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**Socio-political stressors and resilience in intimate
relationships: Insights from LGBTQ couples in Singapore**

Thesis submitted by

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Bachelor of Arts, Bachelor of Psychological Science (Hons)

For the degree of Doctor of Philosophy (Society and Culture)

in the School of Social and Health Sciences

James Cook University, Singapore

Submitted 14 July 2024

PhD Candidature Committee

Table S1

List of Advisory Panel and Candidature Committee Members

Role	Name
Primary Advisor	Associate Professor Joanna Barlas
Secondary Advisor	Dr Patrick Lin
Advisor Mentor	Professor Nigel Marsh
Chair of Candidature Committee	Associate Professor Denise Dillon
Independent Academic	Associate Professor Jonathan Ramsay

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Thesis Declaration

I declare that this thesis is my own work and has not been submitted in any form for another degree or diploma at any university or other institution of tertiary education. Information derived from the published or unpublished work of others has been acknowledged in the text, and a list of references is given. The extent of collaboration with others has been stated clearly and fully in the thesis, and the co-authors of any publications included in this thesis have provided written statements on the nature of their contribution. As the copyright owner of this thesis, I grant James Cook University a permanent nonexclusive license to store, display or copy any or all the thesis, in all forms of media, for use within the University after this date, and to make the thesis freely available online to other persons or organisations. Every reasonable effort has been made to gain permission and acknowledge the owners of copyright material. I would be pleased to hear from any copyright owner who has been omitted or incorrectly acknowledged. The research studies presented and reported in this thesis were conducted within the National Statement on Ethical Conduct in Human Research (2007), updated in 2018, in accordance with the National Health and Medical Research Council Act 1992. The research studies undertaken with human participants received human research ethics approval from James Cook University's Human Research Ethics Committee. For Chapter 4, the HREC's approval (ID: H8271) was received on 21 January 2021. For Chapter 5, the HREC's approval (ID: H8906) was received on 13 December 2022. I confirm that the overall word count of this thesis is less than 80,000 words, excluding the title page, table of contents, acknowledgements, abbreviations, footnotes, diagrams, maps, illustrations, tables, appendices, and references or bibliography.

Statement of Access

I, Muhamad Alif Bin Ibrahim, the undersigned author of this work, understand that James Cook University will make this thesis available for use within the University Library, the Australian Digital Theses network, and anywhere else as appropriate.

I also understand that as an unpublished work, a thesis has significant protection under the Copyright Act, and I do not wish to place any further restriction on access to this work.

23 March 2025

Muhamad Alif Bin Ibrahim

Date

Statement of the Contribution of Others

Table S2

Statement of the Contribution of Others

Nature of Assistance	Contribution	Name and affiliation of contributors
Intellectual Support	Research Conceptualisation	Associate Professor Joanna Barlas
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	Thesis Chapters writing	Professor Nigel Marsh
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Financial Support	Tuition Fee Waiver	Professor Liz Tynan
	Stipend Support	James Cook University Postgraduate Research Scholarship
	Research and Conference Grants	IARR Diversity Research Grant 2024, International Association of Relationships Research
	Facilities	School of Social and Health Sciences, James Cook University Singapore
		Hunt-Simes Institute for Sexuality Studies, University of Sydney
Data Collection	Participant Recruitment	GLBT Voices Singapore
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Research Outputs, Awards and Presentations during PhD

Candidature

Publications related to PhD Thesis:

- **Bin Ibrahim, M. A.,** Barlas, J., Lin, P. K. F., & Marsh, N. V. (2025). Cross-validating the Couple Resilience Inventory with individuals in LGBTQ relationships in Singapore: Insights from a mixed-methods approach. *Current Psychology*. Advance online publication. <https://doi.org/10.1007/s12144-025-07728-9>
- **Bin Ibrahim, M. A.,** & Barlas, J. (2025). *Constructions of LGBTQ couples and families in the Singapore news media: A thematic discourse analysis*. Manuscript in preparation.
- **Bin Ibrahim, M. A.,** Barlas, J., Lin, P. K. F., & Marsh, N. V. (2025). *Understanding the role of resilience among couples in LGBTQ relationships: A scoping review*. Manuscript in preparation.
- **Bin Ibrahim, M. A.,** Lin, P. K. F., Barlas, J., & Marsh, N. V. (2025). *The role of perceived social support and positive couple resilience on LGBTQ couple-level stressors and relationship commitment in Singapore: A moderated mediation analysis*. Manuscript in preparation.

Academic Presentations related to PhD Thesis:

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- **Bin Ibrahim, M. A.**, & Barlas, J. (2025). “*Deviant, unstable, and morally wrong...*”: Constructions of LGBTQ couples and families in the Singapore mainstream news media. Poster presentation at the *International Association for Relationships Research (IARR) 2025 Mini-Conference, 31 July – 3 August 2025*.
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- **Bin Ibrahim, M. A.**, & Barlas, J. (2021). “Making do with things we cannot change”: An interpretive phenomenological analysis of relationship resilience among gay men in Singapore. *Journal of Social and Personal Relationships*, 38(9), 2630-2652. <https://doi.org/10.1177/02654075211017988>
- Tan, R. K. J., Chan, Y. Y., **Bin Ibrahim, M. A.**, Ho, L. P., Lim, O.Z., Choong, B. C. H., Chio, M. T., Chen, M. I., Wong, C. M. (2021). Potential interactions between the pathways to diagnosis of HIV and other sexually transmitted infections (STI) and HIV self-testing: Insights from a qualitative study of gay, bisexual and other men who have sex with men. *Sexually Transmitted Infections*, 97(3), 215-220. <https://doi.org/10.1136/sextrans-2020-054623>
- Guo, H., Hildon, Z. J. L., Loh, V. W. K., Sundram, M., **Bin Ibrahim, M. A.**, Tang, W. E., & Chow, A. (2021). Exploring antibiotic prescribing in public and private primary care settings in Singapore: a qualitative analysis informing theory and evidence-based planning for value-driven intervention design. *BMC Family Practice*, 22(1), 1-14. <https://doi.org/10.1186/s12875-021-01556-z>
- **Bin Ibrahim, M. A.** (2022). Researching and Learning Through Time and Space: Reflections from the QMiP Virtual Conference 2021. *Qualitative Methods in Psychology (QMiP) Bulletin*, 33 (Spring), 39-41. <https://doi.org/10.53841/bpsqmip.2022.1.33.39>

- **Bin Ibrahim, M. A.,** & Ho, L. P. (2023). From Acute Infection to Chronic Health Condition: The Role of the Social Sciences on the HIV/AIDS Global Epidemic. In: Liamputtong, P. (eds) *Handbook of Social Sciences and Global Public Health*. Springer, Cham. https://doi.org/10.1007/978-3-030-96778-9_88-2
- **Bin Ibrahim, M.A.** (2024). [Review of the book *Grounded Theory: A Practical Guide*, by M. Birks & J. Mills. *Qualitative Methods in Psychology (QMiP) Bulletin*, 37 (Spring), 59-63. <https://doi.org/10.53841/bpsqmip.2024.1.37.59>

Thesis Abstract

Romantic relationships and families are essential aspects of human lives and societies. These aspects of human lives and societies provide various benefits that span the psychological, social, health and economic domains. However, not all relationships and families are recognised equally in many countries around the world. Despite increasing acceptance towards LGBTQ communities worldwide in recent decades, many countries in Asia, including Singapore, continue to withhold the social and legal recognition of LGBTQ couples and families. This lack of social and legal recognition prevents them from accessing the social and structural support pertinent to the commitment and maintenance of their long-term relationships and family units. Despite lacking social and legal recognition in their respective contexts, many LGBTQ couples and families are formed and maintained. Utilising a multi-method approach underpinned by a dialectical pluralism paradigm, the main aim of this thesis is to understand the social and political stressors that LGBTQ couples experience and to examine the ways in which they negotiate and navigate these challenges to maintain their relationships and family units in Singapore.

Chapter 1 of this thesis sets out pertinent contextual information that situates lesbian, gay, bisexual, transgender and queer (LGBTQ) couples and families in Singapore within the broader global LGBTQ rights evolution. This chapter aims to help provide a comparative view of how LGBTQ rights and recognition differ significantly in many parts of the world. The chapter also gives a brief overview of Singapore's socio-political landscape, enabling readers to understand issues and challenges that continue to impact LGBTQ couples and families in the city-state. The chapter also clarifies the overall thesis paradigm, provides a short description of the subsequent chapters, and concludes with a researcher reflexivity section to situate my knowledge and experiences as a researcher in this doctoral thesis project.

Chapter 2 involves a scoping review conducted to systematically map out the ways in which LGBTQ couples and families have been studied between 2010 and 2020. A total of 592 articles were identified as relevant to describing the various aspects of LGBTQ relationships. Of these, only nine articles examined resilience among LGBTQ couples in their respective contexts. This chapter represents the analysis of the nine articles that identified how resilience was studied or applied in LGBTQ couples. The scoping review findings showed many studies were conducted with LGBTQ couples and families living in Western countries, while LGBTQ couples in Asia remain understudied. The review findings also described the ways in which minority stressors, particularly the lack of social and legal recognition, significantly impacted the lives and experiences of LGBTQ couples. This chapter highlights the need for more studies to understand the processes and strategies used by LGBTQ couples and families to maintain their marginalised relationships and family units in Asian contexts.

Discourses have an enormous impact on societal ideologies and individual psychologies. To better understand the stressors and challenges that LGBTQ couples face and how they are talked about in Singapore, a thematic discourse analysis of news media reports was undertaken in Chapter 3. A total of 170 articles published from 2014 to 2022 in the top two news media outlets (The Straits Times and Today) in Singapore were analysed through the lens of Queer Theory to understand how LGBTQ couples and families were constructed and represented to its readers and the broader Singapore society. The analysis generated four main themes that constantly positioned LGBTQ couples and families as subordinate to heterosexual couples and traditional nuclear families. The findings highlight the ways in which hegemonic heteronormativity underpins all aspects of living and being in Singapore. The analysis also showed how the negative constructions of LGBTQ couples and families have remained relatively unchanged over the past nine years.

In Chapter 4, an exploratory mixed-methods study was conducted to cross-validate the Couple Resilience Inventory, a measure of couple resilience behaviours developed in the United States. To date, the inventory has yet to be cross-validated in non-Western societies. Hence, the study examined the relevance, reliability, and validity of the CRI with LGBTQ couples purposively sampled from Singapore's LGBTQ community. Findings from the qualitative phase showed most items were clear and applicable to participants. However, three items were lacking in comprehension and clarity. Participants also suggested additional strategies beyond those listed in the inventory. Findings were used to modify existing items and generate new items in the CRI. The modified CRI was cross-validated with 78 participants in the subsequent quantitative phase. Confirmatory Factor Analysis confirmed the inventory's expected two-dimensional factor structure. Three of the four new items developed from the qualitative phase loaded highly onto the positive resilience factor. Multiple regression analyses further revealed how negative resilience was negatively correlated with well-being after controlling for criterion and control variables. These findings generally support the relevance, reliability and validity of the modified CRI among LGBTQ couples in Singapore.

Findings from Chapters 3 and 4 were incorporated into a final empirical study to understand the moderators and mediators of couple-level minority stressors and relationship outcomes. Specifically, the study in Chapter 5 aimed to understand if perceived social support and LGBTQ-relationships supportive environments would mediate the relationship between couple-level minority stressors and relationship outcomes. The study also examined whether couple resilience behaviours would moderate these mediating relationships to influence participants' relationship outcomes. Survey data from 213 participants were analysed using Conditional Process Analysis. Findings revealed that experiences of couple-level discrimination, perceived unequal relationship recognition, lack of couple-visibility, and

managing stereotypes about their relationships significantly lowered participants' commitment to their partners through perceived social support. Interestingly, the lack of integration from their families of origin increased participants' relationship commitment through increased perceived social support. Furthermore, these mediated relationships were significantly moderated by positive couple resilience behaviours. Specifically, participants with low and medium levels of positive couple resilience suffered significantly lower relationship commitment than those with higher positive couple resilience.

Taken together, the empirical findings in this thesis showed how LGBTQ couples suffered greatly from the various types of stigma and discrimination in Singapore. The findings also provided insights regarding the ways in which these marginalised couples coped and maintained their relationships. In line with the dialectical pluralism lens mentioned in the first chapter, the write-up Chapter 6 focused on linking and integrating findings from the scoping review and three empirical chapters. The broad discussion in this chapter aimed to synergise the empirical findings, explain their implications and highlight their respective contributions to understanding the experiences of LGBTQ couples and families living in Singapore. Chapter 6 ends with a brief discussion regarding the ways forward to further understand and improve the lives of LGBTQ couples in the Southeast Asian state of Singapore.

Keywords: socio-political stressors, LGBTQ couples, LGBTQ families, coping, resilience, Singapore.

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Thesis Roadmap

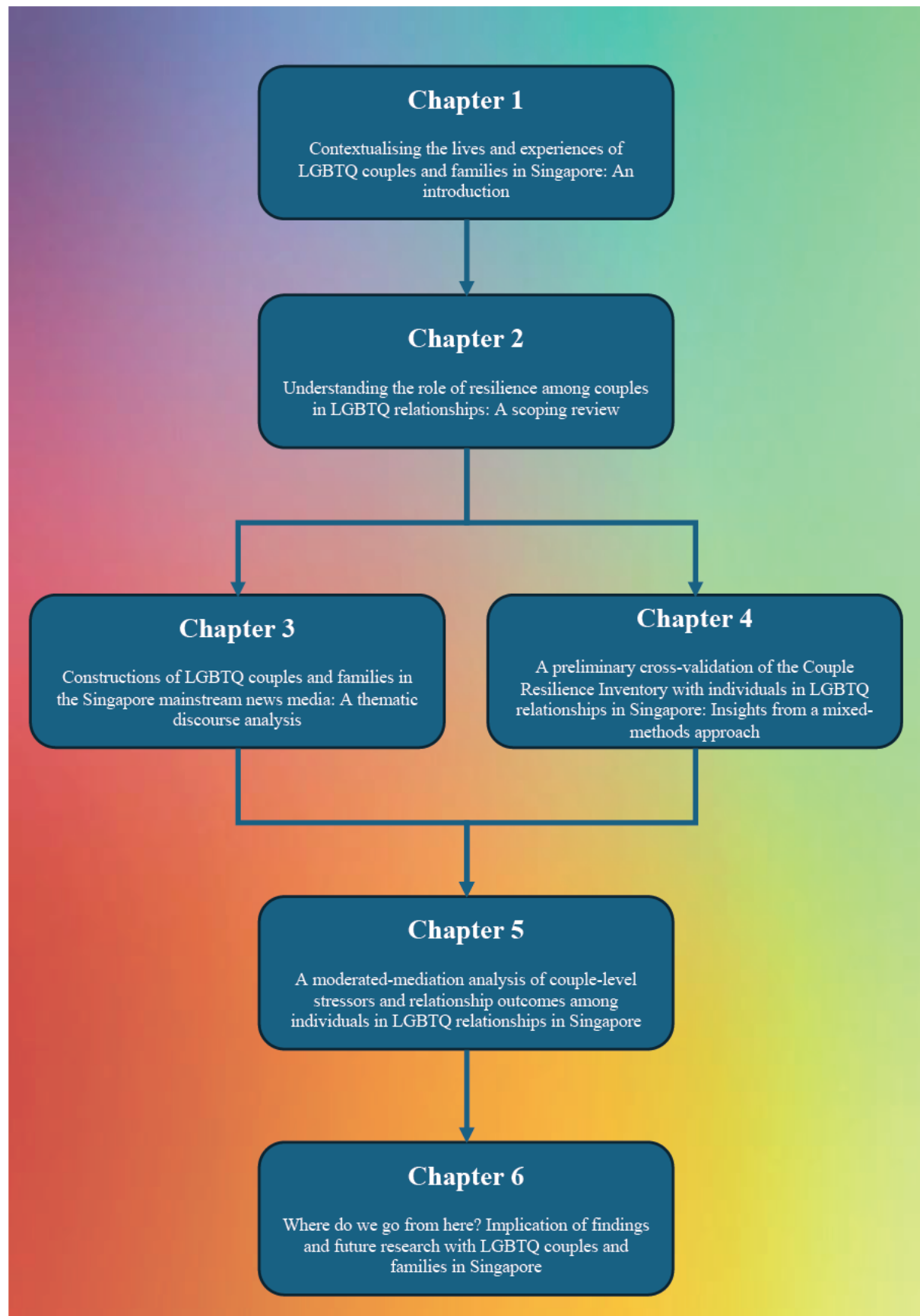


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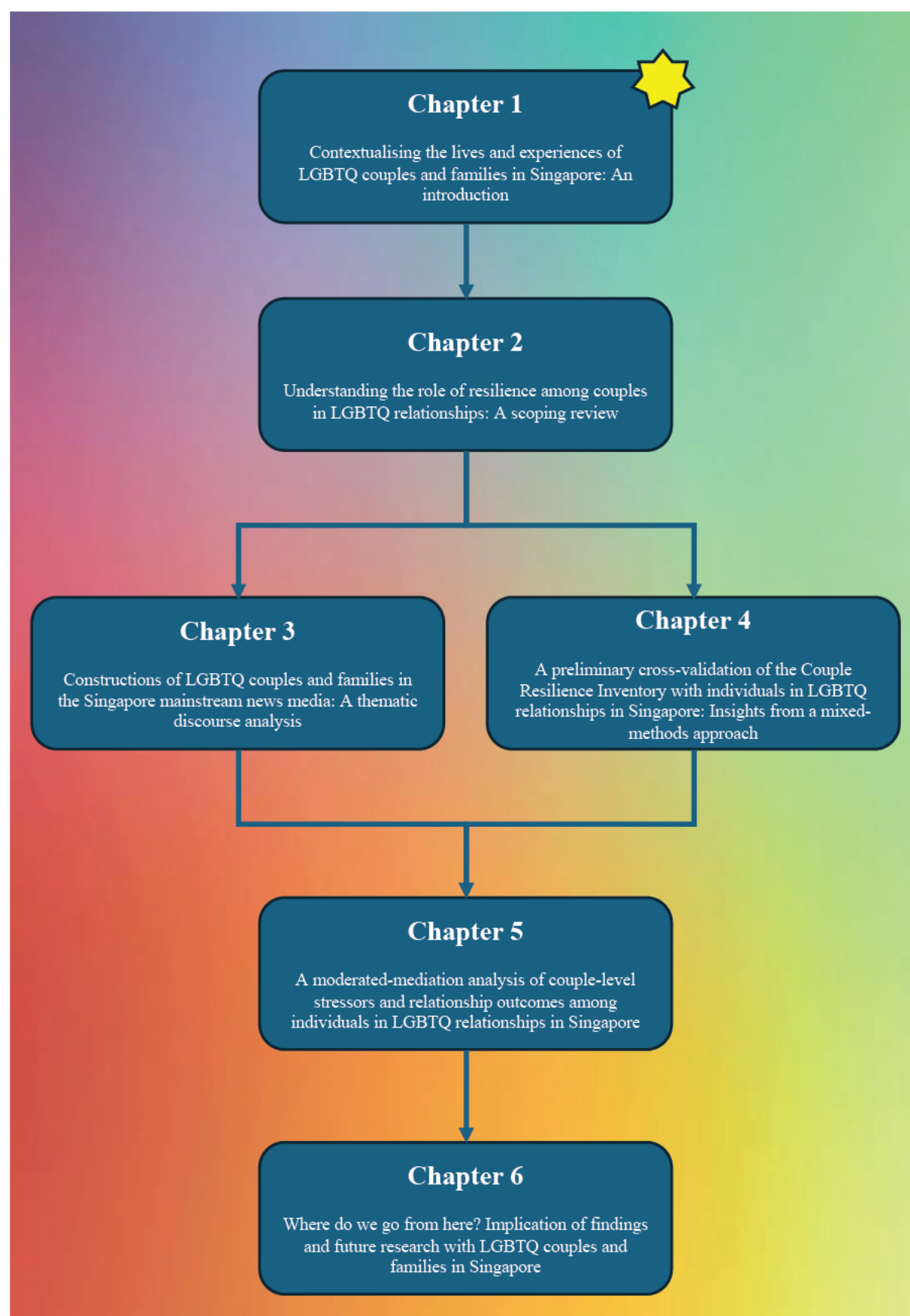
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Chapter One

Contextualising the lives and experiences of LGBTQ couples and families in Singapore: An introduction



Chapter Abstract

Romantic relationships and families are essential aspects of human lives and societies. These aspects of human life significantly impact the psychological, social and health domains of individuals, communities, and cultures worldwide. However, not all types of relationships and families are recognised equally. In Chapter One of this doctoral thesis, I set out pertinent contextual information that situates lesbian, gay, bisexual, transgender and queer (LGBTQ) couples and families in Singapore within the broader global LGBTQ rights evolution. I will illustrate how LGBTQ individuals and communities are increasingly accepted and recognised in recent decades. Despite such acceptance and recognition, many societies continue to privilege heterosexual couples, traditional nuclear families, and other heteronormative ideals. Consequently, the social acceptance and legal recognition of LGBTQ couples and families have evolved at a much more glacial pace. This is particularly evident in Asia, Africa and the Middle East. Singapore is a Southeast Asian nation-state that has rapidly evolved into a developed country and economic powerhouse since its independence in 1965. Singapore has similarly seen an increase in acceptance of its LGBTQ community in recent years. However, social and legal recognition for LGBTQ couples and families in the country remains lacking. Singapore's societal norms and government policies have continued to centre on heterosexual couples and traditional nuclear families. Hence, even with the recent repeal of Section 377A of the Penal Code in November 2022, rights and recognition remain out of reach for LGBTQ couples and families living in Singapore. Nonetheless, empirical evidence shows the ways in which LGBTQ couples and families continue to form and maintain their relationships and family structures. Through my thesis aims, I subsequently argue how it is imperative to understand the socio-political challenges that LGBTQ couples and families face and how they cope and maintain their relational units in Singapore's marginalising context. This is followed by an overview of my thesis roadmap and a short description of the subsequent five

chapters, which included a scoping review and three empirical studies conducted to answer my research aims. The final part of this chapter consists of a reflexivity and positionality section as well as an orthographical note explaining the use of LGBTQ couples and LGBTQ families as part of this thesis.

Keywords: Singapore, LGBTQ rights, LGBTQ relationships, LGBTQ families, socio-political challenges

Word count: 366

Chapter 1

Contextualising the lives and experiences of LGBTQ couples and families in Singapore: An introduction

A Brief Overview of Relationships and Families

Romantic relationships and families are essential aspects of human lives and societies. These aspects of human life significantly impact the psychological, social, and health domains of individuals, communities, and cultures worldwide. Researchers have uncovered the ways in which being in such relational and familial units buffer individuals from the impact of minor and major life stressors through the provision of emotional and social support (Bodenmann, 2005; Graham & Barnow, 2013; Haas & Lannutti, 2019). Such units also buffer against stressors through instrumental support. Partners and spouses in egalitarian relationships and families support each other by contributing to various household responsibilities and caregiving duties, and sharing assets, financial, and other social resources (Dew & Jackson, 2018; Goldberg et al., 2020). Being in well-functioning relationships and families can also improve health behaviours and outcomes. Individuals and couples with positive experiences of being in such dyadic and familial units were found to have lower levels of depression, reduced blood pressure and lower rates of mortality (Everett et al., 2021; Kiecolt-Glaser & Wilson, 2017; Rogers et al., 2020). Other studies have illustrated how those with chronic health conditions fared better as partners and spouses were able to monitor and regulate each other's behaviours, which, in turn, increased their adherence to medications and improved overall health habits (Berli et al., 2021; Markey et al., 2007; Umberson et al., 2018).

Despite the many benefits of being in such relationships and families, not all are considered the same or equally recognised in many countries worldwide. Garwood (2016) argues that the type and form of relationships and families vary across cultures, time and

space. Such variations regarding the type and forms of relationships and families have depended on social, political, geographical, and economic factors. For example, some definitions of family in the mid-1900s included kinship beyond couples and their children, such as grandparents and extended relatives (Sharma, 2013). Similarly, same-sex marriage or the legal recognition of lesbian, gay, bisexual, transgender and queer (LGBTQ) couples is a more recent phenomenon that has become acceptable in many jurisdictions since the 21st century (Pew Research Centre, 2024). Gilding (2001) describes how traditional nuclear family structures have declined in Australia with increasing diversity in household types and family structures, particularly after the introduction of no-fault divorce policies in 1976. Thus, relationship and family science scholars contend that changes in relationships and family structures are inevitable and expected. Despite these varied relationships and families existing across time and cultures, only one particular type of family has remained highly prized and idealised in the mainstream discourses and social practices of relationships and families.

The traditional nuclear family structure first arose in the 1950s in Western countries and is defined as “a nuclear, cisgender, heterosexual married couple who maintain traditional gender roles and their children” (Fitzgerald & Grossman, 2020). Other diverse forms of relationships and families that have existed in and throughout history and cultures (for example, single parents, LGBTQ couples and families) are contrasted as deviant and social problems. This is because they do not conform to a particular way of how relationships and families should be in these socio-political spheres. While the definition has typically been used to describe heteronormative families from Western societies, the traditional nuclear family has also been adopted by many Asian cultures as the dominant family structure accepted, recognised, and normalised in the last few decades (Doran & Jose, 2002; Tang et al., 2019; Yue & Leung, 2017). These relational and familial units remain at the centre of

societal norms, social policies and government legislation, which are developed, implemented and enshrined to privilege this particular family structure (Kitzinger, 2005; Mano, 2021). These heteronormative family ideals and structures continue to remain symbolically powerful in modern times. The traditional nuclear family is deeply entangled within patriarchal social structures, is used to advance neoliberal ideologies of production and capital, and is also moralised as a way to control and suppress the expressions and performance of gender and sexuality (McEwen, 2017; Walby, 1989).

Social and Legal Recognition of LGBTQ Couples and Families

Social and political attitudes towards LGBTQ individuals and communities have evolved in recent decades. In their analysis of the World Values Survey, Ayoub and Garretson (2017) highlighted a global shift towards the acceptance of homosexuality between the 1980s and 2010s. In the United States (US), approximately 40% of participants found homosexuality to be 'always wrong' in 2014 as compared to over 50% in 2008 (Glick et al., 2015), while public approval of gay marriage in the US increased from 11% in the 1980s to nearly 50% in 2010 (Baunach, 2012). In the United Kingdom (UK), negative attitude ratings regarding sex between two adults of the same gender decreased from 64% in 1987 to 22% in 2012 (Park & Rhead, 2012), while approval for same-sex marriage increased from 32% to over 60% in 2012 (Clements & Field, 2014).

Similarly, this positive shift in attitudes towards homosexuality and same-sex relationships can also be seen in many Asian countries. In a separate analysis of the World Values Survey, Cheng et al. (2016) revealed how Taiwan, China, Japan and South Korea saw an increase of more than 50% in liberal attitudes towards homosexuality between 1995 and 2012. Vietnam decriminalised consensual same-sex activities as well as passed a law that enabled the protection of transgender people in 2015 (Ariffin, 2018). In 2018, India repealed Section 377 of the Indian Penal Code and decriminalised consensual same-sex activities. This

was hailed as a landmark victory for the recognition of LGBTQ rights in India and other politically conservative countries around the globe (Ariffin, 2018; Paulo & Mukherjee, 2018).

In terms of legal recognition, the establishment of same-sex marriage or marriage between LGBTQ individuals is a relatively recent phenomenon compared to the legalisation of heterosexual marriages and the formalisation of the traditional nuclear family. Historically, Denmark was the first country to allow civil partnerships among LGBTQ couples in 1989 (Jeppesen de Boer & Kronborg, 2012). Many other developed countries in the West subsequently recognised civil unions for LGBTQ couples in the 1990s to 2000s. However, such civil unions and partnerships have been criticised as they withheld certain rights and privileges from being accessed by LGBTQ couples and families in these countries (Baker & Elizabeth, 2012; Rolfe & Peel, 2011). It was not until the 21st century that same-sex marriage took off and became more accepted in various jurisdictions around the world.

In 2001, the Netherlands became the first country to legalise same-sex marriage, which saw marriage laws applied equally to heterosexual and LGBTQ couples (Masci & Desilver, 2019). The uptake and implementation of same-sex marriage for LGBTQ couples remained slow after this initial start, with more countries only legalising same-sex marriages in their respective jurisdictions from the mid-to late-2000s. These included South Africa in 2006, New Zealand and the United Kingdom in 2013, the United States in 2015 and Australia in 2017 (Pew Research Centre, 2024). Among the countries that do recognise homosexuality and unions between LGBTQ individuals, an overwhelming majority are Western countries (Chua & Hildebrandt, 2014; Goh, 2008; Masci & Desilver, 2019). A handful of these countries are in Asia and Latin America (Pew Research Centre, 2024; Poushter & Kent, 2020).

Despite the increasing acceptance towards homosexuality and recognition of LGBTQ relationships globally, many countries remain relatively conservative and unsupportive of these minority segments of their population. An examination of the data collected by Human Dignity Trust (2023) found that 64 countries still criminalise consensual, private same-sex activities. Of these, a total of 40 countries continue to punish consensual sexual activities among women, while 12 countries impose the death penalty for private and consensual same-sex activities. Additionally, 14 jurisdictions still criminalise the gender identity and expression of transgender people through laws that penalise cross-dressing and impersonation. Many of these countries that continue to criminalise LGBTQ people are from The Middle East, such as Saudi Arabia, Qatar and UAE, as well as jurisdictions from Commonwealth nations, such as those in Asia and Africa, such as Brunei, Pakistan and Northern Nigeria (Masci & Desilver, 2019). Additionally, as compared to countries in the West, it is evident that the legal recognition of homosexuality and LGBTQ relationships remains lacking in many Asian, African and Middle Eastern societies (Masci & Desilver, 2019; Paulo & Mukherjee, 2018; Poushter & Kent, 2020). As of 30 April 2024, Taiwan and Nepal are the only countries in Asia that have legally recognised same-sex marriage, allowing LGBTQ couples and families to be equally recognised as their heterosexual counterparts.

The lack of social and legal recognition may prevent LGBTQ couples and families from accessing the social and structural support accorded to heterosexual relationships and traditional families (Balsam et al., 2008; Graham & Barnow, 2013; Lannutti, 2008; Leblanc et al., 2015). Rotosky and Riggle (2017) explained that the denial of social and legal recognition towards couples in same-sex relationships helps to maintain socially constructed power relations that perpetuate social injustice and inequality. This entrenches the widespread belief that same-sex relationships are unstable and short-lived despite the lack of

support for these assumptions (Doyle & Molix, 2014; Haas & Stafford, 2005). Furthermore, the lack of social and legal recognition is used to justify the stigma and discrimination perpetuated by society towards homosexuals and same-sex relationships (Rostosky et al., 2006).

The consequence of such rejection and discrimination reverberates beyond the lives of LGBTQ individuals. The formation and maintenance of long-term LGBTQ relationships are greatly influenced by the social, cultural and political landscapes in Asian, African and Middle Eastern countries. Individuals in these societies are expected to conform to societal norms, fulfil social roles, and prioritise their in-group needs above their own (Basabe & Ros, 2005; Kitayama et al., 2000). For example, LGBTQ individuals may decide to conceal non-heteronormative identities and relationships as they do not want to burden or upset members of their social networks (Hu et al., 2013). Such individuals are often perceived as bringing dishonour to their families by rejecting expected social roles and violating the traditional cultural norms of putting the needs of others before their own (Ohnishi et al., 2006). The inability to garner acceptance and support from their social networks impacts the ways in which LGBTQ couples access emotional and instrumental support (Dudley et al., 2005; Lau, 2012; Lyon & Frohard-Dourlent, 2015; Peplau & Fingerhut, 2007; Reczek, 2015; Rostosky et al., 2016). This lack of support systems, in turn, increases the likelihood of relationship dissolution as couples cannot cope and overcome the challenges in their relationships (Connolly, 2005; Graham & Barnow, 2013; Kurdek, 2008; Lannutti, 2018; Quam et al., 2010).

Religious and political organisations also have considerable influence in these societies, which can further entrench the stigma, prejudice and discrimination experienced by homosexuals and LGBTQ couples (Biçmen & Bekiroğulları, 2014; Cheah & Singaravelu, 2017). These organisations may exert their power to ensure the continued existence of laws

and policies that control and limit the lives of minority segments of their population (Cisney & Morar, 2015; Green, 2010; Nadesan, 2010). Such examples include the continued criminalisation of homosexuality (Chua & Hildebrandt, 2014; Goh, 2008; Liow et al., 2017), the treatment of homosexuals and LGBTQ couples as deviants (Alagappar & Kaur, 2009; Cheah & Singaravelu, 2017; Shamsudin & Ghazali, 2011) and the prohibition of same-sex unions in many Asian, African and Middle Eastern societies (Chua & Hildebrandt, 2014; Goh, 2008; Masci & Desilver, 2019; Pew Research Centre, 2024; Poushter & Kent, 2020). These laws and policies also lead to the societal internalisation, enforcement and entrenchment of heteronormative practices (Foster, 2011; Garwood, 2016; Jensen, 2012). The presence of these social, cultural and political norms may, therefore, contribute to the continued suppression and discrimination of homosexuals and LGBTQ couples.

The lack of legal recognition and formalisation may further compound the effects of social stressors. Without legal recognition, LGBTQ couples are unable to access the structural support and resources that would enable their long-term relationships to flourish (Applewhite & Littlefield, 2016; Baker & Elizabeth, 2013; Balsam et al., 2008; Connolly, 2005; Rostosky et al., 2016). These structural support systems and resources include various legal protections and financial benefits such as the recognition of their partners as part of employment and insurance benefits, priorities in subsidies for housing and taxes automatically accorded to married heterosexual couples and families (Degges-White & Marszalek, 2007; Haas & Whitton, 2015; Quam et al., 2010; Sharon S. Rostosky & Riggle, 2017). Moreover, legal recognition provides relational benefits for LGBTQ couples. Studies have shown how legally formalised LGBTQ couples scored the highest in relationship satisfaction and commitment (Baker & Elizabeth, 2013; Balsam et al., 2008; Lannutti, 2008; Lehmiller & Agnew, 2006). These couples also had the lowest scores on relationship instability. Consequently, they were least likely to dissolve their relationships as compared to

LGBTQ couples who were socially formalised or did not attain any form of recognition (Haas & Whitton, 2015; Rostosky & Riggle, 2017; Whitton et al., 2015). Hence, the impact of social and legal recognition of LGBTQ relationships has been well-established. Having social and legal recognition can significantly improve health and relationship outcomes among LGBTQ couples (Rostosky & Riggle, 2017).

Conversely, LGBTQ couples were negatively impacted when social and legal recognition was lacking. LGBTQ couples reported experiencing higher stress levels, more depressive and anxiety symptoms, and lower subjective well-being (Bariola et al., 2015; Blair et al., 2018; Buffie, 2011; Goldberg & Allen, 2012; Tatum, 2017). Furthermore, the inability to garner acceptance and support from their social networks impacts how LGBTQ couples access emotional and instrumental support (Dudley et al., 2005; Lau, 2012; Lyon & Frohard-Dourlent, 2015; Peplau & Fingerhut, 2007; Reczek, 2015; Rostosky et al., 2016). This lack of support systems, in turn, increases the likelihood of relationship dissolution as couples cannot cope and overcome the challenges in their relationships (Connolly, 2005; Graham & Barnow, 2013; Kurdek, 2008; Lannutti, 2018; Quam et al., 2010). The current evidence overwhelmingly supports the notion that the availability of social and legal recognition could significantly enhance psychological, relational and health outcomes among LGBTQ couples.

Over and above social and legal recognition, it must be noted that social support networks and resources significantly impact numerous health and relationship outcomes among LGBTQ couples and families (Haas & Lannutti, 2019; Power et al., 2015). These social support networks provide emotional, informational and instrumental support, such as providing LGBTQ couples with advice or resources in times of need. Such social networks not only provided LGBTQ couples and families access to emotional and instrumental support, but also shielded them from being negatively impacted by societal stigma and discrimination (Quam et al., 2010; Rosenthal & Starks, 2015; Rostosky & Riggle, 2017).

This buffering effect of social support becomes overwhelmingly pertinent for such couples and families that live in societies that continue to withhold the social and legal recognition of their LGBTQ populations (Blumer & Murphy, 2011; Rostosky et al., 2004). Graham and Barnow (2013) explained the ways in which the presence of these supportive networks further increased feelings of commitment and acts of maintenance among LGBTQ couples despite negative societal sentiments. Hence, LGBTQ couples and families with higher levels of social support and resources fared better against relational, social, and environmental adversities (Felmlee, 2001; Rostosky & Riggle, 2017).

Interestingly, numerous empirical studies have documented the ways in which LGBTQ couples and families tended to form and access families of choice for social support. First coined by Weston (1991), families of choice are typically defined as a supportive network of close, trusted friends with whom LGBTQ couples frequently engage (Dudley et al., 2005; Schecter et al., 2008). Support and resources from families of choice are particularly drawn on when families of origin continue to marginalise and remain unsupportive of LGBTQ individuals, couples and families. Hence, families of choice provide an additional avenue for LGBTQ couples and families to receive much-needed recognition and support, which, in turn, bolster their relationship satisfaction, commitment, and maintenance (Applewhite & Littlefield, 2016; Blumer & Murphy, 2011; Connolly, 2005). Such safety nets bolstered LGBTQ couples and families during difficult periods in their relationships. Conversely, LGBTQ couples who perceived a lack of support or could not access such support networks and resources in times of need felt more isolated and suffered significantly worse health and relationship outcomes (Blair et al., 2018; Graham & Barnow, 2013).

The Minority Stress Theory and LGBTQ Relationships

The Minority Stress Theory further explains the ways in which the lack of social acceptance and legal recognition can impact the health and well-being outcomes of LGBTQ individuals, couples, and families. The theory was first developed by Meyer (2003), who extended the social stress theory by arguing that individuals with minority status experience social and political stressors differently. The theory posits that continued exposure to distal forms of stressors, i.e., external stressors to the individual or couple, can lead to the development of proximal stressors, i.e. internal, psychological stressors within an LGBTQ individual or couple (Frost et al., 2013; Leblanc et al., 2015; LeBlanc & Frost, 2019). These stressors consequently lead to persistent, elevated levels of stress and, over time, long-term deficits in health. Thus, LGBTQ individuals and couples who lack social and legal recognition in their environments may experience increased self-stigmatisation and internalised homophobia, be in constant fear of rejection, conceal their identities and relationships, as well as experience an increased hatred towards the LGBTQ community (Frost et al., 2013; Leblanc et al., 2015; LeBlanc & Frost, 2019). These distal and proximal stressors, in turn, impact their access to healthcare and increase health disparities (Bariola et al., 2015; Buffie, 2011; Kertzner, 2012; King & Bartlett, 2006).

Between 2017 and 2019, minority stress researchers expanded the theory to LGBTQ and other minority-status couples (Frost et al., 2017; LeBlanc & Frost, 2019; Neilands et al., 2020). These researchers argue that LGBTQ couples face additional stressors above and beyond the distal and proximal stressors faced by LGBTQ individuals. In the Couple-Level Minority Stress Theory, LGBTQ couples face socio-political challenges that hinder and marginalise their relationships and families, such as Couple-Level Stigma, Couple-Level Discrimination, Seeking Safety as a Couple, Perceived Unequal Relationship Recognition, Couple-Level Visibility, Managing Stereotypes about Same-Sex Couples, Lack of Integration

with Families of Origin, and Lack of Social Support for Couples. In developing this theory, Frost and colleagues argue that when LGBTQ individuals form romantic relationships, they become exposed to unique stressors and challenges at the relationship or dyadic level. These couple-level minority stressors are not reducible to their experiences of minority stressors as LGBTQ individuals. Additionally, couple-level minority stressors can be experienced by individual partners in the relationship or felt together as a dyadic unit. Hence, these stressors at the dyadic level can compound the effects of minority stressors they experience as LGBTQ individuals. The development and validation of the new Couple-Level Minority Stress Scale is promising as the measure showed high validity and reliability (Neilands et al., 2020). The validated scale would be a helpful tool that would enable clinicians and researchers to help LGBTQ couples and families identify sources of minority stress as part of their relationships and help them through such issues to improve their relationship quality.

Frost et al. (2017) illustrated the ways in which an openly gay man may not worry about concealing his identity from his social circles. However, as part of a gay couple, the same individual may now become cognisant about managing the visibility of their relationship, particularly if his partner is not similarly out. The gay couple may also become worried about facing the rejection and discrimination of their relationship by family members, their respective social networks, and the broader society. Furthermore, the lack of legal recognition and protections for the couple may increase their anxieties about maintaining their relationship and even forming families in the long term. Hence, minority stressors at the dyadic level place additional burdens on the couple themselves, which, in turn, can affect the overall relationship quality and satisfaction of the relationship in addition to negatively impacting the physical and mental health outcomes of the individuals in the relationship (LeBlanc & Frost, 2019).

LGBTQ Couples and Families in Singapore

Singapore is an island nation-state that gained its independence in August of 1965. Consisting of four major ethnic groups and a sizeable, Singapore has approximately 5.92 million people living on the island, the size of 710km² as of 30 June 2023 (National Library Board, 2024; National Population and Talent Division, 2024). Since gaining independence, Singapore has rapidly evolved into a developed country and economic powerhouse. To date, Singapore has become one of the top competitive economies worldwide, with a gross per capita income of USD 70,810 and an average annual GDP growth of about 7% (Economic Development Board, 2024; World Bank Group, 2024). However, such rapid growth and development were achieved by sacrificing certain aspects of Singapore's social life and civil society. Between the 1970s and 1980s, the Singapore government sought to depart from its progressive policies and reform the nation into a developmental state. This meant revisions to various national policies and social measures to focus on developing the state's economy and growing the national reserves. Additionally, principles and values of materialism, meritocracy and pragmatism were also incorporated as part of the country's transformation into a neoliberal, capitalist economy (Ortmann, 2009; Oswin, 2012; Tan, 2012). Promoting a national identity and the need for racial and religious harmony was also prioritised to ensure social and political stability as part of this nation-building process (Abdullah, 2019; Prankumar et al., 2020).

Such revisions to move away from becoming a democratic welfare state also included recognising the traditional nuclear family as the basic unit of Singapore society during the same period (Goh, 2018; Teo, 2010). Hence, similar to other countries, the concept of the traditional nuclear family is a relatively recent phenomenon. As a basic unit of Singapore society, the traditional nuclear family is placed front and centre of various social policies and legislative measures. These policies and measures include privileges, support, and benefits

related to marriage, housing, education, and child support (Prankumar et al., 2020; Yue & Zubillaga-Pow, 2012). These benefits and support are kept out of reach from families and relationships seen as deviant and do not conform to the state's definition of family, such as LGBTQ couples and families. It is evident that cisgender, heterosexual married men and women, along with their biological children, are therefore privileged and prioritised in Singapore's socio-political context.

Like many other countries around the world, Singapore has similarly seen a shift in acceptance and tolerance towards homosexuality, gay sex, and same-sex marriages in recent years. A study done by the Institute of Policy Studies (IPS) at the National University of Singapore revealed how survey respondents in 2018 were more liberal in their acceptance and attitudes towards same-sex activities and same-sex marriage as compared to findings from a similar survey in 2013 (Mathews et al., 2019). In another study done by IPSOS in 2022, approximately 44% of Singaporeans still supported the criminalisation of gay sex in Singapore, down from 55% when a similar survey was done in 2018. This increasing acceptance is further evident from the increasing number of participants involved in the Pink Dot Singapore Movement over the last decade. Pink Dot Singapore is a social justice movement fighting to end the stigma and discrimination against the LGBTQ community in Singapore. First organised in 2009, the number of participants has increased from 2500 in its first rally to more than 20,000 participants supporting the movement in 2019 (Jerusalem, 2018; Sim, 2019; Yahoo News, 2019). Moreover, the movement has also inspired various LGBTQ organisations worldwide to organise their own Pink Dot Movement in solidarity with the LGBTQ community in Singapore (Pink Dot Singapore, 2020).

Up until recently, gay, bisexual and queer men in Singapore remain under persecution with the continued existence of Section 377A of the Penal Code, which states, 'Any male person who, in public or private, commits [...] any act of gross indecency with another male

person, shall be punished with imprisonment for a term which may extend to two years’ (Government of Singapore, 2020b). S377A was inherited from British Colonial rule when Singapore gained independence in 1965. The issue of repealing S377A was first brought up in parliament in 2007 when the Ministry of Home Affairs decided to review and amend various parts of the law, which included the decriminalisation of oral and anal sex among heterosexual couples. However, S377A was left unchanged despite a parliamentary petition submitted by then-nominated parliament member Siew Kum Hong (Elangovan, 2022). Many LGBTQ activists and individuals have sought to challenge the existence of S77A in the courts in subsequent years. However, these challenges were eventually turned down by the Singapore High Court and the Courts of Appeal (Kurohi, 2020). Hence, the government’s decision to repeal S377A in November 2022 was lauded as a landmark victory by the LGBTQ community. However, their joy was short-lived. They were also disheartened as laws and policies that privileged heterosexual marriage and traditional families were further enhanced in Singapore laws and policies along with the repeal of S377A (Channel NewsAsia, 2022). Such enhancements were enacted due to concerns from religious, conservative segments of the Singapore population who were worried that the repeal of S377A would lead to the legalisation of same-sex marriage as well as the inclusion of “LGBTQ, western” values in educational and mainstream media platforms in Singapore (Liew & Law, 2022).

Despite this increasing acceptance towards the LGBTQ community, Singapore continues to be perceived and talked about as predominantly conservative (Geddie, 2020). In addition to Singapore being underpinned by Asian cultural values, Confucianism, the government views heterosexual families as the basic unit of Singaporean society (Chua, 2012; Tan, 2016). Economic and social policies, therefore, privilege heterosexual families and prevent LGBTQ couples from receiving legal recognition as well as forming their own families through adoption or surrogacy (Chang, 2003; Tan, 2011; Tan & Lee, 2007). The

Singapore government has remained adamant in its position that it ‘does not support the formation of families by gay and lesbian parents’ (Au-Yong, 2019; Government of Singapore, 2020a). The most recent reflection of the government’s position on this issue was the review of adoption policies by the Ministry of Social and Family Development (MSF). This extensive review of adoption policies was triggered by a gay couple who applied to the Singapore courts to get their surrogate son legally adopted. Even though the adoption application was approved after the courts initially rejected it, the MSF reiterated that Singapore’s public policy against forming same-sex family units remains unchanged (Rashith, 2018). Hence, the MSF reviewed current adoption laws and policies which would make it harder for LGBTQ parents to adopt their biological children in the future.

Doctoral Thesis Overarching Aims

As illustrated in the sections above, the acceptance and recognition of LGBTQ individuals, couples and families remain lacking in many Asian, African and Middle Eastern societies (Masci & Desilver, 2019; Paulo & Mukherjee, 2018; Poushter & Kent, 2020). Even with the lack of rights and recognition, many LGBTQ couples continue to form and maintain their relationships and family units in Singapore. A recent study by Bin Ibrahim and Barlas (2021) revealed that despite living in an Asian society underpinned by Confucian and heteronormative values, gay men in long-term relationships in Singapore were able to find strategies and resources to ensure their relationships flourished. Research participants from this study described utilising collectivistic coping strategies, volunteerism and activism, and financial resources to maintain their relationships in a context that does not socially and legally recognise them. Moreover, the findings were counter to the Minority Stress Theory, as the lack of social and legal recognition did not deter the participants from maintaining their long-term relationships. Participants were able to find ways of coping and overcoming the

societal stigma and discrimination present in Singapore. These strategies, in turn, led to the stability of their relationships despite living in an unwelcoming environment.

However, such empirical studies remain limited. Much of the extant literature has focused on the challenges that LGBTQ individuals face and how such challenges in the Singapore context negatively impact them. While such studies are pertinent in understanding the impact of stigma and marginalisation on the physical, mental and social health of LGBTQ individuals, this deficit perspective reinforces the negative aspects and perceptions of being LGBTQ (Peel et al., 2023). Taking a strengths-based perspective would allow us to understand how and why LGBTQ couples and families cope and maintain their relational and family units despite the lack of acceptance and recognition in Asian societies. Such studies would enable scholars and practitioners to understand the ways in which experiences of coping and resilience are different for LGBTQ couples living in Asian societies and add to contemporary findings that are predominantly from Western countries. To that end, the projects in this doctoral thesis aimed to understand socio-political stressors that impact LGBTQ romantic relationships and examine how individuals and couples in LGBTQ relationships navigate and negotiate these barriers and challenges to maintain their relationships in Singapore.

Overall Thesis Paradigm

Prior to describing my doctoral thesis roadmap, it is pertinent to clarify the overall thesis paradigm as these inform the ways in which the subsequent empirical chapters are structured. Whether implicitly or explicitly, research paradigms inform how researchers design their projects, generate or collect data, conduct data analysis and interpret and report their findings (Maxwell, 2011; Mertens, 2012b). Research paradigms consist of ontology, epistemology, axiology and methodology. Each of these concepts is explained further below. Ontology refers to the nature of reality or the assumptions about what exists in the world.

This nature of reality spans a spectrum from realism to relativism. Realism is the idea that there is a reality that exists independent of one's beliefs and understanding of the material world, while relativism argues that reality is fundamentally contingent on the mind and social consensus, which are further mediated by language and culture (Johnson & Onwuegbuzie, 2004; Maxwell, 2012a). Under the ontological spectrum lies the different types of epistemologies corresponding to the different ontologies or views about the nature of reality. Epistemology, or theories of knowledge, gets scholars and researchers to ask how we can or do know what exists or is considered real in the world. The different epistemologies can be broadly grouped into the following five categories: post-positivism, pragmatism, constructivism or interpretivism, critical and feminist epistemologies, and post-structuralism (Braun & Clarke, 2021; Finlay, 2021). Each of these epistemologies is further explained and differentiated below.

Post-positivism is an epistemological stance that argues the ways in which we can get closer to the truth about certain phenomena by ensuring objectivity, showcasing impartiality and controlling for biases when we conduct research (Fox, 2008). This epistemological stance is typically associated with quantitative research but has also been embraced by some qualitative research methods. Constructivism or interpretivism is an epistemological stance that also argues that there is a real world independent of human life (Lincoln, 1995; Willig, 2017). However, the experiences of the social and material world will differ from person to person depending on their interpretations and meaning-making strategies, which are underpinned by their knowledge, experiences, beliefs, and language. Constructivism and interpretivism are typically used in qualitative research studies that seek to give voice to the research participants by understanding their lived experiences and how people ascribe meaning to behaviours and events.

Close to the relativist end of the ontological spectrum, critical, feminist and post-structuralist epistemological stances argue how the world is socially constructed. Hence, these epistemologies posit that scholars and researchers need to question the taken-for-granted assumptions of the natural and social world (Burr, 2015; Gergen, 2022). While these epistemologies are underpinned by social constructionism, they do not deny the existence of the material world. However, they argue the ways in which our understanding of the material world is coloured by various social and political structures that seek to influence what people believe to be natural, good, and correct about the world we live in. In questioning the taken-for-granted assumptions about our understanding of the world, these epistemological stances urge scholars and researchers to critically consider the power structures and dynamics that foreground certain attitudes, beliefs and feelings about the social world and how these aspects can be used to privilege certain groups while marginalising or excluding others. Lastly, pragmatism is a worldview that argues for the practicalities of solving real-world issues rather than being concerned about what is real (ontology) and how we can know about them (epistemology). Hence, pragmatism seeks to understand what works to help the real world and prioritises using any method and methodologies that can help meet the goals and outcomes of the research (Bergman, 2011b; Morgan, 2007).

All research methods are underpinned by one of these ontologies and epistemologies. Each technique I have used in my PhD project, the reason for using each method and their accompanying worldviews are further illustrated in each chapter. It is also important to note that it is usually easier for scholars and researchers to pick one particular worldview to underpin all their empirical work under one project. For example, in a project with multiple quantitative research studies, it is easier to choose post-positivism as an overarching worldview. However, such choices are more complicated and challenging if the broader project has multiple researchers who espouse different ontological and epistemological

assumptions. Drawing on different disciplinary knowledge as part of the same project can make such choices harder. Therefore, many researchers tend to draw on pragmatism as a worldview, which allows them to focus on their project goals and outcomes without being too concerned about ontology and epistemology. However, I argue that the different worldviews and paradigms offer different perspectives about the world, which can be drawn on to strengthen one's understanding of the phenomenon of interest. Hence, in this thesis, I have adopted a dialectical pluralism worldview (Johnson, 2017). A different ontological and epistemological stance underpins each of the empirical chapters. These stances have different strengths and offer unique views of the social world. The findings generated from each empirical chapter would allow me a more holistic understanding of how the discursive, social, and material worlds intersect for LGBTQ couples and families living in the Southeast Asian state of Singapore. These intersections of the discursive, social and material worlds for LGBTQ couples and families are further explained in the discussion chapter of this thesis.

Researcher Reflexivity and Positionality

Similar to the explanations of research paradigms above, researchers' reflexivity and positionality are typically illustrated and included as part of qualitative research but are seen as contamination or biases in quantitative and mixed-methods research studies (Lazard & McAvoy, 2020; Shaw, 2010). However, I argue that researchers influence the research they undertake, and the phenomena they research on also influence researchers. It is, therefore, essential to ensure that these aspects that impact the research in one way or another are brought to the forefront so that readers can understand the thoughts, experiences, and social position of the researcher that went into this PhD thesis. Critical and feminist researchers have explicated three forms of reflexivity: (a) personal, (b) professional and (c) disciplinary (Gough, 2017; Gough & Madill, 2012; Wilkinson, 1988).

Personal reflexivity involves the way in which the researcher's identity, interests, and values influence the research projects. These personal attributes include one's gender identity, sexual orientation, and ethnic background, which the researcher brings to the project. On the other hand, professional reflexivity concerns the research itself and how researchers consider their participants. This can include how researchers communicate with participants and the interpersonal dynamics and power differentials that occur as the research is conducted. Lastly, disciplinary reflexivity involves explicating the researcher's stance towards the epistemologies, theories, and methodologies used in their projects. Hence, our knowledge, lived experiences, and research interests influence our pursuits. Furthermore, our work changes the ways in which we see the world and reflect on our life experiences (Shaw, 2010). Before I delve further into the research projects I have undertaken as part of my PhD candidature, I need to explicate several reflexivity and positionality statements in the following section.

As I situate LGBTQ couples and families in Singapore within the global evolution of LGBTQ rights and recognition, it is also vital for me to situate my social identities and clarify the ways in which these have shaped, impacted and influenced my experiences of the world as well as my engagement with the PhD research. Firstly, I identify as a Malay, cisgender male, gay individual living in Singapore. I come from a middle-class family with parents who worked as civil servants in the Singapore government. Additionally, I am the eldest son of four children, a second-generation university student and a first-generation postgraduate student in my family to undertake a PhD. I worked for over ten years in a healthcare institution before pursuing my doctoral studies. I began working as an administrative and operations executive in a clinical department before transitioning into a research role after five years with the institution. While working with the department, I was allowed to undertake my undergraduate and honours degrees and participate in research conferences and

workshops. These opportunities further bolstered my knowledge and experience as a qualitative researcher and social scientist. I would also like to acknowledge my position both as an insider and outsider researcher identity (also known as “the space between”) concerning the groups that I study (Dwyer & Buckle, 2009; Wilkinson & Kitzinger, 2013). While I am a member of the LGBTQ community, I became more keenly aware of my status as an outsider researcher identity (which included my social status and academic background) as I conducted the research studies for this PhD thesis.

My doctoral research project is an extension of my honours-year thesis project that examined the lived experiences and resilience strategies of gay men in long-term relationships against socio-political stressors in Singapore (Bin Ibrahim & Barlas, 2021). The impetus for expanding this topic as part of a doctoral research project is two-fold. Firstly, as detailed in Chapter 2, empirical research on the resilience of LGBTQ couples and families remains lacking, particularly in Asian societies. Secondly, I am also motivated by my own long-term relationship. I am currently in a long-term relationship with a cisgender Chinese gay man in Singapore. We are both in our late 30s and have been together for over 11 years by the time this thesis is submitted. Part of my interest in embarking on my honours and PhD research topic was to learn about the challenges that other LGBTQ couples face and to understand the resources and strategies they draw on to maintain such relational units in a marginalising context such as Singapore. Learning from the experiences of other LGBTQ couples has been a humbling and eye-opening experience for me. It has impacted how my partner and I deal with various relational and social stressors as part of our long-term relationship. We have also grown from the collective experiences of the LGBTQ couples I interviewed and surveyed as part of my research here in Singapore. I also hope that the collective experiences and findings from the LGBTQ couples in my studies in this thesis will

positively impact and benefit other couples and families within Singapore's LGBTQ community.

Finally, I would also like to acknowledge my ontological and epistemological stances as a researcher. While I mentioned above that a dialectical pluralism worldview underpins this thesis, I am a social constructionist concerning my views, beliefs, and values about the social world. As mentioned in the sections above, social constructionism posits that knowledge and knowledge production are contingent on and located within the communications and negotiated agreements of people. Thus, what we know about the social world and how we know it are socially constructed. I was first introduced to social constructionism through reading Kenneth Gergen's third edition of "An Invitation to Social Construction" (Gergen, 2022). I felt liberated as I was reading this book as it opened my eyes to the ways in which a lot of the things that we take for granted as "natural" or "real" are, in actuality, social constructions. Through his book, I understood how our experiences of the material world cannot be taken apart from our understanding of our social world. Being a social constructionist has allowed me to become more open to accepting and learning from the differing views and perspectives I have encountered as part of my doctoral journey. This includes being open about and acknowledging the strengths and usefulness of different worldviews about research, learning new methodologies and methods (particularly those that I have not used before as a qualitative researcher), as well as remaining humbled by the findings and perspectives that my participants and I have generated as part of the research studies I have conducted for the PhD.

Doctoral Thesis Orthographic Note

An orthographic note is typically included in a thesis to clarify how specific terms or terminologies will be used throughout the document. This clarification is beneficial when different terminologies can describe the same group of people but differ in the ascribed

meanings in academic and public spheres. One such example pertains to how terms such as “patients”, “service users”, “consumer”, and “clients” may refer to a group of people who access and utilise clinical services in a particular setting (Beresford, 2005; Simmons et al., 2010). However, some terms may be viewed as regressive and exclusionary due to perceived negative connotations. For my thesis, the term “LGBTQ” is used to describe individuals or groups of people who “practise a broad spectrum of non-heterosexual sexual behaviours, and non-cisgender gender expression and identities” (Browne, 2019, p. 6). The terminologies used to describe people and communities who identify as LGBTQ have changed over the last century. Such changes have been made due to increasing awareness about gender identities and sexual orientations beyond gay and lesbian individuals, as well as to include and respect how these individuals wish to identify (Browne, 2019).

In this orthographic note, I aim to clarify my use of the terms “LGBTQ couples”, “individuals in LGBTQ relationships”, and “LGBTQ families” in describing the long-term relationships and families formed and maintained by individuals who identify as LGBTQ. The terminologies used to describe people and communities who identify as LGBTQ have changed over the last century. In the following section, I note how the constellation of gender and sexualities that deviate from heteronormative ideals and traditional norms have evolved throughout time. I also reflect on how my use of these terminologies in my research has changed as my research progressed throughout my doctoral candidature.

In conceptualising my research projects at the start of my PhD journey, I initially utilised the terms “same-sex relationships” and “same-sex couples” to identify and delimit the group within the LGBTQ community that I was interested in studying. These are defined as intimate relationships that involve individuals who are emotionally, romantically and sexually attracted to another individual of the same sex (Doyle & Molix, 2014; Kurdek, 2008). However, as I began reading the literature further, I realised how these terms typically

referred to cisgender gay and lesbian couples. This made me reflect on whether I was excluding other couples and relationships in the LGBTQ community. Furthermore, Browne (2019, p.11) illustrated how an individual's "gender identity, expression and sexual orientation do not necessarily follow a linear pattern". Hence, a person could identify as a transgender man and be attracted to men, making him gay or homosexual. Another person might identify as a cisgender and pansexual individual, which means they are attracted to people in general regardless of their gender identity and sexual orientation.

To that end, I have used "LGBTQ couples", "individuals in LGBTQ relationships", and "LGBTQ families" rather than "same-sex couples", "individuals in same-sex relationships", or "families headed by same-sex parents" throughout this thesis. The decision to use these terms was also beneficial in managing the size and scope of the thesis while not being exclusionary to only studying relationships and families consisting of just gay and lesbian couples. Such a strategy also ensured the generalisability and applicability of my findings to Singapore's LGBTQ community more broadly than just gay and lesbian couples in Singapore. However, I still included "same-sex couples" and "same-sex marriage" in the keywords used as part of my search strategy for articles as part of my scoping review and discourse analysis chapter. The use of these phrases as part of my search strategies remains applicable and relevant today because the terms "same-sex marriage" and "same-sex couples" still have relevance and significance to the broader LGBTQ community and how their rights are recognised in many jurisdictions. I also retained the use of "same-sex couples" if they are part of items within validated measures and scales utilised as part of my doctoral research projects. Moreover, these terminologies continue to be used socially, discursively and legislatively in many parts of the world. The continued use of these terminologies was further corroborated by the results of my search strategies in Chapters 2 and 3, as they captured news articles and empirical publications that I would have otherwise missed.

Thesis Roadmap

This doctoral thesis comprises six chapters. Chapter 1, as explained in the earlier sections of this chapter, aimed to provide contextual information regarding the lives and experiences of LGBTQ couples and families in Singapore. This contextualisation is situated within the global evolution of LGBTQ rights and equality across the globe in recent decades. I argue how LGBTQ couples and families remain marginalised despite the increasing acceptance of the LGBTQ community in Singapore over the past few years. Chapter 1 also details the aims of the doctoral project, which sought to focus on a strengths-based approach towards understanding how LGBTQ couples and families cope and maintain their relationships within Singapore's socio-political landscape.

Chapter 2 is a scoping review that seeks to broadly understand what aspects of LGBTQ couples have been studied in the last decade, with a particular interest in couple or relationship resilience in this group. Findings from Chapter 2 illustrated how resilience in LGBTQ relationships remains understudied. Hence, it is imperative that researchers and scholars further understand how LGBTQ couples and families maintain their relationships in the face of minority and socio-political stressors. Based on the findings and gaps identified from the scoping review, I describe three empirical studies designed and conducted to help further the extant understanding of the resilience of LGBTQ couples against existing socio-political stressors in Singapore.

Chapter 3 is a qualitative discourse analysis critically examining the discursive constructions and representation of LGBTQ couples and families in Singapore's mainstream news media. Using Queer Theory and Social Constructionism as theoretical lenses, the thematic discourse analysis highlighted how LGBTQ couples and families are constantly constructed as subordinate to heterosexual couples and traditional nuclear families in news articles and opinion pieces published by The Straits Times and TODAY. Underpinned by a

post-positivist epistemological stance, Chapter 4 consists of a preliminary cross-validation study examining how the Couple Resilience Inventory was relevant and applicable to LGBTQ couples in Singapore. Through an exploratory mixed-methods approach, the chapter findings generally support the relevance, reliability, and validity of the modified Couple Resilience Inventory among individuals in LGBTQ relationships in Singapore.

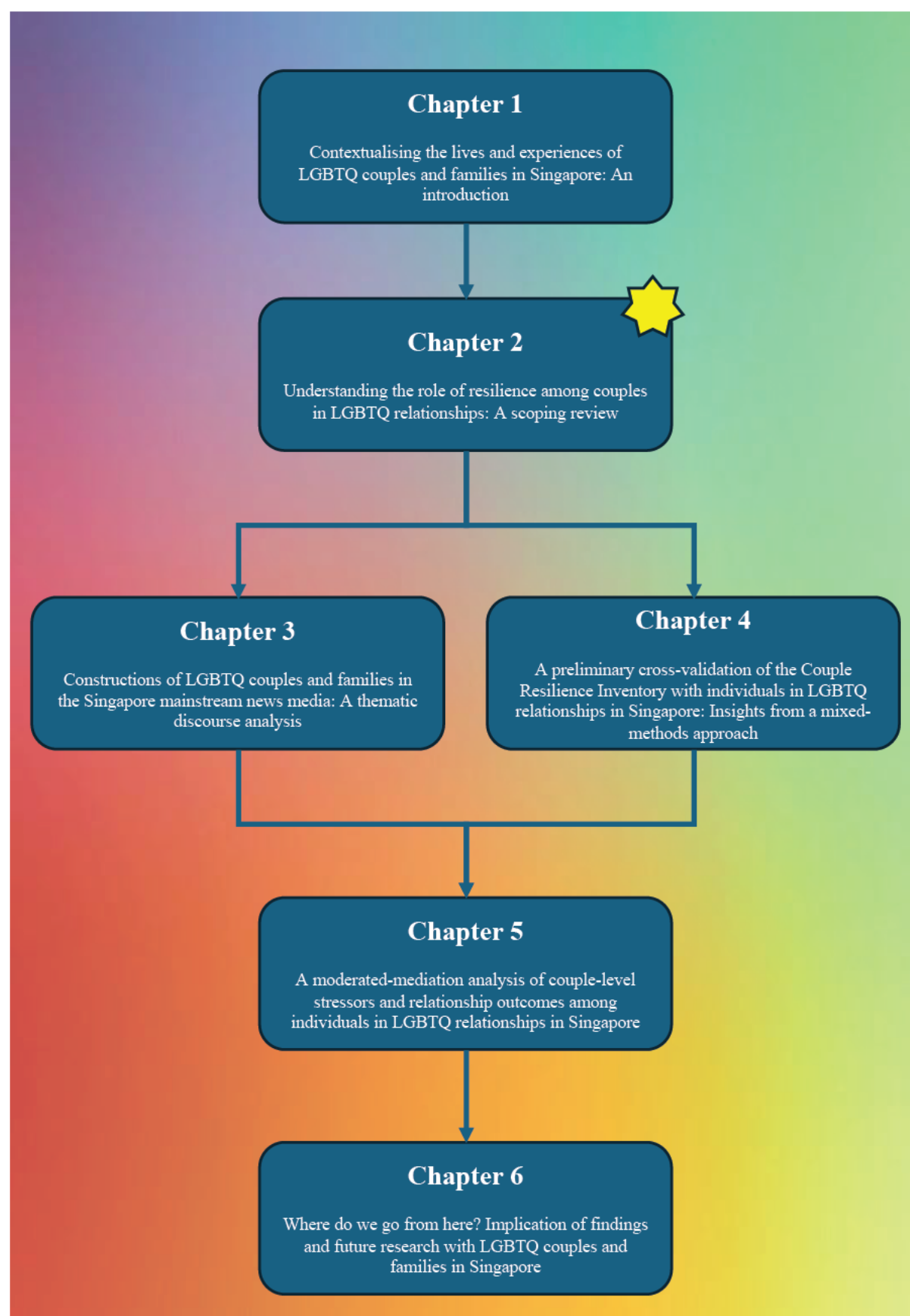
Chapter 5 is a quantitative study that drew on the empirical findings from the Chapters 3 and 4. Underpinned by Critical Realism, the study in this chapter attempted to understand the moderators and mediators between couple-level minority stressors and relationship outcomes among individuals in LGBTQ relationships in Singapore. The study also sought to assess the relevance, validity and applicability of the items in the modified Managing Stereotypes about Same-Sex Couples Subscale and confirm the findings from cross-validation of the Couple Resilience Inventory (developed from findings in Chapters 3 and 4, respectively). Findings from the analysis in Chapter 5 revealed that experiences of couple-level discrimination, perceived unequal relationship recognition, lack of LGBTQ couple-visibility and managing stereotypes about their relationships significantly lowered participants' commitment to their partners through lowered perceived social support. Interestingly, the lack of integration from their families of origin increased participants' commitment to their relationships through increased social support from their families of choice. Finally, Chapter 6 seeks to integrate the findings from the three empirical chapters through the lens of dialectical pluralism. This integration will explain how the findings impact Singapore's LGBTQ couples and families at the individual, dyadic, social, community, and policy levels. The chapter will conclude by illustrating the theoretical and practical implications of the findings from the doctoral thesis and suggest avenues for further research with LGBTQ couples and families in Singapore. Table 1.1 describes each chapter's specific aims and objectives in this doctoral thesis.

Table 1.1*Overall Thesis Chapters and Objectives*

Chapter	Title	Study Type	Aims & Objectives
1	Contextualising the lives and experiences of LGBTQ couples and families in Singapore: An introduction	Introduction, Background	Provides an introduction to the thesis by contextualising LGBTQ couples and families within the broader context of LGBTQ rights worldwide and in Singapore.
2	Understanding the role of resilience among couples in LGBTQ relationships: A scoping review	Scoping Review	Systematically maps the extant empirical research that has been conducted on LGBTQ couples, with a particular interest in resilience in LGBTQ relationships.
3	Constructions of LGBTQ couples and families in the Singapore mainstream news media: A thematic discourse analysis	Qualitative, Discourse analysis	Understands the social and political challenges that LGBTQ couples and families face and how they are constructed and represented in Singapore's socio-political discourse.
4	A preliminary cross-validation of the Couple Resilience Inventory with individuals in LGBTQ relationships in Singapore: Insights from a mixed-methods approach	Mixed-methods, Cross-validation	Assesses the generalisability, applicability and validity of the Couple Resilience Inventory with individuals in LGBTQ relationships in Singapore.
5	A moderated mediation analysis of couple-level stressors and relationship outcomes among individuals in LGBTQ relationships in Singapore	Quantitative, Conditional Process Analysis	Examines how Perceived Social Support, LGBTQ-relationships Supportive Environments, and Couple Resilience mediate and moderate the impact of Couple-Level Minority Stressors and relationship outcomes
6	Thesis Discussion, Implications of Findings, & Future Research	Discussion & Conclusion	Synthesises the overall findings from the thesis and a discussion of the implications and future directions concerning LGBTQ couples and families in Singapore

Chapter 2

Understanding the role of resilience among couples in LGBTQ relationships: A scoping review



Chapter Abstract

Social and political attitudes towards homosexuality and LGBTQ couples have evolved globally in recent decades. However, many countries remain socially conservative. LGBTQ couples in these countries continue to be denied the social and legal recognition of their relationships. Regardless, homosexuals continue to form and maintain long-term intimate relationships throughout their lives. Hence, there is a need to understand the ways in which LGBTQ couples remain resilient despite the challenges they face as part of their long-term relationships. In Chapter 2 of this thesis, a scoping review was conducted first to understand the aspects of LGBTQ relationships that have been studied in the past decade. A total of 592 articles were identified as relevant to describing the various aspects of LGBTQ relationships between 2004 and 2020. The top five aspects studied among LGBTQ couples in the dataset pertained to (a) health, illness and wellbeing, (b) legal recognition, (c) parenthood and parenting, (d) social recognition, (e) adoption and surrogacy, and (f) conception and pregnancy experiences. Of the 592 articles, only nine examined resilience among LGBTQ couples in their respective contexts. This chapter represents the analysis of the nine articles that identified the ways in which resilience was studied or applied in LGBTQ couples. The review findings described how minority stressors, particularly the lack of social and legal recognition, impacted the lives of LGBTQ couples. LGBTQ couples experienced stigma and discrimination from their families of origin, the general society, as well as the legislation and policies in the United States. However, LGBTQ couples use various resilience strategies to cope with and overcome minority stressors. LGBTQ couples formed their own families of choice. Others protected their relationship by migrating to countries that allowed legal recognition. Interestingly, some LGBTQ couples rejected the need for social approval and legal recognition. Future empirical research should look beyond individual and psychological

resilience factors to further the current understanding of how LGBTQ couples flourish, especially among those who live in Asia, the Middle East and Africa.

Keywords: LGBTQ couples, resilience, social recognition, legal recognition, scoping review

Word count: 326 words

Understanding the role of resilience among couples in LGBTQ relationships: A scoping review

Scoping Review Background

Scoping reviews are conducted to systematically map out the extent of current literature to provide a broad overview of existing evidence, clarify key concepts, and identify gaps within a particular area of interest (Arksey & O'Malley, 2005; Levac et al., 2010). Scoping reviews are typically undertaken when evidence from the literature is unclear and prior to conducting a more focused systematic review (Grant & Booth, 2009). This scoping review was guided by the scoping review methodology outlined by Arksey & O'Malley, (2005). This methodology entails six stages: i) identifying the review questions, ii) identifying the relevant research studies, iii) selecting research studies, iv) charting the data, v) summarising and reporting the results, and vi) consulting with stakeholders (optional).

Scoping Review Question

As mentioned in Chapter 1, there remains a widespread belief that LGBTQ relationships are unstable and short-lived despite the lack of support for these assumptions (Doyle & Molix, 2015; Haas & Stafford, 2005). Moreover, some evidence suggests that LGBTQ couples continue to form and maintain intimate relationships even in environments where social and legal recognition remain unavailable (Bin Ibrahim & Barlas, 2021; Tang et al., 2019). There remains a lack of clarity regarding the ways in which LGBTQ couples cope with and adapt to relational and minority stressors, as well as how they maintain their relationships in such environments. Thus, there is a need first to determine the aspects of LGBTQ relationships that have been studied before more specific research questions about the resilience of LGBTQ couples can be developed and addressed.

The researcher, therefore, undertook a scoping review to map the aspects of the LGBTQ relationships empirical literature published in the last decade. Specifically, the researcher included articles that were published between 1 January 2009 and 31 March 2020, just before the scoping review was undertaken at the start of his candidature in 2020. This chapter further describes the findings from the analysis of articles reviewed that have studied how resilience has been applied or utilised in LGBTQ relationships research in the last decade. This chapter will first clarify the key concepts and search strategies before presenting a descriptive overview of the results. Although scoping reviews are not typically aimed at critically evaluating the quality of existing evidence, an overall critical evaluation will be provided before highlighting the research gaps in the discussion section of this paper.

Key Concepts

Same-sex or LGBTQ Intimate Relationships

Same-sex or LGBTQ intimate relationships are defined as romantic relationships that involve individuals who are emotionally, romantically and sexually attracted to individuals of the same sex (Doyle & Molix, 2014; Kurdek, 2008). Couples in these relationships may also have varying sexual orientations and identities. Thus, these relationships go beyond gay and lesbian individuals to encompass bisexual, transgender and queer individuals with same-sex attraction. Many of these relationships among individuals of the same sex may involve one (monogamous relationships) or more individuals (polyamorous relationships). These relationships typically involve moving from the dating phase to a phase where individuals commit to each other and maintain their relationships over a period of time. Similar to heterosexual couples, LGBTQ couples move through similar stages from dating to commitment. In many countries, these relationships usually do not culminate in civil unions or marriage due to the lack of available recognition.

Social Recognition

Social recognition can be defined as the social legitimacy or acceptance of a long-term LGBTQ relationship in the eyes of their social networks (Badgett, 2011; Haas & Stafford, 2005; Rostosky & Riggle, 2017). Social recognition can also include social formalisations or ceremonies that are celebrated with members of their social networks. Such recognition allows couples to be socially included in various social events and be integrated into a broader web of interpersonal relationships (Felmlee, 2001; Kindle & Erich, 2005). Couples in long-term LGBTQ relationships who are unable to receive social recognition or acceptance are more likely to feel socially excluded and delegitimised (Kindle & Erich, 2005; Rostosky & Riggle, 2017). This social exclusion prevents them from fully participating as members of their social networks and isolates them from accessing support and resources in times of need (Haas & Stafford, 2005).

Legal Recognition

Legal recognition of LGBTQ relationships encompasses a broad umbrella term where couples formalise their long-term relationships through civil unions or same-sex marriages, depending on what is available within a country's jurisdiction (Lannutti, 2008; Schechter et al., 2008). Civil unions and same-sex marriages have significant overlaps. However, marriage is legally binding and enables LGBTQ couples to enjoy many more benefits and protections as compared to relationships formalised through civil unions (Balsam et al., 2008; Haas & Whitton, 2015). Moreover, being recognised legally allows couples to access various forms of structural support. This includes support through government policies that can influence access to housing subsidies, marital benefits, childrearing benefits, and healthcare benefits to help reduce or defray the costs of building and maintaining a family unit (King & Bartlett, 2006; Solomon et al., 2004).

As of 30 April 2024, a total of 37 countries have recognised same-sex marriage as part of their constitutions, while 14 states or territories recognise civil unions and

partnerships globally (Pew Research Centre, 2024; Poushter & Kent, 2020). An overwhelming majority are countries and states from the West, such as the United States, Australia, New Zealand, and most countries in Western Europe. As mentioned in Chapter 1, merely a handful of these countries and states are located within Asia and Latin America. These countries and states include Taiwan, Costa Rica, and Nepal, which recognised same-sex marriage in May 2019, May 2020, and April 2024, respectively (Masci & Desilver, 2019; Pew Research Centre, 2024).

Relationship Commitment and Maintenance

Relationship commitment and relationship maintenance are related constructs within the LGBTQ relationships literature. Relational commitment is typically defined as the intention to persist in a relationship or the psychological state when an individual has emotional feelings or attachments to their partners (Arriaga & Agnew, 2001; Rusbult & Buunk, 1993). Umphrey & Sherblom (2007) elaborated that couples who are highly committed to their relationships feel much stronger emotional and psychological connections to their partners. These connections, in turn, increased their desire to continue in their relationships. While relationship commitment concerns the cognitive and emotional aspects of relationships, relationship maintenance concerns the actions or behaviours couples do in prolonging the relationship (Frost & Gola, 2015; Ogolsky & Gray, 2016). Studies have found that individuals who are more attached to their partners tend to invest more in their long-term relationships (Etcheverry et al., 2013; Ogolsky & Gray, 2016). Individuals in more committed relationships were more likely to ensure their partner's needs were met and engage in pro-relationship behaviours such as sharing personal resources and dividing responsibilities in everyday tasks (Etcheverry et al., 2013; Haas & Whitton, 2015).

Scoping Review Search Strategy

A scoping review was conducted to enable the researcher to situate his doctoral project within the broader LGBTQ relationships research landscape. As such, the scoping review was primarily interested in mapping out the various aspects of same-sex or LGBTQ relationships that have been studied in the last decade prior to embarking on his doctoral candidature. The scoping review focused on the following review question, “What aspects of long-term same-sex or LGBTQ relationships have been studied in the past decade?”.

A search strategy for the scoping review was conducted between 1 May and 30 June 2020, utilising the databases Scopus and PsychInfo. The search was done for all publications that were published between 1 January 2009 and 31 March 2020. The following keywords were used for the searches: i) Same-sex AND relationship* (article title, abstract and keywords), ii) Same-gender AND relationship* (article title, abstract and keywords), iii) Homosexual* AND relationship* (article title, abstract and keywords), iv) Gay AND relationship* (article title, abstract and keywords), v) Lesbian AND relationship* (article title, abstract and keywords), vi) Same-sex AND couple* (article title, abstract and keywords), vii) Same-gender AND couple* (article title, abstract and keywords), viii) Gay AND couple* (article title, abstract and keywords), ix) Lesbian AND couple* (article title, abstract and keywords), x) Homosexual* AND couple* (article title, abstract and keywords), xi) Same-sex AND partner* (article title, abstract and keywords), xii) LGBTQ* AND relationship* (article title, abstract and keywords), and xiii) LGBTQ* AND couple* (article title, abstract and keywords).

The search strategy initially yielded 33,998 articles from the two databases. After removing duplicates, a total of 10,884 articles remained. To increase the rigour and trustworthiness of the review process, a second reviewer (Ms Sarah Tan, Research Assistant, James Cook University Singapore) assisted the doctoral researcher with reviewing ten

percent of the publications at each stage of the screening process. The following inclusion criteria were used by the two reviewers when assessing the titles, abstracts, and full-text: i) in English only, ii) identified their unit of analysis as either a same-sex, LGBTQ dyad or an individual member of an LGBTQ couple, iii) included studies that examined LGBTQ couples alongside heterosexual and bisexual couples, and iv) included studies that explored LGBTQ relationships after formalisation till the dissolution of their relationships or deaths of their partners. The two reviewers met regularly throughout the screening process to compare the application of the inclusion and exclusion criteria used as part of the review process. Any discrepancies in the screening process were also resolved during these regular review meetings. These strategies ensured that the inclusion and exclusion criteria were applied consistently and accurately to reduce any biases in the selection of articles for the scoping review (Peters et al., 2015; Pham et al., 2014).

A total of 9,045 articles were excluded after screening the titles and abstracts. These articles were excluded as they involved “homosexuality in animals”, “alcohol consumption in lesbian, gay, bisexual, transgender and queer (LGBTQ) individuals”, “coming out experiences”, “dating preferences”, “LGBTQ rights and its impact on the LGBTQ community”, “sexual behaviours among gay and lesbian individuals”, “developmental outcomes of children with same-sex parents”, “critical essays and commentaries on same-sex marriage legislation and its impact on the general population, “HIV and STI testing in the LGBTQ community”, and “societal attitudes towards same-sex couples and marriage”.

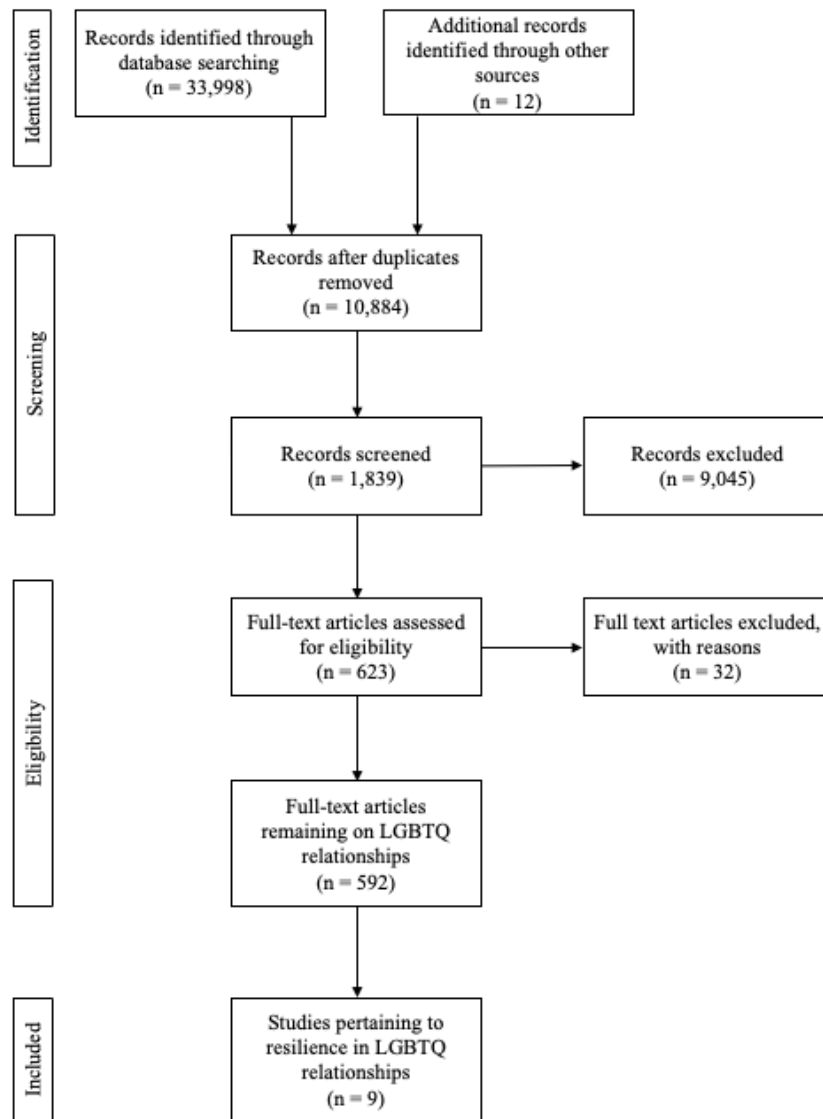
The exclusion led to a total of 611 articles that were shortlisted from the two databases for the final full-text review. Furthermore, 12 articles were obtained through reference list search at this stage. Of these, 11 articles were published between 2004 and 2008. Although these articles fell beyond the date range stipulated in the search strategy criteria, they were nonetheless included in the scoping review as they encompassed pertinent

research undertaken during a time when same-sex, LGBTQ relationships research was limited. These 623 articles were subsequently read in detail to assess their suitability and relevance to the main scoping review question. The articles that were excluded at this stage included studies that looked at “conceptual and theoretical frameworks used in understanding relationships among homosexuals”, “narrative and systematic reviews of relationships in the LGBTQ community”, “study protocols and survey development for studying the LGBTQ community”, and ‘the general public’s judgment of same-sex couples facial resemblance”.

Of the 592 articles that remained after the full-text screening, only nine articles pertained to empirical studies that utilised, applied, or uncovered resilience processes and strategies in their study of couples in LGBTQ relationships. Figure 2.1 shows the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) flow diagram adapted from Moher et al. (2009). A table containing a summary of these nine articles has been included in Appendix A.

Figure 2.1

PRISMA Flow Diagram



Charting the Data

The charting process in this paper was guided by the following review questions: (a) “What are the factors that impact resilience among couples in LGBTQ relationships?”, and (b) “How do these factors increase or decrease the resilience of LGBTQ couples in maintaining their relationships?”. Thereafter, summaries were written for each article after the full-text screening to distil the key points and divergent ideas. Information from these articles was subsequently extracted and sorted into a thematic framework developed according to the emergent topics and domains. The framework enabled the researcher to systematically organise the extracted information for further analysis. The framework was then iteratively

refined and reviewed throughout the charting process to ensure coherence. The final step involved the write-up of thematic summaries to describe and explain the overall findings that were generated from the charting process. Microsoft Excel 2016 was used to compile the results of quantitative descriptive statistics, and ATLAS.ti 2020 was used to develop the initial framework and organise the emergent findings.

Chapter Findings

This section will first begin with a brief descriptive overview of the nine studies that were included as part of this scoping review. Thereafter, a summary of the major theoretical frameworks utilised by these nine studies will be illustrated. Lastly, an in-depth synthesis and examination of the findings from the analysis, as well as the identification of the research gaps regarding the ways in which resilience has been applied in LGBTQ couples, will be expanded upon in the final section of this chapter.

Descriptive Overview of Studies Included

Of the nine articles that focused on resilience among LGBTQ couples, eight were conducted with participants who resided in North America. The remaining paper was conducted with participants in LGBTQ partnerships from Malaysia and Singapore. The articles were published between the years 2005 and 2019. Seven studies were undertaken with individuals in same-sex intimate relationships (Bong, 2011; Connolly, 2005; Dziengel, 2012; Nakamura et al., 2017; Nakamura & Tsong, 2019; Reczek, 2015; Shulman et al., 2009), while LGBTQ couples were included as part of two empirical studies (Applewhite & Littlefield, 2016; Connolly, 2005).

Of the nine articles, only one empirical study was specifically undertaken with Black gay couples in the United States (Applewhite & Littlefield, 2016), and another study was conducted with LGBTQ couples of Southeast Asian ethnicity (Bong, 2011). The remaining

seven papers consisted of participants who were predominantly Caucasian or of European-American descent. For the studies conducted in the United States, all but one study (Haas & Lannutti, 2019) were undertaken before the legalisation of same-sex marriage in the United States in 2015.

In terms of research design, seven articles were qualitative research studies, while the remaining two articles utilised quantitative approaches to understand resilience among LGBTQ couple participants (Haas & Lannutti, 2019; Nakamura & Tsong, 2019). Studies that used a qualitative research design varied in their research paradigms. These studies ranged from pragmatic approaches (Applewhite & Littlefield, 2016; Connolly, 2005; Nakamura et al., 2017; Shulman et al., 2009), constructivist approaches (Dziengel, 2012; Reczek, 2015), to critical, post-structuralist approaches of analysing qualitative data (Bong, 2011).

Theoretical Frameworks Used

Theories of Resilience

Seven studies used resilience as a theoretical framework at the outset (Applewhite & Littlefield, 2016; Bong, 2011; Connolly, 2005; Dziengel, 2012; Haas & Lannutti, 2019; Nakamura et al., 2017; Nakamura & Tsong, 2019) while two studies uncovered resilience as an emergent strategy used by LGBTQ couples from their analysis of qualitative data (Reczek, 2015; Shulman et al., 2009). Overall, the nine studies in this chapter have generally defined resilience as the ability of LGBTQ couples (or individuals in LGBTQ relationships) to positively adapt and successfully overcome minority stressors while maintaining their general health and well-being. However, the studies differed in the ways in which they viewed resilience as a construct. Four studies viewed resilience as a process (Applewhite & Littlefield, 2016; Bong, 2011; Connolly, 2005; Dziengel, 2012). This view of resilience as a process understands the construct as an ongoing, proactive mechanism that LGBTQ couples undertake to overcome and adapt to relational stressors (Luthar et al., 2007). Three studies

viewed resilience as an outcome (Haas & Lannutti, 2019; Reczek, 2015; Shulman et al., 2009). These studies viewed resilience as the consequence of LGBTQ couples' successful adaptation when faced with relational and minority stressors (Masten, 2001). The remaining two studies viewed resilience as a trait or a disposition that LGBTQ couples have, which remained stable over time and across domains (Nakamura et al., 2017; Nakamura & Tsong, 2019). Resilience as a personality trait or resiliency is viewed as an inborn attribute influencing how individuals react and respond to adverse events and situations (Fletcher & Sarkar, 2013).

Minority Stress Theory

Six studies highlighted the use of the Minority Stress Theory and its constructs (Applewhite & Littlefield, 2016; Connolly, 2005; Dziengel, 2012; Haas & Lannutti, 2019; Nakamura et al., 2017; Nakamura & Tsong, 2019). The Minority Stress Theory developed by Meyer (2003) extends the social stress theory by highlighting how individuals with minority status experience social and political stressors differently. The theory posits that continued exposure to distal forms of stressors, i.e., external stressors to the individual or couple, can lead to the development of proximal stressors, i.e. internal, psychological stressors within an individual or LGBTQ couple (Leblanc et al., 2015; LeBlanc & Frost, 2019).

The six studies identified distal stressors such as experiences of stigma and discrimination from family members and the general society (Applewhite & Littlefield, 2016; Dziengel, 2012; Nakamura et al., 2017). These studies also highlighted discriminatory policies that prevented LGBTQ couples from making medical decisions in emergencies or even attaining legal recognition in the United States. These distal stressors consequently led to increased experiences of proximal stressors among individuals and couples in LGBTQ relationships. These included the persistent fear of rejection and the continued concealment of their sexualities and intimate relationships (Applewhite & Littlefield, 2016; Dziengel,

2012). Such stressors led to decreased relationship satisfaction and quality as well as to the deterioration in their psychological and mental health outcomes (Haas & Lannutti, 2019; Nakamura & Tsong, 2019). The experiences described in these six studies are consistent with the Minority Stress Theory that posits the ways in which distal and proximal stressors lead to persistent, elevated levels of stress and, over time, long-term deficits in their health and well-being (Bariola et al., 2015; Blair et al., 2018; Buffie, 2011; Goldberg et al., 2019; Tatum, 2017).

Relationship Length in LGBTQ Relationships Research

There is a lack of consistency regarding the relationship lengths used when recruiting couples in LGBTQ relationships. Four of the nine studies reviewed in this chapter specified a minimum relationship duration as part of their inclusion criteria. Of these, two studies mentioned a minimum relationship length of six months (Haas & Lannutti, 2019; Shulman et al., 2009). The remaining two studies utilised a more conservative relationship length of seven and ten years in duration prior to participant recruitment (Connolly, 2005; Reczek, 2015). Three studies did not explicitly state any relationship duration criterion when recruiting research participants (Dziengel, 2012; Nakamura et al., 2017; Nakamura & Tsong, 2019). Two studies merely mentioned recruiting individuals in LGBTQ relationships without any specific relationship duration (Applewhite & Littlefield, 2016; Bong, 2011).

The Operationalisation of Relationship Resilience

Among the nine studies included in the review, eight studies operationalised resilience as psychological and behavioural strategies that enabled LGBTQ couples to adapt and overcome relational and minority stressors. Five qualitative studies described various individual- and couple-related behaviours such as “being united against the world”, “having complementing strengths and weaknesses”, “supporting each other through challenges”,

“having direct communication strategies”, as well as “having the maturity and determination” which enabled LGBTQ couples to maintain their relationships in unsupportive environments (Applewhite & Littlefield, 2016; Bong, 2011; Connolly, 2005; Dziengel, 2012; Reczek, 2015; Shulman et al., 2009). Applewhite and Littlefield (2016) further explained three anti-resilient behaviours that were detrimental to Black gay couples in the United States: a) constant negative emotions and conflicts in the relationship, b) the existence of instability in the couple’s life such as unemployment, poverty or chronic illness, and c) the use of poor communication strategies and the lack of partner support. These anti-resilient behaviours further reduced the feelings of closeness and satisfaction among Black gay couples living in marginalised communities.

Two quantitative studies utilised existing psychometric measures when operationalising the resilience construct among LGBTQ couples in the United States. Haas and Lannutti (2019) examined the ways in which minority stressors and social support impacted the functioning and resilience of LGBTQ couples. The study utilised and adapted the items from the Couple Resilience Inventory as an outcome measure of relational resilience. The Couple Resilience Inventory was first developed by Sanford et al. (2016) to understand the positive and negative behavioural strategies that heterosexual couples utilise to cope with and overcome stressful life events. Haas and Lannutti (2019) used a subset of items from this inventory to understand how LGBTQ couples perceived their own ability to adapt to stressful situations positively. Nakamura and Tsong (2019) surveyed a total of 183 individuals in LGBTQ binational relationships to establish if the detrimental effects of minority stressors could be buffered by resilience. The authors utilised the 6-item Brief Resilience Scale developed by Smith et al. (2008) that assessed how individuals from the general population recovered or bounced back from stressful life events. Using structural

equation modelling and moderation analysis, the authors found that resilience moderated and buffered the negative impact of perceived minority stress on participants' depression scores.

Social Recognition and Resilience in LGBTQ Couples

Familial Stigma and Discrimination

Eight studies in this paper described how the presence of social recognition and support, or the lack thereof, impacted participants' relationship commitment, maintenance and resilience. LGBTQ couples illustrated how they faced opposition and rejection from their families of origin (Applewhite & Littlefield, 2016; Bong, 2011; Connolly, 2005; Dziengel, 2012; Haas & Lannutti, 2019; Nakamura et al., 2017; Reczek, 2015; Shulman et al., 2009). (Connolly, 2005; Dziengel, 2012) revealed how LGBTQ couples remained unwelcomed into the homes of their families of origin, particularly in the early years of their intimate relationships. LGBTQ couples related and explained how they were constantly at odds with their family's religious beliefs and values, which, in turn, led them to be disowned (Bong, 2011; Dziengel, 2012; Reczek, 2015). These experiences increased individual feelings of stress and anxiety as couples felt torn between appeasing the relationships with their partners and families (Applewhite & Littlefield, 2016; Shulman et al., 2009). Similarly, other couples related instances of concealing their relationships in spaces that do not openly accept and recognise LGBTQ relationships (Connolly, 2005; Haas & Lannutti, 2019; Reczek, 2015).

Interestingly, two studies highlighted the ways in which some gay and lesbian couples preferred “living in a glass closet” (Connolly, 2005; Reczek, 2015). These couples preferred their sexualities and relationships to remain an open secret as they feared explicit parental disapproval or wanted to preserve familial relationships. These couples also feared the potential ramifications of explicitly coming out. Thus, couples restrained themselves from showing affection towards each other and avoided legal recognition while their parents were alive. However, such strategies were not without consequences. LGBTQ couples described

significant strains and conflicts with their partners from wanting to avoid familial disapproval and confrontation. Over time, LGBTQ couples felt increasingly dissatisfied as they yearned to be openly acknowledged, which ultimately led to some couples dissolving their relationships (Applewhite & Littlefield, 2016; Nakamura & Tsong, 2019; Reczek, 2015)

Social Recognition and Support as a Buffer Against Stressors

LGBTQ couples who were accepted and recognised by their social networks described how they were able to access social support and resources (Applewhite & Littlefield, 2016; Bong, 2011; Connolly, 2005; Haas & Lannutti, 2019; Nakamura et al., 2017; Reczek, 2015; Shulman et al., 2009). The emotional and instrumental support provided by their social networks enabled LGBTQ couples to buffer themselves against relational stressors as well as the perceived societal stigma and discrimination (Haas & Lannutti, 2019; Nakamura et al., 2017). Connolly (2005) described the ways in which family members would “proactively defend and backed their relationships” against such negative societal sentiments. Moreover, Haas and Lannutti (2019) found that social support and recognition from one’s social network were positively correlated to LGBTQ relationship commitment, satisfaction and relationship resilience.

Social Recognition, Resilience and Health Outcomes

Two quantitative studies highlighted the ways in which social recognition impacted resilience and health outcomes among couple participants (Haas & Lannutti, 2019; Nakamura & Tsong, 2019). In their study on LGBTQ binational couples, Nakamura and Tsong (2019) revealed that resilience moderated the effects of minority stressors on couples’ mental health outcomes. The study showed that even under greater perceived stress, resilient participants reported fewer depressive symptoms than less resilient participants. Similarly, Haas and Lannutti (2019) reported that higher levels of social support were positively correlated with higher relational commitment, satisfaction and resilience among LGBTQ couples.

Furthermore, couples with higher levels of partner support had fewer depressive symptoms and higher levels of positive relationship functioning.

The Formation of Families of Choice

Six studies highlighted the formation of families of choice to protect their relationships despite familial rejection (Applewhite & Littlefield, 2016; Connolly, 2005; Dziengel, 2012; Haas & Lannutti, 2019; Reczek, 2015; Shulman et al., 2009). As mentioned in Chapter 1, families of choice refer to forming a network with people outside their immediate families of origin (Weston, 1997). Families of choice provided LGBTQ couples with additional avenues to receive much-needed recognition and support, which bolstered their relationship maintenance and resilience (Applewhite & Littlefield, 2016; Connolly, 2005; Dziengel, 2012). Beyond this particular network of people, the presence of supportive LGBTQ communities provided an additional layer of support that enabled LGBTQ couples to overcome stressors and remain resilient (Haas & Lannutti, 2019). Organisations and groups in such communities act as social conduits for LGBTQ couples and other LGBTQ individuals to find support and work towards common goals (Applewhite & Littlefield, 2016; Haas & Lannutti, 2019). Regardless of its source, social recognition and support remain integral to the maintenance and resilience of couples in long-term LGBTQ relationships.

Legal Recognition and Resilience in LGBTQ Couples

Benefits of Legal Recognition

Most studies in this paper were conducted before the legalisation of same-sex marriages throughout the United States in June 2015. Five studies described the ways in which they yearned for marriage and the potential benefits that such formalisations would provide for their relationships (Connolly, 2005; Dziengel, 2012; Nakamura et al., 2017; Nakamura & Tsong, 2019; Shulman et al., 2009). Two studies alluded to tangible and

financial benefits such as tax rebates or employment protections that confer various rights to their long-term partners and children (Dziengel, 2012; Nakamura & Tsong, 2019). Others described the psychological and emotional benefits of legal recognition as LGBTQ couples would finally be seen as equal and legitimate to that of heterosexual married couples (Connolly, 2005; Shulman et al., 2009). Nakamura et al. (2017) elaborated on how LGBTQ couples who migrated to Canada felt relieved and less anxious as they were no longer worried about the social and legal barriers that impacted their relationships in the United States. Moreover, the availability of legal recognition provided couples with a “new sense of freedom” and allowed them to imagine the opportunities such recognition afforded them in Canada.

Wills and Legal Documents

LGBTQ couples who were unable to access marriage or civil unions in their respective states were keenly aware that their relationships remained vulnerable (Connolly, 2005; Nakamura & Tsong, 2019; Shulman et al., 2009). LGBTQ couples described how the lack of legal recognition increased feelings of anxiety and reduced their sense of relational security (Nakamura & Tsong, 2019; Shulman et al., 2009). These feelings of ambiguity and uncertainty motivated them to take active steps to ensure the longevity and resilience of their relationships. Couples mentioned drawing up wills to safeguard their relationships and assets in times of emergencies, and ensuring that their partners were given medical decision-making powers should they become incapacitated to do so (Connolly, 2005; Shulman et al., 2009). However, these measures were not without challenges. Couples recounted the pain of having to jump through multiple bureaucratic regulations in their efforts to protect their relationships through such legal means (Shulman et al., 2009).

Migration to Garner Legal Recognition

One study described the ways in which LGBTQ binational couples migrated to Canada as they felt frustrated by the social and legal restrictions on their relationships in the United States (Nakamura et al., 2017). LGBTQ couple participants recounted their initial reservations about immigrating to another country to gain recognition. They were worried about rebuilding their lives, restarting their career, and creating new social support networks from scratch. However, these couples felt reaffirmed in their decision to move to Canada as they felt accepted and socially validated by Canadian society. LGBTQ couples also mentioned how access to legal recognition enabled them to feel socially included, as they were able to participate in various rituals that were previously only available to heterosexual couples.

Resilience and the Rejection of Recognition

Interestingly, four studies highlighted the ways in which resilient couples rejected the need for social approval and legal recognition. Two studies revealed how some LGBTQ couples rejected the idea of marriage as they were confident about the strength and resilience of their relationships (Connolly, 2005; Shulman et al., 2009). Typically, these couples highlighted the presence of strong social networks and support, which enabled them to reject the need for legal recognition. These couples related how they were already viewed as a married couple by people in their social networks. Moreover, these couples felt that any form of legal formalisation would not change their current relationship significantly. They believed in the strength of their love and commitment to each other after being together for so long. These couples further reiterated that marriage or civil unions were not necessarily good indicators of the strength and resilience of their relationships.

Two other studies related the ways in which some couples rejected the need for social approval and recognition (Reczek, 2015; Shulman et al., 2009). These LGBTQ couples felt that the social disapproval from their families of origin and the general society further

strengthened their long-term intimate relationships (Reczek, 2015). These couples believed such negative experiences merely brought them closer and solidified their bonds as they realised they could not rely on anyone else when faced with relational challenges. These circumstances forced LGBTQ couples to quickly adapt and learn novel strategies to ensure their relationships survived. Couples learn to support one another by being more understanding and having open communication strategies (Shulman et al., 2009). These, in turn, increased their feelings of closeness and relationship satisfaction. Reczek (2015) explained that navigating through and overcoming such social rejection and disapproval enabled LGBTQ couples to draw on the strengths and willingness that they had to ensure the relationship endured. These findings are also consistent with Skerrett and Fergus (2015), who posited that minority stressor experiences increase relational closeness and resilience among couples in the LGBTQ community.

Chapter Discussion

This review chapter aims to understand the ways in which resilience has been studied and applied among couples in LGBTQ relationships. The nine studies revealed how the availability of social and legal recognition impacted couples in LGBTQ relationships. Couples described varying processes and strategies to overcome the lack of recognition and support in their immediate environments. Whether or not such recognition was available, it was evident that LGBTQ couples in these studies remained committed to maintaining their long-term relationships. However, the impact of social and legal recognition cannot be underestimated. Social and legal recognition greatly impacted various relationship and health outcomes. Such recognition also provided couples with safety nets that bolstered their long-term relationships during difficult periods and challenges. Resilience among LGBTQ couples remains an underdeveloped area that warrants and demands further empirical research.

Before discussing the research gaps identified from the eight studies, there are several limitations that must first be clarified.

The nine studies in this chapter highlighted the continued lack of conceptual and theoretical consensus regarding the nature of resilience. The ontology and taxonomies of resilience have remained a tenacious debate, even among well-established researchers and theorists, since resilience first emerged in the early 1900s (Fletcher & Sarkar, 2013; Luthar et al., 2007; Masten, 2001; Ungar, 2011; Zautra & Reich, 2012). Such debates include the assertion that resilience as an inherent trait is outdated as it devalues and stigmatises individuals (Cicchetti & Garmezy, 1993; Masten et al., 1990), the need for greater precision in defining the specific domains to which resilience has been applied to (Carpentieri et al., 1993; Kline & Short, 1991), as well as the view that resilience is also essential in adapting to the responsibilities and challenges of positive life events and minor everyday setbacks (Gloria & Steinhardt, 2016; Rutter, 2013). However, such debates around the conceptual and theoretical issues of resilience may be beneficial. Several resilience scholars have argued that the different conceptualisations of resilience merely provide different perspectives on the nature of resilience (Rothmann, 2018; Ungar, 2011). Each perspective has its strengths and weaknesses, which add to the richness of our current understanding of resilience. Scholars and researchers should, therefore, draw on the perspective that closely aligns with the ontology, epistemology and values of their research projects. To that end, resilience researchers need to explicate their approach and assumptions regarding the nature of resilience to enable their readers to understand the ways in which resilience is operationalised and measured (Fletcher & Sarkar, 2013; Greene et al., 2004; Southwick et al., 2014). There is also a need for periodic consolidation of findings and themes among contemporary resilience studies, especially with the current definitional, theoretical, and empirical diversity (Colpitts & Gahagan, 2016; Luthar et al., 2007). Such consolidation efforts will ensure that scholars

and researchers continue to be cognisant of the development and evolution of the resilience construct and theory for future research.

The studies in this paper also revealed the lack of consensus regarding the appropriate relationship duration when operationalising the definition of LGBTQ intimate relationships. This continued lack of consensus remains evident in the broader LGBTQ relationships literature (Umberson et al., 2015). Many researchers argue that a relationship duration of six months to one year is sufficient in classifying couples as being in long-term relationships (Frost et al., 2017; LeBlanc & Frost, 2019; Shieh, 2016). Other relationship researchers assert that the first three to seven years of a committed relationship have the highest risk of relationship dissolution (Brown, 2003; Kreider & Ellis, 2011; Reczek, 2015; Rosenfeld, 2014). However, several researchers have cautioned against the use of such conservative relationship durations as long-term relationships should remain fluid and be open to interpretation by LGBTQ couple participants. Bong (2011) asserts that the meanings participants ascribe to their relationship cannot be merely defined by the number of years together or whether they have been socially or legally formalised. Moreover, the use of more conservative relationship durations would make it challenging to recruit couples from sexual minority populations as they were much more difficult to access compared to those within the general community (Rothblum, 2009; Umberson et al., 2015).

Existing Research Gaps

Drawing on the findings in this scoping review, future research on LGBTQ couples could be conducted to potentially address several methodological, empirical and practical gaps. In terms of research methodology, six of the eight studies in this chapter were qualitative research studies. Although these exploratory findings were insightful in understanding the resilience mechanism and strategies among LGBTQ couples in the United States, the results may not be generalisable to the broader LGBTQ couples' population and

LGBTQ communities around the world. Furthermore, these six studies utilised experiential qualitative methods and, hence, focused primarily on the meaning-making strategies and experiences of LGBTQ couples as they face stressful life events. Critical and discursive qualitative approaches can provide additional insights into how socio-political discourses can impact the lives of LGBTQ couples and families (Allen & Goldberg, 2020; Fish & Russell, 2018; Goldberg & Allen, 2012). Such approaches can also illustrate the agency and subjectivity of this marginalised group to draw on or reject these discourses to ensure the long-term maintenance of the relationships and family units. Utilising mixed-methods research designs could be another appropriate approach to further our current understanding of the resilience of LGBTQ couples (Gamarel et al., 2023; Mertens, 2012a). Such approaches would combine the strengths of both qualitative and quantitative methods to give voice to LGBTQ couples lived experiences in their socio-political context and ensure the generalisability and transferability of the findings to LGBTQ couples and broader LGBTQ communities worldwide.

All studies included in this review were cross-sectional in research design. Using longitudinal research designs would be useful in elucidating the impact and consequences of such transitions in social and legal recognition in light of the increasing global acceptance (Balsam et al., 2017; Ogolsky et al., 2018). Additionally, using longitudinal research designs may enable researchers to understand if coping mechanisms and resilience strategies remain stable or evolve. Such designs may be helpful in understanding the effects of time on LGBTQ couples when these couples move from the early years of formalisation to relationship maintenance in later years (Bartoş & Langdridge, 2019; McCoy, 2017). A final methodological limitation concerns data collection and analysis that mainly reflects individual experiences and perceptions. These experiences and perceptions do not account for the relational and dyadic processes that occur within LGBTQ intimate relationships (LeBlanc

& Frost, 2019; Plamondon & Lachance-Grzela, 2018; Umberson et al., 2015). There is a need to undertake further research that will help understand the dyadic and couple-centric processes that can influence the resilience of couples in LGBTQ relationships. The utilisation of Interdependency Theory and the Actor-Partner Interdependence Model (APIM) as frameworks could perhaps provide a more insightful understanding of the dyadic effects of coping and resilience on various LGBTQ relationship outcomes (Cook & Kenny, 2005; Rusbult & Arriaga, 1997)

Eight of the nine studies in the chapter were also undertaken in Western countries, namely in the United States and Canada. These studies were also primarily conducted with White participants from upper-middle-class backgrounds and high educational levels. These couples were more likely to have access to more financial resources, liberal social spaces, and legal recognition in their countries (Barrett & Pollack, 2005; Masci & Desilver, 2019). Comparatively, attitudes towards homosexuality and LGBTQ relationships remain predominantly conservative in Asia, the Middle East and Africa (Ayoub & Garretson, 2017; Berry, 2001). Many countries in these parts of the world still uphold laws that criminalise homosexuality and prevent the legal formalisation of couples in LGBTQ relationships (Masci & Desilver, 2019; Poushter & Kent, 2020). Access to such resources and spaces may not be readily available to LGBTQ couples in other communities and societies around the globe.

Furthermore, none of the studies in this paper highlighted the influence of culture, which could profoundly impact the values, ideas and social behaviours of participants (Huang et al., 2016; Kitayama et al., 2000; Tweed & Conway, 2006). The resources and strategies employed by LGBTQ couples in the United States and Canada may not be applicable or available to LGBTQ couples in other contexts. A recent study by Bin Ibrahim and Barlas (2021) revealed that despite living in an Asian society, gay men in long-term, same-sex relationships in Singapore were able to find strategies and resources to ensure their

relationships flourished. Research participants from this study described utilising collectivistic coping strategies as well as volunteerism and activism to maintain their relationships in a context that does not socially and legally recognise their relationships. There remains a considerable gap in studying the coping mechanisms and resilience strategies that are employed by LGBTQ couples living in Asia, The Middle East and Africa.

One potential research area for understanding the influence of culture on LGBTQ couples could involve the cross-validation of the Couple Resilience Inventory (Sanford et al., 2016; Ungar, 2012). As mentioned earlier in this chapter, the Couple Resilience Inventory used by Haas and Lannuti (2019) has only been validated with couples and families living in North America. Cross-validating the inventory in cultures beyond the Western context would allow scholars and researchers to extend current understanding regarding the generalisability and applicability of such measures in understanding the resilience of LGBTQ couples in other settings. The cross-validated tool would also add to the limited tools and scales focused on measuring and capturing the strengths of being in LGBTQ relationships and families in non-Western societies (Kuo et al., 2006; Ungar, 2008). Bridging this practical gap would also enable clinicians and therapists to help this marginalised group by assessing the strengths, coping processes, and resilience mechanisms among LGBTQ couples across different cultures and contexts.

Finally, all the articles in this chapter viewed or applied resilience through the individual lens. This lens privileges the psychological and behavioural perspectives that LGBTQ couples use to protect their relationships against relational and minority stressors. Strategies and mechanisms from these perspectives are indeed pertinent in understanding the individual mental processes and behavioural techniques that enable LGBTQ couples to overcome stressors (Fletcher & Sarkar, 2013; Masten, 2001; Reid, 2016). However, individuals actively interact with their social, cultural and political environments, which can

augment or diminish their resilience. Thus, the biological and psychological views of resilience fail to capture the complex processes and determinants that impact resilience beyond the individual (Ungar, 2011; Walker & Peterson, 2018).

Accordingly, the onus to cope and remain resilient against stressors falls squarely on individuals and couples in LGBTQ relationships (de Lira & de Moraes, 2018; Kwon, 2013). Such perspectives, in turn, minimise the negative impact that socio-political inequities can have on the ways in which LGBTQ couples endure and overcome stressors. Understanding the contextual determinants of resilience will provide researchers, practitioners and policymakers with a broader understanding of how existing social and structural systems can strengthen or weaken resilience among LGBTQ individuals and couples (Gahagan & Colpitts, 2017; Maddi & Harvey, 2007; Rampp et al., 2019).

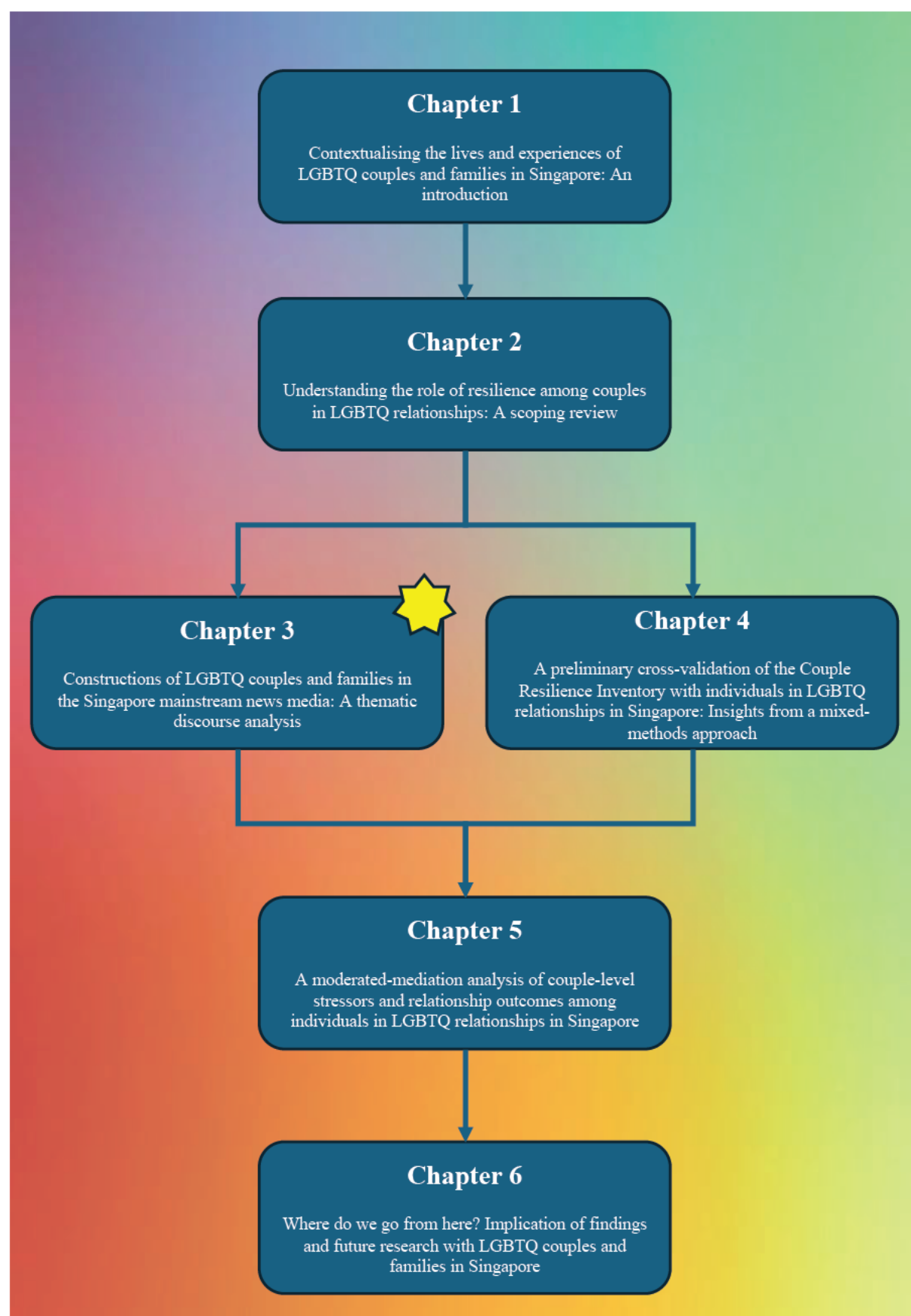
Chapter Conclusion

The findings from this paper have provided insights into the varied ways in which resilience has been studied or applied among couples in LGBTQ relationships. Social and legal recognition remain essential aspects that can enhance and sustain the lives of LGBTQ couples. Such recognition provides LGBTQ couples with access to social and structural support, which, in turn, buffers them against the effects of socio-political stigma and discrimination. LGBTQ couples also use various psychological and behavioural strategies to cope and remain resilient in the face of relationship and minority stressors. However, studies in this paper have primarily reflected individual experiences and consequently focused on individual, psychological resilience. Moreover, these cross-sectional studies were conducted in North America. Access to social and legal recognition is more readily available in North America than in many countries in Asia, the Middle East, and Africa. LGBTQ couples in these countries may use different coping and resilience strategies to maintain their relationship. There is also a need to undertake further research to understand the dyadic and

couple-centric processes that ensure the resilience of couples in LGBTQ relationships. Future empirical research should also look beyond individual resilience to further the current understanding of how LGBTQ couples flourish, especially among those who live in Asia, the Middle East and Africa.

Chapter 3

Constructions of LGBTQ couples and families in the Singapore mainstream news media: A thematic discourse analysis



Chapter Abstract

Despite the advent of social media in recent decades, traditional news media platforms continue to play a significant role in disseminating knowledge and information in many societies worldwide. The content and language used by these platforms play a pivotal role in shaping how issues, events, and even people are presented and represented to their readers and audiences. Such framings can, in turn, persuade their readers' thoughts, feelings and behaviours regarding the ways in which such matters can impact their daily lives. In Chapter 3 of this thesis, I sought to understand how two mainstream news media platforms in Singapore discursively construct and represent LGBTQ couples and families in and through their newspaper publications. The dataset comprised 170 news articles and opinion pieces published in The Straits Times and Today between January 2014 and December 2022.

Drawing on Social Constructionism and Queer Theory as analytical lenses, I utilised Reflexive Thematic Analysis by Braun and Clarke (2021) to undertake a discourse analysis to examine how LGBTQ couples and families are portrayed in these publications to their readers and the broader Singapore population. Four main constructions of LGBTQ couples and families were generated at the end of my analysis. The analysis also revealed how the hegemonic heteronormativity underpinned these constructions and representations. Overall, LGBTQ couples and families were seen as *contradicting the heteronormative way of living and being* in Singapore. They were constantly depicted as *morally wrong, unnatural*, and *divisive* compared to heterosexual couples and traditional families. LGBTQ couples and families were also constructed as *second-class citizens* as laws and policies that greatly benefitted heterosexual couples and traditional families were constantly kept out of their reach. Socially and legally recognising LGBTQ couples and families were also represented as *Western, liberal ideologies* that were incompatible with Singapore's traditional Asian norms. While their existence was somewhat acknowledged, LGBTQ couples and families

were expected to remain hidden (*not to be explicitly seen, heard, or talked about*) within Singapore's socio-political landscape. Even with some positive accounts on these mainstream news media platforms, such constructions still inadvertently compared LGBTQ couples and families to their heterosexual counterparts. Finally, my analysis showed how representations of LGBTQ individuals in Singapore's mainstream news media have evolved significantly in recent years, particularly with the repeal of S377A in 2022. However, the negative constructions and representations of LGBTQ couples and families on these platforms have remained relatively unchanged over the past nine years. The chapter concludes with a discussion on the implications and impact these constructions may have on LGBTQ couples and families and the broader society in Singapore.

Keywords: LGBTQ couple, LGBTQ family, discourse analysis, Queer Theory, mainstream news media, Singapore

Word count: 425 words

Constructions of LGBTQ couples and families in the Singapore mainstream news media: A thematic discourse analysis

Empirical Study Background

Traditional news media outlets such as television, print, and radio have continued to play a pivotal role in disseminating information and knowledge to people and societies worldwide. Even with the increasing access and use of social media in recent decades, these mainstream platforms remain a pertinent source of knowledge and information in many contexts (Burles, 2018; Graham, 2011; Jones & Collins, 2020). Such knowledge and information may immensely impact human lives and societies. Timely reports on weather and climate changes around the world, employment availability within and across countries, situational updates on war-torn and politically unstable areas, outcomes of political campaigns and elections, as well as the global spread of diseases such as the recent COVID-19 pandemic all have a significant impact on the experiences and movements of both human and non-human lives (Bilić & Georgaca, 2007; Cain et al., 2017; Reynolds, 2019).

Like social media apps and platforms, these traditional news media platforms are not neutral conduits that merely disseminate knowledge and information. These platforms have also been used to communicate the implementation and changes to various government laws and policies, parliamentary debates about local bread-and-butter issues, findings from societal attitudes and values surveys, and other official government news to regional and global audiences (Billig, 2021; Lupton, 1994; Schroeder et al., 2022). Such platforms can also support or oppose socio-political initiatives and outcomes, which can paint government officials and candidates, private companies and even marginalised groups and communities in a good or bad light. Some examples include the ways in which the various news media outlets in the United States support or reject their presidential candidates during elections

(Asghar et al., 2019; Ileri, 2014), and how outbreaks and spread of communicable diseases such as HIV and Monkeypox more recently were attributed to specific groups within the lesbian, gay, bisexual, transgender, and queer (LGBTQ) communities around the world (Bin Ibrahim & Ho, 2023; Keum et al., 2023). Hence, the content and language used by these platforms play a pivotal role in shaping how issues, events, and even people are presented and represented to their readers and audiences. Such framings can, in turn, persuade their readers' thoughts, feelings and behaviours regarding how such matters can impact their daily lives (Bednarek & Caple, 2014; Van Dijk, 1993). These outlets can include and exclude sources and materials they wish (or do not wish) the public to know and read, and as such, have immense power to influence how individuals, groups, and societies think, feel, and behave about various issues.

Mainstream News Media in Singapore

While Singapore gained its independence in 1965, its first printed mainstream news media, The Singapore Chronicles, came into publication more than a hundred years earlier, in 1824 (Cornelius-Takahama, 2017; Ho, 2016; Singapore Government, 2023). The Singapore Chronicles eventually ceased operations in September 1837 after two competing organisations, The Singapore Free Press and Mercantile Advertiser, launched their rival newspaper publications. The Singapore Free Press was subsequently bought over by The Straits Times, which began its operations and first English newspaper publication in 1845 (Bokhorst-Heng, 2002; Singapore Press Holding Media, 2023). Since then, The Straits Times has produced publications printed in various languages to cater to Singapore's growing multiracial Singapore population at the time. In 1984, The Singapore Press Holdings brought together the following newspaper brands under one business organisation: The Straits Times Press Group, Singapore News and Publications Limited, Times Publishing Berhad and Singapore Newspaper Services. Beyond the various printed newspapers and magazines

available today, The Singapore Press Holdings and The Straits Times expanded their online presence in January 1994 (George, 2002).

Unlike The Singapore Press Holdings and The Straits Times, the first printed publication of TODAY had a more recent history. TODAY began its first publication in November 2000 to rival another Singapore Press Holdings publication called *Streets* (Bokhorst-Heng, 2002; TODAY, 2023). TODAY was freely distributed on various public avenues with sizeable human traffic, such as train stations, bus interchanges, and shopping outlets in Singapore. TODAY was initially co-owned by both Singapore Press Holdings and Mediacorp Press. Still, it became wholly owned by Mediacorp Press after Singapore Press Holdings divested its stake in the news organisation in 2017. In 2013, TODAY expanded its presence by launching a digital version of its printed publication online. In 2017, TODAY stopped all its printed publications and focused on becoming a fully online digital newspaper. To date, Singapore Press Holdings and Mediacorp remain the two major media organisations that oversee the press, television and radio stations in the city-state of Singapore. The Straits Times and TODAY remain the top two mainstream news media publications read by most Singapore residents annually. As of 2019, the print and digital publications of The Straits Times had a daily readership of approximately 1.16 million readers, while publications from TODAY had over half a million daily readers in 2016 (Lim, 2019; Yong, 2019).

In the United States and the United Kingdom, traditional and social media functions to check and balance the government of the day, above and beyond providing their readers and audiences with socio-political developments from around the globe (George, 2002). Press and media companies in these countries are underpinned by their ability to freely express and publish ideas, information and opinions to members of the public without fear of censorship and backlash from their respective governments. However, the role of the media and press in Singapore differ significantly from their functions in other developed countries.

In Singapore, Lee (2010) describes how broadcasting and print media function as “handmaidens” to the Singapore government. They function to serve and assist the government in its nation-building and economic development efforts. These efforts include fostering social cohesion, shoring up political support, and educating and updating Singapore residents on the government’s policies and ideologies. These mainstream news media platforms ensure that any implementation and changes to the government’s policies are explained persuasively and depicted as beneficial and necessary for the growth and development of Singapore society (Bokhorst-Heng, 2002).

Media scholars further explained how the Singapore government strongly believed that the mass media exerted considerable power and influence on the public (Bokhorst-Heng, 2002; George, 2002). To ensure that such power and influence are not used against the Singapore government, officials ensured strict controls and measures of the press and media through a combination of legal and regulatory controls. Firstly, the Singapore government has held direct control over all television and radio channels since Singapore gained its independence in 1965. Secondly, by establishing the Newspaper and Printing Presses Act (NPPA), the Singapore government required all media and broadcasting companies to obtain licenses before they could operate. The NPPA also required these organisations to be locally owned and publicly listed (Lee, 2010).

The NPPA also allows the Singapore government to select who would hold management shares in these media and broadcasting companies. This ensures the Singapore government can appoint a board of directors and senior management personnel they deem trustworthy. Being publicly listed ensures the press and media organisations remain motivated by profits and that the editors and journalists are seen as independently aligning themselves with the government’s stance to ensure Singapore’s national interest remains a top priority. Finally, together with the Internal Security Act (ISA) and the Official Secrets

Act (OSA), editors and journalists can be fined or jailed for publishing any leaks or critical commentaries that cross into Singapore's political and judicial realms. Such controls and measures ensure the press and media organisations support and safeguard Singapore's economic, political and social stability.

The Current Study

Given The Straits Times and TODAY's monopoly within the Singapore media and press landscape, their vast readership, and their close links with the Singapore Government, it is crucial to understand their pertinent role in persuading and influencing Singapore society's thoughts, feelings and behaviours through their various publications. As mentioned in the previous section, broadcasting, and print media organisations are viewed as supporting institutions by the Singapore government in its nation-building functions. These organisations play a role in publishing and disseminating news articles and opinion pieces to prepare Singapore society for impending changes to laws and policies, to present the Singapore Government in a better light to the Singapore population during times of crisis, or to shore up support for the government during various national elections (Goh, 2023b; Khalik, 2023; Mokhtar, 2020).

Moreover, these mainstream news media platforms have also been used to present and represent various issues involving the LGBTQ community in Singapore. This includes publishing issues such as the rising HIV cases among gay and bisexual men in Singapore (TODAY, 2015), the arrest of protestors who were against LGBTQ discrimination in public schools (Low, 2021), as well as preparing Singapore society for the repeal of Section 377A of the Penal Code and protections for heterosexual marriage in 2022 (Goh, 2022). The content and language used by these platforms play a pivotal role in shaping how issues, events, and even people are presented and represented to their readers and audiences. The framings and depictions can inadvertently portray the LGBTQ community as problematic

and disruptive to the broader Singapore population. Such negative portrayals, in turn, can impact how the general public thinks, feels, and interacts towards the LGBTQ community in Singapore. Furthermore, readers of the mainstream news media who identify as LGBTQ may internalise such messages and portrayals, leading to internalised homophobia and feelings of anxiety and shame (Yep, 2014).

Much of the contemporary research undertaken with the LGBTQ community has mainly focused on the lived experiences of LGBTQ individuals and their various challenges in Singapore (Bin Ibrahim & Barlas, 2021; Ho & Sim, 2014; Tan, 2011). Those who have focused on understanding discourses have sought to understand the ways in which the mainstream news media have sought to frame various socio-political issues in the Singapore context. Such studies have involved understanding the negative constructions and representations of foreign construction workers during the Little India Riots in 2016 (Kaur et al., 2016), the construction of the Singaporean national identity through the analysis of National Day Parades commentaries and speeches published in the newspapers (Kong & Yeoh, 2017), as well as how the LGBTQ individuals in Singapore are constructed as part of Singapore's annual Pink Dot event (Phillips, 2021). Yet, the constructions and representations of LGBTQ couples and families in and through Singapore's mainstream news media have not been extensively studied.

In this chapter, I focused on understanding the discursive constructions of LGBTQ couples and families in *The Straits Times* and *Today*. The focus on LGBTQ couples and families has been particularly relevant in recent years with the increasing acceptance and evolving attitudes towards the LGBTQ community globally and locally (Chapters 1 and 2). Such an examination would also help understand the dominant discourses and ideologies that abound concerning LGBTQ couples and families in the Singapore community. In this chapter, the analysis of this particular marginalised group in the mainstream news media also

necessarily and inadvertently involves the study of heterosexual couples and traditional nuclear families. These contrasting couple and family structures are inextricably linked as they are often seen and constructed in opposition to each other in many mainstream news media publications. A further explanation of these inextricable links is provided in the section on theorising family, gender and sexuality below.

As Singapore remains underpinned by heteronormative ideals and patriarchal structures (Chan, 2020; Yue & Zubillaga-Pow, 2012), understanding such constructions and representations would provide insights into the ways in which LGBTQ couples and families are depicted and positioned within Singapore's socio-political discourse and social hierarchy. Such an understanding would allow scholars and researchers to understand the discursive and socio-political challenges this marginalised group faces in the Southeast Asian nation-state. Additionally, it will shed light on the possible reasons underpinning the continued marginalisation of this group across all aspects of social life in Singapore. As the two mainstream news media platforms remain widely consumed by people in Singapore, the study also considered the possible impact and implications of such constructions in the production of identities, **subjectivities** and practices for the various readers of these publications in Singapore.

Ontological and Epistemological Assumptions

This qualitative study is underpinned by a social constructionist epistemological stance. Social Constructionism posits that the categories and concepts in the social world are socially constructed (Burr, 2015). Hence, what and how people know about the social and material world comes from the historically and culturally situated knowledge of others, which, in turn, impacts their views, beliefs, and experiences of the world. This particular epistemological assumption takes a critical stance towards our taken-for-granted knowledge, understanding and observations about the world. Social constructionism seeks to deconstruct

what we know as “natural” and “real” (Gergen, 2022). This particular epistemology argues how such realities and categories are socially constructed or agreed-upon views about the human world. These can be about understanding concepts and topics from the natural and social sciences, including family, gender and sexuality. Our understanding and knowledge of these realities and categories arise from a particular lens and are always partial and incomplete.

Furthermore, these realities and categories are sustained in and through social processes and actions. The social world is continuously produced and reproduced through our daily interactions and practices. To that end, social constructionism aligns well with the study’s aim of understanding the constructions and representations of LGBTQ couples and families in the news media. In terms of deconstructing family, gender and sexuality, social constructionism rejects the essentialist, realist view that there are only two categories of sex and gender (i.e., men and women, male and female) and questions the ways in which only particular forms of relationships and sexual orientations (i.e., heterosexual couples and traditional families) are recognised and privileged (Callis, 2009). This epistemological assumption makes us reconsider how these categories are inextricably linked to the social and normative prescriptions of masculinity and femininity, and neoliberal ideologies which further reinforces sexual and gender inequalities in various societies and cultures.

Language and the ways in which it is used in our social lives are not neutral, nor is it simply a vehicle to convey meaning about the world between people. In conceptualising his Theory of Representation, Hall (2020) argues that human languages can be used in myriad ways to convey or construct something meaningful about the world to other people.

According to Hall, language can, therefore, be used in three different ways: (a) the reflective approach, (b) the intentional approach, and (c) the constructionist approach. The reflective approach views language as merely a vehicle to convey our thoughts and feelings to others

about the social and material world. Hence, language in this approach merely reflects what humans and societies consider to exist in the world. The intentional approach to language posits that language is unique to speakers and users of language. Hence, people can impose their meaning on the social and material world through language. Finally, the constructionist approach views language as a system of signs, symbols, and concepts that people draw on to construct, communicate, and represent something meaningfully about the social and material world. In this approach, language is an active vehicle for meaning and, thereby, shapes our reality. As such, language impacts and colours how we see and understand the world. The constructionist approach to language posits that language can actively shape, persuade and influence people's views, thoughts and feelings regarding what the world should or should not be.

Theorising Family, Gender and Sexuality

This study draws on Queer Theory as a theoretical lens. This poststructuralist theory was first conceptualised by scholars in feminist theory and gay and lesbian studies in the 1990s (Kirsch, 2013; Seidman, 1994). Some of the notable contributors to Queer Theory include Michel Foucault and Judith Butler. Foucault conceptualised the close relationships between power and knowledge, which subsequently influenced the development of his theories on biopower, biopolitics and governmentality (Green, 2010), while Butler theorised the ways in which gender is performative and argues that gender identity and roles are defined and sustained through behaviours and social practices (Butler, 2020). To date, Queer Theory has been widely used to critically analyse and deconstruct the ways in which gender and sexualities are constructed in and throughout history. Queer Theory also questions the taken-for-granted assumptions of what societies view as normal or deviant. Queer Theory scholars contend that the knowledge and classification processes about gender identity and sexuality give social institutions the power to define what they deem acceptable or deviant.

Queer Theory has been applied to numerous other fields and disciplines, including relationships and families (Warner, 2004). Thus, Queer Theory problematises how family, gender and sexuality are considered real and natural. Queer Theory argues that what is considered family, gender, and sexuality are culturally and socially produced (Fish & Russell, 2018). As such, sociocultural norms and political beliefs influence how and why certain relationships and families are considered normal or natural while others are marginalised and considered deviant. In sum, the ways in which the different societies view family, gender and sexuality are shaped by the language and practices specific to particular cultures and contexts, which are “seen to enable and limit the possibilities of material and discursive practices” (Braun et al., 2003, p. 238).

One key concept within Queer Theory that is pertinent to this study centres around heteronormativity. Heteronormativity is defined as the ways in which heterosexuality, heterosexual relationships, and heterosexual families are legitimised and privileged in societies through localised practices and centralised social institutions (Kitzinger, 2005). Through the concept of heteronormativity, scholars and researchers in Queer Theory argue that all human experiences are automatically presumed and assumed to be heterosexual. Heterosexuality is further normalised in and through various social, legal, cultural, and interpersonal practices in society (Callis, 2009), which, in turn, reinforces heterosexuality as the “natural”, “right”, and the only way of life. Such practices of normalisation include how events and milestones involving heterosexual couples and families with heterosexual parents are publicly celebrated and portrayed as the “golden standard” of being in various societies.

Additionally, conforming to such heteronormative ways of living is automatically and publicly accorded with various social, financial and legal benefits. As explained in Chapter 2, these include varied forms of priorities and subsidies in housing, the ability for partners and spouses to be legally covered under one’s employment and insurance benefits, maternity and

paternity benefits for couples and families with children, as well as the ability to publicly participate in social celebration practices (e.g., Mother's Day, Father's Day, and National Family Days). This legitimisation of heterosexual couples and traditional nuclear families, therefore, positions those who identify as non-heterosexual and in non-heterosexual relationships and families as deviant and unnatural, or the "Other" (Mano, 2021). Yet, the category of heterosexuality is only stable, natural and morally right in so far that it is constructed and contested against homosexuality. Thus, LGBTQ couples and families are constantly devalued, stigmatised, and marginalised to establish and maintain heterosexuality (and consequently heterosexual couples and traditional families) at the top of the social hierarchy.

Yep (2014) theorises how heteronormativity negatively impacts LGBTQ individuals through two interrelated and interdependent dimensions: (a) interior-exterior and (b) individual-collective. Each dimension intersects with the other to explain the ways in which the synergistic effects of heteronormativity can impact both individuals (psychological level) and people in society (social and societal levels). Through these dimensions, he explains how the pervasiveness of heteronormativity can negatively impact the psychological, discursive, social and material aspects of LGBTQ individuals, couples and families. For example, at the interior-individual level, the pervasive heteronormative values and structures in society can be internalised by LGBTQ individuals as part of their lived experiences. Exposure to such heteronormativity may lead to LGBTQ individuals experiencing internalised homophobia as they realise that they do not fit within the heteronormative boundaries and ideals of their respective societies. This internalised homophobia may lead to anger, anxiety and hatred toward themselves and other LGBTQ individuals (Frost & Meyer, 2023). At the intersection of interior-collective dimensions, Yep (2014) illustrates how LGBTQ individuals are treated and talked about differently by the broader society as compared to their counterparts who

identify as heterosexual. This discursive violence includes everyday conversations and media portrayals that depict LGBTQ individuals as deviants and problematic compared to those living within the compulsory heterosexual boundaries of society. This, in turn, justifies and solidifies societal beliefs that LGBTQ individuals deserve to be marginalised and placed in the lower rungs of the social hierarchy.

Methodology

Discourse and Discourse Analysis

Discourses have an enormous impact on the lives of people in every context. In the social sciences, discourses are generally considered “a set of meanings, images, and statements that depict events, objects and people in a particular way” (Burr, 2015, p. 74). Burr and Dick (2021) explain how discourses are not merely abstractions or ways to talk about objects in the material world. Through language, powerful discourses can be used to construct different versions of social reality that can be used to inform and influence people's subjective experiences and perceptions regarding what is acceptable and unacceptable in various contexts and settings. Discourses are also practices which form the objects of which they speak. Mackenzie and Murray (2021) elaborate on how “discourses create structures or frameworks in societies, such as relationships of power between citizens and institutions, and incorporate both social practice and language”. Through the production of knowledge, these institutions have the ability to make claims to power and legitimacy and, thereby, decide what aspects of human life are considered good or bad for their respective societies. This can include their ability to decide the practices for good health and the ideologies and values their respective societies should embody. For example, the study of discourses allows us to understand what it means when phrases and statements that construct a “good person” or “healthy citizen” are used in everyday life and how such statements impact how people behave and the choices they pick (Riley et al., 2021).

Discourse analysis aims to uncover how discourses are intricately linked to various socio-political structures, institutions and practices, how power relations and knowledge are produced and reproduced, and the ideological relationships and effects such discourses can have on the broader society. By analysing discourses, we can understand the ways in which particular social and institutional arrangements benefit certain groups while marginalising and disadvantaging other groups. For example, certain discourses about women and femininity construct women as natural caregivers, emotionally attuned, empathic, and vulnerable (Thébaud et al., 2021; Walby, 1989). Consequently, these impact how women are naturally assumed to be suited to caregiving and childrearing activities, as well as have the responsibility to take up unpaid emotional work and labour in social situations. These, in turn, depict women as unsuited to take up roles and responsibilities such as CEOs and medical doctors. Such careers and opportunities are assumed to require logic and rationality and, therefore, intrinsically linked to men and masculinity (Ford et al., 2021; Webber & Giuffre, 2019). As such, women continue to be excluded or discouraged from taking on specific careers and social positions in many patriarchal societies worldwide. These examples show how discourses structure the daily lives and experiences of human beings in every society through the establishment of social and institutional norms, processes and practices.

In contrast to experiential qualitative research, discourse analysis seeks to decentre the individual as the focus of interest. Experiential qualitative research studies focus on giving voice to people's experiences and how they make sense of such experiences within their respective contexts (Braun & Clarke, 2021). On the other hand, critical and discursive approaches in qualitative research, such as discourse analysis, shift the researcher's attention from people's meaning-making processes. These approaches look at communication between people and how language is socially involved in constructing reality and understanding of the world (Willig, 2017). Parker (2013) contends that language structures our thoughts, which, in

turn, impacts our feelings, behaviours and interactions with others. Hence, through discourse analysis, we can also understand how discourses shape people's thinking and how people are used by discourses. In using this particular methodology, I aimed to take a critical stance towards the taken-for-granted ways in which speech, text, and images are seen as merely reflecting the social world. Thus, I sought to use a particular form of discourse analysis to uncover the various hidden ideologies within the publications in my dataset and to illustrate how these ideologies impact and structure the lives of people in Singapore.

In this exploratory qualitative study, I focused on the ways in which LGBTQ couples and families are discursively constructed in news media reports and opinion pieces published in *The Straits Times* and *TODAY*. Additionally, I sought to understand if these discursive constructions of LGBTQ couples and families in the mainstream news media have changed through time. To that end, this qualitative study is driven by the following research questions:

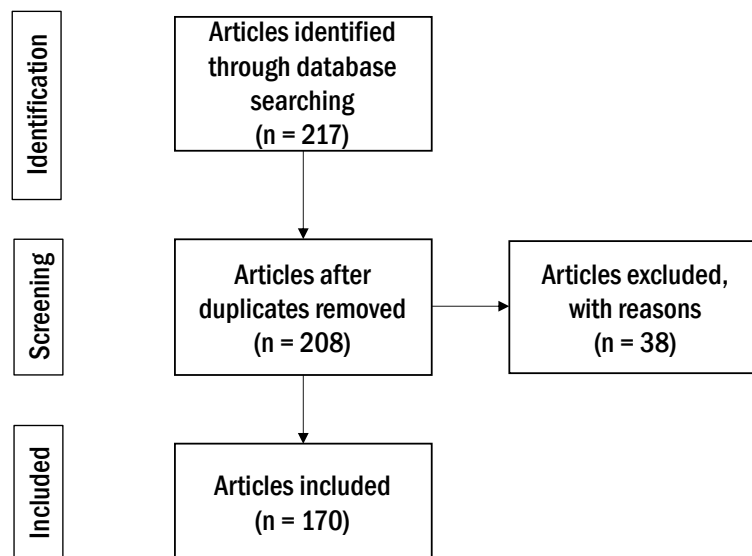
- How are LGBTQ couples and families constructed and represented in Singapore's mainstream news media?
- How have these constructions and representations of LGBTQ couples and families changed in the last decade?

Data Collection

Between October and December 2022, I extracted publications on LGBTQ couples and families published in *The Straits Times* and *Today* online databases. The search was done for news articles, editorial reports and opinion pieces written and published between 1 January 2014 and 31 December 2022. This particular timeframe was selected as the online databases only allowed access to news articles, editorial reports and opinion pieces published from January 2014 onwards. Despite this limitation on the timeframe imposed by the online databases, I could still garner a wide variety of news articles, reports and opinion pieces that sufficiently reflected numerous events, challenges and issues faced by LGBTQ couples and

families in Singapore. I utilised the following keywords in my searches of the two databases: “same-sex couple*”, “same-sex marriage”, “LGBT*”, “S377A”, “gay*”, “lesbian*”, and “Singapore*”. As mentioned in previous chapters, the use of “same-sex couple*” and “same-sex marriage” as part of my search strategy reflected how these terminologies remain dominant and relevant as part of the language used by those within and outside of the LGBTQ community when describing LGBTQ couples and families.

In the next phase of establishing my dataset for this study, I briefly read through the titles of the articles that appeared from my initial search. News articles and opinion pieces that explicitly referred to LGBTQ couples and families beyond the Singapore context were automatically excluded. An initial 217 articles were subsequently extracted from the search of the two newspaper databases. To determine each article’s suitability for inclusion into the final dataset, I read through the titles and the content of each article in more depth to understand the issues being described or portrayed about LGBTQ couples and families in Singapore. A total of 38 articles were excluded at this stage as they mentioned LGBTQ couples or families in passing or heavily pertained to discussions on sexual orientation and gender identities. A total of 170 articles were included in the final analysis after this detailed screening process (Figure 1). These articles consisted of news reports by journalists, special correspondents by lead editors, and opinion pieces written by members of the public in Singapore. These publications covered a range of local events and issues, from the publication of the Sexuality Frequently Asked Questions by the Health Promotion Board (HPB) in 2014 to the repeal of Section 377A of the Singapore Penal Code in 2022. Individual articles included in the dataset can be found in Appendix B. The final list of articles was downloaded as PDF documents from the two databases, sorted according to the year of publication, and subsequently uploaded into ATLAS.ti 27 software before I proceeded with qualitative data analysis.

Figure 3.1*Identification, screening and selection of articles from the Straits Times and TODAY***Data Analysis**

There are many varied methodologies that can be used in conducting a discourse analysis (Parker, 2013). Researchers interested in turn-taking in social interactions, and how syntax, grammar and rhetorical devices are used in text and conversations can draw on micro-discourse analysis, such as Conversation Analysis and Discursive Psychology (Hepburn & Potter, 2021; Potter, 2003). Those who are interested in uncovering power, ideologies, and subjectivity in their qualitative datasets can draw on methodologies that focus on macro-discourses, such as Critical Discourse Analysis and Foucauldian Discourse Analysis (Fairclough, 2013; Riley et al., 2021; Van Dijk, 1993). In choosing an analytical strategy for this study, I reflected on my research aims, the types of discourses I am interested in understanding, and my knowledge and expertise as a qualitative researcher. To that end, I decided to analyse the final dataset using Reflexive Thematic Analysis by Braun and Clarke (2021).

Broadly, thematic analysis aims to analyse, identify and report patterns within a qualitative dataset. Thematic analysis is typically seen as a singular method with only one set of procedures. However, it is a family of methods with a range of analytic procedures and underlying theoretical assumptions. While Reflexive Thematic Analysis is commonly used in experiential qualitative research studies, this particular method can also be used within a critical, feminist, and post-structuralist epistemological stance (Braun & Clarke, 2014). Reflexive Thematic Analysis has also been used in other empirical studies to understand constructions and representations of particular objects and phenomena in their respective contexts. Using the method, researchers have sought to understand how women were constructed and represented to readers of Cleo magazine (Farvid & Braun, 2006), uncover the discourses of body hair among heterosexual men in New Zealand (Terry & Braun, 2016) as well as how the news media outlets framed issues related to climate change and health (Harrison et al., 2020).

Moreover, Reflexive Thematic Analysis is a flexible method that allows researchers to utilise a variety of data collection methods and even incorporate their theories of choice into the analysis. Using the technique, I subsequently analysed the dataset through the lens of Social Constructionism and Queer Theory to understand the constructions of LGBTQ couples and families in the mainstream news media in Singapore. I utilised the following guiding questions as part of the analysis process to enable me to look for all the different ways in which the object (i.e., LGBTQ couples and families) is referred to in the articles:

- What is being represented as truth or norm?
- What evidence is used or left out?
- What or who is made problematic, and what or who is not?
- What alternative meanings and explanations are ignored?
- What is normalised and pathologised?

- What practices and actions are made possible and desirable by this way of talking or understanding?
- Whose interests are being mobilised and served? Whose interests are not?

Beyond drawing on Social Constructionism and Queer Theory as analytical lenses, I also drew on the hermeneutics of suspicion in my reading of the data. (Willig, 2017)

explicates two forms of hermeneutics or strategies for interpretation in qualitative research: (a) hermeneutics of empathy and (b) hermeneutics of suspicion. All research draws on both forms of hermeneutics but may incline towards one form over another depending on what researchers intend to study. The hermeneutics of empathy is typically drawn on as part of interpretation in experiential qualitative research. The hermeneutics of empathy privileges the participants' views and experiences of the world as the “truth”. The main concern of interpretation in this form of hermeneutics is to gain a closer understanding of what and how the participants experience a particular phenomenon or how something is explicitly expressed in texts. On the other hand, the hermeneutics of suspicion takes on a more critical orientation during the analysis process. The main concern of interpretation in this form of hermeneutics is to reveal hidden meaning by interpreting clues within the text. Hence, this form of interpretation does not take text and images at face value. To go beyond the semantic meanings of the dataset, researchers using the hermeneutics of suspicion look out for signs and clues that enable them to access the latent or hidden meanings underpinning each text.

Unlike post-positivist and realist approaches in thematic analysis, interpretation and reflexivity are integral aspects of Reflexive Thematic Analysis. These are undertaken from the familiarisation phase through to writing up the findings. Reflexive Thematic Analysis also acknowledges the ways in which researchers inadvertently bring their values, theories, experiences, and knowledge to their research projects. Thematic analysis approaches like Applied Thematic Analysis (as used in Chapter 4) view reflexivity and interpretation as

biases that can reduce the reliability and validity of the research. However, Braun and Clarke (2021) recognise these aspects of qualitative research as strengths that can help researchers better understand and engage deeply with their dataset. While interpretation is subjective and key in this qualitative method, Braun and Clarke (2021) illustrate various strategies to ensure that the interpretative analytic work remains rigorous and grounded within the dataset. These strategies and my use of reflexivity are further clarified in the section on rigour and trustworthiness below.

The thematic discourse analysis first began with the familiarisation phase. I read and reread each article to ensure familiarity with the ways in which LGBTQ couples and families are written about, described, and reported in *The Straits Times* and *TODAY*. In this phase, I made several notes and comments about the content and language used to describe LGBTQ couples, families, and their heterosexual counterparts as I went through each article. I also noted the parts that were opinions and comments made by the writers of the articles and other views, speeches, and comments that the writers drew on as part of each article. This allowed me to extract the different actors that were present and the text they contributed to in each article. In my initial reading of the articles, I highlighted parts and sections relevant to answering the research question before I began the coding process.

Coding was undertaken after I was sufficiently familiar with the materials in the dataset. This systematic recursive coding phase involved reviewing each article in the dataset and generating semantic and latent codes for each article, focusing on answering the research questions mentioned above. Semantic or descriptive codes were developed to describe what was explicitly said in the published news reports and opinion pieces. Latent or interpretative codes were generated through the lens of Queer Theory to interrogate hidden meanings and discourse that were present in each article. This meant identifying the various discourses present in each text compared to being primarily guided by the dataset for insights. In using

Queer Theory as a lens for the study, I also incorporated concepts from the theory in generating the codes. For example, rather than merely coding a particular section of the text as representing “patriarchal beliefs” or “gendered division of household labour”, I expanded on the code label to encapsulate how the concepts were exemplified in each part of the coded text. This strategy also allowed me to have a deeper engagement with the data as compared to merely tagging sections of the article with key concepts from Queer Theory. After the first coding phase was completed, I went through the code list to refine the codes generated and combine codes that were conceptually similar into one.

Once the coding process was completed, I reviewed the codes to generate higher-order codes and initial themes. This iterative process involved looking for patterns and conceptual similarities across the codes and grouping them to develop some initial discourses that underpinned the articles in the dataset. As my initial codes reflected the individual actors involved in generating and propagating different discourses about LGBTQ couples and families, the generation of higher-order codes gave me a broader sense of the main constructions and representations of this marginalised group across the dataset. At this stage, the notes and comments I made in the familiarisation phase were also drawn on as I clustered the initial and higher-order codes together to form potential themes. While the study utilised Queer Theory as a broad analytical lens, I found that the concept of heteronormativity permeated the majority of codes and themes that were generated at the end of the analysis process. Hence, I utilised heteronormativity as a central organising concept that underpins the constructions and representations of LGBTQ couples and families in my study findings.

Quality and Trustworthiness Criteria

This qualitative study utilised quality, rigour and trustworthiness criteria in alignment with a ‘Big Q’ qualitative research approach as well as a Reflexive Thematic Analysis as an analytical method (Braun & Clarke, 2021; Tracy, 2010). Firstly, I explicitly set out the study

aims and justifications, epistemological stance, and theoretical lenses that I drew on as part of this chapter's design and analysis sections. Secondly, I kept an audit trail of the entire qualitative research process. This included keeping track of the keywords used and the articles I screened as part of establishing the dataset for this study. I also kept an audit trail of the comments and notes I made in the familiarisation phase and how these informed my subsequent coding and theme-generation processes. As part of this audit trail and analysis transparency, I have provided an example of the work that went into the familiarisation, coding and theme generation phases (Appendices C and D). I also engaged in analytical discussions with my primary advisor at various points in the analysis. Through these discussions, I refined the analysis process by reflecting out loud on the ways in which I was generating the codes and themes, as well as ensuring that my analysis remained grounded in the dataset and theories that I had set out to use at the beginning of this chapter.

Additionally, I undertook journaling and memo-ing throughout the research project (Mays & Pope, 2000). This included writing down my personal reflections, thoughts, and feelings while reading the articles in the dataset and describing the challenges I faced throughout the analysis process. As a scholar-researcher in LGBTQ relationships and as a gay man currently in a long-term romantic relationship of 11 years, my reading and analysis of the dataset in this chapter are impacted and informed by my knowledge and lived experiences within the Singapore context. Hence, memos and reflections enabled me to keep my thoughts and emotions in check during the analysis. These strategies were beneficial when I had to read and reread the news articles and opinion pieces that negatively portrayed LGBTQ couples and families in Singapore's mainstream news media. Finally, I highlighted any negative or deviant cases that contrasted the main narratives and discourses to refine my analysis further. This strategy ensured I comprehensively accounted for contrasting constructions and representations of LGBTQ couples and families in my current dataset.

Chapter Findings

Eight key events occurred between January 2014 and December 2022, which brought LGBTQ couples and families to the forefront of news and debates in Singapore. These key events, brief descriptions, and links to sample articles are listed and summarised in Table 3.1. Of the 170 articles that I analysed, 53 (31%) were published in 2022, 51 (30%) were published in 2014, and 33 (19%) were published in 2018. The thematic discourse analysis generated four main constructions of LGBTQ couples and families from the articles in The Straits Times and TODAY (Figure 2). Underpinned by hegemonic heteronormativity, these four constructions showed how LGBTQ couples and families were constantly positioned as subordinate to heterosexual couples and traditional families in Singapore. These four constructions are: (a) “LGBTQ couples and families are depicted as contradicting the heteronormative way of living and being in Singapore”, b) “LGBTQ couples and families are seen as second-class citizens in Singapore”, c) “LGBTQ couples and families are represented as a group not meant to be seen, heard or taught in public spaces”, d) “LGBTQ couples and families viewed as just as committed and loving in their relationships and family units”. These four constructions and their respective sub-constructions are further expanded below.

Table 3.1*Main events and news coverage involving LGBTQ couples and families in Singapore*

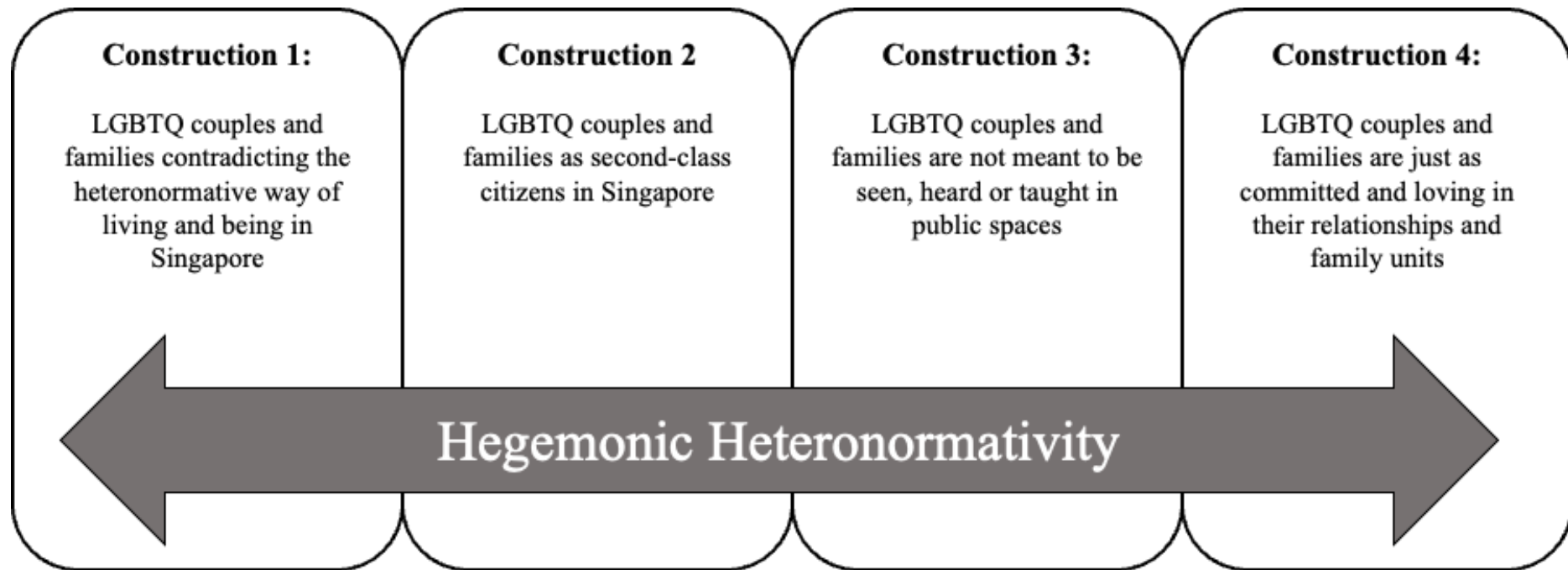
Year	Major Events	Events Description	Number of articles	Sample News Weblinks
2014	Health Promotion Board's (HPB) Sexuality FAQs	In 2014, the Health Promotion Board (HPB) released its Sexuality FAQs that sought to provide public health guidelines aimed at LGBTQ youths in Singapore. Part of the guidelines included statements that depicted LGBTQ couples as loving and committed, as well as the ways in which same-sex relationships are not different from heterosexual relationships. While such guidelines were seen as progressive in embracing LGBTQ couples and families, the Sexuality FAQ received much criticism from the public, religious organisations, and members of the Singapore parliament.	51	https://www.todayonline.com/singapore/health-promotion-boards-faq-sexuality-draws-positive-response-online-2/3 https://www.straitstimes.com/singapore/mp-hri-kumar-nair-weighs-in-on-hpb-faqs-on-homosexuality
	Withdrawal of books depicting LGBTQ couples and families from The National Library	Later in the same year, the National Library Board (NLB) was reported to have removed three books, "Tango Makes Three", "Who's in My Family" and "White Swan Express" from library bookshelves. This removal was done as the NLB received complaints from religious conservatives about such books that positively portrayed LGBTQ couples and families, which were openly accessible to children in the national libraries. Religious groups and conservative segments of Singapore greatly lauded the withdrawal of these books. However, other segments of society criticised and protested the withdrawal of such books, which were perceived as erasing the existence of couples and families who did not conform to Singapore's heteronormative ideals.		https://www.straitstimes.com/singapore/nlb-removes-two-childrens-titles-after-complaint-that-they-are-not-pro-family https://www.todayonline.com/singapore/nlb-pulls-two-childrens-books-dont-promote-family-values

2015	Debates regarding same-sex marriage as a human right in Singapore	In 2015 and 2016, several debates inside and outside the Singapore parliament occurred as people debated whether same-sex marriage should be allowed in Singapore.	7	https://www.straitstimes.com/singapore/singapore-not-ready-for-same-sex-marriage-as-society-is-still-conservative-pm-lee
2016			6	https://www.todayonline.com/voices/same-sex-marriage-not-human-right
2017	Adoption of a surrogate child by a gay couple in Singapore	In 2017 and 2018, the vast majority of news articles and opinion pieces surrounded a gay couple who conceived a surrogate child in the United States. The couple brought the child back to Singapore and wanted to adopt the child to enable him to gain Singapore citizenship. The adoption would allow the child to access various benefits that other Singaporean children can access. However, the initial adoption application was rejected. The gay couple decided to appeal the judgment. The appeals court eventually approved of the adoption, which sparked considerable public debate about whether the appeal's court decision was seen as normalising and accepting of LGBTQ couples and families. The debates also argued whether LGBTQ couples and families were suitable family structures to have and raise children.	9	https://www.straitstimes.com/singapore/singapore-court-rejects-bid-by-gay-man-to-adopt-child-he-fathered-through-surrogacy
2018	Revision of adoption and surrogacy laws in Singapore		33	https://www.todayonline.com/singapore/government-policy-review-will-be-mammoth-task-after-gay-mans-legal-win-analysts-say https://www.todayonline.com/voices/gay-fathers-adoption-case-shows-limitations-spores-legislation
2019	Increasing acceptance towards gay sex and same-sex marriage in Singapore	In 2019, most news reports were concerned with the findings from a survey conducted by the Institute of Policy Studies (IPS) under the National University of Singapore. These survey findings showed that Singapore remained conservative, but societal attitudes and acceptance towards homosexuality, gay sex, and same-sex marriage were increasingly becoming more liberal, especially among younger Singaporeans.	6	https://www.straitstimes.com/politics/singapore-society-still-largely-conservative-but-becoming-more-liberal-on-gay-rights-ips https://www.todayonline.com/singapore/marriage-between-man-and-woman-remains-norm-despite-more-liberal-attitudes-homosexuality

2020	Pope and the catholic church's stance on same-sex marriage	In 2020 and 2021, a couple of news articles were published regarding the Catholic Pope's comments about recognising same-sex couples through civil unions (though the Pope was mentioned as being against legalising marriage for LGBTQ couples). The Catholic Church in Singapore rejected the comments made by the Pope. They argued that what the Pope said was not the church's official teachings and that legal marriage remained between a heterosexual man and a woman.	2	https://www.straitstimes.com/singapore/catholic-stance-on-marriage-remains-unchanged-says-spore-catholic-church-in-response-to
2021			3	https://www.todayonline.com/singapore/popes-comments-supporting-same-sex-civil-unions-not-official-papal-teaching-singapore
2022	Repeal of Section 377A and strengthening of heterosexual marriages under Singapore law	In December of 2022, Section 377A (S377A) of the penal code was finally repealed, and the law no longer criminalised sex between men. In tandem with the repeal, heterosexual marriage was further strengthened and protected under Singapore law. Before this landmark judgment in Singapore, many news reports and opinion pieces were published arguing for and against the repeal of S377A. Religious conservative segments warned that the repeal of S377A would lead to the decline of societal morals and conservative values in Singapore. The religious groups also argued that S377A should not be repealed as they worry that the LGBTQ community and activists will push for the recognition of same-sex marriage in Singapore. To appease the differing groups in Singapore, the Singapore government decided to repeal section 377A and strengthen marriage. While many pro-LGBTQ allies and organisations lauded the repeal of S377A, they were also disheartened as they were prevented from accessing the same rights and recognition as heterosexual couples and traditional nuclear families.	53	https://www.straitstimes.com/opinion/homeground-protect-sg-townhall-repeal-of-s377a-will-be-just-the-beginning https://www.straitstimes.com/singapore/politics/ndr-2022-govt-will-repeal-section-377a-decriminalise-sex-between-men https://www.todayonline.com/singapore/explainer-constitution-protect-definition-marriage-how-challenge-1975821 https://www.todayonline.com/world/singapore-seeks-amend-constitution-protect-its-definition-marriage-2024841

Figure 3.2

Constructions and Representations Generated from Thematic Discourse Analysis



Construction 1: LGBTQ couples and families contradicting the heteronormative way of living and being in Singapore.

The first construction generated from the analysis highlighted the ways in which LGBTQ couples and families were depicted as contradicting the heteronormative way of living and being in Singapore. Throughout the dataset, LGBTQ couples and families were constantly seen as different to the heteronormative ways that family, gender, and sexuality are assumed and presumed to be in Singapore. This particular representation of LGBTQ couples and families comprises four sub-constructions: (a) LGBTQ couples and families are seen as deviant, unstable and morally wrong; (b) LGBTQ couples and families as inherently undeserving, unsuited and unnatural to have or raise children; (c) LGBTQ couples and families as divisive, polarising and destabilising to the broader Singapore society and economy; and (d) Same-sex marriage and unions as Western, liberal ideologies.

The articles frequently portrayed this heteronormative way of life as being cisgender, heterosexual men and women who procreated and looked after their biological children as part of the traditional nuclear family. Thus, any other types of relationship and family structures that stray away from this narrow definition of couple and family, including LGBTQ couples and families, are seen as inherently deviating from how life is supposed to be in Singapore. Consequently, deviating from this normative way of living and being is viewed as morally wrong. The articles depict how embracing such ways of living would have numerous negative consequences on Singaporean society. Most notably, such negative consequences stemmed from the moral panic expressed by the religious conservative segments of Singapore who believed that deviating from Singapore's heteronormative ideals would lead to the moral, social and economic decline of society.

Sub-construction 1.1: LGBTQ couples and families are seen as deviant, unstable and morally wrong.

In the first sub-construction, news media reports and public opinion pieces constantly portrayed heterosexual couples as “normal” and traditional nuclear families as “the basic unit of Singapore society”. Such relationships and family structures were implicitly and explicitly asserted to be “natural” in Singapore. Being depicted as “natural” consequently portrayed these family structures as “morally right” and as objects that have always existed since the beginning of time compared to LGBTQ couples and families who are seen as morally wrong and a relatively recent creation of human societies. Such discourses about the naturalness of heterosexual couples and traditional families perhaps stemmed from the neoliberal ideologies that such relationships and family structures could procreate and sustain the neoliberal workforce and economy of Singapore society. Hence, laws, policies, and narratives by the Singapore government mostly privileged and benefitted those in heterosexual relationships and traditional family units. Such discourses were also further supported by existing religious doctrines that only accepted and recognised heterosexual marriages and traditional families. These discourses consequently contrasted and depicted LGBTQ couples and families in the articles as “deviant, unnatural and morally wrong”.

In the excerpt below from 2014, the Health Promotion Board (HPB), a statutory board tasked with implementing health education and promotion programmes in Singapore, launched a frequently asked questions (FAQs) section on its website where the organisation tackled questions on health, gender identity, and sexual orientation. The FAQs also included a section on LGBTQ relationships. The FAQs posited how those in LGBTQ relationships are “*not too different from a heterosexual relationship*” and how individuals in such relationships were still able to have long-lasting relationships as it is based on “*trust, love, commitment and support*”. While many LGBTQ groups and allies lauded the publication of

such information, the FAQs led to an uproar from various government officials as well as members of religious, conservative segments of Singapore.

Mountbatten Member of Parliament, Mr Lim Biow Chuan, told this newspaper he learnt about the HPB's Sexuality FAQs section a few days ago when he received it in his email. He decided to make his Facebook posting because he felt the FAQ section "sends a wrong signal". Noting that the bulk of the FAQ seemed to suggest that a homosexual relationship "is quite normal", he added: "If we say a homosexual relationship is quite normal, then people get confused because that's not the state's pro-family position". In response to TODAY's queries, the HPB said it had noted Mr Lim's feedback and reiterated that "family remains the basic building block of our society". [...] Writing on his Facebook page, he said: "I cannot agree that 'A same-sex relationship is not too different from a heterosexual relationship'. The two relationships are different, and they go against the Government's policy of promoting heterosexual married couples to have healthy relationships and to build stable nuclear and extended family units. "I am utterly disappointed at the HPB's stand in issuing such a statement," said Mr Lim.

- 'Disappointed' MP criticises HPB for its FAQ on sexuality,

TODAY, 7 February 2014 (Article #2, Appendix B)

In the excerpt above from TODAY, an elected member of the Singapore parliament aired his disagreements with the publication of sexuality FAQs through his Facebook page. He uttered his disappointment with the ways in which the HPB was suggesting that LGBTQ relationships are "normal" and "not too different" from heterosexual relationships and families. He asserted that such portrayals by a government organisation sent "a wrong signal" to the broader Singapore population. He alludes here in the use of the phrase "a wrong signal" to how LGBTQ couples and families are deviant and morally wrong. Therefore, he

believed that this group should not be normalised or accepted in Singapore's heteronormative society. Moreover, he further reiterates how Singapore's pro-family position consisted only of married, heterosexual men and women and their biological children. This position inadvertently constructs and juxtapositions LGBTQ couples and families as being anti-family compared to heterosexual couples and traditional nuclear families in the developed Southeast nation-state.

Additionally, he argues that publishing such information on official government platforms would cause "people [to] get confused". In putting forth such arguments, he alludes to how readers of the FAQs were passive, could not think about gender and sexuality issues critically, and would simply accept the information provided by the Singapore Government. The MP further constructs heterosexual couples and traditional families as "healthy" and "stable", which, in turn, portrays LGBTQ couples and families in the said article as unhealthy, unstable relationships and family structures. As he believed that government platforms offer official sources of knowledge and information (or truths), such information could mislead children, youths, and other readers of the FAQs into accepting and identifying with such non-heteronormative relationships and family structures. Hence, the MP believed that only information that aligns with the government's views and policies on "healthy, stable, and morally right" relationships and families should be published on its official websites.

Sub-construction 1.2: LGBTQ couples and families as undeserving, unsuited and unnatural to have or raise children

In the second sub-construction, news reports and opinion pieces in The Straits Times and TODAY portrayed LGBTQ couples and families as undeserving and unsuited to raise children. The analysis also pointed to how it was "unnatural" for LGBTQ couples and families to have children in the Asian, conservative society of Singapore. Such portrayals

draw from various discourses in the dataset that LGBTQ couples and families lack the necessary skills and attributes to become good parents and raise well-developed children. The analysis pointed to several hetero-patriarchal discourses and structures in Singapore as cisgender, heterosexual men and women were seen as bringing different attributes and values to relationships and families. Such attributes and values were naturalised but rarely explained explicitly in the articles published by The Straits Times and TODAY. One such hetero-patriarchal discourse involves the entrenchment of the gendered division of household labour within relationships and families in Singapore. In this discourse, men are viewed as natural breadwinners, while women are viewed as nurturers and caregivers for their children and families. Hence, such complementary roles considered necessary for raising healthy children and stable families can only be achieved through the formation and maintenance of traditional family units (i.e., married cisgender men and women). The analysis also revealed how children must be raised in “complete, holistic households”. Such compulsory socialisation processes serve to ensure that children would know and learn the different roles mothers and fathers play in their families, which in turn, perpetuate the heteronormative ideals of Singapore society.

In an excerpt in 2014 by The Straits Times below, the Archbishop of the Roman Catholic Archdiocese of Singapore was reported to have published an open letter on the Church’s website where he criticised and marginalised those in LGBTQ relationships. The letter portrayed the ways in which God and the Church viewed a family unit as comprising “a (heterosexual) father, mother and children”. Only this family structure was considered natural as part of God’s plan for humanity. Hence, any relationships and families beyond this heteronormative family structure were considered unacceptable as they were “not in accordance with the plan of God”.

Archbishop William Goh had said then that a family unit comprises a father, mother and children; and that LGBT sexual relationships are "not in accordance with the plan of God". But in an open letter to his congregation posted on the Roman Catholic Archdiocese of Singapore's website on Thursday, the Archbishop said he apologised if his earlier statement had "conveyed insensitivity". Stressing that he was "not indifferent" to the pain and frustration felt by Catholics with same-sex orientations, Archbishop Goh said some Catholics have reacted negatively to his June 21 statement. "You have expressed hurt, anger and disappointment; that the Church, like the rest of society, seemed to ostracise you and showed inconsistency in her preaching of compassion, by not approving of your freedom to love," he wrote. He added that same-sex unions have negative implications on the family and society, such as how children of these partnerships develop identity crises. "This is what I was referring to in my initial statement when I used the terms 'detriment' and 'destructive'. They do not refer to the individual but the consequences of such a union on society and future."

- Archbishop apologises for "insensitivity" in earlier statement on LGBT issues,

The Straits Times, 3 July 2014 (Article #9, Appendix B)

The Archbishop subsequently responded to the outcry from the public as well as to some members of his congregation to justify his published letter that also included how same-sex unions such as LGBTQ couples and families were “detriment[al] and destructive” to family and society in Singapore. The Archbishop’s moral panic is seen through the ways in which he and the Church believed that allowing same-sex marriages would lead to various negative consequences for the traditional family unit and broader Singapore society. One such consequence was reflected in the Archbishop’s assertion that children raised by non-heteronormative households develop “identity crises”. As LGBTQ couples and families are

headed by same-sex parents, he believed that children in these households would not be able to learn about the different, gendered roles that men and women should play in families (i.e. the “right” type of family and masculinity versus femininity). Thus, families headed by LGBTQ couples were unable to socialise their children into the heteronormative ways of living and being in Singapore as compared to children raised by heterosexual couples and traditional families. To prevent these potential negative implications on children and their development, the Archbishop and the Catholic Church constructed the ways in which only heterosexual couples and traditional families are deemed suited to have and raise children for the greater good of Singapore.

Sub-construction 1.3: LGBTQ couples and families as divisive, polarising and destabilising to the broader Singapore society and economy

This sub-construction pertains to how LGBTQ couples and families are constructed as divisive, polarising, and destabilising to Singapore society and economy. While the LGBTQ community is becoming increasingly accepted and tolerated, issues regarding the rights and recognition of LGBTQ couples and families in Singapore have remained highly controversial and contested in the past decade. The articles in the dataset consistently depicted the ways in which the provision of LGBTQ rights in Singapore generated polarising views from various segments of Singapore society. While some segments view the provision of rights and recognition for LGBTQ couples and families as reflecting equality and progress, others strongly oppose the provision of rights in the articles as it would disrupt the stability and taken-for-granted ways that relationships and families are socially structured in the country.

In the excerpt below, published by TODAY in 2014, another member of Singapore’s parliament weighed in on the heated debates centring on the removal of three books that positively depicted LGBTQ couples and families by the National Library Board (NLB). The

existences of such books in public libraries first came into the limelight when concerned parents reported discovering a book in the children's section of Singapore's National Library entitled "Tango Makes Three". The book depicted two male penguins raising their chick in New York's Central Park Zoo. This book and its various copies were subsequently removed from the library shelves. Other books similarly depicting LGBTQ couples and families, such as "The White Swan Express" and "Who's In My Family?" were later on discovered by other parents in the libraries. These parents filed further complaints and petitions with the NLB to have these books removed. In response to the complaints about the books, Singapore's Chief Librarian thanked these parents for their vigilance and added that "the NLB takes a strong pro-family stance in selecting books for children".

The removal of these books was lauded by conservative, religious segments of Singapore who saw LGBTQ couples and families as against the heteronormative ideals in Singapore. However, other segments criticised the move by the NLB for essentially removing narratives of the diverse types of relationships and families in Singapore. In the excerpt below, the MP described the debates related to the depictions of LGBTQ couples and families in the library books as "divisive and can fracture" the peace, acceptance and tolerance that currently exists between different civil groups within Singapore society. As Singapore has continuously constructed itself as a tolerant and socially cohesive society, such discourses may inadvertently reflect the LGBTQ community as problematic and disruptive to the larger society.

Dr Khor was at the annual Hong Kah North Reading Carnival on yesterday (July 19), where she also spoke to reporters about the recent National Library saga involving the books which were deemed not pro-family. The books "And Tango Makes Three" and "The White Swan Express" were withdrawn by the National Library after a complaint that the books, with depictions of same-sex parents, are not

pro-family. Vigorous debate ensued, and Dr Khor said this showed that there are still “issues that are divisive and can fracture us. We need to be mindful of these issues, and it’s important to make sure these divisions do not deepen and tear us apart,” said Dr Khor, who is also MP for Hong Kar North. “To do this, we really need to come together, to discuss this rationally, objectively and to find a common way forward. And even if we cannot find a common ground in that sense, we must disagree agreeably, with mutual respect for people on each side of the argument.”

- National Library saga highlights “divisive” issues: Amy Khor, Today,
20 July 2014 (Article #50, Appendix B)

In addition to being seen as divisive and polarising, LGBTQ couples and families are also constructed as destabilising to the Singapore economy. Articles in the dataset showed how heterosexual couples and traditional nuclear families were constantly linked to the burgeoning neoliberal, capitalist economy. Thus, many debates surrounding the rejection of legalising same-sex marriage in Singapore between 2014 and 2022 were tied to this pragmatic value of developing and maintaining the Singapore economy. Heterosexual couples and traditional families are seen as more valuable assets to Singapore as they were able to reproduce and care for children who would eventually be part of the country’s economic, neoliberal workforce. Thus, they were seen as contributing to the longevity of Singapore’s economic prosperity compared to LGBTQ couples and families.

In 2022, as the likelihood of repealing Section 377A (S377A) of the penal code loomed over Singapore society, many religious conservative segments of Singapore banded together to protest and reject the move to be made by the Singapore government. Naming their initiative as Protect Singapore, leaders and members of the initiative relayed their concerns about how repealing S377A would eventually lead to the recognition of same-sex marriage in the country. They asserted how such rights and recognition would lead to

declines in Singapore's moral, social, and economic domains. The following excerpt from The Straits Times in 2022 alluded to how religious, conservative segments reminded readers how heteronormative ideals and structures have brought about significant economic development and prosperity to the country since it gained independence in 1965.

Naming [the initiative as Protect Singapore or PSg] suggests that repealing S377A and allowing homosexual couplings, is somehow anti-Singapore. This is invidious. Straight or gay, Singaporeans are Singaporeans. But when I put this to Pastor Yang [one of the leaders who spearheaded the initiative], his response was this: "It is our duty as citizens, for the best interests of Singapore, to constantly check and challenge radical ideologies that seek to change the status quo by rewriting the very institutions which have brought our nation this far. Protecting Singapore is uncontroversial. It is responsible and patriotic. Mr Leow Yangfa, the executive director of LGBTQ counselling and community non-profit Oogachaga, sees it differently. He fears that attitudes and language about the need to "protect" Singapore implicitly frames LGBTQ communities as a threat to the nation, and can foster hostility towards them.

- Protect Sg Townhall: Repeal of S377A will be just the beginning, The Straits Times, 22 July 2022 (Article #128, Appendix B)

In the excerpt above, Pastor Yang was asked about the reasons behind naming the initiative against the repeal of S377A. He responded how, as citizens of Singapore, they needed to “constantly check and challenge radical ideologies”. In doing so, he linked how providing rights to the LGBTQ community was seen as challenging and destabilising society’s status quo. This status quo referred to the ways in which heterosexual couples and traditional nuclear families remained privileged above all other relationships and family structures in Singapore. The pastor went on to elaborate how heterosexual couples and traditional families as social institutions “have brought our nation this far”, alluding to how

he believed heterosexual couples and traditional families had brought much economic prosperity and social stability to the country. He asserted that repealing S377A would, in turn, lead to the eventual recognition of LGBTQ couples and families in Singapore. He alludes to how bestowing such radical rights to LGBTQ couples and families would eventually lead to Singapore's economic and moral downfall.

Sub-construction 1.4: Same-sex marriages and unions as Western, liberal ideologies

Linked intricately with the previous sub-constructions, giving rights and recognition to LGBTQ couples and families are also seen as Western ideologies which are incompatible with the conservative Asian society of Singapore. News reports and opinion pieces written in *The Straits Times* and *TODAY* consistently sought to portray countries in North America and Europe as more open and liberal towards accepting and recognising LGBTQ individuals, relationships and families. As highlighted in previous sub-constructions, these groups of people were still considered “unnatural” and “morally wrong” in Singapore society. The publications constantly depicted Singapore embodying Asian conservative values, which were then pitted against these Western ideologies. Discourses surrounding these Asian conservative values depict Singapore society as cautious, sceptical, and slow in accepting socio-political changes. Drastic socio-political changes are treated with immense suspicions as they were seen as threats that could destabilise and endanger the morals and livelihoods of people in Singapore society. Moreover, the articles and news pieces tapped into their readers' moral panic by warning readers about the potential repercussions of such rights and recognition on their children, families, and broader society.

In the two excerpts provided below, both religious conservatives as well as government representatives depict the ways in which legalising same-sex marriages was seen as “an experiment” in the West and warned how it should not be readily accepted or adopted into Singapore law and society. In using the word “experiment” in describing the legalisation

of same-sex marriages in Western countries, the articles perpetuate how countries in the Western World are more liberal in trying out and accepting practices that were typically out of the norm in Asian societies. The articles warn their readers, alluding to how such “experiments” may have adverse, irreversible effects on society. Various negative examples from Western societies were also interwoven with these narratives to illustrate how these countries have suffered from the irreparable harm of bestowing such rights and recognition to their LGBTQ community. Such justifications were used for the continued withholding of rights and recognition for LGBTQ couples and families in Singapore.

Our Government is wise to uphold public opinion. The majority are conservative, and the research on same-sex marriage and its societal effect has just begun, as the Netherlands was the first country to endorse it, in 2001. The debate on its benefits and harm to children and society are ongoing. More time is needed before one can make a correct judgement. Thus, to uphold our current policies is to safeguard our society's common good. The West's experiment in same-sex marriage is irreversible. As a young nation, it is best that we take a cautious approach, to allow knowledge of different disciplines to inform us of the consequences of endorsing this movement, and we can decide from there.

- Take studied approach to LGBT endorsement, TODAY, 2 July 2015

(Article #58, Appendix B)

Singaporeans will decide their own pace of change when it comes to family values, as a rapid push for change may risk polarising society, said Singapore High Commissioner to the United Kingdom Foo Chi Hsia yesterday in response to an article in The Economist about a surrogacy case involving a gay Singaporean.

[...] In a response published in the latest edition of The Economist, Ms Foo wrote:

"Our values and social norms on what makes for a stable family unit are conservative and shape the Government's policies and rules on adoption.

"They differ from today's Western norms, which are historically recent and by no means uncontested, even in Western societies."

- Envoy: Singapore will decide own pace of social change, The Straits Times, 27 January 2018 (Article #78, Appendix B)

Furthermore, the journalists and contributors of these articles consistently used the phrase "our values and social norms" and equated this with "common good" and "stability". The use of such phrases inadvertently contrasts Western societies as the "other" with morals and values that oppose the goodness and stableness of morals and values in Asian societies such as Singapore. Through these depictions and representations, The Straits Times and TODAY justified to their Singapore readers how the country should continue to uphold its existing heteronormative ideals and policies. Such moves would protect the purity and stability of Singapore society against the acceptance and inclusion of deviant morals and values from societies in the West.

Construction 2: LGBTQ couples and families as second-class citizens in Singapore

In the second construction, LGBTQ couples and families were frequently depicted as second-class citizens compared to heterosexual couples and traditional families in Singapore. These depictions typically centred around the laws and policies that are only accorded to couples and families that conformed to the heteronormative ideals of the Singapore government. While the Singapore government would often describe LGBTQ individuals and the community as "valued, contributing members with a place in the Singapore society", they are also constantly kept out of reach of specific policies that continue to privilege and benefit heterosexual couples and traditional family units. These couples and families that fit within

the heteronormative borders of Singapore society are placed at the forefront and centre of the country's laws and policies. This construction revealed the ways in which heterosexual couples and traditional nuclear families stand atop a social hierarchy which implicitly underpins Singapore society. On the other hand, relationship and family structures (including LGBTQ couples and families) that fall outside of this heteronormative border are marginalised, deprioritised, and placed further down this social hierarchy.

In 2018, The Straits Times and TODAY reported how a gay couple had conceived their son through surrogacy in the United States. The couple subsequently applied to adopt their son legally upon their return to Singapore. As he was born to a citizen of the United States, the adoption procedure would grant their surrogate son various rights and protections given to other Singaporean children. A judge in the Singapore District Court rejected their initial adoption application. However, the couple appealed against this initial judgment and was eventually successful in adopting their surrogate son after careful consideration by three judges in the Singapore High Court. In overturning the initial decision by the district judge, the High Court highlighted how the judges granted the adoption based on their concerns about the welfare and well-being of the child. At the same time, the High Court also reiterated that granting the adoption did not signal their support for family units headed by same-sex parents. While the adoption was seen as a success and a landmark win for LGBTQ couples and families, the excerpt below shows how the judgment prompted the Ministry of Social and Family Development (MSF) to review and tighten existing adoption policies in Singapore. The review was conducted to explicitly prevent other LGBTQ couples and families from using existing policy loopholes to adopt children of their own in the future as the Singapore government only “encourage[d] parenthood within [heterosexual] marriage”.

“After the publication of this judgment, since the courts have recognised that the adoption violates the public policy against the formation of same-sex family units, it

may be harder for future applicants doing the same to argue that they did not intentionally set out to do so," Mr Desmond Lee said. Before deciding its next steps, the Ministry of Social and Family Development (MSF) will be studying the grounds of decision carefully and it will "review our adoption laws and related policies, to see if they should be amended and further strengthened", he added. Mr Lee assured the lesbian, gay, bisexual and transgender (LGBT) community that "they have a place in Singapore society". "At the same time, the Government supports and encourages parenthood within marriage, and does not support the formation of same-sex family units," he reiterated. "This is the position that MSF takes in assessing adoption applications.

- After landmark judgment, gay couples seeking adoption may find it harder to convince the courts: Desmond Lee, Today, 20 December 2018 (Article #103,

Appendix B)

Similarly, during the repeal of S377A in 2022, government officials acknowledged how individuals in the LGBTQ community were valued contributing members of Singapore society. Yet, LGBTQ couples and families became even more marginalised with the repeal of S377A in 2022. To appease the religious conservative segments who were concerned that the repeal would lead to the recognition of same-sex marriages, laws were also enacted to protect heterosexual marriages and families at the same time. Such illiberal pragmatism and electoral secularism strategies used by the Singapore government were well-documented throughout the Queer Singapore literature (Yue & Zubillaga-Pow, 2012). Illiberal pragmatism is defined as the ways in which the Singapore government provided spaces for queer creativity and recognition for queer businesses in Singapore society as they were pertinent to the country's economic production and growth, but stopped short of providing rights and equality for Singapore's LGBTQ community (Pak, 2021). Electoral secularism

reveals the ways in which the Singapore government “has no ideological preferences” towards certain (and sometimes contentious) matters of the state and, thus, preferred to appease as many segments of the Singapore population while antagonising the least number of people with its decision-making processes (Abdullah, 2019). These strategies were particularly evident within numerous publications in the dataset. While these articles in the dataset further depicted the government’s decisions as balanced and a good compromise, the decision to repeal S377A and protect heterosexual marriages was not equal in weight.

Although sexual intercourse between consenting men is no longer illegal, LGBTQ couples and families are still unable to attain the protections and privileges given to heterosexual couples and traditional family units. While their heterosexual counterparts were further protected by the constitutional amendments in 2022, LGBTQ couples and families remained vulnerable due to the lack of rights and recognition in Singapore. In the excerpts below, the articles published in The Straits Times and TODAY illustrated how government officials believed that the norms and values surrounding marriage and family were still centred around the heterosexual family unit. Hence, government policies and laws needed to reflect these norms and values even if such strategies would exclude other forms of relationship and family structures, including LGBTQ couples and families.

“Home Affairs and Law Minister K. Shanmugam had noted the changing societal attitudes towards marriage and family, as he stated that Singapore will uphold “a stable society with traditional heterosexual family values, but with space for homosexuals to live their lives and to contribute to society”.

- Budget debate: Government will continue to uphold traditional family in policies, laws, The Straits Time, 10 March 2022 (Article #119, Appendix B)

“Mr Masagos said that even as societal attitudes are gradually shifting, the majority here still want to preserve the traditional family, in which a man and a woman marry

and raise a child or children in a stable family unit. "Family continues to be the bedrock of our society and contributes to social stability, allowing children to thrive," he added. "We will uphold the traditional family in our government policies and laws, reflecting our societal norms and values. These include marriage, parenthood, adoption, fertility treatment even, housing, and inheritance, among others."

- Budget debate: Government will continue to uphold traditional family in policies, laws, The Straits Time, 10 March 2022 (Article #119, Appendix B)

The narratives from the articles published in 2022 also depicted how Singapore government officials did not have the political will to recognise LGBTQ couples and families legally. The Singapore government opined that Singapore society was not ready to accept and acknowledge such relationships and families. Unlike their swift, unwavering decision to repeal S377A and protect heterosexual marriages under the law, the Singapore government opted instead to place this responsibility onto the citizens of Singapore by arguing that “...*if a group of people...want to allow same-sex marriage, they will have to put that in their manifesto, fight elections, win the elections, get a majority, and then change the definition of marriage*” (The Straits Times, 2022). Such strategies discursively constructed the ways in which heterosexual couples and traditional families were first-class citizens who were able to fully access and enjoy the unconditional privileges of being a Singapore citizen and other aspects of social life. These constructions consequently depicted LGBTQ couples and families as second-class citizens. They were expected to contribute to the development and growth of Singapore gainfully but remained marginalised as they were prevented from accessing specific policies and privileges. Access to such policies and privileges could alleviate many hardships and challenges of being in non-heteronormative relationships and families. However, in and through the laws and policies maintained, the Singapore

government rewards those who conform to its heteronormative ideals and punishes others (i.e., LGBTQ couples and families) who are seen as transgressing these narrow ideals.

Construction 3: LGBTQ couples and families are not meant to be seen, heard or taught in public spaces

Beyond being second-class citizens who contradict the heteronormative way of living and being, LGBTQ couples and families are also segments of society who are not allowed not to be seen, heard or taught in public spaces in Singapore. The analysis should show how library books, government official media, and school curricula that positively showcased LGBTQ couples and families were swiftly removed or altered if such content were found in publicly accessible spaces. Any positive portrayals of LGBTQ couples and families threatened the perceived stability and purity of the heteronormative ideals that the Singapore government was advancing. The dataset revealed numerous instances where such content was altered and removed between 2014 and 2022. In a separate editorial opinion regarding the removal of books by the NLB, an editor of the Straits Times elaborated on how the traditional nuclear family needs to be upheld and enforced by the Singapore state.

At the state and society level, a certain kind of family is privileged as the “ideal” or the conventional. The prototype “family” in Singapore is defined as one biological man, one biological woman, in a monogamous marriage, and their biological children. This “ideal” family structure, is upheld and endorsed by the State, and reinforced through its range of policies on marriage and procreation. Policies on housing also support such families, by restricting nearly all subsidised public housing to married couples. In schools, moral and sexuality education reinforce this ideal. Public sector institutions as organs of State will have to endorse and promote that ideal.

- Promote the ideal family, but accept life as it is, The Straits Times, 20 July 2014

(Article #49, Appendix B)

In this excerpt, the editor explicitly explains the government's rationale for endorsing the traditional nuclear family as the "prototype family" in Singapore. This prototype family consisted of one biological man and one biological woman in a monogamous marriage with their biological children. The editor subsequently alludes to the ways in which Singapore citizens should aspire to model this ideal family structure. The editor further explains how such family structures are privileged front and centre as part of the states' policies, such as housing and education. In and through these descriptions of the ideal family, The Straits Times editor (and, by extension, the Singapore government) excludes and marginalises other forms of relationships and families within the Singapore context.

In another instance, in 2022, Singapore's Housing and Development Board (HDB) published an explainer that sought to inform the public about installing new bamboo pole racks in new flats built by the agency. The explainer included a graphic portrayal of a couple drying their laundry on new racks to enable the public to visualise what these new racks looked like. However, the publication of the graphic led to a public outcry, particularly from religious conservative segments of Singapore society. They perceived the published image as consisting of two female characters who resembled a lesbian couple happily living together in the flat till old age. While HDB later clarified that the image reflected an elderly mother and her daughter living in the flat, the agency eventually amended the graphics to better reflect the couple in the explainer as a heterosexual, cisgender couple.

The Housing and Development Board (HDB) said on Friday (June 17) that it has amended a graphic on its Facebook page to "avoid misunderstanding" after some people suggested the original resembled a same-sex couple. The two-panelled graphic was posted on May 14 showing two parents drying their laundry on bamboo

poles at the age of 29, then doing so on a new retractable rack aged 65. The racks are designed to allow HDB residents to hang their wet laundry at their windows in a safer and less tiring way compared with using bamboo poles. Comments on the post initially centred around the new drying racks. But on Thursday, the conversation shifted and some people began suggesting that the parents both looked like women. “Hello... Why parents (sic) both female! Sick!!” user Maria Din wrote, accompanied with a vomiting and a devil-faced emoji. Anti-vaccine campaigner Iris Koh chimed in, questioning whether women are now allowed to get married to one another and buy a flat.

- HDB amends graphic 'to avoid misunderstanding' after suggestions that original depicted same-sex couple, Today, 17 June 2022 (Article #123, Appendix B)

Even though the image was not of a lesbian couple, the public outcry from the publication of the image alludes to the ways in which how only heteronormative values and family structures can and should be openly normalised in Singapore. The Singapore government and religious segments of Singapore society worry that any positive depictions involving the LGBTQ community could influence children and youths into accepting such non-heteronormative identities, relationships, and families. The alteration and removal of such depictions in Singapore’s socio-political discourse ensured that the limelight remained on the heteronormative ideals and structures of Singapore. This inadvertently positions LGBTQ couples and families as an already marginalised group that needs to stay hidden and prevented from being outwardly acceptable to Singapore society.

Similarly, in schools, learning about other forms of relationships and families beyond the heteronormative ideals promoted by the Singapore government was considered forbidden. Topics that pertained to gender identities, sexualities, and relationships that were considered deviant were often discursively constructed as “unsafe” and “socially divisive” to

be taught to students in Singapore's public educational institutions. Before S377A was repealed in December 2022, religious and conservative segments of Singapore were also concerned about the repeal's implications on educational policies. Parents and religious leaders were worried that education in public schools would now have to incorporate knowledge and information on LGBTQ matters. They believed that teaching children and youths about such issues, including that of LGBTQ couples and families, could influence the young and future of Singapore to go against the heteronormative ideals that the State is promoting. To alleviate such worries and anxieties, the Singapore government reassured the public that education in public schools still needed to comply and conform to the heteronormative values and ideals of Singapore society.

“Schools and institutions of higher learning must remain safe spaces for the pursuit of knowledge and not become places for advocacy or contestation on socially divisive issues. The Education Ministry stressed this in a statement on Monday (Aug 22), adding that education policies and curricula will remain anchored on Singapore's prevailing family values and social norms, which the majority of Singaporeans want to uphold. These include the family as the cornerstone of Singapore's social fabric and marriage as being between a man and a woman.

- S377A repeal: Education policies will remain anchored on prevailing family values, social norms, The Straits Times, 22 August 2022 (Article #146, Appendix

B)

Construction 4: LGBTQ couples and families are viewed as just as committed and loving in their relationships and family units

While most constructions in this chapter negatively portrayed LGBTQ couples and families to readers in Singapore, the analysis also revealed some instances where this marginalised group was positively constructed in the articles and opinion pieces published in

The Straits Times and TODAY. In this construction, LGBTQ couples and families were not opposed to the notion or definition of family. They were seen as part and parcel of a broader network of families and community members in the country. While the other constructions sought to distance LGBTQ couples and families from the ideal heterosexual couples and traditional families, these positive discursive constructions likened LGBTQ couples and families to any other couple and family that existed in Singapore. Here, LGBTQ relationships and families were defined by and through love, compassion, and kinship as compared to how heterosexual couples and traditional families were merely defined by their gender identity and biological ties, as exemplified in the previous constructions.

[...] every person is part of a family, including those in the lesbian, gay, bisexual and transgender (LGBT) community. Every person in that community is a son or a daughter, a brother or a sister or an uncle or an aunt to another person, and is an integral part of his or her family and our society. There is anecdotal evidence from many countries around the world that homosexual couples are more than able to raise children and give them a good upbringing. It is evident that LGBTs are not opposed to the concept of families. Indeed, many LGBTs seek to be accepted as part of their families.

- LGBTQs are not opposed to concept of families, TODAY, 26 June 2014 (Article #20, Appendix B)

Moreover, the analysis showed how LGBTQ couples and families were just as loving and committed to their partners and children. Some depictions of LGBTQ couples and families in the articles noted how some couples and families lasted for years and decades together in Singapore. Such relationship durations are similar to and, at times, even longer compared to other committed heterosexual couples and traditional families. Yet, these positive aspects of being in LGBTQ relationships and families rarely get the time, attention

and support in Singapore society. Additionally, LGBTQ couples and families were also represented as having the same innate desire as their heterosexual counterparts to have and raise children. In the excerpt below, the gay couple who was successful in adopting their surrogate son after multiple appeals were constructed as being in a loving, committed relationship. The couple highlighted their desire to start a family of their own after having been together for over 20 years,. They were also depicted as capable of raising and providing a good upbringing for children through the financial resources and social networks they had in Singapore.

James and Shawn were introduced to each other at a mutual friend's party in 1998, and have been together since. Six years ago, they decided to start a family. They had helped raise Shawn's nephew, now a teenager, and the experience made them realise they wanted a child of their own. "The desire to have our own children became stronger when we approached mid-life," James says. "It didn't matter if our children weren't biologically ours."

- Family life takes shape for gay couple after adoption ruling, The Straits Times, 23

December 2018 (Article #105, Appendix B)

Beyond their love and innate desire to have children like any other couple and family in Singapore, the couple was also portrayed as facing many relatable problems and issues as part of parenthood. These included worrying about their children's healthcare and securing their education. In the excerpt below, the gay fathers articulated their concerns and anxieties about ensuring their child got into a good school, as they might have missed the deadlines for school applications. Ensuring that children get a good education through good schools is a common worry among many parents in Singapore. Parents believed getting into such schools would give their children an edge and secure their future in Singapore's highly competitive economy. Thus, parents would volunteer their time and even donate money to schools of

choice to increase their chances of securing a spot for their children. Such portrayals of Singaporean kiasu-ism (a colloquial term used in Singapore to describe a culture where people fear losing out and, thus, become overly competitive to remain ahead of others) constructed how the gay couple and their surrogate son are no different to other heterosexual couples and traditional family units in the country.

“Noel will enter primary school in 2020 and the ruling means that the fathers can now start securing a spot in a local primary school. James jokes that he missed the deadline to qualify as an alumnus for his alma mater, which would offer Noel better chances of enrolling in a top primary school. “I’ve asked the Ministry of Education if they can make an exception,” he says, laughing at his one act of “kiasu”-ism (fear of losing).”

- Family life takes shape for gay couple after adoption ruling, The Straits Times, 23

December 2018 (Article #105, Appendix B)

The presence of such discourses in the mainstream news media may be attributed to the changing attitudes and policies towards the LGBTQ community in recent years. However, my analysis also noted the ways in which these positive constructions of LGBTQ couples and families still inadvertently compared and contrasted them with their heterosexual counterparts. As heteronormative ideals and discourses remain central and deeply entrenched within the Singapore socio-political context, the “prototype” heterosexual couples and traditional families are viewed as the gold standard to which all other relationships and families are constantly compared against. Positive constructions of LGBTQ couples and families in the mainstream news media, therefore, occupy a liminal space within the broader discourses of relationships and family in Singapore. While these positive constructions position LGBTQ couples and families as equal or no different to heterosexual couples and

traditional families, they are still alluded to as lesser compared to the heteronormative, gold standard of living and being in Singapore.

Chronological changes in the construction of LGBTQ couples and families in Singapore's mainstream news media

Beyond examining the discursive constructions of LGBTQ couples and families in the mainstream news media, I also sought to understand if these constructions and representations of LGBTQ couples and families have changed over time. Between 2014 and 2022, my analysis showed how constructions and representations of LGBTQ individuals, as well as the overall LGBTQ community, have become increasingly positive. This particular finding corroborates other empirical findings regarding the increasing acceptance of people from the LGBTQ community in Singapore. Such changes in these discourses were particularly more salient in 2022. During the debates about and the eventual repeal of Section 377A, news reports and opinion pieces in the mainstream news media portrayed LGBTQ individuals as belonging to Singaporean families and were integral members of Singapore society. In speeches and explainers about the repeal of S377A, various government officials also discursively constructed LGBTQ Singaporeans as valued sons, daughters, colleagues and children of Singapore who deserved sympathy, compassion and love from the broader Singapore society. In the two excerpts provided below, the Prime Minister of Singapore spoke as part of his National Day Rally in 2022 to inform the public about the government's decision to decriminalise consensual sex between men.

"Like every human society, we also have gay people in our midst. They are our fellow Singaporeans. They are our colleagues, our friends, our family members. They, too, want to live their own lives, participate in our community and contribute fully to Singapore," [The Prime Minister] added. [...]"But [along with the repeal, the constitutional amendments] will also keep what I believe most Singaporeans still

want, and that is to retain the basic family structure of marriage between a man and a woman, within which we have and raise our children," he added to applause from the audience at the Institute of Technical Education headquarters in Ang Mo Kio.

- NDR 2022: Govt will repeal Section 377A, but also amend Constitution to protect marriage from legal challenges, 22 August 2022 (Article #143, Appendix B)

"The Government's announcement in August on its plans to repeal Section 377A of the Penal Code, which criminalises sex between men, has brought some relief. Prime Minister Lee Hsien Loong said during the National Day Rally on Aug 21 that societal attitudes towards gay people have "shifted appreciably". We need to find the right way to reconcile and accommodate both the traditional mores of our society, and the aspiration of gay Singaporeans to be respected and accepted." The announcement has sparked a pushback from some segments of society, who worry it could pave the way for same-sex marriage and changes in other policies. But the Government has said it will amend the Constitution to protect the definition of marriage as between a man and woman from being challenged in court. It has also said policies on public housing, adoption rules and education will remain unchanged.

- Our sons - gay Singaporeans grapple with 377A and other challenges, The Straits Times, 15 September 2022 (Article #161, Appendix B)

While LGBTQ individuals are increasingly viewed and accepted as valuable members of Singapore society, the constructions and representations of LGBTQ couples and families in the mainstream news media have remained relatively unchanged in the last decade. In the two excerpts above, the Prime Minister of Singapore continued to reassure the public that heteronormative ideals, values and structures will remain central to Singapore society. Such reassurance was further solidified by the changes in the law that were made to protect heterosexual marriages and traditional families in tandem with the repeal of S377A.

Although the Prime Minister highlighted the need to “reconcile and accommodate” the traditional norms and values of Singapore society with the needs of LGBTQ Singaporeans, it is clear that the former group remains a higher priority and given precedent as compared to the latter minority group. Thus, while sex between men is no longer a criminal offence under Singapore law, LGBTQ couples and families remain marginalised and out of reach from experiencing the full benefits of their Singapore citizenship. Throughout the analysis, it is evident that LGBTQ couples and families continue to be discursively constructed and materially treated as subordinate and inferior to heterosexual couples and traditional nuclear families.

Chapter Discussion

This qualitative study examined the discursive constructions of LGBTQ couples and families in Singapore's two most popular mainstream news media platforms. Drawing on Social Constructionism and Queer Theory as analytical lenses, I illustrated how The Straits Times and TODAY positioned and depicted LGBTQ couples and families within the broader socio-political landscape of Singapore. My thematic discourse analysis findings showed the ways in which heteronormative values and structures remained deeply entrenched within and permeated all aspects of life in Singapore. These ideals informed the laws, policies, and norms developed and maintained, the types of education that children and youths received in schools, the forms of books, images and information the public could access, as well as the types of relationships and families that were endorsed or sanctioned in the country. Beyond an illustration of the heteronormative socio-political context, my findings further demonstrated how LGBTQ couples and families are discursively constructed as subordinate and inferior to heterosexual couples and traditional nuclear families. My analysis generated four main constructions representing how LGBTQ couples and families were positioned and subjugated within Singapore's social hierarchy.

Firstly, they are constructed as relationship and family structures that contradict the heteronormative way of living and being in Singapore. Such relationships and families fall outside of the narrow heteronormative borders and ideals of Singapore society. Secondly, they are treated as second-class citizens who are constantly marginalised and kept out of reach of the full rights of their Singapore citizenship compared to heterosexual couples and traditional nuclear families. Thirdly, positive representations of LGBTQ couples and families must remain outside the public sphere. As they contradict the heteronormative ideals in the Southeast Asian nation-state, they are, therefore, not deserving to be seen, heard or taught in public spaces. Even with the presence of some positive constructions about LGBTQ couples and families in the mainstream news media, this marginalised group is still inadvertently compared to their heterosexual counterparts.

Lastly, the study findings showed that perceptions of LGBTQ individuals and attitudes towards the LGBTQ community had evolved significantly between 2014 and 2022. However, the hegemonic heteronormativity continues to underpin various socio-political spheres and govern the way of life in Singapore. Consequently, constructions and representations of LGBTQ couples and families in the mainstream news media have remained relatively unchanged. To date, LGBTQ couples and families remain marginalised discursively and materially in their day-to-day lives in Singapore. As mentioned in the chapter's introduction, discourses are not merely abstractions. They form the objects of which they speak and construct different versions of social reality (Burr, 2015; Parker, 2013). Hence, the negative discursive constructions and pervasive hegemonic heteronormativity pose considerable challenges to the lived experiences of LGBTQ couples and families in Singapore.

Firstly, the internalisation of discourses about homosexuality and morality in general, as well as LGBTQ relationships and families in specific, impacts LGBTQ individuals'

experiences of coming out, the acceptance of their own gender identity and sexual orientation, as well as how they form and maintain their romantic relationships and families (Haynes et al., 2023; Pak, 2021). In his essay, Tan (2011) illustrated how Confucian values and mainstream views of homosexuality impacted the coming out experiences of LGBTQ individuals in Singapore. While overt declarations of coming out are viewed as central to growing up as LGBTQ in Western societies, he explained the ways in which gay men living in the Singapore context tended not to do so with their family members and extended social networks. Not openly coming out as LGBTQ enabled these gay men to avoid shaming their families and overtly challenging the current discourses of homosexuality. Instead, these individuals implicitly sought acceptance from their families by bringing their partners back home and introducing them as “friends”.

Similarly, a recent study by Bin Ibrahim and Barlas (2021) sought to understand the ways in which gay men in long-term relationships coped and maintained their relationships against the socio-political stressors in Singapore. One particular strategy that gay couples used to maintain their long-term relationships was through accepting implicit recognition of their relationships from their family members and broader social networks. The participants in this study were aware of how their families and Singapore society negatively viewed homosexuality and LGBTQ relationships. Similar to findings from Tan (2011), the study found that seeking out implicit signals of acceptance (while minimising explicit recognition) from families and social networks was, therefore, a sufficient compromise for these gay couples to preserve existing familial relationships and social harmony. These themes as relational strategies reflect the internalisation of discourses where “LGBTQ couples and families are not meant to be seen, heard or taught in public spaces”. This marginalised group is aware of the prevailing discourses and narratives that discourage their relationships from being explicitly accepted and openly seen in everyday life. The internalisation of such

discourses, in turn, may lead them to accept and identify with the deviant subject position. Consequently, this internalisation nudged them towards negotiating their need for explicit recognition and acceptance of their relationships and families in Singapore.

Furthermore, these discourses about LGBTQ couples and families in Singapore are not just internalised by those within the LGBTQ community. They are also inadvertently internalised by other segments of the Singapore population. Positioning LGBTQ couples and families as subordinate and inferior to heterosexual couples and traditional families impacts how the general society feels and behaves towards this marginalised group (Yep, 2014). In other empirical studies involving news media analysis, findings showed the ways in which negative portrayals of LGBTQ individuals in the news media have led to the shifting of blame and responsibility regarding the spread of various infectious diseases, such as HIV and Monkeypox, towards specific individuals and groups within the LGBTQ community (Grant & Halaly, 2024; Jones & Collins, 2020). These, in turn, have led to various stigma, backlash and discrimination from religious groups and the public segments of society towards these groups (Bin Ibrahim & Ho, 2023). One such example that was illustrated in this chapter's analysis was the public's response to the graphic explainer by the HDB in Construction 3. In the excerpt (Article #122, Appendix B), members of the public were seen criticising the portrayal of two women in the graphic explainer as they perceived the women to be in a same-sex relationship: (a) "*Why parents (sic) both female! Sick!!*", (b) "*...whether women are now allowed to get married to one another and buy a flat*", and (c) "*If you wish to feature two moms or two dads like those Disney shows in future, please repeal Section 377A first!*" (Choo, 2022). Such depictions towards LGBTQ couples and families could, in turn, perpetuate the stigma and discrimination that the LGBTQ community experiences from the Singapore public.

Additionally, the analysis uncovered a deep sense of moral panic underpinning the narratives in the articles and opinion pieces published by the Straits Times and TODAY. Moral panic is a sociological concept that refers to the ways in which the broader society believes that a smaller segment of society (for example, the LGBTQ community) are encroaching, harming and threatening the values, interests and well-being of said (Cohen, 2011). These minority segments are seen as “folk devils” or social problems perceived to be engaging in various unacceptable and immoral behaviours that would consequently bring about irreversible, harmful consequences to said society, especially if no forms of interventions are taken before things worsen. Such widespread, pervasive beliefs lead to heightened levels of concern and hostility towards these minority segments of society, even if such worries and anxieties are disproportionate and fleeting (Citcher, 2008).

In this study, moral panic is consistently expressed and depicted by religious, conservative segments of Singapore each time The Straits Times and TODAY cover LGBTQ issues within the pages of their publications. These issues include the depictions of LGBTQ couples and families in official documents and national libraries, debates surrounding the repeal of S377A as well as the possibility of recognising same-sex marriages in Singapore. Empirical studies have illustrated how religious conservatives in other similar settings believed that the recognition of LGBTQ individuals and same-sex marriages would increase the occurrence of immoral behaviours and activities such as increases in HIV infection rates, children’s confusion about their gender identity, deviations from the idealised roles mothers and fathers play in the families, as well as a drastic decline in traditional heterosexual marriages and national birth rates (Fordham, 2001; Rodríguez & Murtagh, 2022). Hence, the moral panic narratives published in The Straits Times and TODAY may cause anxiety, fear, and hostility among its many readers. These feelings may, in turn, lead to the continued restrictions, discrimination, and marginalisation of LGBTQ individuals, couples and families

in Singapore. Driven by hegemonic heteronormative thinking, LGBTQ couples and families may experience avoidance, verbal abuse, differential treatment and discriminatory behaviour, and even physical violence from the broader Singapore society (Yep, 2014).

Over and above the impact on LGBTQ couples and families, the findings highlighted in this chapter do not just negatively impact relationships and families in the LGBTQ community. By naturalising the heterosexual couple and traditional nuclear family, the construction and representations in the mainstream news media also perpetuate practices and policies that justify the continued marginalisation and disempowerment of women, single parents and other minority groups in Singapore (Chan, 2020; Lim, 2021; Wong et al., 2004). The upholding of patriarchal beliefs and attitudes about how Singapore society should work was evident through the themes generated from the analysis. The themes showed how the Singapore government and religious conservative segments believed that men and women played complementary roles and contributed differently to their households and families. This gendered division of household labour views how men in traditional nuclear families are more suited to being the breadwinners, protectors and heads of their households, while women were typically seen as caregivers who would primarily care for children and maintain their households (Thébaud et al., 2021; Walby, 1989). Such ideals, norms and policies systematically disadvantage women in Singapore society. As they are seen mainly for their role as caregivers, women who enter the workforce continue to experience significant gaps in pay, opportunities, and promotions compared to men. Women are still expected to take care of the children and household after returning from work. These burden women even further with unpaid physical and emotional labour as part of maintaining their heteronormative roles in Singapore society (Chan, 2020; Mano, 2021).

Strengths and Limitations

The study conducted in this chapter has various strengths and limitations. Firstly, this study adds to the limited empirical literature on LGBTQ couples and families in Asian societies. The study also sought to understand the socio-political stressors and discursive constructions that impact the lives of LGBTQ couples and families in Singapore. While experiential qualitative approaches aim to give voice to the experiences of LGBTQ couples, critical discursive approaches offer researchers a different perspective towards understanding how text and images are used to construct social reality, shape socio-cultural values, and preserve power relations and structures in Singapore. Hence, utilising a thematic discourse analysis enabled me to critically examine how LGBTQ couples and families are discursively constructed as subordinate to heterosexual couples and traditional nuclear families in mainstream news media articles. Such discursive constructions significantly impact how they navigate and negotiate the heteronormative borders of Singapore society.

The discourse analysis also demonstrated the ways in which these discursive constructions are internalised not only by the LGBTQ community but also by other segments of the broader Singapore society. The internalisation of discourses impacts how the wider community think, feels and behaves toward LGBTQ couples and families in the Southeast Asian nation-state. Furthermore, I examined news articles and opinion pieces published in the mainstream news media between 2014 and 2022. The qualitative dataset, therefore, encompassed several key events (including the repeal of S377A in 2022) that impacted LGBTQ individuals, couples, families, and the LGBTQ community. This longitudinal data analysis allowed me to understand how the constructions of LGBTQ individuals and the LGBTQ community have evolved. Yet, the discourses surrounding LGBTQ couples and families have remained unchanged throughout these nine years due to the hegemonic heteronormativity that permeates all aspects of living and being in Singapore.

Regarding limitations, readers of this chapter should note that all discourse analyses are based on a particular reading of the text and images. In this study, I utilised Queer Theory and Social Constructionism as theoretical lenses to analyse a dataset for constructions and representations of LGBTQ couples and families in Singapore. Additionally, I further acknowledge the ways in which my knowledge and experiences as an LGBTQ individual and researcher impacted my reading of the dataset. Hence, my reading and analysis of the articles in this dataset should be considered as conditional and partial. Researchers with different lived experiences and knowledge and those who use other theoretical lenses may have a different reading of the texts in the dataset. These, in turn, will lead to the generation of slightly different findings or “truths” (Burr, 2015; Gergen, 2022; Parker, 2013).

Moreover, I only analysed articles and opinion pieces published in the mainstream news media between January 2014 and December 2022. An analysis of publications beyond this particular timeframe could corroborate the accounts of the discursive and material challenges faced by LGBTQ couples and families in Singapore. Additionally, the study only included articles and opinion pieces published in English. As explained in the introduction section of this chapter, language can be used to construct different social realities. The other native languages used in Singapore (e.g., Malay, Chinese, and Tamil) may differ in their respective syntax, semantics, grammar, and colloquialisms. Hence, mainstream news media publications produced in these native languages may offer different constructions and representations of LGBTQ couples and families in Singapore’s socio-political discourse and context. Future research could be conducted to examine the similarities and differences in constructions and representations of LGBTQ couples and families in publications that are published in these native languages compared to those published in *The Straits Times* and *TODAY*. Future research could also consider garnering insights into how these discourses in the mainstream stream news media are resisted, challenged or accepted by LGBTQ couples

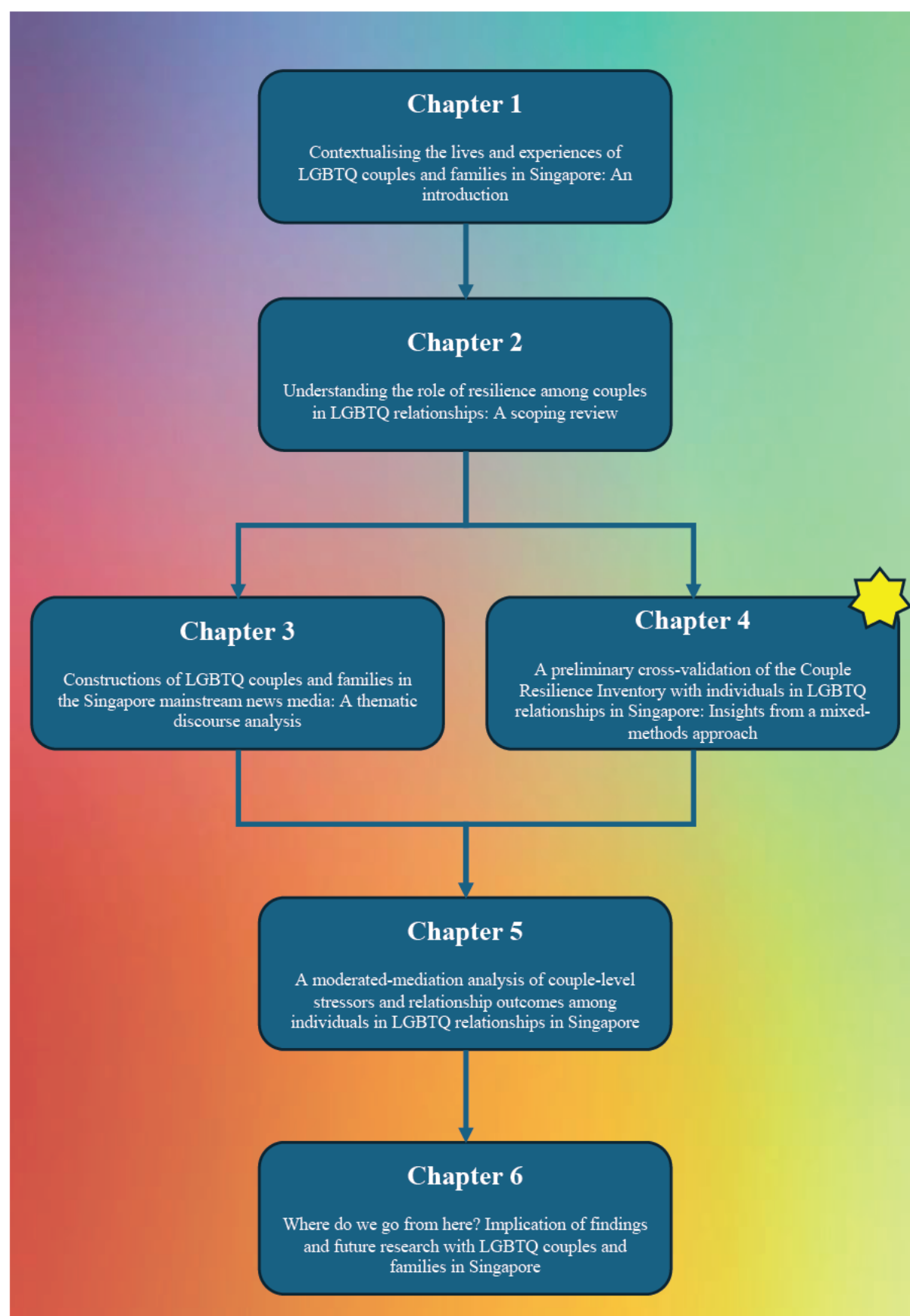
and families. Such studies will further illustrate the impact of hegemonic heteronormative discourses on the lives and experiences of this marginalised group in Singapore.

Chapter Conclusion

This discourse analysis study has illustrated how LGBTQ couples and families are constructed and represented in the mainstream news media in Singapore. The constructions generated in the analysis showed how LGBTQ couples and families continue to be discursively constructed and positioned as deviant and subordinate as compared to heterosexual couples and traditional nuclear families. While constructions and representations of the LGBTQ community and individuals have evolved in recent years, the discourses surrounding LGBTQ couples and families have thus far remained relatively unchanged. Such discourses are deeply intertwined with various social and material practices in Singapore. In and through these discourses, the study has provided insights into the varied challenges and barriers that LGBTQ couples and families face in Singapore. These include the ways in which LGBTQ couples and families remain socially unaccepted and marginalised by various segments of Singapore society, as well as the exclusion of LGBTQ couples and families from receiving legal recognition and benefits that are automatically conferred to many heterosexual couples and traditional nuclear families. Further research is needed to understand how native languages in Singapore construct and depict LGBTQ couples and families, as well as how such discourses are utilised or rejected by couples and families in the LGBTQ community.

Chapter 4

A preliminary cross-validation of the Couple Resilience Inventory with individuals in LGBTQ relationships in Singapore: Insights from a mixed-methods approach



Chapter Abstract

The Couple Resilience Inventory (CRI) was first developed in 2016 by relationship researchers to assess the strategies that intimate couples use to cope with stressful life events. To date, the inventory has yet to be cross-validated in non-Western societies. Such studies would allow researchers and practitioners to understand the similarities and differences in couple resilience strategies used in different cultural contexts. In Chapter 4 of this thesis, a mixed-methods cross-validation study was conducted to examine the relevance, reliability, and validity of the CRI with individuals in LGBTQ relationships couples purposively sampled from Singapore's LGBTQ community. In the qualitative phase, semi-structured interviews were conducted with 16 participants to assess the face and content validity of the inventory. Using Applied Thematic Analysis, the findings showed most items were clear and applicable to participants. However, three items were lacking in comprehension and clarity. Participants also suggested additional strategies beyond those listed in the inventory. Findings were used to modify existing items and generate new ones in the CRI. The modified inventory was cross-validated with 78 participants in the subsequent quantitative phase. Confirmatory Factor Analysis confirmed the inventory's expected two-dimensional factor structure. Three of the four new items developed from the qualitative phase loaded highly onto the positive resilience factor (between .70 and .86) and were included in the final analysis. Multiple regression analyses further revealed how negative resilience was negatively correlated with well-being after controlling for criterion and control variables. These findings generally support the relevance, reliability and validity of the modified CRI among LGBTQ couples in Singapore.

Keywords: couple resilience, cross-validation, psychometrics, mixed-methods, LGBTQ couples, Singapore.

Word count: 255 words

The cross-validation of the Couple Resilience Inventory with individuals in LGBTQ relationships in Singapore: Insights from a mixed-methods approach

Empirical Study Background

Research in the extant literature has extensively studied the stigma and discrimination experienced by couples and families formed by lesbian, gay, bisexual, transgender and queer (LGBTQ) individuals worldwide. Such experiences ranged from being rejected by their social networks, admonished by conservative, religious groups, and excluded from various forms of legal recognition accorded to the larger heteronormative populations (Dudley et al., 2005; LeBlanc & Frost, 2019). Moreover, these experiences are further exacerbated by the broader socio-political discourses that continue to marginalise these couples and families by labelling the formation of such relationships as “unnatural” (Baker, 2019; Lazar, 2017). Such discourses, like those uncovered in the discourse analysis of mainstream news media articles conducted in Chapter 3, impact societal knowledge, attitudes and ideologies, which, in turn, influence the ways in which other social groups, structures and institutions in society interact with these minority segments of the population (Goh, 2008; Reczek, 2015). While the debilitating effects stemming from the lack of social and legal recognition of LGBTQ couples have been extensively documented, much less is known about the coping and resilience strategies that these couples use when faced with social, legal and political stressors (de Lira & de Moraes, 2018). While Chapter 3 was focused on understanding the social structures (i.e., the heteronormative ideals, norms and structures) that negatively impact LGBTQ couples and families, this chapter focuses on the strategies that LGBTQ couples utilise to maintain their long-term relationships as they face the continued stigma and

discrimination in Singapore.

The Couple Resilience Inventory

The Couple Resilience Inventory (CRI) was first developed by Sanford et al. (2016) to assess the strategies that couples undertook to cope with and overcome stressful life events in the United States. Compared to other instruments on couple coping and resilience (e.g., Bodenmann, 2005; Chonody et al., 2016; Coyne & Smith, 1994), Sanford et al. (2016) sought to develop a measure of couple resilience that assessed context-specific behavioural processes distinct from relationship satisfaction. The CRI consists of positive and negative dimensions covering five conceptual aspects of couple resilience: emotional support, active coping, communication, intimacy, and negative behaviours. The eighteen items in the CRI are scored on a six-point rating scale where participants are asked to think about the times and frequency of each behaviour occurring in their relationships. In the original study, the positive and negative subscales of the CRI had Cronbach's alphas of .89 and .93, respectively. Since its development, the CRI has been used to measure and assess couple resilience among heterosexual and LGBTQ couples in North America (Aydogan & Dincer, 2020; Haas & Lannutti, 2019; Stanley et al., 2018).

Situation in Singapore

Singapore presents a unique context to understand the ways in which LGBTQ couples and families cope and flourish despite the socio-political impediments to their relationships. Until December 2022, homosexuality remained illegal in the country through the continued existence of Section 377A of the Penal Code (Mahmud, 2022). Section 377A was first introduced in 1938 during British Colonial Rule and was subsequently inherited when Singapore gained its independence in 1965 (Goh, 2008; Lazar, 2017). The section states, "Any male person who, in public or private, commits [...] any act of gross indecency with

another male person, shall be punished with imprisonment for a term which may extend to two years” (Government of Singapore, 2020b). While Section 377A has been challenged by various social activists and non-governmental organisations in Singapore, these challenges have been dismissed repeatedly by the Singapore Courts and Parliament (Lam, 2022). Thus, the public announcement to repeal Section 377A in August 2022 is considered a pivotal step in the fight and advancement of rights for Singapore’s LGBTQ community (Vochelet, 2022).

Beyond Section 377A, LGBTQ rights and equality remain lacking in the developed Southeast Asian nation. Positive portrayals of the LGBTQ community are not allowed in the media or taught within the education system (Ho & Sim, 2014). While positive portrayals of individuals in the LGBTQ community are evolving in various social spheres in recent years, such portrayals still inadvertently compare LGBTQ individuals, couples and families to the heteronormative ways of living and being in Singapore, as evident in Chapter 3. Moreover, Singapore's current social and economic policies also continue to favour and privilege the heterosexual family unit. LGBTQ couples are, therefore, discouraged by the state from setting up their own family units (Abdullah, 2019; Bin Ibrahim & Barlas, 2021). While such strategies were implemented to benefit the neoliberal agenda of the nation-state, they marginalise the needs of LGBTQ individuals, couples, and families. This pragmatic stance of prioritising economic pursuits and gains is further compounded by the perceived Asian cultural norms and traditional Confucian values underpinning Singapore society (Lazar, 2017; Tan, 2015).

Despite living in this heteronormative and marginalising context, many LGBTQ individuals continue to form and maintain long-term intimate relationships throughout their lives in Singapore. Without legal recognition and social support, LGBTQ couples and families are more negatively impacted by relational and familial issues compared to heterosexual couples and families (Cheng, 2019; Rashith, 2018). When seeking help for such

matters, studies have shown that healthcare professionals remain ill-equipped to provide care and services to LGBTQ clients, especially for LGBTQ couples and families in Singapore (Kok, 2016; Oh, 2020). Tools and resources to help these clinicians and therapists assess, understand, and draw on LGBTQ couples' strengths, coping strategies and resilience mechanisms remain lacking.

Cross-Cultural Applicability of the CRI

The CRI has been developed to assess couple resilience among heterosexual and LGBTQ couples in North America. However, the measure has not yet been cross-validated in Asian contexts. Such cross-validation studies would ascertain the replicability, validity, and generalizability of the developed measure with similar groups in a different context. This would provide a deeper understanding of the similarities and differences in resilience strategies that couples use in various cultural and legislative settings. Moreover, previous studies have alluded to how LGBTQ individuals and couples living in Singapore utilise different coping and maintenance strategies compared to their Western counterparts (Bin Ibrahim & Barlas, 2021; Tan, 2011). Therefore, the cross-validated CRI would add to the extant knowledge for researchers and practitioners working with the LGBTQ community in Singapore. The culturally validated inventory will also add to the limited number of tools and scales used by researchers and practitioners concerned with issues relating to LGBTQ couples and families, especially in Southeast Asian societies.

Ontological and Epistemological Assumptions

Discussions on ontological and epistemological assumptions have typically been reserved for and discussed explicitly in qualitative social science research. While quantitative research is typically underpinned by realist, positivist assumptions, such discussions have been largely implicitly assumed or excluded from published work in quantitative social

sciences (Carter & Little, 2007). Such implicit assumptions or exclusions also do not necessarily mean that research in the quantitative social sciences is neutral or value-free. Researchers undertaking quantitative research studies are still heavily involved in designing the procedures of their studies, choosing the variables to examine, and the strategies used to analyse and interpret their study findings (Braun & Clarke, 2021; Creswell & Clark, 2017). Hence, in clarifying this study's ontological and epistemological assumptions, the researcher hopes to bring to light the thinking and assumptions that underpin the current research.

The study is underpinned by a realist ontology and a post-positivist epistemology. A realist ontology argues that social and material reality exists independent of human experience and observers. Post-positivism further posits that we can get closer to the truth about a particular reality or the phenomenon of interest that can be gained through objective and impartial research. Hence, there is an assumption within this particular paradigm about the ways in which there is a direct and relatively straightforward relationship between what happens in the world, events and objects and human senses and perceptions. In trying to understand the concept of couple resilience in this study, using a realist ontology and a post-positivist epistemology would enable the researcher to garner insights regarding how the construct is generalisable, valid and applicable to LGBTQ couples in an Asian context. To that end, the methods utilised in the two phases of this mixed-methods project are underpinned by a post-positivist epistemology.

The Current Study

The study in this chapter was conducted before the repeal of Section 377A in November 2022. A sequential exploratory mixed-methods study was undertaken to cross-validate the CRI with individuals in LGBTQ relationships in Singapore. A mixed-methods design for a cross-validation study helps to offer insights beyond either qualitative or quantitative methods alone (Sung et al., 2019; Zielinski & Veilleux, 2018). This empirical

strategy aids in construct validation and ecological refinement as the researcher needs to ensure that measures are valid for their intended purposes and cultural context (Clark & Watson, 2019; Newman et al., 2013). For example, an instrument may appear representative but contain irrelevant items. Conversely, measures may also include relevant elements but are not representative of the facets within the targeted construct of interest. Consequently, the use of instruments that lack validity may, in turn, threaten the validity of research findings (Boateng et al., 2018; Vogt et al., 2004). Integrating qualitative results to modify and enhance the CRI ensures that the measure is adequately grounded in the lived experiences of the LGBTQ community in the Singapore context prior to quantitatively assessing its construct validity and generalizability (Bergman, 2011a).

The mixed-methods study consists of two distinct but interrelated phases. In the first phase, the CRI must first be assessed and evaluated by members of the targeted community before the measure can be assessed quantitatively (Goorts et al., 2019). Establishing face and content validity is essential to psychometric evaluation (Connell et al., 2018). Face validity refers to the ways in which respondents assess whether the items in an instrument seem appropriate to examine the targeted construct (Gaber & Gaber, 2010). On the other hand, content validity assesses the elements within a particular measure to ensure they are comprehensive and adequately reflect the lived experiences of the community of interest (Haynes et al., 1995). To that end, a qualitative descriptive study was conducted to establish the face and content validity of the CRI among individuals in LGBTQ relationships living in the Asian society of Singapore. Specifically, the qualitative cross-validation phase aimed to evaluate participants' understanding of the inventory and ensure the items reflect the couple resilience strategies in this context. In addition, this phase also sought to uncover any additional behavioural strategies that could extend the content validity of the CRI.

The qualitative cross-validation was followed up with a quantitative cross-validation

study. Findings from the former were used to modify existing items and create new items for the CRI. Specifically, the modified CRI was used as part of a questionnaire survey to assess the measure's replicability, validity and generalisability with individuals in LGBTQ relationships in the Singapore context. The quantitative cross-validation phase also sought to confirm the validity of findings and items generated from the previous qualitative phase. Ethical approval for this mixed-methods study was obtained from James Cook University's Human Research Ethics Committee in January 2021, HREC Application ID: H8271 (Appendix E).

The measures, procedures, and analytical strategies used for the quantitative cross-validation phase would follow those utilised in Study 3 conducted by Sanford et al. (2016). To that end, this mixed-methods study was grounded in the following research questions:

- How relevant, reliable, and valid is the CRI for LGBTQ couples in Singapore?
 - How do the constructs in the CRI reflect the lived experiences of LGBTQ couples in Singapore?
 - How understandable and clear are the items in the CRI for LGBTQ couples in Singapore?
 - What are the internal consistency and construct validity for the CRI among LGBTQ couples in Singapore?
 - What other strategies do LGBTQ couples use to cope with and overcome their stressful life events in Singapore?

Qualitative Cross-Validation Phase

Participants

Data for the qualitative phase were collected from February to May 2021. The sample size required for this phase was determined using the principles of data saturation. Data

saturation is used to determine the point at which additional data collection or analysis leads to no further substantial insights to understand the phenomenon of interest (Hennink et al., 2017; Saunders et al., 2018). According to Guest et al. (2006), approximately 12 to 15 participants are required to achieve 80 to 90% data saturation in non-probabilistic samples for semi-structured interviews. Building on this recommended range, the researcher also conducted additional interviews to assess for sufficient information power during the data collection phase (Malterud et al., 2016).

Participants were sampled from Singapore's LGBTQ community using a purposive sampling strategy (Palinkas et al., 2015). They were recruited based on the following inclusion criteria: Men and women who identified as LGBTQ, above 21 years of age, and Singapore citizens or permanent residents. Additionally, participants must be in long-term LGBTQ relationships for at least five years. The relationship-duration inclusion criterion is based on studies that found that relationships of less than three years were more likely to be perceived as unstable and transitory, leading to an increased likelihood of dissolution (Brown, 2003; Rosenfeld, 2014). Conversely, longer relationship durations were significantly associated with a reduced likelihood of relationship dissolution due to perceived compatibility, perceived similarity in personal values and attitudes, and the existence of various couple-specific investments (Kurdek, 1998; Rostosky & Riggle, 2017). Sixteen participants in long-term, LGBTQ relationships were interviewed for this qualitative cross-validation phase.

Materials

Focus groups and interviews are suitable data collection techniques used to assess the face and content validity of psychological instruments with members of the target population (Brod et al., 2009; Vogt et al., 2004). However, interviews are generally preferred where confidentiality cannot be assured in focus groups and are best utilised with sensitive topics

such as HIV, gender identity and sexual orientation, and sexual behaviours (Tolley et al., 2016). As such, this study utilised one-to-one semi-structured interviews with individuals in LGBTQ relationships to enable participants to openly share their lived experiences while evaluating the items in the CRI. A semi-structured interview guide was developed using the existing literature and the eighteen CRI items which guided the interview process. In addition, elements of think-aloud and verbal probing techniques were incorporated as part of the interviews to improve the quality and depth of participants' responses (Hauge et al., 2015; Padilla & Leighton, 2017).

Procedures

The researcher engaged four LGBTQ non-governmental organisations in Singapore to assist with the recruitment of participants on their respective social media platforms. After receiving ethical approval, recruitment posters containing the study details were sent to these organisations. Potential participants contacted the researcher through the email address provided in the recruitment advertisement. They were subsequently provided with the study information sheet and had their questions clarified when they contacted the researcher via email. If participants agreed to participate in the study, an appointment was made for the interviews. Participants were given a choice to undertake the interviews in person within the university campus or online through Zoom. Informed consent and participants' demographics were obtained before each interview. No personal identifiers were collected due to the sensitive nature of the study. However, participants were assigned a study identification number that was used throughout the duration of the study. Participants were given SGD15 (approximately USD11) as tokens of appreciation upon completing their interviews. Interviews lasted between 75 to 90 minutes. Tokens of appreciation for study participants in the qualitative phase were provided through the researcher's Higher Degree by Research Minimum Resources Fund, James Cook University. These interviews were audio-recorded

and transcribed verbatim.

Qualitative Data Analysis

Data were analysed using Applied Thematic Analysis (Guest et al., 2011). Applied Thematic Analysis is a qualitative analytical method that seeks to answer problems that are practical or applied in nature. The method was selected as the analysis needed to remain closely grounded to the interview data to establish the face and content validity of the measure. Additionally, the findings from this phase needed to be applicable and transferrable to the subsequent quantitative phase of the cross-validation of the CRI. First, the researcher began the analysis by developing a preliminary codebook after some data familiarisation with the interview transcripts. The codebook was subsequently used to code a randomly selected transcript. Codes and themes were added and removed iteratively to the codebook as the analysis proceeded. A finalised codebook was applied to the rest of the dataset before undertaking data display and data reduction. During these phases, verbal descriptions from each participant were charted into a framework to allow the visualisation of responses for each CRI item.

A criterion for item modification based on participants' recommendations was also established during these phases. This study utilised a conservative percentage of agreement where two-thirds of participants needed to highlight items that were lacking in comprehension and clarity as a basis for considering any item changes. This criterion was developed based on the extant psychometric literature to ensure that only items deemed problematic by most participants were selected for modifications (American Educational Research Association et al., 2014; Connell et al., 2018; Tilden et al., 1990). In addition to the established criterion, the verbal description framework was also used during team deliberations with the researcher's advisory panel to assess whether each item in the CRI would be kept to its original phrasing or modified accordingly. Finally, data summarisation

and interpretation were undertaken during the final stages of the data analysis process. This involved identifying, explaining and summarising the core meanings of the data while remaining faithful to the participants' perspectives within the socio-political context of Singapore. ATLAS.ti 22 and Microsoft Excel were used in the management and analysis of qualitative data.

Credibility and Trustworthiness Criteria

The qualitative phase utilised the credibility and trustworthiness guidelines set out by Lincoln and Guba (1985). This involved ensuring the credibility, transferability, dependability and confirmability of the entire qualitative research process. Firstly, the study is helmed by a PhD candidate, an experienced qualitative researcher. His advisory panel consisted of another experienced qualitative researcher and two quantitative researchers with psychometric expertise. Such expertise enabled the researcher to thoroughly consider and balance the requirements of a qualitative study while adhering to the psychometric principles needed to evaluate a psychological instrument. The researcher undertook comprehensive note-taking activities throughout the data collection phase. This enabled the researcher to set aside preconceptions, thoughts, and feelings from previous interviews. During data collection, the researcher familiarised himself with the dataset by listening to the audio-recorded interviews and reading the completed transcripts. The researcher and his primary advisor also undertook subjective assessments of intercoder agreement and saturation throughout the data collection and analysis process. These assessments highlighted any repetition in emergent themes from the interviews. The first researcher also undertook researcher triangulation with his advisory panel members at various stages of data analysis using the data display framework. Participants were also invited to participate in the member-checking process, where they were asked to comment and provide feedback on the study findings. This process ensured that their views remained central to the research process.

Finally, the researcher kept an audit trail of all relevant aspects of the research to ensure the transparency of the data collection and analysis processes.

Findings from the Qualitative Cross-Validation Phase

The demographics of the 16 study participants in the qualitative validation phase are provided in Table 4.1.

Table 4.1*Demographics of Participants from the Qualitative Phase*

Demographic Variables	Categories	N	%
Relationship Duration	5 to 10 years	9	56
	11 to 15 years	4	25
	16 years or more	3	19
Gender Identity	Cis-gender male	8	50
	Cis-gender female	7	44
	Genderqueer	1	6
Sexual Orientation	Homosexual - Gay	8	50
	Homosexual - Lesbian	4	25
	Pansexual	2	13
	Bisexual	1	6
	Queer	1	6
Educational Level	Degree, Postgraduate degree	12	75
	‘A’ Levels, Diploma, Professional Qualification	3	19
	Post-secondary, non-tertiary, ITE	1	6
Ethnicity	Chinese	10	62
	Malay	2	13
	Indian	2	13
	Eurasian	1	6
	Other ethnicities	1	6
Grand Total		16	100

The qualitative cross-validation phase aimed to elucidate the comprehension, clarity and applicability of the CRI items with study participants. To that end, the findings from the analysis of interview data will be presented in the following four domains: (a) Most stressful life events, (b) Item comprehension and clarity, (c) Item relevance and applicability, and (d) Other couple resilience strategies.

(A) Item Comprehension and Clarity

Following the administration guidelines for the CRI, participants were asked to describe the most stressful life event they experienced with their partners throughout their relationship at the start of each interview. Using the stressful life events previously described as a reference point, participants were subsequently asked to evaluate the comprehension and clarity of the CRI items. Of the 18 items presented to the participants, ten items from the measure were easy to understand and unambiguous to study participants. While participants provided various recommendations to improve the comprehension and clarity of the remaining eight items in the inventory, only three met the criterion to be considered for item modification that was established during the data analysis phase. The exemplar quotes for the comprehension, clarity, and recommended modifications for these three items are provided in Table 4.2.

Positive Item 5. This item assessed whether participants and their partners helped each other during stressful life events by “using special skills and abilities”. Regarding item comprehension, most participants found this item ambiguous and hard to understand. They could not specifically think about what “special skills and abilities” referred to. Some participants asked the interviewer further if the statement referred to having “some special powers like the X-men” (Participant 14). Ten participants highlighted the ways in which they interpreted this statement as having specialised skills to mitigate or resolve stressful life

events. These skills included organising social events, having financial expertise to decipher market fluctuations, or having psychotherapy skills to de-escalate emotionally charged situations (Quote 1). The remaining six participants saw “special skills and abilities” as having the ability to listen empathically, being optimistic, having a positive outlook on life, and other behavioural qualities that helped couples cope with and overcome daily relational stressors (Quote 2).

Regarding item clarity, 11 participants felt the item was unclear and ambiguous. While some participants suggested defining what “special skills and abilities” referred to, others suggested removing or replacing the word “special” to improve the item’s comprehension and clarity. They provided alternative phrases encompassing the differing interpretations of “special skills and abilities”. Their suggestions included replacing the words “special skills and abilities” with either “various skills and abilities”, “specific skills and abilities”, or “personal skills and abilities” (Quote 3). Based on participants’ recommendations and the research team’s deliberation, this item was rephrased using “personal skills and abilities” prior to the quantitative phase of the cross-validation study.

Negative Item 2. This item assessed whether participants and their partners were abusive to each other during stressful life events. In terms of item comprehension, participants explained how abuse in relationships stemmed from one’s inability to control themselves emotionally during stressful life events. This, in turn, could lead these individuals to physically act out on their partners because they cannot redirect their negative emotions elsewhere. Participants added that no one should remain in abusive relationships. While many participants thought about physical abuse upon reading the item, a small number of participants brought up instances of verbal abuse where hurtful words or comments were used on each other during stressful situations (Quote 4).

Table 4.2.*Exemplar quotes regarding the comprehension, clarity, and recommendations for three items in the Couple Resilience Inventory*

Item #	Original CRI Item	Quotes for Item Comprehension	Quotes for Item Clarity	Modified CRI Item
Positive Item 5	At the time of your stressful event, one partner helped the other (or both partners helped each other) by using special skills or abilities for addressing the situation.	Quote 1: Maybe if the partner was a counsellor and knew how to work through negative emotions? If he has valuable skills to help the situation? Maybe I invested all my money, and my partner is a broker. So, he will be able to share tips before the downfall of the financial market. (Participant 10, Cis-gender male, Gay, Chinese, in a 12-year relationship) Quote 2: What I understand from this item is using their talents or skills to help alleviate the situation. So maybe someone who's a good listener, or someone who is more optimistic...more positive in life, and things like that. (Participant 16, Cis-gender gay male, Chinese/Indian, in a 5-year relationship)	Quote 3: I think when we use the term special skills, it's more skewed to what you can do that other people cannot do. So, maybe not special? Because I just think of it as very niche, which then lends to what you do for work or what you studied. (Participant 8, Cis-gender female, lesbian, Indian, in an 11-year relationship)	At the time of your stressful event, one partner helped the other (or both partners helped each other) by using personal skills or abilities for addressing the situation.
Negative Item 2	At the time of your stressful event, either you or your partner was abusive.	Quote 4: Either you or your partner are abusive? I have not heard of friends who had gone through this. Definitely not me and my partner. Abusive...can be physical. It can be verbal. Even if it's physical, it doesn't have to hurt their partner. They may be hurting themselves. They cannot control themselves. They cannot find a solution, and then they take it out on others. (Participant 9, Cis-gender male, Gay, Chinese, in an 11-year relationship)	Quote 5: Of course, the first thing that people think about is physical abuse. But I think abuse can come in the form of mental, emotional, verbal abuse...and so on. (Participant 6, Genderqueer, Chinese, in a 13-year relationship)	At the time of your stressful event, either you or your partner was abusive. (Including physical abuse, emotional/psychological abuse, sexual abuse, financial abuse, or other

				actions that you would interpret as abusive)
Negative Item 9	At the time of your stressful event, either you or your partner made it difficult for the other by being overly emotional, unstable, or weak.	Quote 6: What's the intent behind being so emotional, unstable or weak? So, it's probably trying to fish out certain reactions by the other party. I see it in other couples. Sometimes I feel it might be because, you know...they're testing the situation. Or they just want to break up and therefore behave in a way that makes the other party feel uncomfortable. (Participant 2, Cis-gender male, Gay, Malay, in a 10-year relationship) Quote 7: If it's an external event and I'm not there to support my partner, that's my definition of 'weak'. I was not strong enough for her. When one person is emotionally weak, the other has to step up and be strong. So, there's always that balance. For my stressful incident, when I was upset and emotional, she wasn't emotional as well. She listened first. After I got it out of my system, only then did she tell me how she felt. I made a conscious effort to listen instead of being overly emotional, or unstable about it. (Participant 7, Cis-gender female, Pansexual, Indian, in an 11-year relationship)	Quote 8: I'm unsure about these two terms [participant pointing to the phrase "unstable or weak"]. I am definitely sure about this term [Note: referring to the phrase "overly emotional". When I say unstable, you know...it means so many different things. Weak? It means so many different things as well to different people. Unstable does it mean mentally unstable? Or weak? I mean, I have not...I think this is a term that we're pretty familiar with [Note: participant referring to overly emotional]. The other two words, I think, are too ambiguous. (Participant 3, Cis-gender male, Gay, Eurasian, in a 9-year relationship)	No changes were made to the item after team deliberations.

While all participants understood what abusive meant through their various examples, 13 participants wondered if the item only referred to physical abuse. Participants highlighted how they automatically thought of physical abuse but reiterated that other forms of abuse also occurred in long-term relationships. Hence, these participants suggested that providing examples regarding different forms of abuse could improve the clarity and comprehension of the item when used in the survey (Quote 5). Based on the participants' recommendations and the research team's deliberation, this item included an elaboration of the types of abusive behaviours before the quantitative phase of the cross-validation study.

Negative Item 9. This item assessed whether participants and their partners “made it difficult for the other by being overly emotional, unstable, or weak” during stressful life events. In terms of item comprehension, eight participants highlighted how this item reflected the behaviours of individuals who tended to be overly dramatic and had something to gain from stressful life events. Participants elaborated on the ways in which these individuals would intentionally milk the stressful situation and manipulate their partners to get their way (Quote 6). The remaining participants interpreted this item as the genuine lack of ability for LGBTQ couples to help one another during stressful life events. This could be due to their lack of the necessary skills or capacity to assist their partners. These participants felt that stressful events impacted individuals in the relationship differently due to different strengths and weaknesses. They believed that partners less affected by the circumstances should support their partners in such times (Quote 7).

In terms of clarity, 12 participants highlighted how the phrase “unstable or weak” was ambiguous and unclear. They took considerable time to decipher what this phrase meant and expressed how the term was not typically used in their social circles to describe themselves or other couples. These participants suggested removing the words “unstable or weak” to improve the item's comprehension and clarity (Quote 8). While Item 18 met the criterion to

be considered for item modification that was set out during the analysis phase, it was decided that participants' recommendations did not necessarily warrant any changes to the existing phrasing of the item. The researcher and his advisory panel deliberated and agreed that most participants could still understand the first part of the item (i.e., "made it difficult for the other by being overly emotional"). Thus, potential participants in the subsequent quantitative phase of the cross-validation study could still comprehend and rate this item accurately.

Positive Interpretations of Negative Resilience Items

Interestingly, two-thirds of the study participants interpreted two negative resilience items as positive, helpful strategies that they used to cope with and overcome their stressful life events. The findings pertaining to these participants' comprehension and interpretation of negative items 1 and 5 of the CRI are illustrated below. The exemplar quotes for the positive reinterpretations of these two items are provided in Table 4.3.

Negative Item 1. Most participants described how "withdrawing from communication" meant isolating themselves emotionally and physically from their partners and giving their partners the silent treatment or cold shoulder when couples faced stressful situations (Quote 9). While this item is located within the negative dimension of the CRI, most participants interpreted it as a positive behavioural strategy. Participants described how withdrawing from communication during stressful life events prevented them from saying hurtful things to their partners. This strategy also allowed both individuals in the relationship to take some time out to calm down and collect their thoughts before discussing possible resolutions to the stressful situation. Therefore, a temporary withdrawal from communication was a positive strategy that helped their relationships in stressful times (Quote 10).

Negative Item 5. When asked about their thoughts and comprehension of this item, participants explained that sensitive topics in the relationship stemmed from each individual's insecurities about certain aspects of their lives. These sensitive topics included

having differences in views about same-sex marriage, having body image issues or eating disorders, and maintaining relationship finances. Participants described that being together for a long time allowed them to understand and remain aware of these aspects of great sensitivity in the relationship.

Whether or not these topics were related to stressful events, they could become points of contention when couples bring them up during stressful life events. To this end, participants would try their best to avoid these sensitive topics or remind themselves to let such issues go whenever they came up in the relationship (Quote 11). Moreover, Participant 5 added how being transparent about everything in one's relationship can be detrimental and harmful, particularly for intimate relationships in Asian contexts. He elaborated on the ways in which he felt that long-term relationships in Western societies were different. Within an Asian context, he believed that speaking honestly and transparently without due consideration of one's partner was not a constructive strategy and would likely cause more fights and resentment (Quote 12).

Table 4.3*Exemplar quotes regarding the positive interpretations of negative resilience items of the Couple Resilience Inventory*

Item #	CRI Item	Exemplar Quotes
Negative Item 1	At the time of your stressful event, either you or your partner withdrew from communication.	Quote 9: To withdraw is like...we can be sitting in silence. But I just don't want to talk about the situation. I don't want to talk about how I am feeling. It's just very stressful for me. But I don't want to say anything that could be hurtful. I need time to calm down and like rationalise things. (Participant 7, Cisgender female, Pansexual, Indian, in an 11-year relationship) Quote 10: Sometimes when you're so filled up with emotions, you can't think properly. If you're too emotional and then you just want to communicate, you may not be able to deliver your points across. It's good that you cool down, gather your thoughts first, and then you start to communicate. Rather than communicating and blabbering nonsense. (Participant 13, Cis-gender female, Lesbian, in a 17-year relationship)
Negative Item 5	At the time of your stressful event, either you or your partner decided that it was best to avoid discussing a topic.	Quote 11: For example, I keep bringing up housework because it's an issue in our house. So, we don't bring it up. We hire a cleaner two times a week. So, in between, if it's a little bit messy, I'd say it's fine. We're not going to keep harping on it. I'm a neat freak. He is...not so much of a neat freak. It's like that. So, I just avoid talking about it. Hahaha. (Participant 4, Cis-gender gay male, Malay, in a 9-year relationship) Quote 12: Maybe for American couples, the ideal there is that, "Oh, you must be completely honest and transparent with each other". For me, it depends. You can be completely honest, but sometimes it causes more harm than good. To say everything, to discuss every topic under the sun. Like, "Oh, you know, who do you think is like hot?" It is not constructive. If my partner had body image issues, then it's going to cause more harm than good. (Participant 5, Cis-gender male, Gay, Chinese, in a 5.5-year relationship)

(B) Relevance and Applicability of items in CRI

Participants were also asked if each item was relevant or applicable to their long-term relationships in Singapore as their interviews proceeded. For the positive resilience items, seven items (Items 1-4 and 7-9) were relevant to all study participants as these were familiar strategies used when faced with stressful life events. For positive item 5, six participants were unsure whether the item applied to their respective relationships. This response stemmed from the ambiguity of the phrase “special skills and abilities”. For positive item 6, seven participants elaborated that it was hard to maintain clear and accurate communication during stressful life events. They reflected on how they were not in a calm state of mind when communicating their needs or frustrations clearly and accurately during stressful life events. While these participants agreed on the importance of having clear and accurate communication, they believed doing so while in a negative emotional state was difficult. Therefore, these participants felt that positive item 6 did not apply to their long-term relationships.

For the negative resilience subscale, only negative item 2 on abusive behaviours was unanimously rejected by participants as not applicable to their relationships. Two-thirds of the study participants interpreted two negative resilience items as positive. These thirteen participants described how negative items 1 (“withdrawing from communication”) and 5 (“avoiding a topic”) were valuable, relevant strategies they used to cope with and overcome stressful life events. These participants felt that these behaviours when undertaken temporarily, helped them cope with and overcome stressful situations in their relationships. Participant 5 felt that long-term, LGBTQ relationships in Western societies were different. He further explained that speaking honestly and transparently without due consideration of one’s partner “sometimes [...] causes more harm than good” within a Southeast Asian context. The relevance and applicability of the remaining negative items were equally split

among participants. Participants who outrightly rejected the relevance of the remaining items believed that these behaviours did not occur in their relationships at all. The other participants acknowledged how these behaviours could have happened in their relationships, particularly at the start of stressful life events. Furthermore, these participants felt these negative items were simply normal reactions exhibited by anyone faced with stressful events.

(C) Other Couple Resilience Strategies

While many participants highlighted how the CRI was already comprehensive, 14 participants described additional strategies they have used with their partners beyond the existing domains in the CRI. As a result, the analysis generated three additional domains that could be incorporated into the CRI, thereby extending the measure's content validity. Table 4.4 provides the exemplar quotes and the items to be developed under these new domains of couple resilience.

Being stoic and pragmatic during stressful events. More than half the participants related the ways in which being stoic and pragmatic were valuable strategies they frequently used when facing stressful events. Participants highlighted how they would put aside their negative, highly charged emotions and approach the stressors by focusing on resolving the issues at hand. Moreover, they believed that “being stoic allowed for better communication” (Participant 10), which enabled them to work through stressful situations rationally without being clouded by their feelings. Compartmentalising their emotions also allowed them to continue their routines, such as having meals or working out with their partners, as described by Participant 15 (Quote 13). Others mentioned how their couple friends avoided using the words “break up” in the relationship. Since they were forbidden from speaking of this negative construct, they were forced to work on their relationship issues and not give up. Such strategies also seemed to reflect how many heterosexual married couples in Singapore were forced to work out marital problems because of their children and other joint assets

(Quote 14).

Showing gratitude and being grateful in stressful times. A third of the participants related how showing gratitude implicitly and explicitly to their partners helped them through stressful events. In addition, they felt that showing appreciation for one another reminded them of how far they had journeyed together as an LGBTQ couple. Such positive actions and reminders enabled them to tide through challenging periods in their long-term relationships (Quote 15).

Based on these three novel couple resilience domains, the researcher developed additional items as part of the positive resilience subscale of the inventory. Therefore, the following items were included and psychometrically evaluated in the quantitative phase of the cross-validation study:

- At the time of your stressful event, you and your partner decided to remain stoic in the face of a difficult situation.
- At the time of your stressful event, one partner helped the other (or both partners helped each other) by remaining pragmatic in addressing the situation.
- At the time of your stressful event, one partner helped the other (or both partners helped each other) by seeking help and support from your social networks.
- At the time of your stressful event, you and your partner showed gratitude towards one another.

Table 4.4*Exemplar quotes for other couple resilience strategies*

New Domain	Quotes for other couple resilience strategies	Item phrasing
Being stoic and pragmatic during stressful events.	Quote 13: Some couples have certain routines. My partner and I go to the gym together a couple of times a week. So, even when we argue over text about whatever, we will still be like, “Eh, we are still going gym later, right?”. So, we still go ahead with it. Because you don’t want to always get affected by your emotions, right? Those routines help to kind of get us moving again...gives us a chance to at least meet up and talk about things. – Participant 15, Cis-gender female, Pansexual, in a 9-year relationship	At the time of your stressful event, you and your partner decided to remain stoic in the face of a difficult situation.
	Quote 14: Some of them made it clear that they would not use the “break up” word. I think that was pretty powerful. Because if you don’t have that thought, it means you are stuck together, right? So, if you are stuck together, you have to try to make it work. – Participant 14, Cis-gender female, Lesbian, Chinese, in a 5-year relationship	At the time of your stressful event, one partner helped the other (or both partners helped each other) by remaining pragmatic in addressing the situation.
Showing gratitude and being grateful in stressful times	Quote 15: We have this book of thoughts. We will always write down stuff that we find difficult to say in person. Sometimes he’ll write like, “I really appreciate the times when you made lunch for me”. Then I’ll reply by writing, “Oh, no worries. It’s not a big deal for me to make another portion”. But maybe to him, it’s a big deal. Sometimes people aren’t comfortable saying these kinds of stuff. - Participant 10, Cis-gender male, Gay, Chinese, in a 12-year relationship	At the time of your stressful event, you and your partner showed gratitude towards one another.

Quantitative Cross-Validation Phase

Participants

Data for the quantitative phase were collected from July to October 2021. Similar to the qualitative phase, a separate participant group was sampled from Singapore's LGBTQ community using a purposive sampling strategy (Palinkas et al., 2015). Approximately 300 participants were required to complete the cross-validation of the CRI. This sample size was based on power analysis with a small to medium effect size and is typically recommended when undertaking a Confirmatory Factor Analysis (Clark & Watson, 2016; Tabachnick & Fidell, 2019). Participants in this phase were individuals who identified as lesbian, gay, bisexual, transgender or queer, Singapore Citizens or PR, and above 21 years of age. Participants must also be in long-term LGBTQ relationships for at least six months. Including individuals who were in intimate relationships as recently as six months would enable the identification of early stressors during the process of relationship formation, some of which may have become too temporally distal for longer-term couples to remember in detail (Frost et al., 2017). Moreover, including individuals with varying relationship durations enabled the researcher to elucidate the impact of relationship duration on the socio-political stressors and resilience levels of LGBTQ couples in Singapore.

A total of 284 participants met the inclusion criteria, provided their informed consent, and accessed the survey questionnaire. Of these, 203 participants did not complete the entire survey and their responses could not be used. Three participants completed the whole survey but were removed from the final sample as they provided many repetitive or extreme responses when rating the measures used in this phase. The remaining 78 participants were included as part of the final analysis. The doctoral researcher noted that this final sample size for the quantitative cross-validation phase was well below the target of 300 participants

needed for a CFA. However, after discussing this with his advisory panel, the researcher proceeded to analyse data from the 78 participants for the following reasons. Firstly, empirical data and findings on LGBTQ couples and families in Singapore remain limited (Bin Ibrahim & Barlas, 2021; Pak, 2021). Hence, it would be important to still analyse the data collected and communicate its findings, particularly for marginalised and hard-to-access groups such as individuals and couples from Singapore's LGBTQ community. Secondly, analysing the current dataset would still provide preliminary insights into the stressful life events that LGBTQ participants in long-term relationships faced, as well as the couple resilience strategies that were utilised to cope and overcome stressors in Singapore. Finally, these preliminary insights would also provide the researcher with various learning points he could leverage in future studies with the CRI and LGBTQ couples in Singapore. Indeed, other studies with small sample sizes have continued analysing their data with CFA as part of pilot or feasibility studies to identify potential issues with their proposed model or measure prior to a larger study being conducted (Kyriazos, 2018; Villwock et al., 2016).

Materials

Following the study materials outlined in Sanford et al. (2016), the researcher developed an online questionnaire on the Qualtrics platform using items from the modified CRI along with measures of well-being, quality of life, and couple satisfaction.

Event Stressfulness. After providing their informed consent, participants were first asked to identify and describe the most stressful life event they had experienced with their current romantic partners. They subsequently categorised the event into one of the following categories: hospitalisation or medical problems, disability, financial or employment problems, death, problems involving children, problems involving parents, legal problems, life changes, or other problems.

In the next section, these stressful life event descriptions appeared above each

positive resilience item of the CRI. Participants were then asked to recall and detail specific examples of each positive resilience behaviour that occurred at the time of the identified stressful event. These particular memories provided for each positive resilience item were made to appear below the positive items in the next section of the questionnaire. Participants then rated each positive resilience item on a 6-point rating scale. According to Sanford et al. (2016), getting participants to recall memories of positive behaviours ensured that they did not inflate the number of positive memories that occurred during stressful life events. The next section for negative resilience items followed a format similar to that of the positive items. However, no memory prompts were elicited or used for negative items. Instead, participants immediately rated the negative items of the inventory on a 6-point rating scale. The final Cronbach's alphas for the positive and negative resilience scales in this study were .95 and .92, respectively.

Well-being. After rating the CRI, participants completed the WHO-5 Well-being Index (WHO-5) as a measure of well-being. The measure contained five items, and participants rated them on a 6-point scale (Topp et al., 2015). The total scores for the WHO-5 were calculated by averaging across items ($M = 3.85$, $SD = 0.96$). The Cronbach's alpha for the WHO-5 in this study was .87.

Quality of Life. Participants subsequently completed a shortened version of the Quality-of-Life Inventory (Frisch, 1994). The seven items used in this study were used by Sanford et al. (2016) because they highly loaded onto the self-oriented Quality-of-Life dimension and provided a more stringent test of validity (McAlinden & Oei, 2006). Items from this particular dimension were rated on a 6-point scale. Total scores for the shortened version of the Quality-of-Life Inventory (QOLI) were calculated by averaging across items ($M = 4.30$, $SD = 0.74$). The Cronbach's alpha for the 7-item version of the QOLI was .74.

Relationship Satisfaction. Lastly, participants completed the Couple Satisfaction

Index (CSI-16) to measure their current relationship satisfaction (Funk & Rogge, 2007).

Items from the CSI-16 were rated on a 7-point scale. The responses for all 16 items in the measure were added together to give a final score of relationship satisfaction ($M = 64.79$, $SD = 7.94$). The Cronbach's alpha for the CSI-16 was .72. Data from the Qualtrics platform were downloaded into a Microsoft Excel Database for data cleaning before data analysis. Data were analysed using SPSS AMOS and SPSS Statistics Version 27.

Procedures

The researcher engaged four LGBTQ non-governmental organisations in Singapore to assist with recruiting participants on their respective social media platforms. After receiving ethical approval, recruitment posters containing the study details were sent to these organisations. Potential participants accessed the survey questionnaire through the link or QR code provided on the recruitment poster. Potential participants first completed some screening questions to ensure they met the inclusion criteria. Participants who met these criteria provided their informed consent before completing a series of questionnaires. No personal identifiers were collected due to the sensitive nature of the study. Participants were assigned study identification numbers that were used throughout the duration of the study. Participants also provided various demographic information such as age, gender identity, sexual orientation, ethnicity and relationship length.

Quantitative Data Analysis

The final dataset was analysed following the steps outlined in Sanford et al.'s (2016) Study 3. However, the current quantitative cross-validation phase did not have to account for non-independence within the data as all participants completed the questionnaire anonymously. As such, the responses in the dataset could not be linked to participants' responses where both partners decided to participate in the survey. Means and standard

deviations were calculated for all study variables. Firstly, the stressful life events provided by study participants in the first section of the questionnaire were independently reviewed and coded by the researcher and his primary advisor. The stressful life events described by participants were as follows:

Similar to Sanford et al.'s (2016) study, they assigned a single score for each stressful event description using a 7-point scale that reflected the seven levels of event stressfulness. A rating of one was coded for descriptions of stressful events that most people might experience several times a year. A rating of seven was given to stressful life events described as the most horrendous events that most people might never experience at all in their lifetimes. The ratings were averaged together for each participant to generate a single stressfulness score ($M = 2.86$, $SD = 1.01$). The Cronbach's alpha for stressfulness ratings in this study was .84.

The data pertaining to the factor structure of the CRI were analysed with Confirmatory Factor Analysis using a Maximum Likelihood Model. Specifically, the researcher created a two-factor model where the 13 positive resilience items were grouped as behaviours underpinning a positive resilience factor, and the remaining negative resilience items were grouped as behaviours underpinning a negative resilience factor. The two factors were allowed to correlate with each other. All correlations between the error variances were fixed at zero. The study also utilised the model fit cutoff criteria for Comparative Fit Index ($CFI > .95$), Standardised Root Mean Square Residual ($SRMR < .08$), and Root Mean Square Error of Approximation ($RMSEA < .06$) developed by Hu and Bentler (1999).

Bivariate correlations were subsequently calculated to test the relationships between the two resilience factors, criterion variables, and control variables. Thereafter, the data were analysed using Multiple Regression Analysis to ascertain if positive and negative resilience factors predicted and explained the variance in quality of life and well-being after accounting

for relationship satisfaction. Two regression equations were developed with well-being and quality of life as the outcome variables. Positive and negative resilience factors, relationship satisfaction, and control variables (consisting of event stressfulness, gender, ethnicity and sexual orientation) were entered simultaneously into the regression model. With the exception of the categorical variables of gender identity, sexual orientation and ethnicity, all continuous variables were converted to Z-scores before running the Multiple Regression Analysis.

Findings from the Quantitative Cross-Validation Phase

The demographics of the 78 study participants in the quantitative cross-validation phase are provided in Table 4.5. Means and standard deviations for each variable used in this phase are presented in Table 4.6. The initial Confirmatory Factor Analysis revealed that the two-factor model was a good fit, $\chi^2 (207, N = 78) = 279.67, p = .001$, CFI = 0.94, SRMR = 0.07. The standardised factor loadings for the positive factor in the initial analysis ranged from 0.43 to 0.91. The standardised factor loadings for the negative factor in the initial analysis ranged from 0.60 to 0.82. The initial analysis also highlighted a Goodness of Fit Index (GFI) value of 0.79 and a Root Mean Square Error of Approximation (RMSEA) value of 0.07. The correlation between the two resilience factors was 0.02 and not statistically significant.

Of the four items developed from the previous qualitative phase, positive items 10 (0.70), 11 (0.78), and 13 (0.86) loaded highly onto the positive resilience factor. Positive item 12 ($M = 4.03, SD = 1.87$), pertaining to “seeking help and support from your social networks”, was found to have loaded poorly onto the positive resilience factor structure (0.43). As such, this particular item was removed from the overall model, and the Confirmatory Factor Analysis was rerun. The final analysis revealed that the two-factor model was still a good fit, $\chi^2 (187, N = 78) = 252.81, p = .001$, CFI = 0.95, SRMR = 0.07.

While the standardised factor loadings for the positive and negative resilience items remained the same, the findings highlighted a GFI value of 0.80 and an RMSEA value of 0.07. The two resilience factors were nearly orthogonal, and the final correlation value of 0.01 was not statistically significant. The standardised factor loadings for the final model are presented in Table 4.7.

Findings for the bivariate correlations between the two resilience factors, criterion variables, and control variables are listed in Table 4.6. The results highlighted how positive resilience had a moderate, positive correlation with couple satisfaction and event stressfulness. However, negative resilience was not significantly correlated with any criterion and control variables. Beyond positive resilience, couple satisfaction was moderately associated with quality of life, while the quality-of-life score was strongly correlated with well-being. The results showed that event stressfulness had a moderate, positive relationship with couple satisfaction and relationship length.

Finally, the results of the regression analyses are listed in Table 4.8. For the regression equation with well-being as the outcome variable, the analysis revealed that only the negative resilience factor remained significant ($\beta = -0.23$), accounting for 5% of the variance in well-being after controlling for relationship satisfaction, event stressfulness, relationship duration, gender identity, sexual orientation and ethnicity, $t(69) = -1.97, p = .05$. For the regression equation with quality of life as the outcome variable, after controlling for relationship satisfaction, event stressfulness, relationship duration, gender identity, sexual orientation and ethnicity, both positive and negative resilience factors were not significant.

Table 4.5*Demographics of Participants from the Quantitative Phase*

Demographic Variables	Categories	N	%
Relationship Duration	6 months to less than 1 year	14	18
	1 to 4 years	31	40
	5 to 10 years	20	25
	11 to 15 years	6	8
	16 to 20 years	3	4
	21 to 30 years	4	5
Gender Identity	Cisgender male	41	53
	Cisgender female	20	25
	Genderqueer	7	9
	Transgender male	3	4
	Gender neutral	3	4
	No response	4	5
Sexual Orientation	Homosexual - Gay	44	57
	Homosexual - Lesbian	15	20
	Bisexual	12	15
	Pansexual	3	4
	Asexual	1	1
	Queer	1	1
	Demisexual	1	1
	No response	1	1
Educational Level	Degree, Postgraduate degree	57	73
	'A' Levels, Diploma, Professional Qualification	17	22
	Post-secondary, Non-tertiary, ITE	2	3
	Secondary School	1	1
	No response	1	1
Ethnicity	Chinese	60	76
	Malay	12	15
	Indian	2	3
	Eurasian	2	3
	Other ethnicities	2	3
Grand Total		78	100

Table 4.6*Correlations and Means for Quantitative Cross-Validation of the Modified Couple Resilience Inventory*

Measures	Positive Resilience	Negative Resilience	Couple Satisfaction	Quality of Life	Well-being	Event Stressfulness	Gender Identity	Sexual Orientation	Ethnicity	Relationship (years)
Negative Resilience	.03									
Couple Satisfaction	.46**	-.09								
Quality of Life	.13	-.09	.24*							
Well-being	.18	-.21	.19	.64**						
Event Stressfulness	.35**	.01	.28*	.10	.13					
Gender Identity ^a	-.16	-.19	-.03	.02	-.12	-.03				
Sexual Orientation ^b	.16	-.04	.15	-.07	-.07	.20	.30**			
Ethnicity ^c	-.03	-.16	-.02	-.12	-.02	-.20	.01	.14		
Relationship (years)	.22	-.03	.09	.04	.13	.27*	-.04	.03	-.16	
Mean	4.83	2.39	64.79	4.30	3.85	2.86	2.33	1.95	1.41	6.70
SD	1.03	1.25	7.94	0.74	0.96	1.01	2.19	1.56	0.99	6.51

^a variable scored such that Cisgender male = 1', 'Cisgender female = 2', 'Transgender male = 3', 'Transgender female = 4', 'Genderqueer = 5', 'Nonbinary = 6', 'Gender neutral = 7', 'No response = 99'.

^b variable scored such that Homosexual - Gay = 1', 'Homosexual - Lesbian = 2', 'Bisexual = 3', 'Asexual = 4', 'Pansexual = 5', 'Queer = 6', 'Demisexual = 7', 'No response = 99'.

^c variable scored such that 'Chinese = 1', 'Malay = 2', 'Indian = 3', 'Eurasian = 4', 'Other ethnicities = 5', 'No response = 99'.

** $p < .01$

* $p < .05$

Table 4.7.*Standardised Factor Loadings for Items in the Modified Couple Resilience Inventory*

Item	Behavioural Description	Mean (SD)	Factor Loading	Remarks
Positive Factor: Emotional Support				
1	At the time of your stressful event, either you or your partner helped the other view the situation from a good perspective.	4.64 (1.41)	0.80	
2	At the time of your stressful event, either you or your partner was attentive to the other's needs.	4.95 (1.14)	0.91	
Positive Factor: Active Coping				
3	At the time of your stressful event, one partner helped the other (or both partners helped each other) by maintaining a positive attitude and being optimistic.	4.91 (1.16)	0.89	
4	At the time of your stressful event, one partner helped the other (or both partners helped each other) by remaining calm, stable, and strong in the face of a difficult situation.	4.94 (1.14)	0.86	
5	At the time of your stressful event, one partner helped the other (or both partners helped each other) by using personal skills or abilities for addressing the situation.	4.64 (1.45)	0.70	Revised item from qualitative phase
Positive Factor: Communication				

6	At the time of your stressful event, you and your partner were clear and accurate in your communication.	4.88 (1.20)	0.87
7	At the time of your stressful event, you and your partner worked together like a team.	4.82 (1.20)	0.82

Positive Factor: Intimacy

8	At the time of your stressful event, you and your partner laughed together or enjoyed humour together.	4.95 (1.32)	0.61
9	At the time of your stressful event, you and your partner spent time together doing things as a couple.	5.22 (1.03)	0.77

Positive Factor: New items developed from themes in qualitative phase

10	At the time of your stressful event, you and your partner decided to remain stoic in the face of a difficult situation.	4.42 (1.58)	0.70	
11	At the time of your stressful event, one partner helped the other (or both partners helped each other) by remaining pragmatic in addressing the situation.	4.64 (1.41)	0.78	
12	At the time of your stressful event, one partner helped the other (or both partners helped each other) by seeking help and support from your social networks.	4.03 (1.87)	-	Removed from final model due to a poor standardised factor loading (0.43)
13	At the time of your stressful event, you and your partner showed gratitude towards one another.	4.94 (1.21)	0.86	

Negative Factor

1	At the time of your stressful event, either you or your partner withdrew from communication.	3.18 (1.67)	0.60	
2	At the time of your stressful event, either you or your partner was abusive. (Including physical abuse, emotional/psychological abuse, sexual abuse, financial abuse, or other actions that you would interpret as abusive)	1.67 (1.31)	0.77	Revised item from qualitative phase
3	At the time of your stressful event, either you or your partner denied, ignored, or downplayed the seriousness of a problem.	2.32 (1.61)	0.81	
4	At the time of your stressful event, either you or your partner was critical, or hostile, or blamed the other.	2.12 (1.60)	0.78	
5	At the time of your stressful event, either you or your partner decided that it was best to avoid discussing a topic.	2.36 (1.60)	0.75	
6	At the time of your stressful event, either you or your partner made it difficult for the other by having a negative attitude and being pessimistic.	2.50 (1.70)	0.76	
7	At the time of your stressful event, either you or your partner failed to notice the other's needs.	2.65 (1.65)	0.82	
8	At the time of your stressful event, either you or your partner communicated about the stressful event in a way that was confusing or misleading.	2.18 (1.48)	0.76	
9	At the time of your stressful event, either you or your partner made it difficult for the other by being overly emotional, unstable, or weak.	2.55 (1.73)	0.75	

Table 4.8*Standardised Beta Coefficients of Quality of Life and Well-being when Regressed on Resilience and Control Variables*

Outcome Variable	Positive Resilience	Negative Resilience	Couple Satisfaction	Event Stressfulness	Gender Identity ^a	Sexual Orientation ^b	Ethnicity ^c	Relationship Duration (years)
Quality of Life	.05	-.09	.22	-.04	.06	-.13	-.10	-.02
Well-being	.10	-.23*	.11	.07	-.11	-.09	-.01	.07

Note. All variables (except gender identity, sexual orientation and ethnicity) were converted to z-scores prior to analysis. All six predictors were entered simultaneously.

^a variable scored such that 'Cisgender male = 1', 'Cisgender female = 2', 'Transgender male = 3', 'Transgender female = 4', 'Genderqueer = 5', 'Nonbinary = 6', 'Gender neutral = 7', 'No response = 99'.

^b variable scored such that 'Homosexual - Gay = 1', 'Homosexual - Lesbian = 2', 'Bisexual = 3', 'Asexual = 4', 'Pansexual = 5', 'Queer = 6', 'Demisexual = 7', 'No response = 99'.

^c variable scored such that 'Chinese = 1', 'Malay = 2', 'Indian = 3', 'Eurasian = 4', 'Other ethnicities = 5', 'No response = 99'.

* $p = .05$

Chapter Discussion

This sequential, exploratory, mixed-methods cross-validation study assessed the relevance, reliability, and validity of the CRI with individuals in LGBTQ relationships in Singapore. The qualitative cross-validation phase first sought to establish the face and content validity of the CRI with these participants living in the Southeast Asian nation. Then, findings from the qualitative phase were used to modify existing items and develop new items for the CRI. The modified inventory was subsequently used in the quantitative cross-validation phase to establish its factor structure, reliability (internal consistency) and construct validity. The quantitative phase also sought to assess whether the (modified) CRI produced significant correlations with well-being and quality of life after controlling for satisfaction and other study variables. The study's discussion will subsequently be structured around the four primary research questions.

The first research question addressed whether the constructs in the CRI reflected the lived experiences of LGBTQ couples in Singapore. In the qualitative phase, study participants highlighted how the CRI comprehensively captured the strategies they used to cope with and overcome stressful events within a socio-political context that continued marginalising their relationships. Most positive resilience strategies were applicable to participants and their LGBTQ partners in Singapore. Findings from the quantitative phase also pointed to the similarities in couple resilience behaviours in Western contexts and the Singapore setting (Applewhite & Littlefield, 2016; Whitton et al., 2015). Like Sanford et al. (2016), positive resilience was moderately correlated with couple satisfaction. Quality of life scores among LGBTQ couples in Singapore were also moderately associated with couple satisfaction and well-being. These findings support current knowledge regarding the ways in which positive resilience and couple satisfaction are essential aspects of romantic couples, and these, in turn, can impact the quality of life and well-being of individuals in the

relationship (Chen & van Ours, 2018; Knoble & Linville, 2012).

Interestingly, the quantitative phase revealed how event stressfulness had a moderately positive association with positive resilience and couple satisfaction. These variables were not significantly correlated in the study by Sanford et al. (2016). Furthermore, event stressfulness also had a moderate, positive relationship with relationship duration. Participants' relationship duration was not collected and analysed in the study by Sanford et al. (2016). Such findings probably reflected how LGBTQ couples who have been together for longer durations tended to experience more stressful life events as part of their relationship compared to couples still in their formative months or years (Degges-White & Marszalek, 2007; Rostosky et al., 2016). When facing these highly stressful events, LGBTQ couples who have been together for a more extended period in the Singapore context were more likely to use positive resilience strategies to cope with and overcome such events. Using more positive resilience behaviours during such instances, in turn, increased their feelings of satisfaction in the relationship (Connolly, 2005; Haas & Lannutti, 2019). Future studies concerning LGBTQ couples in Singapore should further investigate these mediating relationships between event stressfulness, positive resilience, couple satisfaction and relationship duration.

The study's second research question centred around the understanding and clarity of the existing items in the CRI. While most items were clear and understandable, participants from the qualitative phase expressed concerns regarding the comprehension and clarity of three items in the measure. Additionally, the qualitative phase found many study participants interpreted items 1 and 5 within the negative resilience subscale as positive behaviour strategies. These concerns reflected the ambiguity in item phrasing and interpretation, which impacted how participants answered the respective CRI items. However, only positive item 5 and negative item 2 were modified based on the criterion for item modification in the

qualitative phase. While negative item 9 met this criterion, it was apparent that participants could still understand the first part of the sentence and rate the item accordingly, hence it was not modified. Negative items 1 and 5 were also not modified as they did not meet the criterion for modification.

The quantitative results provided some support for these qualitative findings. Most participants successfully interpreted and rated negative items 5 and 9 as behaviours they could not recall often happening during stressful life events in their relationship. However, findings from the quantitative phase showed a mixture of interpretations for negative item 1 about withdrawal from communication. Compared to the average ratings for the other negative resilience items, ratings for negative item 1 were slightly positive. A further review of the histogram and responses for this item revealed a platykurtic response distribution, with 55% of the participants being able to think of one or more instances of withdrawing from communication in their relationships when faced with stressful life events. Such responses also impacted the factor loading for negative item 1 as the item had a factor loading of 0.60, which was lower than the other items on the negative resilience dimension. A review of the modification indices provided by SPSS AMOS suggested that this item seemed to cross-load on both positive and negative resilience factors of the CRI. Thus, findings from both qualitative and quantitative phases point to how withdrawing from communication is seen and interpreted by many participants in LGBTQ relationships as a positive resilience strategy to cope with and overcome stressful life events in Singapore. Similar to other studies, this avoidance-oriented strategy may be adaptive and needs to be considered when developing measures for LGBTQ couples in an Asian context (Bin Ibrahim & Barlas, 2021; Yeh et al., 2006).

The third research question addressed the inventory's reliability (internal consistency) and construct validity. In this study, the internal consistency of the positive and negative

resilience factors within the modified CRI was found to be higher than in the original study by Sanford et al. (2016). Findings from the qualitative cross-validation phase generally support the face and content validity of the CRI, which are essential aspects of construct validity. While some items had to be modified and new items developed for the original CRI, quantitative findings showed how most items of the CRI were generalisable and applicable to LGBTQ couples living in a different socio-political context. Furthermore, some support for the convergent and predictive validity of the modified CRI was found in this study. Items in the positive resilience factor were moderately correlated with couple satisfaction scores. Like Sanford et al. (2016), lower levels of negative resilience behaviours were found to significantly predict higher levels of well-being after controlling for relationship satisfaction and other control variables.

The final research question focussed on other possible couple resilience strategies that LGBTQ couples in Singapore use to cope with and overcome stressful life events. During the qualitative phase, participants described four additional behaviours, which were incorporated to extend the content validity of the CRI. Being stoic or pragmatic may reflect the effects of Singapore's broader social, political, and cultural contexts on participants and their partners (Lazar, 2017; Yue & Zubillaga-Pow, 2012). These behaviours were subsequently converted into four new items for the CRI. Findings from the quantitative phase confirmed the qualitative results as the study found that three of these items loaded highly onto the positive resilience factor. These were being stoic, pragmatic, and grateful towards each other when faced with stressful life events. As emotion-focused and avoidance-oriented strategies, being stoic and pragmatic enabled participants to focus solely on resolving the issues at hand without being overwhelmed by their emotions (Bin Ibrahim & Barlas, 2021; Mao et al., 2004). Showing and receiving gratitude during stressful times is also vital in ensuring the resilience of romantic relationships. Studies have uncovered how showing gratitude and

receiving appreciation increases psychological well-being and predicts relational commitment and satisfaction for couples in the relationship (Algoe, 2012; Gordon et al., 2012; Lambert et al., 2010).

Taken together with the positive interpretation of negative item 1 discussed above, such emotion-focused and avoidance-oriented strategies enabled participants to cope and overcome stressful life events in Singapore. Previous studies have highlighted how individuals and couples in Asia tended to prefer various collectivistic coping and behavioural strategies (Kuo, 2011; Yeh et al., 2007). These strategies include withholding their opinions and emotions to maintain social harmony, positively reappraising stressors, and externalising their locus of control. Beyond maintaining social harmony in such contexts, utilising collectivistic coping behaviours reduced interpersonal stress and fewer moderated stressors such as family conflict and discrimination (Heppner et al., 2006; Tweed & Conway, 2006).

While the remaining new item (“seeking help and support from your social networks”) loaded poorly onto the positive resilience factor, social support remains essential to LGBTQ couples in Singapore. A closer examination of the quantitative findings revealed that close to 70% of the study participants recalled how people from their social networks helped the couples through stressful life events. This finding, therefore, corroborated the themes generated from the qualitative phase. However, the other items in the CRI pertained to the ways in which LGBTQ couples behaved towards one another during stressful life events rather than how someone external to their relationships helped the couples in such instances. This could have contributed to the overall poor fit for this new item. Thus, rather than incorporating this particular strategy into the CRI, the role of supportive networks could be better assessed through other specific measures for social and environmental support of LGBTQ relationships (Haas & Lannutti, 2019; Zimet et al., 1988).

This study adds to the limited published literature on LGBTQ couples and families in

Asian societies. This study utilised a mixed-method empirical strategy to aid in establishing the construct validity, item interpretation, and ecological refinement of the CRI in the Singapore context. By privileging the perspectives of the participants from Singapore's LGBTQ community, the study ensured that their lived experiences remained central in the evaluation and enhancement of an existing measure of couple resilience. The findings provided an in-depth and insightful understanding of how participants in LGBTQ relationships in an Asian context understood and interpreted the items from the CRI. While there were similarities between the couple resilience strategies used in North America and Singapore, LGBTQ couples preferred more emotion-focused and avoidance-oriented strategies in the latter context. Moreover, the analysis elucidated additional domains that extended the content validity of the CRI. Three items developed from these domains were found to be highly loaded onto the positive resilience factor, thereby adding to the comprehensiveness of the measure. Practitioners and researchers need to remain mindful as such socio-cultural issues and concerns may, in turn, impact the operationalisation and interpretation of the couple-resilience construct.

Strengths and Limitations

Despite the study providing insights into the ways in which individuals in LGBTQ relationships understood and interpreted the items of the CRI in the Singapore context, some limitations could impact the generalizability of the study's findings and its transferability to similar contexts like Singapore. The final sample size for the quantitative cross-validation phase was smaller than the anticipated 300 participants. While many participants were motivated to participate in the study, the researcher found that 203 participants dropped out while detailing their memories of positive resilience behaviours that occurred during their stressful life events. Compared to the other sections of the questionnaire, this part of the cross-validation study took considerable time and effort to complete. This may have deterred

them from continuing with the rest of the questionnaire. The cross-validation project is also limited to the lived experiences and perspectives of LGBTQ couples that lack social and legal recognition within a Southeast Asian state underpinned by neoliberal and heteronormative ideologies. Hence, the findings might not be generalisable to LGBTQ couples and families living in more egalitarian countries or those with more LGBTQ rights and equality. Nonetheless, the study has provided important insights into the couple resilience strategies that these marginalised couples and families used when faced with stressful life events.

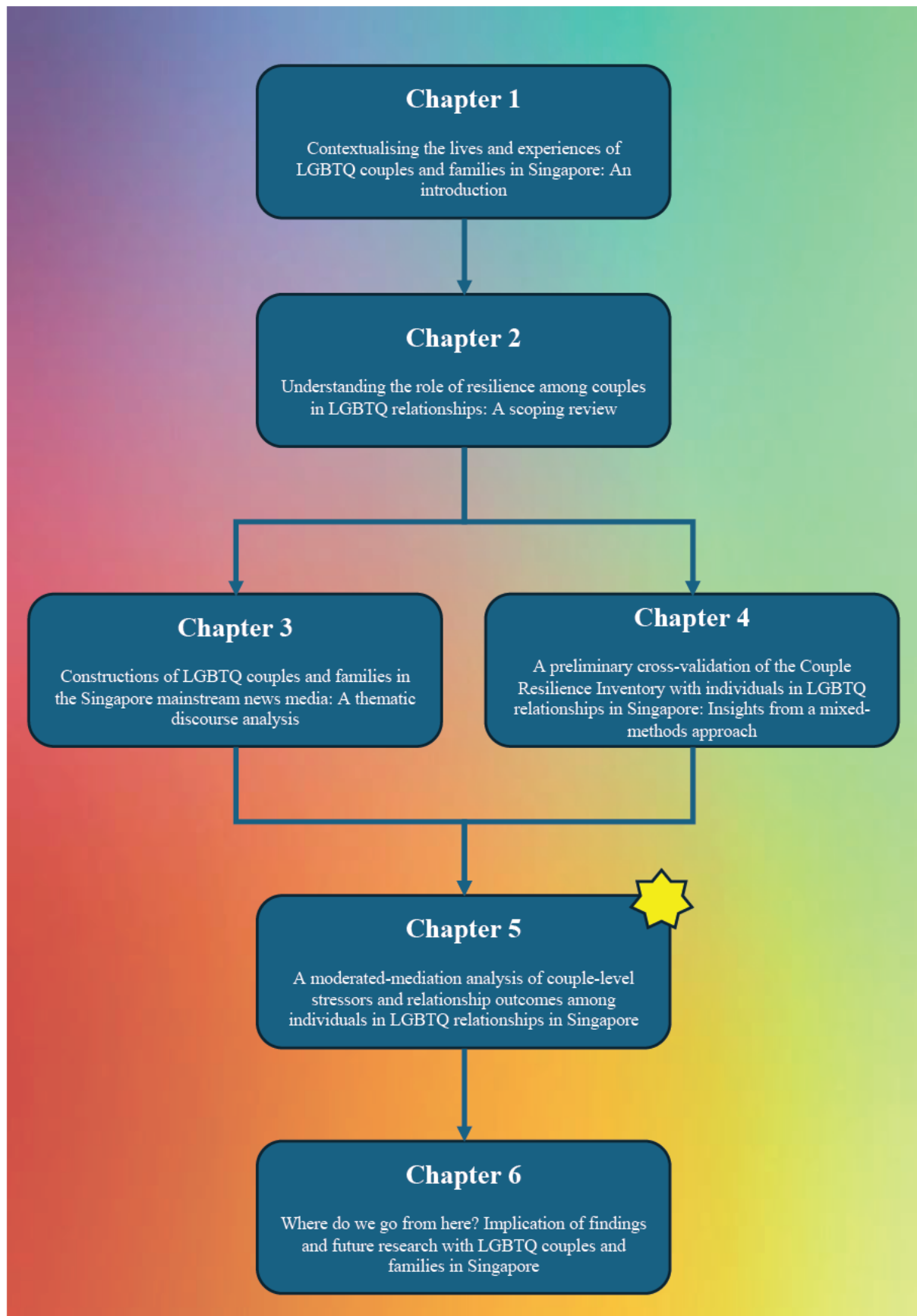
Chapter Conclusion

This mixed-methods study has provided essential insights into the psychometric properties of a measure developed in the United States and cross-validated with individuals in LGBTQ relationships living in the Southeast Asian context of Singapore. Many items in the CRI were clear, easy to understand, and applicable to participants in this study. The cross-validation study also confirmed the inventory's expected two-dimensional factor structure. There was also some support for the CRI's predictive and convergent validity, as negative resilience negatively predicted well-being after controlling for criterion and control variables. Over and above these similarities to Sanford et al. (2016), the study provided numerous contributions to the extant LGBTQ couples and resilience literature. The content validity of the CRI was extended by incorporating three new items that highly loaded onto the positive resilience factor. Emotion-focused and avoidance-oriented strategies were valued as positive couple resilience behaviours among LGBTQ couples in Singapore. Event stressfulness ratings also had a moderately positive association with positive resilience, couple satisfaction, and relationship length. Future studies should focus on the ways in which these variables can moderate and mediate the associations between stressful life events and relationship outcomes. Overall, the findings from this mixed-methods cross-validation study

generally support the relevance, reliability, and validity of the items of the CRI with LGBTQ couples in Singapore. However, some improvements to the measure and further investigations are recommended to ensure the inventory is culturally relevant to LGBTQ couples and families, especially those living in Southeast Asian societies.

Chapter 5

A moderated mediation analysis of couple-level stressors and relationship outcomes among individuals in LGBTQ relationships in Singapore



Chapter Abstract

Lesbian, gay, bisexual, transgender, and queer (LGBTQ) individuals and couples remain largely unrecognised and unsupported in many jurisdictions around the world. Living and being in these marginalising socio-political contexts and environments can significantly impact their relationship outcomes. Understanding the ways in which LGBTQ couples interact with their socio-political contexts would allow relationship researchers and scholars to gain insights into the processes that enable or constrain the formation, commitment and maintenance of this marginalised group. Singapore is a unique context to understand how LGBTQ couples maintain their relationships in an environment that continues to marginalise their relationships. Even with the recent repeal of Section 377A of the Singapore Penal Code, various social, educational, and economic policies continue to privilege heteronormative ideals within the Southeast Asian state. Underpinned by a Critical Realist paradigm, Chapter 5 of this thesis is a quantitative study conducted to examine the moderators and mediators that impacted couple-level stressors on relationship outcomes among purposively sampled LGBTQ individuals in long-term relationships in Singapore. The study also sought to assess the relevance, validity and applicability of the items in the modified Managing Stereotypes about Same-Sex Couples Subscale and Couple Resilience Inventory (developed from findings in Chapters 3 and 4, respectively). A total of 213 LGBTQ participants in long-term relationships completed a series of questionnaires about their experiences of couple-level minority stressors, couple satisfaction, relationship commitment and relationship maintenance. They were also asked to rate the psychological, social, and environmental factors that impacted their relationships in Singapore. Data were analysed using Conditional Process Analysis, Confirmatory Factor Analysis and Qualitative Content Analysis. Findings from the Conditional Process Analysis revealed that experiences of couple-level discrimination, perceived unequal relationship recognition, lack of couple-visibility and

managing stereotypes about their relationships significantly lowered participants' commitment to their partners through perceived social support. Interestingly, the lack of integration from their families of origin increased participants' relationship commitment through increased perceived social support. Findings from the qualitative content analysis also corroborated these statistically significant couple-level minority stressors. However, these mediated relationships were significantly moderated by positive couple resilience behaviours. Specifically, participants with low and medium levels of positive couple resilience suffered significantly lower relationship commitment than those with higher positive couple resilience. Findings from the Confirmatory Factor Analysis highlighted how items from the modified Couple Resilience Inventory were a good fit with factor loadings similar to the preliminary cross-validation study in Chapter 4. This further strengthened the inventory's relevance, validity, and applicability with LGBTQ couples in Singapore. However, the new items developed for Managing Stereotypes about Same-Sex Couples subscale were not a good fit. These differences in goodness of fit stemmed from the different ways the items in the two measures were developed and modified. The implications from the findings in this chapter would be helpful in informing the development of interventions to further support LGBTQ couples and families in the Southeast Asian context of Singapore.

Keywords: couple-level minority stressors, LGBTQ couples, coping, resilience, conditional process analysis, Singapore

Word count: 478 words

A moderated mediation analysis of couple-level minority stressors and relationship outcomes among LGBTQ couples in Singapore

Empirical Study Background

Romantic relationships and families are situated within complex socio-political contexts which differ across time, generations, and geographical locations. The success and stability of these relationships and families are highly dependent on a multitude of individual, social and contextual factors. These factors can range from the psychological attributes of individuals in these relationships and families (Bodenmann, 2005; Gloria & Steinhardt, 2016), to the various forms of instrumental and emotional support provided by friends, close family members and community networks (Rostosky et al., 2004; Whitton et al., 2015) as well as the legal protections and financial benefits from the state laws and policies (Herek, 2006; Rothblum et al., 2011) that enable LGBTQ individuals and couples to go about with their day-to-day lives unencumbered. The benefits of these attributes, support and protections extend beyond their daily lives and experiences. Such recognition, support and policies also impact the long-term satisfaction, commitment and maintenance of these relationships (Haas & Stafford, 1998; Knoble & Linville, 2012; Kurdek, 2008; Stafford & Canary, 1991). Despite the overwhelming empirical evidence regarding these benefits, not all types of relationships and families are equally supported or recognised in many countries worldwide.

Couples and families consisting of lesbian, gay, bisexual, transgender and queer (LGBTQ) individuals remain largely unrecognised and unsupported in many jurisdictions worldwide (Human Rights Campaign Foundation, 2021; LeBlanc et al., 2018; Tang et al., 2019). While heteronormative relationships and traditional family structures have had longstanding privileges since the 1960s, LGBTQ couples, on the other hand, have only recently been able to attain such recognition and support. The majority of countries that still

withhold recognition and support for LGBTQ individuals and couples are mainly located in the Middle East, Africa and various parts of Asia. Similarly, in Singapore, LGBTQ individuals and couples remain highly stigmatised, shunned and discriminated against in these societies as unnatural, deviant and morally wrong (Abdullah, 2019; Yue & Zubillaga-Pow, 2012). Findings from Chapter 3 of this thesis also corroborate these findings as LGBTQ couples and families are constantly constructed and talked about as being subordinate to heterosexual couples and traditional nuclear families in Singapore. Even with the recent repeal of Section 377A of the penal code, LGBTQ individuals and couples in the Southeast Asian city-state remain vulnerable without social support and legal recognition (Bin Ibrahim & Barlas, 2021; Goh, 2023a). Yet, LGBTQ individuals continue to form and maintain their romantic relationships and family units over time in such marginalising locations. Hence, it is crucial to understand the ways in which these individuals and couples remain in and maintain their relationships despite lacking the social support and legal recognition given to their heterosexual counterparts.

Interestingly, researchers in the multidisciplinary field of romantic relationships and family sciences have typically sought to understand LGBTQ individuals and couples through the lens of either social structures or human agency (Lamsal, 2012). Thus, researchers usually study the social structures, such as laws, policies, and norms, that impact the formation and maintenance of relational units or how human agents negotiate and navigate their respective socio-political contexts to ensure the survival of their relationships (Elder et al., 2010; Frost et al., 2017; Riggle et al., 2016). The reasons for choosing to study relationships and families through one of the lenses ranged from methodological constraints, theoretical considerations, or simply pragmatic reasons such as researchers' expertise and time (Pollitt et al., 2023). Focusing on either of these elements also enables researchers and scholars to understand certain aspects of relationships and families in more depth. However,

human relationships and families are in constant interaction and flux with their socio-political contexts (Williams, 2003). Exploring the ways in which LGBTQ individuals and couples interact with their socio-political contexts would allow researchers and scholars to gain insights into the processes that enable or constrain the development, commitment and maintenance of romantic relationships (Baker et al., 2017a; Etcheverry et al., 2013; Kurdek, 2008). Thus, there is a need to employ research methods that would be able to capture a more nuanced, complex, and holistic understanding of romantic relationships.

The Current Study

The study in this chapter was conducted after the repeal of Section 377A in November 2022. A quantitative study utilising a moderated mediation design was undertaken to understand the moderators and mediators between couple-level minority stressors and relationship outcomes among individuals in LGBTQ relationships in Singapore. Specifically, the current study sought to understand the ways in which perceived social support and LGBTQ-supportive environments accounted for the relationship between couple-level stressors and relationship outcomes (Preacher et al., 2007). This study also examined how positive and negative couple resilience behaviours would moderate the direct and indirect relationships between couple stressors and relationship outcomes through perceived social support or LGBTQ-supportive environments.

This study also brought together the empirical findings from Chapters 3 and 4 of this thesis when designing this study. Findings from the discourse analysis in Chapter 3 were compared against all the original items within the Couple-Level Minority Stress Scale. This is to ensure the relationship and socio-political stressors relevant to LGBTQ couples in Singapore were included as part of this measure used in this study. Specifically, findings from the thematic discourse analysis were used to develop four new items under the “Managing Stereotypes of Same-sex Couples” subscale under the Couple-Level Minority

Stress Scale. Further details regarding the development of these items are explicated in the methodology section below. These items were tested to assess and extend the ecological validity of the scale to Singapore's socio-political context. The Couple Resilience Inventory modified in Chapter 4 was also used as part of this study to measure couple resilience strategies used by LGBTQ couples in Singapore. The findings from the previous cross-validation study showed how the modified items in the inventory had an overall good fit as part of a two-factor model. However, the small sample size ($n = 78$) in the preliminary cross-validation limits its findings' explanatory power and generalisability. Thus, this study re-examined the inventory with a larger sample of LGBTQ participants to confirm its relevance, validity, and applicability in Singapore.

Overall, the current study aimed to uncover the psychological, social, and environmental factors that exacerbate or buffer the effects of couple-level minority stressors on relationship satisfaction, commitment, and maintenance. Additionally, the study aimed to extend the current understanding of the underlying processes, social resources, and behavioural strategies LGBTQ couples use to maintain and keep their relationships flourishing in Singapore. Ethical approval for this study was obtained from James Cook University's Human Research Ethics Committee in December 2022 (HREC Application ID: H8906; Appendix J). The study was also supported by the International Association of Relationships Research (IARR) Geographical Diversity Research Grant 2023.

Ontological and Epistemological Assumptions

Similar to the reasons explicated in Chapters 3 and 4, the following section aims to clarify the ontological and epistemological assumptions that underpinned the design and conduct of this quantitative study (Braun & Clarke, 2021; Creswell & Clark, 2017). Critical Realism has emerged as a dominant position in the philosophy of science and the social sciences in the last few decades. Broadly, this particular philosophical assumption posits the

existence of a real, material world that is independent of human thoughts, senses, perceptions and construction (Archer et al., 2013; Maxwell, 2012b). However, Critical Realist scholars argue that the ways in which we get such knowledge and understanding about the real, material world are conditional as it is always mediated by human experiences, knowledge, and structures. Many different versions of Critical Realism have been proposed by scholars and researchers in the social sciences (Given, 2012; Hammersley, 1992; Zachariadis et al., 2010). For example, a popular version of Critical Realism conceptualised by Roy Bhaskar explains the three levels of ontology - empirical, real, and unseen planes which drive the motivations and actions of individuals, groups, and societies (Fletcher, 2017).

This study draws from Maxwell's (2012a) Critical Realist approach. Like other Critical Realist positions, Maxwell posits the existence of a real, material world. However, our experiences of this reality differ and are coloured by our existing knowledge, experiences, and individual backgrounds. Maxwell's Critical Realism has been used to understand context-dependent mechanisms and processes that underpin events, experiences, and experiences in research (Geels, 2022; Hoddy, 2019; Maxwell, 2011). This particular theoretical position was chosen for this study to be the middle ground between the Post-Structuralist, Social Constructionist perspectives of discourses in Chapter 3 and the Post-Positivist assumptions of cross-validation of the Couple Resilience Inventory in Chapter 4, as well as the ways in which the lived experiences of LGBTQ participants guided the design, conduct and analysis of the study.

Research Aims and Hypotheses

The primary aim of this study was to examine the overall effects of couple-level minority stressors on relationship outcomes among individuals in LGBTQ relationships in Singapore. Using a moderated mediation approach, the study hypothesised that the presence of LGBT-supportive environments and perceived social support would significantly mediate

the relationship between couple-level minority stressors and relationship outcomes among LGBTQ individuals in long-term relationships. Additionally, the researcher hypothesised that couple resilience behaviours would directly moderate the relationship between couple-level stressors and relationship outcomes. The researcher also hypothesised that couple resilience behaviours would moderate couple-level stressors on relationship outcomes through perceived social support or LGBTQ- supportive environments.

As mentioned previously, a secondary aim of this study was to cross-validate the Couple Resilience Inventory (CRI) with a larger sample of LGBTQ participants. The original CRI was modified and cross-validated as part of a mixed-methods study reported in Chapter 4. Guided by the principles laid out by Sanford et al. (2016), the researcher utilised semi-structured interviews and a quantitative survey to assess the validity, relevance, and applicability of the CRI with individuals in LGBTQ relationships in Singapore. While the items that were modified and developed as part of CRI were found to be relevant and applicable to LGBTQ couples living in Singapore, examining the modified CRI with a larger group of LGBTQ participants would help to further ascertain the robustness, validity, and replicability of the findings from Chapter 5. Moreover, the qualitative responses provided under the most stressful life event detailed as part of the CRI would be used to corroborate the couple-level stressors and issues faced by participants in LGBTQ relationships in Singapore.

Above and beyond these two main aims, the study also sought to assess the relevance, validity, and applicability of new items developed under the Couple-Level Minority Stress Scale (CLMSS). Similar to the CRI, the CLMSS was developed in the United States (Neilands et al., 2020). Hence, the stressors included in this measure of couple-level minority stressors were based mainly on the experiences and perspectives of LGBTQ couples and families living in a Western context. Including stressors that were experienced by LGBTQ

couples in the Singapore context as part of the CLMSS could help corroborate the findings in Chapter 3 as well as ensure a comprehensive understanding of the challenges that were faced by this marginalised group. As mentioned earlier in this chapter, the original items in the CLMSS were initially cross-checked against the themes generated from the thematic discourse analysis reported in Chapter 3 to ensure the items adequately reflected the stressors in Singapore. From this cross-checking process, the researcher found the ways in which items concerning portrayals and representations of LGBTQ couples by government institutions, religious organisations, and the news media were lacking in the CLMSS. In consultation with his advisory panel, the researcher subsequently developed four additional items as part of the Managing Stereotypes about Same-Sex Couples (MSSC) subscale for experimental purposes. These items were as follows: (a) There are no positive representations of same-sex couples in materials developed, stored, or shared by publicly funded institutions (e.g. national libraries, housing boards, and health ministries), (b) There are no positive representations of same-sex couples in the news media, (c) We are portrayed as “anti-family” by religious groups and organisations, and (d) We are seen as “deviant” by religious groups and organisations. The researcher examined if these new items would add value to the existing CLMSS and expand its content validity as well as ecological validity for future studies conducted in Singapore and around Southeast Asia.

Methodology

Participants

Data for the quantitative survey were collected between April and July 2023. Participants in this study were purposively sampled from the lesbian, gay, bisexual, transgender or queer (LGTBQ) community in Singapore (Palinkas et al., 2015). The inclusion criteria for this study included individuals who identified as LGBTQ, were

Singapore Citizens or Permanent Residents, aged 21 years and above, and were in long-term LGBTQ relationships for at least six months. Including individuals who are formalised as recently as six months would enable the study to identify early stressors that emerged through the process of relationship formation, some of which may have become too temporally distal for longer-term couples to remember in detail (Frost et al., 2017).

Based on a power analysis calculation, at least 200 participants were required to complete the survey questionnaire. This sample size was calculated using G*Power Software and was based on the following input parameters: 0.15 effect size, 0.05 confidence interval, 0.90 power level and 15 predictors. At the end of the data collection period, a total of 325 participants accessed the survey platform on Qualtrics. Of these, 295 met the study's inclusion criteria and provided their informed consent to participate. Of these participants who provided their informed consent, a total of 213 participants completed the entire questionnaire and were included in the final analysis.

Materials and Measures

Drawing on existing theories in psychology and sociology, the researcher developed a questionnaire survey consisting of items from the following established measures. These theories, along with the respective scales and measures used in this study, are further explicated below. The survey questionnaire used in this study can be found in Appendix K.

Independent Variables

Couple-Level Minority Stress. The Couple Level Minority Stress Scale (CLMSS) was developed based on the minority stress theory, which sought to examine the proximal and distal stressors that impacted LGBTQ individuals (Neilands et al., 2020). The minority stress theory developed by Meyer (2003) extended the social stress theory by highlighting how individuals with minority status experience social and political stressors differently. The theory posits that continued exposure to distal forms of stressors, (i.e., external stressors to

the individual or couple), could lead to the development of proximal stressors, (i.e. internal, psychological stressors (Frost et al., 2013; Leblanc et al., 2015; LeBlanc & Frost, 2019).

These stressors consequently led to persistent, elevated levels of stress and, over time, long-term deficits in health. These existing minority stress constructs were expanded in the CLMSS to understand further the minority, social and political stressors experienced by LGBTQ couples and families.

The CLMSS consists of eight distinct subscales. Each subscale was designed to measure a particular aspect of minority, social and political stress that LGBTQ couples experienced as part of their relationships. These subscales under the CLMSS are as follows: (a) Couple-Level Stigma ($\alpha = 0.83$), (b) Couple-Level Discrimination ($\alpha = 0.88$), (c) Seeking Safety as a Couple ($\alpha = 0.84$), (d) Perceived Unequal Relationship Recognition ($\alpha = 0.70$), (e) Couple-Level Visibility ($\alpha = 0.90$), (f) Managing Stereotypes about Same-Sex Couples (Original measure, $\alpha = 0.74$; Modified measure with four new items included, $\alpha = 0.79$), (g) Lack of Integration with Families of Origin ($\alpha = 0.86$), (h) Seeking Safety as a Couple ($\alpha = 0.76$), and (i) Lack of Social Support for Couples ($\alpha = 0.81$). All the items in the CLMSS were rated on a 5-point rating scale ranging from zero ('never' or 'not at all true') to four ('always' or 'completely true'). All items from the Lack of Integration with Families of Origin subscale were reverse-coded prior to analysis. Items 2 to 4 from the Lack of Social Support for Couples subscale were reverse-coded before analysis. Scores from each subscale were calculated and averaged across items prior to data analysis. Higher scores indicate higher experiences of couple-level stressors faced by study participants in each of the eight domains.

Moderating Variables

Couple Resilience. The Couple Resilience Inventory (CRI) was initially developed to assess the resilience of heterosexual and same-sex couples in North America (Sanford et al.,

2016). As explained in Chapter 4 of this thesis, the original CRI consists of positive and negative dimensions covering five conceptual aspects of couple resilience behaviours: emotional support, active coping, communication, intimacy, and negative behaviours. A modified version of the CRI containing new items under the positive resilience subscale was previously examined with a separate sample of individuals in LGBTQ relationships in Singapore. This preliminary cross-validation study highlighted that the items in the modified CRI were relevant, applicable, and valid for use among LGBTQ couples in Singapore (Chapter 4). This modified version of the CRI was used as a moderator in this study.

Participants were first asked to detail the most stressful life event they have experienced with their partners before rating the CRI items using a six-point rating scale ranging from one ('No, this behaviour did NOT happen') to six ('Yes, I was able to think of a specific example, and I can easily think of several more'). The ratings indicated the times and frequency of each couple resilience behaviour occurring in their relationships. These items pertained to positive and negative behaviours that couples would exhibit during stressful life events, such as working together as a team, showing gratitude towards one another, and withdrawing from communication. Sanford et al. (2016) viewed couple resilience as a psychological and behavioural process "in which a couple engages in relationship behaviours that help each member adapt and maintain high well-being during stressful life situations" (p.1). Scores from each subscale were calculated and averaged across items. The final Cronbach's Alphas for the positive couple resilience behaviours and negative couple resilience behaviours subscales in this study were 0.96 and 0.93, respectively. Higher scores in each subscale indicate higher levels of positive or negative couple resilience behaviours that occurred in LGBTQ relationships.

Mediating Variables

Perceived Social Support. The Multidimensional Scale of Perceived Social Support or MSPSS (Zimet et al., 1988) is a 12-item scale widely used to assess perceptions of social support drawn from three primary sources: romantic partners, friends, and families of origin. Items in the MSPSS included questions that assessed participants' agreement on whether they could access social and instrumental support from these sources of social support. The items in this measure are rated on a 7-point rating scale ranging from one ('very strongly disagree') to seven ('very strongly agree'). The scores from the measure were subsequently calculated and averaged across items to form one variable. The Cronbach's alpha for the MSPSS in this study was 0.87. The MSPSS was selected as a mediating variable in this study as psychological and sociological empirical studies have shown how social support played a significant role in determining the levels of commitment, maintenance and well-being of LGBTQ couples and families (Graham & Barnow, 2013; Haas & Lannutti, 2019; Kim et al., 2008; Whitton et al., 2015). Couples and families who were able to access such support were more likely to overcome relational stressors, which, in turn, increased the likelihood of positive relationship outcomes (Kurdek, 1998; Lehmiller & Agnew, 2006; Rosenthal & Starks, 2015). Higher scores in this measure indicate higher levels of social support that participants received from their partners, friends, and families of origin.

Perceived Supportive Environments. The LGBTQ Relationships Social Supportive Environment Scale or LRSES (Haas & Lannutti, 2019) assesses the role and impact of LGBTQ-friendly and supportive environments on participants and their partners in Singapore. The scale assesses how LGBTQ couples and families feel about being in LGBTQ-specific environments as opposed to other heteronormative social spaces. These include how such safe spaces enable LGBTQ couples and families to feel a sense of acceptance, belonging and safety. These LGBTQ-specific environments thus act as sources

of community support and 'safe havens' that LGBTQ couples and families can seek refuge in when faced with individual-level or couple-level minority stressors. Hence, while the MSPSS assessed the social aspects of support and its impact on long-term relationships, the LRSES evaluated the impact of being in safe, physical spaces that supported LGBTQ couples and families. Sociological studies have highlighted the ways in which such spaces allowed LGBTQ couples and families to safely express themselves without fear of harm, judgment, or prejudice, as well as to be in spaces that provided a sense of solidarity and community compared to other heteronormative spaces (Prankumar et al., 2020; Sim, 2019; Simon, 2017). The ability to access such community support and spaces has been found to positively correlate with couple satisfaction, relationship closeness and couple resilience among LGBTQ couples (Bong, 2011; Tan, 2015; Yue & Leung, 2017). Items in the LRSES were rated on a 5-point rating scale ranging from one ('strongly disagree') to five ('strongly agree'). The scores from the measure were calculated and averaged across items to form one variable. The Cronbach's alpha for the LRSES in this study was 0.93. Higher scores in this measure indicate greater influence of LGBTQ supportive spaces in allowing LGBTQ couples to feel safer, closer and accepted when faced with relational stressors.

Outcome Measures

Couple Satisfaction. The Couple Satisfaction Index (CSI) is a 4-item measure designed to measure one's satisfaction in their relationship (Funk & Rogge, 2007). Questions in the CSI include how rewarding and happy participants felt about their relationships. Items in this measure were rated on a 6-point rating scale ranging from zero ('not at all') to five ('completely'). The scores from the four items in the index were combined to form one variable. The Cronbach's alpha for the CSI in this study was 0.92. Higher scores in this measure indicate higher levels of satisfaction participants had with their partners and current relationships.

Relationship Commitment. The Relationship Commitment Scale (RCS) consists of two items to assess the levels of commitment among study participants to want their respective relationships to last as long as possible (Haas & Lannutti, 2019; Rusbult & Buunk, 1993). The two questions from the RCS were as follows: (a) “I am committed to maintaining this relationship” and (b) “I want this relationship to last as long as possible”. These questions were rated on a 5-point rating scale ranging from one (‘strongly disagree’) to five (‘strongly agree’). The two items in the RMS were combined and averaged to form one variable. The Cronbach’s alpha for the RCS in this study was 0.92. Higher scores in this measure indicate higher levels of commitment to their partners and current relationships.

Relationship Maintenance. The RMS is an eight-item measure grounded in the Social Exchange Theory (Chonody et al., 2016). It assesses the perceived equitability, reciprocity, and benefits of maintaining their current long-term relationships, which, in turn, supports relationship longevity ((Haas & Lannutti, 2019; Plamondon & Lachance-Grzela, 2018). Participants are asked to indicate their agreement to the presence of relationship-maintaining behaviours such as saying “I love you” to one another, making time to be together, and pursuing shared interests. Items in this measure were rated on a 5-point rating scale ranging from one (‘strongly disagree’) to five (‘strongly agree’). The eight items in the RMS were combined and averaged to form one variable. The Cronbach’s alpha for the RCS in this study was 0.67. Higher scores in this measure indicate higher levels of the relationship being rewarding and beneficial for participants.

Procedures

The researcher engaged four non-governmental organisations (NGOs) within the LGBTQ community to help disseminate the study and recruit participants on their social media platforms. Potential participants interested in the study accessed the study information sheet through the link and QR code provided in the recruitment poster (Appendix L). After

receiving ethical approval, recruitment posters containing the study details were sent to these organisations. Potential participants accessed the survey questionnaire through the link or QR code provided on the recruitment poster. Potential participants first completed a set of screening questions to ensure they met the inclusion criteria. Participants who met these criteria provided informed consent before completing the series of questionnaires on the Qualtrics platform. Participants provided their responses to the scales and measures in the order they were listed in the materials section of this chapter. Participants first completed the CLMSS, followed by the CRI, MSPSS, and LRSES. They completed the three relationship outcome measures (CSI, RCS and RMS) in the final part of the survey questionnaire.

Participants were assigned study identification numbers that were used throughout the duration of the study. Participants were provided with tokens of appreciation (SGD10) after completing all aspects of the questionnaire survey. The tokens of appreciation were disbursed to their mobile phone numbers registered with PayNow, a secure and private funds transfer service in Singapore (The Association of Banks in Singapore, 2016). The mobile phone numbers provided by the participants were removed from the dataset upon the successful disbursement of the tokens of appreciation. No personal identifiers were retained or linked to the final survey data due to the sensitive nature of the study. The tokens of appreciation were provided through the researcher's Higher Degree by Research Minimum Resources Fund, James Cook University. Participants also provided various demographic information such as age, gender identity, sexual orientation, ethnicity and relationship length at the end of the survey (Appendix K).

Data Analysis

Both qualitative and quantitative data were downloaded from the Qualtrics platform and imported into a Microsoft Excel Database for data cleaning. Subsequently, quantitative data were uploaded onto SPSS Statistics Version 27, while qualitative data were uploaded

onto ATLAS.ti software Version 23 before data analysis. This study did not have to account for non-independence within the data as all participants completed the questionnaire anonymously. As such, the responses in the dataset could not be linked to participants' responses where both partners decided to participate in the survey. Means, medians, standard deviations, and correlations were calculated using SPSS Statistics Version 27 for all quantitative data variables collected. Confirmatory Factor Analyses were conducted through SPSS AMOS. Data for the Conditional Process Analysis were analysed using SPSS Statistics Version 27 and the PROCESS macro.

The quantitative data were subjected to three different analyses. Firstly, data specific to the CRI were analysed using Confirmatory Factor Analysis through a Maximum Likelihood Model. Specifically, the researcher created a two-factor model where the 12 positive resilience items were grouped as behaviours underpinning a positive resilience factor, and the remaining nine negative resilience items were grouped as behaviours underpinning a negative resilience factor. The two factors were allowed to correlate with each other. All correlations between the error variances were fixed at zero.

Secondly, data specific to the MSSC subscale were also analysed using Confirmatory Factor Analysis through a Maximum Likelihood Model. Specifically, the researcher conducted two confirmatory factor analyses with the new and original items. Hence, the original six items under the MSSC were grouped together as underpinning one factor, and another model was created with the original and new items added as underpinning one factor. Similar to the first Confirmatory Factor Analysis of the CRI, all correlations between the error variances for this CFA were fixed at zero. Both Confirmatory Factor Analyses utilised the model fit cutoff criteria for Comparative Fit Index ($CFI > .95$), Standardised Root Mean Square Residual ($SRMR < .08$), and Root Mean Square Error of Approximation ($RMSEA < .06$) developed by Hu and Bentler (1999).

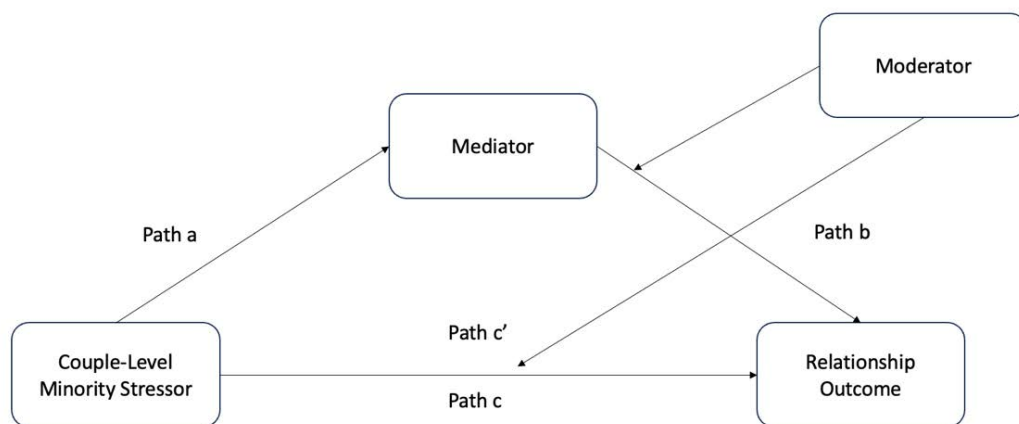
Thirdly, all quantitative data were further analysed using path analysis, specifically Conditional Process Analysis (Preacher et al., 2007) via PROCESS macro bootstrapping (Hayes & Preacher, 2014). Path analysis is a type of structural equation modelling which enables researchers to assess and tease out specific mechanisms and processes that underpin various social phenomena (Streiner, 2005). The method was first utilised in the natural sciences in the early 1900s and was subsequently adopted by the social sciences disciplines sometime in the 20th century. As an extension of multiple regression techniques, this method allows the examination of complex relationships between specific variables, elucidating any potential cause-and-effect mechanisms that may exist (Hayes & Preacher, 2014). The PROCESS macro is an observed variable ordinary least square regression (OLS) path analysis modelling tool that can help to estimate and probe for interactions and conditional indirect effects in moderated mediation models. Studies have utilised this particular method in the social sciences to understand the mechanisms behind parenting stress and child development, relationships between physical and mental health, and experiences of internalised homonegativity and well-being in LGBTQ individuals (Bahamondes-Correa, 2016; Bonds et al., 2002; Ohrnberger et al., 2017).

For this study, a hypothesised moderated mediation model (Model 15 as cited in Hayes, 2013) was tested as a single model using the bootstrapping approach described above to assess the significance of the direct and indirect effects at differing levels of the moderator. This particular model was used in this study based on findings in the literature which posit that emotional and instrumental support received from individuals in the relationship and their social networks help LGBTQ couples cope and overcome relational, social and political stressors that they face (Frost et al., 2017; Haas & Lannutti, 2019; Whitton et al., 2015). All subscales used in this study were imputed individually as part of the moderated mediation model analysis. This meant that each of the eight couple-level minority stressors was entered

individually as independent variables, perceived social support and LGBT-supportive environments were entered separately as mediating variables, positive and negative couple resilience were entered separately as moderating variables, and the three relationship outcome measures were entered individually as dependent variables as part of Model 15. This hypothesised moderated mediation model is illustrated in Figure 6.1.

Figure 5.1

The hypothesised model using Conditional Process Analysis



Through this hypothesised model, the researcher first examined whether the mediators of LGBT-supportive environments or perceived social support would significantly account for the relationship between couple-level minority stressors and LGBTQ couples' relationship outcomes (indirect effect of paths a and b). Secondly, the researcher examined if the presence and strength of positive or negative couple resilience behaviours would moderate couple-level stressors on relationship outcomes through LGBT-supportive environments or perceived social support (indirect effect, path b). Lastly, the researcher examined if the presence and strength of positive or negative couple resilience behaviours would directly moderate the relationship between couple-level minority stressors and relationship outcomes (direct effect of path c'). Based on the number of different variables in this study to be entered into the hypothesised model (i.e., eight predictors, two mediators,

two moderators and three outcome measures), a total of 96 different permutations were tested as part of this moderated mediation analysis.

A moderated mediation index was generated by the PROCESS macro to test the significance and explanatory power of all the variables included in each permutation. For this study, this index involved ascertaining the difference between the direct and indirect effects across levels of positive and negative couple resilience behaviour scores. Significant effects were supported by the absence of zero within the confidence intervals. This indicated a significant moderating effect of positive couple resilience behaviours on the direct or indirect effects of the predictor and outcome variables in this study. All analyses in PROCESS utilised 10,000 bootstrap estimates for the construction of 95% bias-corrected confidence intervals. With the exception of the categorical variables of gender identity, sexual orientation and ethnicity, all continuous variables were converted to *Z*-scores before running the Conditional Process Analysis.

Lastly, responses to open-ended questions provided by participants under the most stressful life event they experienced with their partners were analysed using directed qualitative content analysis (Hsieh & Shannon, 2005). As mentioned in the earlier section of this chapter, the findings from this qualitative analysis aimed to corroborate the findings of the couple-level stressors faced by LGBTQ participants in long-term relationships. Firstly, a preliminary codebook was developed based on the emergent areas of concern after some data familiarisation with the open-ended responses. The codebook was used to code the individual responses under the open-ended questions. New codes were developed for any text that could not be categorised using the initial coding scheme. These processes occurred iteratively until all responses were coded. Thereafter, responses pertaining to similar codes were organised and grouped together. Finally, each domain was written up to describe and summarise the

convergences and divergences of participants' responses. Percentages and frequencies were also calculated for each of the domains generated.

Chapter Findings

The demographics of the 213 study participants are provided in Table 5.1. Means, standard deviations, and correlations of the study variables are presented in Table 5.2. The correlations highlighted how positive couple resilience behaviours were positively correlated with the lack of social support for LGBTQ couples. Positive couple resilience behaviours were also negatively correlated with experiences of couple-level stigma, perceived unequal relationship recognition, lack of couple-level visibility, and managing stereotypes about participants' long-term relationships. Positive couple resilience behaviours were also positively correlated with all three relationship outcome measures. Negative couple resilience behaviours were positively associated with managing stereotypes about participants' long-term relationships and the lack of couple visibility. Negative couple resilience behaviours were negatively correlated with all three relationship outcome measures.

Table 5.1*Participant Demographics from Moderated Mediation Analysis*

Demographic Variables	Categories	N	%
Relationship Duration	6 months to less than 1 year	8	3.80%
	1 to 4 years	108	50.70%
	5 to 9 years	49	23.00%
	10 to 14 years	24	11.30%
	15 to 19 years	17	8.00%
	20 to 24 years	5	2.30%
	25 to 29 years	1	0.50%
	40 to 44 years	1	0.50%
Gender Identity	Cis-gender male	123	57.70%
	Cis-gender female	57	26.80%
	Genderqueer	6	2.80%
	Non-binary	9	4.20%
	Gender-neutral	10	4.70%
	No response	8	3.80%
Sexual Orientation	Homosexual - Gay	121	56.80%
	Homosexual - Lesbian	50	23.50%
	Bisexual	29	13.60%
	Asexual	1	0.50%
	Pansexual	3	1.40%
	Queer	8	3.80%
	No response	1	0.50%
Educational Level	Secondary	2	0.90%
	Post-secondary, non-tertiary, ITE	3	1.40%
	'A' Levels, Diploma, Professional Qualification	34	16.00%
	Degree, postgraduate degree	173	81.20%
	No response	1	0.50%
Ethnicity	Chinese	177	83.10%

Age Group	Malay	16	7.50%
	Indian	11	5.20%
	Eurasian	6	2.80%
	Other Asian ethnicities or mixed ethnicities	3	1.40%
	21 to 25	26	12.20%
	26 to 30	63	29.60%
	31 to 35	58	27.20%
	36 to 40	32	15.00%
	41 to 45	17	8.00%
	46 to 50	8	3.80%
	51 to 55	6	2.80%
	61 to 65	2	0.90%
	66 to 70	1	0.50%

Table 5.2*Means and Correlations from the Moderated Mediation Analysis*

Measures ^a	CLS	CLD	SSC	PURR	CLV	MSSC	LIFO	LSSC	PCRI	NCRI	PSS	LRSES	CSI	RCS	RMS
CLD	0.48**														
SSC	0.48**	0.38*													
PURR	0.55**	0.39**	0.47**												
CLV	0.60**	0.56**	0.37**	0.50**											
MSSC	0.49**	0.44**	0.38*	0.41**	0.50**										
LIFO	-0.22**	-0.04	0.09	-0.13	-0.25**	-0.03									
LSSC	-0.08	-0.17*	0.11	-0.01	-0.15*	0.04	0.12								
PCRI	-0.14*	-0.12	-0.03	-0.24**	-0.16*	-0.20**	0.08	0.15*							
NCRI	0.09	0.09	0.11	0.12	.216**	0.14*	-0.06	-0.04	-0.12						
PSS	-0.29**	-0.30**	-0.11	-.24**	-0.34**	-0.24**	0.27**	0.30**	0.22**	-0.13					
LRSES	0.32**	0.23**	0.49**	0.30**	0.26**	0.28**	0.04	0.04	-0.05	0.02	-0.05				
CSI	-0.10	-0.06	0.08	-0.09	-0.17*	-0.13	0.17*	0.30**	0.37**	-0.21**	0.35**	0.10			
RCS	-0.08	-0.06	0.02	-0.09	-0.14*	-0.06	0.10	0.20**	0.31**	-0.16*	0.26**	0.10	0.65**		
RMS	-0.10	-0.08	0.10	-0.06	-0.20**	-0.14*	0.15*	0.20**	0.27**	-0.18*	0.30**	0.15*	0.70**	0.58**	

Gender Identity ^b	0.13	0.17*	0.21**	.02**	0.05	-0.01	-0.02	0.04	0.04	0.04	-0.03	0.10	0.17*	0.05	0.21**
Sexual Orientation ^c	0.09	0.18**	0.15*	0.19**	0.11	-0.08	-0.09	0.06	0.03	0.01	-0.03	0.07	0.09	0.04	0.17*
Ethnicity ^d	0.06	0.19**	0.04	0.04	0.01	0.05	0.06	-0.07	-0.01	-0.06	0.07	0.01	0.02	-0.08	0.02
Relationship Length	0.03	0.09	-0.004	0.04	0.12	0.15*	0.16*	-0.07	-0.14*	0.08	-0.16*	-0.04	-0.18**	-0.05	-0.12
Mean	1.82	0.57	2.34	2.01	1.90	1.96	1.57	2.42	4.30	2.09	5.33	4.05	16.70	4.86	4.24
SD	0.80	0.60	0.94	1.16	0.95	0.86	1.17	0.71	1.24	1.16	0.94	0.78	3.65	0.40	0.50

^aAcronyms for variables used in moderated mediation analysis: Couple-Level Stigma = CLS, Couple-Level Discrimination = CLD, Seeking Safety as a Couple = SSC, Perceived Unequal Relationship Recognition = PURR, Couple-Level Visibility = CLV, Managing Stereotypes about Same-Sex Couples = MSSC, Lack of Integration with Families of Origin = LIFO, Lack of Social Support for Couples = LSSC, Positive Couple Resilience Inventory = PCRI, Negative Couple Resilience Inventory = NCRI, Perceived Social Support Scale = PSS, LGBTQ+ Relationship Supportive Environments Scale = LRSES, Couple Satisfaction Inventory = CSI, Relationship Commitment Scale = RCS, Relationship Maintenance Scale = RMS

^b variable scored such that Cisgender male = 1', 'Cisgender female = 2', 'Transgender male = 3', 'Transgender female = 4', 'Genderqueer = 5', 'Nonbinary = 6', 'Gender neutral = 7', 'No response = 99'.

^c variable scored such that Homosexual - Gay = 1', 'Homosexual - Lesbian = 2', 'Bisexual = 3', 'Asexual = 4', 'Pansexual = 5', 'Queer = 6', 'Demisexual = 7', 'No response = 99'.

^d variable scored such that 'Chinese = 1', 'Malay = 2', 'Indian = 3', 'Eurasian = 4', 'Other ethnicities = 5', 'No response = 99'.

*** $p < .001$, ** $p < .01$, * $p < .05$

Findings from Correlations Analysis

The correlations also showed how perceived social support was negatively correlated with experiences of couple-level stigma, couple-level discrimination, perceived unequal relationship recognition, couple-level visibility, and managing stereotypes about participants' long-term relationships. However, perceived social support was positively correlated with the lack of integration with their families of origin and the lack of social support for LGBTQ couples. Perceived social support was positively correlated with positive couple resilience behaviours and all three relationship outcome measures. The impact of LGBTQ-supportive environments was positively associated with couple-level stigma, couple-level discrimination, seeking safety for same-sex couples, perceived unequal relationship recognition, and the lack of couple-level visibility. The impact of LGBTQ-supportive environments was only positively correlated with relationship maintenance scores but not the remaining two relationship outcome measures.

In terms of dependent variables, the correlations showed how couple satisfaction, relationship commitment and relationship maintenance were strongly correlated. The findings also highlighted how all three relationship outcome measures were negatively correlated with the lack of couple-level visibility and social support for LGBTQ couples. Relationship maintenance was negatively associated with managing stereotypes about participants' relationships. Couple satisfaction and relationship maintenance were positively correlated with the lack of integration with participants' families of origin.

Correlations between the study variables and participants' demographics depicted the ways in which participants who did not identify as cisgender or homosexual experienced higher levels of couple-level discrimination, had to manage more stereotypes about their relationships, and felt an increased need to seek out safety as a couple. LGBTQ participants of non-Chinese ethnicity also experienced greater couple-level discrimination as part of their

relationships. Participants who did not identify as cisgender were found to have higher levels of couple satisfaction. Participants who did not identify as cisgender or gay were also found to exhibit more relationship maintenance behaviours. The findings also show that participants with longer relationship durations had to manage more stereotypes about their relationships and experienced lower levels of integration with their families of origin. Participants with longer relationship durations were also correlated with lower levels of couple satisfaction.

Findings from the Confirmatory Factor Analysis

The Couple Resilience Inventory

For the first analysis with the modified CRI, the Confirmatory Factor Analysis revealed that the two-factor model was a good fit, $\chi^2 (179, N=213) = 277.49, p < .001$, CFI = 0.97, SRMR = 0.05. The standardised factor loadings for the positive couple resilience factor ranged from 0.66 to 0.88. The standardised factor loadings for the negative couple resilience factor ranged from 0.69 to 0.86. Factor loadings for individual items in the CRI can be found in Table 5.3. These factor loadings were similar to findings from the preliminary cross-validation of the CRI reported in Chapter 4. The analysis also highlighted a Goodness of Fit Index (GFI) value of 0.93 and a Root Mean Square Error of Approximation (RMSEA) value of 0.05. The GFI and RMSEA values found in this study were much improved from the previous cross-validation study. Similar to the findings from the preliminary cross-validation, the two resilience factors in this study were nearly orthogonal, with a correlation of -0.13, which was not statistically significant. Taken together, the overall CFA results in this chapter further strengthen the findings from the previous cross-validation study (Chapter 4) regarding the relevance, reliability, and validity of the modified CRI among LGBTQ couples in Singapore.

Table 5.3*Standardised Factor Loadings for Items in the Modified Couple Resilience Inventory*

Item	Behavioural Description	Mean (SD)	Factor Loading
Positive Factor: Emotional Support			
1	At the time of your stressful event, either you or your partner helped the other view the situation from a good perspective.	3.92 (1.55)	0.72
2	At the time of your stressful event, either you or your partner was attentive to the other's needs.	4.41 (1.46)	0.74
Positive Factor: Active Coping			
3	At the time of your stressful event, one partner helped the other (or both partners helped each other) by maintaining a positive attitude and being optimistic.	4.36 (1.53)	0.87
4	At the time of your stressful event, one partner helped the other (or both partners helped each other) by remaining calm, stable, and strong in the face of a difficult situation.	4.45 (1.42)	0.88
5	At the time of your stressful event, one partner helped the other (or both partners helped each other) by using personal skills or abilities for addressing the situation.	4.27 (1.49)	0.86
Positive Factor: Communication			
6	At the time of your stressful event, you and your partner were clear and accurate in your communication.	4.30 (1.45)	0.79

7	At the time of your stressful event, you and your partner worked together like a team.	4.31 (1.52)	0.86
Positive Factor: Intimacy			
8	At the time of your stressful event, you and your partner laughed together or enjoyed humour together.	4.11 (1.71)	0.72
9	At the time of your stressful event, you and your partner spent time together doing things as a couple.	4.56 (1.52)	0.78
Positive Factor: New items developed from preliminary cross-validation study			
10	At the time of your stressful event, you and your partner decided to remain stoic in the face of a difficult situation.	4.04 (1.56)	0.66
11	At the time of your stressful event, one partner helped the other (or both partners helped each other) by remaining pragmatic in addressing the situation.	4.35 (1.44)	0.84
12	At the time of your stressful event, you and your partner showed gratitude towards one another.	4.52 (1.48)	0.83
Negative Factor			
1	At the time of your stressful event, either you or your partner withdrew from communication.	2.60 (1.57)	0.69
2	At the time of your stressful event, either you or your partner was abusive. (Including physical abuse, emotional/psychological abuse, sexual abuse, financial abuse, or other actions that you would interpret as abusive)	1.45 (1.03)	0.59

3	At the time of your stressful event, either you or your partner denied, ignored, or downplayed the seriousness of a problem.	1.9 (1.36)	0.74
4	At the time of your stressful event, either you or your partner was critical, or hostile, or blamed the other.	1.93 (1.44)	0.84
5	At the time of your stressful event, either you or your partner decided that it was best to avoid discussing a topic.	2.09 (1.45)	0.75
6	At the time of your stressful event, either you or your partner made it difficult for the other by having a negative attitude and being pessimistic.	2.23 (1.57)	0.84
7	At the time of your stressful event, either you or your partner failed to notice the other's needs.	2.38 (1.53)	0.86
8	At the time of your stressful event, either you or your partner communicated about the stressful event in a way that was confusing or misleading.	2.01 (1.40)	0.84
9	At the time of your stressful event, either you or your partner made it difficult for the other by being overly emotional, unstable, or weak.	2.19 (1.52)	0.83

Managing Stereotypes about Same-sex Couples Subscale

For the second CFA analysis with the MSSC subscale, the Confirmatory Factor Analysis revealed that the one-factor model with the original items was a good fit, $\chi^2 (8, N=213) = 30.00, p < .001$, CFI = 0.94, SRMR = 0.047. The original subscale also had a GFI value of 0.92 and a RMSEA value of 0.11. The standardised factor loadings for the factor with the original items ranged from 0.21 to 0.94. For the one-factor model containing both original and new items, the CFA revealed that it did not have a good fit, $\chi^2 (22, N=213) = 63.63, p < .001$, CFI = 0.95, SRMR = 0.19. The modified subscale also had a GFI value of 0.93, and a RMSEA value of 0.094. The standardised factor loadings for the factor model with the new items ranged from 0.16 to 0.83. Factor loadings for individual items in both the modified and original MSSC subscales can be found in Table 5.4. Taken together, these findings point to the ways in which the newly developed items were not a good fit for the MSSC subscale. Henceforth, the remaining quantitative analysis will utilise only items from the original subscale as part of the moderated mediation model. Possible reasons behind the good overall fit for items in the CRI but the poor overall fit of the new items developed for the MSSC subscale will be provided in the Discussion section of this thesis chapter.

Table 5.4*Standardised Factor Loadings for Items in the Original and Modified Managing Stereotypes about Same-Sex Couples Subscale*

Item	Item Description	Mean (SD)	Factor Loading (with new items)	Factor Loading (with original items)
1	There are no good role models for how to be in a same-sex relationship.	4.64 (1.41)	0.30	0.30
2	We have to make our own rules about what it is like to be in a same-sex couple	4.95 (1.14)	0.25	0.21
3 (New)	There are no positive representations of same-sex couples in materials developed, stored, or shared by publicly funded institutions (e.g. national libraries, housing boards, and health ministries).	4.91 (1.16)	0.16	-
4 (New)	There are no positive representations of same-sex couples in the news media.	4.94 (1.14)	0.28	-
5 (New)	We are portrayed as “anti-family” by religious groups and organisations.	4.64 (1.45)	0.34	-
6 (New)	We are seen as “deviant” by religious groups and organisations.	4.88 (1.20)	0.27	-

7	People assume one of us is more like “the man” in the relationship and the other is more like ”the woman” in the relationship.	4.82 (1.20)	0.68	0.57
8	People think our relationship is mainly about sex.	4.95 (1.32)	0.83	0.94
9	People assume we do not want to be parents.	5.22 (1.03)	0.72	0.66
10	People assume we have an open or non-monogamous relationship.	4.42 (1.58)	0.62	0.70

Findings from the Moderated Mediation Analysis

For the final quantitative analysis, the hypothesised moderated mediation model was tested using Model 15 through the PROCESS macro in SPSS. Although the findings from the study correlations above showed the ways in which some relationships between certain study variables were not statistically significant, all variables were still imputed as part of the moderated mediation model as the researcher planned. This ensured that all possible mechanisms of the mediators and moderators between couple-level stressors and relationship outcomes could be comprehensively uncovered as part of this exploratory study. Of the 96 permutations the researcher ran through the PROCESS macro, the moderated mediation analysis highlighted that only five had statistically significant moderated mediation indexes. The findings for the five significant permutations can be found in Tables 5.5 to 5.10 of this chapter. The remaining permutations that were not statistically significant have been included in Appendix M.

These five statistically significant permutations pertained to the effects of five of the eight couple-level minority stressors, namely Couple-Level Discrimination, Perceived Unequal Relationship Recognition, Couple-Level Visibility, Managing Stereotypes about Same-Sex Couples and the Lack of Integration with Family of Origin and how these impacted participants' relationship commitment. In all five permutations, perceived social support accounted for a significant proportion of the relationship between the five couple-level stressors and relationship commitment. Additionally, positive couple resilience behaviour was the only moderator with statistically significant effects in the five permutations. The conditional direct and indirect effects of positive couple resilience behaviours on the five couple-level minority stressors on relationship commitment through perceived social support are provided in Tables 5.11 to 5.15. Visualisations for the five

significant moderated mediation permutations are shown in Figures 6.2 to 6.6. Visualisations of the interaction effects for these five permutations are also shown in Figures 6.7 to 6.11.

All five permutations showed that positive couple resilience behaviours did not significantly moderate the direct effects (paths c') of Couple-Level Discrimination ($B = -0.10, t = -1.66, p = .10$), Perceived Unequal Relationship Recognition ($B = -0.09, t = -1.41, p = .16$), Couple-Level Visibility ($B = -0.06, t = -0.95, p = .34$), Managing Stereotypes about Same-Sex Couples ($B = -0.06, t = -1.04, p = .30$), and the Lack of Integration with Families of Origin ($B = 0.02, t = 0.36, p = .72$) on relationship commitment. Further, the findings indicated the ways in which positive couple resilience behaviours significantly moderated the indirect effects of these five couple-level minority stressors on relationship commitment through perceived social support (path b). These findings are further explained below. The remaining measures on Couple-Level Stigma, Seeking Safety as a Couple, Lack of Social Support for Couples, LGBTQ Relationships Supportive Environments, Couple Satisfaction and Relationship Maintenance were not found to be part of the significant models in this study.

Couple-Level Discrimination

Greater couple-level discrimination was significantly associated with lower levels of perceived social support for participants' long-term relationships ($B = -0.30, t = -4.62, p < .001$). Lower levels of perceived social support, in turn, significantly reduced LGBTQ couples' relationship commitment ($B = 0.25, t = 3.65, p < .001$). In this permutation, positive couple resilience behaviours were found to significantly moderate the effects of perceived social support on relationship commitment ($B = -0.21, t = -2.85, p = .005$). This conditional indirect effect was supported by the index of moderated mediation ($IE = 0.06, CI: 0.009$ to 0.13). As zero is not within the CI, this indicates a significant moderating effect of positive couple resilience on the indirect effect of perceived social support on relationship

commitment. Specifically, LGBTQ couples with low ($B = -0.14$) and medium levels ($B = -0.07$) of positive couple resilience suffered significantly more from the lower levels of perceived social support. These couples were less likely to utilise positive couple resilience behaviours when faced with greater couple-level minority stressors and lower perceived social support in their relationships. These couples, in turn, had significantly lower levels of relationship commitment compared to LGBTQ couples who utilised more positive couple resilience behaviours when faced with similar stressful situations in their relationships ($B = -0.01$). A visualisation of these findings can be found in Figure 6.2 and Figure 6.3.

Table 5.5

Results for Estimated Coefficients of Moderated Mediation Model (Couple-Level Discrimination, Perceived Social Support, Positive Couple Resilience Behaviours, and Relationship Commitment)

Outcome	Predictors	<i>R</i>	<i>R</i> ²	<i>B</i>	<i>Se</i>	<i>t</i>	Overall Moderated Mediation Index
PSS	Model Summary	0.3	0.09***				
	CLD			-0.3	0.07	-4.62***	
	Model Summary	0.41	0.17***				
RCS	CLD			0.03	0.07	0.37	Significant [CI: 0.01 to 0.13]
	PSS			0.25	0.07	3.64***	
	PCRI			0.24	0.07	3.60***	
	CLD x PCRI (Direct Effect)			-0.1	0.06	-1.66	
	PSS x PCRI (Indirect Effect)			-0.21	0.07	-2.85**	

*Acronyms for variables used in this table: Couple-Level Discrimination = CLD, Positive Couple Resilience Inventory = PCRI, Perceived Social Support Scale = PSS, Relationship Commitment Scale = RCS

*** $p < .001$, ** $p < .01$, * $p < .05$

Table 5.6

Moderating Effects of Positive Couple Resilience at Different Levels (Couple-Level Discrimination, Perceived Social Support and Relationship Commitment)

	Positive Couple Resilience	Effect Value	Standard Error	CI Lower Limit	CI Upper Limit
Direct Effect of Couple-Level Discrimination on Relationship Commitment	-1.05 (M - 1SD)	0.13	0.08	-0.02	0.28
	0.09 (M)	0.02	0.07	-0.11	0.16
	1.04 (M+ 1SD)	-0.08	0.11	-0.29	0.14
Indirect Effect of Perceived Social Support on Relationship Commitment	-1.05 (M - 1SD)	-0.14	0.06	-0.27	-0.03
	0.09 (M)	-0.08	0.03	-0.14	-0.02
	1.04 (M+ 1SD)	-0.01	0.02	-0.05	0.02

Figure 5.2

Moderated-mediation model for Couple-Level Discrimination, Perceived Social Support, Positive Couple Resilience, and Relationship Commitment

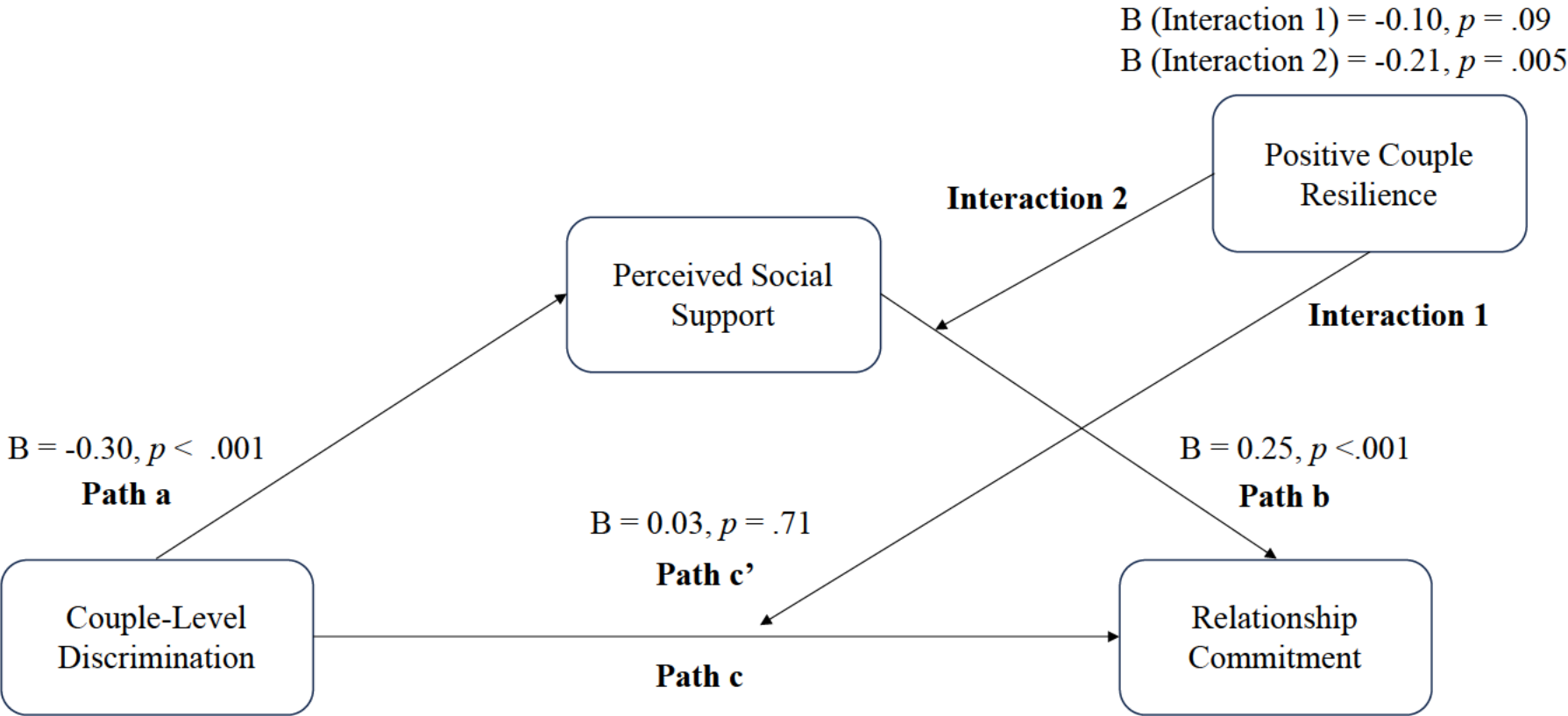
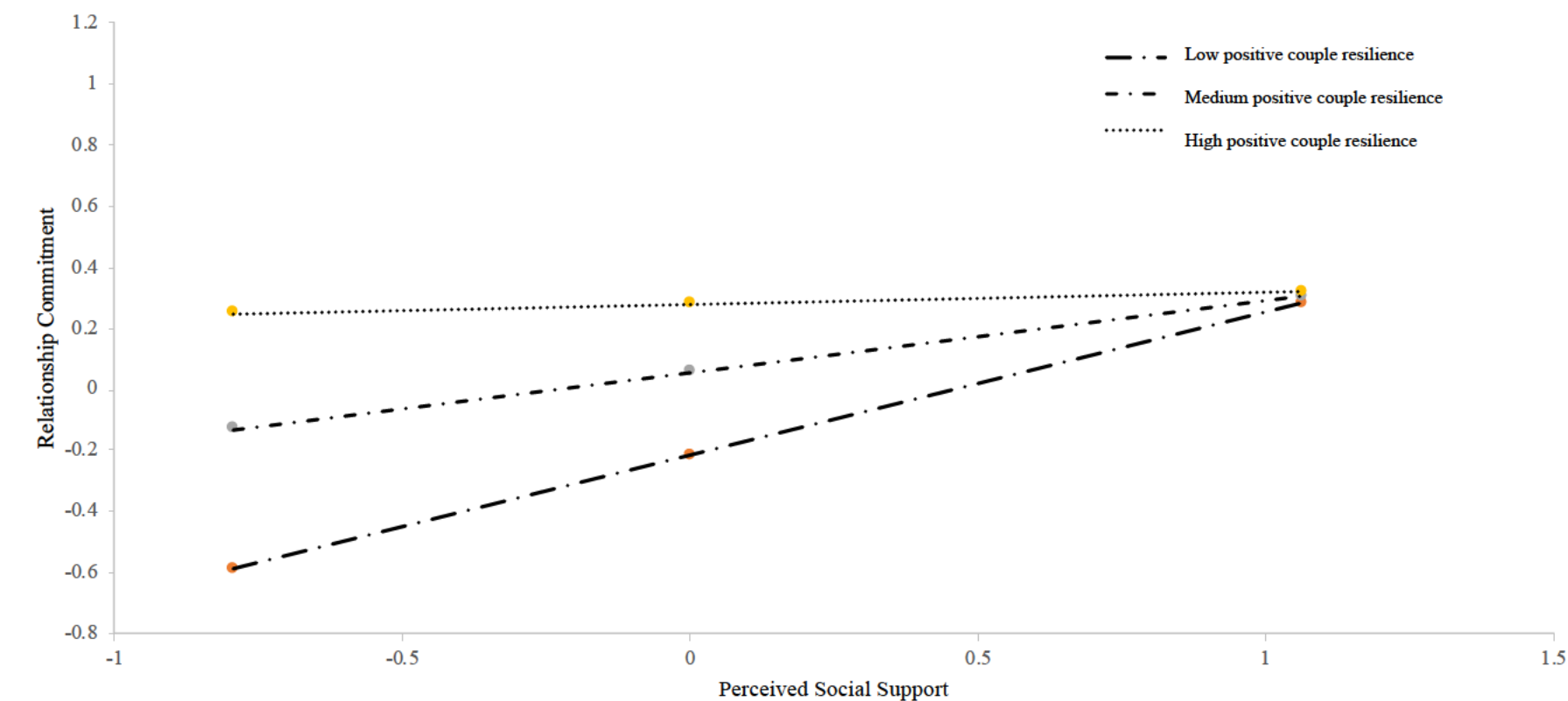


Figure 5.3
Moderating Role of Positive Couple Resilience in the Relationship Between Perceived Social Support and Relationship Commitment (IV: Couple Level Discrimination)



Perceived Unequal Relationship Recognition

Similarly, greater perceived unequal relationship recognition was significantly associated with lower levels of perceived social support ($B = -0.24, t = -3.55, p < .001$). This, in turn, significantly reduced LGBTQ couples' relationship commitment ($B = 0.22, t = 3.31, p < .001$). Positive couple resilience behaviours were found to significantly moderate the effects of perceived social support and relationship commitment ($B = -0.18, t = -2.56, p = .01$). This conditional indirect effect was supported by the index of moderated mediation (IE: 0.04, CI: 0.002 to 0.11). As zero is not within the CI, this indicates a significant moderating effect of positive couple resilience behaviours on the indirect effect of perceived social support on relationship commitment. Specifically, LGBTQ couples with low levels ($B = -0.10$) and medium levels ($B = -0.05$) of positive couple resilience suffered more from the lower levels of perceived social support. These couples were less likely to utilise positive behavioural strategies when faced with greater couple-level minority stressors and lower perceived social support in their relationships. These couples, in turn, had significantly lower levels of relationship commitment compared with LGBTQ couples who utilised more positive couple resilience behaviours when faced with similar stressful situations in their relationships ($B = -0.009$).

Table 5.7

Results for Estimated Coefficients of Moderated Mediation Model (Perceived Unequal Relationship Recognition, Perceived Social Support, Positive Couple Resilience Behaviours, and Relationship Commitment)

Outcome	Predictors	<i>R</i>	<i>R</i> ²	<i>B</i>	<i>Se</i>	<i>t</i>	Overall Moderated Mediation Index
PSS	Model Summary	0.24	.06***				
	PURR			-0.24	0.07	-3.55***	
	Model Summary	0.4	.16***				
RCS	PURR			-0.002	0.07	-0.02	Significant [CI: 0.002 to 0.11]
	PSS			0.22	0.07	3.31**	
	PCRI			0.25	0.07	3.62***	
	PURR x PCRI (Direct Effect)			-0.09	0.06	-1.41	
	PSS x PCRI (Indirect Effect)			-0.18	0.07	-2.56*	

*Acronyms for variables used in this table: Perceived Unequal Relationship Recognition = PURR, Positive Couple Resilience Inventory = PCRI, Perceived Social Support Scale = PSS, Relationship Commitment Scale = RCS

*** $p < .001$, ** $p < .01$, * $p < .05$

Table 5.8*Moderating Effects of Positive Couple Resilience at Different Levels (Perceived Unequal Relationship Recognition, Perceived Social Support and Relationship Commitment)*

	Positive Couple Resilience	Effect Value	Standard Error	CI Lower Limit	CI Upper Limit
	-1.05 (M - 1SD)	0.08	0.08	-0.08	0.25
Direct Effect of Perceived Unequal Recognition on Relationship Commitment	0.09 (M)	-0.01	0.07	-0.14	0.13
	1.04 (M+ 1SD)	-0.09	0.1	-0.28	0.11
	-1.05 (M - 1SD)	-0.1	0.05	-0.22	-0.02
Indirect Effect of Perceived Social Support on Relationship Commitment	0.09 (M)	-0.05	0.03	-0.11	-0.01
	1.04 (M+ 1SD)	-0.01	0.02	-0.04	0.03

Figure 5.4

Moderated-mediation model for Perceived Unequal Relationship Recognition, Perceived Social Support, Positive Couple Resilience, and Relationship Commitment

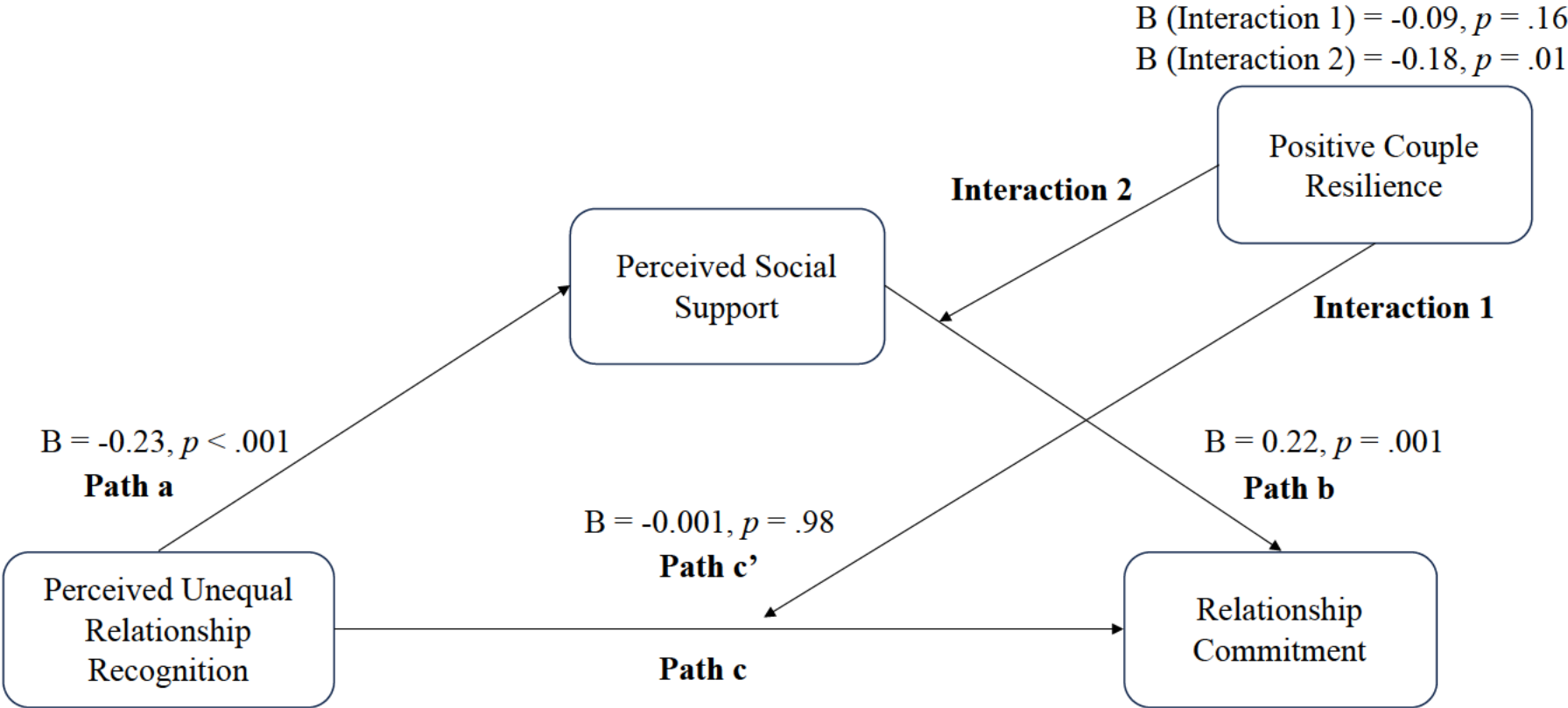
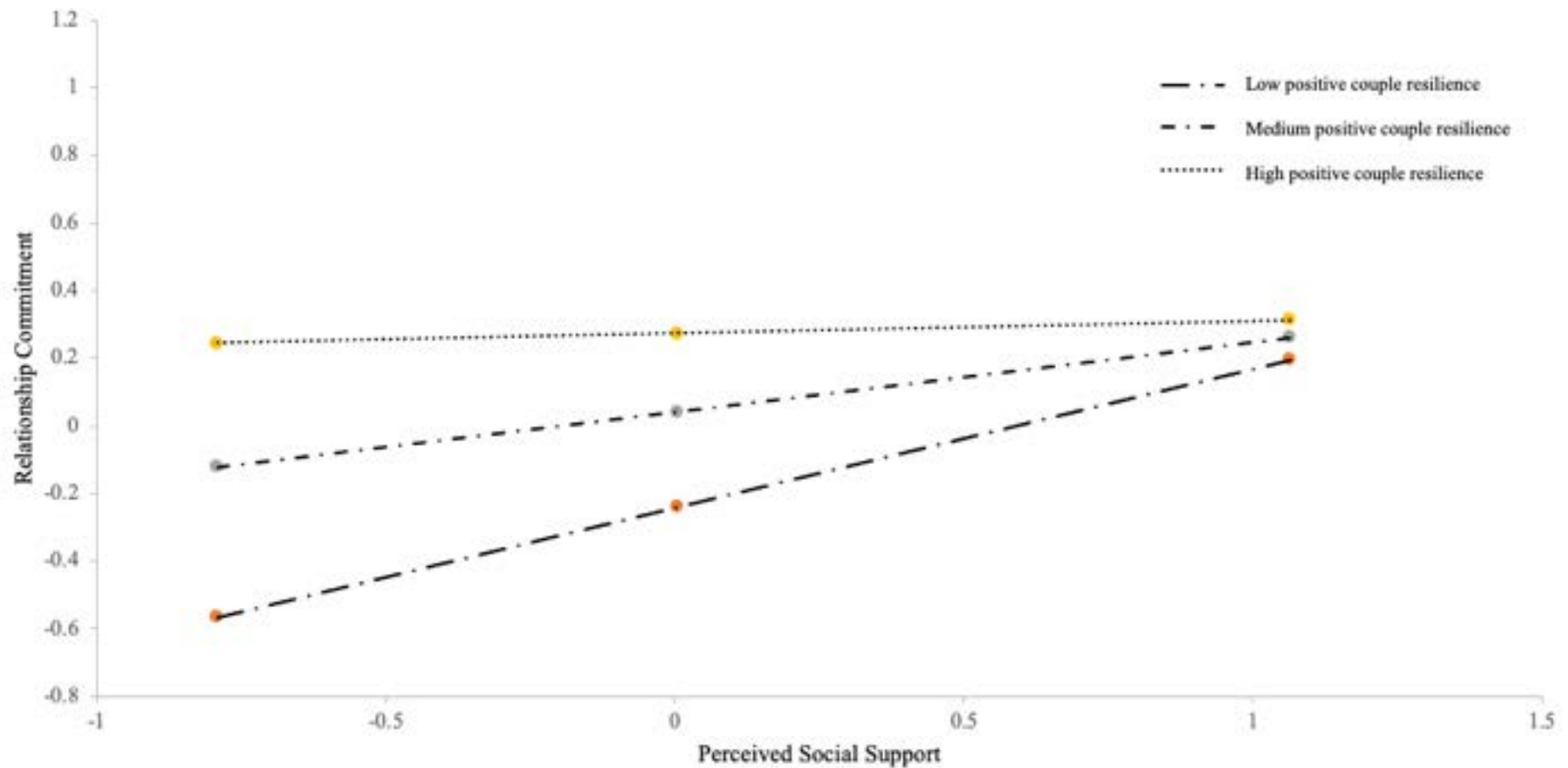


Figure 5.5.

Moderating Role of Positive Couple Resilience in the Relationship Between Perceived Social Support and Relationship Commitment (IV: Perceived Unequal Relationship Recognition)



Couple-Level Visibility

LGBTQ couples who experienced a greater need to hide their long-term relationship from others were also found to have significantly lower perceived social support ($B = -0.34, t = -5.26, p < .001$), which, in turn, significantly reduced LGBTQ couples' relationship commitment ($B = 0.23, t = 3.27, p < .001$). Again, positive couple resilience behaviours were found to significantly moderate the effects of perceived social support and relationship commitment ($B = -0.18, t = -2.45, p = .02$). This conditional indirect effect was supported by the index of moderated mediation ($IE = 0.06, CI: 0.01 \text{ to } 0.14$). As zero is not within the CI, this indicates a significant moderating effect of positive couple resilience behaviours on the indirect effect of perceived social support on relationship commitment. Specifically, LGBTQ couples with low levels ($B = -0.14$) and medium levels ($B = -0.07$) of positive couple resilience suffered more from the lower levels of perceived social support. These couples were less likely to utilise positive couple resilience behaviours when faced with greater couple-level minority stressors and lower perceived social support in their relationships. These couples, in turn, had significantly lower relationship commitment compared with LGBTQ couples who utilised more positive couple resilience behaviours when faced with similar stressful situations in their relationships ($B = -0.01$).

Table 5.9

Results for Estimated Coefficients of Moderated Mediation Model (Couple-Level Visibility, Perceived Social Support, Positive Couple Resilience Behaviours, and Relationship Commitment)

Outcome	Predictors	<i>R</i>	<i>R</i> ²	<i>B</i>	<i>Se</i>	<i>t</i>	Overall Moderated Mediation Index
PSS	Model Summary	0.34	0.12***				
	CLV			-0.34	0.06	-5.26***	
	Model Summary	0.4	.16***				
RCS	CLV			-0.02	0.07	0.17	Significant [CI: 0.01 to 0.13]
	PSS			0.23	0.07	3.27**	
	PCRI			0.24	0.07	3.55***	
	CLV x PCRI (Direct Effect)			-0.06	0.07	-0.95	
	PSS x PCRI (Indirect Effect)			-0.18	0.08	-2.45*	

*Acronyms for variables used in this table: Couple-Level Visibility = CLV, Positive Couple Resilience Inventory = PCRI, Perceived Social Support Scale = PSS, Relationship Commitment Scale = RCS

*** $p < .001$, ** $p < .01$, * $p < .05$

Table 5.10

Moderating Effects of Positive Couple Resilience at Different Levels (Couple-Level Visibility, Perceived Social Support and Relationship Commitment)

	Positive Couple Resilience	Effect Value	Standard Error	CI Lower Limit	CI Upper Limit
Direct Effect of Couple-Level Visibility on Relationship Commitment	-1.05 (M - 1SD)	0.05	0.09	-0.13	0.24
	0.09 (M)	-0.01	0.07	-0.15	0.12
	1.04 (M+ 1SD)	-0.08	0.1	-0.27	0.12
Indirect Effect of Perceived Social Support on Relationship Commitment	-1.05 (M - 1SD)	-0.14	0.06	-0.28	-0.03
	0.09 (M)	-0.08	0.03	-0.15	-0.02
	1.04 (M+ 1SD)	-0.02	0.02	-0.06	0.03

Figure 5.6

Moderated-mediation model for Couple-Level Visibility, Perceived Social Support, Positive Couple Resilience, and Relationship Commitment

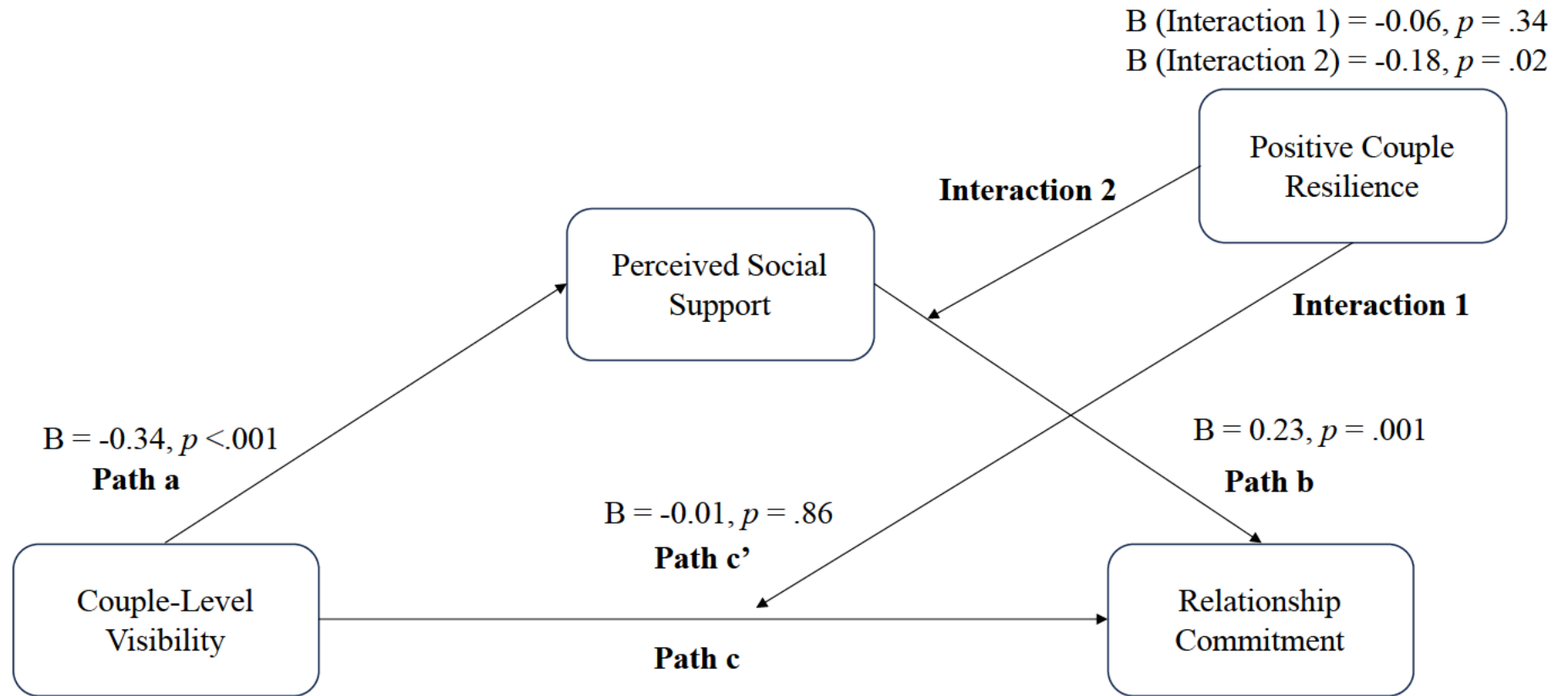
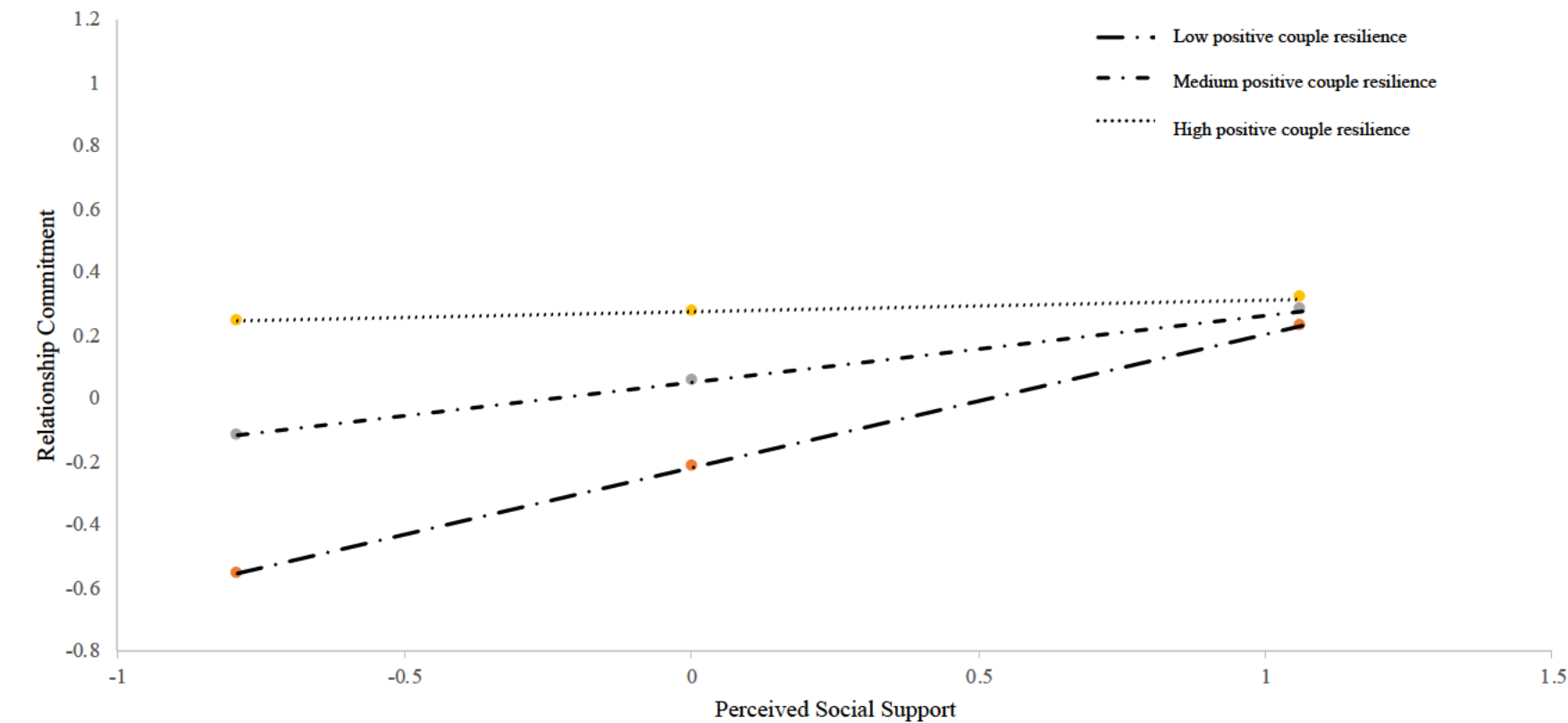


Figure 5.7
Moderating Role of Positive Couple Relationship Between Perceived Social Support and Relationship Commitment (IV: Couple-Level Visibility)



Managing Stereotypes about Same-Sex Couples

LGBTQ couples who experienced greater stress in managing stereotypes about their relationships also had significantly lower levels of perceived social support ($B = -0.24, t = -3.58, p < .001$). Such stressful experiences, in turn, significantly reduced their relationship commitment ($B = 0.25, t = 3.62, p < .001$). Positive couple resilience behaviours were found to significantly moderate the effects of perceived social support and relationship commitment ($B = -0.19, t = -2.61, p = .01$). This conditional indirect effect was supported by the index of moderated mediation (IE: 0.04, CI: 0.002 to 0.10). As zero is not within the CI, this indicates a significant moderating effect of positive couple resilience behaviours on the indirect effect of perceived social support on relationship commitment. Specifically, LGBTQ couples with low levels ($B = -0.11$) and medium levels ($B = -0.05$) of positive couple resilience suffered more from the lower levels of perceived social support for their relationships. These couples were less likely to utilise positive couple resilience behaviours when faced with greater couple-level minority stressors and lower perceived social support in their relationships. These couples, in turn, had significantly lower relationship commitment compared with LGBTQ couples who utilised more positive couple resilience behaviours when faced with similar stressful situations in their relationships ($B = -0.01$).

Table 5.11

Results for Estimated Coefficients of Moderated Mediation Model (Managing Stereotypes about Same-Sex Couples, Perceived Social Support, Positive Couple Resilience Behaviours, and Relationship Commitment)

Outcome	Predictors	<i>R</i>	<i>R</i> ²	<i>B</i>	<i>Se</i>	<i>t</i>	Overall Moderated Mediation Index
PSS	Model Summary	0.24	0.06***				
	MSSC			-0.24	0.07	-3.58***	
	Model Summary	0.4	0.16***				
RCS	MSSC			0.05	0.07	0.80	Significant [CI: 0.003 to 0.10]
	PSS			0.25	0.07	3.62***	
	PCRI			0.26	0.07	3.75***	
	MSSC x PCRI (Direct Effect)			-0.06	0.06	-1.04	
	PSS x PCRI (Indirect Effect)			-0.19	0.07	-2.61**	

*Acronyms for variables used in this table: Managing Stereotypes about Same-Sex Couples = MSSC, Positive Couple Resilience Inventory = PCRI, Perceived Social Support Scale = PSS, Relationship Commitment Scale = RCS

*** $p < .001$, ** $p < .01$, * $p < .05$

Table 5.12*Moderating Effects of Positive Couple Resilience at Different Levels (Managing Stereotypes about Same-Sex Couples, Perceived Social Support and Relationship Commitment)*

	Positive Couple Resilience	Effect Value	Standard Error	CI Lower Limit	CI Upper Limit
	-1.05 (M - 1SD)	0.12	0.08	-0.05	0.28
Direct Effect of Managing Stereotypes about Same-Sex Couples on Relationship Commitment	0.09 (M)	0.05	0.07	-0.08	0.19
	1.04 (M+ 1SD)	-0.01	0.10	-0.2	0.18
	-1.05 (M - 1SD)	-0.10	0.05	-0.21	-0.02
Indirect Effect of Perceived Social Support on Relationship Commitment	0.09 (M)	-0.06	0.03	-0.12	-0.01
	1.04 (M+ 1SD)	-0.01	0.02	-0.05	0.01

Figure 5.8

Moderated-mediation model for Managing Stereotypes about Same-sex Couples, Perceived Social Support, Positive Couple Resilience, and Relationship Commitment

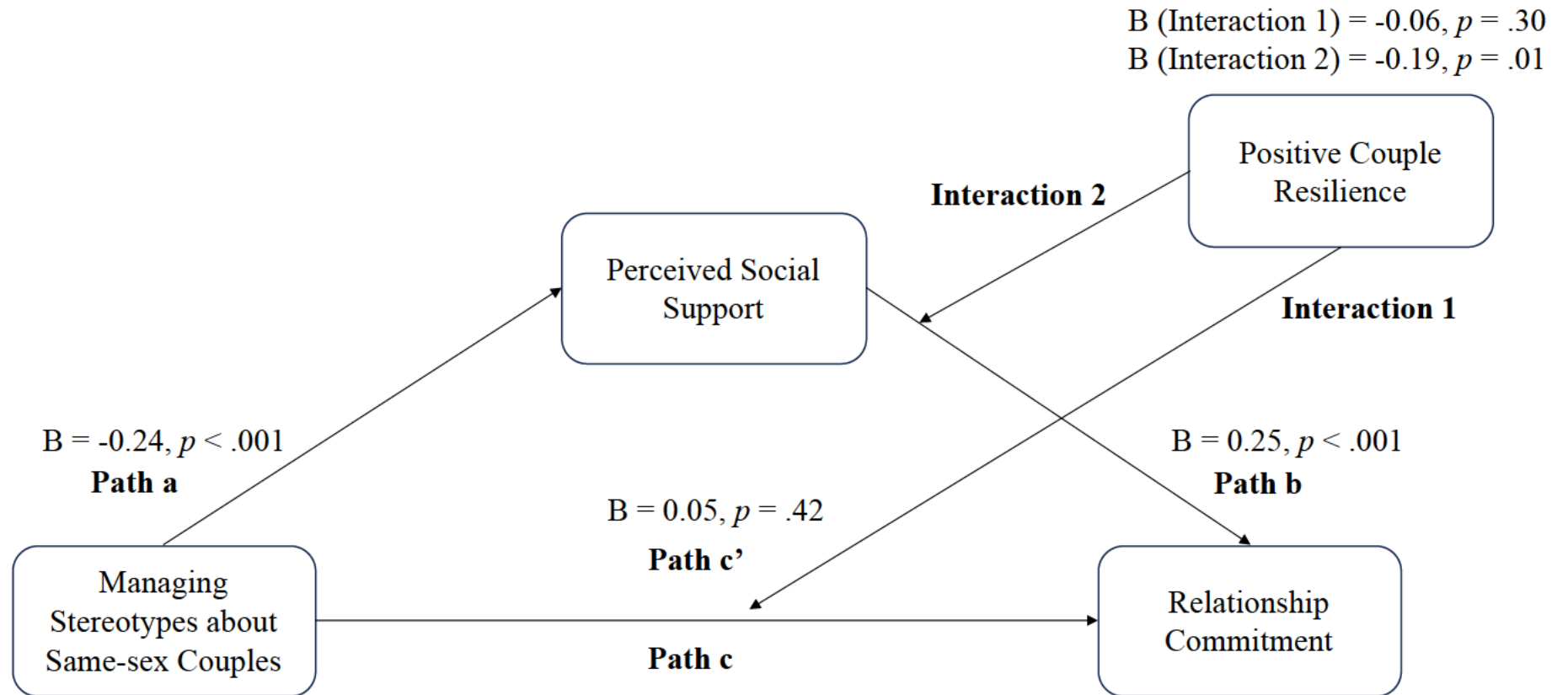
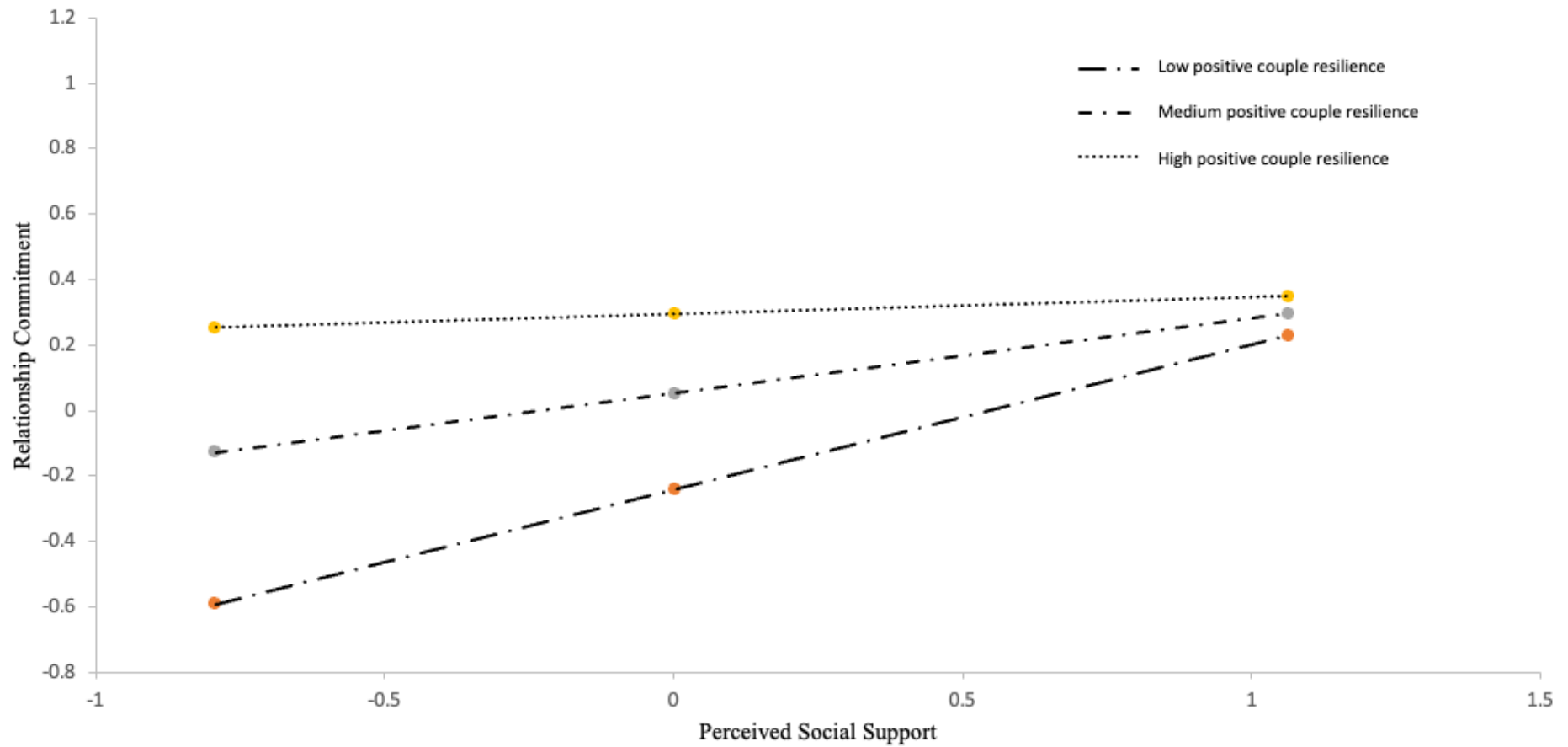


Figure 5.9

Moderating Role of Positive Couple Resilience in the Relationship Between Perceived Social Support and Relationship Commitment (IV: Managing Stereotypes about Same-Sex Couples)



Lack of Integration with Families of Origin

Finally, LGBTQ couples who lacked integration with their families of origin showed significantly higher levels of perceived social support ($B = 0.27, t = 4.09, p < .001$), which, in turn, significantly increased their relationship commitment ($B = 0.22, t = 3.19, p = .002$). Positive couple resilience behaviours were found to significantly moderate the effects of perceived social support and relationship commitment ($B = -0.16, t = -2.28, p = .02$). This conditional indirect effect was supported by the index of moderated mediation (IE: -0.04 , CI: -0.11 to -0.004). As zero is not within the CI, this indicates a significant moderating effect of positive couple resilience behaviours on the indirect effect of perceived social support on relationship commitment. Specifically, LGBTQ couples with low levels ($B = 0.11$) and medium levels ($B = 0.06$) of positive couple resilience benefited more from the higher levels of perceived social support for their relationships. These couples were less likely to utilise positive couple resilience behaviours when faced with greater couple-level minority stressors. However, they benefited more from the higher perceived social support in their relationships than LGBTQ couples who utilised more positive couple resilience behaviours as part of their long-term relationships ($B = 0.01$).

Table 5.13

Results for Estimated Coefficients of Moderated Mediation Model (Lack of Integration with Families of Origin, Perceived Social Support, Positive Couple Resilience Behaviours, and Relationship Commitment)

Outcome	Predictors	<i>R</i>	<i>R</i> ²	<i>B</i>	<i>Se</i>	<i>t</i>	Overall Moderated Mediation Index
PSS	Model Summary	0.27	0.74***				
	LIFO			0.27	0.07	4.09***	
	Model Summary	0.39	0.16***				
RCS	LIFO			0.03	0.07	0.45	Significant [CI: -0.11 to -0.004]
	PSS			0.22	0.07	3.19**	
	PCRI			0.23	0.07	3.48***	
	LIFO x PCRI (Direct Effect)			0.02	0.07	0.36	
	PSS x PCRI (Indirect Effect)			-0.16	0.07	-2.28*	

*Acronyms for variables used in this table: Lack of Integration with Families of Origin = LIFO, Positive Couple Resilience Inventory = PCRI, Perceived Social Support Scale = PSS, Relationship Commitment Scale = RCS

*** $p < .001$, ** $p < .01$, * $p < .05$

Table 5.14

Moderating Effects of Positive Couple Resilience at Different Levels (Lack of Integration with Family of Origin, Perceived Social Support and Relationship Commitment)

	Positive Couple Resilience	Effect Value	Standard Error	CI Lower Limit	CI Upper Limit
Direct Effect of Lack of Integration with Family of Origin on Relationship Commitment	-1.05 (M - 1SD)	0.01	0.08	-0.16	0.17
	0.09 (M)	0.03	0.06	-0.1	0.14
	1.04 (M+ 1SD)	0.05	0.08	-0.13	0.20
Indirect Effect of Perceived Social Support on Relationship Commitment	-1.05 (M - 1SD)	0.09	0.05	0.02	0.20
	0.09 (M)	0.05	0.03	0.01	0.12
	1.04 (M+ 1SD)	0.01	0.02	-0.02	0.05

Figure 5.10

Moderated-mediation model for Lack of Integration with Families of Origin, Perceived Social Support, Positive Couple Resilience, and Relationship Commitment

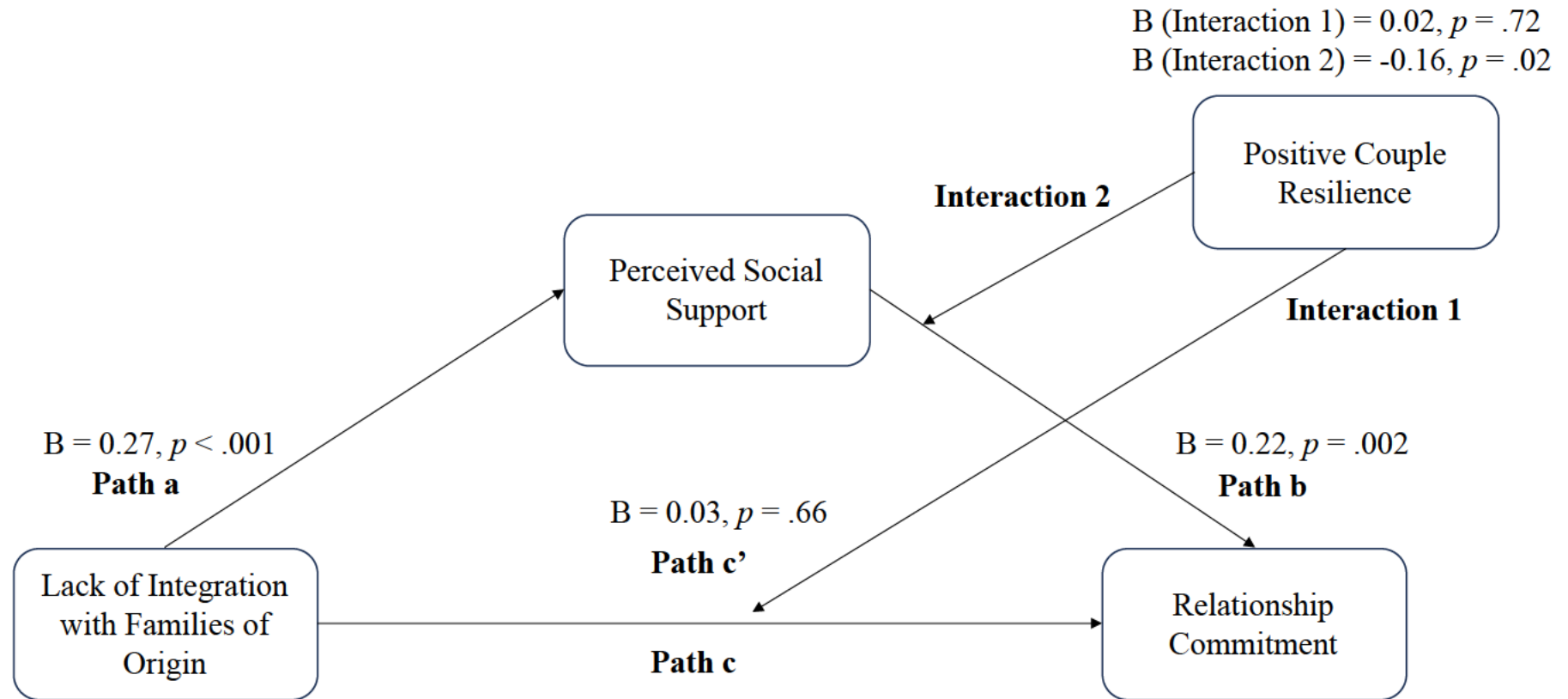
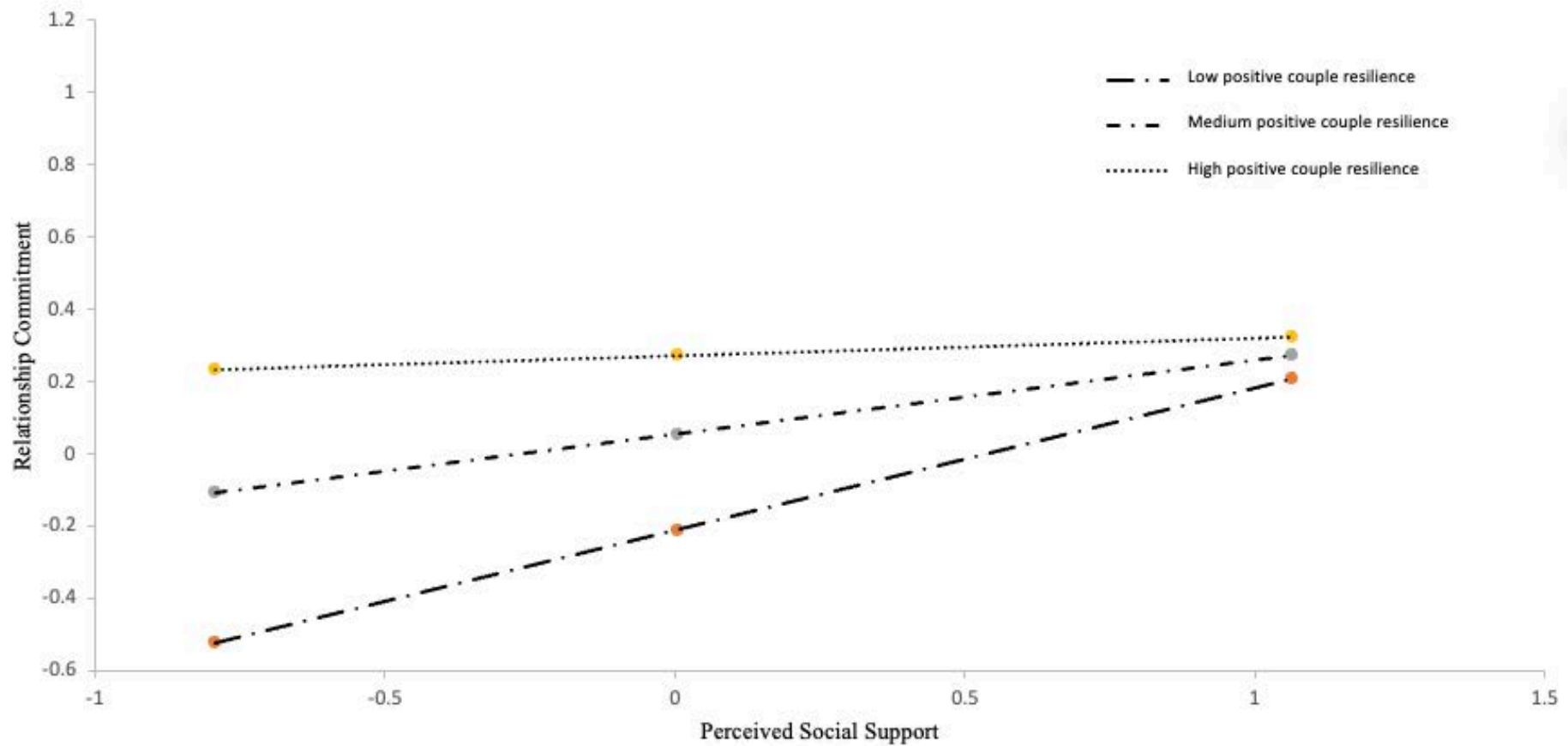


Figure 5.11

Moderating Role of Positive Couple Resilience in the Relationship Between Perceived Social Support and Relationship Commitment (IV: Lack of Integration with Family of Origin)



Findings from Qualitative Content Analysis

The final analysis pertained to the open-ended responses from participants regarding the most stressful life event they experienced as part of their relationships in Singapore. As mentioned earlier, this question was asked to help anchor participants' responses while rating the modified CRI in this study. The findings from these open-ended responses were used to corroborate the couple-level minority stressors that participants and their partners faced in Singapore. Of the 213 open-ended responses, six participants (3%) indicated "NA" or "NIL" in their response to this question. The qualitative content analysis generated 11 categories from the remaining open-ended responses. Of these categories, most participants illustrated how they faced strong objections from their families of origin regarding their long-term relationships or various acts of discrimination enacted towards participants and their long-term partners (44%). Other participants (12%) highlighted the lack of housing availability, subsidies, and arrangements that would enable their relationships and families to have their own space in Singapore as the most stressful event in their relationship. Around 10% of participants recalled feeling worried about their partner's health, while some faced issues with visitation rights to see their partners who were hospitalised. Some participants (9%) described various experiences of societal stigma and discrimination towards their long-term relationships. These experiences included getting awkward looks and stares from the general public when participants were out with their partners in various public spaces in Singapore. Meanwhile, another 9% of participants cited internal relationship issues such as dealing with cheating partners, resolving arguments, or overcoming miscommunication as the most stressful relationship events they have ever faced. The remaining categories accounted for approximately 10% of the total open-ended responses. Table 5.15 summarises the findings from the qualitative content analysis and provides exemplar quotes to illustrate participants' stressful experiences in each of the 11 categories

Table 5.15*Findings from Qualitative Content Analysis of Study Participant's Most Stressful Life Events*

Most Stressful Life Event Category	Exemplar Quotes	Number of responses (%)
Issues with family members	- Coming out to my family after being with my partner for close to eight...nine years. It was a huge emotional event because my mum was still in denial. - During holiday events, for example Chinese New year...our relatives will discriminate against us for being messed up or unsuccessful in life. - My partner's family are staunch Christians. They don't even accept me as a friend of hers. They always complain about it. My partner has pretended that we are not even friends anymore - I was beaten up when my parents found out we were together, they threatened to beat her too.	94 (44%)
Housing Issues	- Buying a flat together is impossible as there is no civil union or same sex marriage in Singapore. - We were discussing housing options and found that it was difficult for us to get housing before 35 and it caused strain in the relationship - Currently, what's stressful would be the fact that we can't buy property and stay at our own place, and having to rent an apartment while not being too open about our relationship with our live-out landlord (so we can keep the lease).	25 (12%)

Health or Medical issues	• Partner fell sick and got hospitalised, but unable to visit in capacity as partner • Having him in acute pain that required an ambulance to convey him to the hospital. Not sure if I will be able to make decisions on his behalf despite being legally married overseas. • In the early days of COVID-19 pandemic, it was dreadful thinking what if one of us get infected and the other will not be able to visit or care simply because we are not immediate family member.	22 (10%)
Societal stigma and discrimination	• There was a time when we boarded the train and sat down together, we held hands and noticed that an Auntie sitting right in front of us whipped out her phone and positioned it in an angle where the lens was pointing directly towards us. • Getting weird stares when we go for house-viewings together. • Going out holding hands. Public display of affection can be tricky in Singapore.	20 (9%)
Relationship issues	• Dealing with the full implications of exploring an ethical non-monogamous relationship; side effects such as insecurity, unexpected possessiveness, fixation. • My partner found out that I was cheating. • Miscommunication and lack of understanding of each other's needs	19 (9%)
Employment Issues	• Migrating to Singapore where my partner came first on work permit, but I had to come as a visitor and find a job myself. It took me 6 months to land a job and the stress during that time on juggling the need to leave the country and return • Not being able to go on a school trip together (we are both teachers in the same international school), as it was seen by senior leadership to be unprofessional. A heterosexual married couple were allowed on a different school residential at the same time together.	7 (3%)

Travel and Immigration issues	• Moving to Melbourne and adapting to the changes • Long distance relationship with my significant other and making emigration plans • At another country, the immigration officer asked who my partner was.	6 (3%)
Issues with local government agencies and institutions	• Discrimination by a doctor: my partner went to see a doctor regarding a skin issue and was questioned by the doctor on his sexual orientation. At the end of the consultation my partner was invited to attend a church event. • For example when I nominated her for my CPF (i.e. Central Provident Fund, a public agency in charge of retirement funds for Singapore residents), the govt body had to call and verify my nomination. After questioning to dig out the nature of our relationship, I said she's my partner and the person (govt body) went silent and just replied it'll change when I get married (implied male in this case).	5 (2%)
Loss of loved ones	• Loss of family member (dad) in 2017. My partner was my pillar throughout the episode, but was unable to be there in person due to our relationship. • Loss of a family pet dog and last rites • Death of a family member.	5 (2%)
Financial issues	• When I was facing business failure, and we were both quite strapped financially. • Financial and life goals.	2 (1%)
Planning for retirement	• Planning for long-term (housing, healthcare, wills, legal power of attorney (LPA), etc.) • Working out joint retirement goals and plans	2 (1%)
Didn't state any stressful event		6 (3%)

Chapter Discussion

Overall Study Findings

The current study primarily aimed to understand the processes and mechanisms underpinning the experiences of couple-level minority stressors among LGBTQ individuals in long-term relationships and their impact on relationship outcomes in Singapore. As a secondary aim, the study also assessed the relevance, validity and applicability of the items in the modified CRI and MSSC subscale with LGBTQ couples in Singapore. Utilising a moderated mediation model, the researcher first sought to understand whether perceived social support and the presence of LGBT-supportive environments would significantly account for the relationship between the eight types of couple-level minority stressors on relationship satisfaction, commitment, and maintenance among the study participants. Additionally, the researcher also sought to uncover the ways in which couple resilience behaviours would play a significant role in exacerbating or buffering the stressors experienced by participants to impact the relationship outcomes mentioned above. To that end, this discussion will centre around the variables used in the moderated mediation model, the CFA findings, and the broad implications of the study findings on LGBTQ relationships and families in Singapore.

Firstly, the study has provided further empirical evidence of the minority, social and political stressors that LGBTQ couples and families face and their effects on this marginalised group in Singapore. Five of the eight couple-level minority stressor subscales included in this study, couple-level discrimination, perceived unequal relationship recognition, lack of couple visibility, managing stereotypes about their relationships, as well as the lack of integration and inclusion with their families of origin, were found to be statistically significant couple-level stressors that impacted LGBTQ participants, their

romantic partners, and relationship outcomes. The study participants likely experienced more of such stressors in Singapore compared to the non-significant couple-level minority stressors such as Couple-Level Stigma, Seeking Safety as a Couple, and Lack of Social Support for Couples. Hence, these stressors were probably more salient for study participants and provided greater explanatory powers as part of the moderated mediation model.

Moreover, the stressful event categories generated through the analysis of qualitative data from the CRI also corroborated the five types of couple-level minority stressors found to be statistically significant as part of the analysis. Study participants recounted in their stressful event narratives how they were negatively impacted by the lack of legal recognition of their relationships, the discrimination from their family members and the general public, and the lack of protections and benefits in terms of housing and healthcare that were automatically granted to married heterosexual couples and traditional families in Singapore. The study, therefore, points to how LGBTQ couples and families still suffered greatly from the various stressors that impacted relationship commitment, even with increasing acceptance and positive attitudes towards the LGBTQ community over the last decade and the recent repeal of S377A in Singapore in 2022 (Abdullah, 2019; Bin Ibrahim & Barlas, 2021; Mahmud, 2022).

While the moderated mediation indexes for permutations concerning Couple-Level Stigma, Seeking Safety as a Couple, and Lack of Social Support were not significant, these remaining couple-level minority stressors were still experienced by participants and their partners. One such example concerned Couple-Level Stigma. The content analysis of participants' most stressful life events illustrated how participants and their partners received weird stares from members of the public when “*we go out holding hands*” in various social settings or “*...we go for house viewings together*”. The study correlations also showed how couple-level stigma was negatively correlated with positive couple resilience behaviours,

perceived social support and LGBTQ-supportive environments. Hence, the experiences of Couple-Level Stigma were particularly more salient for those unable to draw on these resources as part of their relationships or social networks.

Empirical research on internalised stigma could illuminate the reasons behind these significant correlations. Studies have highlighted how LGBTQ individuals and couples may internalise the negative attitudes and behaviours espoused by the broader society, which can negatively impact their views about themselves and their partners (Doyle & Molix, 2015; Frost & Meyer, 2009). Individuals with higher levels of internalised stigma are also more likely to not speak about their experiences or seek out social support from other LGBTQ individuals and may feel shameful or disgusted about being in LGBTQ-positive environments (Rosenthal et al., 2019; Rosenthal & Starks, 2015). Future analysis of this dataset could explore alternative theories and strategies, such as internalised stigma and mediational models, to interrogate the relationships and mechanisms that underlie Couple-Level Stigma, Seeking Safety as a Couple, and Lack of Social Support for LGBTQ couples.

Of the two types of mediators tested as part of the moderated mediation model, the study found that only perceived social support accounted for a significant proportion of the relationship between the five types of couple-level minority stressors and relationship commitment. While LGBTQ-supportive environments were positively correlated with many of the couple-level minority stressors and relationship maintenance, the variable was not a statistically significant mediator as part of the moderated mediation model. Furthermore, of the two couple resilience subscales included as moderators in this study, only positive couple resilience behaviours were found to indirectly moderate the relationship between the five types of couple-level minority stressors and relationship commitment through perceived social support. While negative couple resilience behaviours were positively correlated with couple-level visibility and managing stereotypes about same-sex couples and negatively

associated with the three relationship outcome measures, the variable was not a statistically significant moderator as part of the study's model.

The findings from this study showed strong empirical evidence regarding the ways in which perceived social support and positive couple resilience behaviours were influential contributors that impacted LGBTQ couples against couple-level minority stressors that exist in Singapore (Haas & Lannutti, 2019; Kler et al., 2022; Whitton et al., 2015). These factors were also pertinent contributors that impacted participants' commitment towards their partners. Studies on the role of social support on LGBTQ couples and families showed that perceived (and actual) social support from their partners, close friends and accepting family members contributed significantly to their relationship satisfaction and commitment to remain in said relationships (Blumer & Murphy, 2011; Weston, 1997). These families of choice provided instrumental and emotional support that enabled LGBTQ couples to cope with and overcome relational stressors faced in their day-to-day lives. Conversely, LGBTQ couples who perceived a lack of support or could not access such support in times of need felt more isolated and suffered significantly worse health and relationship outcomes (Blair et al., 2018; Graham & Barnow, 2013).

In this study, positive couple resilience behaviours were also found to significantly buffer against the negative impacts of couple-level minority stressors and the lack of perceived social support. Hence, the use of more positive couple resilience behaviours could enable couples to remain committed to the relationship whenever they need to work through resolving relational and couple-level minority stressors in their relationships (Applewhite & Littlefield, 2016; Bartoş & Langdridge, 2019; Haas & Lannutti, 2019). While negative resilience behaviours did not significantly exacerbate the experiences of couple-level minority stressors on relationship commitment through perceived social support, such behaviours were still found to correlate negatively with all three relationship outcome

measures. Hence, LGBTQ couples and families should still avoid or reduce the enactment of such behaviours as these could negatively impact their relationship satisfaction, commitment and maintenance (Applewhite & Littlefield, 2016; Sanford et al., 2016).

While the study did not show the significant role of LGBTQ-supportive environments in the moderated mediation model, the presence and access to such spaces may still be vital in supporting LGBTQ couples and families in Singapore. Haas and Lannutti (2019) explained that the importance of such spaces may wane with increasing social acceptance and legal recognition of LGBTQ couples and families in heteronormative environments. One reason for this waning importance stems from the increased perceived and actual social support that LGBTQ couples and families may receive from their increasingly accepting social networks. Hence, the presence and access to LGBTQ-supportive spaces and environments would be more critical when such social and legal recognition of LGBTQ couples and families remains lacking (Prankumar et al., 2020; Simon, 2017; Tan, 2011). Indeed, this study's correlations highlighted that seeking out LGBTQ-supportive environments was significantly correlated with the need to seek out safety for LGBTQ relationships and families as well as relationship maintenance. This alludes to the ways in which LGBTQ couples with less social support and accepting social networks were more likely to seek out such safe spaces and garner community support as alternative families of choice (Chua, 2012; Pak, 2022). Therefore, the presence and access to such spaces would enable them to cope with relational and minority stressors, which, in turn, help to maintain and sustain their relationships in the marginalising Singapore context.

Taken together, this study strongly points to how psychological resilience (i.e., couple resilience behaviours) and sociological resilience (perceived social support, presence of LGBTQ supportive environments) are essential protectors against the couple-level stressors that can impact LGBTQ couples and relationship outcomes. Psychological forms of

resilience view the construct of resilience as part of mental processes, emotional strategies, and behaviours that LGBTQ individuals and couples use to cope and overcome relational and minority stressors (Gloria & Steinhardt, 2016; Sanford et al., 2016; Singh et al., 2011). On the other hand, sociological forms of resilience focus on the presence and access to social resources, strategies and mechanisms that enable these individuals and couples to cope and overcome relational and minority stressors (Ungar, 2011; Walker & Peterson, 2018). Hence, the ability of couples to cope and remain resilient in the face of stressors strongly depends on the availability of supportive friends and families as well as laws, policies and systems that can act as safety nets to help bolster such relationships (Connolly, 2013; Endress, 2015; Ungar, 2004). Both perspectives of resilience are essential as part of any romantic relationship. The importance of these sources of resilience should be underscored, particularly for LGBTQ couples and families who continue to remain marginalised in many societies worldwide (Bartoş & Langdridge, 2019; Pollitt et al., 2023).

Regarding the relationship outcome variables in this study, the study findings showed strong, significant correlations between couple satisfaction, relationship commitment and relationship maintenance. LGBTQ couples who were satisfied were more likely to stay committed and persist in their long-term relationship. This unsurprising finding supports the interconnectedness of these constructs in the relationships research literature (Etcheverry et al., 2013; Pope et al., 2010; Weigel & Ballard-Reisch, 2008). However, when tested as part of the moderated mediation model, relationship commitment was the only statistically significant relationship outcome measure. This finding alludes to how relationship commitment plays a more pertinent role in holding couples and families together compared to couple satisfaction and relationship maintenance.

Some studies have shown how relationship commitment significantly mediates relationship satisfaction and maintenance (Rusbult et al., 1998; Rusbult & Buunk, 1993).

Couples with higher satisfaction levels may not necessarily feel committed to each other and may still dissolve their long-term relationships. Researchers have also found that higher levels of commitment arise from future feelings of couple satisfaction, which predicts greater relationship maintenance behaviours (Baker et al., 2017b; Hagedoorn et al., 2011). Hence, future expectations of happiness and rewards increase a couple's commitment to each other and keep them together over the long term. In other studies, couples may remain committed to their partners and maintain their long-term relationships even when they lack social support and legal recognition in their respective contexts (Applewhite & Littlefield, 2016; Bin Ibrahim & Barlas, 2021; Bong, 2011). These findings allude to the critical and central role of relationship commitment in the satisfaction, stability and longevity of romantic relationships (Riggle et al., 2016).

Discussion and Implications of CFA Findings

The findings from the CFA of the modified CRI in this study confirmed the findings generated from the preliminary cross-validation study in Chapter 4. Hence, this strongly indicates that the modified CRI remains relevant, valid, and applicable to LGBTQ couples in Singapore. However, the findings from the CFA of the MSSC subscale showed that the four new items were not a good fit to be included in the subscale. These items did not have strong factor loadings and even reduced the strength of the factor loadings from existing items in the MSSC. The stark differences in findings between the two measures could be explained by how the items were modified and developed. The new and modified items in the CRI were developed through semi-structured interviews with LGBTQ couples in Singapore. The interviews were subsequently analysed using Applied Thematic Analysis, a qualitative descriptive approach. This ensured that the item development and modification processes remained close to the perspectives and experiences of LGBTQ participants in the study.

However, the items developed for the MSSC subscale were based on findings from a discourse analysis of news media reports. In general, discourse analyses are underpinned by a more critical reading of speeches and texts (Braun, 2013; Pak & Hiramoto, 2021). These approaches aim to uncover performativity and social action, power relationships in societies, and hidden ideologies embedded in how language is used in everyday lives (Wooffitt, 2005). The themes from the discourse analysis reported in Chapter 4 were developed to understand the construction of LGBTQ couples and families in the Singapore news media through the lens of heteronormativity. Hence, the findings and the subsequent item development processes were not necessarily grounded in participants' lived experiences. This could explain why the new items in the MSSC subscale did not fit well with the existing measure compared to those developed for the CRI. This misfit of new items reiterates the importance of grounding the item development and modification for psychological, behavioural, and social scales through participants' perspectives to ensure they closely reflect their everyday, lived experiences (Connell et al., 2018; Tilden et al., 1990; Vogt et al., 2004).

Strengths and Limitations

Despite the study providing insights into the mechanisms and processes that underpin how LGBTQ couples coped against couple-level minority stressors and remain committed in their relationships in Singapore, some limitations could impact the generalizability of the study's findings and its transferability to other similar contexts. The study was limited to the lived experiences and perspectives of LGBTQ couples that lack social and legal recognition within a Southeast Asian state underpinned by neoliberal and heteronormative ideologies. Hence, the findings might not be generalisable to LGBTQ couples and families living in more egalitarian countries or those with more LGBTQ rights and equality. The study also focused primarily on the cross-sectional analysis of individuals who were part of a dyadic unit in long-term romantic relationships. While this study has enabled us to understand the

ways in which minority, social, and political stressors impact individuals in relationships, utilising dyadic-level data and analytical strategies such as the actor-partner interdependent model (APIM) would provide further clarity and insight into the relationship dynamics that occur within LGBTQ couples and how these impact their relationship outcomes (Pollitt et al., 2023). Utilising these dyadic methods following the analysis in this chapter would allow the researcher to further the current understanding of LGBTQ couples and families in Singapore.

Nonetheless, the current study has provided pertinent insights into the social support mechanisms and resilience processes that LGBTQ couples draw on when faced with couple-level minority stressors and how these impact their relationship commitment in Singapore. While the study was conceptualised for empirical research purposes, the findings in this chapter have pertinent implications for developing initiatives and interventions to further support LGTQ couples and families in Singapore and around Southeast Asia. Developing public initiatives to highlight the difficulties and barriers that LGBTQ couples face, as well as designing interventions around bolstering social support and couple resilience strategies, could help alleviate the negative experiences LGBTQ couples and families face in Singapore.

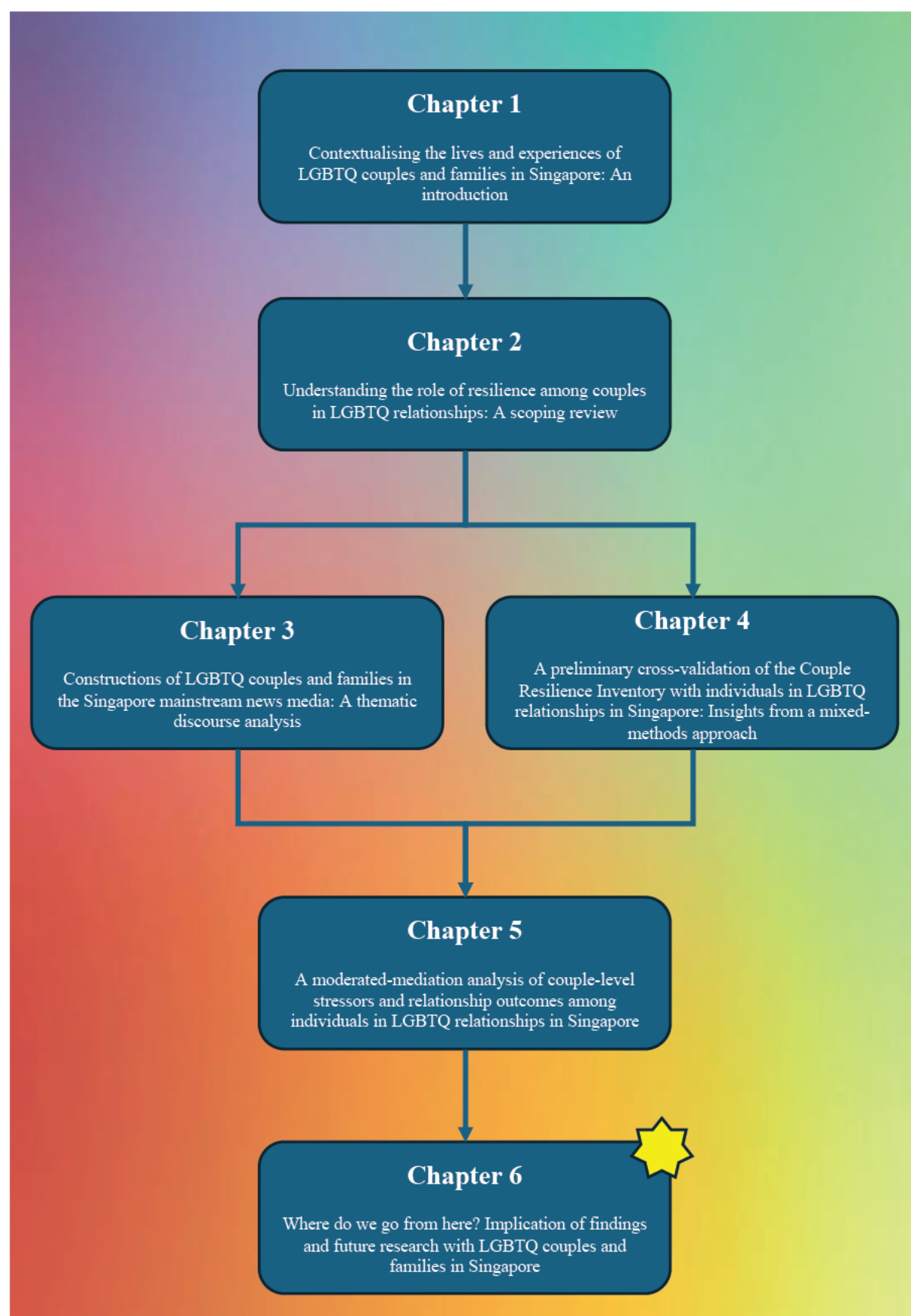
Chapter Conclusion

This moderated mediation study has provided valuable insights into the mediators and moderators that impact the relationships between couple-level stressors and relationship outcomes among LGBTQ couples in the Southeast Asian context of Singapore. The study has shown how perceived social support and positive couple resilience behaviours were powerful and significant contributors in explaining the ways in which LGBTQ couples remain committed in their relationships despite experiencing various stressors and barriers to their relationships in Singapore. While LGBTQ-supportive environments were not found to be statistically significant, the study has shown how this contextual factor could play an important role when LGBTQ couples are unable to draw on positive couple resilience

behaviours and social support in Singapore. Additionally, the validation of the CRI reaffirms how the inventory remains relevant, applicable, and valid for use with LGBTQ couples and families in Southeast Asian contexts. The items in the MSSC were not a good fit, and this stemmed from the need to develop scales and measures grounded on the lived experiences and perspectives of the participants of interest. Overall, this study has extended the current understanding regarding the processes, resources, and strategies LGBTQ couples draw on to remain committed to their relationships when faced with relational, social, and political stressors in the Singapore context. Findings from this study can be used to develop initiatives that further benefit the lives of LGBTQ couples and families in Singapore.

Chapter 6

Where do we go from here? Implication of findings and future research with LGBTQ couples and families in Singapore



Chapter Abstract

My doctoral research project examined the socio-political stressors that lesbian, gay, bisexual, transgender, and queer (LGBTQ) couples face in Singapore and uncovered the processes, strategies, and resources that they draw on to maintain their relationships in the Southeast Asian nation-state. Thus, this thesis's empirical projects and chapters were conducted and written to achieve these overall aims and objectives. The introduction (Chapter 1) provided pertinent contextual information that situated Singapore's LGBTQ couples and families within the broader evolution of LGBTQ rights and acceptance around the globe. The scoping review in Chapter 2 highlighted the existing gaps in resilience among LGBTQ couples, which remains understudied, particularly in Asian societies. The discourse analysis in Chapter 3 highlighted the socio-political challenges that LGBTQ couples and families face in Singapore's heteronormative society through how they are discursively constructed in the mainstream news media. The cross-validation study in Chapter 4 described the resilience behaviours that LGBTQ couples engage in during stressful life events as part of their long-term relationships. The final empirical project (Chapter 5) examined how individuals in LGBTQ relationships drew on social support and utilised positive resilience behaviours to cope and maintain their relationships against couple-level minority stressors in the Singapore context. Taken together, the thesis findings illustrate the varied challenges that LGBTQ couples face as well as the strengths, processes and resources they use to maintain their relationships and families in Singapore's heteronormative society. This chapter aims to discuss and integrate the overall findings from the previous chapters. The chapter will also discuss the potential implications of these findings and the ways in which these can be used to inform the development of programmes and interventions to support LGBTQ couples and families in Singapore further. This chapter will end with a brief discussion regarding future

research that could be conducted to further understand and improve the lives of LGBTQ couples in Singapore and other Southeast Asian societies.

Keywords: LGBTQ couples, socio-political challenges, couple resilience, heteronormativity, social support, Singapore

Word count: 314

Where do we go from here? Implication of findings and future research with LGBTQ couples and families in Singapore

Review and Summary of Thesis Findings

The projects and chapters in this thesis were designed, conducted, and written to understand the lives and experiences of Singapore lesbian, gay, bisexual, transgender, and queer (LGBTQ) couples in two particular areas of interest. The studies first documented the socio-political stressors and challenges that LGBTQ couples face in Singapore. The studies also examined the processes, strategies, and resources LGBTQ couples use to maintain their long-term relationships in the Southeast Asian nation-state. This thesis utilised a multi-method approach underpinned by a dialectical pluralism paradigm to better understand these two aspects of LGBTQ relationships in this context (Johnson, 2017). To that end, this thesis discussion chapter will first summarise the key findings from the preceding chapters before delving further into the potential implications of the overall findings and the ways in which they synergistically impact the lives and experiences of LGBTQ couples and families in Singapore. In the final section of this chapter, I also provide a short discussion regarding potential future research that can be conducted to understand and improve the lives of LGBTQ couples and families living in Singapore and other Southeast Asian societies.

Chapter 1 of this thesis provided pertinent contextual information that situated the lives and experiences of Singapore's LGBTQ couples and families within the broader evolution of LGBTQ rights across the globe. While many countries and societies have become more accepting of LGBTQ individuals and communities in the last decade, the social and legal recognition of LGBTQ couples and families has moved more slowly (Masci & Desilver, 2019; Poushter & Kent, 2020). Since the beginning of the 21st century, the majority of the countries that legally recognised LGBTQ couples and families remain predominantly

from the West. Only Taiwan and Nepal have legalised same-sex marriage and unions in their respective jurisdictions in Asia as of March 2024 (Pew Research Centre, 2024). The introduction also illustrated the ways in which LGBTQ couples and families in Singapore remained marginalised despite the increasing acceptance of Singapore's LGBTQ community in recent decades. This continued marginalisation included how LGBTQ couples and families were seen as deviant and problematic, as well as how social structures in Singapore remained centred around the heteronormative family and ideals. A recent example of such marginalisation involved the strengthening of existing protections for heterosexual marriages and traditional nuclear families at the same time as S377A of the Singapore Penal Code was repealed in November 2022 (Elangovan & Low, 2022; Goh, 2022). This electoral secularism and illiberal pragmatism underpin the Singapore government's decision-making processes for contentious issues, such as those involving LGBTQ rights, which, in turn, ensures they satisfy most segments of the population while antagonising the least number of people in Singapore society (Abdullah, 2019; Yue & Zubillaga-Pow, 2012). Despite this lack of social acceptance and legal recognition in the Southeast Asia nation-state, LGBTQ couples and families continue to form and maintain their relational and familial units.

The scoping review in Chapter 2 was conducted to systematically map out existing evidence and identify gaps in the extant literature regarding resilience in LGBTQ relationships. The chapter findings illustrated how current research on LGBTQ couples tended to focus on the negative aspects of being in such relationships. These aspects included the stigma, discrimination, and other relational challenges that are experienced by LGBTQ couples in various contexts. However, resilience remains understudied and overlooked among LGBTQ couples. Hence, there is a need to understand further the strengths and resources these couples draw when facing these socio-political stressors and challenges, particularly for those living in Asian societies. The chapter also suggested several ways to

bridge the existing empirical gaps in the extant literature. These suggestions included cross-validating the Couple Resilience Inventory beyond Western cultures, such as with LGBTQ couples in Singapore, and examining LGBTQ couple resilience beyond the psychological and behavioural perspectives that continue to dominate the extant literature. Three empirical studies were subsequently conducted to address the research aims and questions illustrated in Chapters 1 and 2.

My first empirical project (Chapter 3) comprised a discourse analysis of news reports and opinion pieces published in Singapore's mainstream news media. The study sought to understand the socio-political stressors that LGBTQ couples and families face through the ways in which they are discursively constructed in the Singapore mainstream news media. Underpinned by a social constructionist theoretical lens, the analysis provided insights into the varied challenges and barriers that LGBTQ couples and families face in Singapore. These included how LGBTQ couples and families remain socially unaccepted and marginalised by religious, conservative segments of Singapore society, as well as the exclusion of LGBTQ couples and families from receiving legal recognition and benefits that are automatically conferred to many heterosexual couples and traditional nuclear families. The analysis also revealed how LGBTQ couples and families continue to be discursively constructed and positioned as deviant and subordinate as compared to their heterosexual counterparts. While constructions and representations of the LGBTQ community and individuals have evolved in recent years, the discourses surrounding LGBTQ couples and families have thus far remained relatively unchanged. Even with some positive accounts in these mainstream news media platforms, such constructions still inadvertently compared LGBTQ couples and families to their heterosexual counterparts. Underpinned by hegemonic heteronormativity, these discourses were deeply intertwined with various social and material practices in Singapore. Hence, while LGBTQ couples and families are expected to contribute to Singapore's society

and economy, they are constantly kept out of reach from receiving the full benefits of their Singapore citizenship (Bin Ibrahim & Barlas, 2021; Yue & Zubillaga-Pow, 2012).

The mixed-methods cross-validation study in Chapter 4 sought to assess and examine the cross-cultural applicability of the CRI with individuals in LGBTQ relationships in Singapore. Underpinned by a post-positivist theoretical lens, the overall findings from this mixed-methods study generally supported the relevance, reliability, and validity of the items of the CRI with individuals in LGBTQ relationships in Singapore. The study findings illustrated how most of the existing items in the CRI were clear, easy to understand, and applicable to participants in this study. The cross-validation study also confirmed the inventory's expected two-dimensional factor structure. There was also some support for the CRI's predictive and convergent validity, as the negative resilience factor negatively predicted well-being after controlling for criterion and control variables. Over and above these similarities to Sanford et al. (2016), the study provided numerous contributions to the extant LGBTQ couples and resilience literature. The content validity of the CRI was extended by incorporating three new items that highly loaded onto the positive resilience factor. Emotion-focused and avoidance-oriented strategies were valued as positive couple resilience behaviours among LGBTQ couples in Singapore. The use of emotion-focused and avoidance-oriented strategies exemplified in this chapter further corroborated findings by Bin Ibrahim and Barlas (2021) regarding how LGBTQ couples in Singapore coped in slightly different ways compared to their Western counterparts.

The final empirical study in Chapter 5 of this thesis drew on findings generated in Chapters 3 and 4. Underpinned by a critical realist theoretical lens, the study in Chapter 5 utilised a moderated mediation analysis to understand the ways in which couple-level minority stressors experienced by LGBTQ individuals and their partners impacted their relationship outcomes through the presence of social support and LGBTQ relationship-

supportive environments. Additionally, the study examined how positive and negative couple resilience behaviours moderated the impact of these stressors on LGBTQ relationship outcomes. Over and above these primary objectives, the study also sought to cross-validate the modified CRI with a larger sample size, as well as extend the content and ecological validity of the MSSC subscale of the CLMSS as secondary aims (Neilands et al., 2020; Sanford et al., 2016). The study findings showed how couple-level discrimination, unequal relationship recognition, stereotypes about LGBTQ couples, and the lack of LGBTQ couple visibility in Singapore negatively impacted the relationship commitment between LGBTQ participants and their partners. However, by drawing on supportive social networks and utilising positive couple resilience behaviours, participants and their partners were able to buffer their relationships against these couple-level minority stressors and remain committed to each other in the Southeast Asian nation state. These internal strategies and external resources helped bolster LGBTQ couples through tough times and challenges, notably when social support and legal recognition remained lacking due to Singapore's socio-political landscape. Additionally, the cross-validation of the CRI in Chapter 5 reaffirms how the inventory remains relevant, applicable, and valid for use with LGBTQ couples and families in Southeast Asian contexts.

Overall Discussion and Implications of Thesis Findings

The Continued Marginalisation of LGBTQ Couples in Singapore

The overall findings from this PhD thesis have several methodological, practical and theoretical implications. Empirical studies that were conducted prior to the repeal of S377A of Singapore's Penal Code found that LGBTQ couples were worried that their families of origin and other parts of their social network would reject their relationships. Such rejection would leave them vulnerable to stressors and challenges without social, emotional, and

instrumental support that could tide them over such periods. Moreover, they were already worried about the legitimacy of their relationships in the eyes of the Singapore government and other social institutions in Singapore (Bin Ibrahim & Barlas, 2021; Oswin, 2014; Teo, 2010). Beyond the presence of S377A, many opined the presence of other legal barriers to their relationships. This included their worries about how government bodies would not recognise them or their partners during emergencies or life-and-death situations and the inability to share employment benefits with their partners due to the lack of legal recognition in Singapore.

Overall, my thesis findings highlighted how LGBTQ couples and families continue to face various forms of marginalisation in Singapore, even after the repeal of Section 377A in November 2022 (Rashith, 2018; The Straits Times, 2022). Firstly, the findings in Chapter 3 systematically documented how LGBTQ couples have long been discursively constructed as “second-class” and consequently kept out of reach from the privileges accorded to heterosexual couples and traditional families in Singapore. This discourse analysis also provided an additional perspective toward understanding the socio-political stressors that LGBTQ couples and families face in Singapore. Empirical research studies on understanding stressors and challenges that the LGBTQ community and individuals face are typically conducted through an experiential lens (as seen in the findings in Chapters 4 and 5). This experiential focus highlights participants' lived experiences, thoughts and feelings about these challenges and stressors in Singapore (Shaw, 2010; Smith, 2017). While an experiential focus sheds light and insights into the lives of those experiencing a particular phenomenon, a critical lens in understanding particular phenomena can unravel how such experiences are intricately linked with the socio-political discourses that abound in a specific context (Braun & Clarke, 2021; Burr, 2015).

Through the use of Queer Theory and Social Constructionism, the study in Chapter 3 deconstructed the taken-for-granted narratives and ideologies that pervaded the publications in the mainstream news media. As handmaidens to the Singapore government's nation-building agenda, the mainstream news media is required to support the government's policies and explain their rationale to the Singapore general public (Bokhorst-Heng, 2002). Hence, news and opinion pieces published in the mainstream news media must be seen as aligning closely with government goals and policies. The analysis further revealed the hegemonic heteronormative agenda that underpinned Singapore society and informed the implementation of the government's various laws and policies. In addition to understanding the socio-political challenges that LGBTQ couples and families face, the study highlighted how they are discursively constructed in and through the publications in the mainstream news media. Such constructions are intertwined with social and material practices in the Singapore context. These practices included how heterosexual couples and families are privileged in all aspects of Singapore life. In contrast, LGBTQ couples and families are seen as subordinate and second-class to the ideal heteronormative lifestyle.

Such constructions and discourses are not mere abstractions but have a material impact on the lives and experiences of LGBTQ couples and families in Singapore. The qualitative themes on participants' most stressful life events in Chapters 4 and 5 pointed to the ways in which LGBTQ participants and their partners continue to experience stigma, prejudice and discrimination that remain pervasive in Singapore society. Participants highlighted how they and their partners felt stressed as they were viewed or treated differently by their families of origin, members of the public, as well as social and governmental institutions. The quantitative findings in Chapter 5 further corroborated these narratives. The moderated mediation analysis showed how couple-level discrimination, lack of visibility for the couple, perceived unequal relationship recognition, and lack of

integration with families of origin negatively impacted LGBTQ couples' commitment towards each other. Hence, even with the increasing acceptance of the LGBTQ community in Singapore, as well as the recent repeal of S377A of the Penal Code, LGBTQ couples and families still face significant barriers and challenges that significantly impact their relational and familial units.

The Internalisation of Discourses and its Impact on Human Agency

As illustrated in Chapter 3, discourses structure the daily lives and experiences of human beings in every society through the establishment of social and institutional norms, processes and practices (Burr, 2015). Thus, LGBTQ couples can internalise these discursive constructions and societal ideologies that abound in the socio-political landscape of Singapore. This internalisation can be reflected through ways in which LGBTQ cope with and overcome relational and socio-political stressors. The findings from the discourse analysis showed LGBTQ couples and families themselves may internalise such discourses and see themselves as morally wrong, unnatural and unworthy. Additionally, such discourses impact the processes and strategies LGBTQ couples choose in negotiating and navigating the socio-political stressors in the Singapore context. As LGBTQ couples and families are not meant to be openly accepted and recognised in public spheres, they may then seek other (implicit) ways of receiving acceptance and recognition for their relationships and families. Taken together with the findings from Chapters 4 and 5, the overall thesis findings show the inextricable links between social structures, societal discourses, and human agency (Burr, 2015; Parker, 2013; Riley et al., 2021). These findings corroborate other empirical studies on gay relationships in Singapore, which found that couples preferred to seek out implicit signals of acceptance rather than explicit recognition from their families of origins and social networks (Bin Ibrahim & Barlas, 2021; Tan, 2011)

While many of the findings in this thesis corroborate the minority stressors faced by LGBTQ individuals and couples in the extant literature, some findings still run counter to tenets of the Minority Stress Theory. As explained in Chapter 1, the Minority Stress Theory argues that individuals with minority status experience socio-political stressors differently compared to the general population. The theory describes how the lack of social acceptance and legal recognition can impact the health and well-being of LGBTQ individuals (Frost et al., 2013; Leblanc et al., 2015). Additionally, LGBTQ couples face couple-level minority stressors above and beyond the distal and proximal stressors faced by LGBTQ individuals. These couple-level stressors, which include the perceived unequal relationship recognition and lack of integration with families of origin, impact the overall relationship quality and satisfaction (LeBlanc & Frost, 2019). Couple-level minority stressors can be experienced by individual partners or felt together as a dyadic unit. Hence, they can compound the effects of minority stressors experienced by LGBTQ individuals. These stressors consequently lead to persistent, elevated levels of stress and, over time, negatively impact the physical health, mental health, and relational outcomes of LGBTQ individuals and couples. Such experiences may inadvertently lead to the dissolution of these LGBTQ relationships (Lannutti, 2008; Quam et al., 2010).

Indeed, many findings in this thesis illustrated the ways in which LGBTQ couples were negatively impacted by individual and couple-level minority stressors in Singapore. These stressors included how study participants were worried about societal stigma and discrimination, were concerned about the lack of legal rights and recognition, and were anxious about maintaining their long-term relationships in a marginalising context such as Singapore. However, it must be noted in Chapters 4 and 5 that over 40% of the recruited study participants have been in a long-term relationship of five or more years. This alludes to the agency and commitment these study participants have in choosing to remain together

despite the socio-political challenges that still exist in the country. Similar to findings by Bin Ibrahim and Barlas (2021), the findings in this thesis illustrated how study participants implicitly negotiated acceptance and recognition from their social networks, utilised positive couple resilience behaviours and other collectivistic coping strategies when faced with stressful events, and drew on supportive social networks to buffer them against the challenges they faced in Singapore. These strategies, in turn, enabled LGBTQ couples to remain committed towards each other despite living in a marginalising context such as Singapore (Bong, 2011; Chua, 2012). These findings are also consistent with Skerrett and Fergus (2015), who argued that experiences of minority stressors increase relational closeness and resilience among couples in the LGBTQ community.

The Use of Collectivistic Coping and Resilience Strategies

Over and above the similarities between coping and resilience strategies as their Western counterparts, the study findings from this thesis also showed how LGBTQ couples in Singapore preferred the use of collectivistic coping and resilience strategies when dealing with stressors and challenges in Singapore. Psychological forms of resilience view the construct of resilience as part of mental processes, emotional strategies, and behaviours that LGBTQ individuals and couples use to cope and overcome relational and minority stressors (Gloria & Steinhardt, 2016; Sanford et al., 2016; Singh et al., 2011). The analyses from Chapters 4 and 5 showed how LGBTQ couples also pivoted to emotion-focused and avoidant strategies, such as temporarily withdrawing from communication and remaining stoic and pragmatic when faced with stressful relationship events. These findings allude to how LGBTQ couples were well aware of how the LGBTQ community was discursively constructed and materially treated in the Singapore context. Such strategies enabled participants to remain together by giving them the agency to rise above the socio-political context while maintaining social harmony within their relationships, families of origin and

social networks (Chua, 2012; Kuo, 2013; Yeh et al., 2007). These strategies have allowed such relational and familial units to cope and survive in a context that continues to marginalise and sideline this group compared to their heterosexual counterparts.

Of note, coping and resilience researchers have viewed the ways in which collectivistic coping strategies are maladaptive. They posit how such strategies lead to poorer physical and mental health outcomes (Bartoş & Langdridge, 2019; Bodenmann, 2005; Kuo, 2013). However, Ungar (2011) argues that coping and resilience are context-dependent mechanisms. From this perspective, coping and resilience processes involve a complex interplay between individuals, socio-cultural norms, and other environmental factors. Individuals, families, and communities living in different contexts may draw on various strategies and resources that are culturally appropriate to cope with and enable them to positively adapt to stressors and challenges in life (Endress, 2015; Ungar, 2011). Hence, the utilisation of collectivistic coping strategies can be beneficial for LGBTQ couples and families against the couple-level and socio-political stressors they face in Singapore. Indeed, empirical studies in Asian societies have found that individuals who utilised collectivistic forms of coping experienced reduced interpersonal stress and fewer moderated stressors such as family conflict and discrimination (Tweed & Conway, 2006; Yeh et al., 2007).

Importance of Social Support and Supportive LGBTQ Environments

Beyond the psychological sources of resilience, the findings in this thesis also pointed to the various sociological sources of resilience that participants draw on when faced with stressors in Singapore. As mentioned in Chapter 5, sociological sources of resilience, such as supportive social networks and the presence of LGBTQ-supportive spaces and environments, are essential protectors against the couple-level stressors that can impact LGBTQ couples and relationship outcomes. These sources of resilience focus on the presence and access to social resources, strategies and mechanisms that enable these individuals and couples to cope

and overcome relational and minority stressors (Ungar, 2011; Walker & Peterson, 2018). Hence, the ability of couples to cope and remain resilient in the face of stressors strongly depends on the availability of supportive friends and families as well as laws, policies and systems that can act as safety nets to help bolster such relationships (Connolly, 2013; Endress, 2015; Ungar, 2004).

The findings in Chapters 2 and 5 underscore the importance of social support networks as they provide social, instrumental and emotional support to LGBTQ couples during challenging periods in their relationships. Such support is even significantly more important when LGBTQ couples lack integration, recognition and support from their families of origin, as detailed in Chapter 5. Forming their own families of choice enables them to be surrounded by social circles that are more accepting and supportive of LGBTQ couples and families (Blumer & Murphy, 2011; Weston, 1997), increasing their relationship commitment in a marginalising context such as Singapore. While LGBTQ relationship-supportive environments were not found to be a significant mediator in Chapter 5, the presence and access to LGBTQ-friendly organisations and supportive spaces may still help bolster LGBTQ couples and families (Haas & Lannutti, 2019). Such community spaces remain particularly important when social and legal recognition of LGBTQ couples and families remains lacking in Singapore (Prankumar et al., 2020; Simon, 2017; Tan, 2011). Such environments may provide them with access to sources of community support, provide a haven for couples and families to safely express themselves without fear of harm, judgment, or prejudice, as well as to be in spaces that offer a sense of solidarity and community compared to other heteronormative spaces that continue to dominate Singapore's socio-political landscape.

In addition to these findings, this thesis contributed valuable insights regarding the lives and experiences of LGBTQ couples and families in Singapore that remain limited in the

current LGBTQ relationships literature. The findings in this thesis urge scholars and researchers to consider the strengths and resilience that LGBTQ couples and families exhibit as they go about their lives in marginalising contexts. While it is essential to understand the stigma and discrimination that LGBTQ individuals, couples and communities face, focusing on the deficit perspective reinforces the negative aspects and perceptions of being LGBTQ (Peel et al., 2023). Taking a strengths-based perspective would allow scholars and researchers to understand how and why LGBTQ couples and families cope and maintain their relational and family units despite the lack of acceptance and recognition in Asian societies. Moreover, a strengths-based perspective would enable scholars, researchers and practitioners to understand how experiences of coping and resilience are different for LGBTQ couples living in Asian societies and add to contemporary findings that are predominantly from Western countries (Gahagan & Colpitts, 2017; Pollitt et al., 2023). As illustrated through the various findings in this thesis, clinicians and practitioners need to remain cognisant regarding the impact that social, cultural and political contexts may have on the coping mechanisms and resilience processes.

Future Research on LGBTQ Couples and Families

Even with the recent repeal of S377A and the increasing acceptance of the LGBTQ community in Singapore, much work remains to be done to further understand and improve the lives of LGBTQ couples and families in the Southeast Asian nation-state. As highlighted in the preceding chapters, various barriers continue to negatively impact this marginalised group in Singapore. Discourses of LGBTQ couples and families have remained relatively unchanged in the past decade. Furthermore, LGBTQ couples and families lack various rights and protections that are accorded to their heterosexual counterparts. They are still discussed and treated as subordinate to heterosexual couples and traditional nuclear families. This

section of the thesis will describe the possibilities for future research with LGBTQ couples and families in Singapore and Southeast Asia.

One future area of research involves understanding further the ways in which the heteronormative discourses and ideologies that abound within Singapore's socio-political landscape (Chapter 3). While some studies have alluded to how some LGBTQ couples internalise these discourses in negotiating acceptance and recognition from their families of origin (Bin Ibrahim & Barlas, 2021; Tan, 2011), it would also be interesting to understand the perspectives of those who challenge and reject these existing ideologies and subject positions concerning the lives of LGBTQ couples and families in Singapore. These perspectives would provide some contrasting insights regarding how such ideologies and discourses are utilised or rejected by LGBTQ couples and families. Such research would also enable researchers and practitioners to understand the similarities and differences in coping and resilience strategies among those who resisted the discourses as they navigate and negotiate acceptance and recognition differ from their respective social networks (Bartoş & Langdridge, 2019; Connolly, 2013; Endress, 2015).

Beyond understanding the material impact of discourses and ideologies, the experiences of LGBTQ families remain understudied in Singapore. The projects in this thesis have thus far focused on the lives and experiences of LGBTQ couples and individuals in LGBTQ relationships. LGBTQ families typically involve either single LGBTQ parents or LGBTQ couples with their biological or adopted children. As a family unit, LGBTQ parents and their children may experience additional forms of stigma and discrimination from the broader Singapore society, as well as the lack of legal protections from the Singapore government (Sood, 2024; Goldberg & Allen, 2012; Vijayan, 2018). Hence, LGBTQ parents may be prevented from accessing various programmes and services that are ring-fenced only for heterosexual couples and traditional nuclear families. Additionally, children of LGBTQ

parents children may experience teasing and rejection in school as they are seen to be part of non-heteronormative families. Empirical research with LGBTQ families can help clinicians, practitioners, policymakers, and LGBTQ organisations better understand and support the needs of this particular group within the Singapore community.

Beyond just LGBTQ couples and families, there are increasingly other diverse forms of relationships and families that exist within Singapore's LGBTQ community, such as LGBTQ individuals in polyamorous relationships (Andersson & Carlström, 2021; Döring et al., 2022). As briefly mentioned in Chapter 2, these consensual, non-monogamous relationships typically involve two or more LGBTQ individuals in long-term romantic relationships. Having more than two individuals in a relationship can introduce additional stressors and challenges, as individuals in polyamorous relationships have to balance the needs and wants of everyone in the long-term relationship. The pervasive heteronormative ideals and structures in Singapore may act as a barrier to the formation and longevity of such relationships. Hence, the commitment and maintenance of such relationships are considerably more complex than dyadic, monogamous relationships. Empirical research with this particular relational structure can help uncover insights into how these relationships are formed and maintained, especially in Singapore.

Longitudinal studies to follow LGBTQ couples through time could be another potential avenue for future research in Singapore. Such studies could be conducted to document and understand changes in life stages and changes that occur from facing relational and socio-political stressors in Singapore. Additionally, longitudinal research designs may enable researchers and practitioners to understand if coping mechanisms and resilience strategies remain stable or evolve. Such designs may help understand the effects of time on LGBTQ couples when these couples move from the early years of formalisation to relationship maintenance in later years (Bartoş & Langdridge, 2019; McCoy, 2017).

Moreover, studying LGBTQ relationships over time can allow a more in-depth and nuanced understanding of the factors that lead to the dissolution of some LGBTQ relationships. These longitudinal studies would also help understand changes in relationship commitment, quality, and maintenance when social policies and legislation evolve, such as with the repeal of S377A of the Penal Code in Singapore as of November 2022.

Finally, further research is needed to help understand the dyadic and couple-centric processes that can influence couples' resilience in LGBTQ relationships. Much of the work in the extant LGBTQ relationships literature, including the studies in this doctoral thesis, has sought to understand individuals in LGBTQ relationships. As mentioned in Chapter 2, these experiences and perceptions do not account for the relational and dyadic processes that occur within LGBTQ intimate relationships (LeBlanc & Frost, 2019; Plamondon & Lachance-Grzela, 2018; Umberson et al., 2015). Observational and physiological studies involving the interactions between LGBTQ couples have documented how specific affective behaviours were related to relationship satisfaction and how conflict interactions predicted relationship maintenance and dissolution in the long term (Gottman et al., 2003, 2008). Additionally, the utilisation of Interdependency Theory and the Actor-Partner Interdependence Model (APIM) as frameworks within a moderated mediation analysis could perhaps provide a more insightful understanding of the dyadic effects of coping and resilience on various LGBTQ relationship outcomes (Cook & Kenny, 2005; Rusbult & Arriaga, 1997).

Chapter Conclusion

Overall, this doctoral thesis illustrated the ways in which LGBTQ couples and families in Singapore continue to face numerous relational, social and political challenges that negatively impact their relationships and families in the Singapore context. The chapter showed how the study extended the current understanding regarding the processes, resources, and strategies LGBTQ couples draw on to remain committed to their relationships when

faced with relational, social, and political stressors in the Singapore context. They continue to be marginalised in all aspects of social life and are treated as subordinate to relationships and families that conform to the heteronormative ideals of Singapore society. Beyond the stigma and discrimination that they face, the projects in this thesis also showcased the strengths, processes and strategies that LGBTQ couples used to cope with these challenges and maintain their relationships in the Southeast Asian nation-state. Using positive couple resilience behaviours, collectivistic coping strategies, and support from their social networks, LGBTQ couples can buffer their relationships and families against the detrimental effects of these socio-political challenges and bolster their commitment to remain together in the long run. Despite evolving attitudes and rights concerning LGBTQ individuals and communities worldwide, much remains to be done to understand and support LGBTQ couples and families living in Singapore and within Southeast Asia. This marginalised group continue to live and maintain their relationships in societies that still do not provide them with equal rights and protections accorded to their heterosexual counterparts. Future research could focus on understanding if coping mechanisms and resilience strategies remain stable or evolve over time as these couples move through various stages of their long-term relationships, examining how the recent repeal of S377A impacts the lives and experiences of LGBTQ couples and families in Singapore, understanding the ways in which ideologies that abound within Singapore's socio-political discourse are utilised or rejected by LGBTQ couples and families, as well as elucidating relational and dyadic processes that occur within LGBTQ intimate relationships in the Southeast Asian nation-state.

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Appendices

Appendix A

Summary of the Nine Empirical Studies on Resilience and Couples in LGBTQ Relationships

Authors	Focus of study	Types of participants	Relationship duration	Country	Sample Size	Design	Methodology	Main Results	Remarks
Connolly (2005)	Explored the strengths and resilience processes among lesbian couples against external stressors.	Lesbian couples who have been in a relationship for more than ten years in duration.	Relationship duration ranged from 10 to 24 years. The average length of relationship was 18 years.	United States	N = 10 couples	Qualitative	Adopted a feminist, ethnographic and phenomenological lens. Qualitative, unstructured interviews were conducted to explore the meanings lesbian couples ascribe to their relationships regarding the strength, resiliency and longevity of their relationships. Data were analysed using matrix analysis by Miles and Huberman (1994).	Two dynamic resilience processes emerged from the analysis: relational resiliency and couple resilience. These processes helped to protect lesbian couples against stressors and enabled them to rebound from adversity.	Research conducted prior to legalisation of same-sex marriage in the US.
Shulman, Weck, Schwing, Smith, Coale (2009)	Explored understand the ways in which same-sex couples experience and perceive the impact of the lack of social and legal recognition in the United States.	Individuals in long-term same-sex relationships of more than 6 months in duration.	The mean reported length of relationship among the participants was 7.56 years, with a range from 13 months to 22 years.	United States	N = 11 individuals	Qualitative	Adopted a critical, feminist theory. Undertook focus groups and semi-structured interviews to understand how the current state of marriage policy impacted their relationship commitment and maintenance. Data were analysed using grounded theory by Glaser and Strauss (2017).	Participants described various strengths and resilience strategies used against the stress and anger about the ongoing political debate surrounding same-sex marriage. These strategies included minimising the need regarding the legal formalisations of their relationships and viewing their long-term relationships were just as valid and strong if they were legally married.	Research conducted prior to legalisation of same-sex marriage in the US.
Bong (2011)	Explored how same-sex couples in Malaysia and Singapore made sense of and negotiate being in long-term same-sex relationships within a heteronormative and religious context	Individuals who identify as gay, lesbian, bisexual, transgende, intersex and queer individuals, and in long-term same-sex partnerships.	Not stated in the article.	Malaysia and Singapore	N = 30 individuals	Qualitative	Conducted semi-structured interviews with participants to understand how they negotiate and traverse between the tensions of being in LGBTQ relationships, their familial relationships and their spirituality/religiosity. Data were analysed through the lens of Queer Theory (Butler, 1990; Ahmed, 2006) and Family Resilience Theory (Oswald, 2002)	Findings showed the varied ways in which LGBTQ couples destabilised and resisted the heteronormative definition of family in the Asian society of Malaysia and Singapore. The narratives in the study also pointed to how participants' families of origin showed implicit and explicit acceptance of LGBTQ couples by redefining the taken-for-granted ways of being and doing family.	

Authors	Focus of study	Types of participants	Relationship duration	Country	Sample Size	Design	Methodology	Main Results	Remarks
Dziengel (2012)	Examined the perceptions of older adults in same-sex relationships as well as factors that supported and threatened long-term same-sex relationships.	Older adults in a same-sex relationship of ten years or more. One partner needed to be 50 years of age or older.	The mean years in the relationship were 22.2 (range = 10–40 years).	United States	N = 156 participants	Qualitative	Secondary data analysis was conducted on six open-ended questions in a survey designed by Quam et al. (2010). Questions included perceptions of relationship longevity and determinants that supported and threatened their relationship. Data were analysed using Constructivist Grounded Theory (Charmaz, 2006).	A resilience constellation model was constructed with five theoretical categories: maturity, couple integration, compatibility, complementarity, and ambiguity of external support. Four primary stressors were identified: threats to couple intimacy, threats of interpersonal dynamics, threats of stressors and threats of family relations.	Research conducted prior to legalisation of same-sex marriage in the US.
Applewhite and Littlefield (2015)	Explored the resilient and anti-resilient behavioural strategies that Black gay couples utilise to maintain their relationship in their communities where being sexual minority was not socially and legally recognised	Black, gay couples in long-term intimate relationships. No minimum relationship duration specified in inclusion criteria.	Relationship duration for participants in this study ranged from less than three months (8%), three to six months (31%), 6 months to one year (31%) and more than one year in duration (30%).	United States	N = 20 couples	Qualitative	Utilised interdependency theory as a framework. Conducted semi-structured interviews with 20 Black gay couples to understand the strategies that couples used to preserve and improve their relationships. The study also analysed the potential challenges that Black gay couples experienced. Data from the interviews were aggregated and summarised in three major themes.	Findings uncovered direct communication strategies, relationship support, and intentional and thoughtful decision making as enablers that kept their relationships resilient. Behavioural strategies that were considered as anti-resilience included relationship discord, hostile neighbourhood climate, poor communication, and lack of support.	Research conducted prior to legalisation of same-sex marriage in the US.
Reczek (2016)	Sought to understand the ways in which parental disapproval impacted their relationship quality and stability	Gay and lesbian couples who have been together for more than 7 years.	The average relationship duration for gay couples was 21 years and 14 years for lesbian couples.	United States	N = 60 participants	Qualitative	Conducted semi-structured interviews with 60 participants in lesbian and gay adults relationships to learn how couples perceived and negotiated parental disapproval. Participants were asked about their relationships with their parents, outness to their family members and the ways these relationships positively or negatively impacted the couples.	Findings revealed three main ways parental disapproval impacts the quality and stability of lesbian and gay relationships. All participants mentioned how parental disapproval increased relationship strain. Parental disapproval seemed to promote relationship resilience in some couples. Participants avoided interactions with their parents which protected and bolstered their relationship quality and stability over time.	Research conducted prior to legalisation of same-sex marriage in the US.

Authors	Focus of study	Types of participants	Relationship duration	Country	Sample Size	Design	Methodology	Main Results	Remarks
Nakamura, Kassin, and Suehn (2017)	Elucidated the experiences and resilience of couples in same-sex binational relationships who had migrated to Canada prior to the legalisation of same sex marriage in the US.	Individuals in long-term binational same-sex relationships. No minimum relationship duration specified in inclusion criteria.	Not stated in the article.	United States and Canada	N = 17 individuals	Qualitative	Utilised a phenomenologic research design. using a phenomenological research design with 17 participants. Explored how individuals in same-sex binational couples perceived and described their resilience strategies before and after immigrating to Canada.	Participants described feeling torn between their desire to be legally recognised and leaving behind their families and friends in their country of origin. Relationship resilience occur through three main experiences: building a life in Canada, re-careering in Canada, and creating social support networks in Canada.	Research conducted prior to legalisation of same-sex marriage in the US. Canada legalised same-sex marriage in 2005.
Haas and Lannutti (2019)	Examined the ways in which different types of social support may impact relationship functioning and resilience among same-sex couples in the US.	Individuals involved in a same-sex relationship of six months or longer.	The length of participants' relationships with their partners ranged from 6 months to 47 years. Fifty percent of participants were legally married and ranged from one month to 17 years.	United States	N = 1303 participants	Quantitative	Conducted a quantitative survey to elucidate the ways in which different types of social support predicted positive relationship functioning in among same-sex couples who continue to face minority stigma and stress in society in the United States. Utilised the Couple Resilience Inventory by Sanford et al. (2016) as an outcome.	Social support from partner and fighting depression as a couple enabled participants to sustain positive same-sex relationship outcomes (commitment, satisfaction, closeness, and couple resilience). Sources of social support (partner, family, and friends) and the evolving societal acceptance of same-sex marriage can significantly impact relational resilience.	Research conducted after the legalisation of same-sex marriage in the US.
Nakamura and Tsong (2019)	Explored and examined the moderating effects of resilience on perceived stress on anxiety and depression levels in same-sex binational couples.	Individuals in long-term binational same-sex relationships. No minimum relationship duration specified in inclusion criteria.	Not stated in the article.	United States	N = 183 participants	Quantitative	Analysed data from a quantitative survey using Structural Equation Modelling. Examined the role of resilience in buffer the effects of perceived stress on perceived levels of anxiety and depression among individuals in same-sex binational relationships. The study hypothesised that perceived stress was positively associated with depression and anxiety scores, and (b) resilience would buffer the detrimental effects of perceived stress on levels of anxiety and depression.	Participants in same-sex binational relationships reported greater levels of stress. As hypothesised, Structural Equation Modelling analysis found that perceived stress significantly contributed to both depression and anxiety. Individual resilience scores protected participants from the detrimental effects of perceived stress and depression.	Research conducted prior to legalisation of same-sex marriage in the US.

Appendix B

Dataset of articles published in the Straits Times and Today related to LGBTQ couples and families, years 2014 to 2022 (n = 170)

S/N	Title	Year	Month	Source	Weblink
1	Health Promotion Board's FAQ on sexuality draws positive response online	2014	February	TODAY	https://www.todayonline.com/singapore/health-promotion-boards-faq-sexuality-draws-positive-response-online
2	Disappointed' MP criticises HPB for its FAQ on sexuality	2014	February	TODAY	https://www.todayonline.com/singapore/disappointed-mp-criticises-hpb-its-faq-sexuality
3	Stop politicising HPB's educational resource on sexuality	2014	February	TODAY	https://www.todayonline.com/voices/stop-politicising-hpbs-educational-resource-sexuality
4	HPB's redefinition of 'family' at odds with what most S'poreans think	2014	February	TODAY	https://www.todayonline.com/voices/hpbs-redefinition-family-odds-what-most-sporeans-think
5	MP Hri Kumar Nair weighs in on HPB FAQs on homosexuality	2014	February	The Straits Times	https://www.straitstimes.com/singapore/mp-hri-kumar-nair-weighs-in-on-hpb-faqs-on-homosexuality
6	Islamic association calls HPB's FAQ insensitive to prevailing view on homosexuality	2014	February	TODAY	https://www.todayonline.com/singapore/islamic-association-calls-hpbs-faq-insensitive-prevailing-view-homosexuality
7	HPB doesn't encourage same-sex relationships: Gan Kim Yong	2014	February	The Straits Times	https://www.straitstimes.com/singapore/hpb-doesnt-encourage-same-sex-relationships-gan-kim-yong

8	Constructive dialogue over HPB FAQs needed, says Catholic Church	2014	February	TODAY	https://www.todayonline.com/singapore/constructive-dialogue-over-hpb-faqs-needed-says-catholic-church
9	Archbishop reassures Catholics on Church's stand on marriage, family values	2014	February	TODAY	https://www.todayonline.com/singapore/archbishop-reassures-catholics-churchs-stand-marriage-family-values
10	Roman Catholic Church to continue to uphold family values	2014	February	TODAY	https://www.todayonline.com/singapore/roman-catholic-church-continue-uphold-family-values
11	Group's bid to stage pro-family event at Padang rejected	2014	May	TODAY	https://www.todayonline.com/singapore/groups-bid-stage-pro-family-event-padang-rejected
12	Refusal to allow pro-family event at Padang puzzling: Lawrence Khong	2014	May	TODAY	https://www.todayonline.com/singapore/refusal-allow-pro-family-event-padang-puzzling-lawrence-khong
13	MUIS urges mosques not to take confrontational stand on LGBT lifestyles	2014	June	TODAY	https://www.todayonline.com/singapore/muis-urges-mosques-not-take-confrontational-stand-lgbt-lifestyles
14	Muslims should not attend LGBT-related events: Islamic group	2014	June	TODAY	https://www.todayonline.com/singapore/muslims-should-not-attend-lgbt-related-events-islamic-group
15	Catholic Church discourages LGBT relationships but decries discrimination	2014	June	TODAY	https://www.straitstimes.com/singapore/catholic-church-discourages-lgbt-relationships-but-decries-discrimination

16	Wear white to protest Singapore pink gay rally, religious groups say	2014	June	TODAY	https://www.todayonline.com/world/wear-white-protest-singapore-pink-gay-rally-religious-groups-say
17	Vincent Wijeysingha hits out at Catholic Church statement on LGBT issues	2014	June	TODAY	https://www.todayonline.com/singapore/vincent-wijeysingha-hits-out-catholic-church-statement-lgbt-issues
18	Expressions of pro-family support are not divisive	2014	June	TODAY	https://www.todayonline.com/voices/expressions-pro-family-support-are-not-divisive
19	Children in same-sex marriages do not experience same benefits	2014	June	TODAY	https://www.todayonline.com/voices/children-same-sex-marriages-do-not-experience-same-benefits
20	LGBTs are not opposed to concept of families	2014	June	TODAY	https://www.todayonline.com/voices/lgbts-are-not-opposed-concept-families
21	Govt leaders must draw 'clear line' on LGBT issue: Pastor	2014	June	TODAY	https://www.todayonline.com/singapore/confounding-pink-dot-allowed-promote-their-agenda-lawrence-khong
22	Church service celebrating family draws 6,000 worshippers	2014	June	TODAY	https://www.todayonline.com/singapore/church-service-celebrating-family-draws-6000-worshippers
23	Thousands wear white at church service to defend family values	2014	June	TODAY	https://www.todayonline.com/singapore/thousands-wear-white-church-service-defend-family-values
24	Vital to uphold marriage between men and women	2014	June	TODAY	https://www.todayonline.com/voices/vital-uphold-marriage-between-men-and-women

25	Archbishop apologises for 'insensitivity' in earlier statement on LGBT issues	2014	July	The Straits Times	https://www.straitstimes.com/singapore/archbishop-apologises-for-insensitivity-in-earlier-statement-on-lgbt-issues
26	Archbishop apologises for 'insensitivity' in statement on LGBT issues	2014	July	TODAY	https://www.todayonline.com/singapore/archbishop-apologises-insensitivity-statement-lgbt-issues
27	Catholic Archbishop apologises for insensitivity in statement on LGBT issue	2014	July	TODAY	https://www.todayonline.com/singapore/catholic-archbishop-apologises-insensitivity-statement-lgbt-issue
28	NLB removes two children's titles after complaint that they are not 'pro-family'	2014	July	The Straits Times	https://www.straitstimes.com/singapore/nlb-removes-two-childrens-titles-after-complaint-that-they-are-not-pro-family
29	NLB will discard and pulp three children's titles it removed recently	2014	July	The Straits Times	https://www.straitstimes.com/singapore/nlb-will-discard-and-pulp-three-childrens-titles-it-removed-recently
30	NLB's banned children's books reflect a facet of reality	2014	July	TODAY	https://www.todayonline.com/voices/nlbs-banned-childrens-books-reflect-facet-reality
31	NLB defends move to remove books	2014	July	The Straits Times	https://www.straitstimes.com/singapore/nlb-defends-move-to-remove-books
32	NLB's decision guided by community norms: Yaacob	2014	July	The Straits Times	https://www.straitstimes.com/singapore/nlbs-decision-guided-by-community-norms-yaacob

33	NLB pulls two children's books that 'don't promote family values'	2014	July	TODAY	https://www.todayonline.com/singapore/nlb-pulls-two-childrens-books-dont-promote-family-values
34	Preserve common space or regress to a feuding society	2014	July	TODAY	https://www.todayonline.com/voices/preserve-common-space-or-regress-feuding-society
35	400 gather outside National Library for reading event in response to NLB's removal of three books	2014	July	The Straits Times	https://www.straitstimes.com/singapore/400-gather-outside-national-library-for-reading-event-in-response-to-nlbs-removal-of-three
36	NLB had pulled more children's books off library's shelves	2014	July	The Straits Times	https://www.straitstimes.com/singapore/nlb-had-pulled-more-childrens-books-off-librarys-shelves
37	Many parents happy with NLB decision	2014	July	TODAY	https://www.todayonline.com/voices/many-parents-happy-nlb-decision
38	Archie comic breached content guidelines: MDA	2014	July	TODAY	https://www.todayonline.com/singapore/archie-comic-content-breached-guidelines-mda
39	It's about protecting a core family value	2014	July	TODAY	https://www.todayonline.com/voices/its-about-protecting-core-family-value
40	Media should not provoke emotions in book dispute	2014	July	TODAY	https://www.todayonline.com/voices/media-should-not-provoke-emotions-book-dispute
41	Tolerating a lifestyle doesn't mean agreeing with it	2014	July	TODAY	https://www.todayonline.com/voices/tolerating-lifestyle-doesnt-mean-agreeing-it
42	Four in 10 Singaporeans unaware of children's book controversy	2014	July	The Straits Times	https://www.straitstimes.com/singapore/four-in-10-singaporeans-unaware-of-childrens-book-controversy

43	NLB provokes mixed response by moving controversial children's books to adult section	2014	July	The Straits Times	https://www.straitstimes.com/singapore/nlb-provokes-mixed-response-by-moving-controversial-childrens-books-to-adult-section
44	NLB instructed not to pulp controversial books: Yaacob	2014	July	TODAY	https://www.todayonline.com/singapore/nlb-instructed-not-pulp-controversial-books-yaacob
45	Removing 'anti-family' books sends wrong message to our youth	2014	July	TODAY	https://www.todayonline.com/voices/removing-anti-family-books-sends-wrong-message-our-youth
46	Latest move by NLB welcomed - and criticised	2014	July	The Straits Times	https://www.straitstimes.com/singapore/latest-move-by-nlb-welcomed-and-criticised
47	NLB to evaluate its processes for reviewing feedback on books	2014	July	TODAY	https://www.todayonline.com/singapore/nlb-evaluate-its-processes-reviewing-feedback-books
48	A 'challenge' for NLB to balance various interests: Amy Khor	2014	July	The Straits Times	https://www.straitstimes.com/singapore/a-challenge-for-nlb-to-balance-various-interests-amy-khor
49	Promote the ideal family, but accept life as it is	2014	July	The Straits Times	https://www.straitstimes.com/opinion/promote-the-ideal-family-but-accept-life-as-it-is
50	National Library saga highlights "divisive" issues: Amy Khor	2014	July	TODAY	https://www.todayonline.com/singapore/national-library-saga-highlights-divisive-issues-amy-khor
51	No ban on X-Men comic due to 'balanced treatment of gay marriage'	2014	July	TODAY	https://www.todayonline.com/singapore/no-ban-x-men-comic-due-balanced-treatment-gay-marriage

52	Sanctity of family is a common value	2015	February	TODAY	https://www.todayonline.com/voices/sanctity-family-common-value
53	NLB saga: Author defends controversial book	2015	March	The Straits Times	https://www.straitstimes.com/singapore/nlb-saga-author-defends-controversial-book
54	More constructive dialogue needed on contentious topics: Baey Yam Keng	2015	March	TODAY	https://www.todayonline.com/singapore/more-constructive-dialogue-needed-contentious-topics-baey-yam-keng
55	Singapore not ready for same-sex marriage as society is still conservative: PM Lee	2015	June	The Straits Times	https://www.straitstimes.com/singapore/singapore-not-ready-for-same-sex-marriage-as-society-is-still-conservative-pm-lee
56	Conservative S'pore 'not ready for same-sex marriage'	2015	June	TODAY	https://www.todayonline.com/singapore/spore-not-ready-same-sex-marriage-pm-lee
57	Singapore will benefit when all citizens are treated equally	2015	June	TODAY	https://www.todayonline.com/voices/singapore-will-benefit-when-all-citizens-are-treated-equally
58	Take studied approach to LGBT endorsement	2015	July	TODAY	https://www.todayonline.com/voices/take-studied-approach-lgbt-endorsement
59	When the third party that causes a marriage break-up is a same-sex partner	2016	May	The Straits Times	https://www.straitstimes.com/singapore/when-the-third-party-is-a-same-sex-partner
60	To champion equality is not about being pro-LGBT	2016	September	TODAY	https://www.todayonline.com/voices/champion-equality-not-about-being-pro-lgbt

61	Inequality of marriage should continue	2016	October	TODAY	https://www.todayonline.com/voices/inequality-marriage-should-continue
62	Current laws don't discriminate unfairly against LGBTs, but protect	2016	October	TODAY	https://www.todayonline.com/voices/current-laws-dont-discriminate-unfairly-against-lgbts-protect
63	Marriage equality is a rights issue	2016	October	TODAY	https://www.todayonline.com/voices/marriage-equality-rights-issue
64	Same-sex marriage is not a human right	2016	October	TODAY	https://www.todayonline.com/voices/same-sex-marriage-not-human-right
65	Protection of more diverse groups can benefit S'pore	2017	February	TODAY	https://www.todayonline.com/voices/protection-more-diverse-groups-can-benefit-spore
66	Adopted children deserve the best family environment too	2017	February	The Straits Times	https://www.straitstimes.com/forum/letters-in-print/adopted-children-deserve-the-best-family-environment-too
67	Team of lawyers create guidebook for LGBT couples in Singapore	2017	March	The Straits Times	https://www.straitstimes.com/singapore/education/team-of-lawyers-create-guidebook-for-lgbt-couples-in-singapore
68	ROM voids marriage between same-sex couple	2017	July	The Straits Times	https://www.straitstimes.com/singapore/rom-voids-marriage-between-same-sex-couple
69	Singapore court rejects bid by gay man to adopt child he fathered through surrogacy	2017	December	The Straits Times	https://www.straitstimes.com/singapore/singapore-court-rejects-bid-by-gay-man-to-adopt-child-he-fathered-through-surrogacy

70	Deliberate parenthood by singles at odds with Singapore's stand: MSF on gay man's bid to adopt child	2017	December	The Straits Times	https://www.straitstimes.com/singapore/deliberate-parenthood-by-singles-at-odds-with-singapores-stand-msf
71	Gay man fails to adopt child he had via surrogacy	2017	December	The Straits Times	https://www.straitstimes.com/singapore/gay-man-fails-to-adopt-child-he-had-via-surrogacy
72	Failed adoption of surrogate child: Dad still enjoys rights	2017	December	The Straits Times	https://www.straitstimes.com/singapore/failed-adoption-case-dad-still-enjoys-rights
73	Ruling puts spotlight on gay couples who want to start families	2017	December	The Straits Times	https://www.straitstimes.com/singapore/ruling-puts-spotlight-on-gay-couples-who-want-to-start-families
74	Ban surrogacy to protect the interests of children and women	2018	January	The Straits Times	https://www.straitstimes.com/forum/letters-in-print/ban-surrogacy-to-protect-the-interests-of-children-and-women
75	Poor attitudes against different family structures harm children most	2018	January	The Straits Times	https://www.straitstimes.com/forum/letters-in-print/poor-attitudes-against-different-family-structures-harm-children-most
76	Gay father's adoption case shows limitations of S'pore's legislation	2018	January	TODAY	https://www.straitstimes.com/forum/letters-in-print/poor-attitudes-against-different-family-structures-harm-children-most
77	In surrogacy debate, who should compassion be shown to	2018	January	The Straits Times	https://www.straitstimes.com/forum/letters-in-print/in-surrogacy-debate-who-should-compassion-be-shown-to
78	Envoy: Singapore will decide own pace of social change	2018	January	The Straits Times	https://www.straitstimes.com/singapore/envoy-spore-will-decide-own-pace-of-social-change

79	Law silent on adoption of boys by gay singles	2018	March	The Straits Times	https://www.straitstimes.com/singapore/courts-crime/law-silent-on-adoption-of-boys-by-gay-singles
80	Singapore must take a stand on gay couples having kids	2018	March	The Straits Times	https://www.straitstimes.com/forum/letters-in-print/singapore-must-take-a-stand-on-gay-couples-having-kids
81	Church groups say they do not support repeal of gay-sex law	2018	September	The Straits Times	https://www.straitstimes.com/singapore/church-groups-say-they-do-not-support-repeal-of-gay-sex-law
82	No discrimination against LGBTQ community at work, in housing and education here: Ong Ye Kung	2018	September	Today	https://www.todayonline.com/singapore/no-discrimination-against-lgbtq-community-singapore-ong-ye-kung
83	The debate over 377A: 'Keep it'	2018	September	The Straits Times	https://www.straitstimes.com/singapore/keep-it
84	The debate over 377A: 'Repeal it'	2018	September	The Straits Times	https://www.straitstimes.com/politics/repeal-it
85	The Big Read: With a house still divided over 377A, time to seek common ground	2018	September	TODAY	https://www.todayonline.com/big-read/big-read-house-still-divided-over-377a-time-seek-common-ground
86	Section 377A should not be repealed under present circumstances: Archbishop of Singapore	2018	September	TODAY	https://www.todayonline.com/singapore/section-377a-should-not-be-repealed-under-present-circumstances-archbishop-singapore

87	Catholics urged to reject repeal of Section 377A	2018	September	The Straits Times	https://www.straitstimes.com/singapore/catholics-urged-to-reject-repeal-of-section-377a
88	Pergas rejects repeal of Section 377A as it can cause 'worrying implications'	2018	September	The Straits Times	https://www.straitstimes.com/singapore/pergas-rejects-repeal-of-section-377a-says-it-can-cause-worrying-implications
89	Muslim scholars, religious leaders say repeal of Section 377A has 'worrying implications', a threat to family values	2018	September	TODAY	https://www.todayonline.com/singapore/muslim-scholars-religious-leaders-say-repeal-section-377a-has-worrying-implications-threat
90	Jamiyah Singapore says repealing 377A 'will do more harm than good'; Maruah says keeping it is 'outstandingly backward'	2018	September	The Straits Times	https://www.straitstimes.com/singapore/jamiyah-singapore-says-repealing-377a-will-do-more-harm-than-good-maruah-says-keeping-it
91	Objection to 377A not about religion, but about what repealing could lead to	2018	September	The Straits Times	https://www.straitstimes.com/forum/letters-in-print/objection-to-377a-not-about-religion-but-about-what-repealing-could-lead-to
92	Section 377A in the spotlight again	2018	September	The Straits Times	https://www.straitstimes.com/opinion/st-editorial/section-377a-in-the-spotlight-again
93	Section 377A: A contemporary, important law	2018	October	The Straits Times	https://www.straitstimes.com/opinion/section-377a-a-contemporary-important-law

94	From whispers to open discussion, Singapore society has shifted on LGBT issue: Desmond Lee	2018	October	TODAY	https://www.todayonline.com/singapore/whispers-open-discussion-singapore-society-has-shifted-lgbt-issue-desmond-lee
95	Landmark High Court case allows Singaporean gay dad to adopt surrogate son	2018	December	The Straits Times	https://www.straitstimes.com/singapore/courts-crime/landmark-high-court-case-allows-gay-dad-to-adopt-surrogate-son
96	Gay man allowed to adopt surrogate son on appeal	2018	December	The Straits Times	https://www.straitstimes.com/singapore/courts-crime/gay-man-allowed-to-adopt-surrogate-son-on-appeal
97	High Court grants gay man's bid to adopt biological son born via surrogate mother	2018	December	Today	https://www.todayonline.com/singapore/high-court-grants-gay-mans-bid-adopt-biological-son-born-surrogate-mother
98	MSF has backed adoption bids that involved surrogacy; High Court and lawyers say it's time to study the issue	2018	December	TODAY	https://www.todayonline.com/singapore/msf-has-backed-adoption-bids-involved-surrogacy-high-court-and-lawyers-say-its-time-study
99	Hugs for a little boy, as 'arduous' adoption journey ends with relief and gratitude	2018	December	TODAY	https://www.todayonline.com/singapore/hugs-little-boy-arduous-adoption-journey-ends-relief-and-gratitude
100	Be careful about opening Pandora's box with landmark judgment	2018	December	The Straits Times	https://www.straitstimes.com/forum/letters-in-print/be-careful-about-opening-pandoras-box-with-landmark-judgment

101	Gay parents seeking to adopt their kids may find it harder to prove they did not intend to violate policy against same-sex families: Desmond Lee	2018	December	The Straits Times	https://www.straitstimes.com/singapore/gay-parents-seeking-to-adopt-their-kids-may-find-it-harder-to-prove-they-did-not-intend-to
102	Ministry to study if policies need to be reviewed after court allows gay Singaporean to adopt surrogate son	2018	December	The Straits Times	https://www.straitstimes.com/singapore/ministry-to-study-if-policies-need-to-be-reviewed-after-court-allows-gay-singaporean-to
103	After landmark judgment, gay couples seeking adoption may find it harder to convince the courts: Desmond Lee	2018	December	TODAY	https://www.todayonline.com/singapore/after-landmark-judgment-gay-couples-seeking-adoption-may-find-it-harder-convince-courts
104	Government policy review will be a mammoth task after gay man's legal win, experts say	2018	December	TODAY	https://www.todayonline.com/singapore/government-policy-review-will-be-mammoth-task-after-gay-mans-legal-win-analysts-say
105	Family life takes shape for gay couple after adoption ruling	2018	December	The Straits Times	https://www.straitstimes.com/singapore/family-life-takes-shape-for-gay-couple-after-adoption-ruling
106	Spotlight on surrogate kids of LGBT, straight couples	2018	December	The Straits Times	https://www.straitstimes.com/singapore/spotlight-on-surrogate-kids-of-lgbt-straight-couples

107	Parliament: Authorities looking at adoption laws and surrogacy, do not support gay families, says Minister Desmond Lee	2019	January	The Straits Times	https://www.straitstimes.com/singapore/parliament-authorities-looking-at-adoption-laws-and-surrogacy-does-not-support-gay
108	Parliament in brief: 3 things you should know	2019	January	TODAY	https://www.todayonline.com/singapore/parliament-brief-3-things-you-should-know-jan-14
109	Singapore society still largely conservative but becoming more liberal on gay rights: IPS survey	2019	May	The Straits Times	https://www.straitstimes.com/politics/singapore-society-still-largely-conservative-but-becoming-more-liberal-on-gay-rights-ips
110	S'poreans more liberal towards homosexuality compared with five years ago, IPS survey finds	2019	May	TODAY	https://www.todayonline.com/singapore/singaporeans-more-liberal-towards-homosexuality-ips-survey-finds
111	Marriage between man and woman remains norm, despite more liberal attitudes on homosexuality: MSF	2019	May	TODAY	https://www.todayonline.com/singapore/marriage-between-man-and-woman-remains-norm-despite-more-liberal-attitudes-homosexuality
112	Court rejects gay man's bid for custody order for surrogate son to boost bid for student pass from ICA	2019	December	The Straits Times	https://www.straitstimes.com/singapore/courts-crime/court-rejects-gay-mans-bid-for-custody-order-for-surrogate-son-to-boost-bid
113	Court rejects bid by gay man to make partner guardian of his two surrogate children	2020	February	The Straits Times	https://www.straitstimes.com/singapore/court-rejects-bid-by-gay-man-to-make-partner-guardian-of-his-two-surrogate-children

114	Catholic stance on marriage remains unchanged, says S'pore Catholic Church in response to Pope Francis' remarks	2020	October	The Straits Times	https://www.straitstimes.com/singapore/catholic-stance-on-marriage-remains-unchanged-says-spore-catholic-church-in-response-to
115	Pope's comments supporting same-sex civil unions not 'official papal teaching': Singapore Catholic Church	2021	January	TODAY	https://www.todayonline.com/singapore/popes-comments-supporting-same-sex-civil-unions-not-official-papal-teaching-singapore
116	Singapore still conservative on moral, sexuality issues, but more liberal since 2002: IPS survey	2021	February	The Straits Times	https://www.straitstimes.com/singapore/community/singapore-still-conservative-on-moral-sexuality-issues-but-more-liberal-since
117	Playwright Thomas Lim's Straight Acting explores new definitions of family	2021	October	The Straits Times	https://www.straitstimes.com/life/arts/playwright-thomas-lims-straight-acting-explores-new-definitions-of-family
118	Section 377A ruling: Govt is considering different viewpoints carefully, says Shanmugam	2022	March	The Straits Times	https://www.straitstimes.com/singapore/politics/section-377a-ruling-govt-is-considering-different-viewpoints-carefully-says-shanmugam
119	Budget debate: Government will continue to uphold traditional family in policies, laws	2022	March	The Straits Times	https://www.straitstimes.com/singapore/politics/budget-debate-government-will-continue-to-uphold-traditional-family-in-policies-laws

120	Ministries will have to work through impact if Section 377A is repealed: Shanmugam	2022	March	The Straits Times	https://www.straitstimes.com/singapore/politics/ministries-will-have-to-work-through-impact-if-section-377a-is-repealed-shanmugam
121	Section 377A and a new modus vivendi	2022	March	The Straits Times	https://www.straitstimes.com/opinion/section-377a-and-a-new-modus-vivendi
122	Support for Section 377A drops as attitudes towards same-sex relationships shift, survey finds	2022	June	The Straits Times	https://www.straitstimes.com/singapore/politics/support-for-section-377a-drops-as-attitudes-to-same-sex-relationships-shift-survey-finds
123	HDB amends graphic 'to avoid misunderstanding' after suggestions that original depicted same-sex couple	2022	June	TODAY	https://www.todayonline.com/singapore/hdb-amends-graphic-suggestions-same-sex-lifestyle-1927491
124	Parkroyal Pickering hotel says staff made 'wrongful assumption of the law' in rejecting same-sex couple's wedding ceremony	2022	July	TODAY	https://www.todayonline.com/singapore/parkroyal-pickering-hotel-same-sex-couple-wedding-ceremony-1931046
125	Of faith, hope, love and the law: Should Section 377A stay or go?	2022	July	The Straits Times	https://www.straitstimes.com/opinion/thinkingaloud-of-faith-hope-love-and-the-law
126	Section 377A review: 'No criminal offence disclosed' on organisers of	2022	July	TODAY	https://www.todayonline.com/singapore/section-377a-review-no-criminal-offence-disclosed-organisers-anti-repeal-protect-singapore-town-hall-says-mha-1952856

anti-repeal Protect Singapore town hall, says MHA

127	Forum: Disagreement over LGBTQ matters, ideas is not discrimination	2022	July	The Straits Times	https://www.straitstimes.com/opinion/forum/forum-disagreement-over-lgbtq-matters-ideas-is-not-discrimination
128	Protect Sg Townhall: Repeal of S377A will be just the beginning	2022	July	The Straits Times	https://www.straitstimes.com/opinion/homeground-protect-sg-townhall-repeal-of-s377a-will-be-just-the-beginning
129	Singapore Catholic Church says marriage is between man and woman but it respects dignity of LGBTQ people	2022	August	The Straits Times	https://www.straitstimes.com/singapore/community/singapore-catholic-church-says-marriage-is-between-man-and-woman-but-it-respects-dignity-of-lgbtq-people
130	Forum: Voice your concerns on LGBT matters, but listen to the other side too	2022	August	The Straits Times	https://www.straitstimes.com/opinion/forum/forum-voice-your-concerns-on-lgbt-matters-but-listen-to-the-other-side-too
131	Religious groups say marriage between man, woman should be safeguarded; LGBTQ group says 'no immediate plans' to challenge it	2022	August	TODAY	https://www.todayonline.com/singapore/religious-groups-say-marriage-between-man-woman-should-be-safeguarded-lgbtq-group-says-no-immediate-plans-challenge-it-1957741
132	Forum: Common ground between religious moral values and secularism amid LGBTQ matters	2022	August	The Straits Times	https://www.straitstimes.com/opinion/forum/forum-common-ground-between-religious-moral-values-and-secularism-amid-lgbtq-matters

133	Forum: Concern about children's well-being is reason for advocacy	2022	August	The Straits Times	https://www.straitstimes.com/opinion/forum/forum-concern-about-childrens-well-being-is-reason-for-advocacy
134	Forum: Repeal Section 377A, then discuss issues separately	2022	August	The Straits Times	https://www.straitstimes.com/opinion/forum/forum-repeal-section-377a-then-discuss-issues-separately
135	Forum: Youngsters need guidance as they navigate their sexuality	2022	August	The Straits Times	https://www.straitstimes.com/opinion/forum/forum-youngsters-need-guidance-as-they-navigate-their-sexuality
136	Section 377A review involves broader issue of societal concerns over family and marriage: Lawrence Wong	2022	August	TODAY	https://www.todayonline.com/singapore/section-377a-review-involves-broader-issue-societal-concerns-over-family-and-marriage-lawrence-wong-1970296
137	Section 377A: Putting children first	2022	August	The Straits Times	https://www.straitstimes.com/opinion/section-377a-putting-children-first
138	Town hall urges against repealing Section 377A without safeguards for marriage, families	2022	August	The Straits Times	https://www.straitstimes.com/singapore/politics/town-hall-urges-against-repealing-section-377a-without-safeguards-for-marriage-families
139	Church grouping asks for Section 377A to stay, calls it a 'marker for many social and moral considerations'	2022	August	TODAY	https://www.todayonline.com/singapore/section-377a-church-grouping-law-social-moral-marker-1973396

140	NDR 2022: Five things to know as Singapore moves to repeal Section 377A	2022	August	The Straits Times	https://www.straitstimes.com/singapore/politics/ndr-2022-five-things-to-know-as-singapore-moves-to-repeal-section-377a
141	NDR2022: In dealing with Section 377A, policies on family and marriage will not be changed, says PM Lee	2022	August	The Straits Times	https://www.straitstimes.com/singapore/politics/ndr-2022-in-dealing-with-section-377a-policies-on-family-and-marriage-will-not-be-changed-says-pm-lee
142	Singapore's religious leaders outline positions on repeal of gay-sex law	2022	August	The Straits Times	https://www.straitstimes.com/singapore/politics/religious-leaders-take-nuanced-position-on-repeal-of-section-377a
143	NDR 2022:Govt will repeal Section 377A, but also amend Constitution to protect marriage from legal challenges	2022	August	The Straits Times	https://www.straitstimes.com/singapore/politics/ndr-2022-govt-will-repeal-section-377a-decriminalise-sex-between-men
144	NDR 2022: LGBTQ community expresses relief at repeal of Section 377A; religious groups voice concerns	2022	August	The Straits Times	https://www.straitstimes.com/singapore/politics/ndr-2022-lgbtq-community-express-relief-at-repeal-of-section-377a-religious-groups-voice-concerns
145	PAP will not lift whip for Parliament debate on Section 377A repeal: Lawrence Wong	2022	August	The Straits Times	https://www.straitstimes.com/singapore/politics/pap-will-not-lift-whip-for-parliament-debate-on-section-377a-repeal-lawrence-wong

146	S377A repeal: Education policies will remain anchored on prevailing family values, social norms	2022	August	The Straits Times	https://www.straitstimes.com/singapore/education-policies-will-remain-anchored-on-singapores-prevailing-family-values-and-social-norms-moe
147	S377A: Push by LGBTQ activists for change in other areas will lead to strong pushback, says observer	2022	August	The Straits Times	https://www.straitstimes.com/singapore/section-377a-push-by-lgbtq-activists-for-change-in-other-areas-will-lead-to-strong-pushback-says-observer
148	NDR 2022: Religious groups assured by plans to protect marriage definition following repeal of Section 377A	2022	August	TODAY	https://www.todayonline.com/singapore/ndr-2022-religious-groups-marriage-protect-constitution-repeal-section-377a-1974321
149	NDR 2022: Repeal of Section 377A a relief but move to protect marriage definition is 'disappointing', say LGBTQ groups	2022	August	TODAY	https://www.todayonline.com/singapore/ndr-2022-repeal-section-377a-lgbtq-groups-marriage-1974311
150	Singapore will decriminalise sex between men, no change in marriage rules - PM	2022	August	TODAY	https://www.todayonline.com/world/singapore-will-decriminalise-sex-between-men-no-change-marriage-rules-pm-1974296
151	Section 377A: Constitution will be amended to protect Parliament's right to define marriage, says Shanmugam	2022	August	The Straits Times	https://www.straitstimes.com/singapore/politics/constitution-will-be-amended-to-protect-parliaments-right-to-define-marriage-shanmugam

152	End of Singapore's gay sex ban a 'small step' for some LGBT couples	2022	August	TODAY	https://www.todayonline.com/world/end-singapores-gay-sex-ban-small-step-some-lgbt-couples-1974876
153	Repealing Section 377A; strengthening marriage	2022	August	The Straits Times	https://www.straitstimes.com/opinion/repealing-section-377a-strengthening-marriage
154	Explainer: How will marriage definition be protected without 'hard-coding' it in Constitution, yet withstand challenges	2022	August	TODAY	https://www.todayonline.com/singapore/explainer-constitution-protect-definition-marriage-how-challenge-1975821
155	National Day Rally 2022: No change to marriage definition 'under my watch' as next PM if PAP wins next GE_ DPM Lawrence Wong	2022	August	TODAY	https://www.todayonline.com/singapore/lawrence-wong-no-change-marriage-under-my-watch-1974641
156	National Day Rally 2022: Section 377A repeal a matter of 'doing what is right', not about political costs_ DPM Lawrence Wong	2022	August	TODAY	https://www.todayonline.com/singapore/section-377a-repeal-lawrence-wong-national-day-rally-1974686
157	S377A repeal: Proposed constitutional amendment to protect marriage definition without 'hard-coding' it, says Edwin Tong	2022	August	TODAY	https://www.todayonline.com/singapore/ndr-2022-377a-constitution-marriage-edwin-tong-1974591

158	Section 377A: Religious groups call for unity; poll finds 43% support repeal, double those against	2022	August	The Straits Times	https://www.straitstimes.com/singapore/politics/section-377a-religious-groups-call-for-unity-poll-finds-43-per-cent-support-repeal-double-those-against
159	S377A repeal: Methodist Church calls on all sides to heed Govt's call to exercise restraint, avoid 'extreme demands'	2022	August	TODAY	https://www.todayonline.com/singapore/s377a-repeal-methodist-church-calls-all-sides-heed-govts-call-exercise-restraint-avoid-extreme-demands-1978101
160	Managing differences as debate on 377A moves forward	2022	September	The Straits Times	https://www.straitstimes.com/opinion/thinkingaloud-managing-differences-as-debate-on-377a-moves-forward
161	Our sons - gay Singaporeans grapple with 377A and other challenges	2022	September	The Straits Times	https://www.straitstimes.com/singapore/politics/st-closeup-our-sons-gay-singaporeans-grapple-with-377a-and-other-challenges
162	Real risk of courts striking down Section 377A in future if law is not repealed: Panellists	2022	September	The Straits Times	https://www.straitstimes.com/singapore/politics/real-risk-of-courts-striking-down-section-377a-in-future-if-law-is-not-repealed-panel
163	Bills tabled to repeal Section 377A, amend Constitution to protect definition of marriage from court challenge	2022	October	The Straits Times	https://www.straitstimes.com/singapore/politics/bills-tabled-to-repeal-section-377a-amend-constitution-to-protect-definition-of-marriage-from-court-challenge

164	Singapore seeks to amend constitution to protect its definition of marriage	2022	October	TODAY	https://www.todayonline.com/world/singapore-seeks-amend-constitution-protect-its-definition-marriage-2024841
165	Parliament repeals Section 377A, endorses amendments protecting definition of marriage	2022	November	The Straits Times	https://www.straitstimes.com/singapore/politics/parliament-repeals-section-377a-endorses-amendments-protecting-marriage-definition
166	Singapore repeals gay sex ban but limits prospect of legalising same-sex marriage	2022	November	TODAY	https://www.todayonline.com/world/singapore-repeals-gay-sex-ban-limits-prospect-legalising-same-sex-marriage-2059026
167	Day 2 of Section 377A debate: Which MPs support the repeal, and what they say - TODAY	2022	November	TODAY	https://www.todayonline.com/singapore/day-2-section-377a-debate-which-mps-support-repeal-and-what-they-say-2058936
168	Marriage definition to stay 'so long as society strongly supports it', Govt doing its utmost to promote social norms: Masagos	2022	November	TODAY	https://www.todayonline.com/singapore/govt-utmost-maintain-social-norms-masagos-2057801
169	Even as Singapore lifts gay sex ban, LGBT families feel little has changed	2022	November	TODAY	https://www.todayonline.com/world/even-singapore-lifts-gay-sex-ban-lgbt-families-feel-little-has-changed-2059441

170	Section 377A: Repeal was respectful but is talking about sexual orientation still taboo	2022	December	The Straits Times	https://www.straitstimes.com/opinion/section-377a-repeal-was-respectful-but-is-talking-about-sexual-orientation-still-taboo

Appendix C1

Notes and comments from the familiarisation phase (Example 1)

Article Title : ‘Disappointed’ MP criticises HPB for its FAQ on sexuality

Source : TODAY

Date : 5 February 2014

Website link : <https://www.todayonline.com/singapore/health-promotion-boards-faq-sexuality-draws-positive-response-online>

Article Text

SINGAPORE — A Member of Parliament has become the latest to weigh in on the Health Promotion Board’s (HPB) posting of an FAQ section on sexuality on its website, which has drawn polarised reactions — including petitions both for and against the board’s move — after it went viral last weekend.

Mountbatten MP Lim Biow Chuan yesterday hit out at one of the responses, which said homosexual and heterosexual relationships are not too different. Writing on his Facebook page, he said: “I cannot agree that ‘A same-sex relationship is not too different from a heterosexual relationship’. The two relationships are different and they go against the Government’s policy of promoting heterosexual married couples to have healthy relationships and to build stable nuclear and extended family units.

“I am utterly disappointed at the HPB’s stand in issuing such a statement,” said Mr Lim, who has also filed a question asking the Health Minister to clarify his ministry’s stand on the board’s online resource when Parliament next sits on Feb 17. The FAQ section, which HPB said had been developed with input from professional counsellors, was one of its initiatives to “educate youths on sexually-transmitted diseases”.

The resource started making its rounds online after generating positive buzz for the answers to topics such as homosexuality. However, it has since triggered a debate, culminating in a petition started on Monday against the board’s posting and which called for the Health

Minister to conduct a “thorough, non-biased, comprehensive review” of the “one-sided” and “pro-homosexuality” information.

Pastor Lawrence Khong of Faith Community Baptist Church also wrote, in the capacity as Chairman of church network LoveSingapore, a seven-page response against the “pro-LGBT (lesbian, gay, bisexual and transgender) view” in the HPB’s FAQ section, which was yesterday put up on the church’s website and Facebook page. These were countered by another petition started on Tuesday in support of the board’s move, though it also called for the board to reinstate the resource links to LGBT support groups that had allegedly been removed.

Yesterday, Mr Lim told this newspaper he learnt about the FAQ section a few days ago when he received it in his email. He decided to make his Facebook posting because he felt the FAQ section “sends a wrong signal”. Noting that the bulk of the FAQ seemed to suggest that a homosexual relationship “is quite normal”, he added: “If we say a homosexual relationship is quite normal, then people get confused because that’s not the state’s pro-family position”.

In response to TODAY’s queries, the HPB said it had noted Mr Lim’s feedback and reiterated that “family remains the basic building block of our society”. The board added that it would take into consideration relevant inputs it had received to see how it could further improve its communications as well as to better reach out to Singaporeans in their health promotion educational materials.

Mr Lim also felt that some of the answers in the FAQ seemed to present opinions as facts. He cited the answer provided to the question “Can homosexuals have long-lasting relationships?”, which was: “Yes, homosexuals can certainly have long-lasting relationships. A homosexual relationship, like any other relationship, is based on values like trust, love, commitment and support.”

Mr Lim said there were no conclusive studies supporting this statement and added that it could have captured the diverse views on the issue. “From what I have read, there are really diverse opinions on it, so when there are diverse opinions, you have to be honest about it — that some people feel it this way, some people feel it the other way — and let readers judge

for themselves,” he said. Nevertheless, Mr Lim said some answers, such as the definitions of gender identity and sexual orientation, were informative.

Tampines GRC MP Baey Yam Keng also told TODAY he was “a bit surprised” when he saw that the HPB had posted the FAQ section. “It’s a bit bold of them to take this approach,” said Mr Baey, who previously had expressed support for the repeal of Section 377A, which criminalises sex between men. While he found some of the answers objective and explained in a clinical way, Mr Baey felt there were some that were too simplistic and may lead to people making judgements that are not as well-informed.

“For example, this point about the differences between same-sex and heterosexual relationships, I felt that the answer lacked another dimension, which is about the Asian values of family,” he said. He added that some social norms, such as how same-sex couples are not able to get married here, could have been reflected in the answers. “I think the HPB tried to take a neutral stance. But (by) being neutral, it would not have included certain social norms or mainstream values that are still quite prevalent in our society, so I think that is what irks some quarters of society.”

Alif's Notes and Comments

In this article, several members of the Singapore parliament were asked about their thoughts and feelings about the sexuality FAQs published by the Health Promotion Board. In the first part of the article, one MP took to posting on his Facebook page that he disagreed with how the HPB saw LGBTQ couples and families as the same as heterosexual couples and traditional families. He saw the latter as superior and much better than LGBTQ couples and families. He also saw heterosexual married couples and traditional families as healthy and stable compared to LGBTQ couples and families. He expresses his disappointment at HPB for saying these two types of relationships and family structures are essentially the same, as he saw how such statements contradicted what the Singapore government was promoting. He believed such statements portrayed the two types of relationships and family structures as ideal and normal. However, he felt that only heterosexual couples and traditional families were normal and ideal, while LGBTQ couples were seen as deviant and not ideal. In the next section of the article, he mentions that having such statements out in the public's eye sent the wrong signal. This wrong signal alludes to the public that we should accept LGBTQ couples and families - essentially that it is okay to be a part of LGBTQ couples and families, that it is normal to be in one, and for Singapore to have and accept these deviant relationships and family structures. He is worried about the public being confused about other non-normative ways of being and living in Singapore. He prefers that only heteronormative ways and ideals be promoted in the Singapore context. He disagrees with HPB's statements that LGBTQ couples and families can have long-lasting relationships. He also supports the assertions that there are no conclusive studies or evidence that support the ways in which LGBTQ couples and families are just as stable, long-lasting and committed as heterosexual couples and families. Thus, his view is that only heterosexual couples and traditional families are long-lasting, loving and committed. In the last part of the article, another MP was brought in to get his thoughts on the HPB Sexuality FAQ. The MP added that narratives on Asian family values were missing in the HPB FAQs. To this, I think he meant that same-sex marriage and the recognition of LGBTQ couples and families are Western, liberal ideals. He saw how these ideals are not compatible with the Asian, conservative values of Singapore society. These Asian values are purported to be how a family is formed with a cisgender man, a cisgender woman, and their children. He was also depicted as being supportive of repealing S377A but not as supportive of LGBTQ couples and families being portrayed as equals or the same as heterosexual couples and traditional families. He felt that the HPB excluded the heteronormative ideals espoused by most of society and the government.

Appendix C2

Codes from the coding phase (Example 1)

Article Title : ‘Disappointed’ MP criticises HPB for its FAQ on sexuality

Source : TODAY

Date : 7 February 2014

Website link : <https://www.todayonline.com/singapore/health-promotion-boards-faq-sexuality-draws-positive-response-online>

Article Text

SINGAPORE — A Member of Parliament has become the latest to weigh in on the Health Promotion Board’s (HPB) posting of an FAQ section on sexuality on its website, which has drawn polarised reactions — including petitions both for and against the board’s move — after it went viral last weekend.

Mountbatten MP Lim Biow Chuan yesterday hit out at one of the responses, which said homosexual and heterosexual relationships are not too different. Writing on his Facebook page, he said: “I cannot agree that ‘A same-sex relationship is not too different from a heterosexual relationship’. The two relationships are different and they go against the Government’s policy of promoting heterosexual married couples to have healthy relationships and to build stable nuclear and extended family units. “I am utterly disappointed at the HPB’s stand in issuing such a statement,” said Mr Lim, who has also filed a question asking the Health Minister to clarify his ministry’s stand on the board’s online resource when Parliament next sits on Feb 17. The FAQ section, which HPB said had been developed with input from professional counsellors, was one of its initiatives to “educate youths on sexually-transmitted diseases”.

The resource started making its rounds online after generating positive buzz for the answers to topics such as homosexuality. However, it has

Codes

- MP believes that no evidence shows LGBTQ couples and families are as long lasting and committed as heterosexual couples and traditional families
- MP believes that heterosexual couples and traditional families are healthy and stable
- MP believes that LGBTQ couples and families are unhealthy and unstable
- MP prefers to ensure and maintain the heteronormative ideals of living and being in Singapore
- MP does not want to depict other relationships and family structures, only heteronormative ones
- MP wants to ensure only one option of living and being in Singapore, hence portray only heteronormative couples and relationships
- MP does not want Singapore society to think it is okay to be in LGBTQ relationships and families
- MP believes that LGBTQ couples and families are morally wrong
- MP believes that heterosexual couples and traditional families are morally right
- MP sees LGBTQ couples and families as deviant and not the norm
- MP sees heterosexual couples and traditional families as the norm and ideal
- MP feels that it is not okay to depict publicly that it is okay being in LGBTQ relationships and families
- MP does not see LGBTQ couples and families as equal to heterosexual couples and traditional families
- MP sees heterosexual couples and traditional families as more superior than LGBTQ couples and families
- MP disappointed by how LGBTQ couples and families are being portrayed positively in Singapore
- MP sees HPB FAQs as contradicting and against Singapore's heteronormative policies and laws
- MP worries that such open statements on LGBTQ couples and families could influence youths and children that it is okay to be in such deviant relationships and families
- MP's moral panic that HPB FAQs will influence youths and children to become LGBTQ

since triggered a debate, culminating in a petition started on Monday against the board's posting and which called for the Health Minister to conduct a "thorough, non-biased, comprehensive review" of the "one-sided" and "pro-homosexuality" information.

Pastor Lawrence Khong of Faith Community Baptist Church also wrote, in the capacity as Chairman of church network LoveSingapore, a seven-page response against the "pro-LGBT (lesbian, gay, bisexual and transgender) view" in the HPB's FAQ section, which was yesterday put up on the church's website and Facebook page. These were countered by another petition started on Tuesday in support of the board's move, though it also called for the board to reinstate the resource links to LGBT support groups that had allegedly been removed.

Yesterday, Mr Lim told this newspaper he learnt about the FAQ section a few days ago when he received it in his email. He decided to make his Facebook posting because he felt the FAQ section "sends a wrong signal". Noting that the bulk of the FAQ seemed to suggest that a homosexual relationship "is quite normal", he added: "If we say a homosexual relationship is quite normal, then people get confused because that's not the state's pro-family position".

In response to TODAY's queries, the HPB said it had noted Mr Lim's feedback and reiterated that "family remains the basic building block of our society". The board added that it would take into consideration relevant inputs it had received to see how it could further improve its communications as well as to better reach out to Singaporeans in their health promotion educational materials.

Mr Lim also felt that some of the answers in the FAQ seemed to present opinions as facts. He cited the answer provided to the question "Can homosexuals have long-lasting relationships?", which was: "Yes, homosexuals can certainly have long-lasting relationships. A homosexual relationship, like any other relationship, is based on values like trust, love, commitment and support."

Codes

- MP believes that LGBTQ couples and families are western liberal ideals
- MP believes that same-sex marriage is incompatible with Asian, conservative values of Singapore
- MP views that LGBTQ couples and families are not equal to heterosexual couples and traditional families
- MP believes that HPB FAQ should include the heteronormative ideals of relationships and family in Singapore
- MP believes that family in Asian contexts should be made up a father, mother and their children
- MP believes that many Singaporeans still want to maintain the relationship and family hierarchy in Singapore
- MP believes that many Singaporeans only accept heterosexual couples and traditional families as the norm in Singapore
- MP believes many Singaporeans still want to ensure the heteronormative ways of living and being in Singapore

Mr Lim said there were no conclusive studies supporting this statement and added that it could have captured the diverse views on the issue. “From what I have read, there are really diverse opinions on it, so when there are diverse opinions, you have to be honest about it — that some people feel it this way, some people feel it the other way — and let readers judge for themselves,” he said. Nevertheless, Mr Lim said some answers, such as the definitions of gender identity and sexual orientation, were informative.

Tampines GRC MP Baey Yam Keng also told TODAY he was “a bit surprised” when he saw that the HPB had posted the FAQ section. “It’s a bit bold of them to take this approach,” said Mr Baey, who previously had expressed support for the repeal of Section 377A, which criminalises sex between men. While he found some of the answers objective and explained in a clinical way, Mr Baey felt there were some that were too simplistic and may lead to people making judgements that are not as well-informed.

“For example, this point about the differences between same-sex and heterosexual relationships, I felt that the answer lacked another dimension, which is about the Asian values of family,” he said. He added that some social norms, such as how same-sex couples are not able to get married here, could have been reflected in the answers. “I think the HPB tried to take a neutral stance. But (by) being neutral, it would not have included certain social norms or mainstream values that are still quite prevalent in our society, so I think that is what irks some quarters of society.”

Appendix C3

Higher-order codes from the coding phase (Example 1)

Article Title : ‘Disappointed’ MP criticises HPB for its FAQ on sexuality

Source : TODAY

Date : 7 February 2014

Website link : <https://www.todayonline.com/singapore/health-promotion-boards-faq-sexuality-draws-positive-response-online>

Article Text

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Mountbatten MP Lim Biow Chuan yesterday hit out at one of the responses, which said homosexual and heterosexual relationships are not too different. Writing on his Facebook page, he said: “I cannot agree that ‘A same-sex relationship is not too different from a heterosexual relationship’. The two relationships are different and they go against the Government’s policy of promoting heterosexual married couples to have healthy relationships and to build stable nuclear and extended family units.

“I am utterly disappointed at the HPB’s stand in issuing such a statement,” said Mr Lim, who has also filed a question asking the Health Minister to clarify his ministry’s stand on the board’s online resource when Parliament next sits on Feb 17. The FAQ section, which HPB said had been developed with input from professional counsellors, was one of its initiatives to “educate youths on sexually-transmitted diseases”.

Higher-Order Codes

- LGBTQ couples and families are inherently unstable and short-lived
- Heterosexual couples and traditional families are inherently stable and long-lived
- LGBTQ couples and families provide an unhealthy environment for children to grow up in
- Heterosexual couples and traditional families provide the best, healthy environment for children to grow up in
- LGBTQ couples and families are contradicting and opposing the heteronormative ways of living and being in Singapore
- LGBTQ couples and families should not be seen, heard or taught in public spaces
- LGBTQ couples and families are morally wrong
- Heterosexual couples and traditional families are seen as morally right
- LGBTQ couples and families are seen deviant, not part of the norm
- Heterosexual couples and LGBTQ families are seen as the norm

The resource started making its rounds online after generating positive buzz for the answers to topics such as homosexuality. However, it has since triggered a debate, culminating in a petition started on Monday against the board's posting and which called for the Health Minister to conduct a "thorough, non-biased, comprehensive review" of the "one-sided" and "pro-homosexuality" information.

Pastor Lawrence Khong of Faith Community Baptist Church also wrote, in the capacity as Chairman of church network LoveSingapore, a seven-page response against the "pro-LGBT (lesbian, gay, bisexual and transgender) view" in the HPB's FAQ section, which was yesterday put up on the church's website and Facebook page. These were countered by another petition started on Tuesday in support of the board's move, though it also called for the board to reinstate to the resource links to LGBT support groups that had allegedly been removed.

Yesterday, Mr Lim told this newspaper he learnt about the FAQ section a few days ago when he received it in his email. He decided to make his Facebook posting because he felt the FAQ section "sends a wrong signal". Noting that the bulk of the FAQ seemed to suggest that a homosexual relationship "is quite normal", he added: "If we say a homosexual relationship is quite normal, then people get confused because that's not the state's pro-family position".

In response to TODAY's queries, the HPB said it had noted Mr Lim's feedback and reiterated that "family remains the basic building block of our society". The board added that it would take into consideration relevant inputs it had received to see how it could further improve its communications as well as to better reach out to Singaporeans in their health promotion educational materials.

Mr Lim also felt that some of the answers in the FAQ seemed to present opinions as facts. He cited the answer provided to the question "Can homosexuals have long-lasting relationships?", which was: "Yes,

Higher-Order Codes

- 18_Recognising LGBTQ couples and families depicted as Western, liberal ideals
- 4_LGBTQ couples and families are seen deviant, not part of the norm
- 5_Heterosexual couples and LGBTQ families are seen as the norm
- 19_LGBTQ couples and families are contradicting and opposing the heteronormative ways of living and being in Singapore
- 12_LGBTQ couples and families provide an unhealthy environment for children to grow up in
- 13_Heterosexual couples and traditional families provide the best, healthy environment for children to grow up in
- 20_LGBTQ couples and families should not be seen, heard or taught in public spaces
- 10_LGBTQ couples and families are inherently unstable and short-lived
- 11_Heterosexual couples and traditional families are inherently stable and long-lived

homosexuals can certainly have long-lasting relationships. A homosexual relationship, like any other relationship, is based on values like trust, love, commitment and support.”

Mr Lim said there were no conclusive studies supporting this statement and added that it could have captured the diverse views on the issue. “From what I have read, there are really diverse opinions on it, so when there are diverse opinions, you have to be honest about it — that some people feel it this way, some people feel it the other way — and let readers judge for themselves,” he said. Nevertheless, Mr Lim said some answers, such as the definitions of gender identity and sexual orientation, were informative.

Tampines GRC MP Baey Yam Keng also told TODAY he was “a bit surprised” when he saw that the HPB had posted the FAQ section. “It’s a bit bold of them to take this approach,” said Mr Baey, who previously had expressed support for the repeal of Section 377A, which criminalises sex between men. While he found some of the answers objective and explained in a clinical way, Mr Baey felt there were some that were too simplistic and may lead to people making judgements that are not as well-informed.

“For example, this point about the differences between same-sex and heterosexual relationships, I felt that the answer lacked another dimension, which is about the Asian values of family,” he said. He added that some social norms, such as how same-sex couples are not able to get married here, could have been reflected in the answers. “I think the HPB tried to take a neutral stance. But (by) being neutral, it would not have included certain social norms or mainstream values that are still quite prevalent in our society, so I think that is what irks some quarters of society.”

Appendix C4

Themes from the theme generation phase (Example 1)

Article Title : ‘Disappointed’ MP criticises HPB for its FAQ on sexuality

Source : TODAY

Date : 7 February 2014

Website link : <https://www.todayonline.com/singapore/health-promotion-boards-faq-sexuality-draws-positive-response-online>

Article Text

SINGAPORE — A Member of Parliament has become the latest to weigh in on the Health Promotion Board’s (HPB) posting of an FAQ section on sexuality on its website, which has drawn polarised reactions — including petitions both for and against the board’s move — after it went viral last weekend.

Mountbatten MP Lim Biow Chuan yesterday hit out at one of the responses, which said homosexual and heterosexual relationships are not too different. Writing on his Facebook page, he said: “I cannot agree that ‘A same-sex relationship is not too different from a heterosexual relationship’. The two relationships are different and they go against the Government’s policy of promoting heterosexual married couples to have healthy relationships and to build stable nuclear and extended family units.

“I am utterly disappointed at the HPB’s stand in issuing such a statement,” said Mr Lim, who has also filed a question asking the Health Minister to clarify his ministry’s stand on the board’s online resource when Parliament next sits on Feb 17. The FAQ section, which HPB said had been developed with input from professional counsellors, was one of its initiatives to “educate youths on sexually-transmitted diseases”.

Themes

- LGBTQ couples and families are depicted as contradicting the heteronormative way of living and being in Singapore
- LGBTQ couples and families are seen as deviant, unstable and morally wrong compared to heterosexual couples and traditional families
- LGBTQ couples and families are viewed as inherently undeserving, unsuited and unnatural to have or raise children
- LGBTQ couples and families are not to be seen, heard or taught in public spaces

The resource started making its rounds online after generating positive buzz for the answers to topics such as homosexuality. However, it has since triggered a debate, culminating in a petition started on Monday against the board's posting and which called for the Health Minister to conduct a "thorough, non-biased, comprehensive review" of the "one-sided" and "pro-homosexuality" information.

Pastor Lawrence Khong of Faith Community Baptist Church also wrote, in the capacity as Chairman of church network LoveSingapore, a seven-page response against the "pro-LGBT (lesbian, gay, bisexual and transgender) view" in the HPB's FAQ section, which was yesterday put up on the church's website and Facebook page. These were countered by another petition started on Tuesday in support of the board's move, though it also called for the board to reinstate to the resource links to LGBT support groups that had allegedly been removed.

Yesterday, Mr Lim told this newspaper he learnt about the FAQ section a few days ago when he received it in his email. He decided to make his Facebook posting because he felt the FAQ section "sends a wrong signal". Noting that the bulk of the FAQ seemed to suggest that a homosexual relationship "is quite normal", he added: "If we say a homosexual relationship is quite normal, then people get confused because that's not the state's pro-family position".

In response to TODAY's queries, the HPB said it had noted Mr Lim's feedback and reiterated that "family remains the basic building block of our society". The board added that it would take into consideration relevant inputs it had received to see how it could further improve its communications as well as to better reach out to Singaporeans in their health promotion educational materials.

Mr Lim also felt that some of the answers in the FAQ seemed to present opinions as facts. He cited the answer provided to the question "Can homosexuals have long-lasting relationships?", which was: "Yes, homosexuals can certainly have long-lasting relationships. A homosexual relationship, like any other relationship, is based on values like trust, love, commitment and support."

Themes

- LGBTQ couples and families are depicted as contradicting the heteronormative way of living and being in Singapore
- LGBTQ couples and families are represented as divisive, polarising and destabilising to the broader Singapore society and economy
- LGBTQ couples and families are viewed as inherently undeserving, unsuited and unnatural to have or raise children
- LGBTQ couples and families are not to be seen, heard or taught in public spaces

Mr Lim said there were no conclusive studies supporting this statement and added that it could have captured the diverse views on the issue. “From what I have read, there are really diverse opinions on it, so when there are diverse opinions, you have to be honest about it — that some people feel it this way, some people feel it the other way — and let readers judge for themselves,” he said. Nevertheless, Mr Lim said some answers, such as the definitions of gender identity and sexual orientation, were informative.

Tampines GRC MP Baey Yam Keng also told TODAY he was “a bit surprised” when he saw that the HPB had posted the FAQ section. “It’s a bit bold of them to take this approach,” said Mr Baey, who previously had expressed support for the repeal of Section 377A, which criminalises sex between men. While he found some of the answers objective and explained in a clinical way, Mr Baey felt there were some that were too simplistic and may lead to people making judgements that are not as well-informed.

“For example, this point about the differences between same-sex and heterosexual relationships, I felt that the answer lacked another dimension, which is about the Asian values of family,” he said. He added that some social norms, such as how same-sex couples are not able to get married here, could have been reflected in the answers. “I think the HPB tried to take a neutral stance. But (by) being neutral, it would not have included certain social norms or mainstream values that are still quite prevalent in our society, so I think that is what irks some quarters of society.”

Appendix D1

Notes and comments from the familiarisation phase (Example 2)

Article Title : NDR 2022: Govt will repeal Section 377A, but also amend Constitution to protect marriage from legal challenges

Source : The Straits Time

Date : 22 August 2022

Website link : <https://www.straitstimes.com/singapore/politics/ndr-2022-govt-will-repeal-section-377a-decriminalise-sex-between-men>

Article Text

SINGAPORE - Singapore will repeal Section 377A of the Penal Code, Prime Minister Lee Hsien Loong said on Sunday (Aug 21), confirming months of speculation that the Government might move on the law criminalising sex between men. But to guard against the move triggering a drastic shift in societal norms, the Government will also amend the Constitution to protect the definition of marriage as one between a man and a woman to stave off future legal challenges, he added.

Explaining the rationale for repeal, he noted that there is a significant risk of the law being struck down by judges in future legal challenges, and it would be unwise to ignore this and do nothing. Societal attitudes towards gay people have also "shifted appreciably" and it is timely to consider again whether sex between men in private should be a criminal offence, he added. "We need to find the right way to reconcile and accommodate both the traditional mores of our society, and the aspiration of gay Singaporeans to be respected and accepted," he said.

"I believe (repeal) is the right thing to do, and something that most Singaporeans will now accept. This will bring the law into line with current social mores, and I hope, provide some relief to gay Singaporeans." His announcement at the National Day Rally comes months after the Court of Appeal ruled in February this year that Section 377A of the Penal Code was unenforceable in its entirety. Following the judgment, Cabinet ministers held extensive consultations with religious leaders, lesbian, gay, bisexual and transgender (LGBT) groups as well as regular Singaporeans on the best way to deal with the law.

The court, led by Chief Justice Sundaresh Menon, ruled that Section 377A would remain on the books, but cannot be used to criminalise gay sex - going further than the Government's earlier promises that the law would not be proactively enforced on consensual sex between men. On Sunday, PM Lee said that following this judgment, Minister for Home Affairs and Law K. Shanmugam and Attorney-General Lucien Wong have advised the Government that in a future court challenge, there is a significant risk of the law being struck down on the grounds that it breaches Article 12 of the Constitution - the Equal Protection provision.

When the House debated amendments to the Penal Code in 2007, then Nominated MP Siew Kum Hong had filed a citizen's petition to repeal Section 377A, sparking a passionate debate on the topic with fierce arguments from both sides. PM Lee had argued then that it was better to accept the legal untidiness and ambiguity of keeping the law on the books, while not proactively enforcing it to "maintain a balance, to uphold a stable society with traditional heterosexual family values, but with space for homosexuals to live their lives and to contribute to the society".

It would have been too divisive to force the issue then, he said on Sunday. PM Lee noted that Section 377A was originally introduced in the 1930s by the British colonial government, and reflects moral attitudes and social norms that prevailed back then. He said that over time, homosexuality has become better understood scientifically and medically, resulting in greater acceptance of gay people for who they are instead of being shunned and stigmatised. This has been so in Singapore and many other societies, he added.

Many countries with similar laws have since repealed them, including several Asian countries, PM Lee added. "It is timely to ask ourselves again the fundamental question: Should sex between men in private be a criminal offence?" he said, adding that it is a sensitive issue that needs to be resolved. "Like every human society, we also have gay people in our midst. They are our fellow Singaporeans. They are our colleagues, our friends, our family members. They, too, want to live their own lives, participate in our community and contribute fully to Singapore," he added.

PM Lee acknowledged that Singaporeans still have differing views on whether homosexuality is right or wrong, but said most people accept that a person's sexual

orientation and behaviour is a private and personal matter, and that sex between men should not be a criminal offence. Even among those who want to retain Section 377A, most do not want to see it being actively enforced, he said. From the national point of view, private sexual behaviour between consenting adults also does not raise any law-and-order issue, he added. "There is no justification to prosecute people for it, nor to make it a crime."

The months-long government review on what to do with the law had attracted pushback from religious groups and conservative Singaporeans, who have raised concerns that it could pave the way for LGBT activists to push for marriage equality. Acknowledging these concerns, PM Lee said it had come through clearly over several months of engagement on the issue that while some feel strongly about keeping Section 377A itself, many of those who had reservations about the law being abolished worry about what repeal could lead to. They want to preserve the status quo on how marriage is defined, what children are taught in schools, what is shown on television and in cinemas, and even what is generally acceptable in public, said PM Lee, adding that the Government, too, does not want the repeal to trigger wholesale changes in society.

Therefore, it will also move to amend the Constitution in tandem to protect the definition of marriage from being challenged constitutionally in the courts, he said. "This will help us to repeal S377A in a controlled and carefully considered way. It will limit this change to what I believe most Singaporeans will accept, which is to decriminalise sexual relations between consenting men in private," he said. "But it will also keep what I believe most Singaporeans still want, and that is to retain the basic family structure of marriage between a man and a woman, within which we have and raise our children," he added to applause from the audience at the Institute of Technical Education headquarters in Ang Mo Kio.

Marriage is defined as a union between a man and a woman in the Interpretation Act and the Women's Charter, and many national policies rely upon this definition, including public housing, education, adoption rules, advertising standards and film classification, he added. PM Lee said the Government has no intention of changing the definition of marriage or these policies. However, as the law stands, marriage as it is now defined can be challenged on constitutional grounds in the courts, just like Section 377A has been challenged, he added.

For same-sex marriages to become recognised here like that would not be ideal, as Parliament may not be able to restore the status quo ante even if the majority of MPs opposed the changes, since changing the Constitution would require a two-thirds majority, he added. Ultimately, judges are trained and appointed to interpret and apply the law, and have neither the expertise nor the mandate to rule on social norms and values, he said. "These are fundamentally not legal problems, but political issues." PM Lee said this has been wisely acknowledged by the courts in their judgments dealing with such cases.

If those seeking change try to force the pace through litigation, which is by nature adversarial, it would highlight differences, inflame tensions and polarise society, he added. He called on all sides to avoid aggressive and divisive activism, noting that if one side pushes too hard, the other side will push back even harder. In some Western societies, this has resulted in culture wars, contempt for opposing views, cancel culture and bitter feuds splitting society into warring tribes, and Singapore should not go in this direction, he cautioned, adding that there are already some signs of such developments here. He urged all groups to exercise restraint and work hard to keep society harmonious so Singapore can move forward together.

"What we seek is a political accommodation that balances different legitimate views and aspirations among Singaporeans," he added. "For some, this will be too modest a step. For others, it will be a step taken only with great reluctance, even regret. But in a society where diverse groups have strongly held opposing views, everyone has to accept that no group can have things all their way." He said: "I hope the new balance will enable Singapore to remain a tolerant and inclusive society for many years to come."

Alif's Notes and Comments

This is a news report regarding the repeal of Section 377A mentioned during Singapore's National Day rally in 2022. The report started to confirm the repeal of S377A that was speculated in the months before. In the next paragraph, the Prime minister added that the government would also be protecting the definition of marriage as a union between a heterosexual man and woman in laws and policies in Singapore. This move was justified to guard against the repeal "triggering a drastic shift in societal norms". This alludes to the ways in which heterosexuality, heterosexual couples and traditional nuclear families are considered as the norm (heteronormative) in the Singapore context. They fear that the repeal might lead to a decline in such ideals and that people would embrace other possible choices of identities and family structures in society. To guard and protect against such declines in compulsory heterosexuality, recognition and benefits for marriage and family are still privileged and reserved for those who identify as heterosexuals. In this paragraph, the Prime Minister reflected on their decision to keep S377A on the books, first debated in 2007. Back then, he mentioned it was better to accept keeping the law on the books but not prosecuting LGBTQ men while balancing traditional heterosexual family values.

Interestingly, this electoral secularism (and possibly illiberal pragmatism?) decision-making process is still used by the government to this day as it repeals S377A but protects and reserves marriage for heterosexuals in the Singapore context. The same justifications are also used today - a stable society (not to rock the boat too much, gradual evolution of LGBTQ rights) and privileging the traditional heterosexual family values. The LGBTQ community is just given a space to exist and kept away from certain rights (unable to access full citizenship rights) in the Singapore context. In this part of the article, the journalist noted how religious groups and conservative segments of Singapore society were concerned that the repeal of S377A could subsequently lead to the push for marriage equality by the LGBTQ community. We can see the moral panic of these segments of Singapore society, as exemplified in this part of the article. They worry that without the moral signifier that homosexuality and LGBTQ identities are morally wrong, there would be a decline in heterosexual marriages and traditional nuclear families in the Singapore context as people decide to embrace homosexuality and undergo same-sex marriage. They also worry that by pushing and getting marriage equality, same-sex couples/marriage and LGBTQ families would now be seen as equals to heterosexual marriages and traditional nuclear families. In wanting to maintain this power and privileges, they sought to ensure that heterosexual marriage remains protected under secular law.

In this section of the newspaper article, the Prime minister mentioned how the government needed to repeal section 377a in a controlled and careful way. This is possibly alluding to the ways in which the PM and Law minister says such evolution or change needs to be gradual (also cautious? To mitigate potential unseen impacts of repeal?) and also to prevent the LGBTQ community and activists from seeking further recognition and rights for same-sex couples and LGBTQ families. This controlled way of repealing this law while enshrining how marriage is to remain between a cisgender man and a woman showcases illiberal pragmatism, a concept where the government is trying to be both liberal and no liberal at the same time (also link this concept to the liminal ways in which LGBTQ couples and families are in). This is a very pragmatic way of satisfying conservative, religious groups and the LGBTQ community in Singapore while still making the law work! Here, the protection of marriage continues to privilege the heteronormative ways of living and being in Singapore as ideal, marginalising same-sex couples and LGBTQ families from receiving recognition and support (here seen as second-class family and relationship structures). Yet, repealing section 377A and protecting heterosexual marriages are not equal in value. The priority is still to maintain and privilege the heteronormative ideals of Singapore society.

Appendix D2

Codes generated from the coding phase (Example 2)

Article Title : NDR 2022: Govt will repeal Section 377A, but also amend Constitution to protect marriage from legal challenges

Source : The Straits Time

Date : 22 August 2022

Website link : <https://www.straitstimes.com/singapore/politics/ndr-2022-govt-will-repeal-section-377a-decriminalise-sex-between-men>

Article Text

SINGAPORE - Singapore will repeal Section 377A of the Penal Code, Prime Minister Lee Hsien Loong said on Sunday (Aug 21), confirming months of speculation that the Government might move on the law criminalising sex between men. But to guard against the move triggering a drastic shift in societal norms, the Government will also amend the Constitution to protect the definition of marriage as one between a man and a woman to stave off future legal challenges, he added.

Explaining the rationale for repeal, he noted that there is a significant risk of the law being struck down by judges in future legal challenges, and it would be unwise to ignore this and do nothing. Societal attitudes towards gay people have also "shifted appreciably" and it is timely to consider again whether sex between men in private should be a criminal offence, he added. "We need to find the right way to reconcile and accommodate both the traditional mores of our society, and the aspiration of gay Singaporeans to be respected and accepted," he said.

"I believe (repeal) is the right thing to do, and something that most Singaporeans will now accept. This will bring the law into line with current social mores, and I hope, provide some relief to gay Singaporeans." His announcement at the National Day Rally comes months after the Court of Appeal ruled in February this year that Section

Codes

- SG Government's Moral panic about the decline of compulsory heterosexuality after S377A repeal
- SG Government Guarding and protecting the current privileges accorded to heterosexuals, couples and families
- SG Government view heterosexuals, couples and families as first-class Singapore citizens
- SG Government view Same-sex couples and LGBTQ families as second-class citizens
- SG Government Strengthening the social construction of marriage in the laws by adding more social constructions to prevent future challenges
- SG Government sees S377A as deeply intertwined with issues of marriage and family by religious groups

377A of the Penal Code was unenforceable in its entirety. Following the judgment, Cabinet ministers held extensive consultations with religious leaders, lesbian, gay, bisexual and transgender (LGBT) groups as well as regular Singaporeans on the best way to deal with the law.

The court, led by Chief Justice Sundaresh Menon, ruled that Section 377A would remain on the books, but cannot be used to criminalise gay sex - going further than the Government's earlier promises that the law would not be proactively enforced on consensual sex between men. On Sunday, PM Lee said that following this judgment, Minister for Home Affairs and Law K. Shanmugam and Attorney-General Lucien Wong have advised the Government that in a future court challenge, there is a significant risk of the law being struck down on the grounds that it breaches Article 12 of the Constitution - the Equal Protection provision.

When the House debated amendments to the Penal Code in 2007, then Nominated MP Siew Kum Hong had filed a citizen's petition to repeal Section 377A, sparking a passionate debate on the topic with fierce arguments from both sides. PM Lee had argued then that it was better to accept the legal untidiness and ambiguity of keeping the law on the books, while not proactively enforcing it to "maintain a balance, to uphold a stable society with traditional heterosexual family values, but with space for homosexuals to live their lives and to contribute to the society".

It would have been too divisive to force the issue then, he said on Sunday. PM Lee noted that Section 377A was originally introduced in the 1930s by the British colonial government, and reflects moral attitudes and social norms that prevailed back then. He said that over time, homosexuality has become better understood scientifically and medically, resulting in greater acceptance of gay people for who they are instead of being shunned and stigmatised. This has been so in Singapore and many other societies, he added.

Codes

- SG Government Using electoral secularism as a technique to ensure most of society is satisfied despite contradictions
- SG government Privileging the traditional heterosexual family, marginalising same-sex couples and LGBTQ families
- Minister and SG government Allowing only gradual evolution of LGBTQ rights in Singapore to avoid rocking the boat
- SG Government Keeping and limiting certain rights from LGBTQ individuals and families
- SG government Ensuring the stability of Singapore society through upholding of heteronormative ideals
- SG Government sees LGBTQ individuals expected to contribute to society despite having a law that criminalises their behaviours

Codes

- SG Government viewing LGBTQ individuals as family members
- SG Government viewing LGBTQ individuals as deserving of living their own lives
- SG government viewing LGBTQ individuals as valued, contributing members of Singapore society
- SG government viewing LGBTQ community as part and parcel of life and society in Singapore

Many countries with similar laws have since repealed them, including several Asian countries, PM Lee added. "It is timely to ask ourselves again the fundamental question: Should sex between men in private be a criminal offence?" he said, adding that it is a sensitive issue that needs to be resolved. "Like every human society, we also have gay people in our midst. They are our fellow Singaporeans. They are our colleagues, our friends, our family members. They, too, want to live their own lives, participate in our community and contribute fully to Singapore," he added.

PM Lee acknowledged that Singaporeans still have differing views on whether homosexuality is right or wrong, but said most people accept that a person's sexual orientation and behaviour is a private and personal matter, and that sex between men should not be a criminal offence. Even among those who want to retain Section 377A, most do not want to see it being actively enforced, he said. From the national point of view, private sexual behaviour between consenting adults also does not raise any law-and-order issue, he added. "There is no justification to prosecute people for it, nor to make it a crime."

The months-long government review on what to do with the law had attracted pushback from religious groups and conservative Singaporeans, who have raised concerns that it could pave the way for LGBT activists to push for marriage equality. Acknowledging these concerns, PM Lee said it had come through clearly over several months of engagement on the issue that while some feel strongly about keeping Section 377A itself, many of those who had reservations about the law being abolished worry about what repeal could lead to. They want to preserve the status quo on how marriage is defined, what children are taught in schools, what is shown on television and in cinemas, and even what is generally acceptable in public, said PM Lee, adding that the Government, too, does not want the repeal to trigger wholesale changes in society.

Therefore, it will also move to amend the Constitution in tandem to protect the definition of marriage from being challenged constitutionally

Codes

- Religious conservative segments
Moral panic that the repeal of S377A will lead to decline in heterosexual marriages and traditional nuclear families
- Religious conservative segments
Moral panic that people will embrace homosexuality and same-sex marriage upon S377A repeal
- Religious conservative segment
see S377A as a signifier that homosexuality and LGBTQ identities are morally wrong
- Religious conservative segments
Not wanting heterosexual marriages and traditional nuclear families to be seen as equal to same-sex marriage and LGBTQ families
- Religious conservative segments
wanting to maintain privileges and recognition of heteronormative ideals over non-heteronormative identities
- Religious conservative segments
wanting to maintain power-knowledge by ensuring that heterosexual and same-sex marriage are seen as different and opposing

THESIS APPENDICES

in the courts, he said. "This will help us to repeal S377A in a controlled and carefully considered way. It will limit this change to what I believe most Singaporeans will accept, which is to decriminalise sexual relations between consenting men in private," he said. "But it will also keep what I believe most Singaporeans still want, and that is to retain the basic family structure of marriage between a man and a woman, within which we have and raise our children," he added to applause from the audience at the Institute of Technical Education headquarters in Ang Mo Kio.

Marriage is defined as a union between a man and a woman in the Interpretation Act and the Women's Charter, and many national policies rely upon this definition, including public housing, education, adoption rules, advertising standards and film classification, he added. PM Lee said the Government has no intention of changing the definition of marriage or these policies. However, as the law stands, marriage as it is now defined can be challenged on constitutional grounds in the courts, just like Section 377A has been challenged, he added.

For same-sex marriages to become recognised here like that would not be ideal, as Parliament may not be able to restore the status quo ante even if the majority of MPs opposed the changes, since changing the Constitution would require a two-thirds majority, he added. Ultimately, judges are trained and appointed to interpret and apply the law, and have neither the expertise nor the mandate to rule on social norms and values, he said. "These are fundamentally not legal problems, but political issues." PM Lee said this has been wisely acknowledged by the courts in their judgments dealing with such cases.

If those seeking change try to force the pace through litigation, which is by nature adversarial, it would highlight differences, inflame tensions and polarise society, he added. He called on all sides to avoid aggressive and divisive activism, noting that if one side pushes too hard, the other side will push back even harder. In some Western societies, this has resulted in culture wars, contempt for opposing views, cancel culture and bitter feuds

Codes

- SG Government satisfying both conservative, religious groups and the LGBTQ community through electoral secularism decision making processes
- Religious Conservatives Conflating of S377A with issues of marriage and family
- SG Government Privileging and prioritising the heteronormative ways of living and being in Singapore
- SG Government Withholding recognition and support from same-sex couples and LGBTQ families
- SG Government see heterosexual marriages and traditional nuclear families as first class social institutions
- SG Government Same-sex couples, LGBTQ families as second class family and relationship structures
- SG Government Controlling the evolution and changes in LGBTQ rights in Singapore (not too much to rock the boat)
- SG government and society Allowing homosexual behaviours but prohibiting the formation of same-sex couples and LGBTQ families
- SG government Maintaining the gendered division of household labour as men and women are believed to provide different roles in marriage and family

Codes

- SG Government Intertwining of S377A with issues of marriage and family
- SG government Privileging the heteronormative way of living and being in the Singapore society
- SG Government Marginalising other family structures, relationships and identities that do not conform to ideal
- SG Government protection of marriage through constitution reflects the fragility and instability of the institution of marriage
- SG Government Heterosexual marriages and traditional nuclear families as central in all aspect of Singapore life
- SG Government's Maintenance of family and relationship hierarchy in Singapore context
- Same-sex couples and LGBTQ families not criminalised but not given full citizen rights by SG government
- SG government Maintaining the gendered division of household labour as men and women are believed to provide different roles in marriage and family
- SG government view Positive representations of LGBTQ community in schools and media as problematic
- SG Government Positive representations of LGBTQ community in schools and media would lead people to believe that it is okay to be LGBTQ (when it's not)
- Maintaining the gendered division of household labour as men and women are believed to provide different roles in marriage and family

splitting society into warring tribes, and Singapore should not go in this direction, he cautioned, adding that there are already some signs of such developments here.

He urged all groups to exercise restraint and work hard to keep society harmonious so Singapore can move forward together. "What we seek is a political accommodation that balances different legitimate views and aspirations among Singaporeans," he added. "For some, this will be too modest a step. For others, it will be a step taken only with great reluctance, even regret. But in a society where diverse groups have strongly held opposing views, everyone has to accept that no group can have things all their way." He said: "I hope the new balance will enable Singapore to remain a tolerant and inclusive society for many years to come."

Appendix D3

Higher-order codes generated from the coding phase (Example 2)

Article Title : NDR 2022: Govt will repeal Section 377A, but also amend Constitution to protect marriage from legal challenges

Source : The Straits Time

Date : 22 August 2022

Website link : <https://www.straitstimes.com/singapore/politics/ndr-2022-govt-will-repeal-section-377a-decriminalise-sex-between-men>

Article Text

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Higher-Order Codes

- Heterosexual couples and traditional families are seen treated as first-class citizens in Singapore
- LGBTQ couples and families are seen deviant, not part of the norm
- Legalising LGBTQ couples and families would be destabilising for Singapore's economy and prosperity
- LGBTQ couples and families are seen and treated as second-class citizens in Singapore
- Recognising LGBTQ couples and families would lead to the decline of morals in Singapore society

Explaining the rationale for repeal, he noted that there is a significant risk of the law being struck down by judges in future legal challenges, and it would be unwise to ignore this and do nothing. Societal attitudes towards gay people have also "shifted appreciably" and it is timely to consider again whether sex between men in private should be a criminal offence, he added. "We need to find the right way to reconcile and accommodate both the traditional mores of our society, and the aspiration of gay Singaporeans to be respected and accepted," he said.

"I believe (repeal) is the right thing to do, and something that most Singaporeans will now accept. This will bring the law into line with current social mores, and I hope, provide some relief to gay Singaporeans." His announcement at the National Day Rally comes months after the Court of Appeal ruled in February this year that Section

377A of the Penal Code was unenforceable in its entirety. Following the judgment, Cabinet ministers held extensive consultations with religious leaders, lesbian, gay, bisexual and transgender (LGBT) groups as well as regular Singaporeans on the best way to deal with the law.

The court, led by Chief Justice Sundaresh Menon, ruled that Section 377A would remain on the books, but cannot be used to criminalise gay sex - going further than the Government's earlier promises that the law would not be proactively enforced on consensual sex between men. On Sunday, PM Lee said that following this judgment, Minister for Home Affairs and Law K. Shanmugam and Attorney-General Lucien Wong have advised the Government that in a future court challenge, there is a significant risk of the law being struck down on the grounds that it breaches Article 12 of the Constitution - the Equal Protection provision.

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Higher-Order Codes

- LGBTQ couples and families are contradicting and opposing the heteronormative ways of living and being in Singapore
- Legalising LGBTQ couples and families would be destabilising for Singapore's economy and prosperity
- LGBTQ couples and families are seen and treated as second-class citizens in Singapore
- Heterosexual couples and traditional families are seen treated as first-class citizens in Singapore

It would have been too divisive to force the issue then, he said on Sunday. PM Lee noted that Section 377A was originally introduced in the 1930s by the British colonial government, and reflects moral attitudes and social norms that prevailed back then. He said that over time, homosexuality has become better understood scientifically and medically, resulting in greater acceptance of gay people for who they are instead of being shunned and stigmatised. This has been so in Singapore and many other societies, he added.

Many countries with similar laws have since repealed them, including several Asian countries, PM Lee added. "It is timely to ask ourselves again the fundamental question: Should sex between men in private be a criminal offence?" he said, adding that it is a sensitive issue that needs to be resolved. "Like every human society, we also have gay people in our midst. They are our fellow Singaporeans. They are our colleagues, our friends, our family members. They, too, want to live their own lives, participate in our community and contribute fully to Singapore," he added.

PM Lee acknowledged that Singaporeans still have differing views on whether homosexuality is right or wrong, but said most people accept that a person's sexual orientation and behaviour is a private and personal matter, and that sex between men should not be a criminal offence. Even among those who want to retain Section 377A, most do not want to see it being actively enforced, he said. From the national point of view, private sexual behaviour between consenting adults also does not raise any law-and-order issue, he added. "There is no justification to prosecute people for it, nor to make it a crime."

The months-long government review on what to do with the law had attracted pushback from religious groups and conservative Singaporeans, who have raised concerns that it could pave the way for LGBT activists to push for marriage equality. Acknowledging these concerns, PM Lee said it had come through clearly over several months of engagement on the issue that while some feel strongly about keeping Section 377A itself, many of those who had reservations about the law being abolished worry about what repeal could lead to. They want to preserve the status quo on how marriage is defined, what children are taught in schools, what is shown on television and in cinemas, and even what is generally acceptable in public, said PM Lee, adding that the Government, too, does not want the repeal to trigger wholesale changes in society.

Therefore, it will also move to amend the Constitution in tandem to protect the definition of marriage from being challenged constitutionally

Higher-Order Codes

- LGBTQ couples and families are morally wrong
- LGBTQ couples and families are unnatural
- Heterosexual couples and traditional families are natural
- LGBTQ couples and families are seen and treated as second-class citizens in Singapore
- Heterosexual couples and traditional families are seen treated as first-class citizens in Singapore
- LGBTQ couples and families should not be seen, heard or taught in public spaces

in the courts, he said. "This will help us to repeal S377A in a controlled and carefully considered way. It will limit this change to what I believe most Singaporeans will accept, which is to decriminalise sexual relations between consenting men in private," he said. "But it will also keep what I believe most Singaporeans still want, and that is to retain the basic family structure of marriage between a man and a woman, within which we have and raise our children," he added to applause from the audience at the Institute of Technical Education headquarters in Ang Mo Kio.

Marriage is defined as a union between a man and a woman in the Interpretation Act and the Women's Charter, and many national policies rely upon this definition, including public housing, education, adoption rules, advertising standards and film classification, he added. PM Lee said the Government has no intention of changing the definition of marriage or these policies. However, as the law stands, marriage as it is now defined can be challenged on constitutional grounds in the courts, just like Section 377A has been challenged, he added.

For same-sex marriages to become recognised here like that would not be ideal, as Parliament may not be able to restore the status quo ante even if the majority of MPs opposed the changes, since changing the Constitution would require a two-thirds majority, he added. Ultimately, judges are trained and appointed to interpret and apply the law, and have neither the expertise nor the mandate to rule on social norms and values, he said. "These are fundamentally not legal problems, but political issues." PM Lee said this has been wisely acknowledged by the courts in their judgments dealing with such cases.

If those seeking change try to force the pace through litigation, which is by nature adversarial, it would highlight differences, inflame tensions and polarise society, he added. He called on all sides to avoid aggressive and divisive activism, noting that if one side pushes too hard, the other side will push back even harder. In some Western societies, this has resulted in culture wars, contempt for opposing views, cancel culture and bitter feuds

Higher-Order Codes

- Views on LGBTQ couples and families are divisive and polarising in Singapore
- Legalising LGBTQ couples and families would be destabilising for Singapore's economy and prosperity
- LGBTQ couples and families should not be seen, heard or taught in public spaces
- Views on LGBTQ couples and families are divisive and polarising in Singapore
- Legalising LGBTQ couples and families would be destabilising for Singapore's economy and prosperity
- LGBTQ couples and families are seen and treated as second-class citizens in Singapore
- Heterosexual couples and traditional families are seen treated as first-class citizens in Singapore
- Heterosexual couples and traditional families provide the best, healthy environment for children to grow up in
- Heterosexual couples and traditional families are inherently stable and long-lived

splitting society into warring tribes, and Singapore should not go in this direction, he cautioned, adding that there are already some signs of such developments here.

He urged all groups to exercise restraint and work hard to keep society harmonious so Singapore can move forward together. "What we seek is a political accommodation that balances different legitimate views and aspirations among Singaporeans," he added. "For some, this will be too modest a step. For others, it will be a step taken only with great reluctance, even regret. But in a society where diverse groups have strongly held opposing views, everyone has to accept that no group can have things all their way." He said: "I hope the new balance will enable Singapore to remain a tolerant and inclusive society for many years to come."

Appendix D4

Themes from the theme generation phase (Example 2)

Article Title : NDR 2022: Govt will repeal Section 377A, but also amend Constitution to protect marriage from legal challenges

Source : The Straits Time

Date : 22 August 2022

Website link : <https://www.straitstimes.com/singapore/politics/ndr-2022-govt-will-repeal-section-377a-decriminalise-sex-between-men>

Article Text

SINGAPORE - Singapore will repeal Section 377A of the Penal Code, Prime Minister Lee Hsien Loong said on Sunday (Aug 21), confirming months of speculation that the Government might move on the law criminalising sex between men. But to guard against the move triggering a drastic shift in societal norms, the Government will also amend the Constitution to protect the definition of marriage as one between a man and a woman to stave off future legal challenges, he added.

Explaining the rationale for repeal, he noted that there is a significant risk of the law being struck down by judges in future legal challenges, and it would be unwise to ignore this and do nothing. Societal attitudes towards gay people have also "shifted appreciably" and it is timely to consider again whether sex between men in private should be a criminal offence, he added. "We need to find the right way to reconcile and accommodate both the traditional mores of our society, and the aspiration of gay Singaporeans to be respected and accepted," he said.

"I believe (repeal) is the right thing to do, and something that most Singaporeans will now accept. This will bring the law into line with current social mores, and I hope, provide some relief to gay Singaporeans." His announcement at the National Day Rally comes months after the Court of Appeal ruled in February this year that Section

Themes

- LGBTQ couples and families are depicted as contradicting the heteronormative way of living and being in Singapore
 - LGBTQ couples and families are represented as divisive, polarizing and destabilising to the broader Singapore society and economy
 - LGBTQ couples and families are seen as deviant, unstable and morally wrong compared to heterosexual couples and traditional families

377A of the Penal Code was unenforceable in its entirety. Following the judgment, Cabinet ministers held extensive consultations with religious leaders, lesbian, gay, bisexual and transgender (LGBT) groups as well as regular Singaporeans on the best way to deal with the law.

The court, led by Chief Justice Sundaresh Menon, ruled that Section 377A would remain on the books, but cannot be used to criminalise gay sex - going further than the Government's earlier promises that the law would not be proactively enforced on consensual sex between men. On Sunday, PM Lee said that following this judgment, Minister for Home Affairs and Law K. Shanmugam and Attorney-General Lucien Wong have advised the Government that in a future court challenge, there is a significant risk of the law being struck down on the grounds that it breaches Article 12 of the Constitution - the Equal Protection provision.

Themes

- LGBTQ couples and families are depicted as contradicting the heteronormative way of living and being in Singapore
 - LGBTQ couples and families are represented as divisive, polarising and destabilising to the broader Singapore society and economy
 - LGBTQ couples and families are seen as deviant, unstable and morally wrong compared to heterosexual couples and traditional families

When the House debated amendments to the Penal Code in 2007, then Nominated MP Siew Kum Hong had filed a citizen's petition to repeal Section 377A, sparking a passionate debate on the topic with fierce arguments from both sides. PM Lee had argued then that it was better to accept the legal untidiness and ambiguity of keeping the law on the books, while not proactively enforcing it to "maintain a balance, to uphold a stable society with traditional heterosexual family values, but with space for homosexuals to live their lives and to contribute to the society".

It would have been too divisive to force the issue then, he said on Sunday. PM Lee noted that Section 377A was originally introduced in the 1930s by the British colonial government, and reflects moral attitudes and social norms that prevailed back then. He said that over time, homosexuality has become better understood scientifically and medically, resulting in greater acceptance of gay people for who they are instead of being shunned and stigmatised. This has been so in Singapore and many other societies, he added.

THESIS APPENDICES

Many countries with similar laws have since repealed them, including several Asian countries, PM Lee added. "It is timely to ask ourselves again the fundamental question: Should sex between men in private be a criminal offence?" he said, adding that it is a sensitive issue that needs to be resolved. "Like every human society, we also have gay people in our midst. They are our fellow Singaporeans. They are our colleagues, our friends, our family members. They, too, want to live their own lives, participate in our community and contribute fully to Singapore," he added.

PM Lee acknowledged that Singaporeans still have differing views on whether homosexuality is right or wrong, but said most people accept that a person's sexual orientation and behaviour is a private and personal matter, and that sex between men should not be a criminal offence. Even among those who want to retain Section 377A, most do not want to see it being actively enforced, he said. From the national point of view, private sexual behaviour between consenting adults also does not raise any law-and-order issue, he added. "There is no justification to prosecute people for it, nor to make it a crime."

The months-long government review on what to do with the law had attracted pushback from religious groups and conservative Singaporeans, who have raised concerns that it could pave the way for LGBT activists to push for marriage equality. Acknowledging these concerns, PM Lee said it had come through clearly over several months of engagement on the issue that while some feel strongly about keeping Section 377A itself, many of those who had reservations about the law being abolished worry about what repeal could lead to. They want to preserve the status quo on how marriage is defined, what children are taught in schools, what is shown on television and in cinemas, and even what is generally acceptable in public, said PM Lee, adding that the Government, too, does not want the repeal to trigger wholesale changes in society.

Therefore, it will also move to amend the Constitution in tandem to protect the definition of marriage from being challenged constitutionally

Themes

- LGBTQ couples and families are depicted as contradicting the heteronormative way of living and being in Singapore
 - LGBTQ couples and families are seen as deviant, unstable and morally wrong compared to heterosexual couples and traditional families
- LGBTQ couples and families are treated as second-class citizens in Singapore compared to heterosexual couples and traditional families
- LGBTQ couples and families are not to be seen, heard or taught in public spaces

Themes

- LGBTQ couples and families are depicted as contradicting the heteronormative way of living and being in Singapore
 - LGBTQ couples and families are represented as divisive, polarising and destabilising to the broader Singapore society and economy
 - LGBTQ couples and families are viewed as inherently unsuited, unsuited and unnatural to have or raise children
 - LGBTQ couples and families are depicted as Western, liberal ideologies
- LGBTQ couples and families are not to be seen, heard or taught in public spaces
- LGBTQ couples and families are treated as second-class citizens in Singapore compared to heterosexual couples and traditional families

in the courts, he said. "This will help us to repeal S377A in a controlled and carefully considered way. It will limit this change to what I believe most Singaporeans will accept, which is to decriminalise sexual relations between consenting men in private," he said. "But it will also keep what I believe most Singaporeans still want, and that is to retain the basic family structure of marriage between a man and a woman, within which we have and raise our children," he added to applause from the audience at the Institute of Technical Education headquarters in Ang Mo Kio.

Marriage is defined as a union between a man and a woman in the Interpretation Act and the Women's Charter, and many national policies rely upon this definition, including public housing, education, adoption rules, advertising standards and film classification, he added. PM Lee said the Government has no intention of changing the definition of marriage or these policies. However, as the law stands, marriage as it is now defined can be challenged on constitutional grounds in the courts, just like Section 377A has been challenged, he added.

For same-sex marriages to become recognised here like that would not be ideal, as Parliament may not be able to restore the status quo ante even if the majority of MPs opposed the changes, since changing the Constitution would require a two-thirds majority, he added. Ultimately, judges are trained and appointed to interpret and apply the law, and have neither the expertise nor the mandate to rule on social norms and values, he said. "These are fundamentally not legal problems, but political issues." PM Lee said this has been wisely acknowledged by the courts in their judgments dealing with such cases.

If those seeking change try to force the pace through litigation, which is by nature adversarial, it would highlight differences, inflame tensions and polarise society, he added. He called on all sides to avoid aggressive and divisive activism, noting that if one side pushes too hard, the other side will push back even harder. In some Western societies, this has resulted in culture wars, contempt for opposing views, cancel culture and bitter feuds

splitting society into warring tribes, and Singapore should not go in this direction, he cautioned, adding that there are already some signs of such developments here.

He urged all groups to exercise restraint and work hard to keep society harmonious so Singapore can move forward together. "What we seek is a political accommodation that balances different legitimate views and aspirations among Singaporeans," he added. "For some, this will be too modest a step. For others, it will be a step taken only with great reluctance, even regret. But in a society where diverse groups have strongly held opposing views, everyone has to accept that no group can have things all their way." He said: "I hope the new balance will enable Singapore to remain a tolerant and inclusive society for many years to come."

Appendix E

HREC Approval for Cross-Validation Study (Chapter 4)

This administrative form
has been removed

Appendix F

Semi-structured interview schedule for Study 2 (Chapter 4)

Socio-political stressors and resilience in intimate relationships: Insights from same-sex couples in Singapore
Qualitative Phase

Aim of interview:

To establish the face and content validity of the Couple Resilience Inventory

Topics:

1. Introduction
2. Warm up – Long-term relationship formation and experiences
3. Qualitative assessment of the Couple Resilience Inventory
4. Closing questions

Step 1: Obtain informed consent, emphasise confidentiality of interview (separate document)

Step 2: Conduct semi-structured interview

Ask the participant [with audio recorder turned on]: Do you agree to take part in this interview?

1. Introduction:

Thank you for participating in this interview. As mentioned in the informed consent form, what you say during this interview will be kept confidential, and no names will be linked to the interview data. This study aims to assess and evaluate an existing couple resilience measure with individuals in same-sex relationships in Singapore. The items within this couple resilience measure were first developed based on the views, opinions and experiences of couples in the United States. Hence, you will be asked about your understanding and the clarity of the items within the measure. You will also be asked on whether these items are applicable and relevant to your relationship and other same-sex couples in the Singapore context. You may also let me know if there are other strategies that you or other same-sex couples in Singapore have used that have not been included in the original list. If at any time you do not feel comfortable answering a question, please do not hesitate to let me know and we can skip the question and move on to the next one. Do you have any questions for me before we begin?

2. Warmup – Long-term relationship formation and experiences

To start, I would like to ask you about your experiences being in a same-sex relationship.

- Can you tell me about the first time when you met your current partner?
 - How did you decide to get together with your current partner?
 - What do you value about your current relationship?

3. Qualitative assessment of the Couple Resilience Inventory

- a) Before we take a look at the items in the Couple Resilience Inventory, I would like you to think about the most stressful life event that you had ever experienced with your partner since you got together. Can you describe to me what that event was about?
 - i. How did you and your partner deal with that stressful event? [Probe for behavioural strategies that the participant and their partner used, possible resources that couples use, etc.]
 - ii. Which of these categories would you classify this stressful event under? [Note: Allow participant to choose from the following nine categories: hospitalization or medical problem, disability, financial or employment problem, death, problem involving children, problem involving parents, legal problems, life changes, or others]
- b) I will now share with you the items from a recently developed Couple Resilience Inventory. As I mentioned earlier, the items within this measure were developed based on the views, opinions and experiences of couples in the United States. You will be asked about your understanding as well as the clarity of each item within the measure. Thereafter, you will be asked whether these items are applicable and relevant to same-sex couples in the Singapore context.

To start, I will be showing two items at a time. Think through each item as if you were filling out a questionnaire. I would like you to think out loud about the ways in which you would respond to each item. As you look through each item, I would like you to tell me about what you understand about each item, the clarity of each item, and if the item is relevant to your own relationship and other same-sex couples here in Singapore. To provide some context when answering each item, you can think about the stressful event that I asked you about earlier. You can also think about any other stressful events in your relationship that the item may be applied to. Do you have any questions or clarifications before we begin? [Note: Interviewer to show participant the items from Appendix 1 of this interview guide].

- i. What are your thoughts when you first see this statement? [Note: Interviewer to get participant to think aloud or verbalise their thought processes for each item in the measure]
 - What do you understand about this statement?
 - What about the clarity of the statement?
 - How do you think this statement can be improved?

- Can you elaborate more?
- o How does this statement reflect the experiences of your own relationship here in Singapore?
- o How does this statement reflect the experiences of other couples in same-sex relationships here in Singapore?

[Interviewer to repeat the series of questions in Sections bi for the remaining items in the Couple Resilience Inventory until all items are completed]

- ii. Besides the items that I have shown you earlier, are there any other strategies that you and your partner have used that have not been included in the list? [Note: If participant answers 'no', go to section 4).
 - o Can you tell me more about this strategy?
 - o Can you give me examples of how you and your partner have used this particular strategy to deal with stressors in your relationship?
- iii. How about other strategies that other same-sex couples in Singapore may have used in their relationships? [Note: To probe for both positive and negative strategies that other couples have used. If participant answers 'no', go to section 4.]

4. Closing questions

We have come to the end of the interview. I really appreciate your time spent here today and sharing with me such valuable information.

- ii) Do you have anything else to add to this discussion?
- iii) Do you have any other questions to ask?
- iv) How has it been talking to me about this experience?

[**Interviewer instructions:** Please repeat confidentiality. Please also offer the list of referral organisations to study participant]

Step 3: Complete demographic questionnaire (separate document)

----- End -----

Interview Guide Appendix Couple Resilience Inventory (Sanford et al., 2016)

Description: An 18-item inventory that measures five conceptual aspects of couple resilience: emotional support, active coping, communication, intimacy, and negative behaviours. For each behaviour, participants to be asked, “Were you able to think of a specific example of this behaviour occurring in your relationship?”. Please rate this on a 6-point rating scale:

- 1 _ No, this behaviour did NOT happen.
- 2 _ No, although this behaviour might have happened, I could not think of an example.
- 3 _ No, although this behaviour certainly happened, I could not think of an example.
- 4 _ Yes, I was able to think of a specific example.
- 5 _ Yes, I was able to think of a specific example, and I can easily think of one or two more.
- 6 _ Yes, I was able to think of a specific example, and I can easily think of several more.

Positive behaviours

1) Emotional Support

- At the time of your stressful event, either you or your partner helped the other view the situation from a good perspective.
- At the time of your stressful event, either you or your partner was attentive to the other’s needs.

2) Active Coping

- At the time of your stressful event, one partner helped the other (or both partners helped each other) by maintaining a positive attitude and being optimistic.
- At the time of your stressful event, one partner helped the other (or both partners helped each other) by remaining calm, stable, and strong in the face of a difficult situation.
- At the time of your stressful event, one partner helped the other (or both partners helped each other) by using special skills or abilities for addressing the situation.

3) Communication

- At the time of your stressful event, you and your partner were clear and accurate in your communication.
- At the time of your stressful event, you and your partner worked together like a team.

4) Intimacy

- At the time of your stressful event, you and your partner laughed together or enjoyed humour together.
- At the time of your stressful event, you and your partner spent time together doing things as a couple.

5) Negative Behaviours

- At the time of your stressful event, either you or your partner withdrew from communication.
- At the time of your stressful event, either you or your partner was abusive.
- At the time of your stressful event, either you or your partner denied, ignored, or downplayed the seriousness of a problem.
- At the time of your stressful event, either you or your partner was critical, or hostile, or blamed the other.
- At the time of your stressful event, either you or your partner decided that it was best to avoid discussing a topic.
- At the time of your stressful event, either you or your partner made it difficult for the other by having a negative attitude and being pessimistic
- At the time of your stressful event, either you or your partner failed to notice the other's needs
- At the time of your stressful event, either you or your partner communicated about the stressful event in a way that was confusing or misleading.
- At the time of your stressful event, either you or your partner made it difficult for the other by being overly emotional, unstable, or weak.

Appendix G

Components of Qualtrics Questionnaire for Study 2 (Chapter 4)

Quantitative Phase

Study Information Page

1. Background and aim of the study

Long-term heterosexual couples usually report receiving various forms of emotional, instrumental, and structural support from their social, cultural and political context. However, such forms of support remain largely unavailable to same-sex couples in many countries around the world. Singapore remains relatively collectivistic and conservative as compared to other developed countries around the globe. The country also remains underpinned by Asian cultural values and view heterosexual families as the basic unit of the Singapore society. Furthermore, economic and social policies privilege heterosexual families. This lack of social and legal recognition hinders the formation and maintenance of long-term same-sex relationships. However, anecdotal evidence suggests that there are a number of long-term same-sex relationships existing in the lesbian, gay, bisexual, transgender and queer (LGBTQ) community in Singapore.

This study aims to understand the behavioural strategies that same-sex couples undertake to remain resilient in the Asian, predominantly conservative society of Singapore. Specifically, this study seeks to quantitatively cross-validate the Couple Resilience Inventory in the Singapore context.

2. Who is conducting the study?

The study is being conducted by Muhamad Alif Bin Ibrahim (he/him) and will contribute to his research thesis. This thesis is in partial fulfilment of the requirements for his Doctor of Philosophy (Society and Culture) degree at James Cook University.

3. Who is eligible to participate?

The study seeks to recruit men and women who identify as lesbian, gay, bisexual, transgender or queer (LGBTQ) individuals. Participants must be currently in a long-term same-sex relationship of at least six months. Participants should also be Singapore Citizens/PR and above 21 years of age.

4. What will participation involve?

If you agree to participate in this study, you will be invited to provide demographic information and complete a series of questionnaires. The study will take no longer than 25 minutes to complete. Each participant will also be assigned a participant ID number. No personal identifiers will be collected. Thus, the participant ID will not be linked to your real identity in any way. Results from the study may be used in the thesis write-up and for any further research reports or papers that may be submitted for publication or presentation in an academic journal or conference. Only the Principal Investigator and his advisors will have access to the data.

Your participation in this study is completely voluntary and you may choose to stop taking part at any time without any prejudice or explanation necessary. If you decide to withdraw from the study, you may exit the study by closing the browser. Due to the anonymous nature of responding, any data submitted through the questionnaire cannot be deleted, should you choose to withdraw from the study at a later date. The data collected from this study will be kept for five years after publication. If there are no publication results from this research, the research data will be destroyed five years after the completion of the research.

5. What are the possible benefits of participating in this study?

There are no direct benefits from participation in this study. However, your participation in this study may potentially benefit the overall LGBTQ community here in Singapore. Findings from the study may help to expand current knowledge on intimate relationships in general. It may also help to shed light on the successes and challenges of having a long-term same-sex relationship in Singapore. Additionally, the study findings may also help in the development of initiatives and interventions of clinical and legal importance by the respective LGBTQ organisations in Singapore.

6. What are the possible risks of participating in this study?

There may also be potential distress when you are recounting difficult life experiences. For example, you may feel sad, frightened, depressed, or angry. Some questions could also make you feel uncomfortable or embarrassed. Please be aware that you may skip any question you do not want to answer, and you can leave the interview at any time. Should you require any assistance, you may contact the Oogachaga, a non-governmental organisation for LGBTQ individuals in Singapore at their counselling or WhatsApp hotline: +65 6226 2002 / +65 8592 0609. You may also contact The Samaritans of Singapore (1800 221 4444) or The Institute of Mental Health's 24-hour Helpline (6389 2222).

If you know of other individuals who are in long-term same-sex relationships and might be interested in the study, please pass this information sheet to them so that they may contact the Principal Investigator. You may also contact the Principal Investigator or his advisors, if you have further questions regarding the study.

Thank you for your interest and for taking the time to read this information sheet!

Principal Investigator:

Name: Mr. Muhamad Alif Bin Ibrahim (he/him)
James Cook University (Singapore)
Tel: +65 6709 3841
Email: muhamadalif.binibrahim@my.jcu.edu.au

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James Cook University (Singapore)
Tel: +65 6709 3728
Email: nigel.marsh@jcu.edu.au

If you have any concerns regarding the ethical conduct of the study, please contact:

*Human Ethics, Research Office
James Cook University, Townsville, Qld, 4811
Phone: (07) 4781 5011 (ethics@jcu.edu.au)*

 Click Next

End of Block: Study Information

Start of Block: Screening Questions

Screening Questions

Do you identify as lesbian, gay, bisexual, transgender, or queer?

☐ Yes

☐ No

Are you 21 years old and above?

☐ Yes

☐ No

Are you currently in a long-term, same-sex relationship of at least 6 months?

☐ Yes

☐ No

Are you a Singapore Citizen or Permanent Resident?

☐ Yes

☐ No

If a 'yes' response provided for all questions, move to next section.

If a 'no' response is provided for any of the questions, to link to end of survey:

We thank you for your time spent taking this survey.

Your response has been recorded.

If you have any questions about the study, please contact:

Principal Investigator

Muhamad Alif Bin Ibrahim (he/him)

James Cook University, Singapore

Email: muhamadalif.binibrahim@my.jcu.edu.au

End of Block: Screening Questions

Start of Block: Informed Consent

Informed Consent Form

PRINCIPAL INVESTIGATOR : Muhamad Alif Bin Ibrahim
PROJECT TITLE : Socio-political stressors and resilience in intimate relationships:
 Insights from same-sex couples in Singapore
COLLEGE : James Cook University, Singapore

I understand the aim of this research study is “to understand how same-sex couples cope with and overcome the socio-political stressors in Singapore”. I consent to participate in this project, the details of which have been explained to me.

I understand that my participation will involve the completion of a questionnaire survey and I agree that the researcher may use the results as described in the study information page provided earlier.

Click on the **PROCEED** button to complete the survey, or click on the **EXIT** button to leave this site.

Please note that by completing this survey you are deemed to have given your consent to participate in this study.

☐ Proceed

☐ Exit

End of Block: Informed Consent

Start of Block: CRI_Most Stressful Life Event

Please identify the most stressful life event that you have experienced during the time you have been together with your current partner. Write a description of this event in the text box provided below.

End of Block: CRI_Most Stressful Life Event

Start of Block: CRI_Specific memories of Positive Behaviours

Using the most stressful life event that you have provided, please recall, if possible, specific memories for each of the behaviors listed below. Write a few words or phrases to describe each recalled memory in the textboxes provided below.

CRI_POS1 At the time of your stressful event, either you or your partner helped the other view the situation from a good perspective.

CRI_POS2 At the time of your stressful event, either you or your partner was attentive to the other's needs.

CRI_POS3 At the time of your stressful event, one partner helped the other (or both partners helped each other) by maintaining a positive attitude and being optimistic.

CRI_POS4 At the time of your stressful event, one partner helped the other (or both partners helped each other) by remaining calm, stable, and strong in the face of a difficult situation.

CRI_POS5 At the time of your stressful event, one partner helped the other (or both partners helped each other) by using personal skills or abilities for addressing the situation.

CRI_POS6 At the time of your stressful event, you and your partner were clear and accurate in your communication.

CRI_POS7 At the time of your stressful event, you and your partner worked together like a team.

CRI_POS8 At the time of your stressful event, you and your partner laughed together or enjoyed humour together.

CRI_POS9 At the time of your stressful event, you and your partner spent time together doing things as a couple.

CRI_POS10 At the time of your stressful event, you and your partner decided to remain stoic in the face of a difficult situation.

CRI_POS11 At the time of your stressful event, one partner helped the other (or both partners helped each other) by remaining pragmatic in addressing the situation.

CRI_POS12 At the time of your stressful event, one partner helped the other (or both partners helped each other) by seeking help and support from your social networks.

CRI_POS13 At the time of your stressful event, you and your partner showed gratitude towards one another.

End of Block: CRI_Specific memories of positive behaviours

Start of Block: CRI_Positive Behaviours Rating

Note: to include text provided by respondents in the previous section to appear below each positive item. rate the item on a 6-point rating scale

CRI_POS1 At the time of your stressful event, either you or your partner helped the other view the situation from a good perspective.

[Specific memories: xxxx]

Were you able to think of a specific example of this behaviour occurring in your relationship?

- ☐ No, this behaviour did NOT happen (1)
- ☐ No, although this behaviour might have happened, I could not think of an example. (2)
- ☐ No, although this behaviour certainly happened, I could not think of an example. (3)
- ☐ Yes, I was able to think of a specific example. (4)
- ☐ Yes, I was able to think of a specific example, and I can easily think of one or two more. (5)
- ☐ Yes, I was able to think of a specific example, and I can easily think of several more. (6)

CRI_POS2 At the time of your stressful event, either you or your partner was attentive to the other's needs.

[Specific memories: xxxx]

Were you able to think of a specific example of this behaviour occurring in your relationship?

- ☐ No, this behaviour did NOT happen (1)
- ☐ No, although this behaviour might have happened, I could not think of an example. (2)
- ☐ No, although this behaviour certainly happened, I could not think of an example. (3)
- ☐ Yes, I was able to think of a specific example. (4)
- ☐ Yes, I was able to think of a specific example, and I can easily think of one or two more. (5)
- ☐ Yes, I was able to think of a specific example, and I can easily think of several more. (6)

CRI_POS3 At the time of your stressful event, one partner helped the other (or both partners helped each other) by maintaining a positive attitude and being optimistic.

[Specific memories: xxxx]

Were you able to think of a specific example of this behaviour occurring in your relationship?

- ☐ No, this behaviour did NOT happen (1)
- ☐ No, although this behaviour might have happened, I could not think of an example. (2)
- ☐ No, although this behaviour certainly happened, I could not think of an example. (3)
- ☐ Yes, I was able to think of a specific example. (4)
- ☐ Yes, I was able to think of a specific example, and I can easily think of one or two more. (5)
- ☐ Yes, I was able to think of a specific example, and I can easily think of several more. (6)

CRI_POS4 At the time of your stressful event, one partner helped the other (or both partners helped each other) by remaining calm, stable, and strong in the face of a difficult situation.

[Specific memories: xxxx]

Were you able to think of a specific example of this behaviour occurring in your relationship?

- ☐ No, this behaviour did NOT happen (1)
- ☐ No, although this behaviour might have happened, I could not think of an example. (2)
- ☐ No, although this behaviour certainly happened, I could not think of an example. (3)
- ☐ Yes, I was able to think of a specific example. (4)
- ☐ Yes, I was able to think of a specific example, and I can easily think of one or two more. (5)
- ☐ Yes, I was able to think of a specific example, and I can easily think of several more. (6)

CRI_POS5 At the time of your stressful event, one partner helped the other (or both partners helped each other) by using personal skills or abilities for addressing the situation.

[Specific memories: xxxx]

Were you able to think of a specific example of this behaviour occurring in your relationship?

- ☐ No, this behaviour did NOT happen (1)
- ☐ No, although this behaviour might have happened, I could not think of an example. (2)
- ☐ No, although this behaviour certainly happened, I could not think of an example. (3)
- ☐ Yes, I was able to think of a specific example. (4)
- ☐ Yes, I was able to think of a specific example, and I can easily think of one or two more. (5)
- ☐ Yes, I was able to think of a specific example, and I can easily think of several more. (6)

CRI_POS6 At the time of your stressful event, you and your partner were clear and accurate in your communication.

[Specific memories: xxxx]

Were you able to think of a specific example of this behaviour occurring in your relationship?

- ☐ No, this behaviour did NOT happen (1)
- ☐ No, although this behaviour might have happened, I could not think of an example. (2)
- ☐ No, although this behaviour certainly happened, I could not think of an example. (3)
- ☐ Yes, I was able to think of a specific example. (4)
- ☐ Yes, I was able to think of a specific example, and I can easily think of one or two more. (5)
- ☐ Yes, I was able to think of a specific example, and I can easily think of several more. (6)

CRI_POS7 At the time of your stressful event, you and your partner worked together like a team.

[Specific memories: xxxx]

Were you able to think of a specific example of this behaviour occurring in your relationship?

- ☐ No, this behaviour did NOT happen (1)
- ☐ No, although this behaviour might have happened, I could not think of an example. (2)
- ☐ No, although this behaviour certainly happened, I could not think of an example. (3)
- ☐ Yes, I was able to think of a specific example. (4)
- ☐ Yes, I was able to think of a specific example, and I can easily think of one or two more. (5)
- ☐ Yes, I was able to think of a specific example, and I can easily think of several more. (6)

CRI_POS8 At the time of your stressful event, you and your partner laughed together or enjoyed humour together.

[Specific memories: xxxx]

Were you able to think of a specific example of this behaviour occurring in your relationship?

- ☐ No, this behaviour did NOT happen (1)
- ☐ No, although this behaviour might have happened, I could not think of an example. (2)
- ☐ No, although this behaviour certainly happened, I could not think of an example. (3)
- ☐ Yes, I was able to think of a specific example. (4)
- ☐ Yes, I was able to think of a specific example, and I can easily think of one or two more. (5)
- ☐ Yes, I was able to think of a specific example, and I can easily think of several more. (6)

CRI_POS9 At the time of your stressful event, you and your partner spent time together doing things as a couple.

[Specific memories: xxxx]

Were you able to think of a specific example of this behaviour occurring in your relationship?

- ☐ No, this behaviour did NOT happen (1)
- ☐ No, although this behaviour might have happened, I could not think of an example. (2)
- ☐ No, although this behaviour certainly happened, I could not think of an example. (3)
- ☐ Yes, I was able to think of a specific example. (4)
- ☐ Yes, I was able to think of a specific example, and I can easily think of one or two more. (5)
- ☐ Yes, I was able to think of a specific example, and I can easily think of several more. (6)

CRI_POS10 At the time of your stressful event, you and your partner decided to remain stoic in the face of a difficult situation.

[Specific memories: xxxx]

Were you able to think of a specific example of this behaviour occurring in your relationship?

- ☐ No, this behaviour did NOT happen (1)
- ☐ No, although this behaviour might have happened, I could not think of an example. (2)
- ☐ No, although this behaviour certainly happened, I could not think of an example. (3)
- ☐ Yes, I was able to think of a specific example. (4)
- ☐ Yes, I was able to think of a specific example, and I can easily think of one or two more. (5)
- ☐ Yes, I was able to think of a specific example, and I can easily think of several more. (6)

CRI_POS11 At the time of your stressful event, one partner helped the other (or both partners helped each other) by remaining pragmatic in addressing the situation.

[Specific memories: xxxx]

Were you able to think of a specific example of this behaviour occurring in your relationship?

- ☐ No, this behaviour did NOT happen (1)
- ☐ No, although this behaviour might have happened, I could not think of an example. (2)
- ☐ No, although this behaviour certainly happened, I could not think of an example. (3)
- ☐ Yes, I was able to think of a specific example. (4)
- ☐ Yes, I was able to think of a specific example, and I can easily think of one or two more. (5)
- ☐ Yes, I was able to think of a specific example, and I can easily think of several more. (6)

CRI_POS12 At the time of your stressful event, one partner helped the other (or both partners helped each other) by seeking help and support from your social networks in addressing the situation.

[Specific memories: xxxx]

Were you able to think of a specific example of this behaviour occurring in your relationship?

- ☐ No, this behaviour did NOT happen (1)
- ☐ No, although this behaviour might have happened, I could not think of an example. (2)
- ☐ No, although this behaviour certainly happened, I could not think of an example. (3)
- ☐ Yes, I was able to think of a specific example. (4)
- ☐ Yes, I was able to think of a specific example, and I can easily think of one or two more. (5)
- ☐ Yes, I was able to think of a specific example, and I can easily think of several more. (6)

CRI_POS13 At the time of your stressful event, you and your partner showed gratitude towards one another.

[Specific memories: xxxx]

Were you able to think of a specific example of this behaviour occurring in your relationship?

- ☐ No, this behaviour did NOT happen (1)
- ☐ No, although this behaviour might have happened, I could not think of an example. (2)
- ☐ No, although this behaviour certainly happened, I could not think of an example. (3)
- ☐ Yes, I was able to think of a specific example. (4)
- ☐ Yes, I was able to think of a specific example, and I can easily think of one or two more. (5)
- ☐ Yes, I was able to think of a specific example, and I can easily think of several more. (6)

End of Block: CRI_Positive Behaviours Rating

Start of Block: CRI_Negative Behaviours Rating

CRI_NEG1 At the time of your stressful event, either you or your partner withdrew from communication.

Are you able to think of a specific example of this behaviour occurring in your relationship?

- ☐ No, this behaviour did NOT happen (1)
- ☐ No, although this behaviour might have happened, I could not think of an example. (2)
- ☐ No, although this behaviour certainly happened, I could not think of an example. (3)
- ☐ Yes, I was able to think of a specific example. (4)
- ☐ Yes, I was able to think of a specific example, and I can easily think of one or two more. (5)
- ☐ Yes, I was able to think of a specific example, and I can easily think of several more. (6)

CRI_NEG2 At the time of your stressful event, either you or your partner was abusive. (Including physical abuse, emotional/psychological abuse, sexual abuse, financial abuse, or other actions that you would interpret as abusive)

Are you able to think of a specific example of this behaviour occurring in your relationship?

- ☐ No, this behaviour did NOT happen (1)
- ☐ No, although this behaviour might have happened, I could not think of an example. (2)
- ☐ No, although this behaviour certainly happened, I could not think of an example. (3)
- ☐ Yes, I was able to think of a specific example. (4)
- ☐ Yes, I was able to think of a specific example, and I can easily think of one or two more. (5)
- ☐ Yes, I was able to think of a specific example, and I can easily think of several more. (6)

CRI_NEG3 At the time of your stressful event, either you or your partner denied, ignored, or downplayed the seriousness of a problem.

Are you able to think of a specific example of this behaviour occurring in your relationship?

- ☐ No, this behaviour did NOT happen (1)
- ☐ No, although this behaviour might have happened, I could not think of an example. (2)
- ☐ No, although this behaviour certainly happened, I could not think of an example. (3)
- ☐ Yes, I was able to think of a specific example. (4)
- ☐ Yes, I was able to think of a specific example, and I can easily think of one or two more. (5)
- ☐ Yes, I was able to think of a specific example, and I can easily think of several more. (6)

CRI_NEG4 At the time of your stressful event, either you or your partner was critical, or hostile, or blamed the other.

Are you able to think of a specific example of this behaviour occurring in your relationship?

- ☐ No, this behaviour did NOT happen (1)
- ☐ No, although this behaviour might have happened, I could not think of an example. (2)
- ☐ No, although this behaviour certainly happened, I could not think of an example. (3)
- ☐ Yes, I was able to think of a specific example. (4)
- ☐ Yes, I was able to think of a specific example, and I can easily think of one or two more. (5)
- ☐ Yes, I was able to think of a specific example, and I can easily think of several more. (6)

CRI_NEG5 At the time of your stressful event, either you or your partner decided that it was best to avoid discussing a topic.

Are you able to think of a specific example of this behaviour occurring in your relationship?

- ☐ No, this behaviour did NOT happen (1)
- ☐ No, although this behaviour might have happened, I could not think of an example. (2)
- ☐ No, although this behaviour certainly happened, I could not think of an example. (3)
- ☐ Yes, I was able to think of a specific example. (4)
- ☐ Yes, I was able to think of a specific example, and I can easily think of one or two more. (5)
- ☐ Yes, I was able to think of a specific example, and I can easily think of several more. (6)

CRI_NEG6 At the time of your stressful event, either you or your partner made it difficult for the other by having a negative attitude and being pessimistic

Are you able to think of a specific example of this behaviour occurring in your relationship?

- ☐ No, this behaviour did NOT happen (1)
- ☐ No, although this behaviour might have happened, I could not think of an example. (2)
- ☐ No, although this behaviour certainly happened, I could not think of an example. (3)
- ☐ Yes, I was able to think of a specific example. (4)
- ☐ Yes, I was able to think of a specific example, and I can easily think of one or two more. (5)
- ☐ Yes, I was able to think of a specific example, and I can easily think of several more. (6)

CRI_NEG7 At the time of your stressful event, either you or your partner failed to notice the other's needs

Are you able to think of a specific example of this behaviour occurring in your relationship?

- ☐ No, this behaviour did NOT happen (1)
- ☐ No, although this behaviour might have happened, I could not think of an example. (2)
- ☐ No, although this behaviour certainly happened, I could not think of an example. (3)
- ☐ Yes, I was able to think of a specific example. (4)
- ☐ Yes, I was able to think of a specific example, and I can easily think of one or two more. (5)
- ☐ Yes, I was able to think of a specific example, and I can easily think of several more. (6)

CRI_NEG8 At the time of your stressful event, either you or your partner communicated about the stressful event in a way that was confusing or misleading.

Are you able to think of a specific example of this behaviour occurring in your relationship?

- ☐ No, this behaviour did NOT happen (1)
- ☐ No, although this behaviour might have happened, I could not think of an example. (2)
- ☐ No, although this behaviour certainly happened, I could not think of an example. (3)
- ☐ Yes, I was able to think of a specific example. (4)
- ☐ Yes, I was able to think of a specific example, and I can easily think of one or two more. (5)
- ☐ Yes, I was able to think of a specific example, and I can easily think of several more. (6)

CRI_NEG9 At the time of your stressful event, either you or your partner made it difficult for the other by being overly emotional, unstable, or weak.

Are you able to think of a specific example of this behaviour occurring in your relationship?

- ☐ No, this behaviour did NOT happen (1)
- ☐ No, although this behaviour might have happened, I could not think of an example. (2)
- ☐ No, although this behaviour certainly happened, I could not think of an example. (3)
- ☐ Yes, I was able to think of a specific example. (4)
- ☐ Yes, I was able to think of a specific example, and I can easily think of one or two more. (5)
- ☐ Yes, I was able to think of a specific example, and I can easily think of several more. (6)

End of Block: CRI_Negative Behaviours Rating

Start of Block: WHO-5

For each statement below, select the option that is closest to how you have been feeling over the last month.

WHO1 I feel cheerful and in good spirits.

- ☐ All of the time (6)
- ☐ Most of the time (5)
- ☐ More than half of the time (4)
- ☐ Less than half of the time (3)
- ☐ Some of the time (2)
- ☐ At no time (1)

WHO2 I feel calm and relaxed.

- ☐ All of the time (6)
- ☐ Most of the time (5)
- ☐ More than half of the time (4)
- ☐ Less than half of the time (3)
- ☐ Some of the time (2)
- ☐ At no time (1)

WHO3 I feel active and vigorous.

- ☐ All of the time (6)
- ☐ Most of the time (5)
- ☐ More than half of the time (4)
- ☐ Less than half of the time (3)
- ☐ Some of the time (2)
- ☐ At no time (1)

WHO4 I wake up feeling fresh and rested.

- ☐ All of the time (6)
- ☐ Most of the time (5)
- ☐ More than half of the time (4)
- ☐ Less than half of the time (3)
- ☐ Some of the time (2)
- ☐ At no time (1)

WHO5 My daily life is filled with things that interest me.

- ☐ All of the time (6)
- ☐ Most of the time (5)
- ☐ More than half of the time (4)
- ☐ Less than half of the time (3)
- ☐ Some of the time (2)
- ☐ At no time (1)

End of Block: WHO-5

Start of Block: QOLI (7 item version)

Rate the extent to which you have felt satisfied in the following areas during the last month.

QOLI1 How satisfied are you with your HEALTH?

Definition: HEALTH is being physically fit, not sick, and without pain or disability.

- ☐ Very dissatisfied (1)
- ☐ Somewhat dissatisfied (2)
- ☐ A little dissatisfied (3)
- ☐ A little satisfied (4)
- ☐ Somewhat satisfied (5)
- ☐ Very satisfied (6)

QOLI2 How satisfied are you with your SELF-ESTEEM?

Definition: SELF-ESTEEM means liking and respecting yourself in light of your strengths and weaknesses, successes and failures, and ability to handle problems.

- ☐ Very dissatisfied (1)
- ☐ Somewhat dissatisfied (2)
- ☐ A little dissatisfied (3)
- ☐ A little satisfied (4)
- ☐ Somewhat satisfied (5)
- ☐ Very satisfied (6)

QOLI3 How satisfied are you with your GOALS-AND-VALUES?

Definition: GOALS-AND-VALUES are your beliefs about what matters most in life and how you should live. This includes your goals in life, what you think is right or wrong, and the purpose or meaning of life as you see it.

- ☐ Very dissatisfied (1)
- ☐ Somewhat dissatisfied (2)
- ☐ A little dissatisfied (3)
- ☐ A little satisfied (4)
- ☐ Somewhat satisfied (5)
- ☐ Very satisfied (6)

QOLI4 How satisfied are you with your WORK? (If you are not working at this time, say how satisfied you are about not working.)

Definition: WORK means your career or how you spend most of your time. You may work at a job, at home taking care of your family, or at school as a student. WORK includes your duties on a job, the money you earn (if any), and the people you work with.

- ☐ Very dissatisfied (1)
- ☐ Somewhat dissatisfied (2)
- ☐ A little dissatisfied (3)
- ☐ A little satisfied (4)
- ☐ Somewhat satisfied (5)
- ☐ Very satisfied (6)

QOLI5 How satisfied are you with the PLAY in your life?

Definition: PLAY is what you do in your free time to relax, have fun, or improve yourself. This could include watching movies, visiting friends, or pursuing a hobby like sports or gardening.

- ☐ Very dissatisfied (1)
- ☐ Somewhat dissatisfied (2)
- ☐ A little dissatisfied (3)
- ☐ A little satisfied (4)
- ☐ Somewhat satisfied (5)
- ☐ Very satisfied (6)

QOLI6 How satisfied are you with your LEARNING?

Definition: LEARNING means gaining new skills or information about things that interest you. LEARNING can come from reading books or taking classes on subjects like history, car repair, or using a computer.

- ☐ Very dissatisfied (1)
- ☐ Somewhat dissatisfied (2)
- ☐ A little dissatisfied (3)
- ☐ A little satisfied (4)
- ☐ Somewhat satisfied (5)
- ☐ Very satisfied (6)

QOLI7 How satisfied are you with your CREATIVITY?

Definition: CREATIVITY is using your imagination to come up with new and clever ways to solve everyday problems or to pursue a hobby like painting, photography, or needlework. This can include decorating your home, playing the guitar, or finding new ways to solve problems at work.

- ☐ Very dissatisfied (1)
- ☐ Somewhat dissatisfied (2)
- ☐ A little dissatisfied (3)
- ☐ A little satisfied (4)
- ☐ Somewhat satisfied (5)
- ☐ Very satisfied (6)

End of Block: QOLI (7 item version)

Start of Block: CSI-16

The questions below ask about your current relationship with your partner.

CSI1 Please indicate the degree of happiness, all things considered, of your relationship.

- ☐ Extremely unhappy (1)
- ☐ Fairly unhappy (2)
- ☐ A little unhappy (3)
- ☐ Happy (4)
- ☐ Very happy (5)
- ☐ Extremely happy (6)
- ☐ Perfect (7)

CSI2 In general, how often do you think that things between you and your partner are going well?

- ☐ All the time (1)
- ☐ Most of the time (2)
- ☐ More often than not (3)
- ☐ Occasionally (4)
- ☐ Rarely (5)
- ☐ Never (6)

CSI3 Our relationship is strong.

- ☐ Not at all true (1)
- ☐ A little true (2)
- ☐ Somewhat true (3)
- ☐ Mostly true (4)
- ☐ Almost completely true (5)
- ☐ Completely true (6)

CSI4 My relationship with my partner makes me happy.

- ☐ Not at all true (1)
- ☐ A little true (2)
- ☐ Somewhat true (3)
- ☐ Mostly true (4)
- ☐ Almost completely true (5)
- ☐ Completely true (6)

CSI5 I have a warm and comfortable relationship with my partner.

- ☐ Not at all true (1)
- ☐ A little true (2)
- ☐ Somewhat true (3)
- ☐ Mostly true (4)
- ☐ Almost completely true (5)
- ☐ Completely true (6)

CSI6 I really feel like part of a team with my partner.

- ☐ Not at all true (1)
- ☐ A little true (2)
- ☐ Somewhat true (3)
- ☐ Mostly true (4)
- ☐ Almost completely true (5)
- ☐ Completely true (6)

CSI7 How rewarding is your relationship with your partner?

- ☐ Not at all (1)
- ☐ A little (2)
- ☐ Somewhat (3)
- ☐ Mostly (4)
- ☐ Almost completely (5)
- ☐ Completely (6)

CSI8 How well does your partner meet your needs?

- ☐ Not at all (1)
- ☐ A little (2)
- ☐ Somewhat (3)
- ☐ Mostly (4)
- ☐ Almost completely (5)
- ☐ Completely (6)

CSI9 To what extent has your relationship met your original expectations?

- ☐ Not at all (1)
- ☐ A little (2)
- ☐ Somewhat (3)
- ☐ Mostly (4)
- ☐ Almost completely (5)
- ☐ Completely (6)

CSI10 In general, how satisfied are you with your relationship?

- ☐ Not at all (1)
- ☐ A little (2)
- ☐ Somewhat (3)
- ☐ Mostly (4)
- ☐ Almost completely (5)
- ☐ Completely (6)

For each of the following items, select the answer that best describes how you feel about your relationship. Base your responses on your first impressions and immediate feelings about the item.

CSI11	Interesting	5	4	3	2	1	0	Boring
CSI12	Bad	0	1	2	3	4	5	Good
CSI13	Full	5	4	3	2	1	0	Empty
CSI14	Sturdy	5	4	3	2	1	0	Fragile
CSI15	Discouraging	0	1	2	3	4	5	Hopeful
CSI16	Enjoyable	5	4	3	2	1	0	Miserable

End of Block: CSI

Start of Block: Demographic Information

DI1 What is your age in years?

DI2 What is your gender identity?

- ☐ Cis-gender male (1)
- ☐ Cis-gender female (2)
- ☐ Transgender male (3)
- ☐ Transgender female (4)
- ☐ Genderqueer (5)
- ☐ Nonbinary (6)
- ☐ Gender neutral (7)
- ☐ Others: Please specify _____ (8)
- ☐ No response (99)

DI3 What is your sexual orientation?

- ☐ Homosexual - Gay (1)
- ☐ Homosexual - Lesbian (2)
- ☐ Bisexual (3)
- ☐ Asexual (4)
- ☐ Pansexual (5)
- ☐ Queer (6)
- ☐ Others: Please specify _____ (8)
- ☐ No response (99)

DI4 What is the highest level in school that you completed?

- ☐ None (1)
- ☐ Below secondary (2)
- ☐ Secondary (3)
- ☐ Post-secondary, Non-tertiary, ITE (4)
- ☐ 'A' Levels, Diploma, Professional Qualification (5)
- ☐ Degree, postgraduate degree (6)
- ☐ No response (99)

DI5 What is your ethnicity?

- ☐ Chinese (1)
- ☐ Malay (2)
- ☐ Indian (3)
- ☐ Eurasian (4)
- ☐ Others: Please specify _____ (5)

☐ No response (99)

DI6 What is your current monthly income?

- ☐ Between \$1 and \$1999 (1)
- ☐ Between \$2000 and \$2999 (2)
- ☐ Between \$3000 and \$3999 (3)
- ☐ Between \$4000 and \$4999 (4)
- ☐ Between \$5000 and \$5999 (5)
- ☐ \$6000 and above (6)
- ☐ Currently unemployed (7)
- ☐ No response (99)

DI7 What is your partner's age in years?

DI8 What is your partner's gender identity?

- ☐ Cis-gender male (1)
- ☐ Cis-gender female (2)
- ☐ Transgender male (3)
- ☐ Transgender female (4)
- ☐ Genderqueer (5)
- ☐ Nonbinary (6)
- ☐ Gender neutral (7)
- ☐ Others: Please specify _____ (8)
- ☐ No response (99)

DI9 What is your partner's sexual orientation?

- ☐ Homosexual - Gay (1)
- ☐ Homosexual - Lesbian (2)
- ☐ Bisexual (3)
- ☐ Asexual (4)
- ☐ Pansexual (5)
- ☐ Queer (6)
- ☐ Others: Please specify _____ (8)
- ☐ No response (99)

DI10 What is the highest level in school that your partner completed?

- ☐ None (1)
- ☐ Below secondary (2)
- ☐ Secondary (3)
- ☐ Post-secondary, Non-tertiary, ITE (4)
- ☐ 'A' Levels, Diploma, Professional Qualification (5)
- ☐ Degree, postgraduate degree (6)
- ☐ No response (99)

DI11 What is your partner's ethnicity?

- ☐ Chinese (1)
- ☐ Malay (2)
- ☐ Indian (3)
- ☐ Eurasian (4)
- ☐ Others: Please specify _____ (5)
- ☐ No response (99)

DI12 What is your partner's current monthly income?

- ☐ Between \$1 and \$1999 (1)
- ☐ Between \$2000 and \$2999 (2)
- ☐ Between \$3000 and \$3999 (3)
- ☐ Between \$4000 and \$4999 (4)
- ☐ Between \$5000 and \$5999 (5)
- ☐ \$6000 and above (6)
- ☐ Currently unemployed (7)
- ☐ No response (99)

DI13 How long have you and your current partner been together in this relationship?

End of Block: Demographic Information

Start of Block: End of Survey

We thank you for your time spent taking this survey.

Your response has been recorded.

If you have any questions about the study, please contact:

Principal Investigator

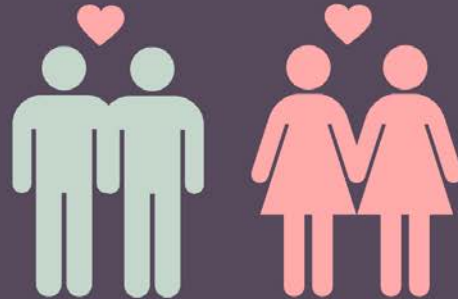
Muhamad Alif Bin Ibrahim (he/him)

James Cook University, Singapore

Email: muhamadalif.binibrahim@my.jcu.edu.au

Appendix H

Qualitative Phase Recruitment Poster for Study 2 (Chapter 4)



THE RESILIENCE OF SAME-SEX COUPLES AGAINST SOCIO-POLITICAL STRESSORS IN SINGAPORE

**Are you currently in a long-term
same-sex relationship of at least five years?**

Are you aged 21 years and above?

**Are you a Singapore Citizen or
Permanent Resident?**

- If you answered "YES" to all the questions above, I would like to hear your views and opinions regarding a relationship resilience measure and its applicability in Singapore.
- Interviews will be conducted either face-to-face at JCU, Singapore campus or online through Zoom. All interviews will be conducted in a quiet, safe and private setting.
- All information gathered during the interview will be kept strictly confidential.
- Participants will receive a \$15 token of appreciation for their time and effort.

**FOR MORE INFORMATION ABOUT THE STUDY, PLEASE CONTACT THE
PRINCIPAL INVESTIGATOR, ALIF (GENDER PRONOUNS: HE/HIM) AT
MUHAMADALIF.BINIBRAHIM@MY.JCU.EDU.AU**

Appendix I

Quantitative Phase Recruitment Poster for Study 2 (Chapter 4)



The Resilience of Same-Sex Couples Against Socio-Political Stressors in Singapore

SEEKING RESEARCH PARTICIPANTS WHO ARE:

- **LGBTQ INDIVIDUALS CURRENTLY IN LONG-TERM SAME-SEX RELATIONSHIPS OF AT LEAST SIX MONTHS,**
- **AGED 21 YEARS & ABOVE, AND**
- **SINGAPORE CITIZENS OR PERMANENT RESIDENTS.**

If you choose to be involved in the study, you will be invited to provide demographic information and complete a series of questionnaires.

Your participation in the online survey will take approximately 20 to 25 minutes.

Your participation in the online survey is anonymous. No forms of personal identifiers will be collected.

FOR MORE INFORMATION ABOUT THE STUDY,
PLEASE CONTACT THE PRINCIPAL
INVESTIGATOR, ALIF (GENDER PRONOUNS:
HE/HIM) AT
MUHAMADALIF.BINIBRAHIM@MY.JCU.EDU.AU



Appendix J

HREC Approval for Moderated-Mediation Analysis Study (Chapter 5)

This administrative form
has been removed

Appendix K

Components of Qualtrics Questionnaire for Study 3 (Chapter 5)

Study Information Page

You are invited to take part in a research project that seeks to understand how same-sex couples cope with and overcome the socio-political stressors in Singapore.

1. Background and aim of the study

Despite increasing acceptance over the last decade, same-sex couples and families comprising of lesbian, gay, bisexual, transgender, and queer (LGBTQ+) individuals continue to face various forms of social stigma and discrimination worldwide. Moreover, only 32 countries recognise same-sex marriage to date. Nation-states that continue to deny such social and legal recognition remain predominantly in Asia, the Middle East, and Africa. Yet, these marginalised segments of the global population continue to form and maintain their relationships even in environments where recognition and acceptance remain unavailable.

While Singapore has recently decided to repeal section 377A of the penal code that criminalises sex between men, social support and legal recognition of same-sex couples and LGBTQIA+ families remain largely unavailable in the neoliberal state. The country also remains underpinned by Asian cultural values and views heterosexual families as the basic unit of Singapore society. Furthermore, economic and social policies privilege traditional heterosexual family units. It is important to understand the ways in which these marginalised groups of the Singapore population maintain their relationships despite the lack of social support and legal recognition within the Singapore context.

This study aims to understand the mechanism and strategies that impact the ways in which same-sex couples cope and remain resilient against existing stressors in Singapore.

2. Who is conducting the study?

The study is being conducted by Muhamad Alif Bin Ibrahim (he/him) and will contribute to his research thesis. This thesis is in partial fulfilment of the requirements for his Doctor of Philosophy (Society and Culture) degree at James Cook University.

3. Who is eligible to participate?

The study seeks to recruit individuals who identify as lesbian, gay, bisexual, transgender or queer (LGBTQ+). Participants must currently be in a long-term same-sex relationship for at least six months. Participants should also be Singapore Citizens/Permanent Residents and above 21 years of age.

4. What will participation involve?

If you agree to participate in this study, you will be invited to provide demographic information and complete a series of questionnaires. The survey questions will ask you to rate the types of social and political stressors that you and your partner face from being in a same-sex relationship. You will also be asked about the types of psychological and social support systems that you and your partner have, and rate a number of relationship satisfaction and commitment measures. The study will take approximately 20 minutes to complete. Upon successful completion of the survey, the study will request your PayNow registered mobile number to disburse your tokens of appreciation. The contact details you provided will be removed from the dataset upon the successful disbursement of the tokens of appreciation.

Your participation in this study is voluntary and anonymous. You may choose to stop taking part at any time without any prejudice or explanation necessary. If you decide to withdraw from the study, you may exit the study by closing the browser. No personal identifiers will be retained or linked to the survey data. As such, any complete or incomplete data submitted through the questionnaire cannot be deleted, should you choose to withdraw from the study at a later date.

Results from the study may be used in the thesis write-up and for any further research reports or papers that may be submitted for publication or presentation in an academic journal or conference. Data collected by the study may also be used for secondary analysis or future research related to same-sex couples in Singapore. Only the Principal Investigator and his advisors will have access to the data. The data collected from this study will be kept for five years after publication. If there are no publication results from this research, the research data will be destroyed five years after the completion of the research.

5. What are the possible benefits of participating in this study?

Participants who complete the survey will receive SGD10 as tokens of appreciation. This will be disbursed upon verification of completed survey participation. You must have a PayNow registered mobile number to receive the tokens of appreciation. Please be assured that any contact details collected will be removed from the dataset upon the successful disbursement of the tokens of appreciation.

Your participation in this study may also potentially benefit the overall LGBTQ+ community here in Singapore. Findings from the study may help to expand current knowledge on intimate relationships in general. It may also help to shed light on the successes and challenges of having a long-term same-sex relationship in Singapore. Additionally, the study findings may also help in the development of initiatives and interventions of clinical and legal importance by the respective LGBTQ+ community-based organisations in Singapore.

6. What are the possible risks of participating in this study?

There may also be potential distress when you are recounting difficult life experiences. For example, you may feel sad, frightened, depressed, or angry. Some questions could also make you feel uncomfortable or embarrassed. Please be aware that you may exit the study by closing the browser at any time. Should you require any assistance, you may contact the Oogachaga, a non-governmental organisation for LGBTQ individuals in Singapore at their counselling or WhatsApp hotline: +65 6226 2002 / +65 8592 0609. You may also contact The Samaritans of Singapore (1800 221 4444) or The Institute of Mental Health's 24-hour Helpline (6389 2222).

If you know of other individuals who are in long-term same-sex relationships and might be interested in the study, please pass this information sheet to them so that they may contact the Principal Investigator. You may also contact the Principal Investigator or his advisors, if you have further questions regarding the study.

If you are interested in receiving a summary of the final results from this study, please email the Principal Investigator (Alif, email address: muhamadalif.binibrahim@my.jcu.edu.au) after you have completed this survey to indicate your interest.

Thank you for taking the time to read this information sheet!

Principal Investigator:

Name: Mr. Muhamad Alif Bin Ibrahim (he/him)
James Cook University (Singapore)
Tel: +65 6709 3841
Email: muhamadalif.binibrahim@my.jcu.edu.au

Primary Advisor:

Name: Dr. Joanna Barlas
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Secondary Advisor:

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Advisor Mentor:

Name: Professor Nigel Marsh
James Cook University (Singapore)
Tel: +65 6709 3728
Email: nigel.marsh@jcu.edu.au

If you have any concerns regarding the ethical conduct of the study, please contact:

*Human Ethics, Research Office
James Cook University, Townsville, Qld, 4811
Phone: (07) 4781 5011 (ethics@jcu.edu.au)*

End of Block: Study Information Page

Start of Block: Screening Questions

Screening Questions

Do you identify as lesbian, gay, bisexual, transgender, or queer?

☐ Yes

☐ No

Are you 21 years old and above?

☐ Yes

☐ No

Are you currently in a long-term, same-sex relationship of at least 6 months?

☐ Yes

☐ No

Are you a Singapore Citizen or Permanent Resident?

☐ Yes

☐ No

[If a 'yes' response is provided for all the questions, move to the next section of the survey.
If a 'no' response is provided for any of the questions, link to the end of the survey for non-completers]

End of Block: Screening Questions

Start of Block: Informed Consent

Informed Consent Form

PRINCIPAL INVESTIGATOR : Muhamad Alif Bin Ibrahim
PROJECT TITLE : Socio-political stressors and resilience in intimate relationships:
 Insights from same-sex couples in Singapore
COLLEGE : James Cook University, Singapore

I understand the aim of this research study is “to understand how same-sex couples cope with and overcome the socio-political stressors in Singapore”. I understand that my participation will involve the completion of a questionnaire survey and the provision of my demographic information. I agree that the researcher may use the data and results as described on the study information page provided earlier.

I consent to participate in this project, the details of which have been explained to me:

- ☐ Yes [**Note:** To link to next section where participants proceed with survey]
- ☐ No [**Note:** To link to section on “End of Survey for Survey Non-Completers”]

End of Block: Informed Consent

Start of Block: Couple-Level Minority Stress Scale (55-item)

Subscale 1: Couple-Level Stigma

Thinking about **life right now**...how much do you worry about the following?

CLS1 If something happens to one of us, the hospital won't recognise me or my partner.

- ☐ Not at all (0)
- ☐ A little (1)
- ☐ A moderate amount (2)
- ☐ A lot (3)
- ☐ A great deal (4)

CLS2 Strangers will hassle us when we're eating in restaurants.

- ☐ Not at all (0)
- ☐ A little (1)
- ☐ A moderate amount (2)
- ☐ A lot (3)
- ☐ A great deal (4)

CLS3 Showing affection for my partner when we are in new environments / unfamiliar places.

- ☐ Not at all (0)
- ☐ A little (1)
- ☐ A moderate amount (2)
- ☐ A lot (3)
- ☐ A great deal (4)

CLS4 Strangers will harm us if we display affection in public.

- ☐ Not at all (0)
- ☐ A little (1)
- ☐ A moderate amount (2)
- ☐ A lot (3)
- ☐ A great deal (4)

CLS5 Social situations may require me to explain more about my relationship than I want.

- ☐ Not at all (0)
- ☐ A little (1)
- ☐ A moderate amount (2)
- ☐ A lot (3)
- ☐ A great deal (4)

CLS6 Our neighbours will discriminate against us.

- ☐ Not at all (0)
- ☐ A little (1)
- ☐ A moderate amount (2)
- ☐ A lot (3)
- ☐ A great deal (4)

CLS7 That if something happens to my partner, his/her/their family won't allow me to be included in the management of his/her/their affairs.

- ☐ Not at all (0)
- ☐ A little (1)
- ☐ A moderate amount (2)
- ☐ A lot (3)
- ☐ A great deal (4)

CLS8 That if something happens to me, my family won't allow my partner to be included in the management of my affairs.

- ☐ Not at all (0)
- ☐ A little (1)
- ☐ A moderate amount (2)
- ☐ A lot (3)
- ☐ A great deal (4)

CLS9 Retirement communities and nursing homes won't be accepting of us.

- ☐ Not at all (0)
- ☐ A little (1)
- ☐ A moderate amount (2)
- ☐ A lot (3)
- ☐ A great deal (4)

CLS10 My relationship with partner would negatively affect my chances of getting or keeping a job.

- ☐ Not at all (0)
- ☐ A little (1)
- ☐ A moderate amount (2)
- ☐ A lot (3)
- ☐ A great deal (4)

Couple-Level Discrimination

Please indicate how often in the past year the following things have happened to you and your partner:

CLD1 People we know asked that we not show affection toward one another in their presence.

- ☐ Never (0)
- ☐ Rarely (1)
- ☐ Sometimes (2)
- ☐ Often (3)
- ☐ Always (4)

CLD2 People we know asked us to hide physical displays of affection (for example, hugging or kissing) towards one another around children.

- ☐ Never (0)
- ☐ Rarely (1)
- ☐ Sometimes (2)
- ☐ Often (3)
- ☐ Always (4)

CLD3 We received poor service in restaurants or stores.

- ☐ Never (0)
- ☐ Rarely (1)
- ☐ Sometimes (2)
- ☐ Often (3)
- ☐ Always (4)

CLD4 People we know sat or stood away from us when we were together in public.

- ☐ Never (0)
- ☐ Rarely (1)
- ☐ Sometimes (2)
- ☐ Often (3)
- ☐ Always (4)

CLD5 We were harassed when we were out in public together.

- ☐ Never (0)
- ☐ Rarely(1)
- ☐ Sometimes (2)
- ☐ Often (3)
- ☐ Always (4)

CLD6 We have been denied the right to be together in healthcare settings (e.g., to visit one another in the hospital).

- ☐ Never (0)
- ☐ Rarely (1)
- ☐ Sometimes (2)
- ☐ Often (3)
- ☐ Always (4)

CLD7 People we know went out of their way to avoid talking about our relationship.

- ☐ Never (0)
- ☐ Rarely (1)
- ☐ Sometimes (2)
- ☐ Often (3)
- ☐ Always (4)

CLD8 People we know said they wished my partner was the “opposite sex.”

- ☐ Never (0)
- ☐ Rarely (1)
- ☐ Sometimes (2)
- ☐ Often (3)
- ☐ Always (4)

CLD9 We were made fun of when we were out in public together.

- ☐ Never (0)
- ☐ Rarely (1)
- ☐ Sometimes (2)
- ☐ Often (3)
- ☐ Always (4)

CLD10 At times when we talked about our life as a couple, people we know cut us off or tried to change the subject.

- ☐ Never (0)
- ☐ Rarely (1)
- ☐ Sometimes (2)
- ☐ Often (3)
- ☐ Always (4)

Seeking Safety as a Couple

Thinking about **life right now**... Please tell us how true the following statements are for you and your partner.

SSC1 When planning travel, we consider whether potential destinations are accepting of us as a couple.

- ☐ Not at all true (0)
- ☐ Somewhat true (1)
- ☐ Moderately true (2)
- ☐ Mostly true (3)
- ☐ Completely true (4)

SSC2 We would like to move to a new city or neighbourhood that is more accepting of us as a couple.

- ☐ Not at all true (0)
- ☐ Somewhat true (1)
- ☐ Moderately true (2)
- ☐ Mostly true (3)
- ☐ Completely true (4)

SSC3 We have to be cautious when travelling to less tolerant areas.

- ☐ Not at all true (0)
- ☐ Somewhat true (1)
- ☐ Moderately true (2)
- ☐ Mostly true (3)
- ☐ Completely true (4)

SSC4 There are places we would never consider living as a couple.

- ☐ Not at all true (0)
- ☐ Somewhat true (1)
- ☐ Moderately true (2)
- ☐ Mostly true (3)
- ☐ Completely true (4)

SSC5 We try to work with professionals (for example: attorneys and health service providers) that we know are accepting of other couples like us.

- ☐ Not at all true (0)
- ☐ Somewhat true (1)
- ☐ Moderately true (2)
- ☐ Mostly true (3)
- ☐ Completely true (4)

SSC6 When choosing where to live, it is important to find a neighbourhood where there are other couples like us.

- ☐ Not at all true (0)
- ☐ Somewhat true (1)
- ☐ Moderately true (2)
- ☐ Mostly true (3)
- ☐ Completely true (4)

SSC7 We choose to shop at stores where we feel welcomed as a couple

- ☐ Not at all true (0)
- ☐ Somewhat true (1)
- ☐ Moderately true (2)
- ☐ Mostly true (3)
- ☐ Completely true (4)

Perceived Unequal Relationship Recognition

Thinking about **life right now**... How true are the following statements for you and your partner?

PURR1 Important milestones (for example: buying a house or writing a will) are complicated for us.

- ☐ Not at all true (0)
- ☐ Somewhat true (1)
- ☐ Moderately true (2)
- ☐ Mostly true (3)
- ☐ Completely true (4)

PURR2 It is difficult for us to keep up with the changing legal status of same-sex relationships.

- ☐ Not at all true (0)
- ☐ Somewhat true (1)
- ☐ Moderately true (2)
- ☐ Mostly true (3)
- ☐ Completely true (4)

PURR3 It is harder for us to file our tax returns than it is for other couples.

- ☐ Not at all true (0)
- ☐ Somewhat true (1)
- ☐ Moderately true (2)
- ☐ Mostly true (3)
- ☐ Completely true (4)

Couple-Level Visibility

Please indicate how often you and your partner have done the following in **the past year**.

CLV1 We tried to hide our relationship to avoid making others feel uncomfortable.

- ☐ Never (0)
- ☐ Rarely (1)
- ☐ Sometimes (2)
- ☐ Often (3)
- ☐ Always (4)

CLV2 We went “back in the closet” when travelling to conservative or unfamiliar places.

- ☐ Never (0)
- ☐ Rarely (1)
- ☐ Sometimes (2)
- ☐ Often (3)
- ☐ Always (4)

CLV3 We avoided displaying LGBTQ-identified symbols (for example, Rainbow Flag, Pink Dot) at our home or on our car(s).

- ☐ Never (0)
- ☐ Rarely (1)
- ☐ Sometimes (2)
- ☐ Often (3)
- ☐ Always (4)

CLV4 We avoided social interactions that might require us to answer questions about our relationship.

- ☐ Never (0)
- ☐ Rarely (1)
- ☐ Sometimes (2)
- ☐ Often (3)
- ☐ Always (4)

CLV5 We avoided talking about our relationship.

- ☐ Never (0)
- ☐ Rarely (1)
- ☐ Sometimes (2)
- ☐ Often (3)
- ☐ Always (4)

CLV6 We misrepresented one another as friends, roommates, siblings, cousins, etc.

- ☐ Never (0)
- ☐ Rarely (1)
- ☐ Sometimes (2)
- ☐ Often (3)
- ☐ Always (4)

CLV7 We found it challenging to tell people about our relationship.

- ☐ Never (0)
- ☐ Rarely (1)
- ☐ Sometimes (2)
- ☐ Often (3)
- ☐ Always (4)

CLV8 We had to come out as a couple in order to get the things we want in life.

- ☐ Never (0)
- ☐ Rarely (1)
- ☐ Sometimes (2)
- ☐ Often (3)
- ☐ Always (4)

Thinking about **life right now**... How true are the following statements for you and your partner?

CLV9 I wrestle with whether it's easier to go to important events alone or with my partner.

- ☐ Not at all true (0)
- ☐ Somewhat true (1)
- ☐ Moderately true (2)
- ☐ Mostly true (3)
- ☐ Completely true (4)

Managing Stereotypes about Same-Sex Couples

Thinking about **life right now**... How true are the following statements for you and your partner?

MSSC1 There are no good role models for how to be in a same-sex relationship.

- ☐ Not at all true (0)
- ☐ Somewhat true (1)
- ☐ Moderately true (2)
- ☐ Mostly true (3)
- ☐ Completely true (4)

MSSC2 We have to make our own rules about what it is like to be in a same-sex couple.

- ☐ Not at all true (0)
- ☐ Somewhat true (1)
- ☐ Moderately true (2)
- ☐ Mostly true (3)
- ☐ Completely true (4)

MSSC3 There are no positive representations of same-sex couples in materials developed, stored, or shared by publicly funded institutions (e.g. national libraries, housing boards, and health ministries).

- ☐ Not at all true (0)
- ☐ Somewhat true (1)
- ☐ Moderately true (2)
- ☐ Mostly true (3)
- ☐ Completely true (4)

MSSC4 There are no positive representations of same-sex couples in the news media.

- ☐ Not at all true (0)
- ☐ Somewhat true (1)
- ☐ Moderately true (2)
- ☐ Mostly true (3)
- ☐ Completely true (4)

MSSC5 We are portrayed as “anti-family” by religious groups and organisations.

- ☐ Not at all true (0)
- ☐ Somewhat true (1)
- ☐ Moderately true (2)
- ☐ Mostly true (3)
- ☐ Completely true (4)

MSSC6 We are seen as “deviant” by religious groups and organisations.

- ☐ Not at all true (0)
- ☐ Somewhat true (1)
- ☐ Moderately true (2)
- ☐ Mostly true (3)
- ☐ Completely true (4)

Thinking about people you and your partner encounter in your everyday lives... How true are the following statements? **In general...**

MSSC7 People assume one of us is more like “the man” in the relationship and the other is more like “the woman” in the relationship.

- ☐ Not at all true (0)
- ☐ Somewhat true (1)
- ☐ Moderately true (2)
- ☐ Mostly true (3)
- ☐ Completely true (4)

MSSC8 People think our relationship is mainly about sex.

- ☐ Not at all true (0)
- ☐ Somewhat true (1)
- ☐ Moderately true (2)
- ☐ Mostly true (3)
- ☐ Completely true (4)

MSSC9 People assume we do not want to be parents.

- ☐ Not at all true (0)
- ☐ Somewhat true (1)
- ☐ Moderately true (2)
- ☐ Mostly true (3)
- ☐ Completely true (4)

MSSC10 People assume we have an open or non-monogamous relationship.

- ☐ Not at all true (0)
- ☐ Somewhat true (1)
- ☐ Moderately true (2)
- ☐ Mostly true (3)
- ☐ Completely true (4)

Lack of Integration with Families of Origin

Thinking about your **life right now**... How true are the following statements?

LIFO1 We prefer to attend family holidays and events together.

- ☐ Not at all true (0)
- ☐ Somewhat true (1)
- ☐ Moderately true (2)
- ☐ Mostly true (3)
- ☐ Completely true (4)

LIFO2 My family of origin acknowledges that my partner and I are in a relationship with each other.

- ☐ Not at all true (0)
- ☐ Somewhat true (1)
- ☐ Moderately true (2)
- ☐ Mostly true (3)
- ☐ Completely true (4)

LIFO3 My partner's family of origin acknowledges that we are in a relationship with each other.

- ☐ Not at all true (0)
- ☐ Somewhat true (1)
- ☐ Moderately true (2)
- ☐ Mostly true (3)
- ☐ Completely true (4)

LIFO4 My family of origin invites my partner to family holidays or events.

- ☐ Not at all true (0)
- ☐ Somewhat true (1)
- ☐ Moderately true (2)
- ☐ Mostly true (3)
- ☐ Completely true (4)

LIFO5 My partner's family of origin invites me to family holidays or events.

- ☐ Not at all true (0)
- ☐ Somewhat true (1)
- ☐ Moderately true (2)
- ☐ Mostly true (3)
- ☐ Completely true (4)

LIFO6 We include our families of origin in our celebrations and events.

- ☐ Not at all true (0)
- ☐ Somewhat true (1)
- ☐ Moderately true (2)
- ☐ Mostly true (3)
- ☐ Completely true (4)

Lack of Social Support for Couples

Thinking about your **life right now**... How true are the following statements?

LSSC1 There is no one that my partner and I can call when we are having a rough time in our relationship.

- ☐ Not at all true (0)
- ☐ Somewhat true (1)
- ☐ Moderately true (2)
- ☐ Mostly true (3)
- ☐ Completely true (4)

LSSC2 There are people we know who are rooting for us to make it as a couple.

- ☐ Not at all true (0)
- ☐ Somewhat true (1)
- ☐ Moderately true (2)
- ☐ Mostly true (3)
- ☐ Completely true (4)

LSSC3 People we know support our efforts to achieve our goals as a couple.

- ☐ Not at all true (0)
- ☐ Somewhat true (1)
- ☐ Moderately true (2)
- ☐ Mostly true (3)
- ☐ Completely true (4)

LSSC4 People we know take concerns about our safety seriously.

- ☐ Not at all true (0)
- ☐ Somewhat true (1)
- ☐ Moderately true (2)
- ☐ Mostly true (3)
- ☐ Completely true (4)

End of Block: Couple-Level Minority Stress Scale (55-item)

Start of Block: CRI_Most Stressful Life Event

Please identify the most stressful life event that you have experienced during the time you have been together with your current partner. Write a description of this event in the text box provided below.

Based on the stressful life event that you have provided, place this event into one of the nine categories provided below.

- ☐ Hospitalisation or medical problem
- ☐ Disability
- ☐ Financial or employment problem
- ☐ Death
- ☐ Problem involving children
- ☐ Problem involving parents
- ☐ Legal problems
- ☐ Life changes

End of Block: CRI_Most Stressful Life Event

Start of Block: CRI_Positive Behaviours Rating (12-item)

CRI_POS1 At the time of your stressful event, either you or your partner helped the other view the situation from a good perspective.

[Specific memories: xxxx]

Were you able to think of a specific example of this behaviour occurring in your relationship?

- ☐ No, this behaviour did NOT happen (1)
- ☐ No, although this behaviour might have happened, I could not think of an example. (2)
- ☐ No, although this behaviour certainly happened, I could not think of an example. (3)
- ☐ Yes, I was able to think of a specific example. (4)
- ☐ Yes, I was able to think of a specific example, and I can easily think of one or two more. (5)
- ☐ Yes, I was able to think of a specific example, and I can easily think of several more. (6)

CRI_POS2 At the time of your stressful event, either you or your partner was attentive to the other's needs.

[Specific memories: xxxx]

Were you able to think of a specific example of this behaviour occurring in your relationship?

- ☐ No, this behaviour did NOT happen (1)
- ☐ No, although this behaviour might have happened, I could not think of an example. (2)
- ☐ No, although this behaviour certainly happened, I could not think of an example. (3)
- ☐ Yes, I was able to think of a specific example. (4)
- ☐ Yes, I was able to think of a specific example, and I can easily think of one or two more. (5)
- ☐ Yes, I was able to think of a specific example, and I can easily think of several more. (6)

CRI_POS3 At the time of your stressful event, one partner helped the other (or both partners helped each other) by maintaining a positive attitude and being optimistic.

[Specific memories: xxxx]

Were you able to think of a specific example of this behaviour occurring in your relationship?

- ☐ No, this behaviour did NOT happen (1)
- ☐ No, although this behaviour might have happened, I could not think of an example. (2)
- ☐ No, although this behaviour certainly happened, I could not think of an example. (3)
- ☐ Yes, I was able to think of a specific example. (4)
- ☐ Yes, I was able to think of a specific example, and I can easily think of one or two more. (5)
- ☐ Yes, I was able to think of a specific example, and I can easily think of several more. (6)

CRI_POS4 At the time of your stressful event, one partner helped the other (or both partners helped each other) by remaining calm, stable, and strong in the face of a difficult situation.

[Specific memories: xxxx]

Were you able to think of a specific example of this behaviour occurring in your relationship?

- ☐ No, this behaviour did NOT happen (1)
- ☐ No, although this behaviour might have happened, I could not think of an example. (2)
- ☐ No, although this behaviour certainly happened, I could not think of an example. (3)
- ☐ Yes, I was able to think of a specific example. (4)
- ☐ Yes, I was able to think of a specific example, and I can easily think of one or two more. (5)
- ☐ Yes, I was able to think of a specific example, and I can easily think of several more. (6)

CRI_POS5 At the time of your stressful event, one partner helped the other (or both partners helped each other) by using personal skills or abilities for addressing the situation.

[Specific memories: xxxx]

Were you able to think of a specific example of this behaviour occurring in your relationship?

- ☐ No, this behaviour did NOT happen (1)
- ☐ No, although this behaviour might have happened, I could not think of an example. (2)
- ☐ No, although this behaviour certainly happened, I could not think of an example. (3)
- ☐ Yes, I was able to think of a specific example. (4)
- ☐ Yes, I was able to think of a specific example, and I can easily think of one or two more. (5)
- ☐ Yes, I was able to think of a specific example, and I can easily think of several more. (6)

CRI_POS6 At the time of your stressful event, you and your partner were clear and accurate in your communication.

[Specific memories: xxxx]

Were you able to think of a specific example of this behaviour occurring in your relationship?

- ☐ No, this behaviour did NOT happen (1)
- ☐ No, although this behaviour might have happened, I could not think of an example. (2)
- ☐ No, although this behaviour certainly happened, I could not think of an example. (3)
- ☐ Yes, I was able to think of a specific example. (4)
- ☐ Yes, I was able to think of a specific example, and I can easily think of one or two more. (5)
- ☐ Yes, I was able to think of a specific example, and I can easily think of several more. (6)

CRI_POS7 At the time of your stressful event, you and your partner worked together like a team.

[Specific memories: xxxx]

Were you able to think of a specific example of this behaviour occurring in your relationship?

- ☐ No, this behaviour did NOT happen (1)
- ☐ No, although this behaviour might have happened, I could not think of an example. (2)
- ☐ No, although this behaviour certainly happened, I could not think of an example. (3)
- ☐ Yes, I was able to think of a specific example. (4)
- ☐ Yes, I was able to think of a specific example, and I can easily think of one or two more. (5)
- ☐ Yes, I was able to think of a specific example, and I can easily think of several more. (6)

CRI_POS8 At the time of your stressful event, you and your partner laughed together or enjoyed humour together.

[Specific memories: xxxx]

Were you able to think of a specific example of this behaviour occurring in your relationship?

- ☐ No, this behaviour did NOT happen (1)
- ☐ No, although this behaviour might have happened, I could not think of an example. (2)
- ☐ No, although this behaviour certainly happened, I could not think of an example. (3)
- ☐ Yes, I was able to think of a specific example. (4)
- ☐ Yes, I was able to think of a specific example, and I can easily think of one or two more. (5)
- ☐ Yes, I was able to think of a specific example, and I can easily think of several more. (6)

CRI_POS9 At the time of your stressful event, you and your partner spent time together doing things as a couple.

[Specific memories: xxxx]

Were you able to think of a specific example of this behaviour occurring in your relationship?

- ☐ No, this behaviour did NOT happen (1)
- ☐ No, although this behaviour might have happened, I could not think of an example. (2)
- ☐ No, although this behaviour certainly happened, I could not think of an example. (3)
- ☐ Yes, I was able to think of a specific example. (4)
- ☐ Yes, I was able to think of a specific example, and I can easily think of one or two more. (5)
- ☐ Yes, I was able to think of a specific example, and I can easily think of several more. (6)

CRI_POS10 At the time of your stressful event, you and your partner decided to remain stoic in the face of a difficult situation.

[Specific memories: xxxx]

Were you able to think of a specific example of this behaviour occurring in your relationship?

- ☐ No, this behaviour did NOT happen (1)
- ☐ No, although this behaviour might have happened, I could not think of an example. (2)
- ☐ No, although this behaviour certainly happened, I could not think of an example. (3)
- ☐ Yes, I was able to think of a specific example. (4)
- ☐ Yes, I was able to think of a specific example, and I can easily think of one or two more. (5)
- ☐ Yes, I was able to think of a specific example, and I can easily think of several more. (6)

CRI_POS11 At the time of your stressful event, one partner helped the other (or both partners helped each other) by remaining pragmatic in addressing the situation.

[Specific memories: xxxx]

Were you able to think of a specific example of this behaviour occurring in your relationship?

- ☐ No, this behaviour did NOT happen (1)
- ☐ No, although this behaviour might have happened, I could not think of an example. (2)
- ☐ No, although this behaviour certainly happened, I could not think of an example. (3)
- ☐ Yes, I was able to think of a specific example. (4)
- ☐ Yes, I was able to think of a specific example, and I can easily think of one or two more. (5)
- ☐ Yes, I was able to think of a specific example, and I can easily think of several more. (6)

CRI_POS12 At the time of your stressful event, you and your partner showed gratitude towards one another.

[Specific memories: xxxx]

Were you able to think of a specific example of this behaviour occurring in your relationship?

- ☐ No, this behaviour did NOT happen (1)
- ☐ No, although this behaviour might have happened, I could not think of an example. (2)
- ☐ No, although this behaviour certainly happened, I could not think of an example. (3)
- ☐ Yes, I was able to think of a specific example. (4)
- ☐ Yes, I was able to think of a specific example, and I can easily think of one or two more. (5)
- ☐ Yes, I was able to think of a specific example, and I can easily think of several more. (6)

End of Block: CRI_Positive Behaviours Rating (12-item)

Start of Block: CRI_Negative Behaviours Rating (8-item)

CRI_NEG1 At the time of your stressful event, either you or your partner withdrew from communication.

Are you able to think of a specific example of this behaviour occurring in your relationship?

- ☐ No, this behaviour did NOT happen (1)
- ☐ No, although this behaviour might have happened, I could not think of an example. (2)
- ☐ No, although this behaviour certainly happened, I could not think of an example. (3)
- ☐ Yes, I was able to think of a specific example. (4)
- ☐ Yes, I was able to think of a specific example, and I can easily think of one or two more. (5)
- ☐ Yes, I was able to think of a specific example, and I can easily think of several more. (6)

CRI_NEG2 At the time of your stressful event, either you or your partner was abusive. (Including physical abuse, emotional/psychological abuse, sexual abuse, financial abuse, or other actions that you would interpret as abusive)

Are you able to think of a specific example of this behaviour occurring in your relationship?

- ☐ No, this behaviour did NOT happen (1)
- ☐ No, although this behaviour might have happened, I could not think of an example. (2)
- ☐ No, although this behaviour certainly happened, I could not think of an example. (3)
- ☐ Yes, I was able to think of a specific example. (4)
- ☐ Yes, I was able to think of a specific example, and I can easily think of one or two more. (5)
- ☐ Yes, I was able to think of a specific example, and I can easily think of several more. (6)

CRI_NEG3 At the time of your stressful event, either you or your partner denied, ignored, or downplayed the seriousness of a problem.

Are you able to think of a specific example of this behaviour occurring in your relationship?

- ☐ No, this behaviour did NOT happen (1)
- ☐ No, although this behaviour might have happened, I could not think of an example. (2)
- ☐ No, although this behaviour certainly happened, I could not think of an example. (3)
- ☐ Yes, I was able to think of a specific example. (4)
- ☐ Yes, I was able to think of a specific example, and I can easily think of one or two more. (5)
- ☐ Yes, I was able to think of a specific example, and I can easily think of several more. (6)

CRI_NEG4 At the time of your stressful event, either you or your partner was critical, or hostile, or blamed the other.

Are you able to think of a specific example of this behaviour occurring in your relationship?

- ☐ No, this behaviour did NOT happen (1)
- ☐ No, although this behaviour might have happened, I could not think of an example. (2)
- ☐ No, although this behaviour certainly happened, I could not think of an example. (3)
- ☐ Yes, I was able to think of a specific example. (4)
- ☐ Yes, I was able to think of a specific example, and I can easily think of one or two more. (5)
- ☐ Yes, I was able to think of a specific example, and I can easily think of several more. (6)

CRI_NEG5 At the time of your stressful event, either you or your partner decided that it was best to avoid discussing a topic.

Are you able to think of a specific example of this behaviour occurring in your relationship?

- ☐ No, this behaviour did NOT happen (1)
- ☐ No, although this behaviour might have happened, I could not think of an example. (2)
- ☐ No, although this behaviour certainly happened, I could not think of an example. (3)
- ☐ Yes, I was able to think of a specific example. (4)
- ☐ Yes, I was able to think of a specific example, and I can easily think of one or two more. (5)
- ☐ Yes, I was able to think of a specific example, and I can easily think of several more. (6)

CRI_NEG6 At the time of your stressful event, either you or your partner made it difficult for the other by having a negative attitude and being pessimistic

Are you able to think of a specific example of this behaviour occurring in your relationship?

- ☐ No, this behaviour did NOT happen (1)
- ☐ No, although this behaviour might have happened, I could not think of an example. (2)
- ☐ No, although this behaviour certainly happened, I could not think of an example. (3)
- ☐ Yes, I was able to think of a specific example. (4)
- ☐ Yes, I was able to think of a specific example, and I can easily think of one or two more. (5)
- ☐ Yes, I was able to think of a specific example, and I can easily think of several more. (6)

CRI_NEG7 At the time of your stressful event, either you or your partner failed to notice the other's needs

Are you able to think of a specific example of this behaviour occurring in your relationship?

- ☐ No, this behaviour did NOT happen (1)
- ☐ No, although this behaviour might have happened, I could not think of an example. (2)
- ☐ No, although this behaviour certainly happened, I could not think of an example. (3)
- ☐ Yes, I was able to think of a specific example. (4)
- ☐ Yes, I was able to think of a specific example, and I can easily think of one or two more. (5)
- ☐ Yes, I was able to think of a specific example, and I can easily think of several more. (6)

CRI_NEG8 At the time of your stressful event, either you or your partner communicated about the stressful event in a way that was confusing or misleading.

Are you able to think of a specific example of this behaviour occurring in your relationship?

- ☐ No, this behaviour did NOT happen (1)
- ☐ No, although this behaviour might have happened, I could not think of an example. (2)
- ☐ No, although this behaviour certainly happened, I could not think of an example. (3)
- ☐ Yes, I was able to think of a specific example. (4)
- ☐ Yes, I was able to think of a specific example, and I can easily think of one or two more. (5)
- ☐ Yes, I was able to think of a specific example, and I can easily think of several more. (6)

CRI_NEG9 At the time of your stressful event, either you or your partner made it difficult for the other by being overly emotional, unstable, or weak.

Are you able to think of a specific example of this behaviour occurring in your relationship?

- ☐ No, this behaviour did NOT happen (1)
- ☐ No, although this behaviour might have happened, I could not think of an example. (2)
- ☐ No, although this behaviour certainly happened, I could not think of an example. (3)
- ☐ Yes, I was able to think of a specific example. (4)
- ☐ Yes, I was able to think of a specific example, and I can easily think of one or two more. (5)
- ☐ Yes, I was able to think of a specific example, and I can easily think of several more. (6)

End of Block: CRI_Negative Behaviours Rating (8-item)

Start of Block: Multidimensional Scale of Perceived Social Support (12-item)

Please read each statement carefully and indicate how you feel about each statement using the choices provided below. The phrase “special person” in this section of the survey refers to your significant other or partner in your current relationship.

MSPSS1 There is a special person who is around when I am in need.

- ☐ Very strongly disagree (1)
- ☐ Strongly disagree (2)
- ☐ Mildly disagree (3)
- ☐ Neutral (4)
- ☐ Mildly agree (5)
- ☐ Strongly agree (6)
- ☐ Very strongly disagree (7)

MSPSS2 There is a special person with whom I can share joys and sorrows.

- ☐ Very strongly disagree (1)
- ☐ Strongly disagree (2)
- ☐ Mildly disagree (3)
- ☐ Neutral (4)
- ☐ Mildly agree (5)
- ☐ Strongly agree (6)
- ☐ Very strongly disagree (7)

MSPSS3 My family of origin really tries to help me.

- ☐ Very strongly disagree (1)
- ☐ Strongly disagree (2)
- ☐ Mildly disagree (3)
- ☐ Neutral (4)
- ☐ Mildly agree (5)
- ☐ Strongly agree (6)
- ☐ Very strongly agree (7)

MSPSS4 I get the emotional help & support I need from my family of origin.

- ☐ Very strongly disagree (1)
- ☐ Strongly disagree (2)
- ☐ Mildly disagree (3)
- ☐ Neutral (4)
- ☐ Mildly agree (5)
- ☐ Strongly agree (6)
- ☐ Very strongly agree (7)

MSPSS5 I have a special person who is a real source of comfort to me.

- ☐ Very strongly disagree (1)
- ☐ Strongly disagree (2)
- ☐ Mildly disagree (3)
- ☐ Neutral (4)
- ☐ Mildly agree (5)
- ☐ Strongly agree (6)
- ☐ Very strongly agree (7)

MSPSS6 My friends really try to help me.

- ☐ Very strongly disagree (1)
- ☐ Strongly disagree (2)
- ☐ Mildly disagree (3)
- ☐ Neutral (4)
- ☐ Mildly agree (5)
- ☐ Strongly agree (6)
- ☐ Very strongly agree (7)

MSPSS7 I can count on my friends when things go wrong.

- ☐ Very strongly disagree (1)
- ☐ Strongly disagree (2)
- ☐ Mildly disagree (3)
- ☐ Neutral (4)
- ☐ Mildly agree (5)
- ☐ Strongly agree (6)
- ☐ Very strongly agree (7)

MSPSS8 I can talk about my problems with my family of origin.

- ☐ Very strongly disagree (1)
- ☐ Strongly disagree (2)
- ☐ Mildly disagree (3)
- ☐ Neutral (4)
- ☐ Mildly agree (5)
- ☐ Strongly agree (6)
- ☐ Very strongly agree (7)

MSPSS9 I have friends with whom I can share my joys and sorrows.

- ☐ Very strongly disagree (1)
- ☐ Strongly disagree (2)
- ☐ Mildly disagree (3)
- ☐ Neutral (4)
- ☐ Mildly agree (5)
- ☐ Strongly agree (6)
- ☐ Very strongly agree (7)

MSPSS10 There is a special person in my life who cares about my feelings.

- ☐ Very strongly disagree (1)
- ☐ Strongly disagree (2)
- ☐ Mildly disagree (3)
- ☐ Neutral (4)
- ☐ Mildly agree (5)
- ☐ Strongly agree (6)
- ☐ Very strongly agree (7)

MSPSS11 My family of origin is willing to help me make decisions.

- ☐ Very strongly disagree (1)
- ☐ Strongly disagree (2)
- ☐ Mildly disagree (3)
- ☐ Neutral (4)
- ☐ Mildly agree (5)
- ☐ Strongly agree (6)
- ☐ Very strongly agree (7)

MSPSS12 I can talk about my problems with my friends.

- ☐ Very strongly disagree (1)
- ☐ Strongly disagree (2)
- ☐ Mildly disagree (3)
- ☐ Neutral (4)
- ☐ Mildly agree (5)
- ☐ Strongly agree (6)
- ☐ Very strongly agree (7)

End of Block: Multidimensional Scale of Perceived Social Support (12-item)

Start of Block: LGBTQ+ Relationship Supportive Environments Scale (10-item)

LRSES1 My partner and I feel more accepted as a couple when we are in LGBTQ+ environments than in other social/public environments.

- ☐ Strongly disagree (1)
- ☐ Disagree (2)
- ☐ Neither agree or disagree (3)
- ☐ Agree (4)
- ☐ Strongly agree (5)

LRSES2 LGBTQ+ environments make my partner & I feel more support for our relationship than other social/public environments.

- ☐ Strongly disagree (1)
- ☐ Disagree (2)
- ☐ Neither agree or disagree (3)
- ☐ Agree (4)
- ☐ Strongly agree (5)

LRSES3 My partner and I feel safer together in LGBTQ+ environments than in other social/public environments.

- ☐ Strongly disagree (1)
- ☐ Disagree (2)
- ☐ Neither agree or disagree (3)
- ☐ Agree (4)
- ☐ Strongly agree (5)

LRSES4 Being in LGBTQ+ environments make my partner and I feel a sense of belonging as a couple.

- ☐ Strongly disagree (1)
- ☐ Disagree (2)
- ☐ Neither agree or disagree (3)
- ☐ Agree (4)
- ☐ Strongly agree (5)

LRSES5 My partner and I feel a sense of community when we're together in LGBTQ+ environments.

- ☐ Strongly disagree (1)
- ☐ Disagree (2)
- ☐ Neither agree or disagree (3)
- ☐ Agree (4)
- ☐ Strongly agree (5)

LRSES6 My partner and I seek out friends who are supportive of our relationship when we are in LGBTQ+ environments.

- ☐ Strongly disagree (1)
- ☐ Disagree (2)
- ☐ Neither agree or disagree (3)
- ☐ Agree (4)
- ☐ Strongly agree (5)

LRSES7 My partner and I are more willing to show affection to one another in LGBTQ+ environments than in other social/public environments.

- ☐ Strongly disagree (1)
- ☐ Disagree (2)
- ☐ Neither agree or disagree (3)
- ☐ Agree (4)
- ☐ Strongly agree (5)

LRSES8 Being in LGBTQ+ environments make my partner and I feel closer to one another than being in other social/public environments.

- ☐ Strongly disagree (1)
- ☐ Disagree (2)
- ☐ Neither agree or disagree (3)
- ☐ Agree (4)
- ☐ Strongly agree (5)

LRSES9 My partner and I are less guarded in how we speak and act in LGBTQ+ environments than in other social/public environments.

- ☐ Strongly disagree (1)
- ☐ Disagree (2)
- ☐ Neither agree or disagree (3)
- ☐ Agree (4)
- ☐ Strongly agree (5)

LRSES10 Being in LGBTQ+ environments help maintain our relationship.

- ☐ Strongly disagree (1)
- ☐ Disagree (2)
- ☐ Neither agree or disagree (3)
- ☐ Agree (4)
- ☐ Strongly agree (5)

End of Block: LGBTQ+ Relationship Supportive Environments Scale (10-item)

Start of Block: Couple Satisfaction Index (4-item)

The questions below ask about your current relationship with your partner.

CSI1 Please indicate the degree of happiness, all things considered, of your relationship.

- ☐ Extremely unhappy (0)
- ☐ Fairly unhappy (1)
- ☐ A little unhappy (2)
- ☐ Happy (3)
- ☐ Very happy (4)
- ☐ Extremely happy (5)
- ☐ Perfect (6)

CSI2 I have a warm and comfortable relationship with my partner.

- ☐ Not at all true (0)
- ☐ A little true (1)
- ☐ Somewhat true (2)
- ☐ Mostly true (3)
- ☐ Almost completely true (4)
- ☐ Completely true (5)

CSI3 How rewarding is your relationship with your partner?

- ☐ Not at all (0)
- ☐ A little (1)
- ☐ Somewhat (2)
- ☐ Mostly (3)
- ☐ Almost completely (4)
- ☐ Completely (5)

CSI4 In general, how satisfied are you with your relationship?

- ☐ Not at all (0)
- ☐ A little (1)
- ☐ Somewhat (2)
- ☐ Mostly (3)
- ☐ Almost completely (4)
- ☐ Completely (5)

End of Block: Couple Satisfaction Index (4-item)

Start of Block: Relationship Commitment Scale (2-item)

RCS1 I am committed to maintaining this relationship.

- ☐ Strongly disagree (1)
- ☐ Mildly disagree (2)
- ☐ Neutral (3)
- ☐ Mildly agree (4)
- ☐ Strongly agree (5)

RCS2 I want this relationship to last as long as possible.

- ☐ Strongly disagree (1)
- ☐ Mildly disagree (2)
- ☐ Neutral (3)
- ☐ Mildly agree (4)
- ☐ Strongly agree (5)

End of Block: Relationship Commitment Scale (2-item)

Start of Block: Relationship Maintenance Scale (8-item)

RMS1 We make time to be together, on our own.

- ☐ Strongly disagree (1)
- ☐ Mildly disagree (2)
- ☐ Neutral (3)
- ☐ Mildly agree (4)
- ☐ Strongly agree (5)

RMS2 We say “I love you” to each other.

- ☐ Strongly disagree (1)
- ☐ Mildly disagree (2)
- ☐ Neutral (3)
- ☐ Mildly agree (4)
- ☐ Strongly agree (5)

RMS3 We lead separate lives.

- ☐ Strongly disagree (5)
- ☐ Mildly disagree (4)
- ☐ Neutral (3)
- ☐ Mildly agree (2)
- ☐ Strongly agree (1)

RM4 We give each other gifts and/or cards.

- ☐ Strongly disagree (1)
- ☐ Mildly disagree (2)
- ☐ Neutral (3)
- ☐ Mildly agree (4)
- ☐ Strongly agree (5)

RMS5 We are there for each other.

- ☐ Strongly disagree (1)
- ☐ Mildly disagree (2)
- ☐ Neutral (3)
- ☐ Mildly agree (4)
- ☐ Strongly agree (5)

RMS6 We talk to each other about everything.

- ☐ Strongly disagree (1)
- ☐ Mildly disagree (2)
- ☐ Neutral (3)
- ☐ Mildly agree (4)
- ☐ Strongly agree (5)

RMS7 We pursue shared interests.

- ☐ Strongly disagree (1)
- ☐ Mildly disagree (2)
- ☐ Neutral (3)
- ☐ Mildly agree (4)
- ☐ Strongly agree (5)

RMS8 We are both equally affectionate.

- ☐ Strongly disagree (1)
- ☐ Mildly disagree (2)
- ☐ Neutral (3)
- ☐ Mildly agree (4)
- ☐ Strongly agree (5)

End of Block: Relationship Maintenance Scale (8-item)

Start of Block: Demographic Information

DI1 What is your age in years?

DI2 What is your gender identity?

- ☐ Cis-gender male (1)
- ☐ Cis-gender female (2)
- ☐ Transgender male (3)
- ☐ Transgender female (4)
- ☐ Genderqueer (5)
- ☐ Nonbinary (6)
- ☐ Gender neutral (7)
- ☐ Others: Please specify _____ (8)
- ☐ No response (99)

DI3 What is your sexual orientation?

- ☐ Homosexual - Gay (1)
- ☐ Homosexual - Lesbian (2)
- ☐ Bisexual (3)
- ☐ Asexual (4)
- ☐ Pansexual (5)
- ☐ Queer (6)
- ☐ Demisexual (7)
- ☐ Others: Please specify _____ (8)
- ☐ No response (99)

DI4 What is the highest level in school that you completed?

- ☐ None (1)
- ☐ Below secondary (2)

- ☐ Secondary (3)
- ☐ Post-secondary, Non-tertiary, ITE (4)
- ☐ 'A' Levels, Diploma, Professional Qualification (5)
- ☐ Degree, postgraduate degree (6)
- ☐ No response (99)

DI5 What is your ethnicity?

- ☐ Chinese (1)
- ☐ Malay (2)
- ☐ Indian (3)
- ☐ Eurasian (4)
- ☐ Others: Please specify _____ (5)
- ☐ No response (99)

DI6 What is your current monthly income?

- ☐ Between \$1 and \$1999 (1)
- ☐ Between \$2000 and \$2999 (2)
- ☐ Between \$3000 and \$3999 (3)
- ☐ Between \$4000 and \$4999 (4)
- ☐ Between \$5000 and \$5999 (5)
- ☐ \$6000 and above (6)
- ☐ Currently unemployed (7)
- ☐ No response (99)

DI7 What is your partner's age in years?

DI8 What is your partner's gender identity?

- ☐ Cis-gender male (1)
- ☐ Cis-gender female (2)
- ☐ Transgender male (3)
- ☐ Transgender female (4)
- ☐ Genderqueer (5)
- ☐ Nonbinary (6)
- ☐ Gender neutral (7)
- ☐ Others: Please specify _____ (8)
- ☐ No response (99)

DI9 What is your partner's sexual orientation?

- ☐ Homosexual - Gay (1)
- ☐ Homosexual - Lesbian (2)
- ☐ Bisexual (3)
- ☐ Asexual (4)
- ☐ Pansexual (5)
- ☐ Queer (6)
- ☐ Demisexual (7)
- ☐ Others: Please specify _____ (8)
- ☐ No response (99)

DI10 What is the highest level in school that your partner completed?

- ☐ None (1)
- ☐ Below secondary (2)
- ☐ Secondary (3)
- ☐ Post-secondary, Non-tertiary, ITE (4)
- ☐ 'A' Levels, Diploma, Professional Qualification (5)
- ☐ Degree, postgraduate degree (6)
- ☐ No response (99)

DI11 What is your partner's ethnicity?

- ☐ Chinese (1)
- ☐ Malay (2)
- ☐ Indian (3)
- ☐ Eurasian (4)
- ☐ Others: Please specify _____ (5)
- ☐ No response (99)

DI12 What is your partner's current monthly income?

- ☐ Between \$1 and \$1999 (1)
- ☐ Between \$2000 and \$2999 (2)
- ☐ Between \$3000 and \$3999 (3)
- ☐ Between \$4000 and \$4999 (4)
- ☐ Between \$5000 and \$5999 (5)
- ☐ \$6000 and above (6)

☐ Currently unemployed (7)

☐ No response (99)

DI13 How long have you and your current partner been together in this relationship?

_____ years _____ months

End of Block: Demographic Information

Start of Block: End of Survey & Token of Appreciation for Survey Completers

We thank you for your time spent completing this survey.

Your response has been recorded. Should you feel distressed and require assistance, you may contact the Oogachaga, a non-governmental organisation for LGBTQ+ individuals in Singapore at their counselling or WhatsApp hotline: +65 6226 2002 / +65 8592 0609. You may also contact The Samaritans of Singapore (1800 221 4444) or The Institute of Mental Health's 24-hour Helpline (6389 2222).

If you are interested in receiving a summary of the final results from this study, please email the Principal Investigator (Alif, email address: muhamadalif.binibrahim@my.jcu.edu.au) after you have completed this survey to indicate your interest.

To get your token of appreciation for completing the study, please provide us with your PayNow registered mobile number:

We will verify your participation and credit SGD10 accordingly. An SMS notifying the successful fund transfer will be sent to your mobile number. Any contact details provided will be removed from the dataset upon the successful disbursement of the tokens of appreciation. No personal identifiers will be retained or linked to your survey data.

If you have any questions about the study, please contact:

Principal Investigator

Muhamad Alif Bin Ibrahim (he/him)

James Cook University, Singapore

Email: muhamadalif.binibrahim@my.jcu.edu.au

End of Block: End of Survey & Token of Appreciation for Survey Completers

Start of Block: End of Survey for Survey Non-Completers

We thank you for your time spent taking this survey.

Your response has been recorded. Should you feel distressed and require any assistance, you may contact the Oogachaga, a non-governmental organisation for LGBTQ+ individuals in Singapore at their counselling or WhatsApp hotline: +65 6226 2002 / +65 8592 0609. You may also contact The Samaritans of Singapore (1800 221 4444) or The Institute of Mental Health's 24-hour Helpline (6389 2222).

If you have any questions about the study, please contact:

Principal Investigator

Muhamad Alif Bin Ibrahim (he/him)

James Cook University, Singapore

Email: muhamadalif.binibrahim@my.jcu.edu.au

Appendix L

Recruitment Poster for Study 3 (Chapter 5)

THE PINK COUPLES SG PROJECT

WE ARE SEEKING LGBTQIA+ INDIVIDUALS IN
LONG-TERM SAME-SEX RELATIONSHIPS TO
COMPLETE AN ONLINE SURVEY (~20 MINS)

CRITERIA:

- 21 YEARS OLD AND ABOVE,
- IN A RELATIONSHIP OF AT LEAST 6 MONTHS
- SINGAPORE CITIZENS & PERMANENT RESIDENTS

All participants will receive SGD10 as a token
of appreciation upon completing the survey

Survey link:

<https://bit.ly/3ATBJnS>



ALL INFORMATION GATHERED DURING THE SURVEY WILL BE
KEPT STRICTLY CONFIDENTIAL. FOR MORE INFORMATION,
CONTACT ALIF: MUHAMADALIF.BINIBRAHIM@MY.JCU.EDU.AU

Appendix M

Tables for Permutations that were not Statistically Significant in Study 3 (Chapter 5)

Table M1

Results for Estimated Coefficients of Moderated Mediation Model (Couple-Level Stigma, Mediating and Moderating Variables, and Couple Satisfaction)

Outcome	Predictors	R	R ²	B	Se	t	Overall Moderated Mediation Index	Outcome	Predictors	R	R ²	B	Se	t	Overall Moderated Mediation Index	
PSS	Model Summary	0.29	0.08***					LRSES	Model Summary	0.32	.10***					
	CLS			-0.29	0.07	-4.34***			CLS				0.32	0.07	4.89***	
	Model Summary	0.48	0.23***						Model Summary	0.41	.17***					
CSI	CLS			0.01	0.06	0.54	Not Significant [CI: -0.02 to 0.12]	CSI	CLS			-0.09	0.07	-1.33	Not Significant [CI: -0.09 to 0.01]	
	PSS			0.31	0.07	4.77***			LRSES			0.16	0.07	2.32*		
	PCRI			0.28	0.06	4.36***			PCRI			0.37	0.06	5.74***		
	CLS x PCRI (Direct Effect)			0.03	0.06	0.54			CLS x PCRI (Direct Effect)			0.06	0.06	0.92		
	PSS x PCRI (Indirect Effect)			-0.14	0.07	-2.01*			LRSES x PCRI (Indirect Effect)			-0.11	0.07	-1.69		
	Model Summary	0.42	0.18***						Model Summary	0.3	0.09**					
	CLS			-0.01	0.07	-0.11			CLS			-0.12	0.07	-1.70		
CSI	PSS			0.34	0.07	5.02***	Not Significant [CI: -0.11 to 0.01]	CSI	LRSES			0.14	0.07	2.04*	Not Significant [CI: -0.08 to 0.03]	
	NCRI			-0.17	0.07	-2.61**			NCRI			-0.23	0.07	-3.30**		
	CLS x NCRI (Direct Effect)			0.11	0.07	1.72			CLS x NCRI (Direct Effect)			0.15	0.07	2.03*		
	PSS x NCRI (Indirect Effect)			0.17	0.07	2.34*			LRSES x NCRI (Indirect Effect)			-0.07	0.07	-0.99		

*Acronyms for variables used in this table: Couple-Level Stigma = CLS, Positive Couple Resilience Inventory = PCRI, Negative Couple Resilience Inventory = NCRI, Perceived Social Support Scale = PSS, LGBTQ+ Relationship Supportive Environments Scale = LRSES, Couple Satisfaction Inventory = CSI.

*** $p < .001$, ** $p < .01$, * $p < .05$

Table M2

Results for Estimated Coefficients of Moderated Mediation Model (Couple-Level Stigma, Mediating and Moderating Variables, and Relationship Commitment)

Outcome	Predictors	R	R ²	B	Se	t	Overall Moderated Mediation Index	Outcome	Predictors	R	R ²	B	Se	t	Overall Moderated Mediation Index	
PSS	Model Summary	0.29	0.08***					LRSES	Model Summary	0.32	.10***					
	CLS			-0.29	0.07	-4.34***				CLS			0.32	0.07	4.89***	
	Model Summary	0.39	0.15***							Model Summary	0.35	.12***				
RCS	CLS			0.01	0.07	0.16	Not Significant [CI: -0.03 to 0.12]	RCS	CLS			-0.05	0.07	-0.69	Not Significant [CI: -0.14 to 0.02]	
	PSS			0.23	0.07	3.33**			LRSES			0.1	0.07	1.47		
	PCRI			0.24	0.07	3.52***			PCRI			0.32	0.07	4.83***		
	CLS x PCRI (Direct Effect)			-0.03	0.07	-0.46			CLS x PCRI (Direct Effect)			0.02	0.06	0.31		
	PSS x PCRI (Indirect Effect)			-0.16	0.07	-2.31*			LRSES x PCRI (Indirect Effect)			-0.15	0.07	-2.20*		
	Model Summary	0.31	0.09***						Model Summary	0.19	0.04					
	CLS			-0.01	0.07	-0.15			CLS			-0.09	0.07	-1.29		
RCS	PSS			0.26	0.07	3.74***	Not Significant [CI: -0.10 to 0.01]	RCS	LRSES			0.09	0.72	1.22	Not Significant [CI: -0.04 to 0.06]	
	NCRI			-0.11	0.07	-1.54			NCRI			-0.15	0.07	-2.16*		
	CLS x NCRI (Direct Effect)			-0.001	0.07	-0.01			CLS x NCRI (Direct Effect)			0.005	0.07	0.07		
	PSS x NCRI (Indirect Effect)			0.14	0.08	1.81			LRSES x NCRI (Indirect Effect)			0.008	0.07	0.11		

*Acronyms for variables used in this table: Couple-Level Stigma = CLS, Positive Couple Resilience Inventory = PCRI, Negative Couple Resilience Inventory = NCRI, Perceived Social Support Scale = PSS, LGBTQ+ Relationship Supportive Environments Scale = LRSES, Relationship Commitment Scale = RCS.

*** $p < .001$, ** $p < .01$, * $p < .05$

Table M3

Results for Estimated Coefficients of Moderated Mediation Model (Couple-Level Stigma, Mediating and Moderating Variables, and Relationship Maintenance)

Outcome	Predictors	<i>R</i>	<i>R</i> ²	<i>B</i>	<i>Se</i>	<i>t</i>	Overall Moderated Mediation Index	Outcome	Predictors	<i>R</i>	<i>R</i> ²	<i>B</i>	<i>Se</i>	<i>t</i>	Overall Moderated Mediation Index
PSS	Model Summary	0.29	0.08***					LRSES	Model Summary	0.32	.10***				
	CLS			-0.29	0.07	-4.34***			CLS			0.32	0.07	4.89***	
	Model Summary	0.38	0.14***						Model Summary	0.35	.13***				
RMS	CLS			0.001	0.66	0.13		RMS	CLS			-0.13	0.07	-1.81	
	PSS			0.26	0.07	3.78***			LRSES			0.22	0.07	3.17**	
	PCRI			0.21	0.06	3.12**	Not Significant [CI: -0.03 to 0.09]		PCRI			0.28	0.07	4.14***	Not Significant [CI: -0.05 to 0.04]
	CLS x PCRI (Direct Effect)			-0.08	0.07	-1.19			CLS x PCRI (Direct Effect)			-0.09	0.06	-1.38	
	PSS x PCRI (Indirect Effect)			-0.09	0.07	-1.26			LRSES x PCRI (Indirect Effect)			-0.01	0.07	-0.17	
	Model Summary	0.38	0.14***						Model Summary	0.31	0.09**				
	CLS			-0.02	0.07	-0.34			CLS			-0.14	0.07	-2.04*	
RMS	PSS			0.29	0.07	4.16***		RMS	LRSES			0.19	0.07	2.25**	
	NCRI			-0.15	0.07	-2.16*	Not Significant [CI: -0.12 to 0.004]		NCRI			-0.2	0.07	-2.89**	Not Significant [CI: -0.03 to 0.08]
	CLS x NCRI (Direct Effect)			0.13	0.07	1.95			CLS x NCRI (Direct Effect)			0.11	0.07	1.56	
	PSS x NCRI (Indirect Effect)			0.18	0.08	2.39*			LRSES x NCRI (Indirect Effect)			0.06	0.07	0.85	

*Acronyms for variables used in this table: Couple-Level Stigma = CLS, Positive Couple Resilience Inventory = PCRI, Negative Couple Resilience Inventory = NCRI, Perceived Social Support Scale = PSS, LGBTQ+ Relationship Supportive Environments Scale = LRSES, Relationship Maintenance Scale = RMS.

*** $p < .001$, ** $p < .01$, * $p < .05$

Table M4

Results for Estimated Coefficients of Moderated Mediation Model (Couple-Level Discrimination, Mediating and Moderating Variables, and Couple Satisfaction)

Outcome	Predictors	R	R ²	B	Se	t	Overall Moderated Mediation Index	Outcome	Predictors	R	R ²	B	Se	t	Overall Moderated Mediation Index	
PSS	Model Summary	0.3	0.09***					LRSES	Model Summary	0.23	0.05***					
	CLD			-0.3	0.07	-4.62***			CLD				0.23	0.07	3.42***	
	Model Summary	0.49	0.24***						Model Summary	0.41	0.16***					
CSI	CLD			0.11	0.07	1.57		CSI	CLD			-0.01	0.07	-0.15		
	PSS			0.33	0.07	5.07***	Not Significant [CI: -0.02 to 0.12]		LRSES			0.13	0.07	1.95	Not Significant [CI:-0.08 to 0.01]	
	PCRI			0.28	0.06	4.45***			PCRI			0.38	0.07	5.85***		
	CLD x PCRI (Direct Effect)			0.03	0.06	0.51			CLD x PCRI (Direct Effect)			0.04	0.06	0.72		
	PSS x PCRI (Indirect Effect)			-0.15	0.07	-2.20*			LRSES x PCRI (Indirect Effect)			-0.11	0.07	-1.64		
	Model Summary	0.42	0.18***						Model Summary	0.27	0.08**					
CSI	CLD			0.03	0.07	0.41		CSI	CLD			-0.09	0.07	-1.33		
	PSS			0.36	0.07	5.28***			LRSES			0.12	0.07	1.80		
	NCRI			-0.16	0.06	-2.50*	Not Significant [CI: -0.11 to 0.01]		NCRI			-0.22	0.07	-3.17**	Not Significant [CI: -0.04 to 0.09]	
	CLD x NCRI (Direct Effect)			0.07	0.05	1.39			CLD x NCRI (Direct Effect)			0.1	0.06	1.78		
	PSS x NCRI (Indirect Effect)			0.17	0.07	2.30*			LRSES x NCRI (Indirect Effect)			-0.07	0.07	-0.92		

*Acronyms for variables used in this table: Couple-Level Discrimination = CLD, Positive Couple Resilience Inventory = PCRI, Negative Couple Resilience Inventory = NCRI, Perceived Social Support Scale = PSS, LGBTQ+ Relationship Supportive Environments Scale = LRSES, Couple Satisfaction Inventory = CSI.

*** $p < .001$, ** $p < .01$, * $p < .05$

Table M5

Results for Estimated Coefficients of Moderated Mediation Model (Couple-Level Discrimination, Mediating and Moderating Variables, and Relationship Commitment)

Outcome	Predictors	R	R ²	B	Se	t	Overall Moderated Mediation Index	Outcome	Predictors	R	R ²	B	Se	t	Overall Moderated Mediation Index
PSS	Model Summary	0.3	0.09***					LRSES	Model Summary	0.23	0.05***				
	CLD			-0.3	0.07	-4.62***			CLD			0.23	0.07	3.42***	
	Model Summary	0.41	0.17***						Model Summary	0.35	0.13***				
RCS	CLD			0.03	0.07	0.37		RCS	CLD			-0.05	-0.07	-0.72	
	PSS			0.25	0.07	3.64***			LRSES			0.11	0.07	-0.72	
	PCRI			0.24	0.07	3.60***	Significant [CI: 0.01 to 0.13]		PCRI			0.33	0.07	5.02***	Not Significant [CI: -0.10 to 0.01]
	CLD x PCRI (Direct Effect)			-0.1	0.06	-1.66			CLD x PCRI (Direct Effect)			-0.07	0.06	-1.10	
	PSS x PCRI (Indirect Effect)			-0.21	0.07	-2.85**			LRSES x PCRI (Indirect Effect)			-0.15	0.07	-2.23*	
	Model Summary	0.31	0.1***						Model Summary	0.18	0.03				
	CLD			0.02	0.07	.33			CLD			-0.06	0.07	-0.89	
RCS	PSS			0.27	0.07	3.85***		RCS	LRSES			0.07	0.07	1.04	
	NCRI			-0.11	0.07	-1.61	Not Significant [CI: -0.11 to 0.01]		NCRI			-0.16	0.07	-2.23*	Not Significant [CI: -0.03 to 0.11]
	CLD x NCRI (Direct Effect)			-0.002	0.05	0.03			CLD x NCRI (Direct Effect)			0.007	0.06	0.12	
	PSS x NCRI (Indirect Effect)			0.14	0.08	1.78			LRSES x NCRI (Indirect Effect)			0.01	0.07	0.13	

*Acronyms for variables used in this table: Couple-Level Discrimination = CLD, Positive Couple Resilience Inventory = PCRI, Negative Couple Resilience Inventory = NCRI, Perceived Social Support Scale = PSS, LGBTQ+ Relationship Supportive Environments Scale = LRSES, Relationship Commitment Scale = RCS

*** $p < .001$, ** $p < .01$, * $p < .05$

Table M6

Results for Estimated Coefficients of Moderated Mediation Model (Couple-Level Discrimination, Mediating and Moderating Variables, and Relationship Maintenance)

Outcome	Predictors	R	R ²	B	Se	t	Overall Moderated Mediation Index	Outcome	Predictors	R	R ²	B	Se	t	Overall Moderated Mediation Index
PSS	Model Summary	0.3	0.09***					LRSES	Model Summary	0.23	0.05***				
	CLD			-0.3	0.07	-4.62***			CLD			0.23	0.07	3.42***	
	Model Summary	0.38	0.14***						Model Summary	0.33	0.11***				
RMS	CLD			0.03	0.07	0.43		RMS	CLD			-0.11	0.07	-1.40	
	PSS			0.28	0.07	3.95***			LRSES			0.2	0.07	2.89**	
	PCRI			0.21	0.07	3.09**	Not Significant [CI: -0.05 to 0.09]		PCRI			0.28	0.07	4.18***	Not Significant [CI:-0.05 to 0.03]
	CLD x PCRI (Direct Effect)			-0.02	0.08	-0.38			CLD x PCRI (Direct Effect)			-0.05	0.06	-0.74	
	PSS x PCRI (Indirect Effect)			-0.08	0.07	-1.09			LRSES x PCRI (Indirect Effect)			-0.03	0.07	-0.50	
	Model Summary	0.36	0.13***						Model Summary	0.28	0.08**				
	CLD			0.02	0.07	0.34			CLD			-0.1	0.07	-1.42	
RMS	PSS			0.32	0.07	4.52***		RMS	LRSES			0.17	0.07	2.54*	
	NCRI			-0.12	0.07	-1.76	Not Significant [CI: -0.12 to 0.02]		NCRI			-0.18	0.07	-2.60**	Not Significant [CI:-0.005 to 0.08]
	CLD x NCRI (Direct Effect)			-0.02	0.05	-0.35			CLD x NCRI (Direct Effect)			-0.04	0.06	-0.71	
	PSS x NCRI (Indirect Effect)			0.15	0.08	1.94			LRSES x NCRI (Indirect Effect)			0.11	0.07	1.61	

*Acronyms for variables used in this table: Couple-Level Discrimination = CLD, Positive Couple Resilience Inventory = PCRI, Negative Couple Resilience Inventory = NCRI, Perceived Social Support Scale = PSS, LGBTQ+ Relationship Supportive Environments Scale = LRSES, Relationship Maintenance Scale = RMS

*** $p < .001$, ** $p < .01$, * $p < .05$

Table M7

Results for Estimated Coefficients of Moderated Mediation Model (Seeking Safety as a Couple, Mediating and Moderating Variables, and Couple Satisfaction)

Outcome	Predictors	<i>R</i>	<i>R</i> ²	<i>B</i>	<i>Se</i>	<i>t</i>	Overall Moderated Mediation Index	Outcome	Predictors	<i>R</i>	<i>R</i> ²	<i>B</i>	<i>Se</i>	<i>t</i>	Overall Moderated Mediation Index	
PSS	Model Summary	0.11	0.01					LRSES	Model Summary	0.49	.24***					
	SSC			-0.11	0.07	-1.61			SSC				0.49	0.06	8.22***	
	Model Summary	0.51	0.26***						Model Summary	0.42	0.18***					
CSI	SSC			0.13	0.06	2.22*		CSI	SSC			0.08	0.07	1.04		
	PSS			0.33	0.06	5.21***	Not Significant [CI: -0.01 to 0.06]		LRSES			0.09	0.07	1.19	Not Significant [CI: -0.15 to 0.002]	
	PCRI			0.26	0.06	4.10***			PCRI			0.37	0.06	5.74***		
	SSC x PCRI (Direct Effect)			0.1	0.06	1.76			SSC x PCRI (Direct Effect)			0.12	0.06	1.85		
	PSS x PCRI (Indirect Effect)			-0.15	0.06	-2.29*			LRSES x PCRI (Indirect Effect)			-0.15	0.07	-2.22*		
	Model Summary	0.44	.20***						Model Summary	0.28	.08**					
	SSC			0.14	0.06	2.27*			SSC			0.1	0.08	1.24		
CSI	PSS			0.36	0.06	5.67***	Not Significant [CI: -0.05 to 0.02]	CSI	LRSES			0.06	0.08	0.73	Not Significant [CI: -0.13 to 0.03]	
	NCRI			-0.18	0.06	-2.77**			NCRI			-0.24	0.07	-3.45***		
	SSC x NCRI (Direct Effect)			0.1	0.07	1.55			SSC x NCRI (Direct Effect)			0.18	0.09	1.97*		
	PSS x NCRI (Indirect Effect)			0.16	0.07	2.22*			LRSES x NCRI (Indirect Effect)			-0.12	0.08	-1.51		

*Acronyms for variables used in this table: Seeking Safety as a Couple = SSC, Positive Couple Resilience Inventory = PCRI, Negative Couple Resilience Inventory = NCRI, Perceived Social Support Scale = PSS, LGBTQ+ Relationship Supportive Environments Scale = LRSES, Couple Satisfaction Inventory = CSI

*** $p < .001$, ** $p < .01$, * $p < .05$

Table M8

Results for Estimated Coefficients of Moderated Mediation Model (Seeking Safety as a Couple, Mediating and Moderating Variables, and Relationship Commitment)

Outcome	Predictors	<i>R</i>	<i>R</i> ²	<i>B</i>	<i>Se</i>	<i>t</i>	Overall Moderated Mediation Index	Outcome	Predictors	<i>R</i>	<i>R</i> ²	<i>B</i>	<i>Se</i>	<i>t</i>	Overall Moderated Mediation Index	
PSS	Model Summary	0.11	0.01					LRSES	Model Summary	0.49	.24***					
	SSC			-0.11	0.07	-1.61			SSC				0.49	0.06	8.22***	
	Model Summary	0.4	0.16						Model Summary	0.34	.12***					
RCS	SSC			0.05	0.06	0.85		RCS	SSC			0.01	0.08	0.16		
	PSS			0.23	0.07	3.50***	Not Significant [CI: -0.01 to 0.06]		LRSES			0.08	0.08	1.06	Not Significant [CI: -0.21 to 0.03]	
	PCRI			0.23	0.07	3.43***			PCRI			0.33	0.07	4.87***		
	SSC x PCRI (Direct Effect)			0.008	0.06	0.13			SSC x PCRI (Direct Effect)			0.03	0.07	0.52		
	PSS x PCRI (Indirect Effect)			-0.16	0.07	-2.30*			LRSES x PCRI (Indirect Effect)			-0.16	0.07	-2.33*		
	Model Summary	0.34	.11***						Model Summary	0.2	0.04					
	SSC			0.07	0.07	1.01			SSC			0.04	0.08	0.44		
RCS	PSS			0.27	0.07	3.99***	Not Significant [CI: -0.05 to 0.01]	RCS	LRSES			0.04	0.08	0.47	Not Significant [CI: -0.09 to 0.03]	
	NCRI			-0.13	0.07	-1.95			NCRI			-0.18	0.07	-2.56*		
	SSC x NCRI (Direct Effect)			0.12	0.07	1.64			SSC x NCRI (Direct Effect)			0.15	0.09	1.71		
	PSS x NCRI (Indirect Effect)			0.15	0.08	2.00*			LRSES x NCRI (Indirect Effect)			-0.08	0.08	-0.91		

*Acronyms for variables used in this table: Seeking Safety as a Couple = SSC, Positive Couple Resilience Inventory = PCRI, Negative Couple Resilience Inventory = NCRI, Perceived Social Support Scale = PSS, LGBTQ+ Relationship Supportive Environments Scale = LRSES, Relationship Commitment Scale = RCS

*** $p < .001$, ** $p < .01$, * $p < .05$

Table M9

Results for Estimated Coefficients of Moderated Mediation Model (Seeking Safety as a Couple, Mediating and Moderating Variables, and Relationship Maintenance)

Outcome	Predictors	<i>R</i>	<i>R</i> ²	<i>B</i>	<i>Se</i>	<i>t</i>	Overall Moderated Mediation Index	Outcome	Predictors	<i>R</i>	<i>R</i> ²	<i>B</i>	<i>Se</i>	<i>t</i>	Overall Moderated Mediation Index
PSS	Model Summary	0.11	0.01					LRSES	Model Summary	0.49	.24***				
	SSC			-0.11	0.07	-1.61			SSC			0.49	0.06	8.22***	
	Model Summary	0.4	.16***						Model Summary	0.32	.10***				
RMS	SSC			0.13	0.06	2.09*		RMS	SSC			0.03	0.08	0.42	
	PSS			0.28	0.07	4.18***			LRSES			0.16	0.08	2.04*	
	PCRI			0.2	0.07	3.02**	Not Significant [CI: -0.02 to 0.04]		PCRI			0.29	0.07	4.29***	Not Significant [CI: -0.10 to 0.06]
	SSC x PCRI (Direct Effect)			0.1	0.06	0.20			SSC x PCRI (Direct Effect)			-0.01	0.07	-0.15	
	PSS x PCRI (Indirect Effect)			-0.07	0.07	-0.96			LRSES x PCRI (Indirect Effect)			-0.04	0.07	-0.62	
	Model Summary	0.41	.17***						Model Summary	0.27	.07**				
	SSC			0.15	0.06	2.36*			SSC			0.07	0.08	0.88	
RMS	PSS			0.32	0.07	4.86***		RMS	LRSES			0.11	0.08	1.45	
	NCRI			-0.16	0.07	-2.41*	Not Significant [CI: -0.05 to 0.02]		NCRI			-0.21	0.07	-3.04**	Not Significant [CI: -0.06 to 0.10]
	SSC x NCRI (Direct Effect)			0.15	0.07	2.24*			SSC x NCRI (Direct Effect)			-0.12	0.09	1.38	
	PSS x NCRI (Indirect Effect)			0.17	0.07	2.30*			LRSES x NCRI (Indirect Effect)			0.02	0.08	0.26	

*Acronyms for variables used in this table: Seeking Safety as a Couple = SSC, Positive Couple Resilience Inventory = PCRI, Negative Couple Resilience Inventory = NCRI, Perceived Social Support Scale = PSS, LGBTQ+ Relationship Supportive Environments Scale = LRSES, Relationship Maintenance Scale = RMS

*** $p < .001$, ** $p < .01$, * $p < .05$

Table M10

Results for Estimated Coefficients of Moderated Mediation Model (Perceived Unequal Relationship Recognition, Mediating and Moderating Variables, and Couple Satisfaction)

Outcome	Predictors	R	R ²	B	Se	t	Overall Moderated Mediation Index	Outcome	Predictors	R	R ²	B	Se	t	Overall Moderated Mediation Index	
PSS	Model Summary	0.24	.06***					LRSES	Model Summary	0.3	.09***					
	PURR			-0.24	0.07	-3.55***			PURR				0.3	0.07	4.49***	
	Model Summary	0.48	0.23**						Model Summary	0.4	.16***					
CSI	PURR			0.04	0.06	0.66		CSI	PURR			-0.04	0.07	-0.54		
	PSS			0.31	0.06	4.88***	Not Significant [CI: -0.01 to 0.11]		LRSES			0.15	0.07	2.17*	Not Significant [CI: -0.08 to 0.01]	
	PCRI			0.29	0.07	4.43***			PCRI			0.38	0.07	5.70***		
	PURR x PCRI (Direct Effect)			-0.01	0.06	-0.10			PURR x PCRI (Direct Effect)			0.002	0.06	0.04		
	PSS x PCRI (Indirect Effect)			-0.15	0.07	-2.22*			LRSES x PCRI (Indirect Effect)			-0.11	0.07	-1.64		
	Model Summary	0.41	0.17***						Model Summary	0.26	.07*					
	PURR			0.01	0.07	0.08	PURR				-0.11	0.07	-1.57			
CSI	PSS			0.35	0.07	5.32***	Not Significant [CI: -0.10 to 0.01]	CSI	LRSES			0.14	0.07	2.02*	Not Significant [CI: -0.06 to 0.05]	
	NCRI			-0.16	0.07	-2.34*			PCRI			-0.2	0.07	-2.82**		
	PURR x NCRI (Direct Effect)			0.03	0.07	0.48			PURR x NCRI (Direct Effect)			0.01	0.07	0.2		
	PSS x NCRI (Indirect Effect)			0.16	0.08	2.13*			LRSES x NCRI (Indirect Effect)			-0.03	0.07	-0.48		

*Acronyms for variables used in this table: Perceived Unequal Relationship Recognition = PURR, Positive Couple Resilience Inventory = PCRI, Negative Couple Resilience Inventory = NCRI, Perceived Social Support Scale = PSS, LGBTQ+ Relationship Supportive Environments Scale = LRSES, Couple Satisfaction Inventory = CSI

*** $p < .001$, ** $p < .01$, * $p < .05$

Table M11

Results for Estimated Coefficients of Moderated Mediation Model (Perceived Unequal Relationship Recognition, Mediating and Moderating Variables, and Relationship Commitment)

Outcome	Predictors	R	R ²	B	Se	t	Overall Moderated Mediation Index	Outcome	Predictors	R	R ²	B	Se	t	Overall Moderated Mediation Index
PSS	Model Summary	0.24	.06***					LRSES	Model Summary	0.3	.09***				
	PURR			-0.24	0.07	-3.55***			PURR			0.3	0.07	4.49***	
	Model Summary	0.4	.16***						Model Summary	0.35	.12***				
RCS	PURR			-0.002	0.07	-0.02		RCS	PURR			-0.04	0.07	-0.61	
	PSS			0.22	0.07	3.31**			LRSES			0.11	0.07	1.53	
	PCRI			0.25	0.07	3.62***	Significant [CI: 0.002 to 0.11]		PCRI			0.33	0.07	4.83***	Not Significant [CI: -0.12 to 0.02]
	PURR x PCRI (Direct Effect)			-0.09	0.06	-1.41			PURR x PCRI (Direct Effect)			-0.05	0.06	-0.88	
	PSS x PCRI (Indirect Effect)			-0.18	0.07	-2.56*			LRSES x PCRI (Indirect Effect)			-0.14	0.07	-2.04*	
	Model Summary	0.32	0.10***						Model Summary	0.22	0.05				
	PURR			-0.03	0.07	-0.38			PURR			-0.11	0.07	-1.53	
RCS	PSS			0.26	0.07	3.78***		RCS	LRSES			0.09	0.07	1.27	
	NCRI			-0.09	0.07	-1.22	Not Significant [CI: -0.09 to 0.02]		PCRI			-0.12	0.07	-1.66	Not Significant [CI: -0.02 to 0.07]
	PURR x NCRI (Direct Effect)			-0.07	0.07	-1.05			PURR x NCRI (Direct Effect)			-0.1	0.07	-1.44	
	PSS x NCRI (Indirect Effect)			0.12	0.08	1.48			LRSES x NCRI (Indirect Effect)			0.04	0.07	0.51	

*Acronyms for variables used in this table: Perceived Unequal Relationship Recognition = PURR, Positive Couple Resilience Inventory = PCRI, Negative Couple Resilience Inventory = NCRI, Perceived Social Support Scale = PSS, LGBTQ+ Relationship Supportive Environments Scale = LRSES, Relationship Commitment Scale = RCS

*** $p < .001$, ** $p < .01$, * $p < .05$

Table M12

Results for Estimated Coefficients of Moderated Mediation Model (Perceived Unequal Relationship Recognition, Mediating and Moderating Variables, and Relationship Maintenance)

Outcome	Predictors	<i>R</i>	<i>R</i> ²	<i>B</i>	<i>Se</i>	<i>t</i>	Overall Moderated Mediation Index	Outcome	Predictors	<i>R</i>	<i>R</i> ²	<i>B</i>	<i>Se</i>	<i>t</i>	Overall Moderated Mediation Index	
PSS	Model Summary	0.24	.06***					LRSES	Model Summary	0.3	.09***					
	PURR			-0.24	0.07	-3.55***			PURR				0.3	0.07	4.49***	
	Model Summary	0.39	0.15***						Model Summary	0.3	.09***					
RMS	PURR			0.04	0.07	0.63		RMS	PURR			-0.06	0.07	-0.89		
	PSS			0.27	0.07	3.96***	Not Significant [CI: -0.03 to 0.08]		LRSES			0.2	0.07	2.84**	Not Significant [CI: -0.05 to 0.04]	
	PCRI			0.23	0.07	3.31**			PCRI			0.29	0.07	4.22***		
	PURR x PCRI (Direct Effect)			-0.08	0.06	-1.30			PURR x PCRI (Direct Effect)			-0.1	0.06	-1.65		
	PSS x PCRI (Indirect Effect)			-0.08	0.07	-1.19			LRSES x PCRI (Indirect Effect)			-0.02	0.07	-0.30		
	Model Summary	0.36	0.13***						Model Summary	0.26	.07***					
	PURR			0.03	0.07	0.46			PURR			-0.09	0.07	-1.28		
RMS	PSS			0.31	0.07	4.61***	Not Significant [CI: -0.11 to 0.01]	RMS	LRSES			0.18	0.07	2.51*	Not Significant [CI: -0.02 to 0.09]	
	NCRI			-0.12	0.07	-1.98*			PCRI			-0.18	0.08	-2.50*		
	PURR x NCRI (Direct Effect)			0.05	0.07	0.79			PURR x NCRI (Direct Effect)			-0.01	-0.07	-0.09		
	PSS x NCRI (Indirect Effect)			0.17	0.08	2.20*			LRSES x NCRI (Indirect Effect)			0.09	0.07	1.27		

*Acronyms for variables used in this table: Perceived Unequal Relationship Recognition = PURR, Positive Couple Resilience Inventory = PCRI, Negative Couple Resilience Inventory = NCRI, Perceived Social Support Scale = PSS, LGBTQ+ Relationship Supportive Environments Scale = LRSES, Relationship Maintenance Scale = RMS

*** $p < .001$, ** $p < .01$, * $p < .05$

Table M13

Results for Estimated Coefficients of Moderated Mediation Model (Couple-Level Visibility, Mediating and Moderating Variables, and Couple Satisfaction)

Outcome	Predictors	<i>R</i>	<i>R</i> ²	<i>B</i>	<i>Se</i>	<i>t</i>	Overall Moderated Mediation Index	Outcome	Predictors	<i>R</i>	<i>R</i> ²	<i>B</i>	<i>Se</i>	<i>t</i>	Overall Moderated Mediation Index	
PSS	Model Summary	0.34	0.12***					LRSES	Model Summary	0.26	0.07***					
	CLV			-0.34	0.06	-5.26***			CLV				0.26	0.07	3.96***	
	Model Summary	0.48	0.23***						Model Summary	0.43	0.19***					
CSI	CLV			-0.007	0.07	-0.11		CSI	CLV			0.14	0.07	-2.14*		
	PSS			0.3	0.07	4.52***	Not Significant [CI: -0.02 to 0.12]		LRSES			0.17	0.07	2.58*	Not Significant [CI: -0.08 to 0.01]	
	PCRI			0.28	0.06	4.36***			PCRI			0.36	0.06	5.52***		
	CLV x PCRI (Direct Effect)			-0.001	0.06	-0.01			CLV x PCRI (Direct Effect)			0.06	0.06	1.05		
	PSS x PCRI (Indirect Effect)			-0.15	0.07	-2.05*			LRSES x PCRI (Indirect Effect)			-0.12	0.06	-1.78		
	Model Summary	0.42	0.18***						Model Summary	0.3	0.09**					
CSI	CLV			-0.04	0.07	-0.58		CSI	CLV			-0.17	0.07	-2.48*		
	PSS			0.34	0.07	4.95***			LRSES			0.15	0.07	2.20*		
	NCRI			-0.17	0.07	-2.53*	Not Significant [CI: -0.13 to 0.11]		NCRI			-0.2	0.07	-2.84**	Not Significant [CI: -0.06 to 0.03]	
	CLV x NCRI (Direct Effect)			0.09	0.06	1.57			CLV x NCRI (Direct Effect)			0.09	0.06	1.49		
	PSS x NCRI (Indirect Effect)			0.19	0.08	2.45*			LRSES x NCRI (Indirect Effect)			-0.05	0.07	-0.78		

*Acronyms for variables used in this table: Couple-Level Visibility = CLV, Positive Couple Resilience Inventory = PCRI, Negative Couple Resilience Inventory = NCRI, Perceived Social Support Scale = PSS, LGBTQ+ Relationship Supportive Environments Scale = LRSES, Couple Satisfaction Inventory = CSI

*** $p < .001$, ** $p < .01$, * $p < .05$

Table M14

Results for Estimated Coefficients of Moderated Mediation Model (Couple-Level Visibility, Mediating and Moderating Variables, and Relationship Commitment)

Outcome	Predictors	<i>R</i>	<i>R</i> ²	<i>B</i>	<i>Se</i>	<i>t</i>	Overall Moderated Mediation Index	Outcome	Predictors	<i>R</i>	<i>R</i> ²	<i>B</i>	<i>Se</i>	<i>t</i>	Overall Moderated Mediation Index
PSS	Model Summary	0.34	0.12***					LRSES	Model Summary	0.26	0.07***				
	CLV			-0.34	0.06	-5.26***			CLV			0.26	0.07	3.96***	
	Model Summary	0.4	.16***						Model Summary	0.36	0.13***				
RCS	CLV			-0.02	0.07	0.17		RCS	CLV			-0.11	0.07	-1.57	
	PSS			0.23	0.07	3.27**			LRSES			0.12	0.07	1.72	
	PCRI			0.24	0.07	3.55***	Significant [CI: 0.01 to 0.13]		PCRI			0.31	0.07	4.64***	Not Significant [CI: -0.12 to 0.01]
	CLV x PCRI (Direct Effect)			-0.06	0.07	-0.95			CLV x PCRI (Direct Effect)			0.02	0.06	0.34	
	PSS x PCRI (Indirect Effect)			-0.18	0.08	-2.45*			LRSES x PCRI (Indirect Effect)			-0.15	0.07	-2.25*	
	Model Summary	0.32	.10***						Model Summary	0.21	0.04				
	CLV			-0.04	0.07	-0.55			CLV			-0.13	0.07	-1.86	
RCS	PSS			0.25	0.07	3.54***		RCS	LRSES			0.09	0.07	1.32	
	NCRI			-0.11	0.07	-1.56	Not Significant [CI: -0.13 to 0.01]		NCRI			-0.13	0.07	-1.87	Not Significant [CI: -0.03 to 0.05]
	CLV x NCRI (Direct Effect)			0.03	0.06	0.50			CLV x NCRI (Direct Effect)			0.02	0.06	0.27	
	PSS x NCRI (Indirect Effect)			0.15	0.08	1.92			LRSES x NCRI (Indirect Effect)			0.004	0.07	0.06	

*Acronyms for variables used in this table: Couple-Level Visibility = CLV, Positive Couple Resilience Inventory = PCRI, Negative Couple Resilience Inventory = NCRI, Perceived Social Support Scale = PSS, LGBTQ+ Relationship Supportive Environments Scale = LRSES, Relationship Commitment = RCS

*** $p < .001$, ** $p < .01$, * $p < .05$

Table M15

Results for Estimated Coefficients of Moderated Mediation Model (Couple-Level Visibility, Mediating and Moderating Variables, and Relationship Maintenance)

Outcome	Predictors	<i>R</i>	<i>R</i> ²	<i>B</i>	<i>Se</i>	<i>t</i>	Overall Moderated Mediation Index	Outcome	Predictors	<i>R</i>	<i>R</i> ²	<i>B</i>	<i>Se</i>	<i>t</i>	Overall Moderated Mediation Index	
PSS	Model Summary	0.34	0.12***					LRSES	Model Summary	0.26	0.07***					
	CLV			-0.34	0.06	-5.26***				CLV			0.26	0.07	3.96***	
	Model Summary	0.4	0.16***							Model Summary	0.39	0.16***				
RMS	CLV			-0.09	0.07	-1.34	Not Significant [CI: -0.03 to 0.11]	RMS	CLV			-0.23	0.07	-3.45***	Not Significant [CI: -0.05 to 0.03]	
	PSS			0.25	0.07	3.51***			LRSES			0.23	0.07	3.50***		
	PCRI			0.21	0.07	3.11**			PCRI			0.26	0.07	4.00***		
	CLV x PCRI (Direct Effect)			-0.12	0.07	-1.78			CLV x PCRI (Direct Effect)			-0.09	0.06	-1.42		
	PSS x PCRI (Indirect Effect)			-0.11	0.08	-1.47			LRSES x PCRI (Indirect Effect)			-0.02	0.07	0.36		
	Model Summary	0.38	.15***						Model Summary	0.34	0.12***					
	CLV			-0.11	0.07	-1.53			CLV			-0.24	0.07	-3.41***		
RMS	PSS			0.27	0.07	3.88***	Not Significant [CI: -0.15 to 0.01]	RMS	LRSES			0.21	0.07	3.08**	Not Significant [CI: -0.02 to 0.07]	
	NCRI			-0.13	0.07	-1.92			NCRI			-0.16	0.07	-2.26*		
	CLV x NCRI (Direct Effect)			0.1	0.06	1.68			CLV x NCRI (Direct Effect)			0.06	0.06	0.98		
	PSS x NCRI (Indirect Effect)			0.19	0.08	2.51*			LRSES x NCRI (Indirect Effect)			0.07	0.07	1.08		

*Acronyms for variables used in this table: Couple-Level Visibility = CLV, Positive Couple Resilience Inventory = PCRI, Negative Couple Resilience Inventory = NCRI, Perceived Social Support Scale = PSS, LGBTQ+ Relationship Supportive Environments Scale = LRSES, Relationship Maintenance Scale = RMS

*** $p < .001$, ** $p < .01$, * $p < .05$

Table M16

Results for Estimated Coefficients of Moderated Mediation Model (Managing Stereotypes about Same-Sex Couples, Mediating and Moderating Variables, and Couple Satisfaction)

Outcome	Predictors	<i>R</i>	<i>R</i> ²	<i>B</i>	<i>Se</i>	<i>t</i>	Overall Moderated Mediation Index	Outcome	Predictors	<i>R</i>	<i>R</i> ²	<i>B</i>	<i>Se</i>	<i>t</i>	Overall Moderated Mediation Index	
PSS	Model Summary	0.24	0.06***					LRSES	Model Summary	0.28	0.08***					
	MSSC			-0.24	0.07	-3.58***			MSSC				0.28	0.07	4.15***	
	Model Summary	0.49	0.24***						Model Summary	0.41	0.17***					
CSI	MSSC			-0.01	0.06	-0.10		CSI	MSSC			-0.1	0.07	-1.50		
	PSS			0.31	0.06	4.88***	Not Significant [CI: -0.01 to 0.08]		LRSES			0.16	0.07	2.47*	Not Significant [CI: -0.07 to 0.02]	
	PCRI			0.3	0.07	4.56***			PCRI			0.38	0.07	5.70***		
	MSSC x PCRI (Direct Effect)			-0.07	0.06	-1.21			MSSC x PCRI (Direct Effect)			-0.04	0.06	-0.68		
	PSS x PCRI (Indirect Effect)			-0.16	0.07	-2.46*			LRSES x PCRI (Indirect Effect)			-0.1	0.07	-1.48		
	Model Summary	0.44	0.19***						Model Summary	0.3	0.09**					
	MSSC			-0.007	0.07	-0.11			MSSC			-0.12	0.07	-1.74		
CSI	PSS			0.35	0.07	5.36***	Not Significant [CI: -0.08 to 0.02]	CSI	PSS			0.14	0.07	2.02*	Not Significant [CI: -0.06 to 0.03]	
	NCRI			-0.19	0.07	-2.87**			NCRI			-0.23	0.07	-3.28**		
	MSSC x NCRI (Direct Effect)			0.17	0.07	2.54*			MSSC x NCRI (Direct Effect)			0.15	0.07	2.03*		
	PSS x NCRI (Indirect Effect)			0.2	0.07	2.65**			LRSES x NCRI (Indirect Effect)			-0.07	0.07	-1.01		

*Acronyms for variables used in this table: Managing Stereotypes about Same-Sex Couples = MSSC, Positive Couple Resilience Inventory = PCRI, Negative Couple Resilience Inventory = NCRI, Perceived Social Support Scale = PSS, LGBTQ+ Relationship Supportive Environments Scale = LRSES, Couple Satisfaction Inventory = CSI

*** $p < .001$, ** $p < .01$, * $p < .05$

Table M17

Results for Estimated Coefficients of Moderated Mediation Model (Managing Stereotypes about Same-Sex Couples, Mediating and Moderating Variables, and Relationship Commitment)

Outcome	Predictors	R	R ²	B	Se	t	Overall Moderated Mediation Index	Outcome	Predictors	R	R ²	B	Se	t	Overall Moderated Mediation Index
PSS	Model Summary	0.24	0.06***					LRSES	Model Summary	0.28	0.08***				
	MSSC			-0.24	0.07	-3.58***			MSSC			0.28	0.07	4.15***	
	Model Summary	0.4	0.16***						Model Summary	0.35	0.12***				
RCS	MSSC			0.05	0.07	0.80		RCS	MSSC			-0.02	0.07	-0.21	
	PSS			0.25	0.07	3.62***			LRSES			0.09	0.07	1.37	
	PCRI			0.26	0.07	3.75***	Significant [CI: 0.003 to 0.10]		PCRI			0.33	0.07	4.72***	Not Significant [CI: -0.13 to 0.02]
	MSSC x PCRI (Direct Effect)			-0.06	0.06	-1.04			MSSC x PCRI (Direct Effect)			0.004	0.06	0.06	
	PSS x PCRI (Indirect Effect)			-0.19	0.07	-2.61**			LRSES x PCRI (Indirect Effect)			-0.15	0.07	-2.23	
	Model Summary	0.33	0.11***						Model Summary	0.19	0.04				
	MSSC			0.03	0.07	0.42			MSSC			-0.05	0.07	-0.73	
RCS	PSS			0.27	0.07	3.95***		RCS	PSS			0.07	0.07	1.01	
	NCRI			-0.14	0.07	-1.99*	Not Significant [CI: -0.10 to 0.005]		NCRI			-0.17	0.07	-2.39*	Not Significant [CI: -0.04 to 0.05]
	MSSC x NCRI (Direct Effect)			0.11	0.07	1.60			MSSC x NCRI (Direct Effect)			0.08	0.07	1.08	
	PSS x NCRI (Indirect Effect)			0.17	0.08	2.17*			LRSES x NCRI (Indirect Effect)			-0.02	0.07	-0.21	

*Acronyms for variables used in this table: Managing Stereotypes about Same-Sex Couples = MSSC, Positive Couple Resilience Inventory = PCRI, Negative Couple Resilience Inventory = NCRI, Perceived Social Support Scale = PSS, LGBTQ+ Relationship Supportive Environments Scale = LRSES, Relationship Commitment = RCS

*** $p < .001$, ** $p < .01$, * $p < .05$

Table M18

Results for Estimated Coefficients of Moderated Mediation Model (Managing Stereotypes about Same-Sex Couples, Mediating and Moderating Variables, and Relationship Maintenance)

Outcome	Predictors	R	R ²	B	Se	t	Overall Moderated Mediation Index	Outcome	Predictors	R	R ²	B	Se	t	Overall Moderated Mediation Index
PSS	Model Summary	0.24	0.06***					LRSES	Model Summary	0.28	0.08***				
	MSSC			-0.24	0.07	-3.58***			MSSC			0.28	0.07	4.15***	
	Model Summary	0.4	0.16***						Model Summary	0.37	0.14***				
RMS	MSSC			-0.05	0.07	-0.71		RMS	MSSC			-0.17	0.07	-2.45*	
	PSS			0.27	0.07	3.93***			LRSES			0.22	0.07	3.27**	
	PCRI			0.23	0.07	3.40***	Not Significant [CI: -0.02 to 0.07]		PCRI			0.29	0.07	4.27***	Not Significant [CI: -0.05 to 0.04]
	MSSC x PCRI (Direct Effect)			-0.13	0.6	-2.17*			MSSC x PCRI (Direct Effect)			-0.12	0.06	-2.03*	
	PSS x PCRI (Indirect Effect)			-0.1	0.07	-1.46			LRSES x PCRI (Indirect Effect)			-0.01	0.07	-0.16	
	Model Summary	0.4	0.16***						Model Summary	0.31	0.10***				
	MSSC			-0.03	0.07	-0.48			MSSC			-0.16	0.07	-2.25*	
RMS	PSS			0.3	0.07	4.48***		RMS	LRSES			0.19	0.07	2.77**	
	NCRI			-0.16	0.07	-2.37*	Not Significant [CI: -0.11 to 0.02]		NCRI			-0.2	0.07	-2.80**	Not Significant [CI: -0.02 to 0.08]
	MSSC x NCRI (Direct Effect)			0.18	0.07	2.59*			MSSC x NCRI (Direct Effect)			0.11	0.07	1.49	
	PSS x NCRI (Indirect Effect)			0.2	0.08	2.64**			LRSES x NCRI (Indirect Effect)			0.06	0.07	0.85	

*Acronyms for variables used in this table: Managing Stereotypes about Same-Sex Couples = CLV, Positive Couple Resilience Inventory = PCRI, Negative Couple Resilience Inventory = NCRI, Perceived Social Support Scale = PSS, LGBTQ+ Relationship Supportive Environments Scale = LRSES, Relationship Maintenance Scale = RMS

*** $p < .001$, ** $p < .01$, * $p < .05$

Table M19

Results for Estimated Coefficients of Moderated Mediation Model (Lack of Integration with Families of Origin, Mediating and Moderating Variables, and Couple Satisfaction)

Outcome	Predictors	R	R ²	B	Se	t	Overall Moderated Mediation Index	Outcome	Predictors	R	R ²	B	Se	t	Overall Moderated Mediation Index	
PSS	Model Summary	0.27	0.74***					LRSES	Model Summary	0.04	0.002					
	LIFO			0.27	0.07	4.09***			LIFO				0.04	0.07	0.64	
	Model Summary	0.49	0.24***						Model Summary	0.43	0.19***					
CSI	LIFO			0.08	0.06	1.24		CSI	LIFO			0.14	0.06	2.25*		
	PSS			0.29	0.07	4.39***	Not Significant [CI: -0.11 to 0.02]		LRSES			0.13	0.06	2.05*	Not Significant [CI: -0.02 to 0.01]	
	PCRI			-0.28	0.06	4.41***			PCRI			0.38	0.06	5.90***		
	LIFO x PCRI (Direct Effect)			-0.05	0.06	-0.72			LIFO x PCRI (Direct Effect)			-0.08	0.06	-1.28		
	PSS x PCRI (Indirect Effect)			-0.13	0.07	-1.94			LRSES x PCRI (Indirect Effect)			-0.11	0.06	-1.70		
	Model Summary	0.42	0.18***						Model Summary	0.28	0.08**					
	LIFO			0.08	0.07	1.22	LIFO				0.15	0.07	2.21*			
CSI	PSS			0.33	0.07	4.96***	Not Significant [CI: -0.02 to 0.10]	CSI	LRSES			0.1	0.07	1.52	Not Significant [CI: -0.01 to 0.01]	
	NCRI			-0.15	0.07	-2.26*			NCRI			-0.2	0.07	-2.94**		
	LIFO x NCRI (Direct Effect)			-0.02	0.08	-0.21			LIFO x NCRI (Direct Effect)			0.01	0.08	0.09		
	PSS x NCRI (Indirect Effect)			0.16	0.08	2.16*			LRSES x NCRI (Indirect Effect)			-0.01	0.07	-0.20		

*Acronyms for variables used in this table: Lack of Integration with Families of Origin = LIFO, Positive Couple Resilience Inventory = PCRI, Negative Couple Resilience Inventory = NCRI, Perceived Social Support Scale = PSS, LGBTQ+ Relationship Supportive Environments Scale = LRSES, Couple Satisfaction Inventory = CSI

*** $p < .001$, ** $p < .01$, * $p < .05$

Table M20

Results for Estimated Coefficients of Moderated Mediation Model (Lack of Integration with Families of Origin, Mediating and Moderating Variables, and Relationship Commitment)

Outcome	Predictors	R	R ²	B	Se	t	Overall Moderated Mediation Index	Outcome	Predictors	R	R ²	B	Se	t	Overall Moderated Mediation Index	
PSS	Model Summary	0.27	0.74***					LRSES	Model Summary	0.04	0.002					
	LIFO			0.27	0.07	4.09***			LIFO				0.04	0.07	0.64	
	Model Summary	0.39	0.16***						Model Summary	0.36	0.13					
RCS	LIFO			0.03	0.07	0.45		RCS	LIFO			0.08	0.07	1.19		
	PSS			0.22	0.07	3.19**	Significant [CI: -0.11 to -0.004]		LRSES			0.09	0.07	1.32	Not Significant [CI: -0.04 to 0.02]	
	PCRI			0.23	0.07	3.48***			PCRI			0.32	0.07	4.91***		
	LIFO x PCRI (Direct Effect)			0.02	0.07	0.36			LIFO x PCRI (Direct Effect)			-0.02	0.06	-0.29		
	PSS x PCRI (Indirect Effect)			-0.16	0.07	-2.28*			LRSES x PCRI (Indirect Effect)			-0.15	0.07	-2.28*		
	Model Summary	0.32	0.10***						Model Summary	0.2	0.04					
	LIFO			0.05	0.07	0.67			LIFO			0.11	0.07	1.50		
RCS	PSS			0.26	0.07	3.69***		RCS	LRSES			0.06	0.07	0.87		
	NCRI			-0.1	0.07	-1.49	Not Significant [CI: -0.02 to 0.09]		NCRI			-0.15	0.07	-2.10*	Not Significant [CI: -0.01 to 0.02]	
	LIFO x NCRI (Direct Effect)			0.04	0.08	0.56			LIFO x NCRI (Direct Effect)			0.07	0.08	0.83		
	PSS x NCRI (Indirect Effect)			0.133	0.08	1.71			LRSES x NCRI (Indirect Effect)			0.02	0.07	0.34		

*Acronyms for variables used in this table: Lack of Integration with Families of Origin = LIFO, Positive Couple Resilience Inventory = PCRI, Negative Couple Resilience Inventory = NCRI, Perceived Social Support Scale = PSS, LGBTQ+ Relationship Supportive Environments Scale = LRSES, Relationship Commitment Scale = RCS

*** $p < .001$, ** $p < .01$, * $p < .05$

Table M21

Results for Estimated Coefficients of Moderated Mediation Model (Lack of Integration with Families of Origin, Mediating and Moderating Variables, and Relationship Maintenance)

Outcome	Predictors	<i>R</i>	<i>R</i> ²	<i>B</i>	<i>Se</i>	<i>t</i>	Overall Moderated Mediation Index	Outcome	Predictors	<i>R</i>	<i>R</i> ²	<i>B</i>	<i>Se</i>	<i>t</i>	Overall Moderated Mediation Index
PSS	Model Summary	0.27	0.74***					LRSES	Model Summary	0.04	0.002				
	LIFO			0.27	0.07	4.09***			LIFO			0.04	0.07	0.64	
	Model Summary	0.38	0.15***						Model Summary	0.35	0.12***				
RMS	LIFO			0.07	0.07	1.03		RMS	LIFO			0.12	0.07	1.84	
	PSS			0.25	0.07	3.57***			LRSES			0.17	0.07	2.51*	
	PCRI			0.2	0.07	3.02**			PCRI			0.28	0.07	4.20***	
	LIFO x PCRI (Direct Effect)			0.06	0.07	0.90			LIFO x PCRI (Direct Effect)			0.04	0.06	0.58	
	PSS x PCRI (Indirect Effect)			-0.09	0.07	-1.21			LRSES x PCRI (Indirect Effect)			-0.05	0.07	-0.71	
	Model Summary	0.37	0.13***						Model Summary	0.29	0.08**				
	LIFO			0.08	0.07	1.10			LIFO			0.15	0.07	2.15*	
RMS	PSS			0.29	0.07	4.18***		RMS	LRSES			0.14	0.07	2.15*	
	NCRI			-0.12	0.07	-1.79			NCRI			-0.18	0.07	-2.64**	
	LIFO x NCRI (Direct Effect)			-0.03	0.08	-0.38			LIFO x NCRI (Direct Effect)			0.02	0.08	0.26	
	PSS x NCRI (Indirect Effect)			0.17	0.08	2.17*			LRSES x NCRI (Indirect Effect)			0.1	0.07	1.55	

*Acronyms for variables used in this table: Lack of Integration with Families of Origin = LIFO, Positive Couple Resilience Inventory = PCRI, Negative Couple Resilience Inventory = NCRI, Perceived Social Support Scale = PSS, LGBTQ+ Relationship Supportive Environments Scale = LRSES, Relationship Maintenance Scale = RMS

*** $p < .001$, ** $p < .01$, * $p < .05$

Table M22

Results for Estimated Coefficients of Moderated Mediation Model (Lack of Social Support for Couples, Mediating and Moderating Variables, and Couple Satisfaction)

Outcome	Predictors	<i>R</i>	<i>R</i> ²	<i>B</i>	<i>Se</i>	<i>t</i>	Overall Moderated Mediation Index	Outcome	Predictors	<i>R</i>	<i>R</i> ²	<i>B</i>	<i>Se</i>	<i>t</i>	Overall Moderated Mediation Index	
PSS	Model Summary	0.3	.09***					LRSES	Model Summary	0.04	0.002					
	LSSC			0.3	0.07	4.61***			LSSC				0.04	0.07	0.60	
	Model Summary	0.52	0.27***						Model Summary	0.48	0.23***					
CSI	LSSC			0.15	0.06	2.23*	Not Significant [CI: -0.11.to 0.02]	CSI	LSSC			0.21	0.06	3.34***	Not Significant [CI: -0.03 to 0.01]	
	PSS			-0.25	0.06	3.82***			LRSES			0.12	0.06	1.92		
	PCRI			0.29	0.06	4.55***			PCRI			0.37	0.06	5.86***		
	LSSC x PCRI (Direct Effect)			-0.1	0.06	-1.73			LSSC x PCRI (Direct Effect)			-0.12	0.06	-2.08*	Not Significant [CI: -0.02 to 0.01]	
	PSS x PCRI (Indirect Effect)			-0.11	0.06	-1.69			LRSES x PCRI (Indirect Effect)			-0.09	0.06	-1.37		
	Model Summary	0.46	0.21***						Model Summary	0.38	0.14***					
	CSI	LSSC			0.2	0.07			3.09**	Not Significant [CI: -0.02 to 0.13]	CSI	LSSC			0.29	0.06
PSS				0.29	0.07	4.44***	LRSES					0.1	0.06	1.54		
NCRI				-0.15	0.06	-2.33*	NCRI					-0.2	0.07	-3.02**		
LSSC x NCRI (Direct Effect)				-0.08	0.06	-1.24	LSSC x NCRI (Direct Effect)					-0.04	0.06	-0.60		
PSS x NCRI (Indirect Effect)				0.17	0.07	2.29*	LRSES x NCRI (Indirect Effect)					-0.04	0.06	-0.61		

*Acronyms for variables used in this table: Lack of Social Support for Couples = LSSC, Positive Couple Resilience Inventory = PCRI, Negative Couple Resilience Inventory = NCRI, Perceived Social Support Scale = PSS, LGBTQ+ Relationship Supportive Environments Scale = LRSES, Couple Satisfaction Inventory = CSI

*** $p < .001$, ** $p < .01$, * $p < .05$

Table M23

Results for Estimated Coefficients of Moderated Mediation Model (Lack of Social Support for Couples, Mediating and Moderating Variables, and Relationship Commitment)

Outcome	Predictors	R	R ²	B	Se	t	Overall Moderated Mediation Index	Outcome	Predictors	R	R ²	B	Se	t	Overall Moderated Mediation Index
PSS	Model Summary	0.3	.09***					LRSES	Model Summary	0.04	0.002				
	LSSC			0.3	0.07	4.61***			LSSC			0.04	0.07	0.60	
	Model Summary	0.41	0.17***						Model Summary	0.39	0.15***				
RCS	LSSC			0.07	0.07	1.10	Not Significant [CI: -0.10 to 0.02]	RCS	LSSC			0.11	0.07	1.76	Not Significant [CI: -0.04 to 0.02]
	PSS			0.19	0.07	2.79**			LRSES			0.08	0.06	1.22	
	PCRI			0.25	0.07	3.66***			PCRI			0.33	0.07	4.91***	
	LSSC x PCRI (Direct Effect)			-0.09	0.06	-1.47			LSSC x PCRI (Direct Effect)			-0.11	0.06	-1.79	
	PSS x PCRI (Indirect Effect)			-0.13	0.07	-1.83			LRSES x PCRI (Indirect Effect)			-0.13	0.07	-2.04*	
	Model Summary	0.33	0.11***						Model Summary	0.25	0.06*				
	LSSC			0.12	0.07	1.79			LSSC			0.19	0.07	2.80**	
RCS	PSS			0.23	0.08	3.24**	Not Significant [CI: -0.02 to 0.11]	RCS	LRSES			0.05	0.07	0.75	Not Significant [CI: -0.01 to 0.01]
	NCRI			-0.11	0.07	-1.61			NCRI			-0.15	0.07	-2.21*	
	LSSC x NCRI (Direct Effect)			-0.01	0.07	-0.08			LSSC x NCRI (Direct Effect)			0.03	0.07	0.39	
	PSS x NCRI (Indirect Effect)			0.14	0.08	1.74			LRSES x NCRI (Indirect Effect)			-0.004	0.07	-0.06	

*Acronyms for variables used in this table: Lack of Social Support for Couples = LSSC, Positive Couple Resilience Inventory = PCRI, Negative Couple Resilience Inventory = NCRI, Perceived Social Support Scale = PSS, LGBTQ+ Relationship Supportive Environments Scale = LRSES, Relationship Commitment = RCS

*** $p < .001$, ** $p < .01$, * $p < .05$

Table M24

Results for Estimated Coefficients of Moderated Mediation Model (Lack of Social Support for Couples, Mediating and Moderating Variables, and Relationship Maintenance)

Outcome	Predictors	<i>R</i>	<i>R</i> ²	<i>B</i>	<i>Se</i>	<i>t</i>	Overall Moderated Mediation Index	Outcome	Predictors	<i>R</i>	<i>R</i> ²	<i>B</i>	<i>Se</i>	<i>t</i>	Overall Moderated Mediation Index
PSS	Model Summary	0.3	.09***					LRSES	Model Summary	0.04	0.002				
	LSSC			0.3	0.07	4.61***			LSSC			0.04	0.07	0.60	
	Model Summary	0.41	0.17***						Model Summary	0.39	0.15***				
RMS	LSSC			0.07	0.07	1.09		RMS	LSSC			0.13	0.07	1.89	
	PSS			0.22	0.07	3.22**			LRSES			0.16	0.06	2.45*	
	PCRI			0.23	0.07	3.42***	Not Significant [CI: -0.08 to 0.05]		PCRI			0.29	0.07	4.32***	Not Significant [CI: -0.02 to 0.01]
	LSSC x PCRI (Direct Effect)			-0.15	0.06	-2.30*			LSSC x PCRI (Direct Effect)			-0.15	0.06	-2.45*	
	PSS x PCRI (Indirect Effect)			-0.02	0.07	-0.32			LRSES x PCRI (Indirect Effect)			-0.02	0.07	-0.34	
	Model Summary	0.38	0.15***						Model Summary	0.32	0.11***				
RMS	LSSC			0.13	0.07	1.86		RMS	LSSC			0.19	0.07	2.94**	
	PSS			0.27	0.07	3.85***			LRSES			0.14	0.07	2.09*	
	NCRI			-0.12	0.07	-1.86	Not Significant [CI: -0.03 to 0.13]		NCRI			-0.18	0.07	-2.69**	Not Significant [CI: -0.01 to 0.02]
	LSSC x NCRI (Direct Effect)			0.07	0.07	1.05			LSSC x NCRI (Direct Effect)			0.09	0.07	1.34	
	PSS x NCRI (Indirect Effect)			0.13	0.08	1.65			LRSES x NCRI (Indirect Effect)			0.07	0.07	1.09	

*Acronyms for variables used in this table: Lack of Social Support for Couples = LSSC, Positive Couple Resilience Inventory = PCRI, Negative Couple Resilience Inventory = NCRI, Perceived Social Support Scale = PSS, LGBTQ+ Relationship Supportive Environments Scale = LRSES, Relationship Maintenance = RMS

*** $p < .001$, ** $p < .01$, * $p < .05$