern was found for responses based on educational background. While 54.2 per cent of university-educated respondents said they have never gotten upset in the past year for such incidents, the proportion was higher for respondents with ITE, polytechnic, and professional qualifications (57.7 per cent) and those with secondary and below education (65.5 per cent) (see Figure 8.4.4b).

Figure 8.4.4b: In the past year, how often have you encountered and gotten upset by common corridors being blocked by neighbours' religious items in your estate, 2024 responses by education level



9. ATTITUDES TOWARDS DIVERSITY

In this chapter, we discuss Singaporean attitudes towards living in a multicultural society, including their perceptions of the current state of accommodation to racial and religious customs and practices and their perceptions of the benefits of diversity such as the ability to learn from other racial and religious groups.

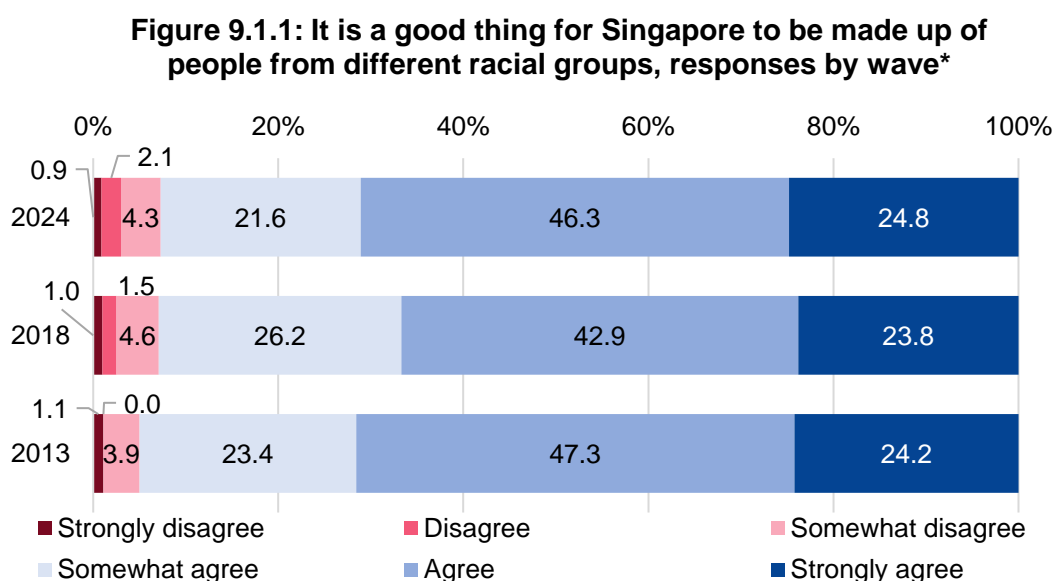
We also asked respondents whether they thought sufficient accommodation had been made for various customs and practices. Accommodating cultural and religious celebrations in public spaces (which may involve inconveniences such as road closures, noise or other forms of pollution) allows for the display of the richness of different traditions and helps create a vibrant, inclusive public environment that reflects the reality of a multicultural population. Similarly, accommodating to the dietary needs of different communities at public events shows respect for diverse traditions, and highlights that minorities are not excluded or marginalised.

Overall, our analyses reveal that there was a general consensus that it is a good thing for Singapore to be made up of people from different racial groups, with slightly more respondents expressing their support in 2024. Moreover, in 2024, there was a marginal rise in the number of respondents who agreed or strongly agreed that they could learn significantly from racial and religious groups. In comparison to 2018, there was a rise in the number of respondents who believed there was adequate accommodation for dietary restrictions at government functions, grassroots events, and social or work gatherings. Lastly, a marginally higher proportion of respondents in 2024 stated their readiness to cope with occasional inconveniences in their neighbourhoods as part of living in a diverse, multi-racial, and multi-religious society.

9.1 Diversity as Good for Singapore

9.1.1 Over seven in 10 respondents more likely to value racial diversity in 2024; a marginal rise compared to 2018

Overall, we found that there was a general consensus amongst respondents on the value of racial diversity. The proportion of people who agreed or strongly agreed¹¹ that it is a good thing for Singapore to be made up of people from different racial groups showed a 4.4 per cent increase from 66.7 per cent in 2018 to 71.1 per cent in 2024 (see Figure 9.1.1).



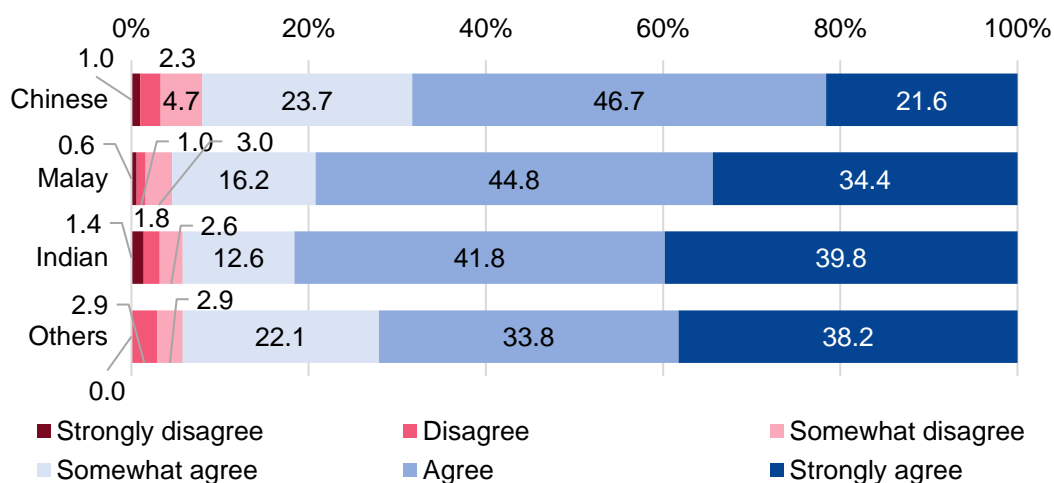
*Item asked in 2013 wave had differing Likert-scale options proffered to respondents, and hence not directly comparable to 2018 and 2024 waves, but included for completeness

¹¹ The Likert scale used to measure agreement to various statements is a six-point scale where “strongly agree”, “agree” and “slightly agree”, all technically denote the proportion of respondents who agree with a certain statement. However, in this study, we have since the first wave, used the more exacting criteria where it is “strongly agree” and “agree” that denotes agreement. The “slightly” agree group seems to connote sitting on the fence in this analysis.

9.1.2 While more than two-thirds of respondents across all racial groups agreed or strongly agreed it is a good thing for Singapore to be made up of people from different racial groups, Malay and Indian respondents were more likely to think so

When the data was analysed by race, we noted that about eight in 10 Indian respondents (81.6 per cent) and Malay respondents (79.2 per cent) agree or strongly agree that it is a good thing for Singapore to be made up of people from different racial groups. In comparison, slightly less than seven in 10 Chinese respondents (68.3 per cent) felt the same way (see Figure 9.1.2).

Figure 9.1.2: It is a good thing for Singapore to be made up of people from different racial groups, 2024 responses by race

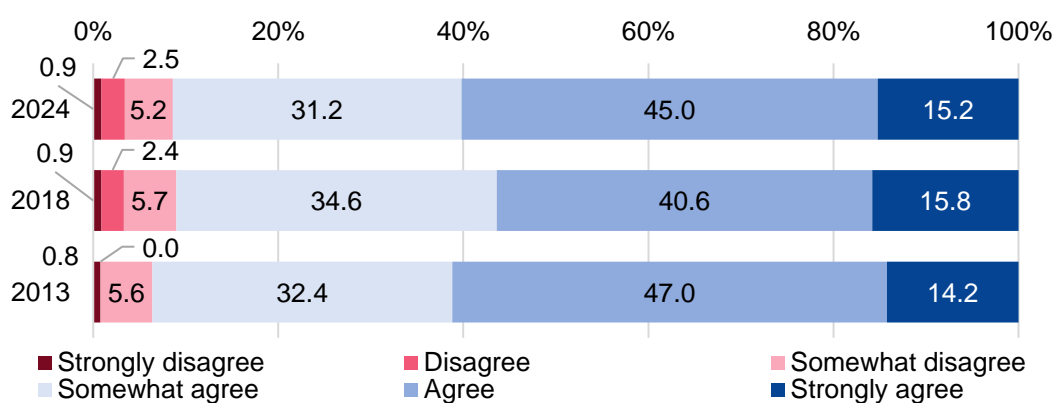


9.2 Learning from Diversity

9.2.1 *There was a slight increase in respondents who agree or strongly agree that they could learn a lot from other racial and religious groups in 2024; overall, more than half felt this way*

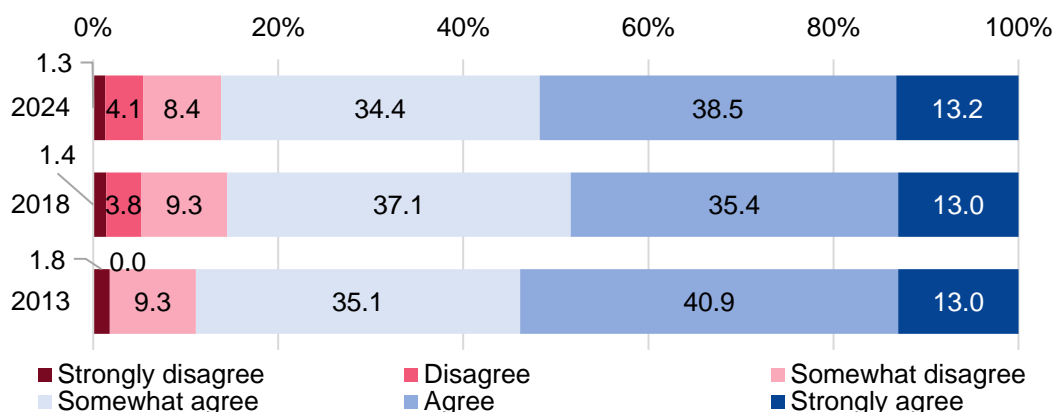
In 2024, 60.2 per cent agreed or strongly agreed that they can learn a lot from other racial groups (see Figure 9.2.1a), while 51.7 per cent felt the same way about learning from other religious groups (see Figure 9.2.1b). These proportions were fairly similar to proportions reported in 2018; 56.4 per cent of respondents agreed or strongly agreed that there is much to learn from other racial groups, while 48.4 per cent expressed these views about learning from other religious groups.

Figure 9.2.1a: You can learn a lot from other racial groups, responses by wave*



*Item asked in 2013 wave had differing Likert-scale options proffered to respondents, and hence not directly comparable to 2018 and 2024 waves, but included for completeness

Figure 9.2.1b: You can learn a lot from other religious groups, responses by wave*

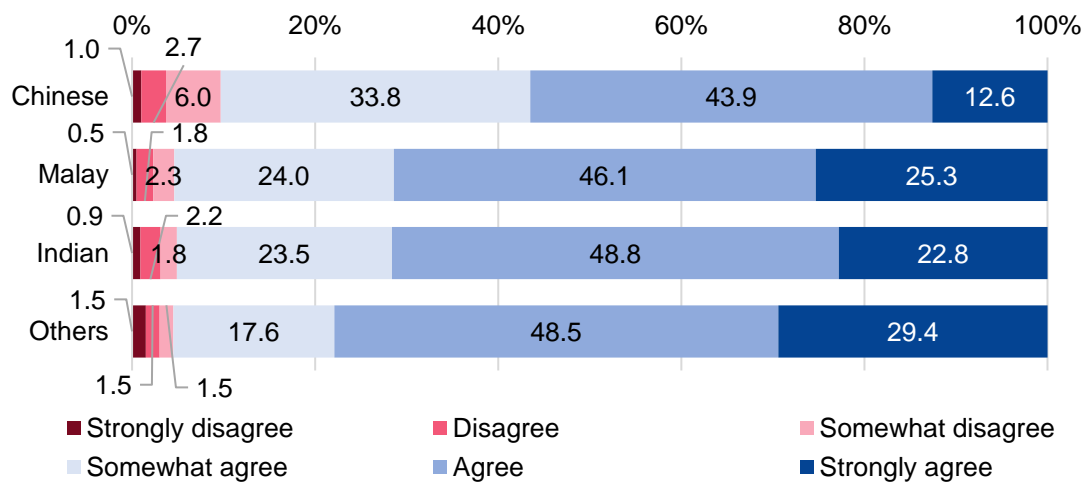


*Item asked in 2013 wave had differing Likert-scale options proffered to respondents, and hence not directly comparable to 2018 and 2024 waves, but included for completeness

9.2.2 Compared to other racial groups, Chinese respondents were least likely to think that there is much to learn from other racial groups, with slightly over half agreeing or strongly agreeing

However, when the data was analysed by race, we noted that Chinese were less likely to agree or strongly agree that they can learn a lot from other racial groups; slightly more than half of them felt this way (56.5 per cent). In comparison, about seven in 10 Malay respondents (71.4 per cent) and Indian respondents (71.6 per cent) felt the same way (see Figure 9.2.2).

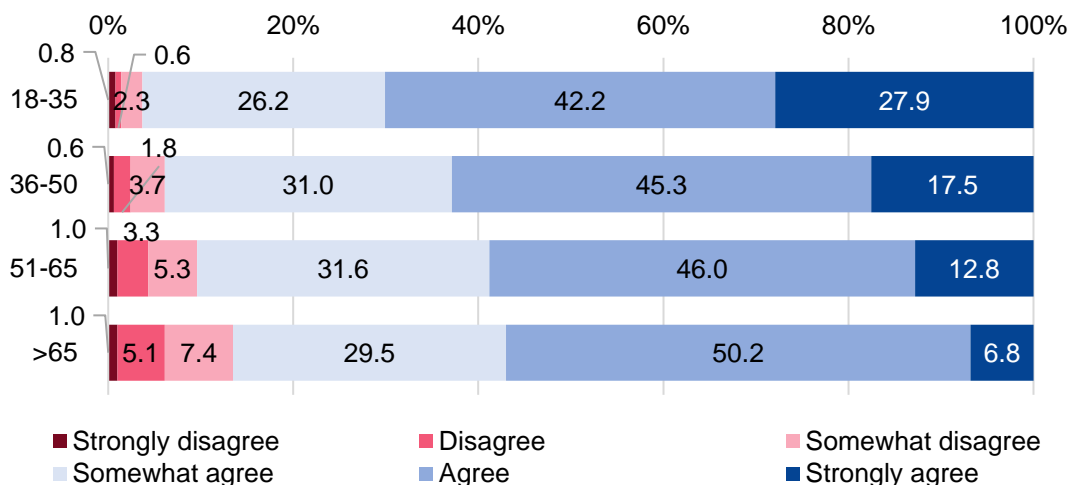
Figure 9.2.2: You can learn a lot from other racial groups, 2024 responses by race



9.2.3 Seven in 10 of the youngest cohort think that they can learn a lot from other racial groups

Analysing the data by age groups, we found that younger respondents were more likely to agree or strongly agree that they can learn a lot from other racial groups. Seven in 10 respondents aged 18 to 35 years old (70.1 per cent) expressed such sentiments. This proportion shrinks as the ages of respondents rose, with close to six in 10 respondents aged 36 to 50 years old (62.8 per cent), and almost six in 10 respondents aged 51 to 65 years old (58.8 per cent) and respondents above 65 years old (57 per cent) feeling the same way (see Figure 9.2.3).

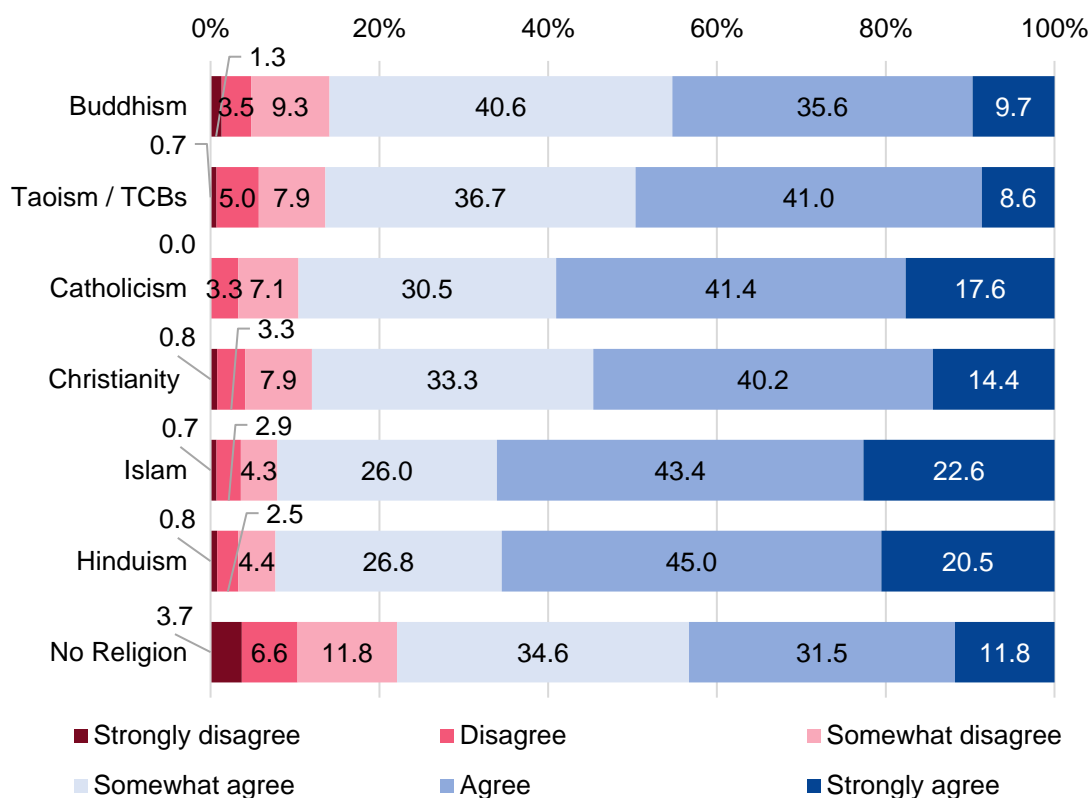
Figure 9.2.3: You can learn a lot from other racial groups, 2024 responses by age



9.2.4 More than six in 10 Muslims and Hindus think that there is much to learn from other religious groups

More than six in 10 Muslim respondents (66 per cent) and Hindu respondents (65.5 per cent) agree or strongly agree that they can learn a lot from other religious groups. In comparison, slightly under six in 10 Catholic respondents (59 per cent) and Christian respondents (54.6 per cent) shared similar sentiments. Those with no religious affiliations (43.3 per cent), Buddhists (45.3 per cent), and Taoists (49.6 per cent) were least likely to agree or strongly agree that they could learn a lot from other religious groups (see Figure 9.2.4).

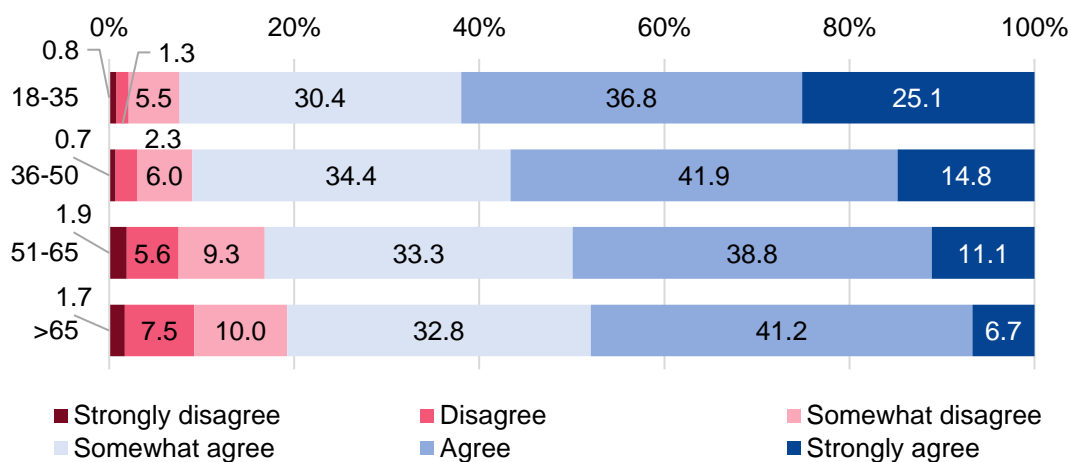
Figure 9.2.4: You can learn a lot from other religious groups, 2024 responses by religion



9.2.5 Over six in 10 aged 18 to 35 expressed a stronger belief in the value of learning from other religious groups, compared to less than half of those older than 50

Consistent with previous observations, younger respondents were more likely to feel that other religious groups have much to offer in terms of learning. More than six in 10 respondents aged 18 to 35 years old (61.9 per cent) agree or strongly agree that they can learn a lot from other religious groups. This proportion decreased for older cohorts. In contrast, slightly more than half of those aged 36 to 50 years old (56.7 per cent), and less than half of those aged 51 to 65 years old (49.9 per cent) and those above 65 years old (47.9 per cent) believed that they can learn a lot from other religious groups (see Figure 9.2.5).

Figure 9.2.5: You can learn a lot from other religious groups, 2024 responses by age

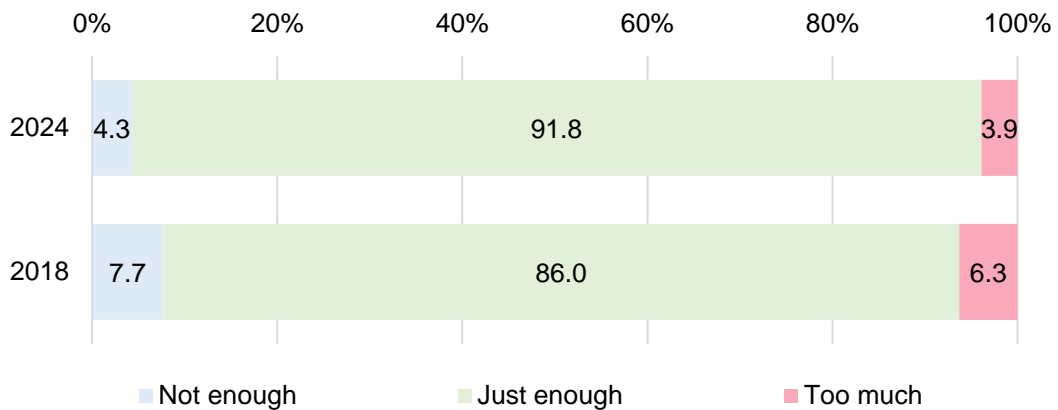


9.3 Racial and Religious Accommodation

9.3.1 *Over nine in 10 respondents in 2024 felt that there was just enough accommodation for dietary restrictions in government functions, grassroots events, and social/ work gatherings, a slight increase from 2018*

Overall, 91.8 per cent of respondents in 2024 felt that there was just enough accommodation for dietary restrictions of guests at government functions or grassroots events. This was a 5.8 per cent increase compared to 2018 (86 per cent) (see Figure 9.3.1a).

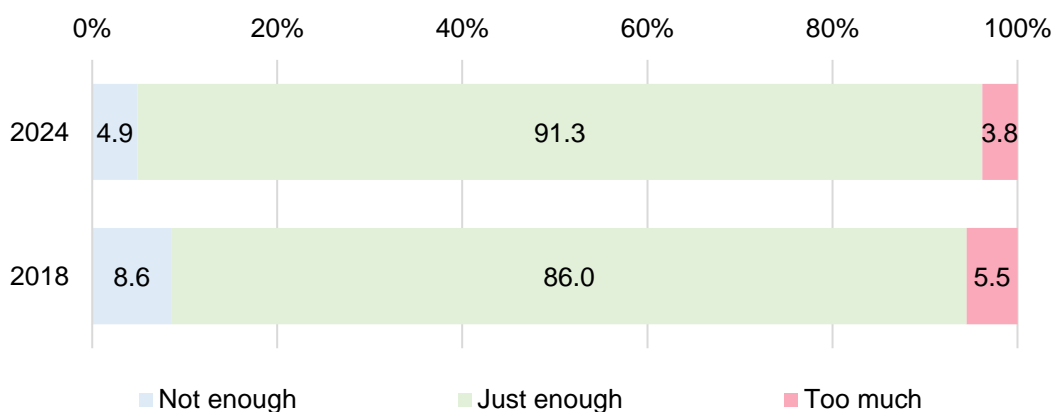
Figure 9.3.1a: Accommodation for dietary restrictions of guests at government functions or grassroots events, responses by wave*



*Item not asked in 2013 wave

There was also an increase of 5.3 per cent across the waves in the proportion of respondents who felt that there was just enough accommodation for dietary restrictions of friends/ colleagues at social/ work gatherings. While the proportion was 86 per cent in 2018, it increased to 91.3 per cent in 2024 (91.3 per cent) (see Figure 9.3.1b).

Figure 9.3.1b: Accommodation for dietary restrictions of friends/colleagues at social/work gatherings, responses by wave*

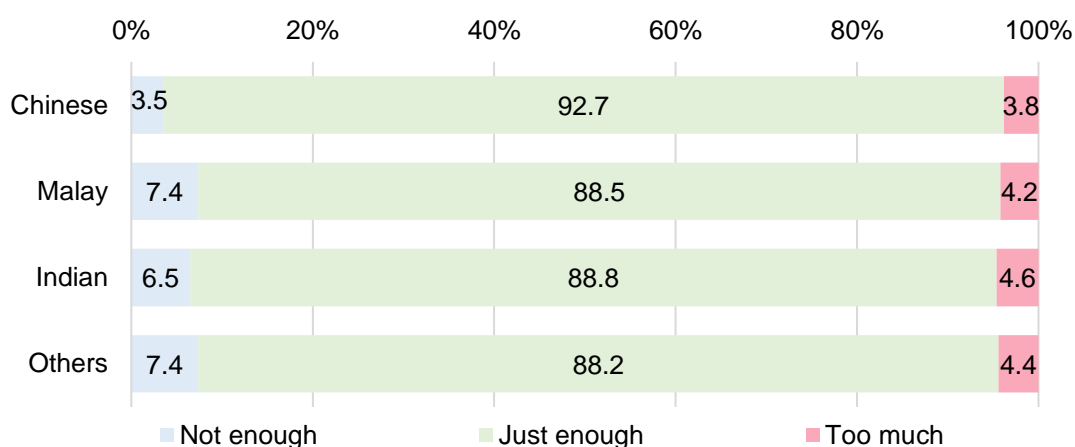


*Item not asked in 2013 wave

9.3.2 Around 88 per cent of racial minorities felt that there was just enough accommodation for dietary restrictions at government functions or grassroots events, as well as at social and work gatherings, compared to over nine in 10 Chinese respondents

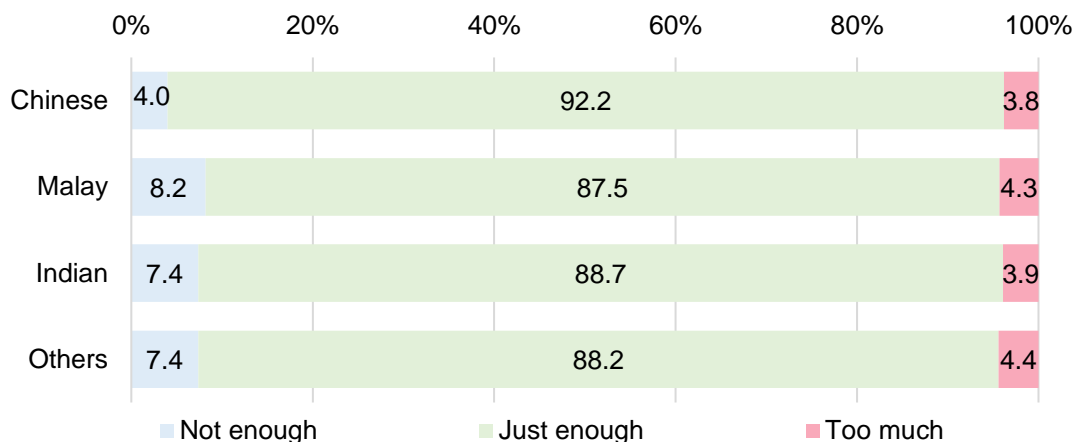
Malays (88.5 per cent) and Indians (88.8 per cent) were slightly less likely than the Chinese (92.7 per cent) to feel that there is just enough accommodation for dietary restrictions of guests at government functions or grassroots events (see Figure 9.3.2a).

Figure 9.3.2a: Dietary restrictions of guests at government functions or grassroots events, 2024 responses by race



Similar results were observed for social and work gatherings. Malays (87.5 per cent) and Indians (88.7 per cent) were slightly less likely than the Chinese (92.2 per cent) to feel that there is just enough accommodation for dietary restrictions of friends or colleagues at social and work gatherings (see Figure 9.3.2b).

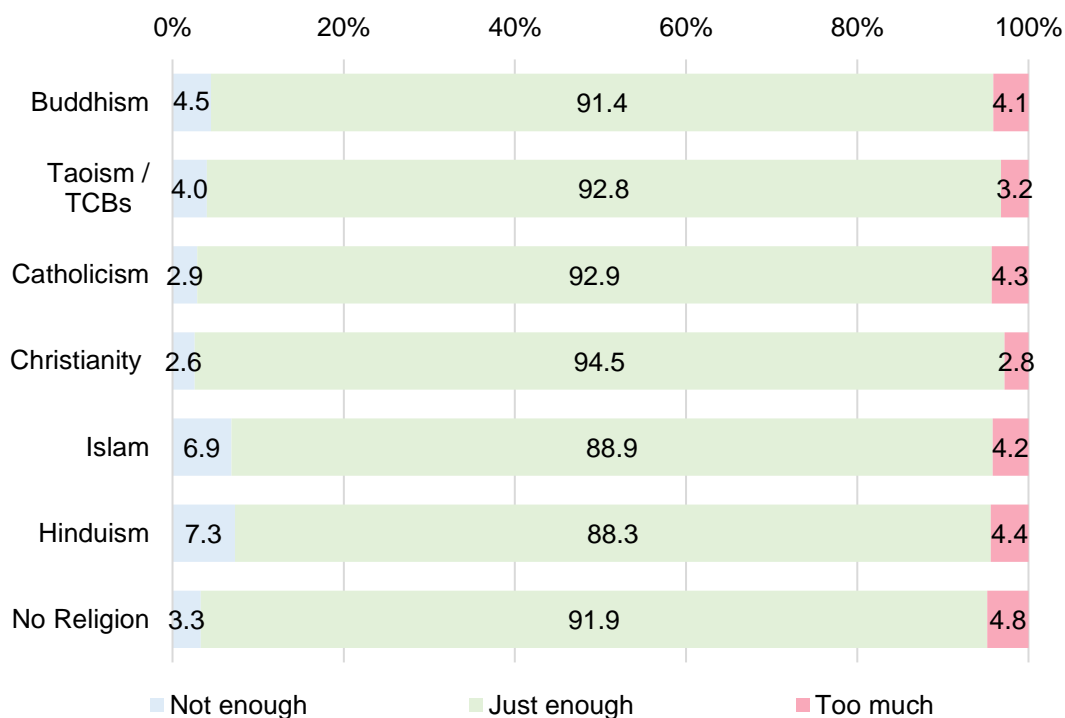
Figure 9.3.2b: Dietary restrictions of friends or colleagues at social and work gatherings, 2024 responses by race



9.3.3 Compared to over nine in 10 of other religious groups, Hindu and Muslim respondents were slightly less likely to feel like there was just enough accommodation for dietary restrictions at government functions or grassroots events, as well as at social and work gatherings

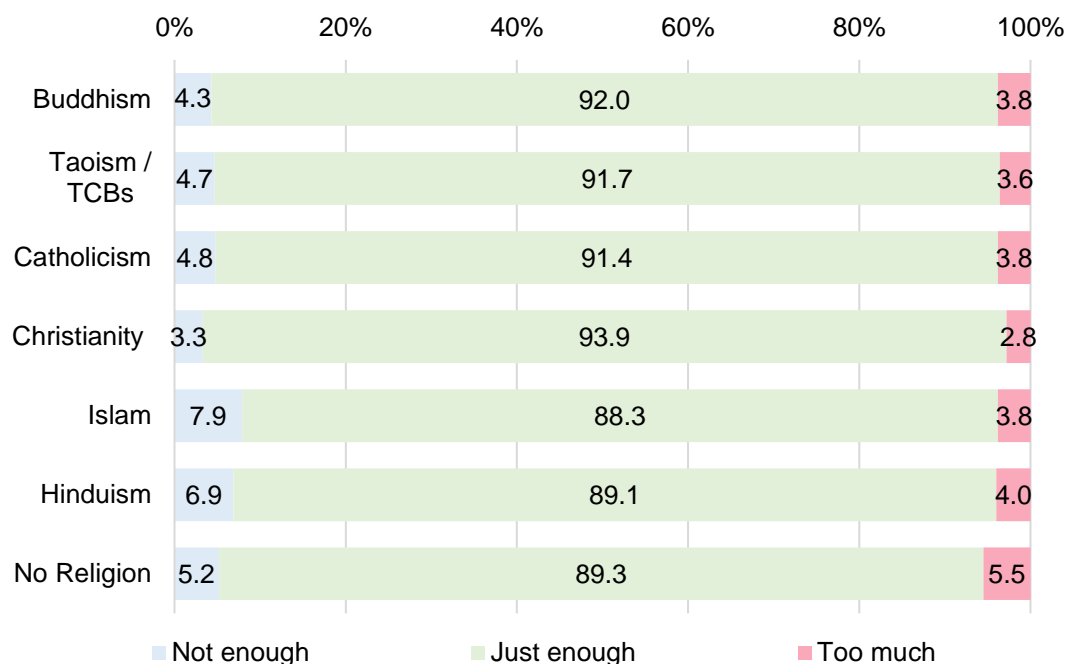
Slightly fewer Hindu respondents (88.3 per cent) and Muslim respondents (88.9 per cent) were likely to feel that there is just enough accommodation for dietary restrictions of guests at government functions or grassroots events, compared to over nine in 10 of the other groups (see Figure 9.3.3a).

Figure 9.3.3a: Dietary restrictions of guests at government functions or grassroots events, 2024 responses by religion



Similar results were observed for social and work gatherings. Muslim respondents (88.3 per cent) and Hindu respondents (89.1 per cent) were also slightly less likely to feel that there is just enough accommodation for dietary restrictions of guests at social and work gatherings, compared to Christian respondents (93.9 per cent) or Taoist respondents (91.7 per cent) (see Figure 9.3.3b).

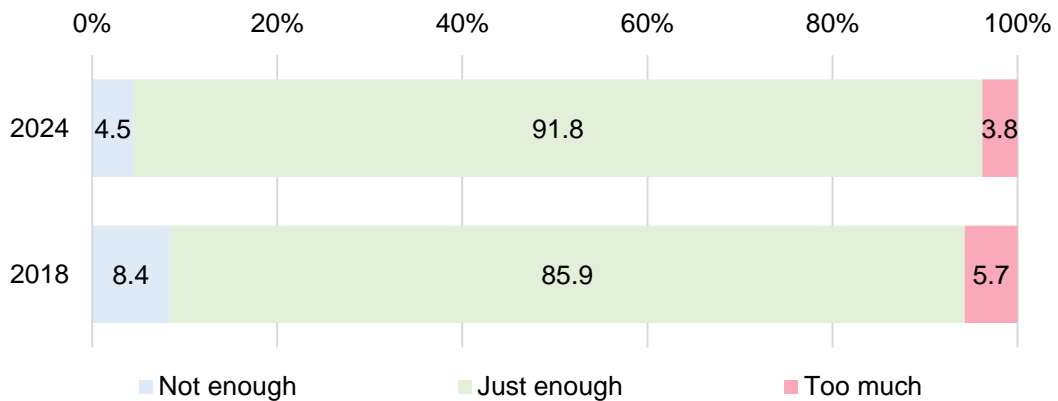
Figure 9.3.3b: Dietary restrictions of friends or colleagues at social and work gatherings, 2024 responses by religion



9.3.4 Over nine in 10 in 2024 felt there was just enough accommodation for cultural/ religious celebrations in public areas that may involve road closures, noise and other forms of pollution, a slight increase compared to 2018

The proportion of respondents who felt that there was just enough accommodation for cultural/ religious celebrations in public areas that may involve road closures increased from 85.9 per cent in 2018 to 91.8 per cent in 2024 (see Figure 9.3.4a).

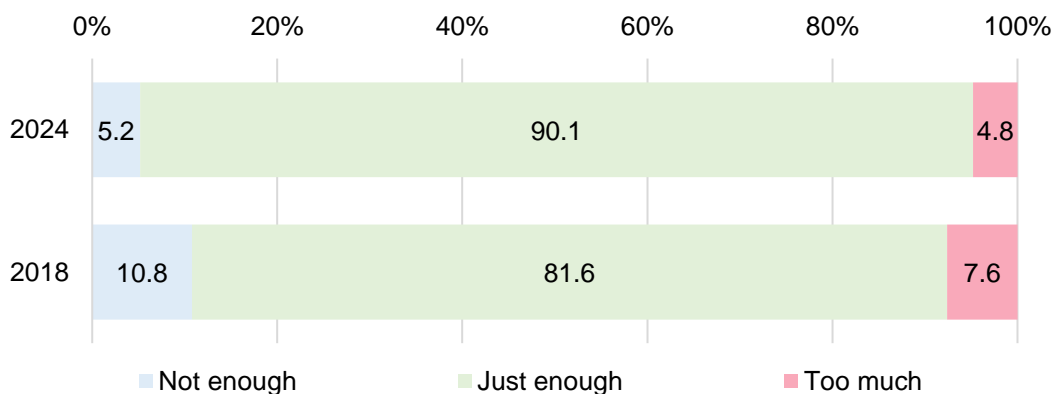
Figure 9.3.4a: Accommodation for cultural/religious celebrations in public areas that may involve road closures, responses by wave*



*Item not asked in 2013 wave

Similarly, the proportion of respondents who felt that there was just enough accommodation for cultural/ religious celebrations in public areas that may involve noise or other forms of pollution saw a greater increase (8.5 per cent) in 2024, from 81.6 per cent in 2018 to 90.1 per cent (see Figure 9.3.4b).

Figure 9.3.4b: Accommodation for cultural/religious celebrations in public areas that may involve noise/other forms of pollution, responses by wave*

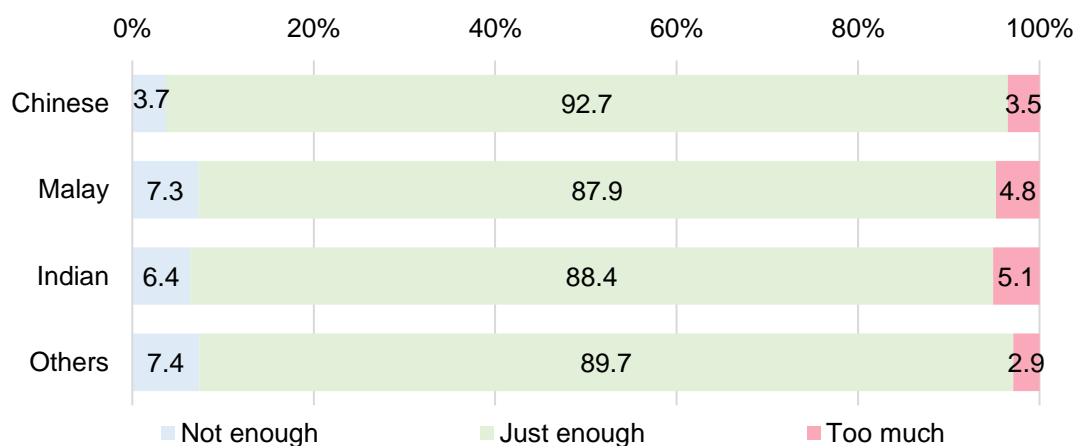


*Item not asked in 2013 wave

9.3.5 Over nine in 10 Chinese respondents feel that there was just enough accommodation for cultural and religious celebrations in public areas that may involve road closures, noise or other forms of pollution

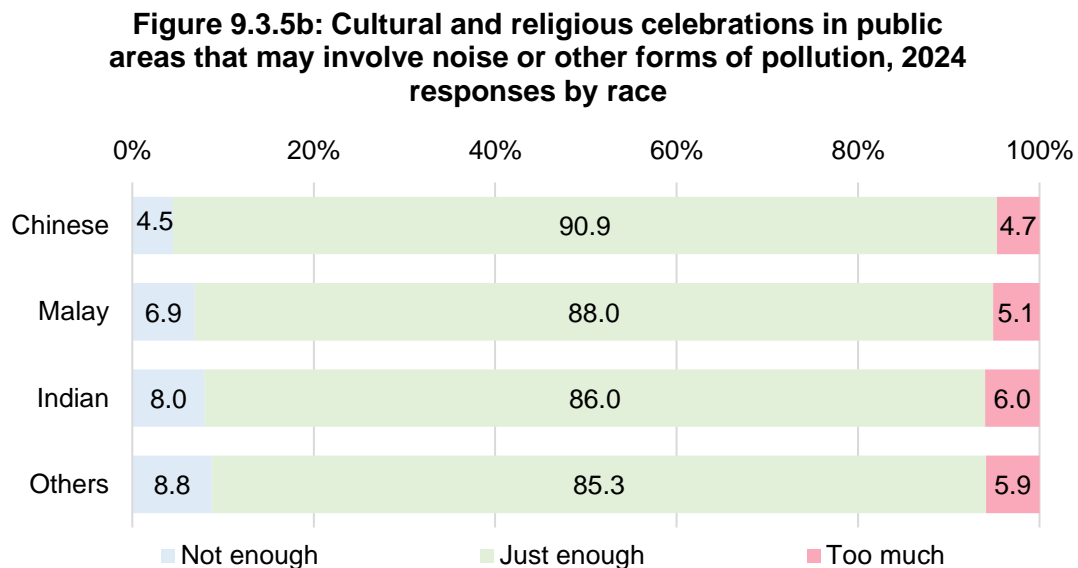
While majority of racial minorities report that there is enough accommodation for these cultural and religious celebrations, fewer of them feel so compared to Chinese respondents; 87.9 per cent of Malay respondents and 88.4 per cent of Indian respondents felt that there was just enough accommodation made for cultural and religious celebrations in public areas that may involve road closures, compared to 92.7 per cent of Chinese who felt the same way (see Figure 9.3.5a).

Figure 9.3.5a: Cultural and religious celebrations in public areas that may involve road closures, 2024 responses by race



When it came to cultural and religious celebrations that may involve noise or other forms of pollution, racial minorities were also less likely to perceive that there was just enough accommodation. Indian respondents were slightly less likely to think that there

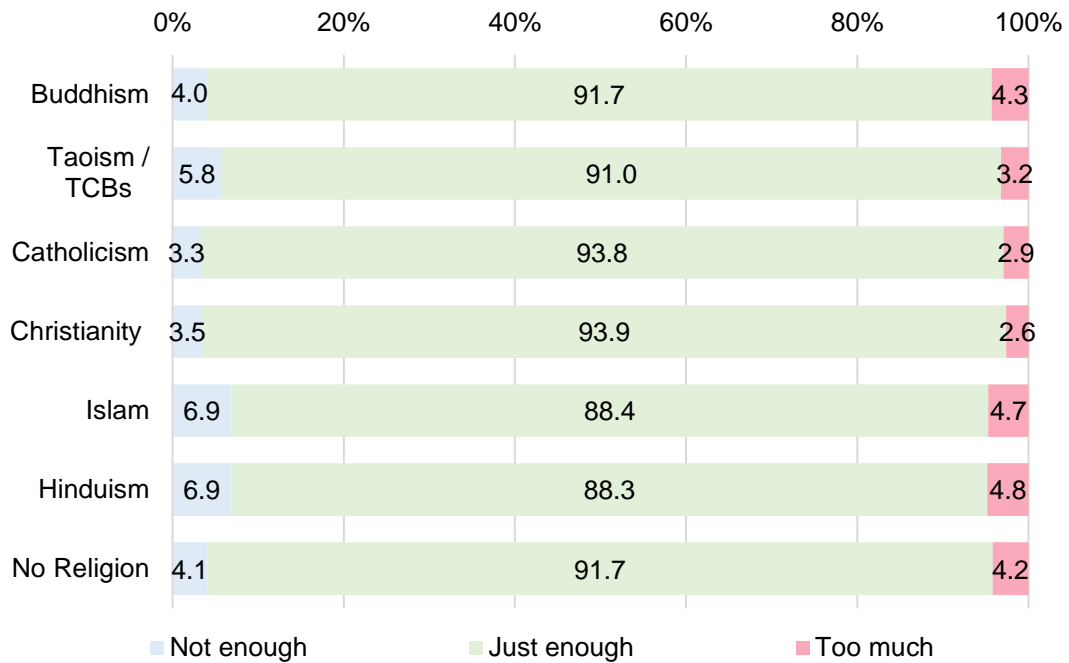
is sufficient accommodation made, with 86 per cent feeling this way, compared to 90.9 per cent of Chinese respondents (see Figure 9.3.5b).



9.3.6 Compared to over nine in 10 of other religious groups, Hindu and Muslim respondents were slightly less likely to believe that there was sufficient accommodation for cultural and religious celebrations in public spaces that may involve road closures, noise or other forms of pollution

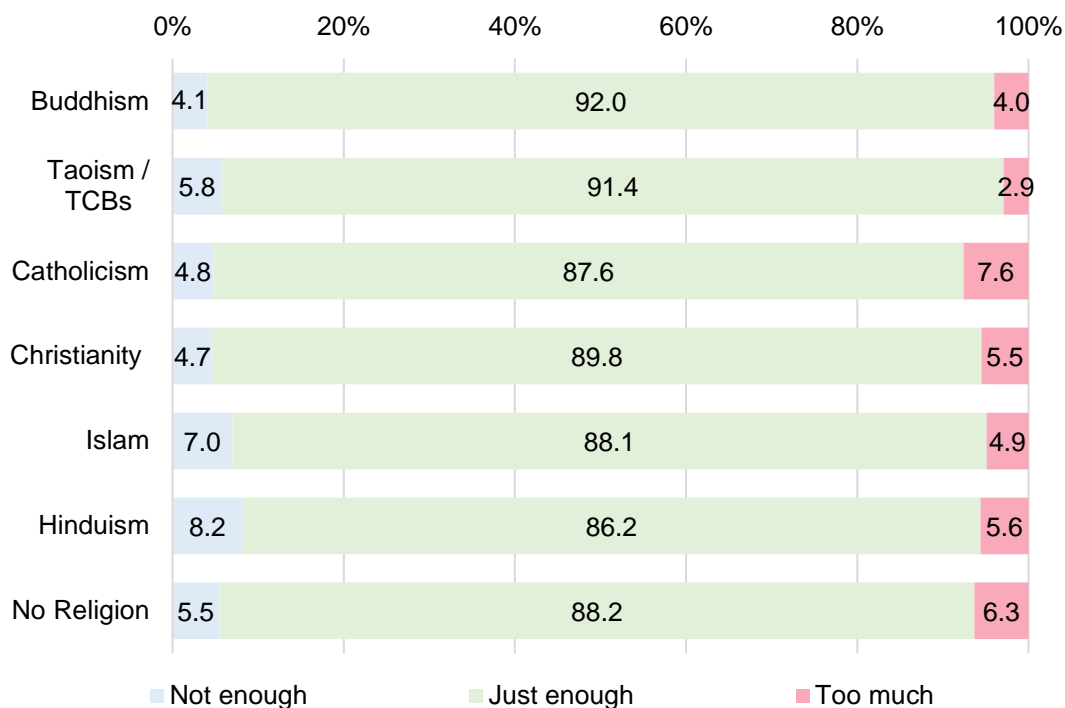
Reflecting earlier trends in Section 9.3.3, Hindu and Muslim respondents were marginally less likely than other religious groups to feel that public spaces offered sufficient accommodation for cultural and religious celebrations that involve road closures. While 88.4 per cent of Muslims and 88.3 per cent of Hindus felt that there was just enough accommodation, over nine in 10 of the other groups felt this way (see Figure 9.3.6a).

Figure 9.3.6a: Cultural and religious celebrations in public areas that may involve road closures, 2024 responses by religion



Similarly, 86.2 per cent of Hindus and 88.1 per cent of Muslims perceive that public areas provide just enough accommodation for cultural and religious celebrations that may involve noise or other forms of pollution, while 92 per cent of Buddhists and 91.4 per cent of Taoists echoed that sentiment (see Figure 9.3.6b).

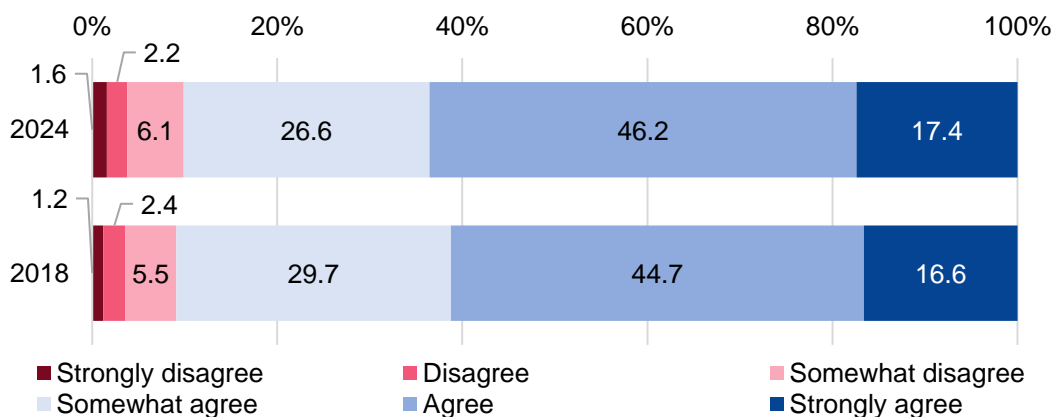
Figure 9.3.6b: Cultural and religious celebrations in public areas that may involve noise or other forms of pollution, 2024 responses by religion



9.3.7 Above six in 10 respondents in 2018 and 2024 were willing to put up with inconveniences once in a while in their neighbourhoods as part of living in a multi-racial and multi-religious society

Living harmoniously often involves putting up with small inconveniences that come with diverse cultures, traditions, and lifestyles. For instance, religious gatherings or cultural ceremonies may sometimes result in processions through the neighbourhood, increased noise, or limited parking. In this regard, over six in 10 respondents in 2024 and 2018 agreed or strongly agreed that they are willing to put up with such inconveniences as part of living in a multi-racial and multi-religious society, with a small increase of 2.5 per cent from 61.3 per cent in 2018 to 63.6 per cent in 2024 (see Figure 9.3.7).

Figure 9.3.7: I am willing to put up with inconveniences once in a while in my neighbourhood as part of living in a multi-racial and multi-religious society, responses by wave*



*Item not asked in 2013 wave

9.3.8 Indian and Hindu respondents were most likely to report being willing to put up with inconveniences in the neighbourhood, relative to the rest of the respondent pool

Some racial and religious differences were found in sentiments regarding putting up with inconveniences in the neighbourhood. Around two-thirds of Indian respondents (66.9 per cent) agree or strongly agree that they were willing to put up with infrequent inconveniences in the neighbourhood compared to around or under six in 10 of the other racial groups. Meanwhile, 70.7 per cent of Hindu respondents expressed this view, compared to 61.3 per cent of Buddhist respondents (see Figure 9.3.8a and Figure 9.3.8b).

Figure 9.3.8a: I am willing to put up with inconveniences once in a while in my neighbourhood as part of living in a multi-racial and multi-religious society, 2024 responses by race

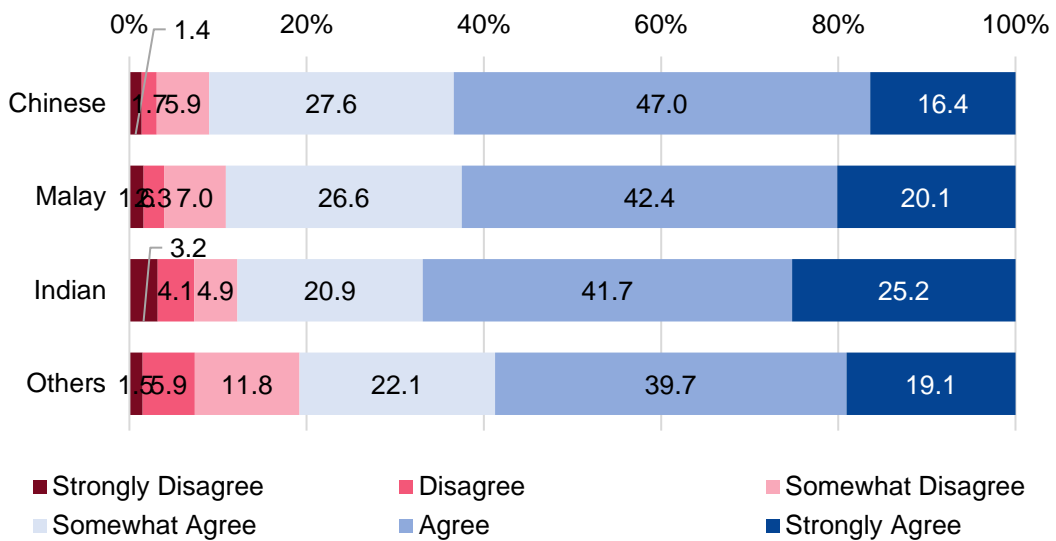
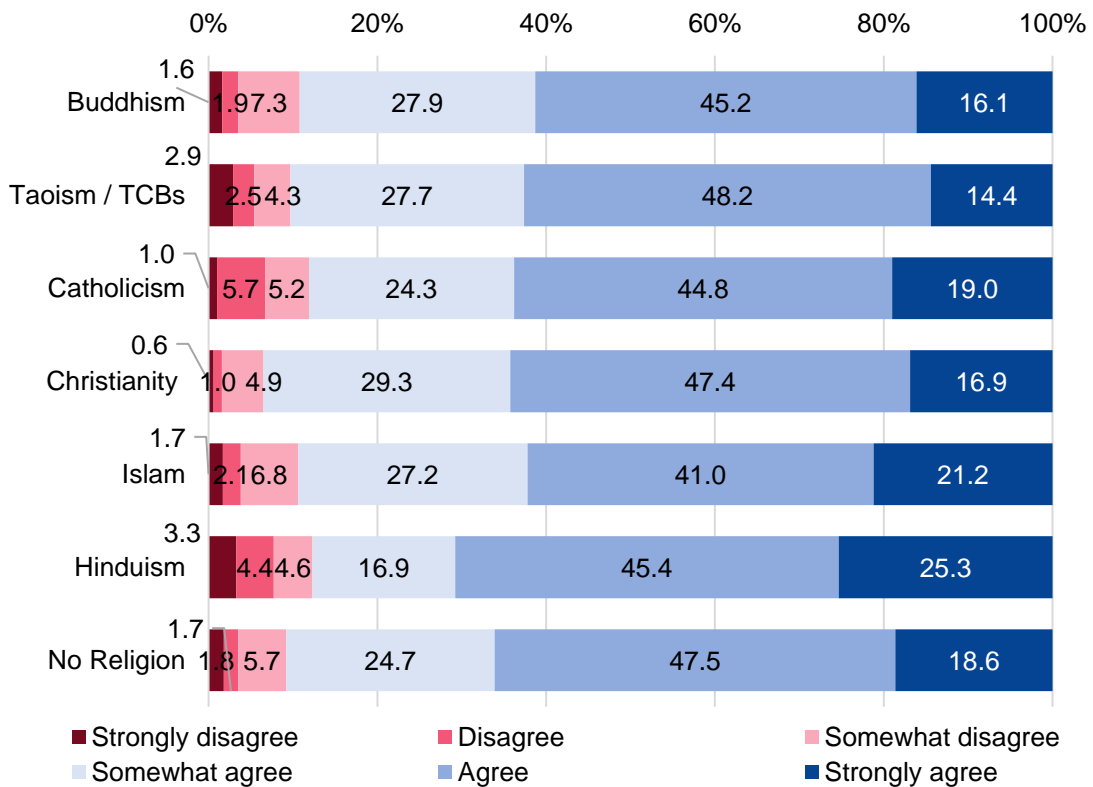


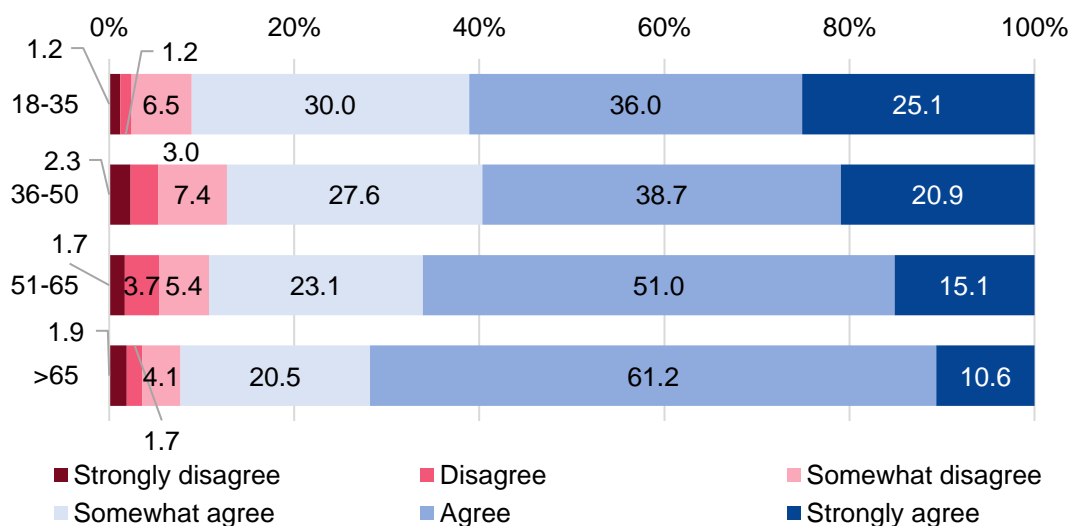
Figure 9.3.8b: I am willing to put up with inconveniences once in a while in my neighbourhood as part of living in a multi-racial and multi-religious society, 2024 responses by religion



9.3.9 Around six in 10 of those 50 or younger were willing to put up with inconveniences in the neighbourhood, compared to at least two-thirds of those above 50

Younger respondents were less likely to report being willing to put up with infrequent inconveniences as part of living in a multi-racial and multi-religious society. While around six in 10 respondents aged 18 to 35 years old (61.1 per cent) and respondents aged 36 to 50 years old (59.6 per cent) agreed or strongly agreed with the statement, 66.1 per cent of respondents aged 51 to 65 years old and 71.8 per cent of those over 65 years old resonated with that view (see Figure 9.3.9).

Figure 9.3.9: I am willing to put up with inconveniences once in a while in my neighbourhood as part of living in a multi-racial and multi-religious society, 2024 responses by age



10. COLOUR-BLIND IDEOLOGY

In this chapter, we discuss how pervasive the colour-blind ideology is among respondents. Our study noted similar proportions of respondents who agree or strongly agree that a person's race does not influence how they interact with him or her in the 2024 and 2018 waves. In addition, more respondents in 2024 compared to 2018 agreed or strongly agreed to statements that are commonly associated with racial stereotyping.

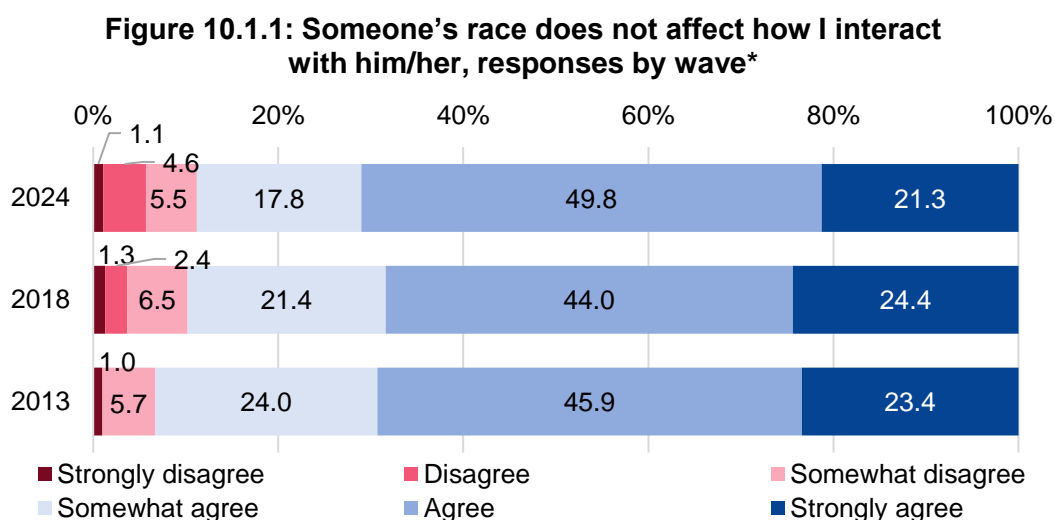
Chinese respondents were slightly less likely to express stronger agreement with these behaviours. Notable differences in racial stereotyping also emerged when examining responses across age, education, and housing type. Respondents who were older, less educated, or who stayed in smaller housing types were more likely to depend on stereotypes. Finally, when considering someone for a job, most respondents agree or strongly agree that a candidate's race or religious identity should be disregarded.

10.1 Being Affected by Race During Interactions

10.1.1 The proportion of respondents who agree or strongly agree that someone's race does not affect how they interact with him/her remained similar across two waves at above 68 per cent

To understand respondents' support for the colour-blind ideology, we asked respondents about their perceptions of whether someone's race affects how they

interact with him/her. There was a 2.7 per cent increase in respondents who agree or strongly agree that someone's race does not affect how they interact with him/ her, from 68.4 per cent in 2018 to 71.1 per cent in 2024 (see Figure 10.1.1).

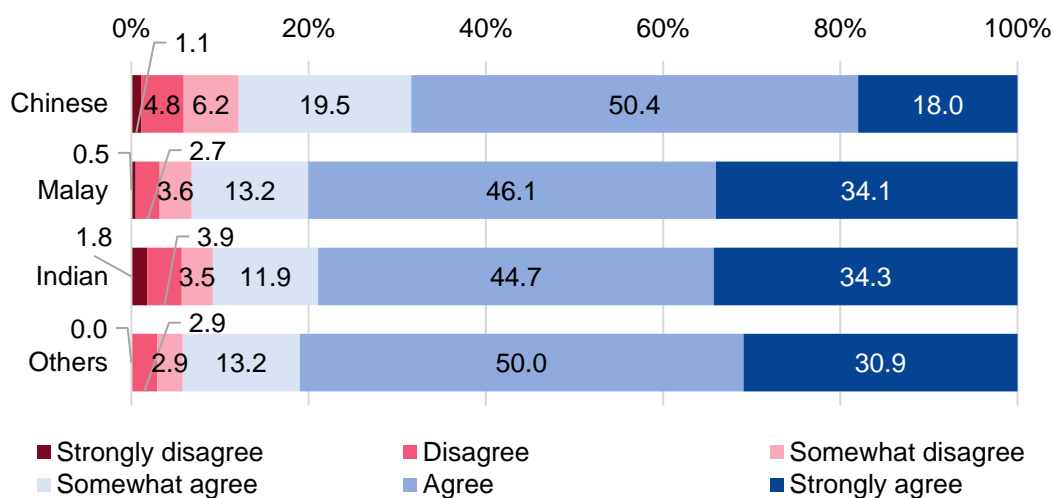


**Item asked in 2013 wave had differing Likert-scale options proffered to respondents, and hence not directly comparable to 2018 and 2024 waves, but included for completeness*

10.1.2 Over two-thirds of Chinese respondents reported not being affected by someone's race during social interactions, compared to around eight in 10 minority race respondents

Chinese respondents were least likely to agree or strongly agree that someone's race does not affect how they interact with him/ her, with 68.4 per cent of them reporting feeling this way. By contrast, close to eight in 10 Malay respondents (80.2 per cent) and Indian respondents (79 per cent) reported feeling the same way (see Figure 10.1.2).

Figure 10.1.2: Someone's race does not affect how I interact with him/her, 2024 responses by race

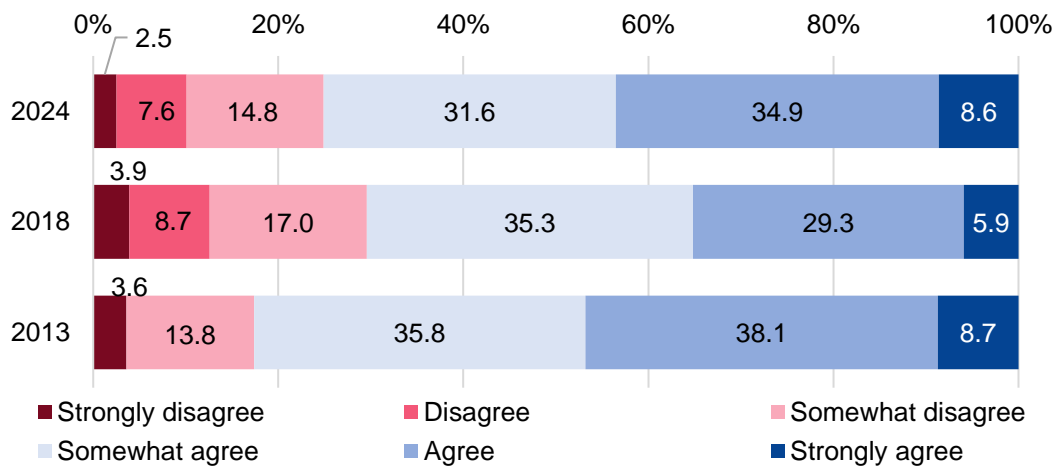


10.2 Racial Stereotyping

10.2.1 More respondents in 2024 compared to 2018 report opinions that are often viewed as racial stereotyping

Slightly more than four in 10 respondents (43.5 per cent) agree or strongly agree that they had a good idea of someone's behaviour and views once they knew about that person's race (see Figure 10.2.1). This represents an 8.3 per cent increase from 2018, when 35.2 per cent of respondents felt this way.

Figure 10.2.1: When I know what someone's race is, I have a good idea of some of his/her behavior and views will be like, responses by wave*

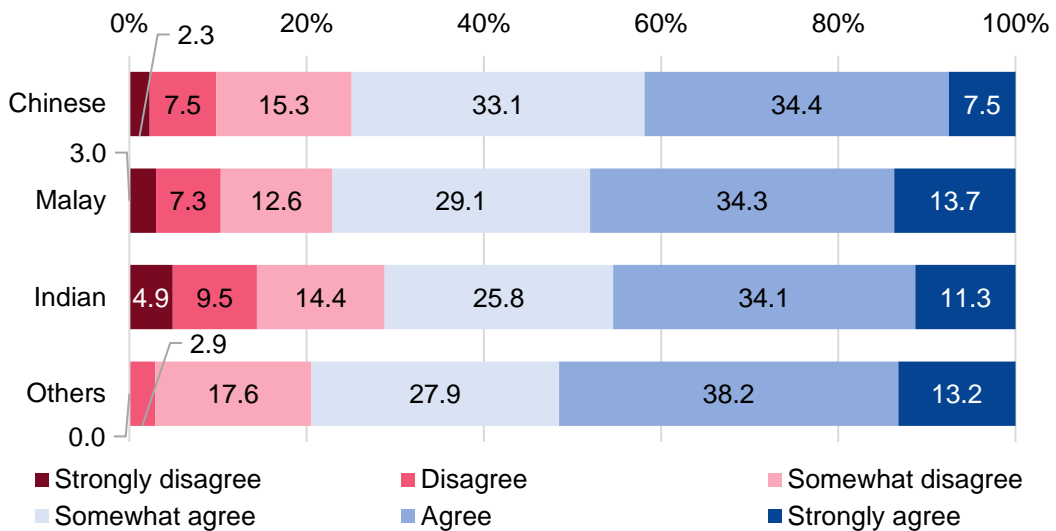


**Item asked in 2013 wave had differing Likert-scale options proffered to respondents, and hence not directly comparable to 2018 and 2024 waves, but included for completeness*

10.2.2 Around four in 10 Chinese respondents agree or strongly agree that they form perceptions after knowing someone's race

Analysing the results by race, we note that 41.9 per cent of Chinese respondents agreed or strongly agreed that they have a good idea of people's behaviours and views when they know someone's race. This was compared to 48 per cent of Malay respondents and 45.4 per cent of Indian respondents (see Figure 10.2.2).

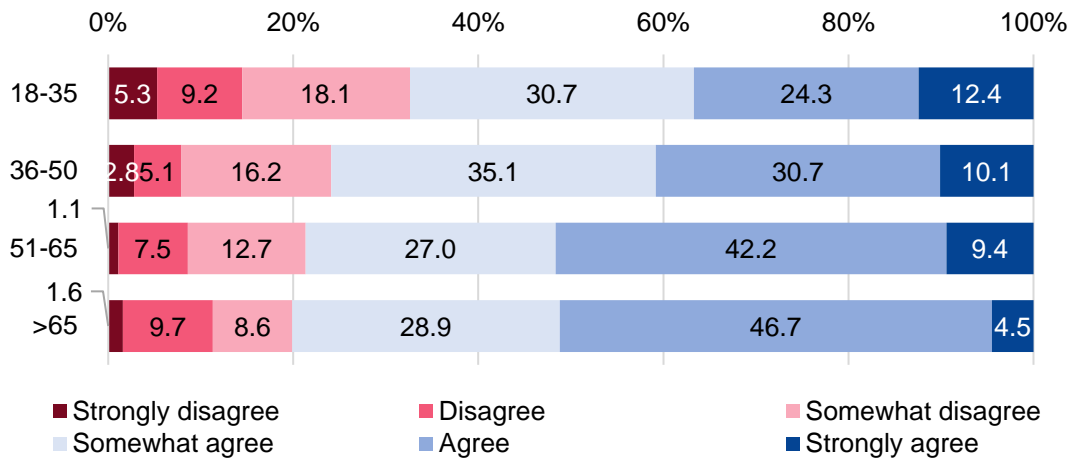
Figure 10.2.2: When I know what someone's race is, I have a good idea of what some of his/her behavior and views will be like, 2024 responses by race



10.2.3 Older, less educated and those living in smaller flat types more likely to agree or strongly agree that they form perceptions after knowing someone's race

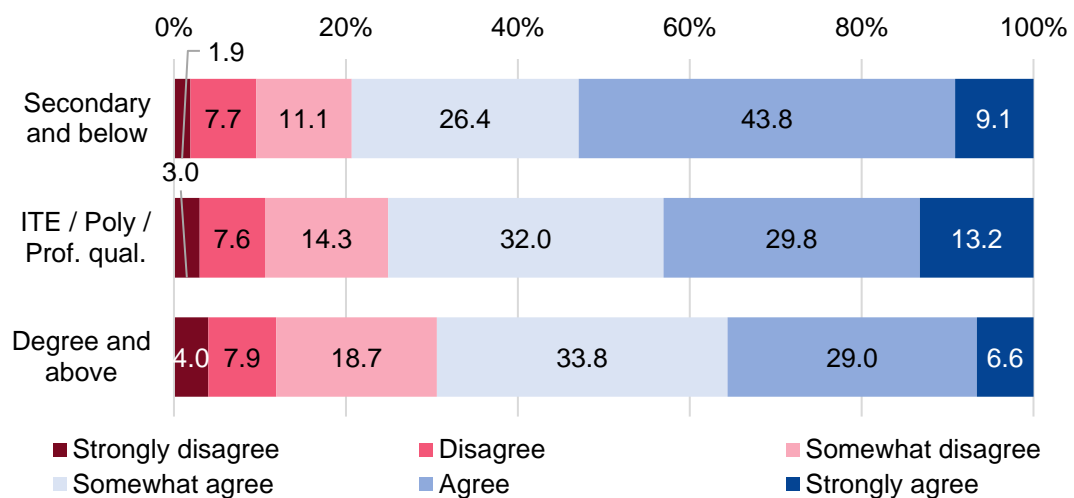
When the data was examined by age groups, we found that more than half of older respondents aged 51 to 65 years old (51.6 per cent) and those above 65 years old (51.2 per cent) agreed or strongly agreed that they will form an understanding of someone's behaviour and views once they become aware of that person's race. In comparison, 36.7 per cent of respondents aged 18 to 35 years old and 40.8 per cent of those aged 36 to 50 years old expressed these views (see Figure 10.2.3a).

Figure 10.2.3a: When I know what someone’s race is, I have a good idea of what some of his/her behavior and views will be like, 2024 responses by age



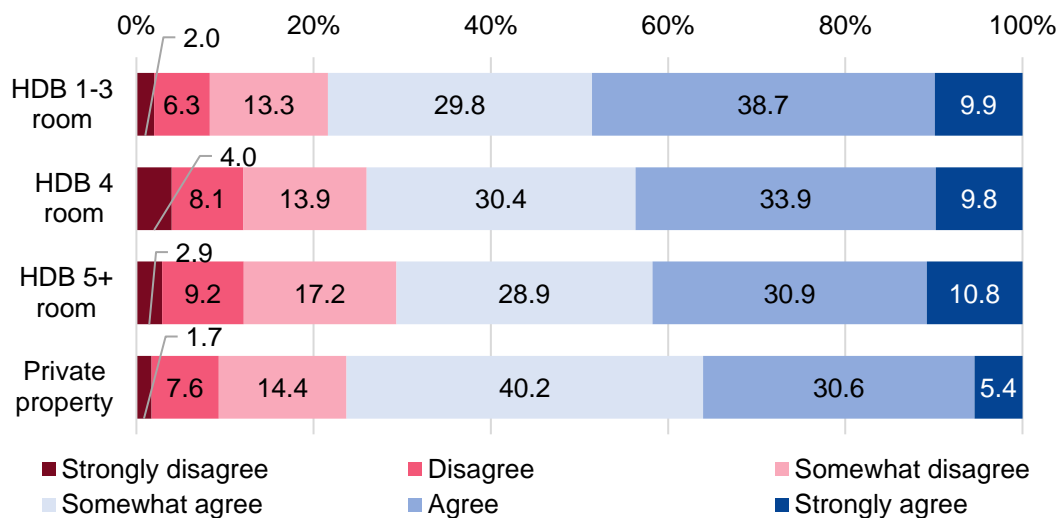
Respondents who had only received secondary level education and below (52.9 per cent) were most likely to engage in racial stereotyping, compared to respondents who received ITE, polytechnic or other professional qualifications (43 per cent), as well as respondents who received a degree and above (35.6 per cent) (see Figure 10.2.3b).

Figure 10.2.3b: When I know what someone’s race is, I have a good idea of what some of his/her behavior and views will be like, 2024 responses by education level



Our data also showed that 48.6 per cent of respondents who reside in 1- to 3-room HDB flats agreed or strongly agreed that they form perceptions about a person's actions and beliefs upon identifying their race, while 43.7 per cent of respondents who reside in 4-room HDB flats, 41.7 per cent of respondents in 5-room or larger HDB flats, and 41.4 per cent of respondents in private housing expressed similar sentiments (see Figure 10.2.3c).

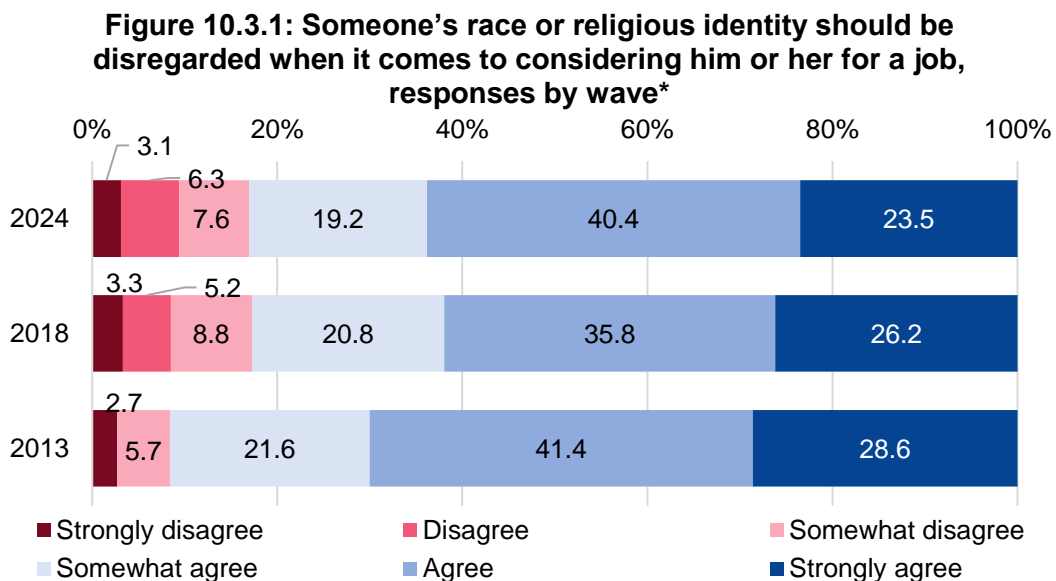
Figure 10.2.3c: When I know what someone's race is, I have a good idea of what some of his/her behavior and views will be like, 2024 responses by housing type



10.3 Racial and Religious Considerations for Job Candidates

10.3.1 Proportion of respondents with stronger sentiments about disregarding race or religious identity for employment remain consistent at around two-thirds between 2024 and 2018

In 2024, the proportion of respondents who strongly agreed or agreed that they would disregard someone's race or religious identity when considering him or her for a job was 63.9 per cent. A similar proportion of 62 per cent was found for the 2018 wave (see Figure 10.3.1).



*Item asked in 2013 wave had differing Likert-scale options proffered to respondents, and hence not directly comparable to 2018 and 2024 waves, but included for completeness

10.3.2 Over three-quarters of Indian respondents and seven out of 10 Malay respondents agree or strongly agree that they would disregard race or religious identity for employment; over seven in 10 Hindu and Muslim respondents say the same

When we examined the data by race, we found that Indian and Malay respondents were most likely to agree or strongly agree that they would disregard someone's race or religious identity in considering someone for a job, with 76.5 per cent of Indian respondents and 69.2 per cent of Malay respondents expressing these sentiments. In comparison, 61.5 per cent of Chinese respondents felt the same way (see Figure 10.3.2a). Additionally, 77.4 per cent of Hindu respondents agree or strongly agree that a person's race or religious identity should not be a factor in evaluating their suitability for a job, while 70 per cent of Muslim respondents felt the same way. In comparison, around six in 10 Taoist respondents (60 per cent) and Buddhist respondents (60.8 per cent) and under two-thirds of Christians (64.2 per cent), Catholics (64.8 per cent), and those with no religion (63.8 per cent) indicated such opinions (see Figure 10.3.2b).

As shown in the section on discrimination, racial minorities tend to face more difficulties in the job application process. This could lead them to be more empathetic towards these difficulties, and be more insistent that someone's race or religious identity should be disregarded when considering someone for a job.

Figure 10.3.2a: Someone’s race or religious identity should be disregarded when it comes to considering him or her for a job, 2024 responses by race

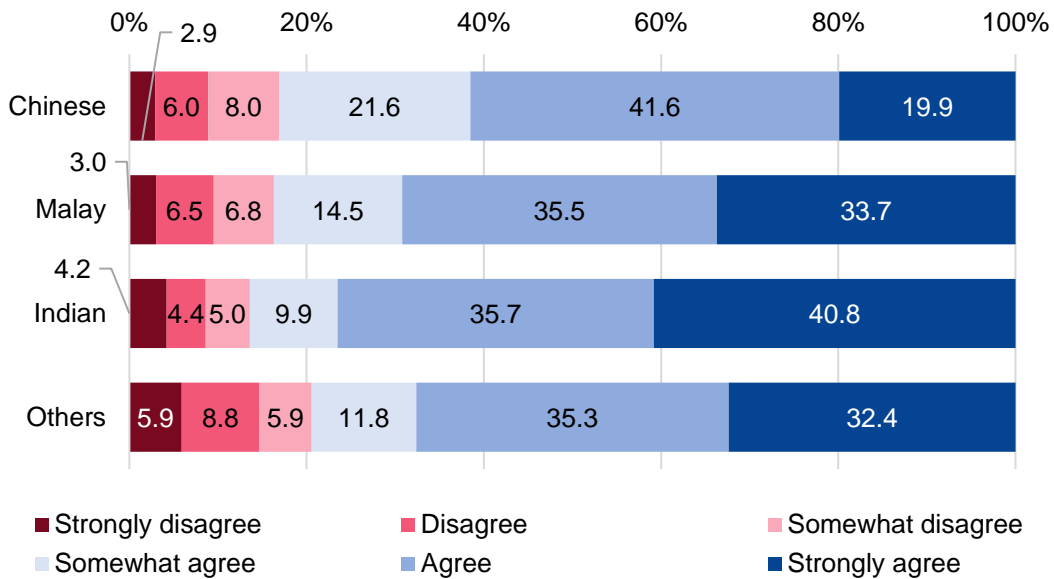
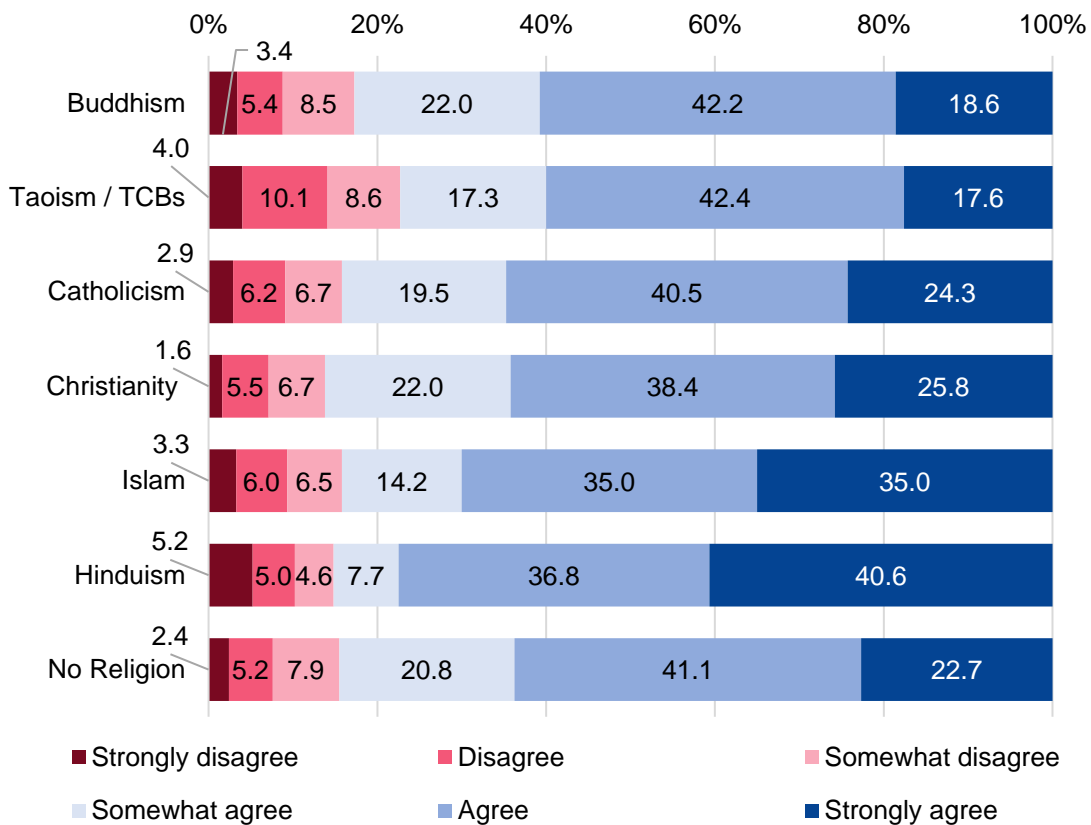


Figure 10.3.2b: Someone’s race or religious identity should be disregarded when it comes to considering him or her for a job, 2024 responses by religion



10.3.3 More educated and younger respondents were less likely to exclude an individual's race or religious identity when assessing them for a job

Compared to 69.3 per cent of respondents aged 18 to 35 years old, 61.1 per cent of those aged above 65 years old agreed or strongly agreed that someone's race or religious identity should be disregarded when assessing them for a job (see Figure 10.3.3a).

With regards to educational attainment, seven in 10 (70.3 per cent) university graduates agreed or strongly agreed that a candidate's race or religious affiliation should not influence their job consideration, compared to 65.6 per cent of those with ITE or Polytechnic education and 63.1 per cent of those with secondary education or below (see Figure 10.3.3b).

Figure 10.3.3a: Someone's race or religious identity should be disregarded when it comes to considering him or her for a job, 2024 responses by age

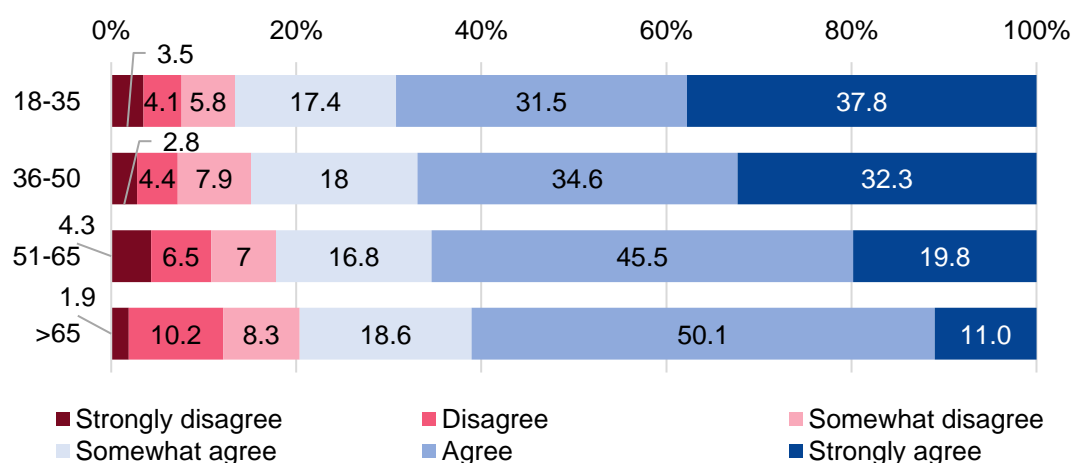
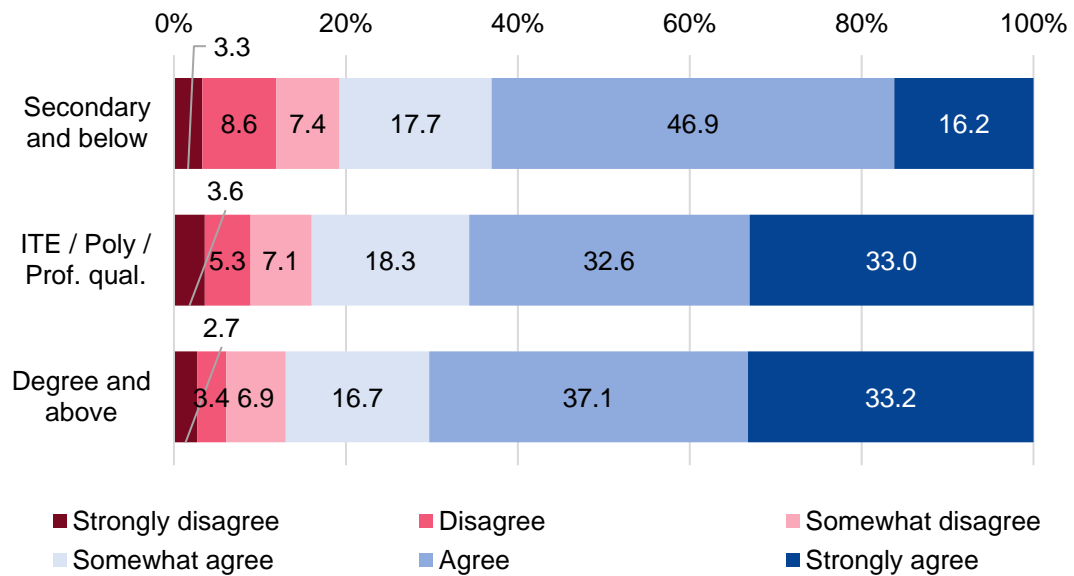


Figure 10.3.3b: Someone's race or religious identity should be disregarded when it comes to considering him or her for a job, 2024 responses by education level



11. INTERCULTURAL UNDERSTANDING AND INTERACTION

In Chapter 11, we explore intercultural understanding and interaction, i.e. the ability to respect and appreciate the differences and similarities between people from diverse racial and religious backgrounds, as well as the opportunities available for one to interact with people from other racial and religious groups.

Firstly, we observed that interest in intercultural understanding increased in 2024 compared to 2018. There are slightly more respondents reporting a stronger interest in understanding other racial and religious customs, beliefs, and practices. In particular, respondents who are racial minorities (i.e., Malays and Indians), as well as religious minorities (i.e., Muslims and Hindus) tend to be more interested in understanding other racial groups' customs and practices, as well as the beliefs of other religious groups. Moreover, younger respondents in the 18 to 35 years old age group demonstrate a heightened interest in inter-racial and inter-religious understanding.

Furthermore, compared to other racial groups, Chinese respondents were least likely to think that they understood other religious groups' beliefs and practices, ask others to share about their religious beliefs and practices, and share, when asked about their religious beliefs and practices. Compared to other religious groups, respondents who are Taoist, Buddhist, or not religiously affiliated were less likely to think they understood other religious groups' beliefs and practices, and ask others to share about their religious beliefs and practices. Christian respondents were most likely to share, when asked about their religious beliefs and practices, followed by Muslim and Hindu respondents. As observed in earlier sections, younger respondents aged 18 to 35 exhibit a stronger interest in inter-religious communication.

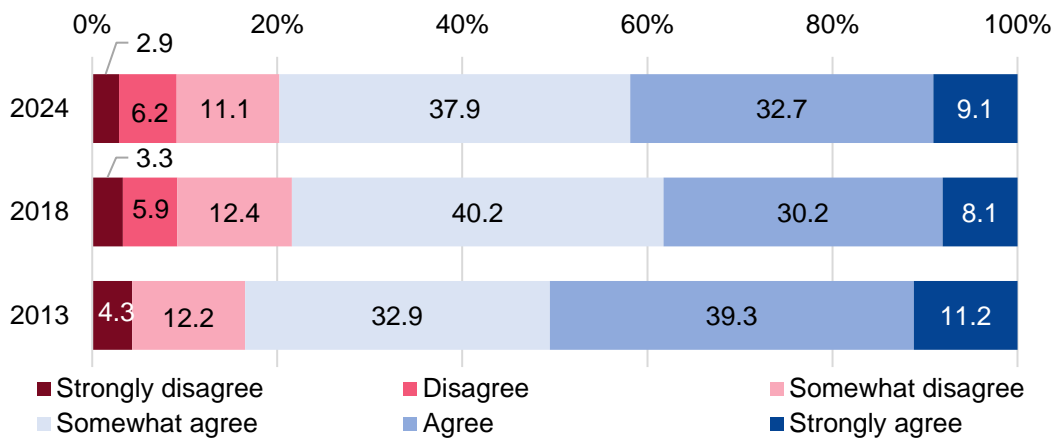
Lastly, our analysis revealed that more respondents reported having plenty of opportunity to interact with people from other races and religions in 2024 — whether this occurs at their workplaces or schools, in their neighbourhoods, in places where they engage in leisurely activities, or in the online space. Respondents from the Chinese majority were less likely to get to know people from diverse racial and religious backgrounds in the aforementioned settings, possibly owing to the ease of interacting with co-ethnics, unlike the case of racial minorities who, based on their small numbers would need to interact with those of other racial backgrounds.

11.1 Interest in Other Racial and Religious Groups

11.1.1 In 2024, over four in 10 respondents agreed or strongly agreed that they were interested in understanding other racial groups' customs and practices, a slight increase from 2018

Respondents to the survey were asked to indicate their interest in understanding other racial groups' customs and practices. In 2024, 41.8 per cent of respondents agreed or strongly agreed that they were interested in understanding other racial groups' customs and practices, representing a 3.5 per cent increase from 2018 (see Figure 11.1.1).

Figure 11.1.1: I am interested in understanding other racial groups' customs and practices, responses by wave*

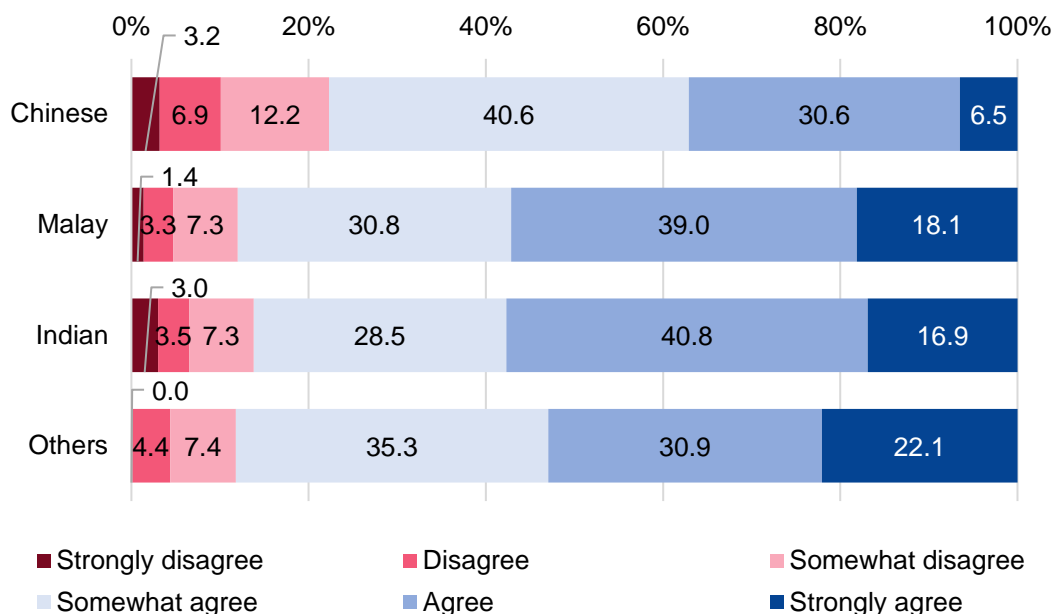


*Item asked in 2013 wave had differing Likert-scale options proffered to respondents, and hence not directly comparable to 2018 and 2024 waves, but included for completeness

11.1.2 Compared to racial minorities, Chinese respondents were less likely to be interested in understanding other racial groups' customs and practices; Indian and Malay respondents were most likely to be interested

When considering responses from the 2024 survey, we found that 37.1 per cent of Chinese respondents agreed or strongly agreed that they were interested in other racial groups' customs and practices. This proportion paled in comparison to Malay (57.1 per cent) and Indian (57.7 per cent) respondents, who indicated much stronger interest in understanding other racial groups' customs and practices (see Figure 11.1.2).

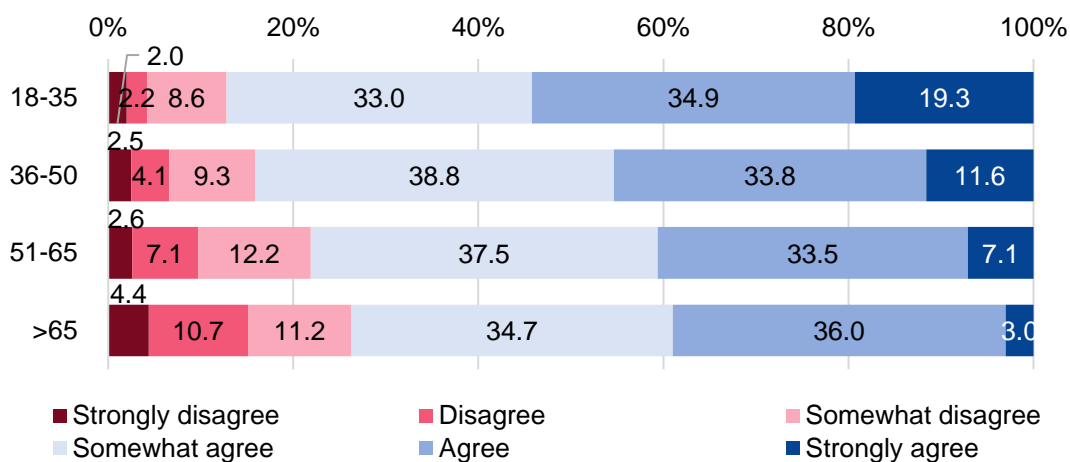
Figure 11.1.2: I am interested in understanding other racial groups' customs and practices, 2024 responses by race



11.1.3 Younger respondents were most likely to be interested in understanding the customs and practices of other racial groups; more than half of respondents aged 18 to 35 years old indicated as such

When we examined the 2024 survey data by age groups, it was apparent that respondents aged 18 to 35 years old were most likely to agree or strongly agree that they were interested in understanding other racial groups' customs and practices; more than half respondents (54.2 per cent) aged 18 to 35 years old felt this way. This proportion decreased for the older respondents, with only 45.4 per cent of those aged 36 to 50 years old, 40.6 per cent of those aged 51 to 65 years old, and 39 per cent of those more than 65 years old reporting such sentiments (see Figure 11.1.3).

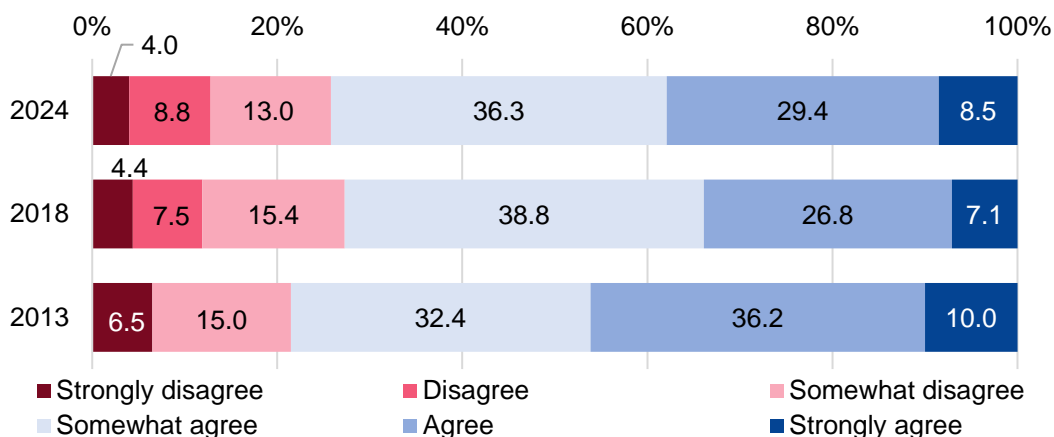
Figure 11.1.3: I am interested in understanding other racial groups' customs and practices, 2024 responses by age



11.1.4 Nearly four in 10 agree or strongly agree in 2024 that they are interested in understanding other religious groups' beliefs and practices; slight increase from 2018

In 2024, 37.9 per cent of respondents agreed or strongly agreed that they were interested in understanding other religious groups' beliefs and practices. This marked a 4 per cent increase from 2018 wave (33.9 per cent) (see Figure 11.1.4).

Figure 11.1.4: I am interested in understanding other religious beliefs and practices, responses by wave*

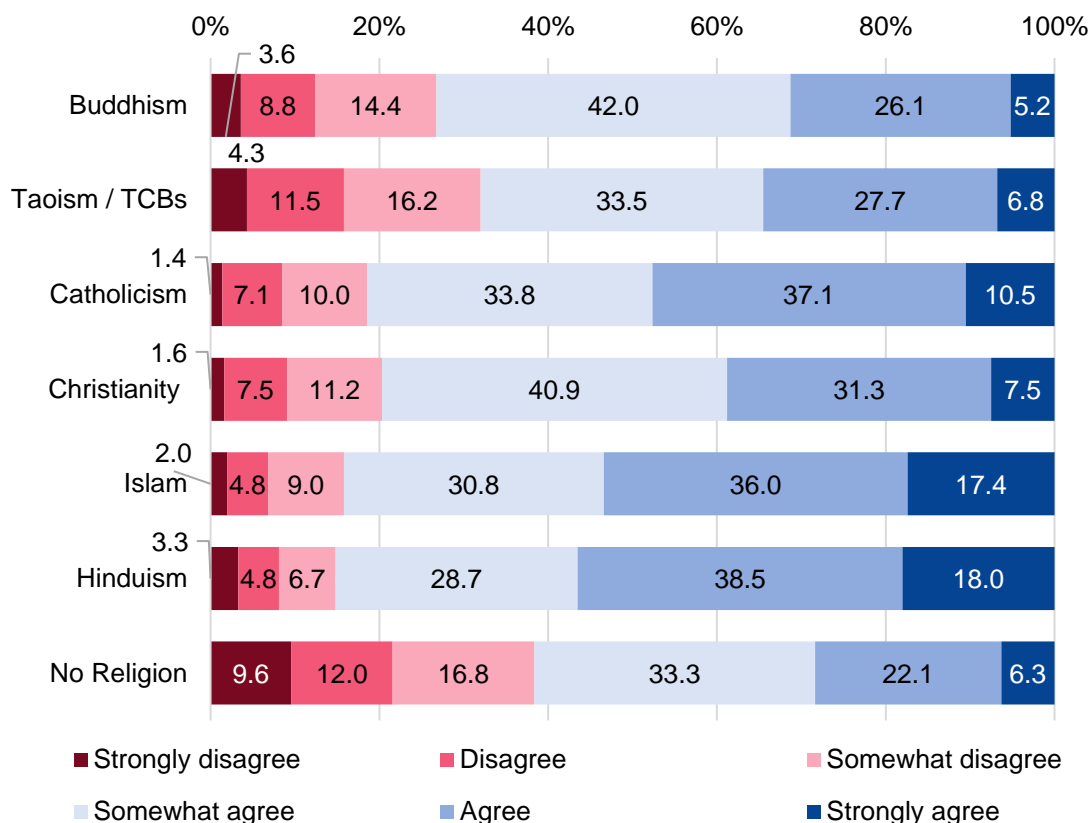


**Item asked in 2013 wave had differing Likert-scale options proffered to respondents, and hence not directly comparable to 2018 and 2024 waves, but included for completeness*

11.1.5 Compared to other religious groups, respondents who are Taoist, Buddhist, or not religiously affiliated were less likely to be interested in other religious groups' beliefs and practices

We found that compared to other religious affiliations, Buddhist and Taoist respondents, as well as non-religious respondents, were less likely to be interested in other religious groups' beliefs and practices. While more than half of Muslim (53.4 per cent) and Hindu (56.5 per cent) respondents agreed or strongly agreed being interested in learning more about religious beliefs and practices, only 31.3 per cent of Buddhist respondents, 34.5 per cent of Taoist respondents, and 28.4 per cent of non-religious respondents expressed such sentiments (see Figure 11.1.5).

Figure 11.1.5: I am interested in understanding other religious groups' beliefs and practices, 2024 responses by religion

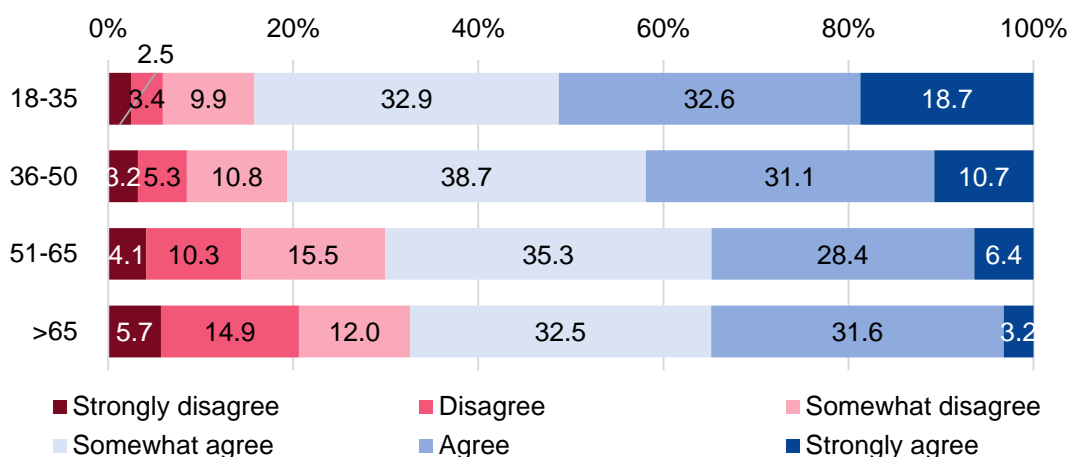


11.1.6 In line with earlier trends, younger respondents were more likely to be more open to understanding other religious groups' beliefs and practices

When we stratified the data by age groups, we found that compared to other age groups, younger respondents were more likely to be interested in understanding other religious groups' beliefs and practices. More than half of respondents (51.3 per cent) aged 18 to 35 years old agreed or strongly agreed that they were interested in understanding other religious beliefs and practices. Similar to trends noted in Section 11.1.3, the older the respondents were, the less likely they were to report being interested in understanding other religious groups' beliefs and practices. Almost four

in 10 respondents (41.8 per cent) aged 36 to 50 years old felt the same way, while over one-third of the respondents aged 51 to 65 years old (34.8 per cent) or above 65 years old (34.8 per cent) indicated such sentiments (see Figure 11.1.6).

Figure 11.1.6: I am interested in understanding other religious groups' beliefs and practices, 2024 responses by age



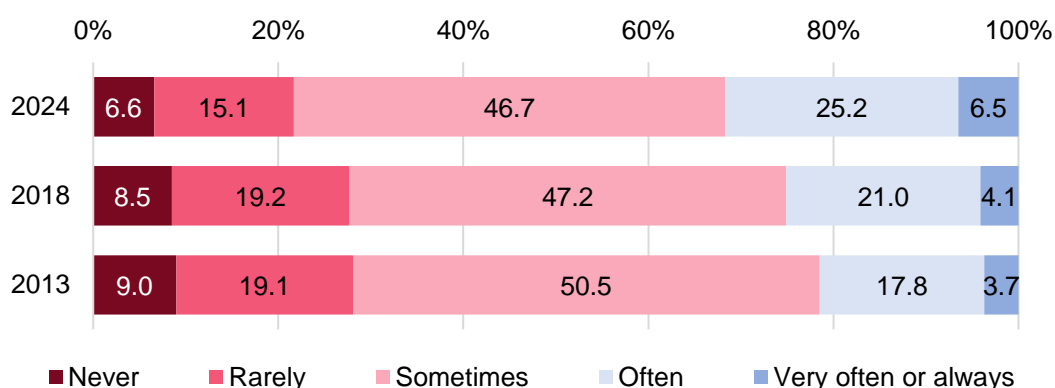
11.2 Inter-Religious Understanding and Interaction

11.2.1 Over three in 10 in 2024 frequently feel they understand other religious groups' beliefs and practices very frequently; an increase from previous waves

The survey asked respondents in all three waves how often they thought they understood other religious groups' beliefs and practices. The proportion of respondents who reported thinking they understood other religious groups' beliefs and practices often, or very often or always, increased over the three waves. In 2013, only approximately one in five respondents (21.5 per cent) expressed such sentiments, but

this increased to about one in four (25.1 per cent) in 2018. The 2024 wave saw a 6.6 per cent increase in respondents who felt this way, with 31.7 per cent reporting thinking often, or very often or always that they understood other religious groups' beliefs and practices (see Figure 11.2.1).

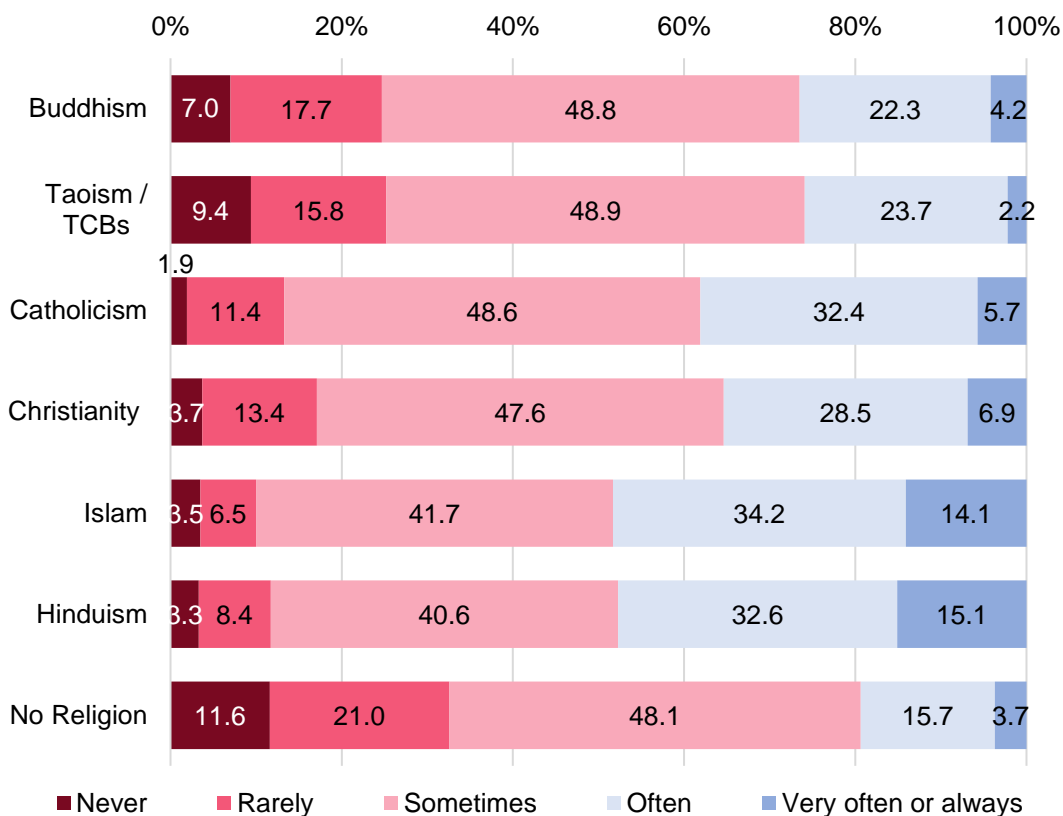
Figure 11.2.1: How often do you think you understand other religious groups' beliefs and practices, responses by wave



11.2.2 Compared to other religious groups, Buddhists, Taoists, and the non-religious were less likely to think they understood other religious groups' beliefs and practices

Analysing the data by religious affiliations, we again found similar trends noted in earlier sections. Respondents who are Buddhist, Taoist, or non-religious were less likely than other religious groups to think that they understood other religious groups' beliefs and practices often. Less than three in 10 respondents who are Buddhists (26.5 per cent), Taoists (25.9 per cent), or non-religious (19.4 per cent) reported thinking that they understood other religious groups' beliefs and practices often, or very often or always. In comparison, close to half of the respondents who are Muslim (48.3 per cent) or Hindu (47.7 per cent) felt the same way (see Figure 11.2.2).

Figure 11.2.2: How often do you think you understand other religious groups' beliefs and practices, 2024 responses by religion

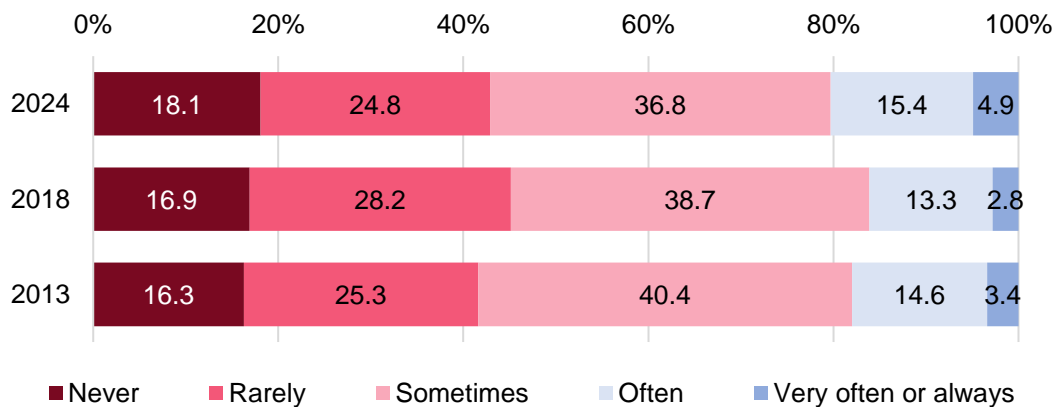


11.2.3 Around two in 10 ask others to share their religious beliefs and practices often or very often in 2024; this is a marginal increase from previous waves

In the survey, we asked respondents about their practice of sharing or enquiring about other religious practices. Such exchanges allow people to learn from one another, and appreciate the diversity of customs, values, and traditions. The proportion of respondents asking others to share their religious beliefs and practices rose marginally

in 2024, with 20.3 per cent of respondents indicating so in 2024, compared to 16.1 per cent in 2018, and 18 per cent in 2013 (see Figure 11.2.3).

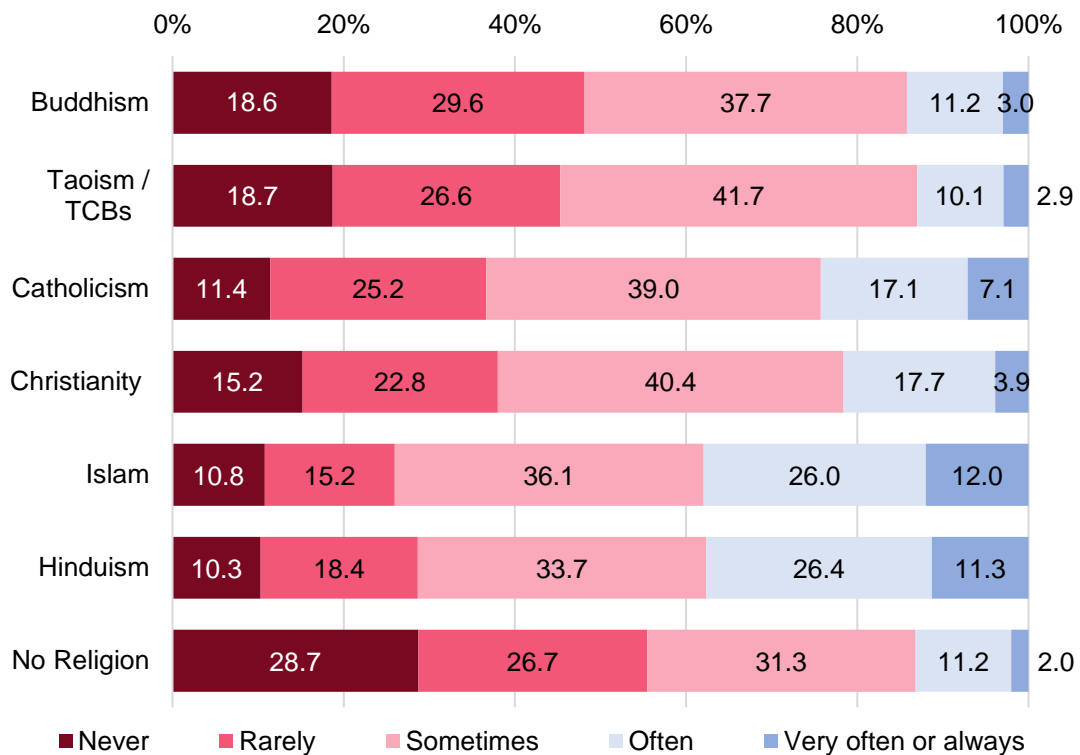
Figure 11.2.3: How often do you ask others to share their religious beliefs and practices, responses by wave



11.2.4 Compared to other religious groups, Buddhists, Taoists, and the non-religious were less likely to ask others to share about their religious beliefs and practices

As seen in Section 11.2.2, respondents who are Buddhists, Taoists, and non-religious were less likely to ask others to share about their religious beliefs and practices. Under two in 10 Buddhist respondents (14.2 per cent), Taoist respondents (13.0 per cent), and non-religious respondents (13.2 per cent) said they often, or very often or always, ask others to share about their religious beliefs. In comparison, we see that almost four in 10 Muslim respondents (38 per cent) and Hindu respondents (37.7 per cent) expressed similar sentiments (see Figure 11.2.4).

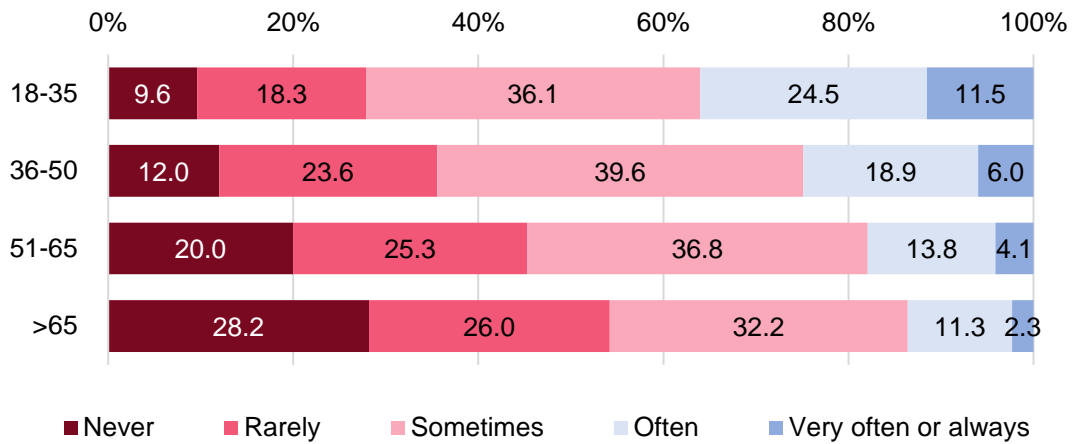
Figure 11.2.4: How often do you ask others to share their religious beliefs and practices, 2024 responses by religion



11.2.5 Younger respondents more likely to ask others to share their religious beliefs and practices

Analysing the data by age groups, we found a clear age trend. Almost four in 10 respondents aged 18 to 35 years old (36.0 per cent) said they often, or very or always, ask others to share about their religious beliefs and practices. This proportion decreased for older respondents; 24.9 per cent of those aged 36 to 50 years old, 17.9 per cent of those aged 51 to 65 years old, and 13.6 per cent of those more than 65 years old felt the same way (see Figure 11.2.5).

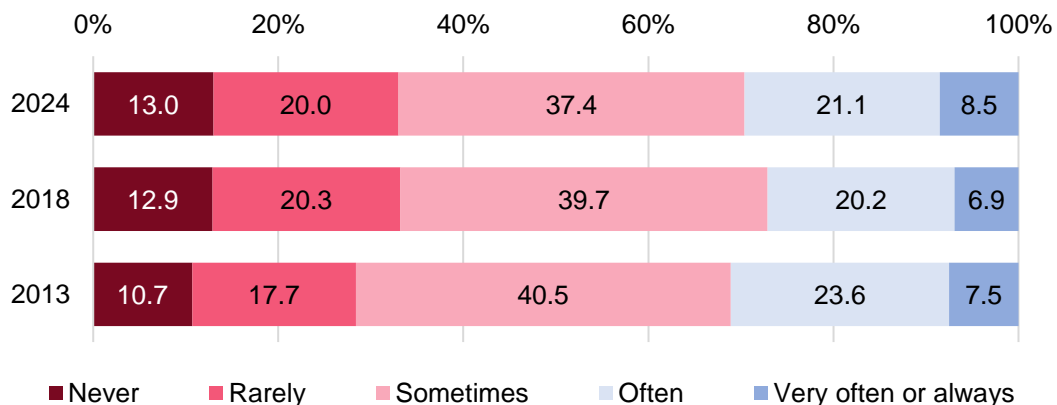
Figure 11.2.5: How often do you ask others to share their religious beliefs and practices, 2024 responses by age



11.2.6 The proportion of respondents who share, when asked about their religious beliefs and practices remained about the same across the three waves; almost three in 10 respondents expressed such sentiments

Across the three waves, the number of respondents who often, or very often or always, shared about their religious beliefs and practices when asked, hovered around the same proportion — approximately three in 10 respondents with slight variations. This proportion was 31.1 per cent in 2013, and decreased slightly to 27.1 per cent in 2018, and rose marginally to 29.6 per cent in 2024 (see Figure 11.2.6).

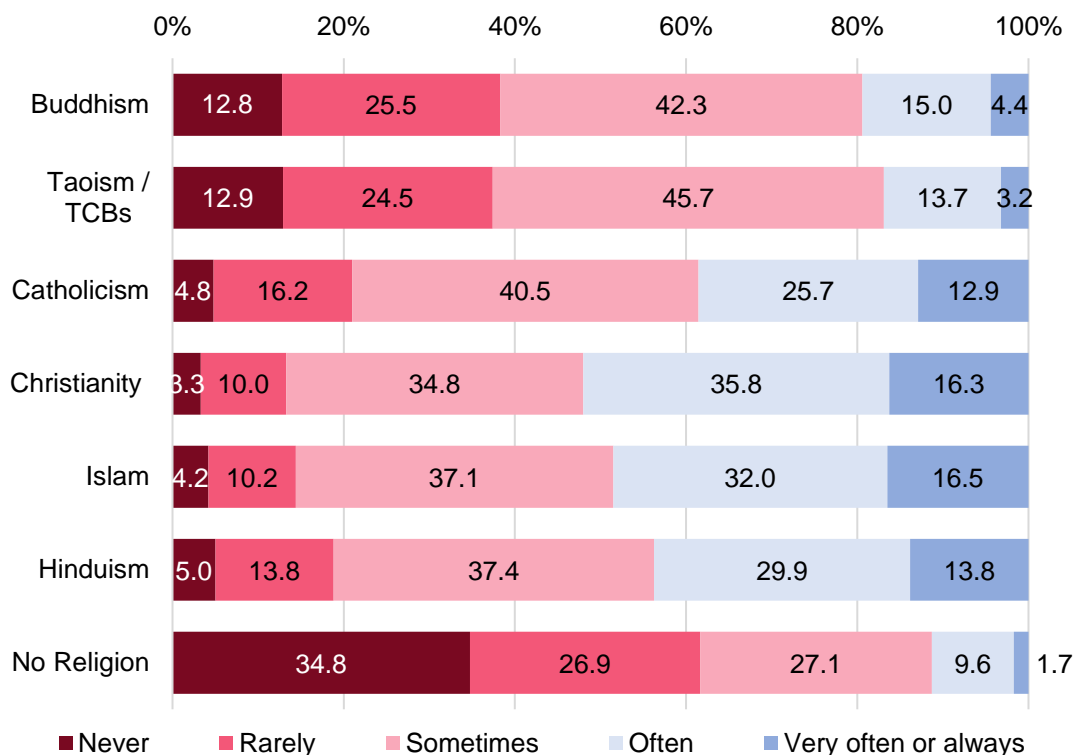
Figure 11.2.6: How often do you share, when asked about your religious beliefs and practices, responses by wave



11.2.7 Christian respondents most likely to share when asked about their religious beliefs and practices, followed by Muslim and Hindu respondents; almost half of all Christian respondents reported doing so

Christian respondents were most likely to share, when asked about their religious beliefs and practices. Almost half of all Christian respondents (52.1 per cent) reported often, or very often or always, sharing when asked about their religious beliefs and practices. This proportion is closely followed by Muslim respondents (48.5 per cent) and Hindu respondents (43.7 per cent). In contrast, only less than two in 10 Taoist respondents (16.9 per cent) and less than two in 10 Buddhist respondents (19.4 per cent) reported often, or very often or always, sharing about their religious beliefs and practices when asked (see Figure 11.2.7).

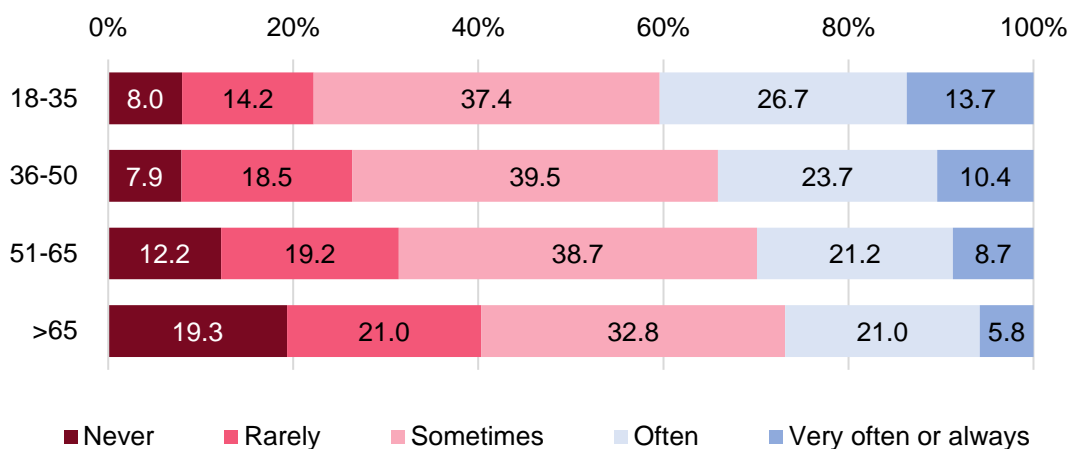
Figure 11.2.7: How often do you share, when asked about your religious beliefs and practices, 2024 responses by religion



11.2.8 In line with earlier trends, younger respondents were more likely to share, when asked about their religious beliefs and practices

As with earlier sections, younger respondents were more likely to share when asked about their religious beliefs and practices. Four in 10 respondents aged 18 to 35 years old (40.4 per cent) reported often, or very often or always, sharing when asked about their religious beliefs and practices. This proportion declined for older cohorts, with 34.1 per cent of respondents aged 36 to 50 years old, 29.9 per cent of respondents aged 51 to 65 years old (29.9 per cent), and 26.8 per cent of respondents aged above 65 years old indicating this frequency (see Figure 11.2.8).

Figure 11.2.8: How often do you share, when asked about your religious beliefs and practices, 2024 responses by age

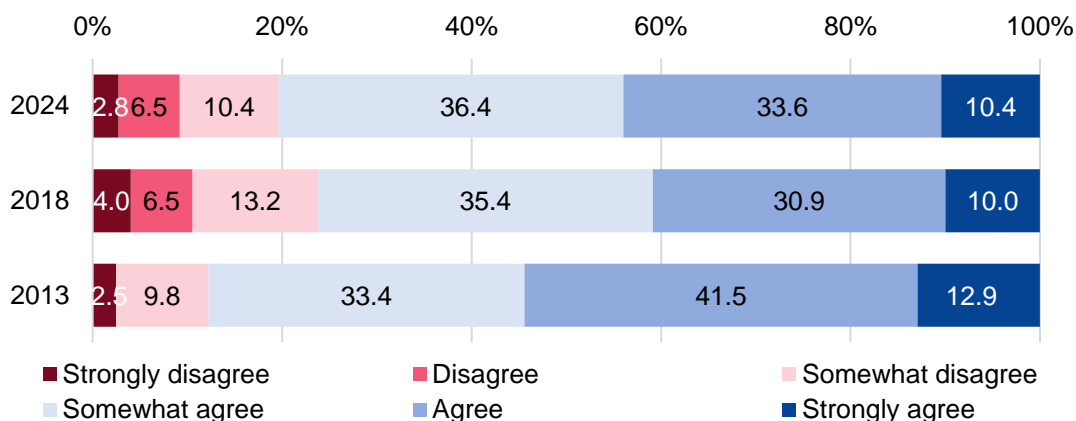


11.3 Inclination to Meet and Know People of Other Races

11.3.1 Four in 10 respondents agreed or strongly agreed that they like meeting and getting to know people of other races, showing an increase in proportions from 2018

Survey respondents across all waves were asked to indicate their agreement on whether they liked meeting and getting to know people of other races, 44 per cent agreed or strongly agreed in the 2024 wave, an increase from 2018 (Figure 11.3.1).

Figure 11.3.1: I like meeting and getting to know people from racial groups other than my own, responses by wave*

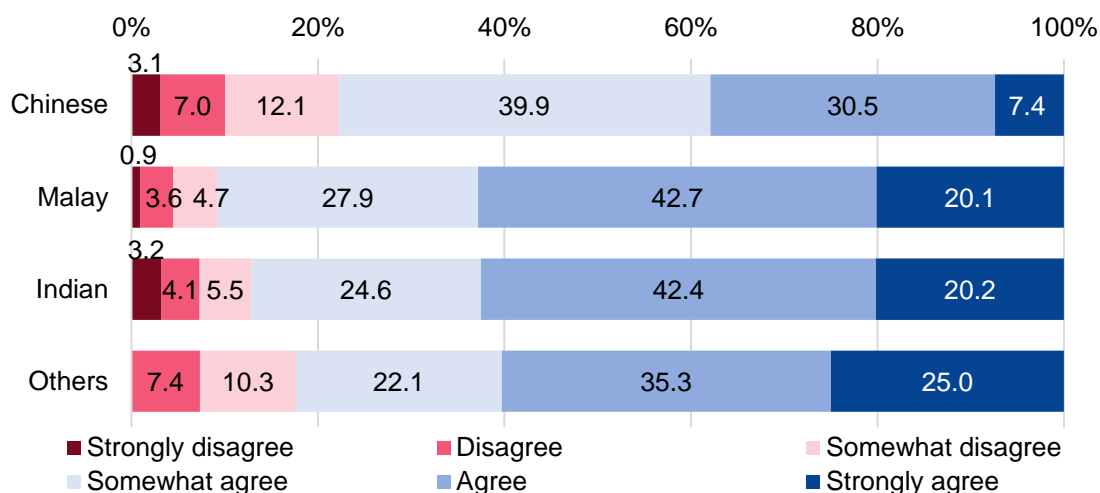


*Item asked in 2013 wave had differing Likert-scale options proffered to respondents, and hence not directly comparable to 2018 and 2024 waves, but included for completeness

11.3.2 Minority-race respondents were more likely to agree that they enjoyed meeting and getting to know people of other races, with about six in 10 Malays and Indians agreeing or strongly agreeing compared to under three in 10 Chinese respondents

About nine in 10 Malays (90.7 per cent) and Indians (87.2 per cent), as well as over eight in 10 Others (82.4 per cent) indicated as such, as compared to over three-quarters of Chinese respondents (77.8 per cent) (see Figure 11.3.2).

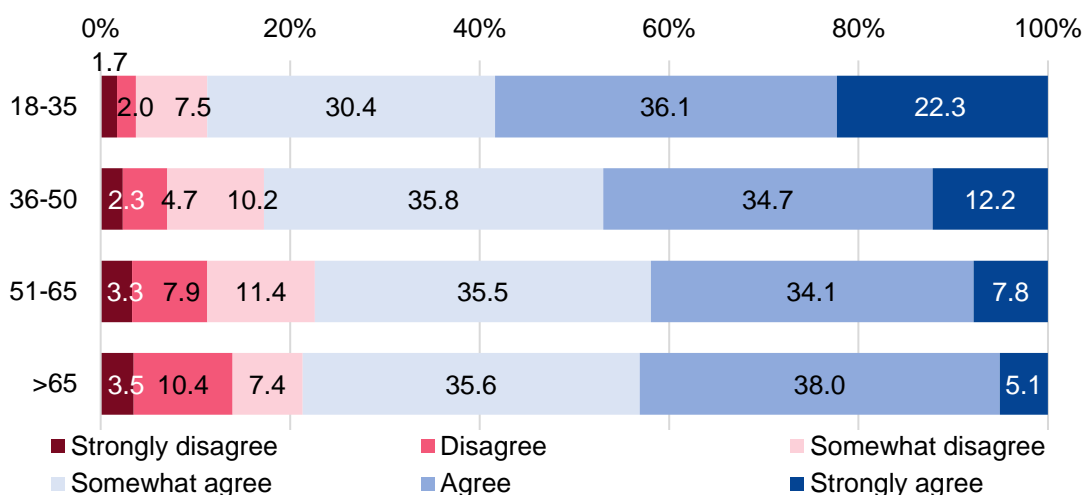
Figure 11.3.2: I like meeting and getting to know people from racial groups other than my own, 2024 responses by race



11.3.3 Younger, higher educated and Singapore citizen respondents were likelier to be inclined to meet and get to know people of other races

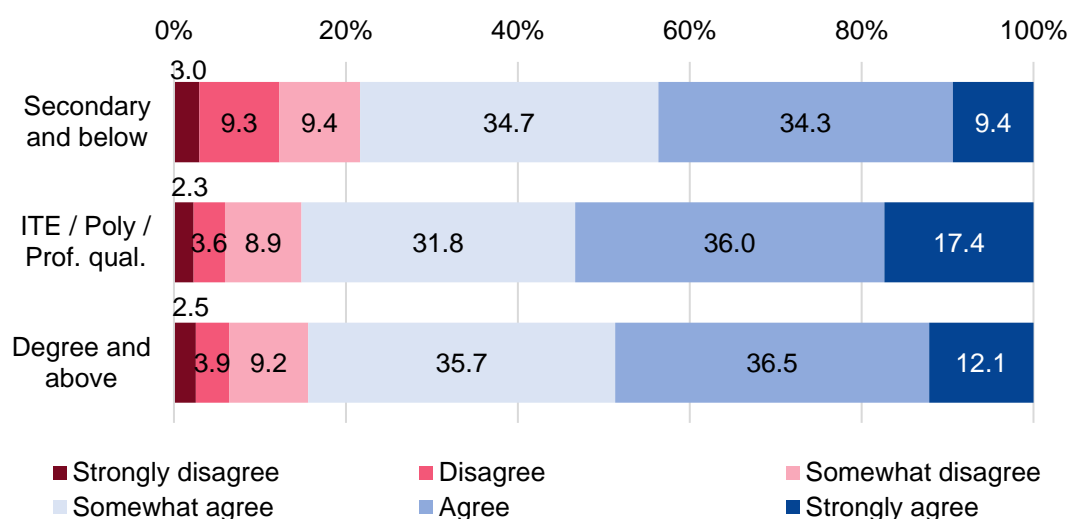
Younger respondents indicated a greater inclination to meet and get to know people of other races (58.4 per cent of 18- to 35-year-olds), as compared to their older peers (43.1 per cent of over 65-year-olds) (see Figure 11.3.3).

Figure 11.3.3: I like meeting and getting to know people from racial groups other than my own, 2024 responses by age



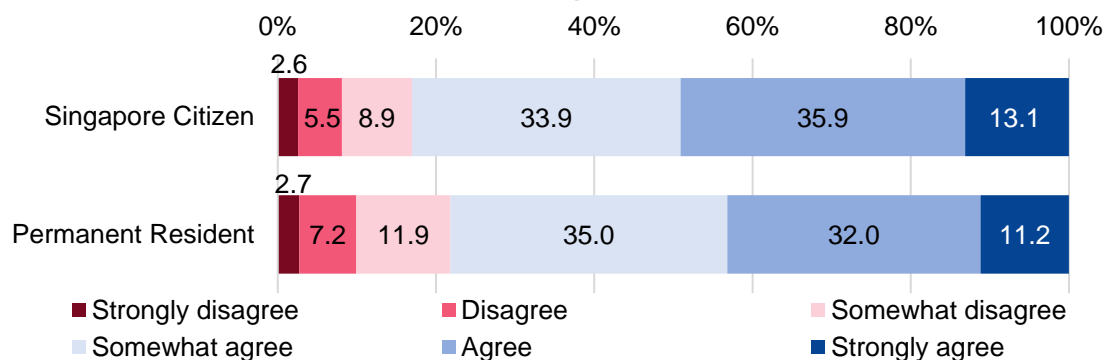
Similarly, higher-educated respondents were slightly more likely to agree or strongly agree with this statement (48.6 per cent of degree holders) as compared to their lower-educated counterparts (43.7 per cent of respondents with secondary and below qualifications) (see Figure 11.3.4).

Figure 11.3.4: I like meeting and getting to know people from racial groups other than my own, 2024 responses by education level



When comparing the 2024 survey responses across citizenship status, Singapore Citizens were more likely to agree to varying extents that they would like meeting and getting to know people of other races (82.9 per cent), compared to Permanent Residents (78.2 per cent). The higher likelihood of Singapore Citizens expressing a desire to meet and get to know people of other races may stem from their longer experience within Singapore's multicultural society, often beginning during formative years. As citizens, they are more likely to have internalised the country's values of racial harmony and integration, which are emphasised in education and public discourse (see Figure 11.3.5).

Figure 11.3.5: I like meeting and getting to know people from racial groups other than my own, 2024 responses by citizenship status

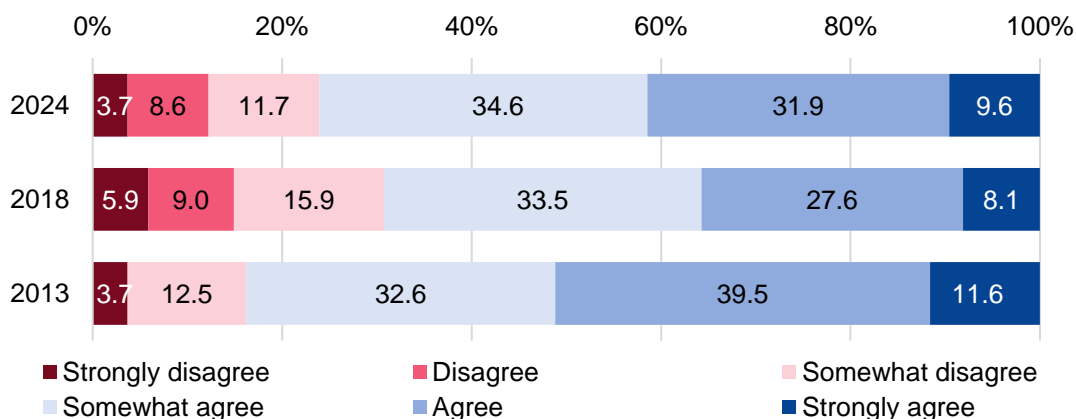


11.4 Inclination to Meet and Know People of Other Religions

11.4.1 More respondents in 2024 agreed or strongly agreed that they enjoyed meeting and getting to know people of other religions, compared to 2018

Similar to the question item in 11.3, respondents across all waves were asked to indicate their agreement on whether they liked meeting and getting to know people of other religions, using a six-point Likert scale. In 2024, 41.5 per cent of respondents agreed or strongly agreed to this statement compared to 35.7 per cent in the 2018 wave (Figure 11.4.1).

Figure 11.4.1: I like meeting and getting to know people from religious groups other than my own, responses by wave*

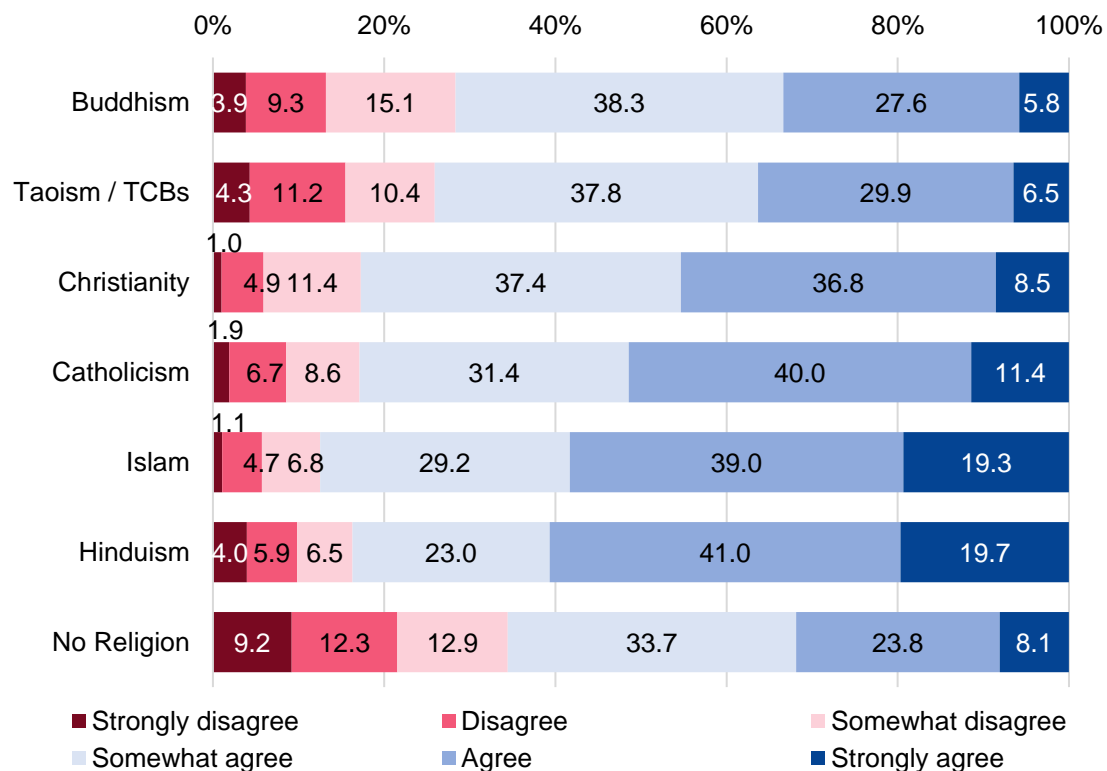


*Item asked in 2013 wave had differing Likert-scale options proffered to respondents, and hence not directly comparable to 2018 and 2024 waves, but included for completeness

11.4.2 Muslims, Hindus, Catholics, and Christians were more likely to agree that they enjoyed meeting and getting to know people of other religions, with over eight in 10 expressing agreement, compared to around seven in 10 Buddhists and Taoists, and about two-thirds of non-religious respondents

Muslims, Hindus, Catholics, and Christians were more likely to agree or strongly agree that they liked meeting and getting to know people of other religions compared especially to those with no religion. Under six in 10 Muslims (58.3 per cent), 60.7 per cent of Hindus, 51.4 per cent of Catholics (82.8 per cent) and 45.3 per cent of Christians indicated as such compared to 31.9 per cent of those who are non-religious (see Figure 11.4.2).

Figure 11.4.2: I like meeting and getting to know people from religious groups other than my own, 2024 responses by religion



11.4.3 Younger, and citizen respondents were more likely to express an inclination to meet and get to know people of other religions

Younger respondents indicated a greater inclination to meet and get to know people of other religions (54.7 per cent of 18- to 35-year-olds), as compared to their older peers (43.2 per cent of over 65-year-olds) (see Figure 11.4.3a). Similarly, Singapore Citizens were slightly more likely to agree or strongly agree that they would like meeting and getting to know people of other religions (46.1 per cent), compared to Permanent Residents (41.2 per cent) (see Figure 11.4.3b).

Figure 11.4.3a: I like meeting and getting to know people from religious groups other than my own, 2024 responses by age

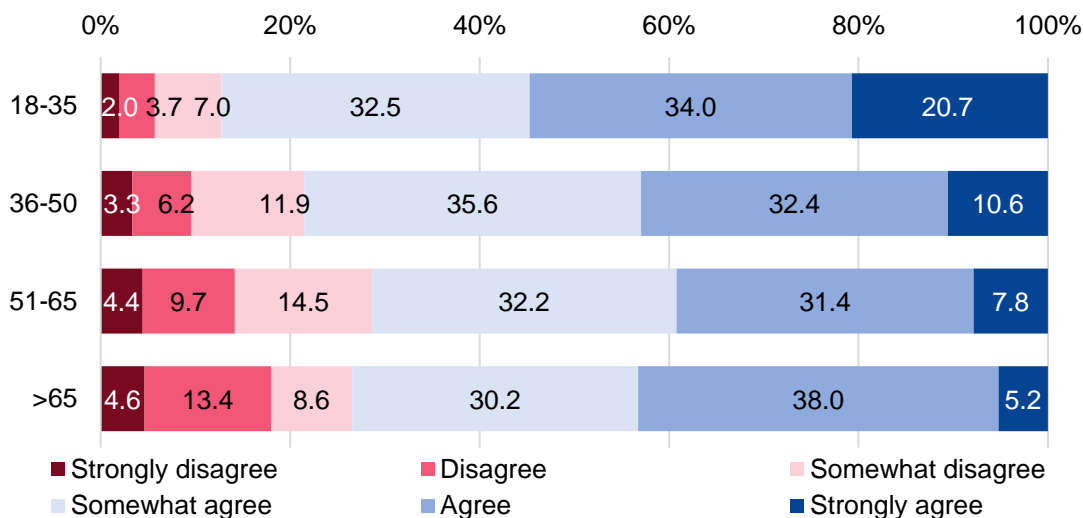
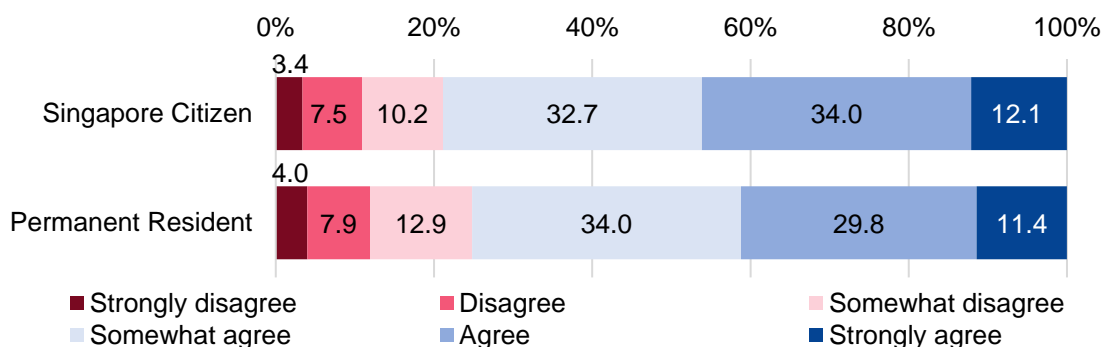


Figure 11.4.3b: I like meeting and getting to know people from religious groups other than my own, 2024 responses by citizenship status

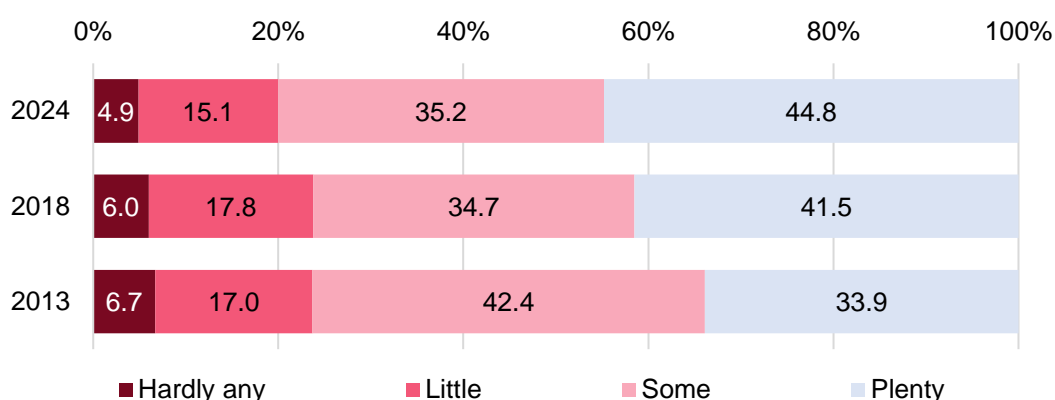


11.5 Perceived Opportunities for Intercultural Interaction

11.5.1 Nearly half in 2024 say they have plenty of opportunities to interact with racial and religious others; an increase from previous waves

The survey enquired on the perceived opportunities that respondents had to interact with those of other races and religions. Over the waves, respondents have reported increased opportunities to interact with people from other races and religions. In 2024, 44.8 per cent of respondents said they had plenty of opportunity, which is a 3.3 per cent increase from 2018, and a 10.9 per cent increase from a decade ago in 2013 (see Figure 11.5.1).

Figure 11.5.1: How much opportunity do you currently have to interact with people from other races and religions, responses by wave*

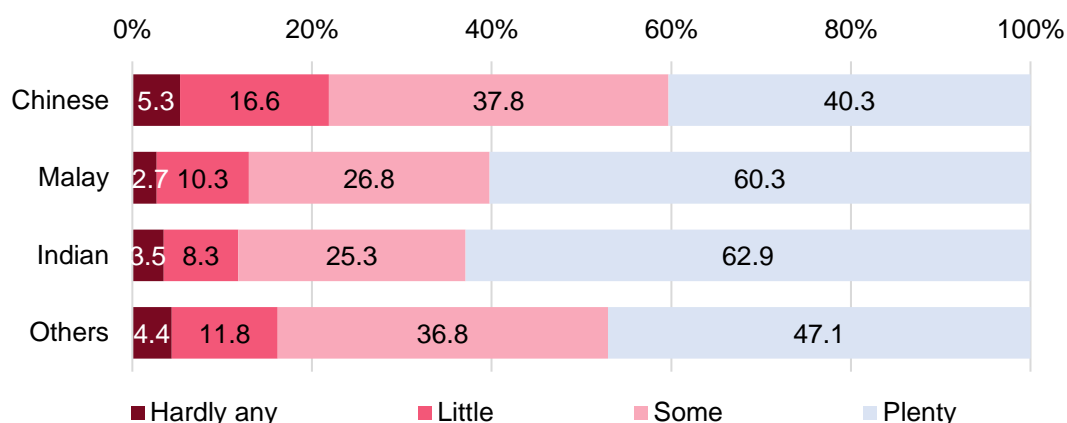


*Item asked in 2013 and 2018 was phrased slightly differently: "How much opportunity do you currently have to interact with people who are different racially and religiously?"

11.5.2 Compared to four in 10 Chinese respondents, more than six in 10 Malay and Indian respondents report having plenty of opportunities to interact with people from other races and religions

More than six in 10 Malay respondents (60.3 per cent) and Indian respondents (62.9 per cent) reported having plenty of opportunities to interact with people from other races and religions. In comparison, only about four in 10 Chinese respondents felt the same way (see Figure 11.5.2).

Figure 11.5.2: How much opportunity do you currently have to interact with people from other races and religions, 2024 responses by race

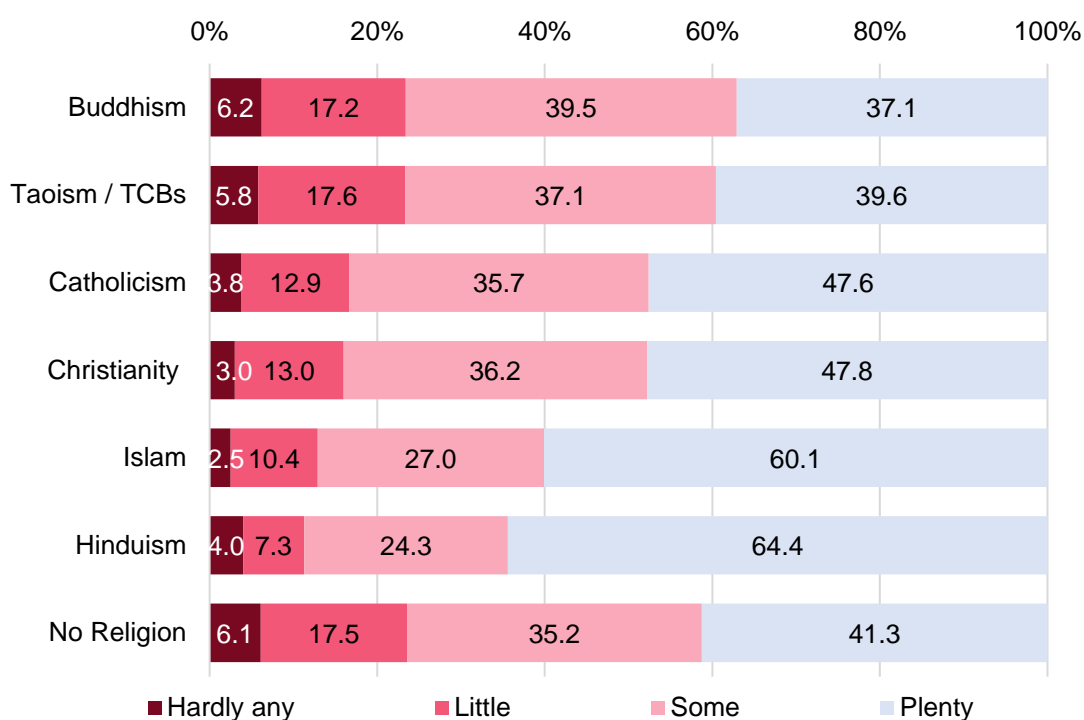


11.5.3 Compared to other religious groups, Muslim and Hindu respondents were more likely to report having plenty of opportunity to interact with other races and religions

More than six in 10 Muslim respondents (60.1 per cent) and Hindu respondents (64.4 per cent) indicated having plenty of opportunities to interact with other races and

religions. This is followed by nearly half of Catholic respondents (47.6 per cent) and Christian respondents (47.8 per cent), and then about four in 10 Buddhist respondents (37.1 per cent), Taoist respondents (39.6 per cent), and the non-religious (41.3 per cent) (see Figure 11.5.3).

Figure 11.5.3: How much opportunity do you currently have to interact with people from other races and religions, 2024 responses by religion

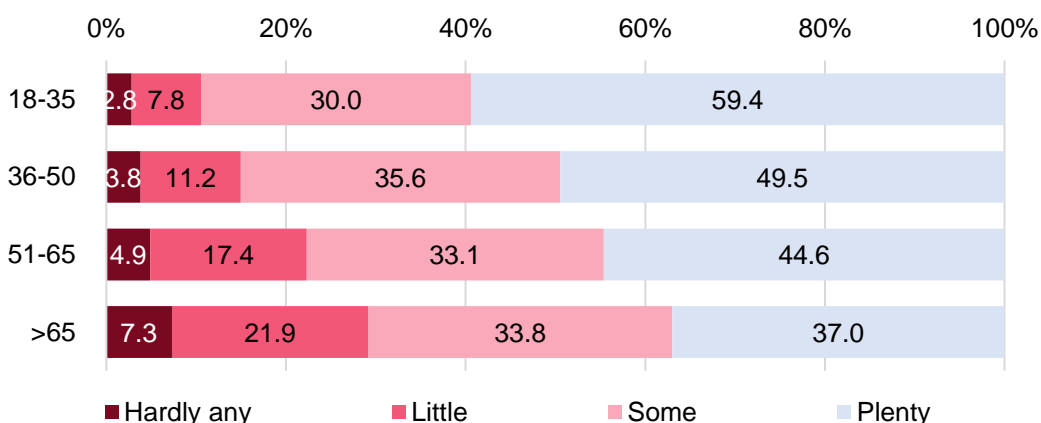


11.5.4 Younger respondents were more inclined to indicate that they had ample opportunities to engage with individuals from other races and religions

Nearly six in 10 respondents aged 18 to 35 years old (59.4 per cent) reported having plenty of opportunity to interact with people from other races and religions, but this proportion decreased for older age cohorts. Only nearly half of respondents aged 36

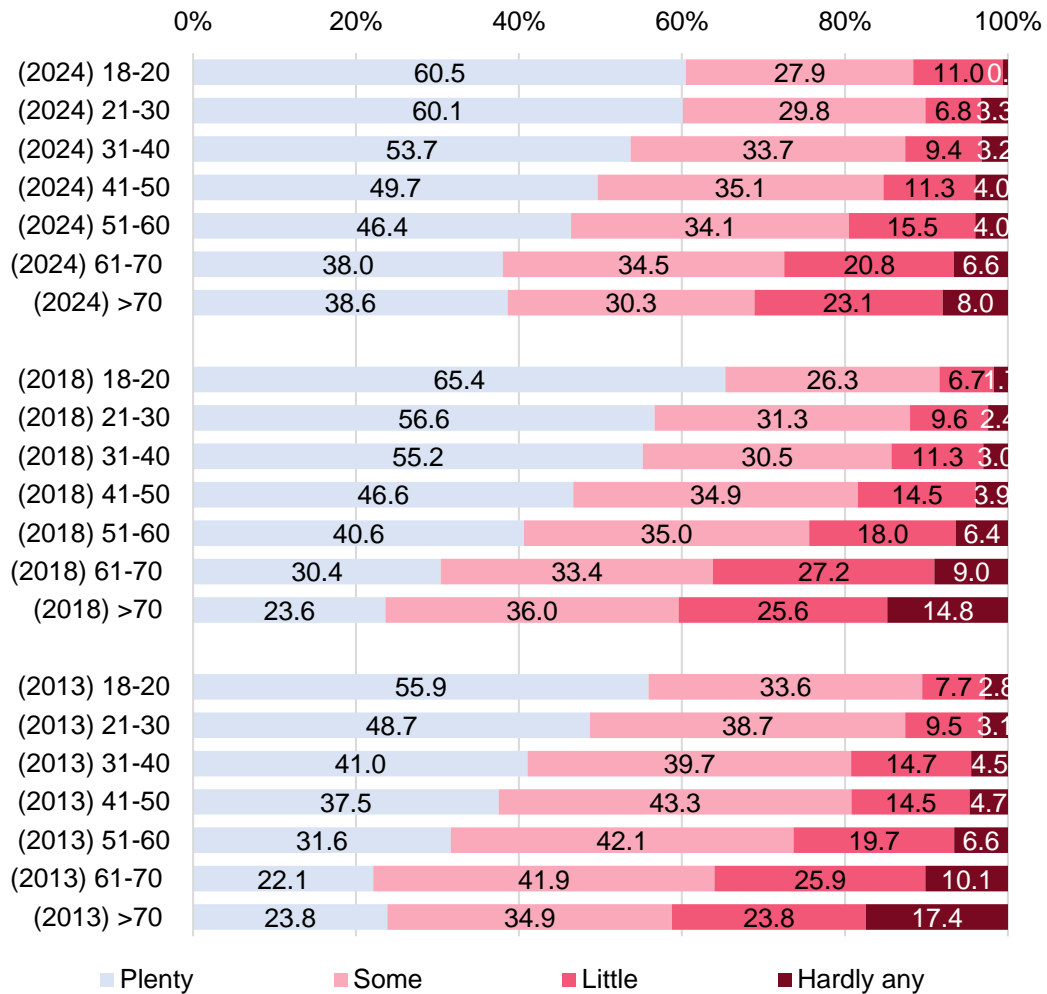
to 50 years old (49.5 per cent) reported having plenty of opportunities, slightly more than four in 10 respondents aged 51 to 65 years old (44.6 per cent) and slightly more than three in 10 respondents above 65 years old (37 per cent) reported having plenty of interaction opportunities (see Figure 11.5.4a).

Figure 11.5.4a: How much opportunity do you currently have to interact with people from other races and religions, 2024 responses by age



A deeper dive into age trends over the years revealed some improvements over time. Compared to 2013, each age group indicated increased opportunities to interact with people from other races and religions in 2024. In addition, we observed a cohort effect, particularly for older respondents. For respondents who were 41 to 50 years old in 2013, 37.5 per cent said that they had plenty of opportunities to mix with people from other races and religions. In 2024, 46.4 per cent of the same cohort (now 51 to 60 years old) indicated that they had plenty of opportunity for such interactions, an increase of nearly 10 per cent. We also noted a 6.4 per cent increase for the cohort aged 51 to 60 in 2013 (61 to 70 years old in 2024), and a 15.9 per cent increase for the cohort aged 61 to 70 in 2013 (part of the group aged 71 and above in 2024) (see Figure 11.5.4b).

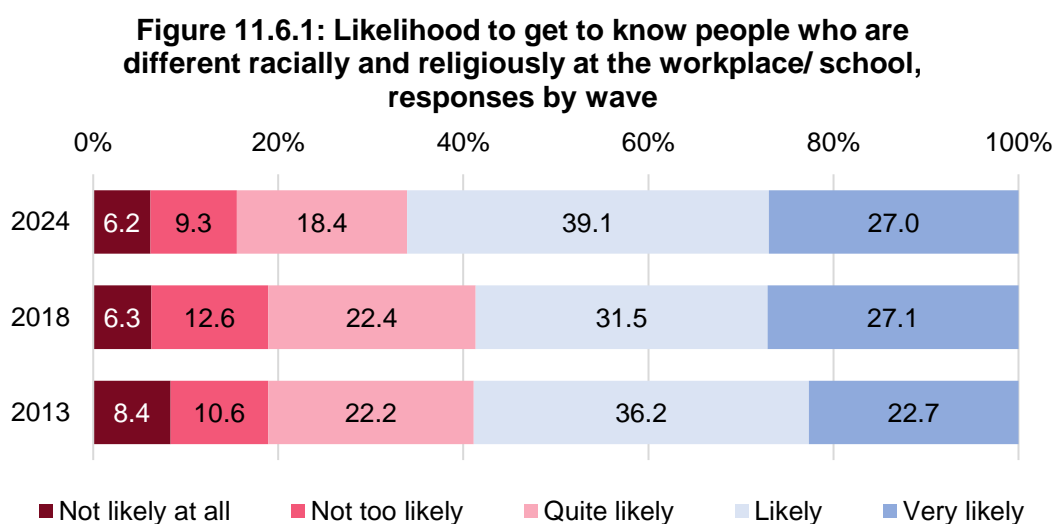
Figure 11.5.4b: How much opportunity do you currently have to interact with people from other races and religions, responses by age



11.6 Intercultural Interactions at Work or in School

11.6.1 Around two-thirds quite likely to get to know people who are different racially and religiously at the workplace or school in 2024; an increase from previous waves

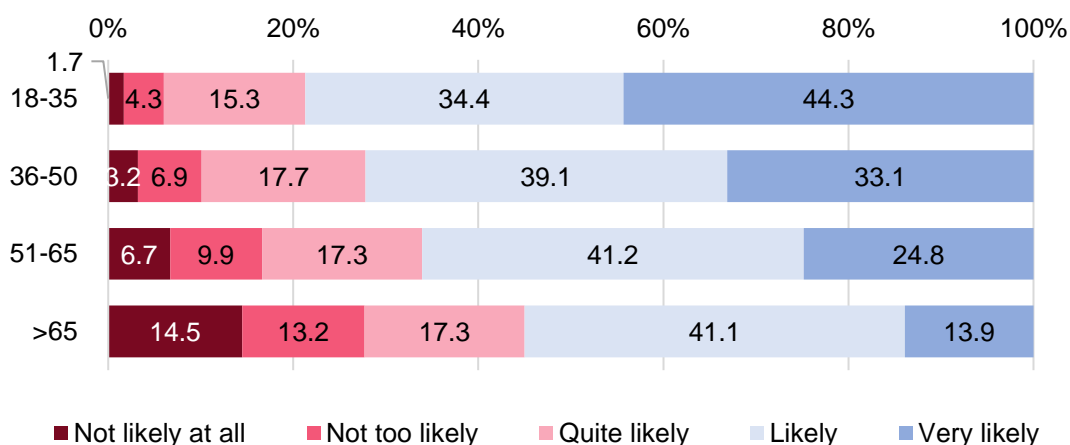
The survey examined the sites where opportunities for inter-racial and inter-religious interaction were more likely. In 2024, we observed a marked increase in the proportion of people who said it was likely, or very likely, that they will have the opportunity to meet and interact with individuals from different racial and religious backgrounds at work or in school. In 2024, around two-thirds of respondents (66.1 per cent) reported this, compared to previous waves, where nearly six in 10 respondents said so in 2018 (58.6 per cent) and 2013 (58.9 per cent) (see Figure 11.6.1).



11.6.2 Younger, those with at least ITE education more likely to report a strong likelihood of meeting and interacting with individuals from diverse racial and religious backgrounds at the workplace or school

Younger respondents were more likely to say they have chances to meet and interact with people from different racial or religious backgrounds at the workplace or school. Close to eight in 10 respondents in the 18 to 35 years old (78.7 per cent) age group indicated that it is likely, or very likely, that they will get to know people who are different racially and religiously at the workplace or school, compared to 72.2 per cent of respondents aged 36 to 50, 66.0 per cent of respondents aged 51 to 65, and 55 per cent of respondents over 65 years of age (see Figure 11.6.2a).

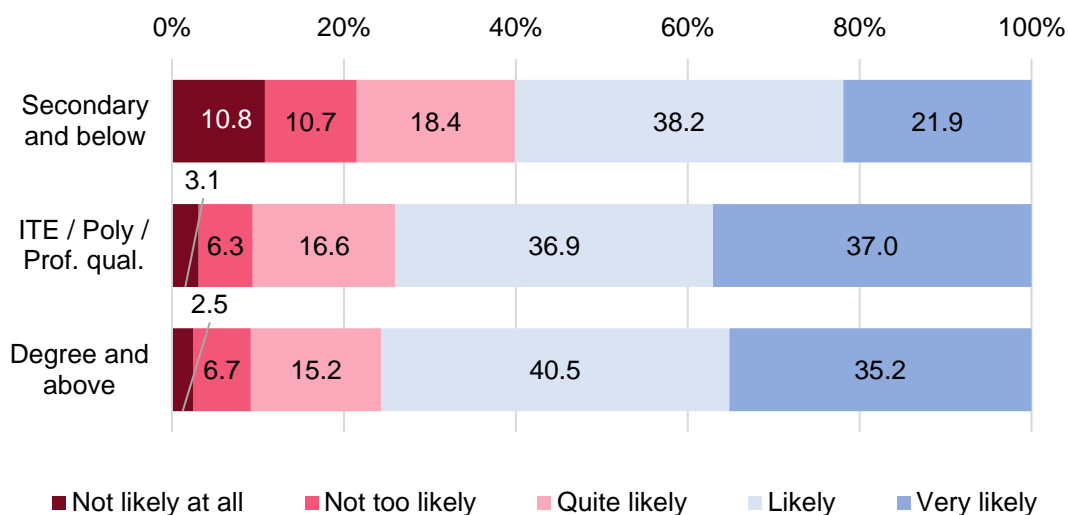
Figure 11.6.2a: Likelihood to get to know people who are different racially and religiously at the workplace/ school, 2024 responses by age



In comparison with respondents who received a higher level of education, a lower proportion of respondents who received up to secondary education indicated that it is

likely, or very likely, that they would get to know people who are different racially and religiously at the workplace or school. Around six in 10 respondents with secondary education or below (60.1 per cent) indicated this likelihood, compared to 73.9 per cent of respondents with ITE, polytechnic, or professional qualifications and 75.7 per cent of university graduates (see Figure 11.6.2b).

Figure 11.6.2b: Likelihood to get to know people who are different racially and religiously at the workplace/ school, 2024 responses by education level

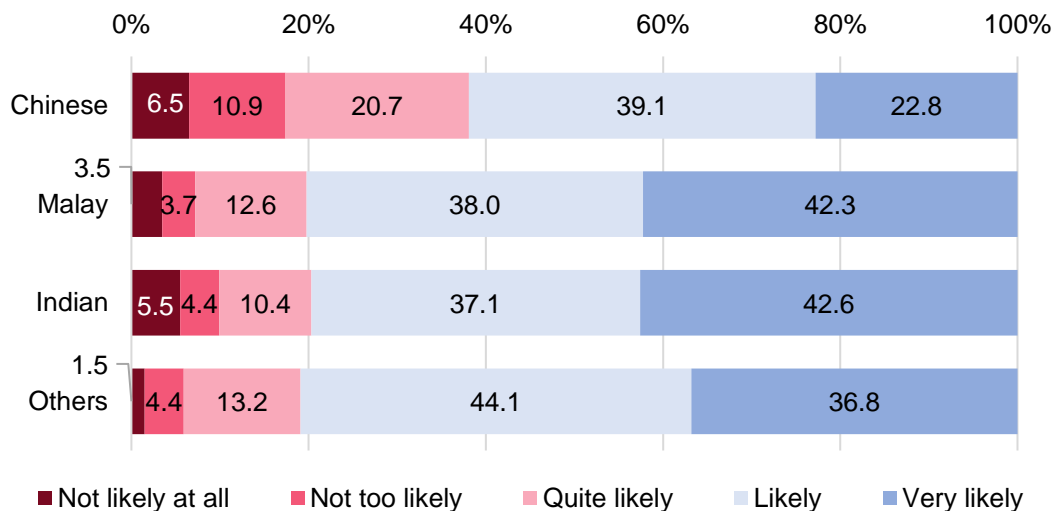


11.6.3 Six in 10 Chinese respondents likely or very likely to get to know people from diverse racial and religious backgrounds at the workplace or school, compared to around eight in 10 minority race respondents

At the workplace or school, about six in 10 Chinese respondents (61.9 per cent) reported finding it likely or very likely that they would get to know people who are

different racially and religiously. In comparison, about eight in 10 minority race respondents indicated the same (see Figure 11.6.3).

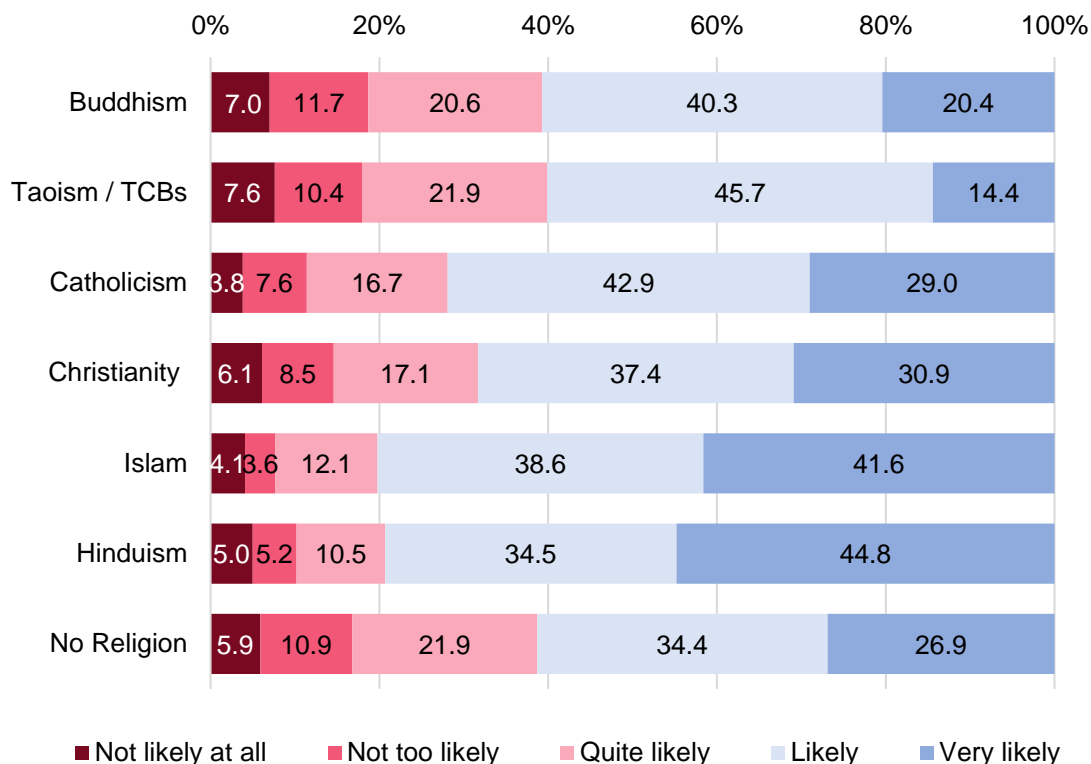
Figure 11.6.3: Likelihood to get to know people who are different racially and religiously at the workplace/ school, 2024 responses by race



11.6.4 Around eight in 10 Muslim and Hindu respondents likely or very likely to get to know people from diverse racial and religious backgrounds at the workplace or school

Around eight in 10 Muslim respondents (80.2 per cent) and Hindu respondents (79.3 per cent) said that it was likely or very likely that they would connect with individuals from diverse racial and religious backgrounds in the workplace or school. In contrast, about seven in 10 Catholic respondents (71.9 per cent) and Christian respondents (68.3 per cent) answered the same way. This is followed by six in 10 Buddhist respondents (60.7 per cent), Taoist respondents (60.1 per cent), and non-religious respondents (61.3 per cent) (see Figure 11.6.4).

Figure 11.6.4: Likelihood to get to know people who are different racially and religiously at the workplace/ school, 2024 responses by religion

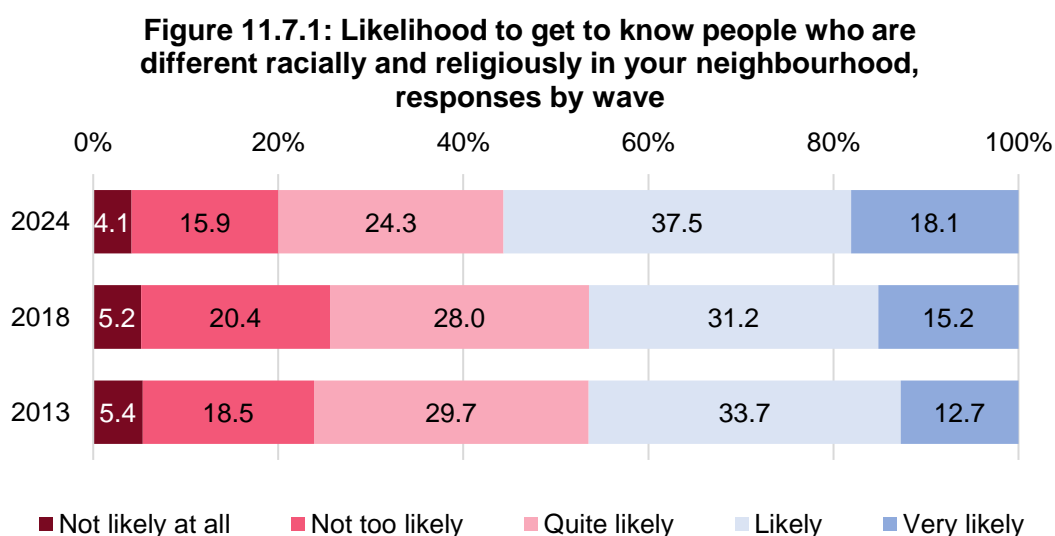


11.7 Intercultural Interactions in the Neighbourhood

11.7.1 Nearly six in 10 respondents in 2024 report a high likelihood of getting to know people from diverse racial and religious backgrounds in their neighbourhoods; an increase from previous waves

Besides schools and workplaces, neighbourhoods in Singapore are home to diverse populations, partly due to the Ethnic Integration Programme (EIP) that is implemented

in public housing. This racial mix of residents guaranteed through the EIP increases the likelihood of encountering individuals from various racial and religious communities. Across the three waves, we found a notable uptick in respondents who reported a high likelihood of connecting with people from diverse racial and religious backgrounds in their neighbourhoods. While this proportion hovered around 46 per cent in 2013 and in 2018, it rose to 55.6 per cent in 2024 (see Figure 11.7.1). However, compared to workplaces, respondents were 10.5 per cent less likely to get to know people from other races and religions in their neighbourhoods.

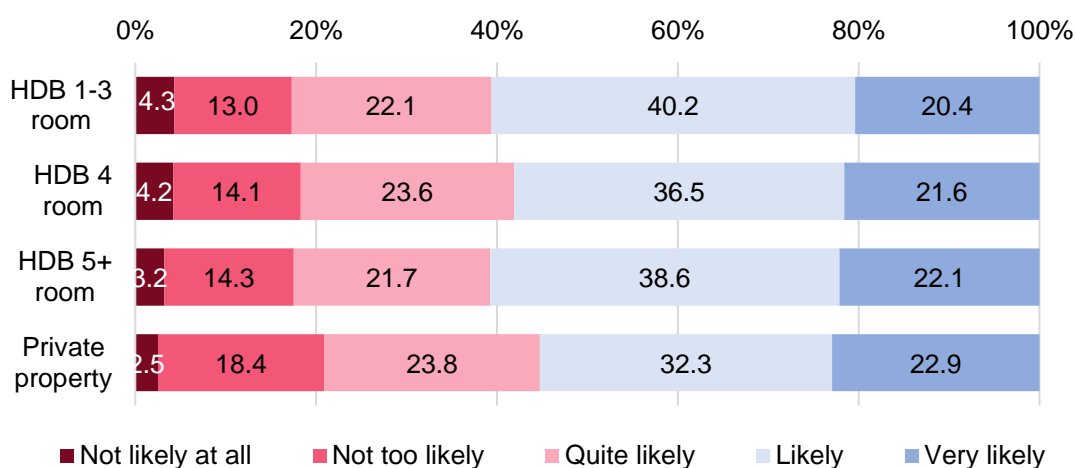


11.7.2 Private property dwellers least likely to report high likelihoods of getting to know people from different races and religions in their neighbourhood; however, this proportion does not vary too much from those who reside in public housing

We did not find a substantial difference between respondents who reside in HDB flats and respondents who reside in private housing. Slightly more than half of private

housing dwellers (55.2 per cent) said it was likely or very likely that they would get to know people from different races and religions in their neighbourhood, while about six in 10 respondents who stay in HDB 1- to 3-room flats (60.6 per cent), HDB 4-room flats (57.7 per cent), and HDB 5 room flats (60.7 per cent) shared the same views (see Figure 11.7.2).

Figure 11.7.2: Likelihood to get to know people who are different racially and religiously in your neighbourhood, 2024 responses by housing type

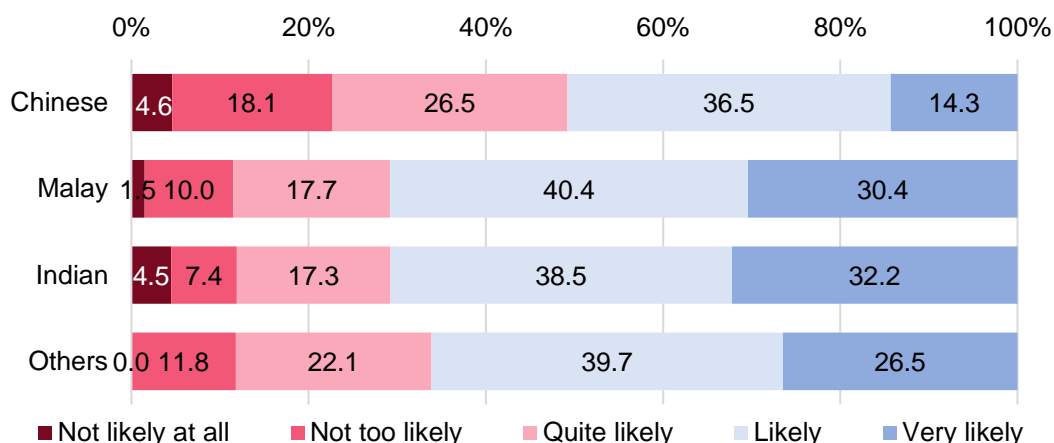


11.7.3 Relative to other racial groups, Chinese respondents show a lower likelihood of getting to know individuals from diverse racial and religious backgrounds in their neighbourhoods

Chinese respondents were least likely to connect with individuals from diverse racial and religious backgrounds in their neighbourhoods. Just over half of Chinese respondents (50.8 per cent) said it was likely or very likely that they would get to know people who are different racially and religiously in their neighbourhoods, as compared

to seven in 10 Malay respondents (70.8 per cent) and Indian respondents (70.7 per cent) (see Figure 11.7.3).

Figure 11.7.3: Likelihood to get to know people who are different racially and religiously in your neighbourhood, 2024 responses by race



11.7.4 Muslim and Hindu respondents were more likely than other religious groups to engage with individuals from diverse racial and religious backgrounds in their neighbourhoods

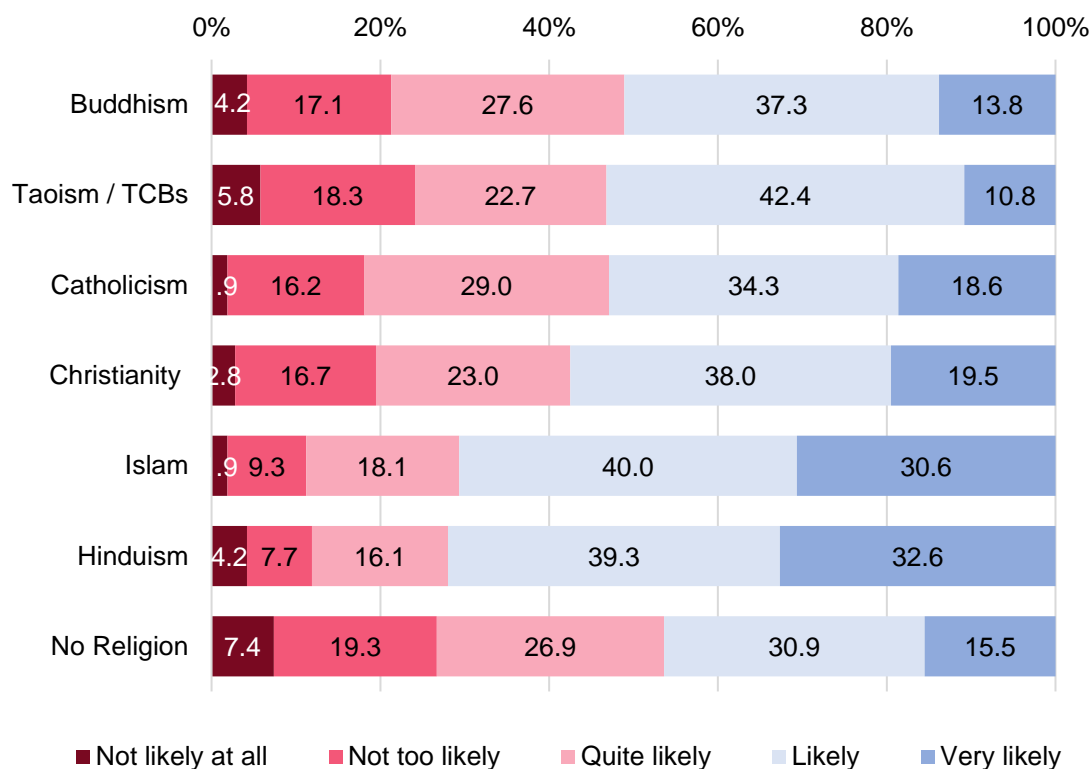
Muslim and Hindu respondents were more likely than other religious groups to find it likely or very likely to get to know people who are different racially and religiously in their neighbourhoods. Nearly seven in 10 Muslim (70.6 per cent) and Hindu respondents (71.9 per cent) described their likelihoods as such, while over half of Buddhist respondents (51.1 per cent), Taoist respondents (53.2 per cent), Catholic respondents (52.9 per cent), and Christian respondents (57.5 per cent) indicated so. In this regard non-religious respondents were least likely to indicate that they were likely or very likely to get to know people from other races and religions in their neighbourhood (46.4 per cent) (see Figure 11.7.4).

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by Mathew, M., Teo, K. K., Poh, R. and Tay, M.

Figure 11.7.4: Likelihood to get to know people who are different racially and religiously in your neighbourhood, 2024 responses by religion



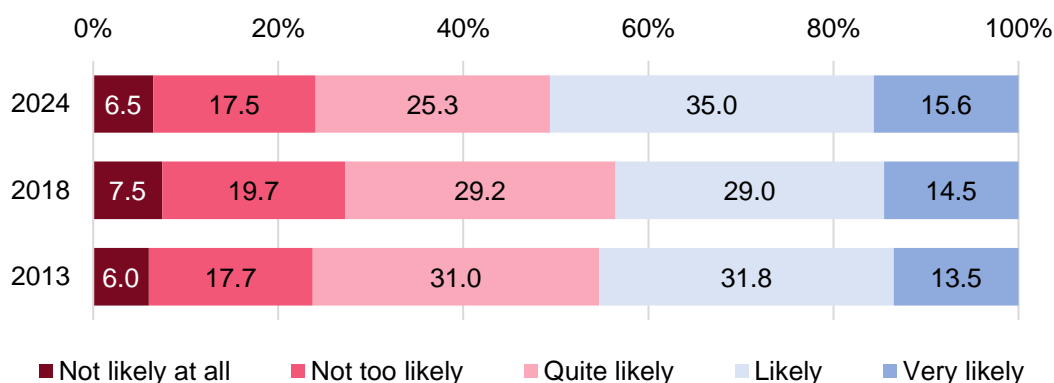
11.8 Intercultural Interactions During Leisure

11.8.1 Around half in 2024 report a high likelihood of getting to know people from diverse racial and religious backgrounds when engaging in leisure, an increase from previous waves

There are slightly more respondents who find it likely or very likely to meet someone from a different race or religion at leisurely activities in 2024 (50.6 per cent), compared

to previous waves in 2018 (43.8 per cent) and 2013 (44.4 per cent), (see Figure 11.8.1).

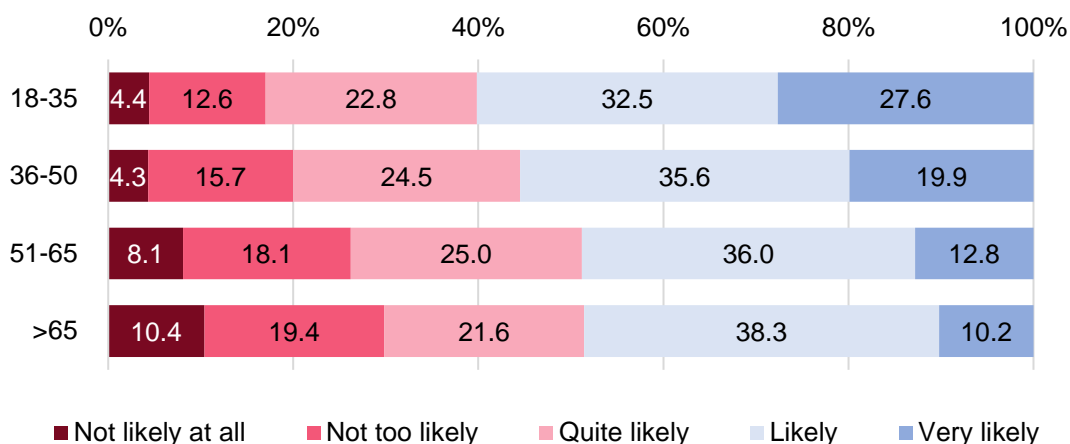
Figure 11.8.1: Likelihood to get to know people who are different racially and religiously in places where you engage in leisurely activities, responses by wave



11.8.2 Younger respondents were more likely to report a strong likelihood of meeting and interacting with individuals from diverse racial and religious backgrounds at places where they engage in leisurely activities

Younger respondents were more likely to say that it is likely, or very likely, that they will get to know people who are different racially and religiously in places where they engage in leisurely activities. Nearly six in 10 respondents aged 18 to 35 indicated as such, compared to 55.5 per cent of respondents aged 36 to 50 (55.5 per cent), 48.8 per cent of respondents aged 51 to 65, and 48.5 per cent of respondents over 65 years old (see Figure 11.8.2).

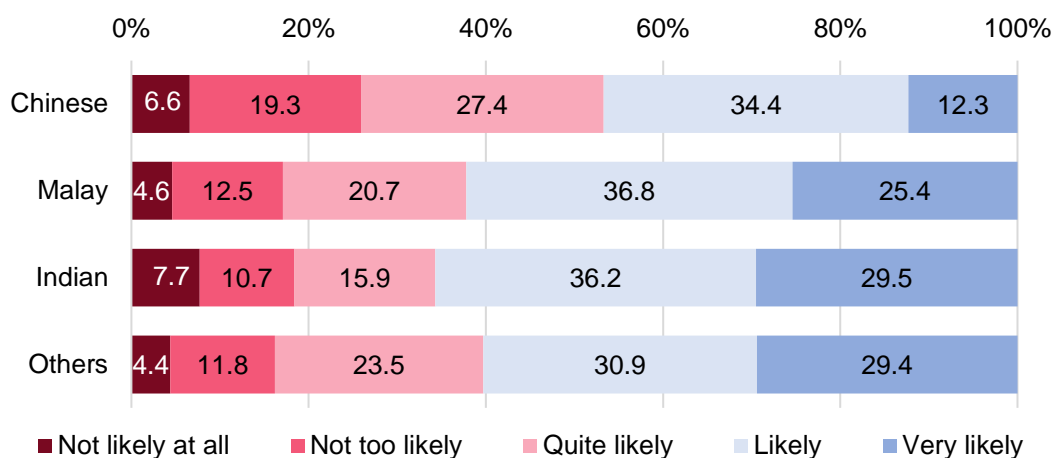
Figure 11.8.2: Likelihood to get to know people who are different racially and religiously in places where you engage in leisurely activities, 2024 responses by age



11.8.3 Relative to other racial groups, Chinese respondents show a lower likelihood of getting to know individuals from diverse racial and religious backgrounds at places where they engage in leisurely activities

Over six in 10 Indian respondents (65.7 per cent) and Malay respondents (62.2 per cent) said it is likely or very likely for them to connect with people from different races and religions in places where they engage in leisurely activities. In contrast, under half of Chinese respondents (46.7 per cent) indicated as such (see Figure 11.8.3).

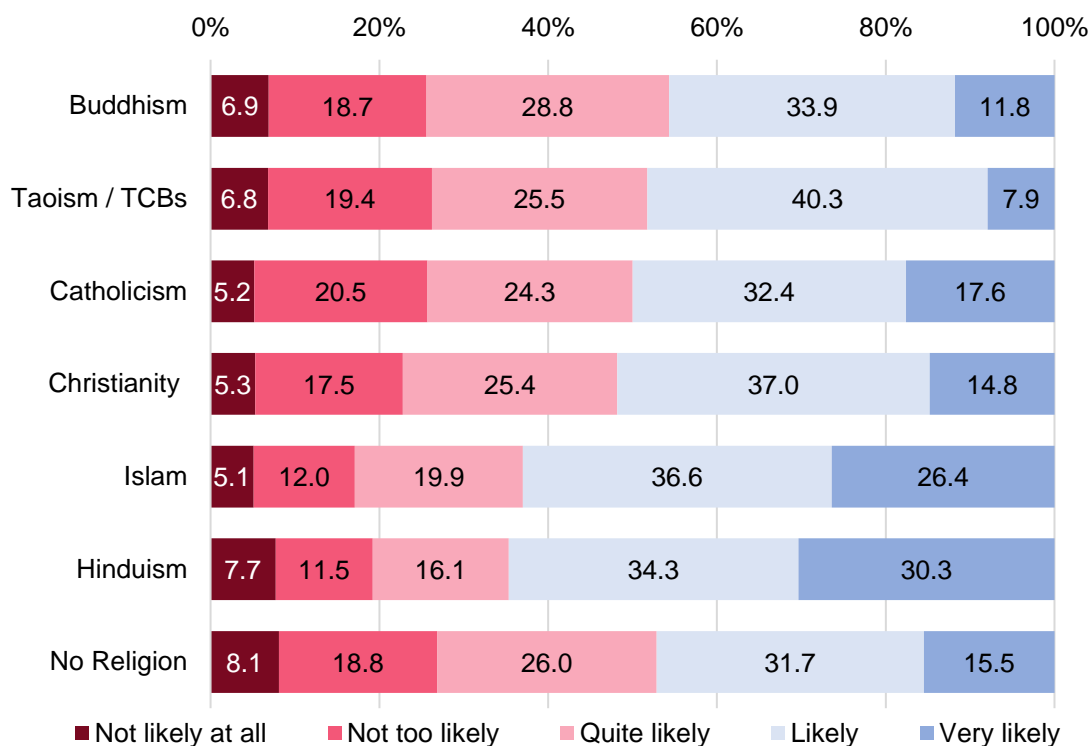
Figure 11.8.3: Likelihood to get to know people who are different racially and religiously in places where you engage in leisurely activities, 2024 responses by race



11.8.4 Muslim and Hindu respondents were more likely to get to know people from diverse racial and religious backgrounds at places where they engage in leisurely activities

Consistent with previous findings, Muslim and Hindu respondents were more likely than other religious groups to find it likely or very likely to get to know people who are different racially and religiously at places where they engage in leisurely activities. Just under two-thirds of Hindus (64.4 per cent) and Muslims (63 per cent) indicated as such, compared to 45.7 per cent of Buddhist respondents and 48.2 per cent of Taoist respondents (see Figure 11.8.4).

Figure 11.8.4: Likelihood to get to know people who are different racially and religiously at places where they engage in leisurely activities, 2024 responses by religion

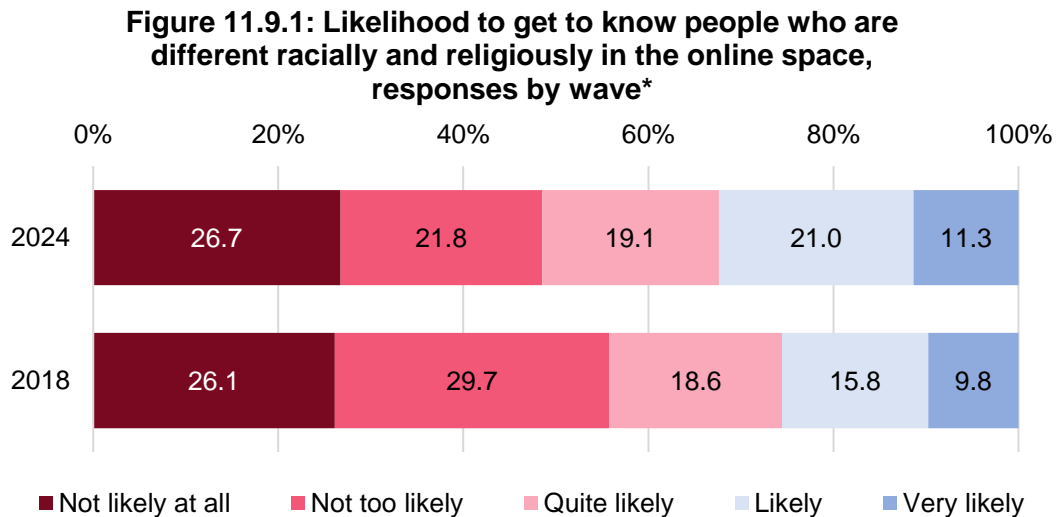


11.9 Intercultural Interactions Online

11.9.1 Nearly one-third say it is likely, or very likely, that they will get to know people from different racial and religious backgrounds via the online space (e.g., social media), an increase from 2018

The proportion of respondents finding it likely or very likely to get to know people from different racial and religious backgrounds via the online space increased from 25.6 per cent in 2018 to 32.3 per cent in 2024 (see Figure 11.9.1). Nonetheless, we observed that people were still more likely to meet individuals from other races and religions via

offline means — i.e., at the workplace/ school, in neighbourhoods, and in places for leisurely activities.

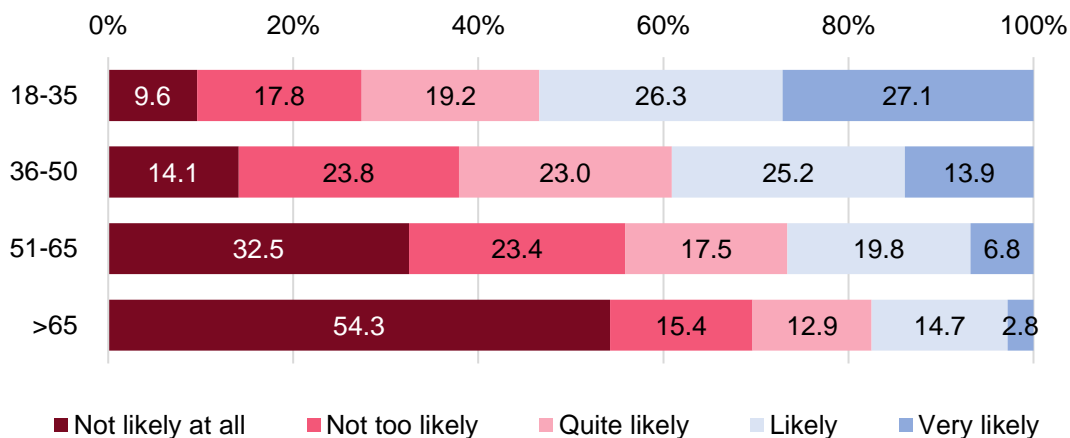


*Item not asked in 2013.

11.9.2 Younger respondents were more likely to report a strong likelihood of meeting and interacting with individuals from diverse racial and religious backgrounds in the online space

Over half of respondents aged 18 to 35 years old (53.4 per cent) stated that they find it likely, or very likely, that they will get to know people who are different racially and religiously in the online space. In comparison, less than four in 10 respondents aged 36 to 50 years old (39.1 per cent), less than three in 10 respondents aged 51 to 65 years old (26.6 per cent) and less than two in 10 respondents over 65 years old (17.5 per cent) felt the same way (see Figure 11.9.2).

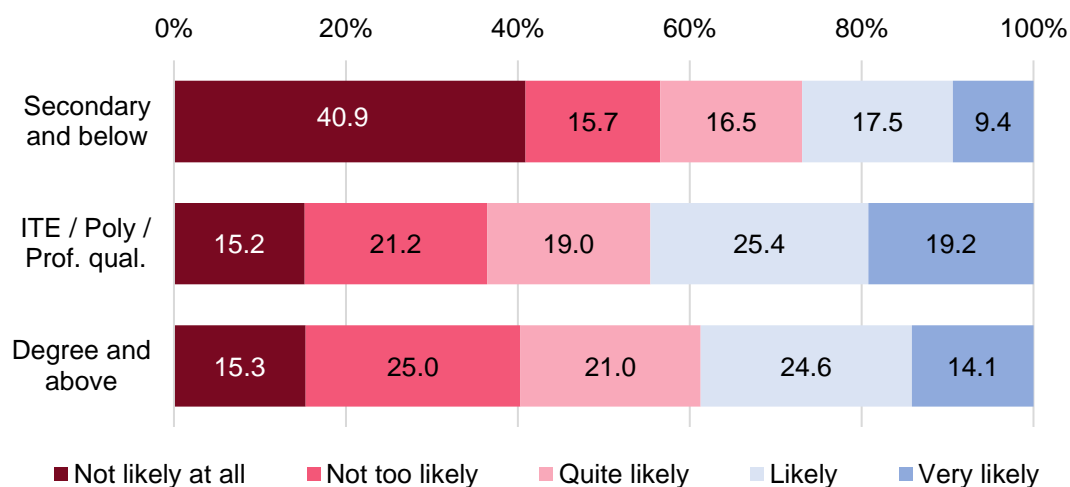
Figure 11.9.2: Likelihood to get to know people who are different racially and religiously in the online space, 2024 responses by age



11.9.3 Lower-educated, and private property dwelling respondents less likely to report a strong likelihood of getting to know individuals from diverse racial and religious backgrounds in the online space

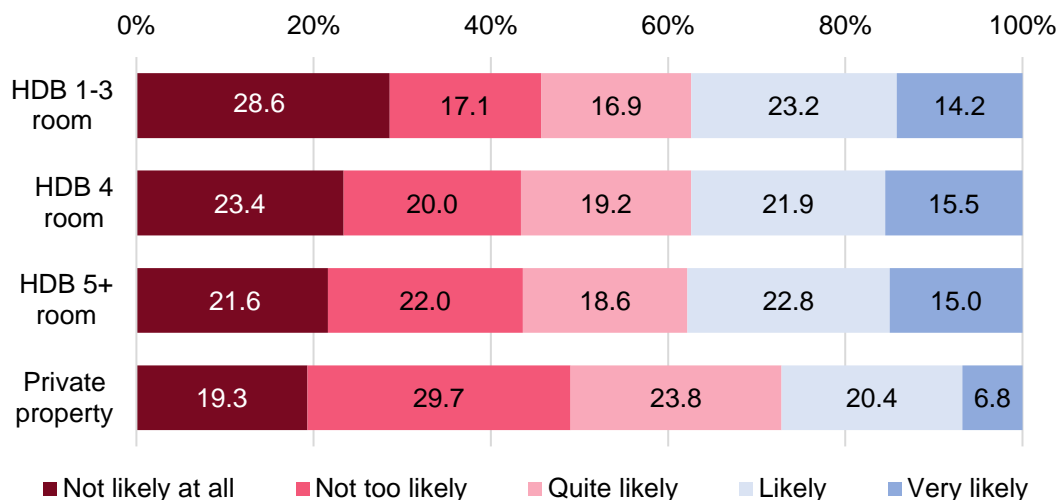
In comparison with respondents who receive a higher level of education, a lower proportion of respondents who received up to secondary education and below say that it is likely, or very likely, that they will get to know people who are different racially and religiously in the online space. While 44.6 per cent of respondents with ITE, polytechnic or other professional qualifications and 38.7 per cent degree holders indicated such likelihood, slightly over two in 10 respondents with secondary education and below said so (26.9 per cent) (see Figure 11.9.3a).

Figure 11.9.3a: Likelihood to get to know people who are different racially and religiously in the online space, 2024 responses by education level



When analyzing the data by housing types, we found that less than three in 10 private housing dwellers (27.2 per cent) said it was likely, or very likely, that they would get to know people from different races and religions in the online space. By contrast, 37.4 per cent of HDB 1- to 4-room flat residents (37.4 per cent) and 37.8 per cent of HDB 5-room residents expressed such sentiments (see Figure 11.9.3b).

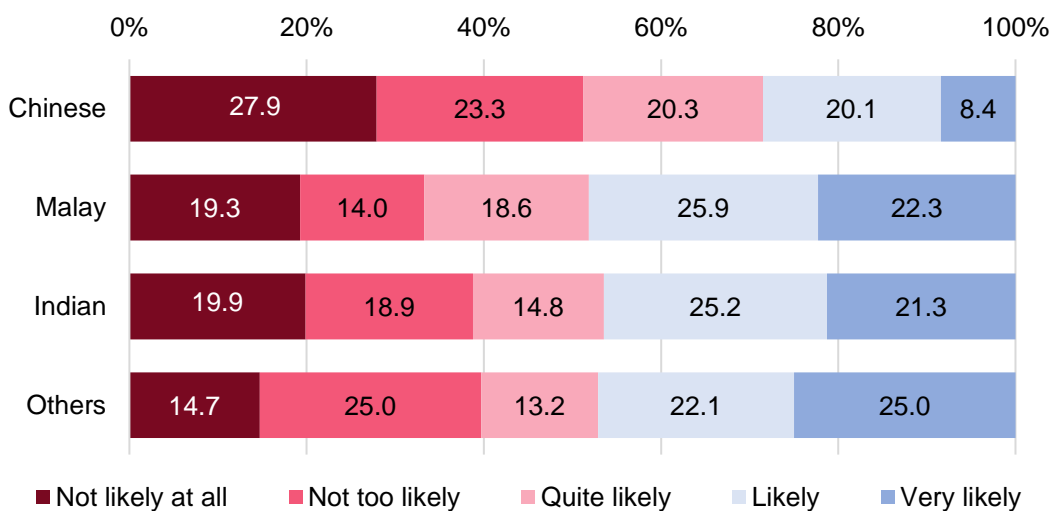
Figure 11.9.3b: Likelihood to get to know people who are different racially and religiously in the online space, 2024 responses by housing type



11.9.4 Relative to other racial groups, Chinese respondents show a lower likelihood of getting to know individuals from diverse racial and religious backgrounds in the online space

In line with findings from earlier sections, Chinese respondents were least likely to indicate that it is likely, or very likely, that they would get to know people who are different racially and religiously in the online space. Under three in 10 Chinese respondents (28.5 per cent) said so, compared to close to half of Malay respondents (48.2 per cent), Indian respondents (46.5 per cent), and respondents belonging to the “Others” racial group (47.1 per cent) (see Figure 11.9.4).

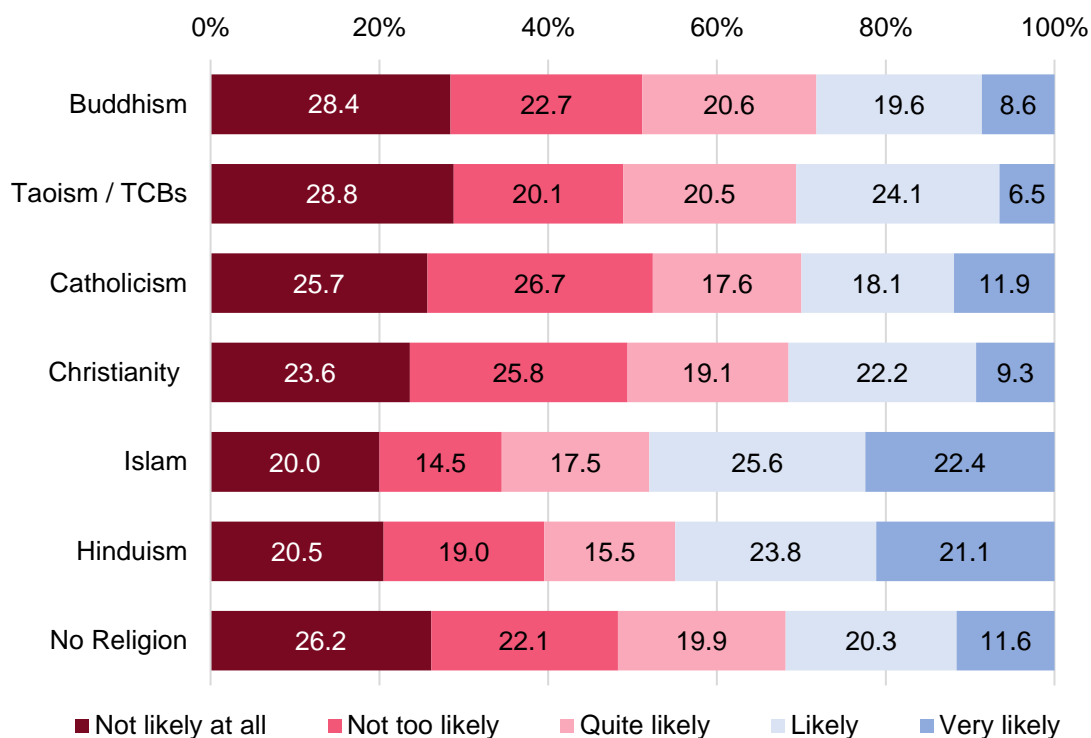
Figure 11.9.4: Likelihood to get to know people who are different racially and religiously in the online space, 2024 responses by race



11.9.5 Muslim and Hindu respondents were more likely than the other religious groups to get to know people from diverse racial and religious backgrounds in the online space

While over four in 10 Muslim (48.2 per cent) and Hindu respondents (44.9 per cent) thought it was likely, or very likely, that they would get to know people from other races and religions in the online space, only about three in 10 respondents belong to other religious groups like Buddhism (28.2 per cent), Taoism (30.6 per cent), Catholicism (30.0 per cent), Christianity (31.5 per cent), and the non-religious (31.9 per cent) expressed such sentiments (see Figure 11.9.5).

Figure 11.9.5: Likelihood to get to know people who are different racially and religiously in the online space, 2024 responses by religion



12. CONCLUSION

This paper has attempted to document how the Singapore population currently views racial and religious harmony here as well as their own attitudes, experiences, and behaviour which determine the level of harmony here. Being the third iteration of the IPS-OnePeople.sg Indicators of Racial and Religious Harmony, the study has also allowed us to identify changes and trends that impact societal cohesion over a decade within the population. The robust study design conducted on a large national population with a sufficient sample of minorities ensures that the results from this study give us a good basis for evaluating how Singaporeans are experiencing racial and religious harmony here across 10 indicators. The results point to improvements in nearly all reported indicators since 2013, but also some persistent challenges in Singapore's evolving multicultural landscape.

In general, our results show that Singaporeans are well-adapted to multicultural living. They perceive Singapore as having a high level of racial and religious harmony, with a large majority indicating that they do not personally experience any racial and religious tensions in their daily lives. Hearteningly, we also note marked increases in the levels of trust and acceptance amongst respondents towards people who belong to racial or religious groups different from themselves. It also appears that discriminatory practices are rare — around nine in 10 say they are treated the same as other races when accessing public services and in the workplace context, while around seven in 10 see no significant differences in the effort required by different racial groups to achieve a basic, decent life in Singapore. These trends signal a strengthening of societal bonds as well as a commitment to the multiculturalism ethos

that underpin Singapore society. These results are not trivial, especially as we consider persistent challenges to societal cohesion that are experienced globally.

The data also shows that Singaporeans strongly endorse multiculturalism here. Most agree or strongly agree that racial diversity is beneficial for Singapore, and are comfortable with people who are of a different racial or religious background for a range of personal, professional and community relationships.

But we also note areas for improvement. Our results indicate differences in sentiments and lived experiences between majority race respondents and those who belong to minority races. Racial minorities were more likely to indicate that racial and religious harmony was at moderate levels, while respondents belonging to the majority race expressed more positive views. These positive lived experiences could have influenced views on whether individuals are able to disregard race entirely when interacting with others, as we found that Chinese respondents indicated a higher tendency to disregard race when interacting with someone else. Meanwhile, minorities are likely to be more aware of racial identities when interacting with others, a reality which seems inevitable given the stark differences in proportions of majority and minority racial communities here, and the fact that workplace discrimination does affect racial minorities disproportionately, even if it is on the decline.

The results also showed that Chinese respondents were least likely to think that they understand other groups' customs or beliefs, to share when asked, or to indicate that they have plenty of opportunities to interact with people from other races or religions. This is likely a by-product of the fact that they form the largest group in society, as it should also be noted that the sentiments of Chinese respondents towards multicultural living do not differ significantly from the rest of the respondents. There is hence a need

for continued work on ensuring that multiculturalism remains strongly valued by society and is practiced in everyday interactions.

We also note age trends in many of the indicators. Younger respondents in general are more multicultural in their outlook, with larger proportions endorsing diversity and expressing interest in other cultures and customs. They report ample opportunities to interact with racial and religious others and, in fact, while having smaller friendship circles than their older counterparts, have more diverse networks with those of other racial backgrounds. Meanwhile, older respondents were more positive about the level of racial and religious harmony in Singapore, possibly a result of the evolving societal norms they have experienced over their lifetimes. Many older persons have experienced a larger opening up of opportunities to interact with people from other racial or religious backgrounds compared to younger respondents and the relative peace and stability in race relations, a reality which was tested in Singapore's earlier years of independence.

Beyond this, we also noted differences along educational lines. In general, higher-educated respondents were more likely to indicate that they would disregard racial identities when interacting socially or to report greater interest in learning about other people's religious customs and beliefs. These trends are possibly indicative of the effect of the National Education curriculum on individuals — those who have spent more time in the education system would have had greater exposure to multiracial norms and to better understand how to navigate a diverse society. And such education needs to continue beyond formal schooling to encourage Singaporeans to continue to become culturally competent in an increasingly diverse world and display the requisite cultural sensitivity. Efforts, for example through the provision of spaces for dialogues and learning in the community where thorny matters which affect multicultural living can be adequately understood and negotiated, will have to reach people of all ages

and backgrounds in order for these ideas and norms to continue to be a reality in our multicultural nation-state.

APPENDIX 1: REFERENCES

IPS-OnePeople.sg Indicators of RRH — 2013 Findings

Mathew, M. (2013). Indicators of Racial and Religious Harmony: An IPS-OnePeople.sg Study. *Institute of Policy Studies*, Singapore. https://lkyspp.nus.edu.sg/docs/default-source/ips/forum_-indicators-of-racial-and-religious_110913_slides1.pdf?sfvrsn=52bf9e0b_2

IPS-OnePeople.sg Indicators of RRH — 2018 Findings

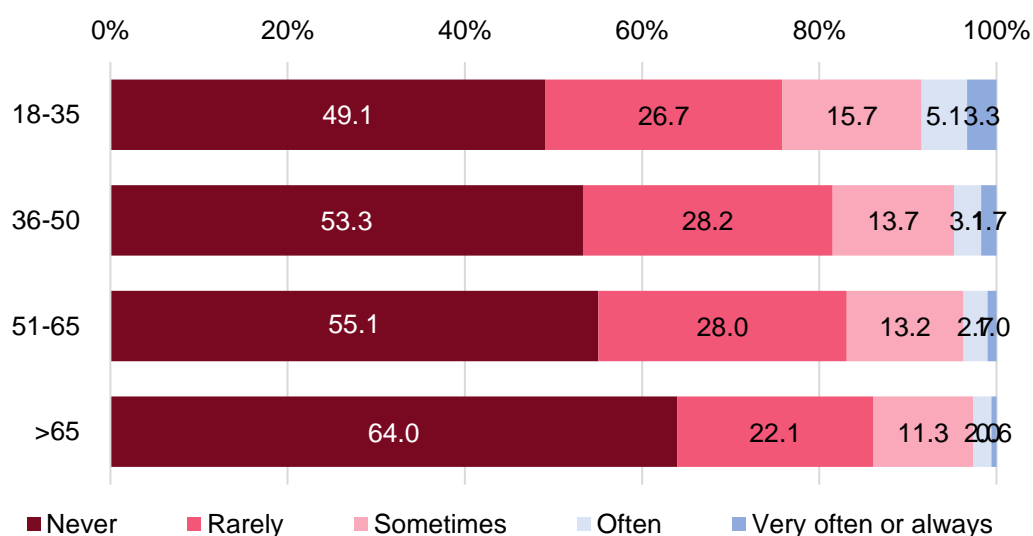
Mathew, M., Lim, L., and Selvarajan, S. (2019). IPS-OnePeople.sg Indicators of Racial and Religious Harmony: Comparing Results from 2018 and 2013. *IPS Working Papers no. 35*, July 2019. *Institute of Policy Studies*, Singapore. https://lkyspp.nus.edu.sg/docs/default-source/ips/ips-working-paper-no-35_ips-onepeoplesg-indicators-of-racial-and-religious-harmony_comparing-results-from-2018-and-2013.pdf

APPENDIX 2: SUPPLEMENTARY FINDINGS

A. Older and lower-educated respondents less likely to be upset over neighbours having noisy gatherings in their homes

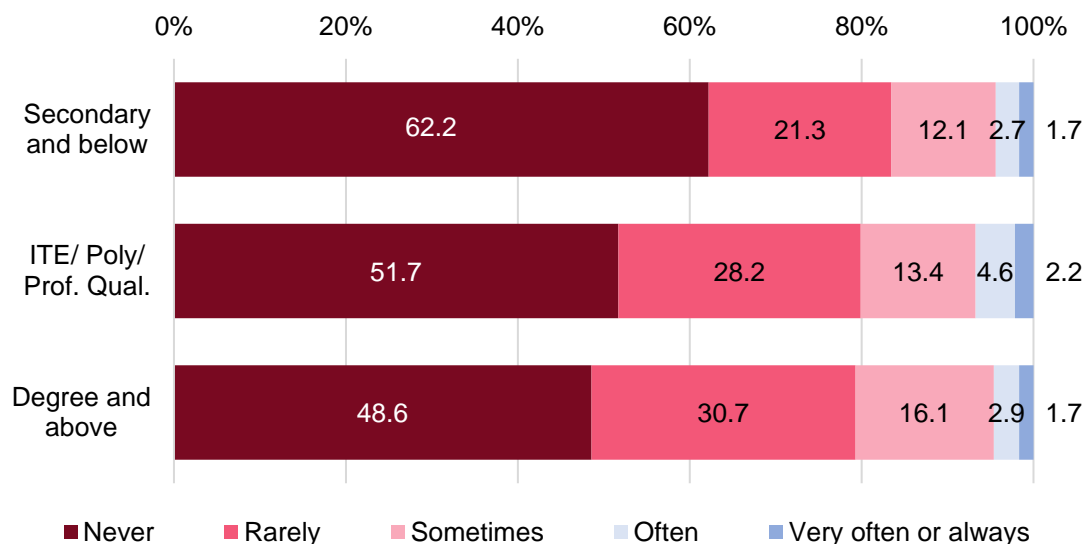
Compared to 49.1 per cent of respondents aged 18 to 35 years old, 64 per cent of respondents older than 65 years old said they never got upset by neighbours having noisy gatherings in their homes (see Figure A.1).

Figure A.1: In the past year, how often have you encountered and gotten upset by neighbours having noisy gatherings in their homes in your estate, 2024 responses by age



While respondents with secondary and below education were less likely to say they have gotten upset about these encounters, those with higher education were more likely to say so. Compared with 62.2 per cent of those with secondary and below education, around half of those in the two higher education groups said that they have never encountered and gotten upset by neighbours having noisy gatherings in their homes (see Figure A.2).

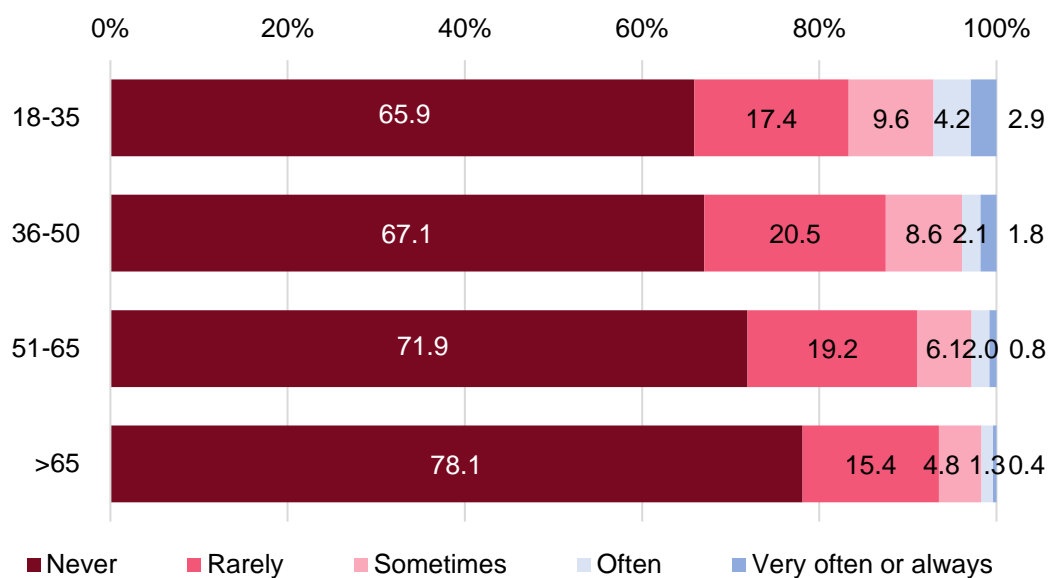
Figure A.2: In the past year, how often have you encountered and gotten upset by neighbours having noisy gatherings in their homes in your estate, 2024 responses by education level



B. Older respondents less likely to be upset by neighbours telling their children to avoid respondents' children in common areas

A gradual trend was observed with age when it came to incidents where neighbours tell their children to avoid others. While 64 per cent of those above 65 years old said they have never encountered and got upset by such incidents, 49.1 per cent of those aged 18 to 35 years old, as well as just over half of those aged 36 to 65 said they have never gotten upset at such incidents (see Figure B.1). While this age trend fits with other types of incidents listed above, this particular finding is also likely because the children of older respondents are most probably adults, and thus no longer at the age when these incidents occur.

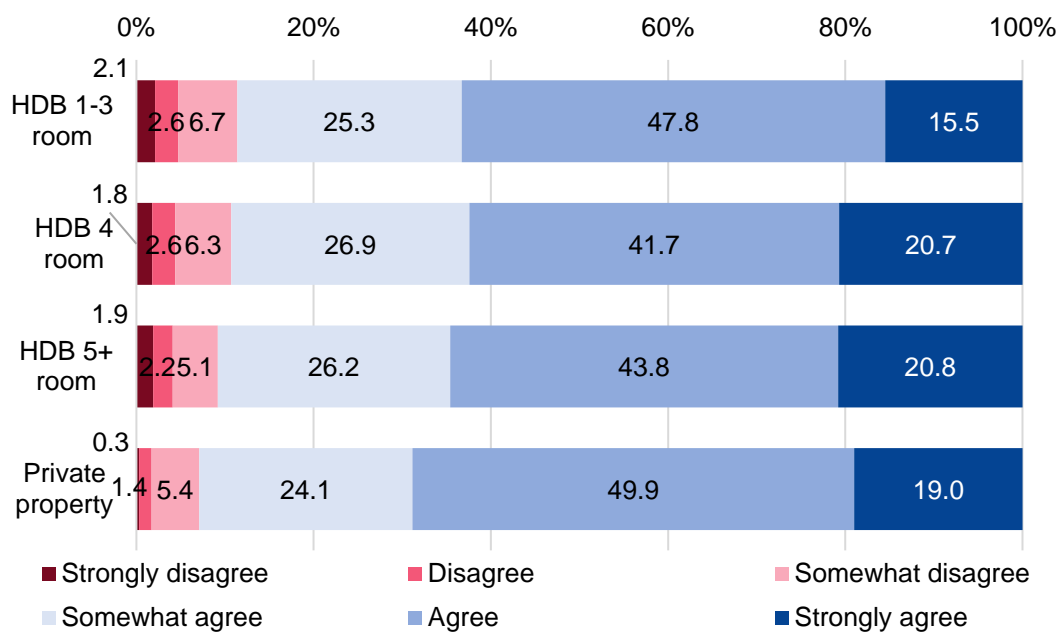
Figure B.1: In the past year, how often have you encountered and gotten upset by neighbours telling their children to avoid your children at common areas such as the playground in your estate, 2024 responses by age



C. Compared to respondents who reside in HDB flats, private housing dwellers were most likely to put up with inconveniences in the neighbourhood

Close to seven in 10 respondents who stay in private properties (69.0 per cent) agreed or strongly agreed, while slightly more than six in 10 respondents who stay in 1-3 room HDB flats (63.3 per cent) and 4 room HDB flats (62.4 per cent) expressed similar feelings (see Figure C.1). This could be because in denser housing environments, people tend to interact with their neighbours more frequently, whether through common areas or outdoor spaces. These close interactions can amplify minor issues — like noise, odours, or behaviours — that might not be as bothersome in more spacious living conditions.

Figure C.1: I am willing to put up with inconveniences once in a while in my neighbourhood as part of living in a multi-racial and multi-religious society, 2024 responses by housing type



APPENDIX 3: ACKNOWLEDGEMENTS

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As the saying goes, “great research is never a solo act,” and this publication is a testament to the collective effort of many.

APPENDIX 4: ABOUT THE AUTHORS

MATHEW MATHEWS is Head of IPS Social Lab and Principal Research Fellow at the Institute of Policy Studies, National University of Singapore. He also leads the IPS Programme on Race, Religion and Intergroup Cohesion. To date, Mathews has led over 60 research projects, most of them addressing social policy issues. These have included research using both quantitative and qualitative methods on race, religion, immigrant integration, family, ageing and poverty. He also studies the impact of social programmes and has been involved in a number of evaluations on the usefulness of various government initiatives. Mathews has taught courses on social policy and has published in a range of outlets. He currently sits on various boards including OnePeople.sg.

TEO Kay Key is Research Fellow at the Institute of Policy Studies Social Lab. Dr Teo's current projects examine a myriad of issues in Singapore, including attitudes towards the family, social norms and values, and national identity. She graduated with a PhD in Political Science from the National University of Singapore, and holds a Master's in Political Behaviour from the University of Essex in the United Kingdom. Her research interests are an amalgamation of the varied experiences she has had, and include voting behaviour, public opinion, and Singapore society. Prior to joining IPS, she worked in the Singapore Civil Service for nearly three years doing strategic planning, training, and policy work.

Rachyl **POH** has a deep interest in conducting policy-relevant research that investigates the intricate mechanisms driving human social behaviour. Her research

spans areas such as civil conflict, political polarisation, race and ethnicity in multicultural societies, and the evaluation of social policies and programs. Before joining IPS, Rachyl served at the Ministry of Home Affairs, where she undertook a diverse portfolio of studies on the complex challenges facing contemporary governance, such as the dynamics of race and ethnicity in multicultural societies, political extremism, and foreign interference. Rachyl also worked at the National Volunteer and Philanthropy Centre, where she managed mixed-methods projects on studies on altruism and cooperation among individuals and institutions, as well as socioeconomic trends affecting the non-profit sector in Singapore and beyond.

Rachyl holds a Master of Science in Strategic Studies with a Certificate in Terrorism Studies from Nanyang Technological University, a Master of Arts in International Relations from the University of Warwick, and a Bachelor of Business Management from Singapore Management University.

Melvin **TAY** is Research Associate at the Institute of Policy Studies' Social Lab. His research interests lie at the intersection of politics and society; with a focus on societal faultlines, their significance, and their management via policy instruments and community platforms. He has scoped, managed, and contributed to several public sector-commissioned projects on race, religion, immigration, class, sexuality, age, and education – key faultlines in Singapore. Alongside his research role at the Institute, Melvin recently completed his PhD at the University of Tokyo's Graduate School of Public Policy, where he is perusing issues of social trust and capital, and their intersection with the use of artificial intelligence. Melvin previously worked in the corporate strategy team at a top consulting firm, and contributed to strategy and visioning projects for key public sector agencies.

Melvin is a recipient of the University of Tokyo Graduate School of Public Policy Doctoral Fellowship, and the NUS Graduate Teaching Fellowship, Master's, and Undergraduate Scholarships. He has a Master of Social Sciences (Political Economy), and a Bachelor of Social Sciences (1st Class Honours) in Political Science and Philosophy from the National University of Singapore.

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