

# MEANING IN LIFE

## INTERNATIONAL CONFERENCE 2022

"CULTIVATING, PROMOTING, AND ENHANCING MEANING IN LIFE  
ACROSS CULTURES AND LIFE SPAN"

### CONFERENCE PROGRAMME

#### Co-organized by



Hong Kong Shue Yan University



Gratia Christian College



Colorado State University



Positive Psychology Laboratory



Center for Meaning and Purpose

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Website: <https://meaninginlife2022.hksyu.edu/>

## **Meaning in Life International Conference 2022**

The concept of meaning in life (MIL) has recently earned a renaissance of interest. Although MIL has always been framed as significant for human survival, it has simultaneously been portrayed as chronically lacking in people's lives. Furthermore, though MIL has been seen as a universal need, it is also highly idiosyncratic. These paradoxes of MIL being a basic necessity but also a rare commodity, and as being universal yet idiosyncratic, have driven the quest for meaning throughout history and across disciplines. The COVID-19 pandemic has not only been changing and impacting the ways we live, but also initiates us to quest more about what still makes life meaningful in this chaotic, challenging, and uncertain world? The increasing quest for MIL provides the driver for meaning-enhancing interventions and meaning-centered practices, but the efficacy of these interventions is influenced by cultural and developmental moderators. Thus, the MIL International Conference 2022 will focus on the theme of cultivating, promoting, and enhancing meaning in life across cultures and life span, and we sincerely hope that the MIL 2022 conference can enrich international and intellectual exchange and discussion on empirical-based and evidence-based MIL research, practice, and applications.

# **MIL 2022 International CONFERENCE ORGANIZING COMMITTEE**

## **International Advisory Committee**

Professor Meike BARTELS, Vrije Universiteit Amsterdam, The Netherlands  
Professor Albert Tsun-hung CHAN, Clinical Psychologist, HKSAR  
Professor H. S. CHUI, Gratia Christian College, HKSAR  
Professor Samantha HEINTZELMAN, Rutgers University - Newark, United States  
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Professor Lap Yan KUNG, Chinese University of Hong Kong, HKSAR  
Professor Shui-Fong LAM, The University of Hong Kong, HKSAR  
Dr Alex Wang-On LI, Hong Kong Shue Yan University, HKSAR  
Professor Sonja LUYBOMIRSKY, University of California - Riverside, United States  
Dr Jiayan PAN, Hong Kong Baptist University, HKSAR  
Dr Travis PROULX, Cardiff University, England  
Dr Pninit RUSSO-NETZER, Achva Academic College, Israel  
Professor Satoshi SHIMAI, Kansai University of Welfare Sciences, Japan  
Professor Michael F. STEGER, Colorado State University, United States  
Dr Siu-Ming TO, Chinese University of Hong Kong, HKSAR  
Professor Allan H. K. YUEN, Yew Chung College of Early Childhood Education, HKSAR  
Dr Man-Tak YUEN, University of Hong Kong, HKSAR  
Dr. Joel VOS, Metanoia Institute, England

## **International Programme Committee**

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Dr Christian CHAN, University of Hong Kong, HKSAR  
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Professor Wallace Chi Ho CHAN, Chinese University of Hong Kong, HKSAR  
Dr Wendy Wing-lam CHAN, Hang Seng University of Hong Kong, HKSAR  
Dr Chris CHEUNG, Yew Chung College of Early Childhood Education, HKSAR  
Dr Sing-hang CHEUNG, University of Hong Kong, HKSAR  
Dr Floria CHIO, Hong Kong Shue Yan University, HKSAR  
Dr Jason CHOW, Hong Kong Shue Yan University, HKSAR  
Dr Sandrine CHUNG, Hong Kong Shue Yan University, HKSAR  
Dr Wai FU, Hong Kong Shue Yan University, HKSAR  
Dr Anna N. N. HUI, City University of Hong Kong, HKSAR  
Dr Man Yee HO, City University of Hong Kong, HKSAR  
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Dr Bobo LAU, Hong Kong Shue Yan University, HKSAR  
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Dr Jiawen (Carmen) YE, Lingnan University, HKSAR

Dr Ben C. L. YU, Chinese University of Hong Kong, HKSAR  
Dr Livia YULIAWATI, Universitas Ciputra Surabaya, Indonesia  
Dr Michela ZAMBELLI, Università Cattolica del Sacro Cuore (Milan), Italy

## **Organizing Committee**

### **Conference Chair**

Chi-Keung (Alex) CHAN, Hong Kong Shue Yan University & Tung Wah College

### **Program Co-Chairs**

Chung Ping (Susanna) WONG-IP, Gratia Christian College, Program Chair

Michael F. STEGER, Colorado State University, International Program Committee Chair

Yin-hung (Bess) LAM, Hong Kong Shue Yan University, Review Chair

Chi-fai (Raymond) CHUI, Hong Kong Shue Yan University, Finance Chair

Yat-fan (Nicolson) SIU, The Hong Kong University of Science and Technology, Publicity Chair

# MIL 2022 International Conference Programme (onsite & online)

**Day 1      22 June 2022 (Wednesday)**

HK Time (HKT)	Zoom/ Venue	Activity
09:00 – 09:30	<p>Onsite Venue: Research Complex RLB 303, HKSU</p> <p>Zoom link 1 <a href="https://hksu.zoom.us/j/4134763714">https://hksu.zoom.us/j/4134763714</a></p> <p>Meeting ID: 413 476 3714</p>	Onsite / Online Registration
09:30 – 09:35	<p>Onsite Venue: Research Complex RLB 303, HKSU</p> <p>Zoom link 1 <a href="https://hksu.zoom.us/j/4134763714">https://hksu.zoom.us/j/4134763714</a></p> <p>Meeting ID: 413 476 3714</p>	<p>Conference Welcoming Speech <b>Dr Alex CHAN</b> MIL 2022 International Conference Chairperson, HKSAR</p>
09:35 – 09:40	<p>Onsite Venue: Research Complex RLB 303, HKSU</p> <p>Zoom link 1 <a href="https://hksu.zoom.us/j/4134763714">https://hksu.zoom.us/j/4134763714</a></p> <p>Meeting ID: 413 476 3714</p>	<p><b>Professor H. S. CHUI</b> President, Gratia Christian College, HKSAR</p>
09:45	Onsite	<b>Keynote Lecture I (K1)</b>

– 10:45	<p>Venue: Research Complex RLB 303, HKSU</p> <p>Zoom link 1 <a href="https://hksu.zoom.us/j/4134763714">https://hksu.zoom.us/j/4134763714</a></p> <p>Meeting ID: 413 476 3714</p>	<p><b>A Search for Common Ground in Meaning in Life Interventions</b></p> <p><b>Keynote Speaker</b> <b>Professor Michael F. STEGER</b> Professor, Department of Psychology Director, Centre for Meaning and Purpose Colorado State University</p> <p>Moderator Alex CHAN MIL 2022 International Conference Chairperson, HKSAR</p>
10:45 – 11:15	<p>Onsite Venue: Research Complex RLB 303, HKSU</p> <p>Zoom link 1 <a href="https://hksu.zoom.us/j/4134763714">https://hksu.zoom.us/j/4134763714</a></p> <p>Meeting ID: 413 476 3714</p>	<p><b>Q and A Session with Professor Michael F. STEGER</b></p> <p>Moderator Alex CHAN MIL 2022 International Conference Chairperson, HKASR</p>
11:15 – 11:30		Break
11:30 – 12:30	<p>Onsite Venue: Research Complex RLB 303, HKSU</p> <p>Zoom link 1 <a href="https://hksu.zoom.us/j/4134763714">https://hksu.zoom.us/j/4134763714</a></p> <p>Meeting ID: 413 476 3714</p>	<p>Breakout Session 1 (B1) <b>MIL and Post-traumatic Growth</b></p> <p>Chair: Susanna WONG-IP</p> <p><b>B1-1 The association between stress exposure, traumatic stress and post-traumatic growth among Hong Kong young adult under the “double-hit” of social unrest and COVID-19</b> Lian Ying-Chun PAT, Bobo Hi-Po LAU, Wai FU and Jacky Chi-Kit NG Hong Kong Shue Yan University, HKSAR and Hong Kong Polytechnic University, HKSAR</p> <p><b>B1-2 Growing from pain: A study of posttraumatic growth and internal locus of control among adolescent dating violence survivors</b> Flazia SONIA and Chandradewi KUSRISTANTI Universitas YARSI, Indonesia</p> <p><b>B1-3 Parental empathic accuracy and posttraumatic growth predict Latina girls’ affective empathy and altruistic sharing during the COVID-19 pandemic</b> Jordan MULLINS, Elayne ZHOU and Kalina MICHALSKA University of California Riverside, United States</p>

11:30 – 12:30	<p>Onsite Venue: Research Complex RLB 502, HKSU</p> <p>Zoom link 2 <a href="https://hksyu.zoom.us/j/4086275147">https://hksyu.zoom.us/j/4086275147</a></p> <p>Meeting ID: 408 627 5147</p>	<p>Breakout Session 2 (B2) <b>Perspectives on MIL</b></p> <p>Chair: Bess LAM</p> <p><b>B2-1 Meaning in life and the eyes: A retinal imaging study in young adults</b> Carole LEUNG, Henry H. L. CHAN and Bess Yin-Hung LAM Hong Kong Polytechnic University, HKSAR and Hong Kong Shue Yan University, HKSAR</p> <p><b>B2-2 How do we perceive meaning in life? The view of meaning judgment model</b> Zhanhong LI Tsinghua University, China</p> <p><b>B2-3 The relationship between materialistic happiness and meaning in life: The role of household income and personality</b> On-Ting LO, Sing-Hang CHEUNG, Veronica Ka-Wai LAI Hong Kong Polytechnic University, HKSAR; The University of Hong Kong, HKSAR; University of Manitoba, Canada</p>
12:30 – 14:00	<p>Onsite Venue: Research Complex RLB 303, HKSU</p> <p>Zoom link 1 <a href="https://hksyu.zoom.us/j/4134763714">https://hksyu.zoom.us/j/4134763714</a></p> <p>Meeting ID: 413 476 3714</p>	<p>Lunch Break - e-Poster Session 1 (P1)</p> <p><b>P1-1 A study of the relationship between anxiety on COVID-19, death anxiety, meaning in life and psychological distress on Hong Kong youths</b> Raymond Chi-Fai CHUI and Wai-Tin WONG Hong Kong Shue Yan University, HKSAR</p> <p><b>P1-2 The relationship among self-esteem, purpose in life, life satisfaction and attitude towards deaths of youth in Hong Kong</b> Sze-Ching LEUNG and Raymond Chi-Fai CHUI Hong Kong Shue Yan University, HKSAR</p>
14:00 – 15:20	<p>Onsite Venue: Research Complex RLB 303, HKSU</p> <p>Zoom link 1 <a href="https://hksyu.zoom.us/j/4134763714">https://hksyu.zoom.us/j/4134763714</a></p> <p>Meeting ID: 413 476 3714</p>	<p>Breakout Session 3 (B3) <b>MIL and Education</b></p> <p>Chair: Nicolson SIU</p> <p><b>B3-1 A strengths-based longitudinal career intervention for junior secondary school students with special educational needs: Impacts on students' meaning in life and self-efficacy</b> Mantak YUEN, Jiahong ZHANG, Patrick MAN, Joyce MAK, Y. B. CHUNG, The University of Hong Kong, HKSAR; Sun Yat Sen University, China; Tung Wah Group of Hospital (Community Services Division), HKSAR</p> <p><b>B3-2 Examining students' meaning in life in the context of high-performance schooling in Singapore</b> Mary Anne HENG and Chee Soon TAN National Institute of Education, Nanyang Technological University, Singapore</p> <p><b>B3-3 Meaning in life of Chinese children: Its relationships with mental health and physical exercise hours for primary school students in</b></p>

		<p><b>Mainland China before and after the outbreak of the COVID-19</b> Chen DENG, Lu YU, Xiaoqin ZHU and Daniel Tan-Lei SHEK The Hong Kong Polytechnic University, HKSAR; Lingnan University, HKSAR</p> <p><b>B3-4 Promotion of meaning in life and well-being among university students during COVID-19 pandemic in a service-learning subject</b> Xiaoqin ZHU, Daniel Tan-Lei SHEK and Li LIN The Hong Kong Polytechnic University, HKSAR; Lingnan University, HKSAR</p>
14:00 – 15:20	<p>Onsite Venue: Research Complex RLB 502, HKSYU</p> <p>Zoom link 2 <a href="https://hksyu.zoom.us/j/4086275147">https://hksyu.zoom.us/j/4086275147</a></p> <p>Meeting ID: 408 627 5147</p>	<p>Breakout Session 4 (B4) <b>MIL, Prosociality, &amp; Well-being</b></p> <p>Chair: Raymond CHUI</p> <p><b>B4-1 Meaning in life associated with prosociality and empathy in youth</b> Felix Wing-Lok LI, David NEUMANN, Jessica PAYNTER, Mabel Ngai-Kiu WONG and Bess Yin-Hung LAM The University of Hong Kong, HKSAR; Griffith University, Australia; Hong Kong Polytechnic University, HKSAR; Hong Kong Shue Yan University, HKSAR</p> <p><b>B4-2 A study of the relationship between religiosity, prosocial behavior, meaning in life, and attitude towards people with intellectual disability (ID) of Hong Kong adults</b> Jacky Ka-Kuen WONG and Raymond Chi-Fai CHUI Hong Kong Shue Yan University, HKSAR</p> <p><b>B4-3 Awareness of meaning: The mechanism between future orientation and prosocial tendency</b> Wai-Kin LUI, Ka-Wing LAU, and Chi-Keung CHAN Hong Kong Shue Yan University, HKSAR</p> <p><b>B4-4 How meaning in life affect the attitudes towards COVID-19 and flourishing among Chinese youth</b> Nga-Yi CHAN, Ka-Lai YUNG, Cheuk-Yin LAW, Chi-Keung CHAN, Chi-Fai CHUI, Yat-Fan SIU, Ting-Shun YU, Man-Wai KUNG, Hau-Ching CHUNG, Ching-Shan WONG, Kai-Hang NG, Wai-Kin LUI and Ka-Wing LAU Hong Kong Shue Yan University, HKSAR</p>
15:20 – 15:30		Break
15:30 – 16:30	<p>Onsite Venue: Research Complex RLB 303, HKSYU</p> <p>Zoom link 1 <a href="https://hksyu.zoom.us/j/4134763714">https://hksyu.zoom.us/j/4134763714</a></p>	<p><b>Keynote Session II (K2)</b> <b>Meaning in Life Across Cultures and Times: An Evidence-based Overview</b></p> <p><b>Keynote Speaker</b> <b>Dr Joel VOS</b> Researcher and Psychologist, Metanoia Institute Chairperson, International Meaning Conference (IMEC)</p> <p>Moderator Susanna WONG-IP MIL 2022 International Conference Program Chair, HKSAR</p>



	Meeting ID: 413 476 3714	
16:30 – 17:30	<p>Onsite Venue: Research Complex RLB 303, HKSJU</p> <p>Zoom link 1 <a href="https://hksju.zoom.us/j/4134763714">https://hksju.zoom.us/j/4134763714</a></p> <p>Meeting ID: 413 476 3714</p>	<p><b>Keynote Workshop I (KW1)</b> <b>Working with Meaning in Life in Psychological Therapies</b></p> <p><b>Keynote Speaker</b> <b>Dr Joel VOS</b> Researcher and Psychologist, Metanoia Institute Chairperson, International Meaning Conference (IMEC)</p> <p>Moderator Susanna WONG-IP MIL 2022 International Conference Program Chair, HKSAR</p>

# MIL 2022 International Conference Programme (onsite & online)

**Day 2      23 June 2022 (Thursday)**

HK Time (HKT)	Zoom/ Venue	Activity
09:00 – 09:30	<p>Onsite Venue: Research Complex RLB 303, HKSU</p> <p>Zoom link 1 <a href="https://hksu.zoom.us/j/4134763714">https://hksu.zoom.us/j/4134763714</a></p> <p>Meeting ID: 413 476 3714</p>	Onsite / Online Registration
09:30 – 10:30	<p>Onsite Venue: Research Complex RLB 303, HKSU</p> <p>Zoom link 1 <a href="https://hksu.zoom.us/j/4134763714">https://hksu.zoom.us/j/4134763714</a></p> <p>Meeting ID: 413 476 3714</p>	<p><b>Keynote Lecture III (K3)</b> <b>Meaning in Life: From Mundane to Profound</b></p> <p><b>Keynote Speaker</b> <b>Professor Samantha J. HEINTZELMAN</b> Assistant Professor, Department of Psychology Rutgers University – Newark</p> <p>Moderator Raymond CHUI MIL 2022 International Conference Finance Chair, HKSAR</p>
10:30 – 11:00	<p>Onsite Venue: Research Complex RLB 303, HKSU</p> <p>Zoom link 1 <a href="https://hksu.zoom.us/j/4134763714">https://hksu.zoom.us/j/4134763714</a></p> <p>Meeting ID: 413 476 3714</p>	<p><b>Q and A Session with Professor Samantha J. HEINTZELMAN</b></p> <p>Moderator Raymond CHUI MIL 2022 International Conference Finance Chair, HKASR</p>
11:00		Break

– 11:10		
11:10 – 12:30	<p>Onsite Venue: Research Complex RLB 303, HKSJU</p> <p>Zoom link 1 <a href="https://hksju.zoom.us/j/4134763714">https://hksju.zoom.us/j/4134763714</a></p> <p>Meeting ID: 413 476 3714</p>	<p>Breakout Session 5 (B5): <b>MIL Across Lifespan</b></p> <p>Chair: Bess LAM</p> <p><b>B5-1 Meaning in life profiles and associated factors among rural Chinese adolescents</b> Yumei LI and Yuk Ching Sylvia Kwok LAI City University of Hong Kong, HKSAR</p> <p><b>B5-2 How do we get Meaning In Life? A qualitative research on MIL in undergraduate students.</b> Yu-Ting LIN University of California Berkeley, United States</p> <p><b>B5-3 ‘Meaning matters in the PhD journey’: Meaning in life mediates between perceived stress and stress-related growth among Mainland Chinese PhD students in Hong Kong</b> Jing JIA and Nelson Chun-yiu YEUNG The Chinese University of Hong Kong, HKSAR</p> <p><b>B5-4 Moderating roles of age and culture on relationship between search for meaning and well-being: Findings from a cross-cultural, lifespan sample</b> Nicole Long-Ki FUNG and Helene Hoi-Lam FUNG The Chinese University of Hong Kong, HKSAR</p>
11:10 – 12:30	<p>Onsite Venue: Research Complex RLB 502, HKSJU</p> <p>Zoom link 2 <a href="https://hksju.zoom.us/j/4086275147">https://hksju.zoom.us/j/4086275147</a></p> <p>Meeting ID: 408 627 5147</p>	<p>Breakout Session 6 (B6): <b>MIL and Lifestyle</b></p> <p>Chair: Susanna WONG-IP</p> <p><b>B6-1 Using path analysis to investigate predictors of problematic Internet use among Hong Kong adolescents</b> Fung CHIN and Chi-Hung LEUNG Gratia Christian College, HKSAR; The Education University of Hong Kong, HKSAR</p> <p><b>B6-2 Relationship between four needs of meaning and smartphone usage</b> Rajbala SINGH and Rageshwari MUNDERIA The LNM Institute of Information Technology Jaipur, India; SVKM’s Narsee Monjee Institute of Management Studies (NMIMS), Mumbai, India</p> <p><b>B6-3 A study on the relationship among meaning in life and happiness of pet keeping in Hong Kong</b> Angela Hoi-Ki SZE and Raymond Chi-Fai CHUI Hong Kong Shue Yan University, HKSAR</p> <p><b>B6-4 A study of the relationship among music experience, social connection, meaning in life and stress of youth in Hong Kong</b> Tsz-Wun LAM and Raymond Chi-Fai CHUI Hong Kong Shue Yan University, HKSAR</p>
12:30 – 14:00	Onsite Venue:	Lunch Break - e-Poster Session 2 (P2)

	<p>Research Complex RLB 303, HKSYU</p> <p>Zoom link 1 <a href="https://hksyu.zoom.us/j/4134763714">https://hksyu.zoom.us/j/4134763714</a></p> <p>Meeting ID: 413 476 3714</p>	<p><b>P2-1 Correlation between the trait of gratitude and meaning in life (MIL) in terms of presence of meaning &amp; searching for meaning</b> Hin Yiu LI Hong Kong Shue Yan University, HKSAR</p> <p><b>P2-2 Elderly facing death during the pandemic: The ethical dilemma of Hong Kong Christians</b> Ho Yee WU Hong Kong Baptist University, HKSAR</p>
14:00 – 15:00	<p>Onsite Venue: Research Complex RLB 303, HKSYU</p> <p>Zoom link 1 <a href="https://hksyu.zoom.us/j/4134763714">https://hksyu.zoom.us/j/4134763714</a></p> <p>Meeting ID: 413 476 3714</p>	<p>Breakout Session 7 (B7) <b>MIL Across Cultures</b></p> <p>Chair: Bess LAM</p> <p><b>B7-1 Satisfaction with life and career indecision in Italian university students: the mediating role of presence of meaning in life</b> Anna PAROLA, Luca FUSCO and Luigia Simona SICA, University of Naples Federico II, Italy</p> <p><b>B7-2 The Situational Meaning in Life Evaluation (SMILE): Development and validity evidence of a new integrated measure of meaning in life</b> Michela ZAMBELLI and Semira TAGLIABUE Università Cattolica del Sacro Cuore (Milan), Italy; Università Cattolica del Sacro Cuore (Brescia), Italy</p> <p><b>B7-3 The role of meaning in life during COVID-19 pandemic on young adults' future perspectives in Italy and Portugal</b> Michela ZAMBELLI, Clàudia ANDRADE, Joana Lobo FERNANDES and Semira TAGLIABUE Università Cattolica del Sacro Cuore (Milan), Italy; Escola Superior de Educação do Instituto Politécnico de Coimbra and Centro de Psicologia da Universidade do (Porto), Portugal ; Escola Superior de Educação do Instituto Politecnico de Coimbra and CERNAS (Coimbra), Portugal; Università Cattolica del Sacro Cuore (Brescia), Italy</p>

14:00 – 15:00	<p>Onsite Venue: Research Complex RLB 502, HKSU</p> <p>Zoom link 2 <a href="https://hksyu.zoom.us/j/4086275147">https://hksyu.zoom.us/j/4086275147</a></p> <p>Meeting ID: 408 627 5147</p>	<p>Breakout Session 8 (B8) <b>MIL, Religion, and Spirituality</b></p> <p>Chair: Nicolson SIU</p> <p><b>B8-1 The relationships between gratitude to God, meaning in life, and patience among Indonesian adolescents</b> Livia YULIAWATI, Stefani VIRLIA, Meilani SANDJAJA, Tasia Puspa SARI, Bhaktiar SIHOMBING, Mopheta Audiola DORKAS, Jessica Noviana ONGGONO Universitas Ciputra, Indonesia; STT Presbyterian Batam, Indonesia</p> <p><b>B8-2 The impact of religion on the moral education in the Hong Kong kindergartens: A pilot study on the schools with different religious backgrounds</b> Chris Cheung Independent Researcher, HKSAR</p> <p><b>B8-3 Christian faith enhances purpose in life</b> Tin-Cheung CHAN and Fai KONG Christian Association for the Psychology of Religion Limited, HKSAR; The Chinese University of Hong Kong, HKSAR</p>
15:00 – 15:30		Break
15:30 – 16:30	<p>Onsite Venue: Research Complex RLB 303, HKSU</p> <p>Zoom link 1 <a href="https://hksyu.zoom.us/j/4134763714">https://hksyu.zoom.us/j/4134763714</a></p> <p>Meeting ID: 413 476 3714</p>	<p><b>Keynote Session IV (K4)</b> <b>Engaging with Life: Synchronicity Experiences as an Underexplored Pathway to Meaning in Life and Well-being</b></p> <p><b>Keynote Speaker</b> <b>Dr Pninit RUSSO-NETZER</b> Senior Lecturer, Head of the Education Department, Achva Academic College Head of the Compass Institute for the Study of Meaning in Life Head of the Logotherapy training program, Tel-Aviv University</p> <p>Moderator Bess LAM MIL 2022 International Conference Review Chair, HKSAR</p>
16:30 – 17:00	<p>Onsite Venue: Research Complex RLB 303, HKSU</p> <p>Zoom link 1 <a href="https://hksyu.zoom.us/j/4134763714">https://hksyu.zoom.us/j/4134763714</a></p> <p>Meeting ID: 413 476 3714</p>	<p><b>Q and A Session with Dr Pninit RUSSO-NETZER</b></p> <p>Moderator Bess LAM MIL 2022 International Conference Review Chair, HKASR</p>

# MIL 2022 International Conference Programme (onsite & online)

**Day 3      24 June 2022 (Friday)**

HK Time (HKT)	Zoom/ Venue	Activity
09:00 – 09:30	<p>Onsite Venue: Research Complex RLB 303, HKSU</p> <p>Zoom link 1 <a href="https://hksu.zoom.us/j/4134763714">https://hksu.zoom.us/j/4134763714</a></p> <p>Meeting ID: 413 476 3714</p>	Onsite / Online Registration
09:30 – 10:30	<p>Onsite Venue: Research Complex RLB 303, HKSU</p> <p>Zoom link 1 <a href="https://hksu.zoom.us/j/4134763714">https://hksu.zoom.us/j/4134763714</a></p> <p>Meeting ID: 413 476 3714</p>	<p><b>Keynote Lecture V (K5)</b> <b>Search for Meaning is a Healthy Part of Life among Japanese Adults</b></p> <p><b>Keynote Speaker</b> <b>Professor Satoshi SHIMAI</b> Professor, Psychological Sciences, Kansai University of Welfare Sciences</p> <p>Moderator Nicolson SIU MIL 2022 International Conference Publicity Chair, HKSAR</p>
10:30 – 11:00	<p>Onsite Venue: Research Complex RLB 303, HKSU</p> <p>Zoom link 1 <a href="https://hksu.zoom.us/j/4134763714">https://hksu.zoom.us/j/4134763714</a></p> <p>Meeting ID: 413 476 3714</p>	<p><b>Q and A Session with Professor Satoshi SHIMAI</b></p> <p>Moderator Nicolson SIU MIL 2022 International Conference Publicity Chair, HKASR</p>
11:00		Break

– 11:30		
11:30 – 12:30	<p>Onsite Venue: Research Complex RLB 303, HKSU</p> <p>Zoom link 1 <a href="https://hksyu.zoom.us/j/4134763714">https://hksyu.zoom.us/j/4134763714</a></p> <p>Meeting ID: 413 476 3714</p>	<p>Breakout Session 9 (B9) <b>MIL with Suffering</b></p> <p>Chair: Bess LAM</p> <p><b>B9-1 Finding benefits and meaning from my diabetes journey: Relationships among positive self-compassion, positive affect, perceived social support, and posttraumatic growth among Type 2 diabetes patients in Hong Kong</b> Nelson C. Y. YEUNG, Eric K. P. LEE, Alice P. S. KONG, Maria LEUNG The Chinese University of Hong Kong, HKSAR; Hospital Authority (New Territories East Cluster), HKSAR</p> <p><b>B9-2 Existential meaninglessness concern and suicide ideation: The mediating role of existential meaninglessness anxiety</b> P. F. Jonah LI Indiana University Bloomington, United States</p> <p><b>B9-3 Enhancing meaning in life for young SLE patients with narrative-expressive art activities</b> Ho Kwan KWAN and Chi-Keung CHAN Hong Kong Shue Yan University, HKSAR</p>
11:30 – 12:30	<p>Onsite Venue: Research Complex RLB 502, HKSU</p> <p>Zoom link 2 <a href="https://hksyu.zoom.us/j/4086275147">https://hksyu.zoom.us/j/4086275147</a></p> <p>Meeting ID: 408 627 5147</p>	<p>Breakout Session 10 (B10) <b>MIL &amp; Resilience</b></p> <p>Chair: Raymond CHUI</p> <p><b>B10-1 Towards personal recovery and meaningful life: Intervention insights from a study on the traumatic experience of Chinese people with schizophrenia</b> Josephine Wing Fun FUNG, Toby Chi-Yan YIP, and Kaiser Kai-Yeung LO Hong Kong Shue Yan University, HKSAR</p> <p><b>B10-2 “Wherever there is shadow, there is also light”: Towards an Adlerian approach of making life more meaningful through trauma</b> Toby Chi-Yan YIP Hong Kong Shue Yan University, HKSAR</p> <p><b>B10-3 Meaning in life and self-efficacy for rejecting drugs: A study of young rehabilitated drug abusers in Hong Kong</b> Ruth De-Hui ZHOU, Yuet-Wah CHEUNG, Hang LI, Wai-Ting Nicole CHEUNG, Angelique TAM and Wing-Sheung CHOI Hong Kong Shue Yan University, HKSAR; Chinese University of Hong Kong, HKSAR; The Society for the Aid and Rehabilitation of Drug Abuse, HKSAR</p>
12:30 – 14:00	<p>Onsite Venue: Research Complex RLB 303, HKSU</p>	<p>Lunch Break - e-Poster Session 3 (P3)</p> <p><b>P3-1 Finding meaning through service leadership education and training: The case of Saudi Arabia vision 2030</b> Hildie LEUNG and Anoud ALHAMAD Princess Nourah Bint Abudulrahman University, Saudi Arabia</p>

	<p>Zoom link 1  <a href="https://hksyu.zoom.us/j/4134763714">https://hksyu.zoom.us/j/4134763714</a></p> <p>Meeting ID:  413 476  3714</p>	
14:00 – 15:00	<p>Onsite  Venue:  Research  Complex  RLB 303,  HKSU</p> <p>Zoom link 1  <a href="https://hksyu.zoom.us/j/4134763714">https://hksyu.zoom.us/j/4134763714</a></p> <p>Meeting ID:  413 476  3714</p>	<p>Breakout Session 11 (B11)  <b>MIL and Identity</b></p> <p>Chair: Susanna WONG-IP</p> <p><b>B11-1 Between career and motherhood: Understanding female academics' pursuit of Success with Hofstede's "masculinity/femininity" dimension</b>  Anna Wing Bo TSO  The Hang Seng University of Hong Kong, HKSAR</p> <p><b>B11-2 Migration, Identity, and language learning</b>  Ali Elhami  Universidad Autónoma De Madrid, Spain</p> <p><b>B11-3 Comparative analyses of theosis, theory of the true self and meaning in life: different ways to self-transcendence</b>  Victor S. NECHAEV  University of Goettingen, Germany</p>
14:00 – 15:00	<p>Onsite  Venue:  Research  Complex  RLB 502,  HKSU</p> <p>Zoom link 2  <a href="https://hksyu.zoom.us/j/4086275147">https://hksyu.zoom.us/j/4086275147</a></p> <p>Meeting ID:  408 627  5147</p>	<p>Breakout Session 12 (B12)  <b>MIL &amp; Existentialism</b></p> <p>Chair: Nicolson SIU</p> <p><b>B12-1 Mapping different forms of social relatedness to feelings of existential mattering</b>  Vlad COSTIN  University of Sussex, England</p> <p><b>B12-2 Curating a healthy, meaningful home for all: Designing for eudaemonia in the built environment</b>  Jenna MIKUS  Queensland University of Technology (QUT), Australia</p> <p><b>B12-3 A validation of a scale on mujō-kan (impermanence)</b>  Yu URATA, Shogo HIHARA, Wakaba NISHIDA, Kazumi SUGIMURA, and Kobo MATSUSHIMA  Osaka University, Japan; Hiroshima University, Japan; Miyazaki Sangyo-keiei University, Japan; The University of Tokyo, Japan</p>
15:00 – 15:30		Break



15:30 – 16:30	<p>Onsite Venue: Research Complex RLB 303, HKSYU</p> <p>Zoom link 1 <a href="https://hksyu.zoom.us/j/4134763714">https://hksyu.zoom.us/j/4134763714</a></p> <p>Meeting ID: 413 476 3714</p>	<p><b>Keynote Session VI (K6)</b> <b>The Meaning Maintenance Model – Making Sense of Sense-making</b></p> <p><b>Keynote Speaker</b> <b>Dr Travis PROULX</b> Senior Lecturer, School of Psychology, Cardiff University</p> <p>Moderator Alex CHAN MIL 2022 International Conference Program Chair, HKSAR</p>
16:30 – 17:30	<p>Onsite Venue: Research Complex RLB 303, HKSYU</p> <p>Zoom link 1 <a href="https://hksyu.zoom.us/j/4134763714">https://hksyu.zoom.us/j/4134763714</a></p> <p>Meeting ID: 413 476 3714</p>	<p><b>Keynote Workshop II (KW2)</b> <b>The Psychophysiology of the Absurd</b></p> <p><b>Keynote Speaker</b> <b>Dr Travis PROULX</b> Senior Lecturer, School of Psychology, Cardiff University</p> <p>Moderator Alex CHAN MIL 2022 International Conference Program Chair, HKSAR</p>

# MIL 2022 International Conference Programme (onsite & online)

**Day 4 25 June 2022 (Saturday)**

HK Time (HKT)	Zoom/Venue	Activity
09:00 – 10:00	<p>Onsite Venue: Research Complex RLB 303, HKSYU</p> <p>Zoom link 1 <a href="https://hksyu.zoom.us/j/4134763714">https://hksyu.zoom.us/j/4134763714</a></p> <p>Meeting ID: 413 476 3714</p>	Online/Onsite Registration
10:00 – 12:00	<p>Onsite Venue: Research Complex RLB 303, HKSYU</p> <p>Zoom link 1 <a href="https://hksyu.zoom.us/j/4134763714">https://hksyu.zoom.us/j/4134763714</a></p> <p>Meeting ID: 413 476 3714</p>	<p><b>Local Forum and Panel Session (in Cantonese)</b>  <b>Life and Death Education in Hong Kong</b></p> <p><b>Keynote Speakers:</b>  <b><i>Live Well, Die Well: Insights from Ars Moriendi and Bardo Thodol</i></b>  <b>Professor Lap Yan KUNG</b>            Director of the Centre for Quality-Life Education, Chinese University of Hong Kong</p> <p><b><i>Life Education and School Development: The Case of Hong Kong</i></b>  <b>Dr. Ho Man Raymond KONG</b>            Lecturer, Department of Curriculum and Instruction, Education University of Hong Kong</p> <p><b><i>Embracing Failure is the Key for Next Generation</i></b>  <b>Ms. Jessica CHAN</b>            General Secretary, Methodist Centre for Quality Life Education</p> <p><b><i>Meaningful Life, Beautiful Life Journey</i></b>  <b>Ms. Yick-Man Mon LAM</b>            Senior Manager, Youth Services, St. James' Settlement</p> <p><b>Panel Discussion:</b>  <b>Professor Lap Yan KUNG, Dr. Ho Man Raymond KONG</b>  <b>Ms. Jessica CHAN, &amp; Ms. Yick-Man Mon LAM</b></p> <p>Moderator            Alex CHAN            MIL 2022 International Conference Chairperson, HKSAR</p>

## **GUIDELINES FOR PRESENTATION**

### **Guidelines for Presenters**

#### **(A) Paper/Poster Presentation Sessions**

The following guidelines will help you design and prepare for your paper/poster presentation via Zoom:

1. Please check the session schedule on the conference programme / official website to confirm the date, time, and designated Zoom link of your presentation(s).
2. The duration of each paper presentation is approximately 15 minutes followed by a 3-minute Q & A session. Please follow the instructions of the Session Chair regarding the time allocated for your presentation if there are fewer than the assigned presentations in a session.
3. The duration of each poster presentation is approximately 10 minutes followed by 2 minutes session of Q & A (for live presentation only).
4. All the presentations will be delivered in English.
5. Please enter the designated Zoom meeting room (online) / arrive the designated meeting venue (onsite) at least 10 minutes before your session begins and report to the Session Chair.
6. You should follow the instructions of Session Chair and Zoom meeting host on sharing and stop sharing your presentation slides before and after your presentation.
7. For presenters who pre-record your paper/poster presentations, please send your finalized pre-recorded youtube video link(s) (URL address) to the conference mail address ([meaninginlife2022@gmail.com](mailto:meaninginlife2022@gmail.com)) three days prior to the conference (by June 19, 2022 at or before 23:59 HKT). Please include your paper / poster session code (e.g. B1-1, P1-1) shown on the conference programme. Live presentation (online / onsite) is preferred. Please refer to Tips for Preparing Your YouTube Video.

Resources for using Zoom:

[https://support.zoom.us/hc/en-us/articles/204772869-Zoom-Rooms-User-Guide?mobile\\_site=true](https://support.zoom.us/hc/en-us/articles/204772869-Zoom-Rooms-User-Guide?mobile_site=true)

## **Guidelines for Session Chairs**

### **(A) Before the Commencement of a Session**

1. Please enter the designated Zoom meeting room (online) / arrive the designated meeting venue 10 minutes earlier before a session starts.
2. If there are any changes in the session, the Zoom meeting host (Conference Chair) will notify you before a session starts.
3. In case a presenter does not show up timely, please notify the Zoom meeting host (Conference Chair) as soon as possible.

### **(B) During a Session**

1. Please arrive at the designated Zoom meeting room 10 minutes before a session begins, briefly introduce yourself, and announce your arrangement of the presentations to all presenters.
2. Please start the session on time and follow the time allocated to each presentation (18 minutes for each paper, 15 minutes for presentation and 3 minutes for Q & A). No presenter can get any extra time for his/her presentation.
3. Papers with more than one presenter (e.g. co-presentation) will not get any extra time for their presentations.
4. Please instruct presenters how to share their presentation slides and start their presentation one by one following the session sequence listed on the conference programme.
5. Please remind presenters of the remaining time they have three minutes (e.g. 3 minutes left, 1 minute left) before the end of their presentations. If a presenter goes beyond the allotted time, the Session Chair should ask him/her politely to close the presentation promptly.
6. Please try to make sure the session (including Q & A) is timely proceeded since some attendees need to move from sessions to sessions.
7. If there are any issues affecting the continuance of your session, please inform the Zoom meeting host immediately.
8. Our Zoom host will take a group photo (screen shot) at the end of each session. Please help gather the presenters and the audience for the photo taking.

Resources for using Zoom:

[https://support.zoom.us/hc/en-us/articles/204772869-Zoom-Rooms-User-Guide?mobile\\_site=true](https://support.zoom.us/hc/en-us/articles/204772869-Zoom-Rooms-User-Guide?mobile_site=true)

# Tips for Preparing Your Pre-recorded YouTube Video

## Create Your Own YouTube Account

If you already have a Google Account, the same username and password for that account can be used to access YouTube.

Go to YouTube.com and click Sign In in the upper right corner of the YouTube Homepage.

If you do not already have a Google Account, you will need to go to follow the directions on the Create an account on YouTube tutorial.

## Upload Your Presentation Videos onto YouTube

1. Go to youtube.com
2. Click the Upload link at the top of the page.
3. Select the video you'd like to upload from your computer. You can also record a video from your webcam, or create a video slideshow.
4. Once the upload is completed, YouTube will notify you that your video is done uploading and processing.
5. ADJUST YOUR PRIVACY SETTINGS: When you upload a video, by default it's set as a "Public" video, which means that anybody can view it. You can easily change the privacy settings while you're uploading the video in the "Privacy Settings" section. Or, if you've already uploaded the video, you can change the privacy settings by following the steps below:
  - a. Visit your Video Manager
  - b. Find the video you'd like to change, then click the Edit button.
  - c. In the "Privacy Settings" drop down menu, select 'Unlisted'
  - d. Click Save changes
6. **Copy the URL address of the video, and email the URL to meaninginlife2022@gmail.com at or before 23:59 (HKT) on June 19, 2022.**

## KEYNOTES

### Keynote Lecture I (K1) (22/6/2022, 09:45-11:15 HKT)

#### Professor Michael F. STEGER

Professor, Department of Psychology, Colorado State University

Director, Centre for Meaning and Purpose, Colorado State University

#### Biography:

Professor Michael F. Steger, Ph.D. is Professor of Psychology, and the Founding Director of the Center for Meaning and Purpose at Colorado State University. He earned his doctorate with specializations in Counseling Psychology and Personality Psychology from the University of Minnesota in 2005. For more than 15 years, he has researched how people flourish through building meaning and purpose in their lives and in their work. Among his research projects were the development of two widely-used measurement tools, the Meaning in Life Questionnaire (MLQ) and the Work and Meaning Inventory (WAMI). He has published more than 100 scholarly journal articles and book chapters, and three books, including *The Wiley Blackwell Handbook of the Psychology of Positivity and Strengths-Based Approaches at Work and Purpose and Meaning in the Workplace*. He provides keynotes, lectures, workshops, and consulting around the world on the topics of meaning, purpose, psychological strengths, meaningful work, and creating a happy workplace.

#### Title of Keynote Lecture:

#### A Search for Common Ground in Meaning in Life Interventions

Meaning in life has a long history of being valued in clinical applications, where multiple psychotherapies have been developed to help people find greater meaning in their lives. While clinical interventions continue to develop, wellbeing researchers also have been dedicating increasing attention to effecting changes in meaning through lab experiments. This talk presents themes identified from both the clinical and the experimental research, along with suggestions for how to use each of these themes as focal points for intervention efforts. Finally, while acknowledging that no single person can be an expert in all cultures, this talk concludes with a consideration of the trans-cultural applicability of these intervention themes along with the limitations embedded in the approach of using existing published research and theory to draw universal conclusions.

## **Keynote Lecture II (K2) (22/6/2022, 15:30-16:30 HKT)**

**Dr Joel VOS**

Researcher and Psychologist, Metanoia Institute.

Chairperson, International Meaning Conferences (IMEC)

### **Biography:**

Dr Joel Vos PhD MSc MA CPsychol FHEA is a psychologist, philosopher, researcher, lecturer, and existential therapist. He works as Senior Researcher and Senior Lecturer at the Metanoia Institute in London, United Kingdom. His research focuses on topics around meaning in life, social justice, and the effectiveness of humanistic and existential therapies. He chairs the IMEC International Meaning Events & Community which organises annual conferences, workshops, training, and cultural events ([meaning.org.uk](http://meaning.org.uk)). He has over 100 publications, including the books 'Meaning in Life: an evidence-based handbook for practitioners' (MacMillan, 2017), 'Mental health in crisis' (Sage, 2019), 'The economics of meaning in life' (University Professors Press, 2020), and 'The psychology of COVID-19' (Sage, 2020). Read more on [joelvoss.com](http://joelvoss.com) Email: [joel.vos@metanoia.ac.uk](mailto:joel.vos@metanoia.ac.uk)

### **Title of Keynote Lecture:**

#### **Meaning in Life Across Cultures and Times: An Evidence-based Overview**

**Background:** It seems that individuals in all cultures and times have asked questions about meaning in life. It also seems that individuals in different cultures and times have given very different answers to these questions. What do we have in common with each other in our human search for meaning? How do we differ?

**Aim:** This lecture aims to give an overview of meaning in life across cultures and times.

**Method:** The focus will lie on evidence-based research, systematic reviews, and meta-analyses of empirical studies. This evidence-based focus is a critical response to the overwhelming body of quack theories by pop-psychologists, well-intending clinicians, and philosophers preaching their personal views. If we want to learn ourselves and help others to live a (more) meaningful life, we need this critical reflection and empirical evidence. The lecture starts with some evidence-based definitions: instead of using 'meaning in life' as a noun, a theory, or as an experience that can be functionalistically 'made', we will use the expression 'the total experience of living a meaningful life' which can be defined as the combination of motivation, values, understanding, practical skills, self-worth, existential skills, and commitment to action. The subsequent structure of the lecture will follow the ten central questions from Systematic Pragmatic Phenomenological Analysis, which is a phenomenological research method to systematically examine the lived experiences of individuals.

**Findings:** What is the overall ontological status of our experiences of meaning: is this about Reality, Symbols, or Imaginations? What types of meaning do individuals experience in different cultures and times: materialistic, hedonistic, self-oriented, social, larger, and/or existential-philosophical meanings? How do individuals approach meaning: in traditional, functionalistic or phenomenological/critical-intuitive ways? How is the experience of meaning influenced by their social context, such as the dominant types and approach to meaning by people around them? How do the dominant types and approaches to meaning change over time in a culture? How does meaning develop and change over an individual's lifespan, and how do latent and manifest crises emerge in meaning, identity, existence, and spirituality, and how can individuals cope with these? How much freedom does the individual experience to determine their own meaning in life? How does the individual find meaning in times of adversity, and cope with existential boundary situations? How does the experience of meaning in life influence mental health? The answers to these questions differ largely across cultures and times. For example, countries with strong neoliberal economics and politics often have a dominantly functionalistic approach and a

large focus on materialistic, hedonist and self-oriented types of meaning in life. Individuals in Southeast-Asian and South American countries often show either a dominantly traditional or a phenomenological approach to social and larger types of meaning in life. Research shows that meaning is good for you, if you focus on the healthiest types and approaches: better mental health is observed in individuals with a phenomenological/critical-intuitive approach to meaning, and a strong focus on social and larger types of meaning in life. Furthermore, psychologically resilient individuals have the capability to live a meaningful life while accepting life's existential limitations. For example, although the COVID-19 pandemic has made it difficult to experience meaning in activities that we may have found meaningful in the past, the pandemic may also have helped us reflect on what is truly meaningful in our life; individuals with a stronger pre-pandemic sense of meaning experienced a better mental health during the pandemic. Meaning can also be an important source to cope with crises, lack of privileges, structural injustice, moral injury and Complex Post Traumatic Stress Disorder.

Discussion & implications: Meaning in life is an evidence-based construct across cultures and times, albeit that different individuals may have different experiences of meaning. These findings can be used in psychological therapies; meta-analyses show that meaning-oriented therapies have large effects on well-being. As this lecture shows, political and economic systems can strongly influence their citizens' experience of meaning; economists have observed an international trend towards meaning-oriented economics, and political scientists have observed that meaning-oriented political activists are the most effective.

#### References:

This lecture will be based on, and further elaborate, my books on *Meaning in Life: an evidence-based Handbook for Practitioners*, *The Economics of Meaning in Life*, and *The Psychology of COVID-19*; the method of Systematic Pragmatic Phenomenological Analysis has been published in *Counselling & Psychotherapy Research*; the meta-analyses on meaning-oriented therapies has been published in *Palliative & Supportive Care*.



## **Keynote Workshop I (KW1) (22/6/2022, 16:30-17:30 HKT)**

**Dr Joel VOS**

Researcher and Psychologist, Metanoia Institute.

Chairperson, International Meaning Conferences (IMEC)

### **Title of Keynote Workshop:**

#### **Working with Meaning in Life in Psychological Therapies**

**Background:** Meaning in life is an evidence-based construct across cultures and times. Research has consistently shown that a sense of meaningfulness can improve psychological resilience and mental health. This may be particularly relevant in times of sociocultural crises, existential and physical problems, such as during the COVID-19 pandemic.

**Aim:** This workshop aims to give an overview of how to work with meaning in life. A specific evidence-based meaning-oriented treatment manual will be presented.

**Method:** This workshop will be based on the findings from systematic literature reviews and meta-analyses on meaning-oriented practices. The focus will be on theoretically explaining how-to-do-it, followed by a brief practical exercise.

**Findings:** Meaning-oriented practices are forms of psychological therapy, counselling and coaching that systematically and explicitly address meaning in life. Meaning-oriented practitioners help individuals to live a meaningful life while accepting life's limitations and challenges. Meaning-oriented practitioners use five groups of evidence-based competencies: assessment skills (e.g. identify relevance of meaning for client); meaning-specific skills (e.g. address meaning); humanistic-relational skills (e.g. therapeutic relationship); phenomenological, experiential & mindfulness skills (e.g. mindfulness exercise, de-reflection, creativity exercises); existential skills (e.g. address existential limitations). I will introduce a common-denominator meaning-oriented therapy, which uses the evidence-based aspects of previous clinical trials. This therapy includes ten sessions, which start with three introductory sessions to assess the relevance of meaning in the client's life, five sessions focused on each of the specific types of meaning in life (materialistic and hedonistic, self-oriented, social, larger, and philosophical-existential meanings), and two sessions to apply this in daily life. Each session consists of an introduction, theoretical explanation and discussion, experiential exploration and expression, conclusions and decisions, and an ending, preview and homework. These meaning-oriented treatments can be given to groups, individual or classes. Meta-analyses of clinical trials show that meaning-oriented practitioners can have large effects on their client's level of psychological stress and quality of life, thanks to improving their skills to live a more meaningful life despite life's limitations and challenges.

**Discussion & implications:** Clients can benefit from their therapist, counsellor or coach systematically and explicitly addressing meaning in life. There are many well-intending practitioners working with meaning in life, but to work the most efficiently, practitioners may want to train their evidence-based meaning-oriented competencies and to follow evidence-based meaning-oriented treatment manuals.

**References:** This lecture will be based on, and further elaborate, my book on Meaning in Life: an evidence-based Handbook for Practitioners. An artistic self-help book is Fifty Pictures of Living a Meaningful Life. Systematic reviews of research on meaning in life can be found in my chapters in the book Clinical Perspectives on Meaning; the meta-analyses on meaning-oriented therapies has been published in the journal Palliative & Supportive Care.

## **Keynote Lecture III (K3) (23/6/2022, 09:30-11:00 HKT)**

**Professor Samantha J. HEINTZELMAN**

Assistant Professor, Department of Psychology, Rutgers University - Newark

### **Biography:**

Samantha J. Heintzelman is an Assistant Professor of Psychology at Rutgers University in Newark, NJ, USA where she directs the Well-Being Lab. Dr. Heintzelman's research focuses on the experience of meaning in life for average people in everyday life, addressing questions regarding the function, structure, antecedents, and consequences of this experience. She has found that meaning in life is a common experience linked to mundane aspects of daily living. In addition, Dr. Heintzelman has developed an intervention program to sustainably increase subjective well-being, identify change mechanisms, and examine person and contextual factors that influence the pursuit of happiness.

### **Title of Keynote Lecture:**

**Meaning in Life: From Mundane to Profound**

The grandiosity of living a meaningful life is accompanied by more practical features of this experience, such as the process of making sense of one's world and engaging with the stabilities of life. In this talk, I will present experimental, correlational, and experience sampling research supporting the importance of coherence and routine in the experience of meaning in life. Building on this research, I will provide evidence for the commonality of meaning in life. I will also discuss the meaning-as-information approach, which aims to explain the adaptive nature of this experience by suggesting that feelings of meaning provide unique information about the presence of coherence in the environment and direct cognitive processing accordingly. Together, this research builds a broadened understanding of the experience of meaning in everyday life.

## **Keynote Lecture IV (K4) (23/6/2022, 15:30-17:00 HKT)**

### **Dr Pninit RUSSO-NETZER**

Senior Lecturer, Head of the Education Department, Achva Academic College

Head of the Compass Institute for the Study of Meaning in Life

Head of the Logotherapy training program, Tel-Aviv University

### **Biography:**

Dr Pninit Russo-Netzer is a senior lecturer, researcher and the head of the Education Department at Achva Academic College. Her main research and practice interests focus on meaning in life, positive psychology, existential psychology, spirituality, positive change and growth. Dr. Russo-Netzer is the founder and head of the 'Compass' Institute for the Study and Application of Meaning in life, and the head of the Academic Training Program for Logotherapy (meaning-oriented psychotherapy) at Tel-Aviv University. She develops training and intervention programs on these topics, serves as academic advisor and consultant to academic and non-academic institutions, and the co-developer and co-instructor of the Mindfulness-Based Meaning Program (MBMP). She has published scholarly journal articles on these topics, and is the co-editor of the books *Meaning in Positive and Existential Psychology*, *Clinical Perspectives of Meaning* and *Search for Meaning in the Israeli Scene*.

### **Title of Keynote Lecture:**

**Engaging with Life: Synchronicity Experiences as an Underexplored Pathway to Meaning in Life and Well-being**

One of the central components of meaning in life involves the experience that life “makes sense” and represents a coherent whole. Yet, despite advances in our understanding of meaning-making and meaning-detecting processes, less is known about individuals’ sense-making of uncertainties involved with random events or unexpected coincidence. Synchronicity refers to the psychological process of meaningful coincidences. Although it is deeply rooted in early psychological theory, less attention has been paid to synchronicity experiences as an everyday phenomenon. The talk will build upon a 'bottom-up' model of synchronicity awareness and meaning-detecting (REM)—receptiveness (R) as a precondition for an exceptional encounter (E) triggering emotions and meaning-detecting (M)—to introduce the development and validation of the Synchronicity Awareness and Meaning-Detecting (SAMD) Scale. I will discuss results from several studies and suggest conceptual and practical implications for understanding processes of meaning making from unexpected events and their potential contribution to individuals’ well-being.

## **Keynote Lecture V (K5) (24/6/2022, 09:30-11:00 HKT)**

**Professor Satoshi SHIMAI**

Professor, Psychological Sciences, Kansai University of Welfare Sciences

### **Biography:**

Professor Satoshi Shimai is a Professor of Psychological Sciences at Kansai University of Welfare Sciences. His most recent study investigated the relationships between sociocultural influences, drive for muscularity and weight-change behaviors in Japanese adolescent boys (Yamamiya, Shroff, Schaefer, 2018). The results indicated that modification of the SATAQ-4 is needed when used with Japanese samples, but it was able to assess sociocultural influences. The results showed that sociocultural influences and muscularity concerns among Japanese adolescent boys are similarly associated with weight change strategies. In another study, Professor Shimai examined the SATAQ-4 in Eastern samples (Yamamiya, Shimai, & Schaefer et al., 2016). The study suggested that the SATAQ-4 had great reliability and validity among Japanese adolescent girls. His another study examined the cultural variation in the two main dimensions of meaning in life (Steger, Kawabata, Shimai & Otake, 2008). Further details of Professor Shimai's research can be found on his personal website at <https://www.fuksi-kagk-u.ac.jp/faculty/psychology/shimai-satoshi.html>

### **Title of Keynote Lecture:**

**Search for Meaning is a Healthy Part of Life among Japanese Adults**

We conducted a cross-sectional internet-survey to investigate the level of the Meaning in Life Questionnaire (MLQ) containing two subscales- presence of the meaning in life, and the search for meaning- among Japanese adults from twenties to seventies and over. The results showed that the scores of presence of meaning in all age groups have strong positive correlations with subjective happiness scale, and scores of the presence were greater in the older groups, which were consistent with the earlier findings among US and the other population. On the other hand, we found that the search for meaning showed weak significant correlations with subjective happiness in all age groups. In addition, we found that the scores of search for meaning were greater in the older groups, which is inconsistent with the previous findings. Moreover, there were positive significant correlations between the presence of meaning and the search for meaning in all age groups, although many studies with US and other population showed negative correlations between them. These findings suggest that the search for meaning is not lack of presence of meaning but necessary process for well-being, especially for the latter stage of Japanese adulthood. Additionally, mindfulness and humanity sub-scores in Self-Compassion scale were positively correlated with the search for meaning score. Frankl (1963) wrote that search for meaning is primal motivation of man, which suggested that the search for meaning should be a positive for mental health and well-being. The present findings among Japanese adults are agreeable to Frankl's suggestion. However, the big question remains in negativity of the search for meaning in US adult.

## **Keynote Lecture VI (K6) (24/6/2022, 15:30-16:30 HKT)**

**Dr. Travis PROULX**

Senior Lecturer, School of Psychology, Cardiff University

### **Biography:**

Dr. Travis Proulx is a Senior Lecturer in the School of Psychology at Cardiff University. He is an existential psychologist studying our psychological response to absurdity. In collaboration with others, he has developed the Meaning Maintenance Model - a discipline-spanning framework that offers an integrated account of inconsistency compensation phenomena, more broadly. His recent work uses pupillometry to examine the physiological arousal ('the feeling of the absurd') that results from inconsistent experiences and that motivates compensation efforts.

### **Title of Keynote Lecture:**

**The Meaning Maintenance Model - Making Sense of Sense-making**

Social psychologists commonly demonstrate the following effect: violate people's beliefs or goals, and they will engage in a typical array of compensation behaviours. The meaning maintenance model (MMM) offers an integrated account of these behaviours, as well as the overlapping perspectives that address specific aspects of this violation-compensation process. In this talk, I will outline these processes: the assimilation, accommodation, affirmation, abstraction and assembly behaviours that variously manifest in every corner of our discipline, and academics, more generally. I will also discuss psychophysiological findings that distinguish between threat and inconsistency, as they are differentially implicated in compensation behaviours.

## **Keynote Workshop II (KW2) (24/6/2022, 16:30-17:30 HKT)**

**Dr. Travis PROULX**

Senior Lecturer, School of Psychology, Cardiff University

### **Title of Keynote Workshop:**

**The Psychophysiology of the Absurd**

Existentialist theorists have discussed 'the feeling of the absurd' - the unique and acute sensation that is aroused when our experiences aren't adding up with our understandings. Over the past 20 years, existential psychologists have specified the circumstances that arouse a sense of the absurd, explored the psychophysiological systems that respond to absurdity and identified brain structures that react to mismatches of awareness and expectation. In this workshop, I will survey the research techniques that constitute this growing literature. I will emphasize work with pupillometry, which assesses inconsistency-arousal in the face of absurdities both trivial and profound.

## PANEL KEYNOTES

### Local Forum and Panel Session (in Cantonese) (10:00-12:00, HKT) Life and Death Education in Hong Kong

#### Professor Lap Yan KUNG

Director of the Centre for Quality-Life Education, Chinese University of Hong Kong

#### Biography:

Lap Yan KUNG, director of the Centre for Quality-Life Education, Chinese University of Hong Kong. His recent publications are *Zhaohun* (Evocation) and *the June Fourth Tiananmen Candlelight Vigil: A Ritual-Theological Hermeneutics, A Paradox of Virtue and Vice in Democracy*.

#### Sharing Topic Title: Live Well, Die Well: Insights from *Ars Moriendi* and *Bardo Thodol*

Abstract: *Ars Moriendi* is the 15th century's Christian work preparing people for death while *Bardo Thodol* is the Tibetan Buddhists work composed in the 14th century. Their different cultural/religious background provide us lens and imagination to understand life and death, prepare one's death and nurture a community faithfully for those who are dying. This workshop attempts to retrieve insights from these two works critically for death education from a post-secular perspective with a focus on the virtues for dying well and its correlation to living well.

#### Dr. Ho Man Raymond KONG

Lecturer, Department of Curriculum and Instruction, Education University of Hong Kong

#### Biography:

Dr. Ho Man Raymond KONG is a lecturer in the Department of Curriculum and Instruction at the Education University of Hong Kong. He was the Centre Manager of the Centre for Religious and Spirituality Education and his teaching and research interests encompass Life and Values Education, curriculum policy, and school development and support. Dr. Kong's recent publications include the *Life and Moral Education Series* (Routledge) and *An Investigation of Buddhist Life Education in Hong Kong* (Centre for the Study of Humanistic Buddhism).

#### Sharing Topic Title: Life Education and School. Development: The Case of Hong Kong

This sharing attempts to display the complexities promoting Life Education in Hong Kong through various case studies. Issues such as building up teachers' belief, teachers' development curriculum development and student support will be discussed under the frameworks of curriculum leadership and change theory and with the hope of shedding light on some of the key issues in introducing Life Education in schools.

#### Ms. Jessica CHAN 陳穗

General Secretary, Methodist Centre for Quality Life Education

#### 講者簡介

陳穗老師任職中學教師二十四年，一向致力提升學生的學業成績及品格，她曾教出 5\*\*的學生，學生整體成績亦遠高於學界水平，她曾以此為榮。然而，當她想在工作上更上一層樓時，卻因一直以來工作的壓力而患上抑鬱症。在患病期間她深深體會到盲目追求社會的價值及個人的期望而迷失了自己，於是，她決定辭去教席投身生命教育，盼望能幫助自己及別人努力成為真正和更好的自己。

陳穗老師認為循道衛理優質生命教育中心總幹事，專責學校提供生命教育課程活動，教師培訓及家長教育。

## **Sharing Topic Title: Embracing Failure is the Key for Next Generation**

### **題目：教出擁抱失敗的下一代**

21 世紀已進入工業 4.0 的時代，我們的下一代將面對一個急速轉發給充滿未知的時代，然而主流社會仍以單一的考試分數去定義學生的成敗，這不單止扼殺了學生天賦、好奇心和想像力，更製造出一批批的失敗者。

未來世界需要的是擁有成長思維的創新者，他們必須具備學會學習，擁有可攜可帶能力和積極的態度應對未來。害怕失敗就別想創新，因此，中心是全港首間推動失敗教育的機構，透過創新的課程及體驗活動，培養學生勇於嘗試，視失敗的經歷為學習的契機。同時亦希望透過教師培訓和家長教育以開明的思維為下一代提供支援他們在失敗中可以成長的環境。

### **Ms. Yick-Man Mon LAM**

Senior Manager, Youth Services, St. James' Settlement

#### **Biography:**

擁有社工學士學位及擁有 16 年以上之助理社會工作主任工作經驗，並有超過 7 年督導中小學駐校服務經驗。目前正領導一支由 12 名社工組成的團隊，負責管理工作及駐校社工的臨床監督，並透過不同的項目計劃，積極發展與青年及家長相關的心理健康服務。近年更針對社會需要，發展不同的新服務，例如以情緒導向治療來改善親子關係，在不同的中小學推動正向教育工作，協助學校建立關愛文化。

Possessed 16 years of both managerial and clinical experiences in youth and family services. Ms. Yick-Man LAM presently heads up a team of 12 social workers responsible for management work, clinical supervision on school social work service, youth mental health project and positive education project in St. James' Settlement. She had solid experience on youth and family counseling as well as family education. Recent specialty is on positive psychology programs and emotional-focused therapy for people with different emotional and mental problems.

## **Sharing Topic Title: Meaningful Life, Beautiful Life Journey**

得到華永會善亮人生資助，聖雅各福群會於 2018 年開始推出「生命探索之旅」給 11 至 18 歲有情緒支援需要的青少年，是次計劃共有 200 名學生參加。面對疫情及社會環境，青少年有不少學習及家庭壓力，甚至出現身心失調情況，透過表達藝術及體驗活動，讓他們了解自己情緒需要，學習用不同媒介表達，減低負面情緒。再加上生命教育活動，引導年青人去認識、欣賞、尊重及探索生命，將眼前困難轉化，建立更積極人生態度。

另外，計劃亦透過學長計劃及義工服務，以生命影響生命，令青少年肯定自我價值 - 年青人都參與幾項特別體驗，例如到方舟生命教育館反思由出生到面對死亡，生命中最珍惜人和事，更多得華永會嘅安排，透過墳場導賞，從中又體會生命脆弱，可以活得豐盛，都令同學有所得著。

年青人參與反應踴躍，過程中加入了學長，社工及老師同行，令同學更有歸屬感及安全感。計劃後期又正碰上疫情，於是透過網上小組，培養攝影成為年青人表達情緒嘅方法，並透過相展，宣揚懂得珍惜生命嘅信息





## BREAKOUT SESSION PRESENTATIONS

### Breakout Session 1 (B1): MIL and Post-traumatic Growth (22/6/2022, 11:30-12:30 HKT)

#### B1-1 The association between stress exposure, traumatic stress and post-traumatic growth among Hong Kong young adult under the “double-hit” of social unrest and COVID-19

Lian Ying-Chun PAT, Bobo Hi-Po LAU, Wai FU and Jacky Chi-Kit NG

Hong Kong Shue Yan University, HKSAR and Hong Kong Polytechnic University, HKSAR

##### **Objective**

In 2019, Hong Kong has encountered numerous large-scale social protests which against the extradition bill until the COVID-19 restricted the demonstrations. Hong Kong young adults had accompanied a certain kinds of level increases in PTSD-related symptoms as they are the active participant in the civil unrest. Social movement and COVID-19 put everything into a stop, and young adult's lifestyle have been facing sequelae dramatic change. Therefore, the current analysis would like to examine the association between stressors, traumatic stress (PTS) and post-traumatic growth (PTG) among Hong Kong young adults amidst the civil unrest and COVID-19.

##### **Design**

Cross-sectional online questionnaire collected in September 2021 which focus on the exposure to stress, traumatic stress, and post-traumatic growth. Snowballing sampling were used in distributing the survey in universities chatrooms and different Hong Kong discussion boards.

##### **Participants**

A total of 251 Hong Kong young adults aged between 18 to 30 (Male: 40.2%; Female: 59.8%; Student: 70.5%; Employee: 29.5%).

##### **Measurement**

The current analysis involved three measurements, which including 22-items of Impact of Event Scale-Revised (Wiess, 2007); 21-items Post-Traumatic Growth Inventory (Tedeschi & Calhoun, 1996); 10-items Perceived threats from civil unrest and COVID-19 which have been constructed and used in previous local COVID-19 study (Lau, 2021). Demographic details were also collected.

##### **Results**

In these subjects, 45.4% scored above 32 out of 88 on the traumatic stress scale and displayed probable PTSD. 6.4% scored above 4 out of 5 displayed post-traumatic growth.

Perceived threats from civil unrest (Means (SD) = 3.52 (1.91)) and COVID-19 (Means (SD) = 4.38 (1.82)) were slightly moderate.

Putting traumatic stress and PTG into consideration, four groups were divided based on the cut-off: (i) Low PTS and Low PTG (50.6%); (ii) High PTS and Low PTG (39.8%); (iii) Low PTS and High PTG (2.4%); (iv) High PTS and High PTG (4.0%). Results of one-way ANOVA showed that there were significant difference between the perceive level of PTS and PTG with the perceived threats under social unrest ( $F(3, 242) = 5.66, p = .001$ ) and COVID-19 ( $F(3, 242) = 4.84, p < .01$ ). Persons in group (iv) reported more perceived threats in civil unrest than group (i) and (ii). Meanwhile, group (ii) also reported a higher level of perceived threats in COVID-19 than group (i).

##### **Conclusion**

The findings of probable PTS in this study are consistent with the previous research findings. Our findings demonstrate that individuals with greater PTS and PTG reported more perceived threats from civil unrest when compared with those with lower probable PTS and PTG. However, when compared with individuals with lower PTS but higher PTG they have similar pattern of perceived threats from civil unrest. These findings illustrated a comprehensive picture about the mental consequence from the civil unrest might be influential to young adult's PTG by exploring both positive and negative aspect.

## **B1-2 Growing from pain: A study of posttraumatic growth and internal locus of control among adolescent dating violence survivors**

Flazia SONIA and Chandradewi KUSRISTANTI  
Universitas YARSI, Indonesia

Female victims in adolescent dating violence (ADV) cases in Indonesia continue to increase from year to year. However, despite many known negative consequences, survivors of ADV have the possibility to develop growth after experiencing ADV. This is a non-experimental study and aims to investigate the contribution of internal locus of control in developing posttraumatic growth among ADV survivors in Indonesia. Measurements in this study are Posttraumatic Growth Inventory Short Form and Locus of Control Scales. Using simple regression, it was found that internal LoC has a significant role in building PTG ( $p = .001$ ,  $R^2 = .054$ ) among participants ( $n = 301$ ). We also found that participants' status with the perpetrator and their last experience of ADV differ significantly in their PTG scores. Results from this study highlight the importance of establishing an intervention aimed for adolescents.

### **B1-3 Parental empathic accuracy and posttraumatic growth predict Latina girls' affective empathy and altruistic sharing during the COVID-19 pandemic**

Jordan MULLINS, Elayne ZHOU and Kalina MICHALSKA  
University of California Riverside, United States

**Objective:** The current study focuses on a sample of low-middle income school-aged Latina girls and their parents and examines parenting factors that are linked to children's understanding of others' distress and their tendency to behave prosocially towards those others in the context of the COVID-19 pandemic.

**Methods:** Approximately 2-3 months into state-mandated stay-at-home orders, 55 parent-daughter dyads were recruited to participate in this four-session longitudinal study. To assess distress proneness, daughters (ages 8-13 years, 100% Latina) were asked to identify their degree of distress in response to pandemic-related stressors. Concurrently, their parents were asked to report how they thought their children would respond to these same pandemic-related stressors, which assessed parental empathic accuracy. Parents also completed an adapted version of the Posttraumatic Growth Inventory, which assessed perceived positive outcomes of the COVID-19 pandemic. Upon study completion, a behavioral measure of children's empathic and prosocial tendencies was collected.

**Results:** Parental empathic accuracy interacted with children's distress proneness to positively predict children's affective empathy, such that children's distress proneness predicted affective empathy at high and mean, but not low levels of parental empathic accuracy. In a separate analysis, parental posttraumatic growth interacted with children's distress proneness to positively predict children's altruistic sharing behavior, such that children's distress proneness predicted altruistic sharing behavior only at high, but not mean or low levels of parental posttraumatic growth.

**Conclusion:** The results of this study highlight how positive parental socialization and understanding of children's tendencies toward distress are associated with children's empathic and prosocial behaviors, particularly during major global crises.

## Breakout Session 2 (B2): Perspectives on MIL (22/6/2022, 11:30-12:30 HKT)

### B2-1 Meaning in life and the eyes: A retinal imaging study in young adults

Carole LEUNG, Henry H. L. CHAN and Bess Yin-Hung LAM

Hong Kong Polytechnic University, HKSAR and Hong Kong Shue Yan University, HKSAR

**Background:** The retina is suggested to be an extension of the brain and they share similar anatomical, functional, and immunological properties. With the advancement of retinal imaging techniques, there is cumulating research conducted to understand the retinal correlates of psychological functioning in recent years.

**Objective:** With the use of the Optical Coherence Tomography Angiography (OCT-A), the current study aimed to explore the relationship between the meaning in life and retinal microvascular characteristics in young adults. Specifically, this study investigated whether the vessel and perfusion density in the retina were significantly related to the presence of and search for meaning in life in those individuals.

**Methods:** Fifty-one university students in Hong Kong aged between 18 and 25 ( $M = 21.33$ ,  $SD = 1.40$ ; 26 males) participated in this study. The OCT-A was used to assess the retinal vessel density and perfusion density in different scan patterns over the macula (1mm center subfield, 3x3 mm scan, 6x6 mm scan) according to the Early Treatment Diabetic Retinopathy Study (ETDRS) grid analyzed by Zeiss AngioPlex. The presence of meaning and the search for meaning in life were measured by the Meaning in Life Questionnaire (MLQ).

**Results:** The left superior vessel density in the 6x6 mm scan pattern was significantly and positively associated with the search for meaning in life ( $r = 0.39$ ,  $p = 0.004$ ) and the total MLQ score ( $r = 0.32$ ,  $p = 0.02$ ). The association for the search for meaning in life was still significant even after controlling for age, gender and total vessel density of total quadrants in the 6x6mm scan pattern ( $p = 0.02$ ). No significant correlations between retinal vascular densities and the presence of meaning in life were found.

**Conclusion:** This study provides new information on how pursuing the meaning in life can be reflected in the retinal microvascular structures. In particular, an increase in the search for meaning in life was associated with an increase in the vessel densities in the superior quadrant of the left eye. This finding gives insight for future research studying the neuropsychological mechanism of one's meaning in life.

## B2-2 How do we perceive meaning in life? The view of meaning judgment model

Zhanhong LI

Tsinghua University, China

Previous research has shown that meaning in life (MIL) comprises sub-constructs of comprehension, purpose, external value, and internal value. This study aims to expand this framework by testing whether these components represent the complete contents of MIL, and detecting how they form a global sense of MIL. To meet this aim, we assessed the levels of four MIL components, global MIL, and positive affect, in a community sample of 1,633 participants, aged 13-88. Structural Equation Modeling analyses revealed that comprehension, purpose, external value, and internal value, together, fully predict global MIL (explanatory variance rate = 94.1%). In yielding overall MIL, these components interact to form a structure, to which we refer as the “meaning judgment model” (“MJ model”). 3) Comprehension forms the base of the MJ model by underpinning other three components, while lacking direct impact on global MIL. Purpose, internal value, and external value reside at the waist of the model due to their direct contribution to global MIL. Moreover, purpose, also impacting on internal and external values directly, acts as the hub of the structure. Therefore, MIL can be construed as a mental structure formed by the interplay of the comprehension-based sub-constructs of purpose, internal value and external value. This study also discusses the importance of maintaining a balance between internal and external values.

## **B2-3 The relationship between materialistic happiness and meaning in life: The role of household income and personality**

On-Ting LO, Sing-Hang CHEUNG, Veronica Ka-Wai LAI

Hong Kong Polytechnic University, HKSAR; The University of Hong Kong, HKSAR; University of Manitoba, Canada

### ***Objectives and hypotheses:***

Materialistic happiness (MH hereafter) is the belief to equate materialistic possessions such as luxury goods with happiness (Richins, 2004). People's well-being has been widely shown to be threatened by such materialistic values (Kasser, 2016). Nonetheless, the same clarity in the relationship between materialism and meaning and purpose in life (MPIL hereafter) has not been observed in extant literature. Recently, we knew that the relationship between MH and MPIL was mediated by basic psychological needs satisfaction and subjective well-being (Lo, Cheung, & Lai, 2022). In the current study, the moderators in the relationship between MH and MPIL will be further explored. The hypothesized moderated moderation model is presented in the following.

### ***Methods:***

One-hundred and ninety participants (average age: 24.06 ( $\pm 4.48$ ), 70% were females) have filled in a survey online. In this survey, data from the four main variables of interest in this study were measured. First, participants' MH level was measured by the Materialistic Values Scale developed by (Richins, 2004); Second, their MPIL was examined by a portion of items in the Inventory of Thriving (Su et al., 2014); Third, participants' honesty-humility (HH, hereafter) personality dimension was assessed by the 60-item HEXACO scale (Ashton & Lee, 2009), in which the HH level was categorized into two levels (i.e., Low HH ( $HH < 3.3$ , 48.9%); High HH ( $HH \geq 3.3$ , 51.1%)); The last variable of interest was household income (HI hereafter). Participants were invited to answer their monthly HI and the data were separated into three groups including High-HI (i.e.,  $HI > HK\$60000$ , 21.6%), Middle-HI (i.e.,  $HI = HK\$30001-60000$ , 35.3%), and Low-HI group (i.e.,  $HI \leq HK\$30000$ , 43.2%), respectively.

### ***Results:***

The hypothesized moderated moderation model (i.e., Figure 1) was significant ( $R^2 = .14$ ,  $F(7, 182) = 4.06$ ,  $p < .001$ ). The  $MH*HH*HI$  interaction was statistically significant as well ( $\Delta R^2 = .03$ ,  $F(1, 182) = 6.28$ ,  $p = .01$ ). More specifically, the moderating effect of HI was only present if participants were low in HH (effect = .46,  $F(1, 182) = 16.89$ ,  $p < .001$ ), but not observed in high HH group (effect = .08,  $F(1, 182) = .68$ ,  $p = .41$ ). In other words, MH was not associated with MPIL in all HI conditions whatsoever if people were high in HH. On the contrary, in low HH group, MH significantly negatively predicted MPIL if participants were from low HI families ( $b = -.58$ ,  $t(182) = -4.61$ ,  $p < .001$ ); however, the relationship between MH and MPIL became significantly positive if low HH participants were from the richest families in this study ( $b = .58$ ,  $t(182) = 4.61$ ,  $p < .001$ ). As for middle HI families, MH was not associated with MPIL in people with low HH.

***Significance:*** In brief conclusion, the generally believed negative relationship between MH and MPIL has been only observed in people with low HH who came from lower HI families in the current study. The findings of the current study shed light on the mechanism regarding the relationship between MH and MPIL, which suggested a psychosocial framework (i.e., family background and personality) on explaining how materialistic values affect people's meaning in life.

### **Breakout Session 3 (B3): MIL and Education (22/6/2022, 14:00-15:20 HKT)**

#### **B3-1 A strengths-based longitudinal career intervention for junior secondary school students with special educational needs: Impacts on students' meaning in life and self-efficacy**

Mantak YUEN, Jiahong ZHANG, Patrick MAN, Joyce MAK, Y. B. CHUNG,  
The University of Hong Kong, HKSAR; Sun Yat Sen University, China; Tung Wah Group of Hospital  
(Community Services Division), HKSAR

This Hong Kong study evaluated a strengths-based career intervention program for junior secondary school students with special educational needs. The treatment group comprised 19 boys and 13 girls with SEN from 5 schools, with an additional 28 SEN students forming the control group matched for age, gender and parents' education level. Pre- and post-intervention questionnaires covering career development self-efficacy, personal and social development, and meaning in life were administered to both groups. Several months after the intervention, participants, teachers and social workers involved were interviewed to evaluate effects of the intervention. Findings indicated significant interactions between Time 1 and Time 2, and between control vs. treatment groups in personal goal-setting, career goal-setting, and presence of meaning in life. Several themes emerged from the interviews suggesting that the intervention had positive effects on SEN students' career, personal and social development, self-efficacy, and meaning in life.

## **B3-2 Examining students' meaning in life in the context of high-performance schooling in Singapore**

Mary Anne HENG and Chee Soon TAN

National Institute of Education, Nanyang Technological University, Singapore

### ***Research objectives and questions***

Schools of the future need to educate for a more humanistic and sustainable impact. It is vital that schools ask fundamental, compelling questions about what students make of school to guide students with important questions on meaning and purpose in school and life.

This study sought to understand what drives students' experiences and motivations in school in the context of high-performance schooling in Singapore. Foregrounding Singapore, but with Israel as a counterpoint, we asked: What are the comparative levels of meaning in life (MIL), purpose, social support, school and life satisfaction among adolescents? How is life satisfaction affected by adolescents' MIL, purpose and social support?

In our study, purpose is a long-term intention to influence the world in ways meaningful to oneself and others (Damon et al., 2003). MIL is the significance one makes of one's life and provides a sense that one's life is worthwhile (Steger et al., 2006). Social support is one's perception of general support from people in one's social network, which enhances functioning and protects the individual from adverse outcomes (Malecki & Demaray, 2002). Life satisfaction is a cognitive process assessing a person's quality of life within chosen criteria (Diener et al., 1985).

### ***Methods***

Adopting mixed methods, 577 predominantly ethnic Chinese 15- to 16-year-old Singapore students and 190 predominantly ethnic Jewish 14- to 18-year-old Israeli students participated. Ethics approval and informed consent were obtained. Students completed four questionnaires: (a) Life Goals Questionnaire (Roberts & Robins, 2000); (b) Meaning in Life Questionnaire (Steger et al., 2006); (c) Satisfaction with Life Scale (Diener et al., 1985); and (d) Child and Adolescent Social Support Scale (Malecki & Demaray, 2002). Data analyses included cluster analysis, chi-square tests, MANOVA and two-step multiple regressions.

Clinical interviews (Ginsburg, 1997) were conducted with 28 Singapore students with the highest or lowest scores on one or more of the questionnaires. Ten students were interviewed individually one year later to examine the stability of student's responses.

### ***Findings***

Four purpose clusters emerged for Singapore: No Orientation, Self-focused, Other-focused, and both Self- and Other-focused. Israeli adolescents were in three purpose clusters (without the No Orientation group). Israeli adolescents had significantly higher life satisfaction; 18% of Singapore's students had no purpose orientation and significantly lowest life satisfaction. Singapore students reported a significantly higher search for meaning (but not presence of meaning) across all purpose groups. The presence of meaning, parents' and teachers' support were positive predictors of life satisfaction. Search for meaning negatively predicted life satisfaction (Heng et al., 2020). Additionally, the search for meaning and purpose was largely left to chance. Students with beyond-the-self purpose orientations towards meaningful life pathways had sources of influence from family, teachers and the community.

### ***Implications and contributions***

Singapore adolescents' socialisation for pragmatic economic futures may explain the higher search for meaning and lower sense of purpose. For schooling to be a more meaningful human experience for the flourishing of self and others, we urge teachers to focus on the significance and value of learning for students (Klafki, 2000).



### **B3-3 Meaning in life of Chinese children: Its relationships with mental health and physical exercise hours for primary school students in Mainland China before and after the outbreak of the COVID-19**

Chen DENG, Lu YU, Xiaoqin ZHU and Daniel Tan-Lei SHEK  
The Hong Kong Polytechnic University, HKSAR; Lingnan University, HKSAR

**Research objective:** This study aimed to examine 1) changes in meaning in life of Chinese children before and after the COVID-19 outbreak; and 2) the relationships between adolescents' meaning in life and their physical and mental health.

**Research questions:** Existing research findings on the development of meaning in life during childhood and its relationship with children's health have been inconclusive. The present study aimed to address three major research questions: 1) did meaning in life among Chinese children change after the outbreak of the COVID-19? 2) What is the causal relationship between meaning in life and children's mental health? 3) Did one's meaning in life affect his/her exercise hours during the COVID-19 pandemic?

**Research methods:** Two waves of data were collected from a large sample of primary school students (N = 6,988; age = 10.09 ± 0.02 years; 52.6% = male) and their parents (N = 6,578) in Sichuan, China with a six-month interval (December 2020 for wave 1 and June 2021 for wave 2 data collection). Students' spirituality, beliefs in the future, and materialism were measured to indicate their meaning in life. Parent-reported problem behaviors, students' self-reported depression, anxiety, and Internet addictive behaviors were used to indicate their mental health. Students' physical health was indicated by their self-reported daily exercise hours. Paired samples t-tests were adopted to examine changes of meaning in life of children before and after the COVID-19 pandemic. The causal relationships between children's meaning in life and their physical and mental health were examined in a series of cross-lagged modelling analysis.

**Research findings:** Paired samples t-tests showed that children's spirituality and beliefs in future decreased after the COVID-19 pandemic, while their scores for materialism increased. Cross-lagged modeling revealed 1) the presence of mutual relationships between children's meaning in life and mental health: a.) depression, b.) anxiety, c.) problem behaviors, and d.) Internet addictive behaviors were negatively associated with spirituality and beliefs in future while positively associated with materialism; and 2), that children's meaning in life before the pandemic did not significantly predict their exercise hours during the pandemic and vice versa.

**Research implications:** The development of meaning in life in children is likely to be affected by existing mental health issues and the COVID-19 pandemic. Spirituality and beliefs in future serve as protective factors while materialism may be considered as a risk factor for children's mental health. The findings have both theoretical and practical implication on the promotion of meaning in life and positive youth development in Chinese primary school students.

### **B3-4 Promotion of meaning in life and well-being among university students during COVID-19 pandemic in a service-learning subject**

Xiaoqin ZHU, Daniel Tan-Lei SHEK and Li LIN

The Hong Kong Polytechnic University, HKSAR; Lingnan University, HKSAR

In terms of “learning by doing,” service-learning participation allows students to apply academic concepts into serving the community, reflect on the serving experiences, deepen their understanding of the concepts, and further improve their skills. By committing to meaningful goals that benefit not only student students themselves as service providers but also service receipts, service-learning participation also provides good opportunities for students to reflect on the purpose of serving and their own meaning in life. In line with these theoretical propositions, empirical findings suggest that university students benefit from their participation in service-learning in multiple aspects, including academic learning, social skills, civic engagement, the purpose of life, leadership development, and life satisfaction.

However, due to the coronavirus disease (COVID-19) pandemic since early January 2020, traditional face-to-face teaching and learning in physical classrooms have been replaced by online teaching and learning through virtual platforms. Such a sudden transition inevitably hinders interactions between service provides and service receipts, posing a significant challenge to servicer-learning delivery and its educational quality. Against this background, this study reports students’ changes in a service-learning subject that incorporates non-face-to-face service delivery under COVID-19, regarding their meaning in life, psychological well-being, and subjective well-being.

Students taking a service-learning subject in 2019-2020 and 2020-2021 academic years were invited to join the study. As this subject is a two-semester subject and community services are provided mainly in the second semester, students in the present study delivered services in a non-face-to-face mode. Using a one-group pretest-posttest design, this study assessed students’ changes in presence of meaning in life, psychological well-being (i.e., psychosocial competencies), and subjective well-being (i.e., life satisfaction). A cross-lagged path analysis was also employed to further investigate the possible cross-lagged effects and associations between the changes in different measures as indicated by the correlated changes.

Based on the data collected from 229 students ( $M_{age} = 20.86 \pm 1.56$  years, 52.0% males), repeated-measures multivariate general linear model (GLM) analyses revealed that students had significant positive changes in presence of meaning in life ( $F = 4.12, p < 0.05, \eta^2p = 0.02$ ), psychosocial competencies ( $F = 11.56, p < 0.001, \eta^2p = 0.20$ ), and life satisfaction ( $F = 15.26, p < 0.001, \eta^2p = 0.07$ ) regardless of the academic year and student gender. In addition, the improvement in presence of meaning in life among students was closely associated with the positive changes in psychosocial competencies ( $r = 0.57, p < 0.001$ ) and life satisfaction ( $r = 0.56, p < 0.001$ ). Furthermore, the pretest score of presence of meaning in life significantly and positively predicted posttest scores of psychosocial competencies ( $\beta = 0.17, p < 0.05$ ) and life satisfaction ( $\beta = 0.19, p < 0.05$ ), while other cross-lagged effects were not significant.

The findings suggest that virtual service-learning participation is beneficial for university students’ development and well-being. The results also indicate that service-learning experience may promote students’ psychological and subjective well-being through enhancing their sense of meaning in life. The findings highlight the importance of incorporating service-learning subjects into the formal university curriculum.

**B4-1 Meaning in life associated with prosociality and empathy in youth**

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***Background:***

More light has been shed on the meaning in life in recent years. In the literature, it was shown to be positively related to one's prosocial and empathic behaviors. However, previous findings focused on the general dimension of those variables. Therefore, the present study examined how different sub-types of meaning in life (search and presence) were associated with specific types of empathy (cognitive, affective, and somatic) and prosocial behaviors respectively in youth.

***Methods:***

Thirty participants aged between 7 and 20 years old (mean age= 10.53 years) were recruited from the community. Their meaning in life (search and presence), empathy (cognitive, affective and somatic) and prosocial behaviors were assessed by Meaning in Life Questionnaire (MiLQ), Cognitive, Affective, and Somatic Empathy Scales (CASES), and Strengths & Difficulties Questionnaire-prosocial subscale (SDQ-prosocial) respectively.

***Results:***

The search subscore of MiLQ but not the presence subscore was positively correlated to the somatic empathy subscore ( $r = .46$ ,  $p = .01$ ), the empathy total score ( $r = .37$ ,  $p = .04$ ) and prosocial score of SDQ ( $r = .43$ ,  $p = .02$ ). With regard to the presence subscore of MiLQ, it was found positively correlated to the prosocial score of SDQ ( $r = .43$ ,  $p = .02$ ) but not the empathy scores.

***Conclusion:***

Findings suggest that the search for meaning in life and the presence of meaning in life are differentially related to different types of empathy and prosocial behaviors in youth. Specifically, the search for meaning in life might increase somatic empathy and prosocial behaviors while the presence of meaning in life might increase prosocial behaviors which gives insight for the intervention development that promotes empathy and prosociality in youth.

## **B4-2 A study of the relationship between religiosity, prosocial behavior, meaning in life, and attitude towards people with intellectual disability (ID) of Hong Kong adults**

Jacky Ka-Kuen WONG and Raymond Chi-Fai CHUI  
Hong Kong Shue Yan University, HKSAR

The inclusion and acceptance on people with intellectual disability (ID) have been more recognized as important for the society in Hong Kong and overseas. In recent years, Hong Kong is promoting the support model which focuses on the personal strength and ability of people with ID, and the cooperation with surrounding environment. More services are provided to help people with ID to participate in the mainstream society. However, news about unwelcome and inappropriate behavior to people with ID are still not rare. This study examines the relationship between the attitudes toward people with ID with religiosity, meaning in life and prosocial behavior among Hong Kong young adults. These three constructs have been found with effect on individual beliefs, values and behaviors. Meaning in life will drive to a positive life outcome including psychological well-being. People offer help to people with ID will arouse their awareness and understanding on this target group. However, contradictory results have been revealed in the relationship between religiosity and the attitudes toward people with ID. Hence, no conclusive result has been confirmed in the influence of religiosity, meaning in life and prosocial behaviour on attitudes toward people with ID. The study used an online survey and adopted the 5-item Centrality of Religiosity Scale, the 16-item Prosocialness Scale for Adults, the 10-item Meaning in Life Questionnaire and the 16-item Attitudes to Disability Scale (ADS) to collect information from 543 samples in Hong Kong to explore the relationships between these variables. Among the samples, 33.3% are male while 66.7% are female, and the age of respondents is between 18 to 25. The study results indicate that religiosity has a positive relationship prosocial behavior, search for meaning and presence of meaning. Moreover, search for meaning and presence of meaning have a positive relationship with prosocial behavior and attitudes towards people with ID. Finally, there is a positive relationship between prosocial behavior and attitudes toward people with ID. Based on the result, recommendations were made from various perspectives. To promote a positive attitude towards people with ID, it is suggested to incorporate service learning opportunities in schools and organize an inclusion project for the public with people with ID to increase the understanding of people with ID. Social service agencies can also provide service to enhance people's self-understanding in order to promote the sense of meaning in life. Lastly, adequate support is recommended to facilitate a religion-friendly society.

### **B4-3 Awareness of meaning: The mechanism between future orientation and prosocial tendency**

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Hong Kong Shue Yan University, HKSAR

**Problem Statement:** Future orientation (FO) has been found as a significant predictor of prosocial tendency (PT) (Li et al., 2019; Maki et al., 2016). Meaning in life (MIL), considered as using one's strengths in the service of something larger than one is (Seligman, 1988), suggesting that other-oriented meaning can increase PT (Machell et al., 2016). Presence of meaning (P-MIL) and search for meaning (S-MIL) may have differential effects on PT (Newman et al., 2018). Notably, S-MIL is motivated by an unknown future whereas P-MIL involves future plans in present (Shterjovska & Achkovska-Leshkovska, 2014). The previous literature indicated possible differential indirect relationships from FO to PT via P-MIL and S-MIL. Therefore, this study aims to investigate the differential indirect effects of P-MIL and S-MIL on the relationship between FO and PT among Hong Kong's youth, during a period when they faced lots of uncertainties after the social unrest and the outbreak of COVID-19 pandemic.

**Subjects:** An online survey was administered from February to June 2020, 400 valid responses from Hong Kong youth aged 19-39 (30% males and 70% females) were received. For the age distribution: 11.5% for 15-19, 60.8% for 20-24, 24.7% for 25-29, 3.0% for 30-36.

**Procedures:** After obtaining the informed consent, participants completed the online survey that included the Chinese versions of 1) The Scale for Measuring Adult's Prosocialness (Caprara et al., 2005), 2) The Meaning in Life Questionnaire (Steger et al., 2006), and 3) Consideration of Future Consequence Scale (Joireman et al., 2012). The collected data were analyzed using path analysis to investigate 1) the direct effect of FO and PT, 2) the indirect effects of FO, and PT via S-MIL and P-MIL, respectively.

**Results:** There was significant direct effect of FO on PT ( $b = .326$ ,  $\beta = .1657$ ,  $p < .001$ ). Higher scores on FO were associated with higher scores on PT. For presence of meaning, the direct effect of FO on P-MIL ( $b = .424$ ,  $\beta = .308$ ,  $p < .001$ ) and the direct effect of P-MIL on PT were significant ( $b = .321$ ,  $\beta = .224$ ,  $p < .001$ ). For search for meaning, the direct effect of FO on S-MIL ( $b = .289$ ,  $\beta = .265$ ,  $p = .001$ ) and the direct effect of S-MIL on PT were significant ( $b = .327$ ,  $\beta = .181$ ,  $p < .001$ ). Based on the Sobel's test (1982), the indirect effect of FO on PT via P-MIL was significant ( $z = 2.66$ ,  $p = .007$ ) but was insignificant via S-MIL ( $z = 1.93$ ,  $p = .054$ ).

**Conclusion:** The findings of the study confirmed the significant positive relationship between FO and PT among Hong Kong youth. The insignificant indirect effect of S-MIL could be explained by self-focusing (Steger et al., 2008). A possible explanation for the significant indirect effect of P-MIL is that considering future consequences influences youth's current behaviors to focus on the awareness of other-oriented meaning further enhancing PT. It is advocated to promote FO and awareness of other-oriented meaning among youth to further increase their PT.

#### **B4-4 How meaning in life affect the attitudes towards COVID-19 and flourishing among Chinese youth**

Nga-Yi CHAN, Ka-Lai YUNG, Cheuk-Yin LAW, Chi-Keung CHAN, Chi-Fai CHUI, Yat-Fan SIU, Ting-Shun YU, Man-Wai KUNG, Hau-Ching CHUNG, Ching-Shan WONG, Kai-Hang NG, Wai-Kin LULI and Ka-Wing LAU

Hong Kong Shue Yan University, HKSAR

The COVID-19 pandemic has been disrupting many aspects of our lives and negatively affecting our well-being. According to a report by the International Labor Organization (2020), 50% of youth worldwide have more difficulty to find a job, to maintain their studies or to adjust their lifestyle with social distancing during the pandemic, which lead to higher incidence of depression and anxiety among youth. Although in times of adversity, studies have suggested that possessing meaning in life (MIL) can help individuals to cope with the challenges (Petrocchi & Couyoumdjian, 2016; Lomas & Ivltzan, 2016). Thus, the present research includes two studies that aim to examine whether meaning in life can support their flourishing during the pandemic among Chinese youths in Hong Kong beyond self-compassion and compassion to others.

Study 1 examined the relations of positive-psychological traits (self-compassion, compassion-to-others, and meaning-in-life), with flourishing. It was hypothesized that self-compassion, compassion-to-others and meaning-in-life predicted more positive attitudes towards the COVID-19, which then predicted a higher level of flourishing.

Study 2 further investigated the overall and two components of meaning in life, attitudes towards COVID-19 and flourishing. It was hypothesized that higher levels of overall MIL, presence of meaning and search for meaning significantly predicted more positive attitudes towards COVID-19 which further predicted higher levels of well-being.

Both studies analyzed data collected from an online survey administered to 239 participants aged 19-25 between February and May 2020. For study 1, the fit-statistics for the hypothesized model was good (CFI = .970, RMSEA = .077). The results of study 1 showed that only meaning-in-life and self-compassion significantly predicted a more positive attitude towards COVID-19 pandemic and predicted a higher level of flourishing. Nevertheless, compassion-to-others did not significantly predict more positive attitude towards COVID-19.

Two sets of path analyses were conducted in study 2. Results showed that those with higher levels of overall MIL, presence of meaning, and search for meaning exhibited higher levels of well-being. It is noteworthy that only overall MIL and presence of meaning significantly predicted more positive attitudes towards COVID-19, which further predicted higher levels of flourishing. On the contrary, search for meaning did not significantly predict more positive attitudes towards COVID-19.

The studies were conducted during the first and second waves of pandemic with the highest uncertainty and threats. Despite the severe circumstances, overall MIL and presence of meaning significantly predicted more positive attitudes towards COVID-19 among youth in Hong Kong. The implications of these studies are the protective nature of MIL (especially presence of meaning) on youth's well-being in facing individual and global crises. It is suggested that promoting and developing meaning-centered intervention and practices to raise meaning awareness and generation can facilitate well-being among Chinese youth so as to support them facing their life challenges and adversities.

**B5-1 Meaning in life profiles and associated factors among rural Chinese adolescents**

Yumei LI and Yuk Ching Sylvia Kwok LAI  
City University of Hong Kong, HKSAR

**Objectives:** The meaning of life in adolescence is crucial in the developmental process of life. However, no study has yet explored the adolescents meaning in life by breaking through the measurement of the two dimensions of meaning in life (i.e., presence of meaning and search for meaning). The present study attempted to fill in the research gap by examining the profiles of the six meaning in life dimensions (i.e., presence of meaning, search for meaning, need for meaning, meaning confusion, meaning anxiety, and meaning avoidance) among adolescents in rural Chongqing Province in China using the Latent Profile Analysis method. Psychological well-being and depression were used to help characterize and validate the profiles of meaning in life. The role of character strengths and academic encouragement in distinguishing specific profiles of meaning in life was investigated.

**Methods:** Data were collected using the convenient sampling method in a cross-sectional survey. A sample of 579 adolescents from rural China (M age = 15.33, SD = 1.69, aged from 12 to 19, female = 56.5%) was recruited through social media (e.g., WeChat, QQ, and email). Meaning of life, well-being, depression, character strengths, and academic encouragement were measured in the present study.

Descriptive analysis was adopted to present the research sample's overall situation. The correlation analysis was used to explore the relationships between the key variables. Latent Profile Analysis was conducted to determine a set of latent classes of adolescents based on their meaning in life. Multivariate Analysis of Variance and Post-hoc test was used to verify the profiles obtained. A 3-step approach was adopted to examine the relationships between the latent profile variable and predictor variables.

**Results:** Latent profile analysis examined six dimensions of meaning in life and revealed four profiles with different meaning characteristics: Meaning Oriented Profile (18.5%), Bewildered Profile (17.6%), Perfunctory Profile (51.5%), and Indifferent Profile (12.4%). The Meaning Oriented Profile had the highest well-being scores and the lowest depression scores than those in the other three profiles. Adolescents with a higher level of character strengths or academic encouragement were more likely to be in the Meaning Oriented Profile than the other three profiles.

**Implications:** The findings suggest the need for a multidimensional assessment of the adolescents' meaning in life. Otherwise, individuals in the "Bewildered Profile" are at risk of being overlooked. Intervention strategies aimed at enhancing the adolescents' meaning in life need to be tailored according to different profiles' characteristics. Interventions based on character strengths and academic encouragement for adolescents should also be adopted to enhance adolescents' presence of meaning in life.

## **B5-2 How do we get Meaning In Life? A qualitative research on MIL in undergraduate students.**

Yu-Ting LIN

University of California Berkeley, United States

The benefits of meaning in life(MIL) have been discussed in past literature, but few researchers took a deep look at the origin and the process of meaning-making. Therefore, the present research aimed to know more about how people interpret or cultivate their life as meaningful. We would like to hear people talking about how they accumulate the level of meaning in life through moments or events in life. To globally connect the research findings to human life, the present study converges all points of views from different interviews and concludes with some patterns which empirically unfold the way how people derive meaning from life. The semi-constructed interviews were conducted in 11 undergraduate students who came from different majors at UC Berkeley. The present study obtained three key findings: (1)Religious respondents all showed solid sources of their MIL from personal faith. However, non-religious individuals put more effort into seeking MIL and apply social networks as a source to build their MIL; (2) Things that make respondents feel meaningful don't necessarily cause positive affect. (3) All respondents prefer to interpret helping people(i.e., engagement in life) as meaningful to them. The results will be helpful for further MIL research by elaborating those key findings and be a preliminary examination of meaning-making in a qualitative way.



## **B5-3 'Meaning matters in the PhD journey': Meaning in life mediates between perceived stress and stress-related growth among Mainland Chinese PhD students in Hong Kong**

Jing JIA and Nelson Chun-yiu YEUNG  
The Chinese University of Hong Kong, HKSAR

### ***Research Objectives***

The pursuit of a PhD is stressful as students are exposed to a high level of academic stress throughout their PhD journey. Despite the stressors experienced, Western studies also found that PhD students sought meaning in their PhD journey after going through stress and reported growth (SRG: stress-related growth), and perceived stressfulness was positively correlated with SRG; However, whether the phenomenon applies to Chinese PhD students is unclear. Theoretically, the Stress and Coping model postulated that people exposed to stress may adopt different coping resources, which link to people's health outcomes. Research has found that meaning in life is associated with psychological well-being (including SRG) among Western university students and young adults. But relevant studies remain limited in the Chinese context.

### ***Research Questions***

Given the increase of mainland Chinese students pursuing PhDs overseas, this study aimed to examine the associations between perceived academic stress/acculturative stress (stress arose when adapting to a different cultural environment), and SRG among mainland Chinese PhD students in Hong Kong, plus to explore if meaning in life mediated such associations.

### ***Hypothesis***

- 1) Perceived academic/acculturative stress was positively associated with SRG.
- 2) Presence of meaning (the extent that people feel their lives have meaning)/search for meaning (the drive that people find meaning in their lives) mediated between perceived academic/acculturative stress and SRG.

### ***Research Methods***

Between June to August 2020, 511 Chinese doctoral students (47% female; 73% younger than 27) were recruited from eight publicly funded universities in Hong Kong by snowball sampling to complete a cross-sectional online survey. Perceived academic/acculturative stress, meaning in life (presence of meaning/search for meaning) and SRG were measured. Correlation and mediation analysis (PROCESS macro, Model 4) were conducted using SPSS.

### ***Findings***

Mediation analysis showed that perceived academic/acculturative stress was associated with less presence of meaning ( $B = -2.38$  to  $-1.48$ ) and lower SRG ( $B = -2.45$  to  $-1.59$ ), but not associated with search for meaning ( $B = -0.56$  to  $-0.37$ ,  $p > 0.05$ ). Moreover, presence of meaning partially mediated between perceived academic/acculturative stress and SRG ( $B = -1.07$  to  $-0.69$ ), such that perceived academic/acculturative stress was associated with less presence of meaning, which in turn associated with lower SRG. However, the association between perceived academic/acculturative stress and SRG was partially mediated only by presence of meaning but not search for meaning. After bootstrapping, the indirect effects of presence of meaning between academic stress and SRG ( $B = -1.07$ , 95%CI =  $-1.10$ ,  $-0.91$ ), between acculturative stress and SRG ( $B = -0.69$ , 95%CI =  $-0.85$ ,  $-0.39$ ) were still significant (all  $ps < 0.01$ ).

### ***Implications/Contributions***

This is an early study examining the relationships between perceived stress, meaning in life and SRG among mainland Chinese PhD students in Hong Kong. Findings highlighted the important mediating role of presence of meaning instead of searching for meaning, as an individual cognitive resource between perceived stress and SRG. Which enhanced the meaning in life and SRG research in the context of acculturation for academic sojourners. However, inconsistent with previous studies, perceived academic stress/acculturative stress was negatively associated with SRG. Practitioners may consider conducting interventions (e.g., mindfulness) to relieve perceived stress and promote meaning in life to enhance SRG among Chinese PhD students.

## **B5-4 Moderating roles of age and culture on relationship between search for meaning and well-being: Findings from a cross-cultural, lifespan sample**

Nicole Long-Ki FUNG and Helene Hoi-Lam FUNG  
The Chinese University of Hong Kong, HKSAR

Seeking meaning is considered a fundamental driving force for all human behaviors (Frankl, 1963). However, there are debates as to whether search for meaning is universally beneficial, especially to older adults. On the one hand, search for meaning may indicate hardship in identifying meaning. Since deriving meaning is the central task in late adulthood (Erikson, 1963), the fact that older adults are still searching for meaning may be especially harmful (Steger et al., 2009). On the other hand, according to the dialectical model of meaning (Steger et al., 2008), dialectical thinking encourages people to understand search for meaning as a process of self-improvement instead of a lack of meaning. As a result, search for meaning may have a positive connotation in people with higher dialectical thinking. Li and colleagues (2021) found that search for meaning was associated with subjective well-being more positively in dialectical-oriented cultures (e.g. Eastern cultures; vs. analytical-oriented cultures, e.g. Western cultures). Since older adults adopt more dialectical thinking style than younger adults (Zhang et al., 2014), search for meaning may have a more positive association with well-being in older adults.

Existing studies that investigated the moderating role of age on the relationship between search for meaning and well-being had relatively younger samples (Mage=28.99; Li et al., 2021). To thoroughly investigate the role of age, we recruited 1525 participants aged 18-96 (Mage= 55.9, 44.4% male) from four cultures (Eastern: Hong Kong and Taiwan, n=794; Western: Germany and United States, n=731). They filled out an online survey that measured their presence and search for meaning, generativity, curiosity, depressive symptoms, positive affect and negative affect. We hypothesized that search for meaning would be more positively associated with presence of meaning, generativity, curiosity, positive affect, decreased depressive symptoms and decreased negative affect in older adults (vs. younger adults) and in the Eastern cultures (vs. Western cultures). The Search\*Age interactions were found to be significant on curiosity ( $B=0.24$ ,  $p<.001$ ), presence of meaning ( $B=0.37$ ,  $p<.001$ ), positive affect ( $B=0.30$ ,  $p<.001$ ) and decreased depressive symptoms ( $B=0.20$ ,  $p=.03$ ), such that search for meaning was more positively associated with these well-being indicators in older adults (vs. younger adults). All Search\*Culture interactions were significant, such that search for meaning was associated more positively with all DVs in Eastern cultures (vs. Western cultures). Considering the previous finding that search for meaning was associated with decreased subjective well-being when age increased in a Western sample (Steger et al., 2009), we also explored whether culture (Eastern=1, Western=0) would moderate the Search\*Age interaction effect on well-being. The three-way interactions were significant on curiosity ( $B=0.81$ ,  $p<.001$ ) and presence of meaning ( $B=0.77$ ,  $p<.01$ ). Search for meaning was associated more positively with curiosity and presence of meaning with age, and this age moderation was stronger in Eastern culture (vs. Western culture).

Findings from this study are in line with the dialectical model of meaning and suggest that search for meaning is more beneficial for people of older age and from Eastern cultures. Further studies could investigate the underlying mechanisms behind the culture and age moderations.

## **Breakout Session 6 (B6): MIL and Lifestyle (23/6/2022, 11:10-12:30 HKT)**

### **B6-1 Using path analysis to investigate predictors of problematic Internet use among Hong Kong adolescents**

Fung CHIN and Chi-Hung LEUNG

Gratia Christian College, HKSAR; The Education University of Hong Kong, HKSAR

#### ***Purpose***

This study tested perceived meaning in life (an individual variable), and adolescent-parent attachment (a systemic variable), as well as other Internet-related emotions and behaviors, as predictors of in a high-risk sample.

#### ***Methodology***

A random selection of 479 students from six secondary schools in Hong Kong, aged between 11 and 19 years old (40.3% male and 59.7% female) completed questionnaires (C-IAT, C-MLQ, C-IPPA, DASS21) in their classrooms.

#### ***Findings***

Path analysis showed that adolescent-father attachment was the strongest predictor of Problematic Internet use, with presence of meaning, time using the Internet on weekends, education level, depression and stress level also contributing significant variance. The results have implications for future research and the prevention and treatment of Problematic Internet use.

#### ***Originality***

Our study used a multivariate approach to test whether adolescent-parent attachment and meaning in life could predict adolescent PIU. This study is a major step towards understanding the individual and systemic variables that may play a role in the development of PIU.

## **B6-2 Relationship between four needs of meaning and smartphone usage**

Rajbala SINGH and Rageshwari MUNDERIA

The LNM Institute of Information Technology Jaipur, India; SVKM's Narsee Monjee Institute of Management Studies (NMIMS), Mumbai, India

Finding meaning in life (MIL) is one of the central motivations of human life. MIL significantly contributes to the optimal growth of human potential and overall well-being. Baumeister (1991) proposed that four needs: purpose, values, efficacy, and self-worth; shape individuals' quest for MIL. Scholars have suggested that social belongingness and social connection play a significant role in creating MIL. Moreover, social groups play an essential role in satisfying the four needs of MIL. In recent times, the relationship between humans and technology such as smartphones has become more intimate. Smartphones have become an integral and inseparable part of humans' life. Smartphones have provided an abundance of opportunities for constant social connection with family, friends, and diverse social groups. However, the inclusion of smartphones in individuals' lives is 'Janus-faced.' On the one hand, smartphones provide ample opportunities to build and maintain significant social relationships both in real and virtual worlds. On the contrary, smartphones tend to overly gratify individuals' pleasure-seeking behavior and make them addicted to their usage. The study attempts to analyze the intricate relationship between four needs for MIL and perceived smartphone usage. The study considers two aspects of perceived smartphone usage: positive smartphone usage (PSU) and smartphone addiction (SA). A sample of 509 adult participants from India's capital and national capital region responded to questionnaires related to four needs of MIL, PSU, and SA. Data retrieved from this phase was analyzed using product-moment correlation and multiple regression. The analysis of data yielded the following results: (i) purpose was positively associated with PSU, (ii) lower order values were negatively associated with PSU and positively associated with SA; (iii) efficacy was positively associated with PSU and negatively associated with SA; (iv) self-worth was positively associated with both PSU and SA. The results suggested that individuals searching for MIL use their smartphones to build social capital, which provides them mental security, easy access to information, the scope for emotional sharing, and a better image in society. Secondly, the results suggest that helping individuals enhance their efficacy beliefs helps them experience better control of their habits linked with smartphone addiction. Thus, results may imply that making people aware of the importance of MIL could help individuals use their smartphones effectively and help curb the disadvantages of smartphone addiction.

### **B6-3 A study on the relationship among meaning in life and happiness of pet keeping in Hong Kong**

Angela Hoi-Ki SZE and Raymond Chi-Fai CHUI  
Hong Kong Shue Yan University, HKSAR

Previous studies have shown that pet keeping brings a lot of benefits to individuals, especially for the older adults. Individuals who keep pets have healthier mental and physical health, more senses of companionship and higher levels of perceived social support than those without keeping pets. Pet ownership also enhance personal interaction, decrease isolation and reduce loneliness. Despite the above benefits, there is a lack of study to examine the relationship between pet ownership and meaning in life. This study aims to explore the relationship between pet keeping, meaning in life and happiness. A cross-sectional design was adopted to collect primary data collection from 150 pet keepers in Hong Kong. The Meaning in Life Questionnaire and the Subjective Happiness Scale were used to measure the two variables. It is anticipated that the more time the pet keepers spend with their pets, the greater their meaning in life and happiness. Moreover, the higher the levels of positive meaning in life, the higher happiness of the pet keepers.

#### **B6-4 A study of the relationship among music experience, social connection, meaning in life and stress of youth in Hong Kong**

Tsz-Wun LAM and Raymond Chi-Fai CHUI  
Hong Kong Shue Yan University, HKSAR

The development of the Internet enables music to feature in social media, games and advertisements, and distribute in different platforms. People may listen to music when they are exercising, dancing, working, studying and dating. Music is also one of the activities that have been considered as providing significant effect to reduce stress and anxiety as music have the power of healing and relaxing. This research examines the relationship among music listening, meaning in life and stress of Hong Kong people. Music intervention have been proven with positive effect on psychological stress-related outcomes, including different emotions like nervousness, worry and anxiety. It is worth to examine how music listening influences stress. There is a lack of study to support the relationship between music listening and meaning in life. Music listening helps individuals to perceive a sense of competency and autonomy, enhancing the feeling of well-being. People with higher level of well-being feel their life meaningful and have higher motivation to seek for meaning in life. Hence, it is anticipated that meaning in life is a mediator to the relationship between music listening and stress. The Perceived Stress Scale, the Music Use Questionnaire, and the Meaning in Life Questionnaire were used to measure the variables. A total of 787 Hong Kong people with music experience are targets of the study. This study revealed that more time involved in music listening alone leads to higher stress level while time involved in music listening with others is not related to stress. Search for meaning has been found to be positively associated with stress while presence of meaning is not related with it. Search for meaning is a mediator to the positive relationship between music listening and stress. Listening music alone has negative effects on increasing stress via its positive relationship with search for meaning.

## **Breakout Session 7 (B7): MIL Across Cultures (23/6/2022, 14:00-15:00 HKT)**

### **B7-1 Satisfaction with life and career indecision in Italian university students: the mediating role of presence of meaning in life**

Anna PAROLA, Luca FUSCO and Luigia Simona SICA,  
University of Naples Federico II, Italy

The present study examines the role of the presence of meaning in life and life satisfaction on university students' career indecision.

164 Italian university students ( $M_{age}=23.26$ ;  $SD_{age}=3.44$ ) took part in this study. Career Decision-making Difficulties Questionnaire, Meaning in Life Questionnaire, and Satisfaction with Life Scale were administered.

To investigate the hypothesis that the presence of meaning in life would fully mediate the relationship between life satisfaction and career indecision mediation analysis was performed with a 5.000 bootstrap resampling procedure.

The results showed that the presence of meaning in life fully mediate the relationship between life satisfaction and career indecision.

The findings concerning meaning in life are essential for career practitioners to their clients' career decision-making process.

## **B7-2 The Situational Meaning in Life Evaluation (SMILE): Development and validity evidence of a new integrated measure of meaning in life**

Michela ZAMBELLI and Semira TAGLIABUE

Università Cattolica del Sacro Cuore (Milan), Italy; Università Cattolica del Sacro Cuore (Brescia), Italy

The construct of meaning in life is generally assessed by collecting evidence of two process dimensions, presence of meaning and search for meaning (see MLQ measure by Steger et al., 2006). Recently scholars came up with a revised conceptual definition of meaning in life as made of three primary components, which are comprehension (or coherence), purpose, and mattering (or significance) (e.g., Heintzelman & King 2014, Martela & Steger 2016, Steger 2012). Some self-report scales have recently been developed to measure these three facets of meaning in life (Costin & Vignoles 2020, George & Park 2017). At present we miss an integrated measure of meaning in life able to simultaneously capture the two process dimensions (presence, search) and the three components (coherence, purpose, mattering) of meaning in life. Moreover, all available empirical measures are based on global evaluations of life's meaningfulness, which lack precision in assessing the situational meanings of specific life experiences (King & Hicks, 2020), both normative (e.g. parenthood, job interview) and non-normative (e.g. trauma, illness). Starting from these measurement gaps, the present work presents the development and validation of a new integrated measure of situational meaning in life, the SMILE (Situational Meaning In Life Evaluation). The SMILE is made of six items assessed on a 7-point Likert scale from 1 (strongly disagree) to 7 (strongly agree). The scale is made of two process dimensions (presence and search for meaning) each loaded by three items covering the three components (coherence, purpose, mattering) of MIL. Each item is equipped with a reference to the specific life experience considered.

Two studies were designed to collect empirical evidence of the SMILE's construct validity. The first was conducted on a representative sample of 3033 Italians (Age: range=18-90; M=47.3; SD=14; Males=48.4%). The second involved 283 Italian emerging adults (Age: range=19-36; M=26; SD=4.1; Male= 23.3%). The two-dimension structure of SMILE was confirmed by CFA (Study1:  $\chi^2(5) = 75.504$ ;  $p < .001$ ; RMSEA=.068; CFI=.991; Study2:  $\chi^2(5) = 24.775$ ;  $p < .001$ ; RMSEA=.118; CFI=.976). Good internal consistency was found for the two process-dimensions (Study1: presence  $\omega = .802$ ; search  $\omega = .800$ ; Study2: presence  $\omega = .866$ ; search  $\omega = .837$ ). Proofs of criterion-related validity were collected in both studies. Specifically, positive correlations were found between presence of meaning and well-being indicators, among which Positivity (Caprara et al., 2012;  $r = .443$ ,  $p < .001$ ) and Mental Health (Petrillo et al., 2015;  $r = .502$ ,  $p < .001$ ) in Study1, and Satisfaction with Life Scale (Diener et al., 1985;  $r = .604$ ,  $p < .001$ ) and Hope (Snyder et al., 1991;  $r = .652$ ,  $p < .001$ ) in Study 2. These results provide the first evidence of SMILE's psychometric properties as a valid and reliable measure of situational meaning in life. Cross-cultural and longitudinal studies will follow to provide further evidence of the SMILE's validity across different contexts and timeframes.



### **B7-3 The role of meaning in life during COVID-19 pandemic on young adults' future perspectives in Italy and Portugal**

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The presence of meaning in life has been found to be adaptive during the pandemic (Humphrey & Vari, 2021; Samios et al., 2021), however, no studies were conducted to understand whether meaning in life is related to future perspectives in young adulthood. In the current study, both the objective impact and the subjective impact of the COVID-19 pandemic were considered as predictive factors of young adults' negative future perspectives through the activation of presence and search for meaning in life, in Italy and Portugal. Results showed that the objective impact of COVID-19 was not associated with either meaning in life or future perspectives in both countries. Conversely, the subjective COVID-19 impact was similarly associated in the two countries with both meaning in life and future perspectives, as young adults who were more worried about the pandemic effects, perceived their future more negatively and were engaged in a deeper search for meaning in life. Cross-country differences were found only in the strength of the relations between meaning in life and future perspectives. Specifically, a low presence of meaning was associated with negative future perspectives especially in Italy, while a high search for meaning was associated with negative future perspectives, especially in Portugal. The present study has the merit of underlining the importance of considering subjective COVID-related worries and the role of meaning in life in the way young people cope with present and future uncertainties related to the pandemic.

## **Breakout Session 8 (B8): MIL, Religion, and Spirituality (23/6/2022,14:00-15:00 HKT)**

### **B8-1 The relationships between gratitude to God, meaning in life, and patience among Indonesian adolescents**

Livia YULIAWATI, Stefani VIRLIA, Meilani SANDJAJA, Tasia Puspa SARI, Bhaktiar SIHOMBING, Mopheta Audiola DORKAS, Jessica Noviana ONGGONO  
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Adolescence is the crucial period in which individuals begin to wonder about their existence in the world. Moreover, the presence of meaning in life is proposed as an important asset for youth to thrive, especially during the COVID-19 pandemic. Prior studies have shown that gratitude to God and patience are beneficial to one's wellbeing. However, what remains unclear is the relationship between those virtues and meaning in life. Therefore, the aim of this research was to provide empirical evidence for the relationships between gratitude to God, patience, and meaning in life. It is hypothesized that individuals who scored high in gratitude to God were more likely to feel that their life is meaningful. Gratitude to God and the sense of meaning in life, respectively, were expected to help individuals for being patient when dealing with interpersonal and life problems. Our sample consisted of 538 junior high school students from five different cities in Indonesia. Results of structural equation modeling showed that gratitude to God significantly predicted meaning in life. Meaning in life was a positive predictor of patience in facing life hardship.

## **B8-2 The impact of religion on the moral education in the Hong Kong kindergartens: A pilot study on the schools with different religious backgrounds**

Chris Cheung  
Independent Researcher, HKSAR

Religious bodies are the major school sponsoring bodies in Hong Kong such as the Christian Churches and Buddhist Association (Cheung et al., 2018). They provide educational services at different levels, including early childhood education. About 53% of total enrolled students in kindergarten are studying in schools with religious backgrounds such as Christianity (Education Bureau, 2021). Unlike secondary and primary students, young children in kindergartens are more dependent on teachers. Thus, the values of teachers and schools have a more significant impact on students. Kindergartens established by religious bodies often adopt religious values as their own values, incorporating them in their school mottos and teaching philosophies, to support the teaching and learning there, including moral education. For example, religious stories may be adopted as a way to teach young children's values and behavior including the judgment of right and wrong as well as who count as good citizens. At the same time, moral education in kindergarten has not been addressed clearly by the SAR government (Chan, 2020). Since religious values are often adopted liberally as the backbone of moral education in kindergartens, the purpose of this study is to explore the impact of religion on moral education in kindergartens. Since Kindergarten teachers are the key players in early childhood education, their attitudes towards moral education and the relations between moral education and religion will be explored. The framework of the International Civic and Citizenship Study will be adopted as the foundation to develop this study. Mixed methods of research will be used, including interviews and surveys.

The purpose of this presentation is to share the research design of this project so as to improve the quality of this project before its implementation. It will contain three major parts, including background, initial literature review, and research design.

### B8-3 Christian faith enhances purpose in life

Tin-Cheung CHAN and Fai KONG

Christian Association for the Psychology of Religion Limited, HKSAR;  
The Chinese University of Hong Kong, HKSAR

The importance of meaning in life could not be overstated. Without it, Frankl observed in himself and others, that all is lost. The feeling of meaninglessness can lead to illness and even death. Meaning of life is closely related to goal-reaching. Irving Yalom (1980) distinguishes between “cosmic” and “worldly, personal” meaning. Personal meaning is based on life content and life goals. Reker and Wong (1988, p. 221) defined personal meaning as “the cognizance of order, coherence and purpose in one’s existence, the pursuit and attainment of worthwhile goals, and an accompanying sense of fulfillment.”

It has been found that religion could enhance meaning (Wong, 1998). Cottingham (2003) even gave philosophical reasons for the necessity of Christian faith to explain one’s existence in relation to the existence of the universe. It has also been found that goal conflict reduces goal attainment through incompatible strategies and limited resources and thus reduces subjective well-being. Relating goals to self, Kelly, Mansell, and Wood (2015) described a hierarchical system of goal structure with four levels. Above the goal level, there is the self. Indeed, a person’s self-identity affects the formation of goals (Carver & Scheier, 1982).

From the above, a research question could be formulated: Could spiritual striving among Christians enables them better self-coherence and thus have fewer goal conflicts leading to higher meaning in life? This will be put to test in the present study.

We will measure meaning in life with the purpose-in-life test. To measure goal conflict, we use the Matrix technique (Emmons & King, 1988). With the elicited goals in the Matrix technique, we will also measure self-coherence and the worthiness of the goals using methods similar to Sheldon and Emmons (1994). In addition, maturity in faith will be measured with religious orientation and spiritual conditions.

Data will be collected beginning in March 2022 in Christian and non-religious populations. The collected data will be analyzed with correlation, multiple regression, and ANOVA. Of the four factors: goal conflict, self-coherence, integration of goal and self, and goal worthiness, results will show which factors contribute more to the meaning-in-life. We expect to find differences between Christians and the nonreligious in all the factors including purpose in life. Christians with differences in religious maturity would also show such differences. Results in multiple regression should show a significant portion of the variance in purpose in life explained by each of the four factors. Results are expected to show that when people have a coherent self with respect to life goals, there would be less conflict among goals and higher goal-worthiness. As a result, purpose in life would be increased. Such enhancement in the meaning-in-life is facilitated in committing to the Christian faith.

**B9-1 Finding benefits and meaning from my diabetes journey: Relationships among positive self-compassion, positive affect, perceived social support, and posttraumatic growth among Type 2 diabetes patients in Hong Kong**

Nelson C. Y. YEUNG, Eric K. P. LEE, Alice P. S. KONG, Maria LEUNG

The Chinese University of Hong Kong, HKSAR; Hospital Authority (New Territories East Cluster), HKSAR

***Research objectives.***

Despite the ongoing stressors from diabetes, qualitative studies have suggested that Type 2 diabetes (T2DM) patients can find meanings and benefits from their illness experience (aka posttraumatic growth; PTG). Prior research has found that positive self-compassion (i.e., seeing oneself in a compassionate and non-judgmental manner) is associated with higher PTG among Western patients with chronic diseases (e.g., cancer). Given that Chinese patients are more likely to blame themselves for the development of their chronic diseases, whether the relationship between positive self-compassion and PTG holds in the Chinese context of T2DM adjustment and through what mechanisms linking positive self-compassion and influence PTG are unclear.

***Research questions.***

This study aimed to examine the role of positive self-compassion in PTG among T2DM patients in Hong Kong, plus explore the mediating roles of positive affect and perceived social support in such an association.

***Hypotheses***

- 1) Positive self-compassion was associated with higher positive affect, self-care self-efficacy, and PTG.
- 2) The association between positive self-compassion and PTG would be mediated by increased positive affect and perceived social support.

**Research methods.** T2DM patients (N=108) recruited from hospitals and clinics in Hong Kong (age=66.50, SD=8.79; 47% male) were invited to complete a cross-sectional survey measuring their levels of positive self-compassion, positive affect, perceived social support, and posttraumatic growth.

**Findings.** The participants reported more PTG in Personal Strength and Appreciation of Life dimensions than in other dimensions (Spirituality, New Possibilities, and Relating to Others). Positive self-compassion was associated with higher positive affect, perceived social support, and PTG ( $r_s=0.22$  to  $0.45$ ,  $p_s<.01$ ). Results from the multiple mediation model (Model 4 of the SPSS PROCESS macro) indicated that the indirect effect from positive self-compassion to PTG via positive affect ( $B=0.12$ ; 95% CI=0.01,0.23) was significant, whereas the indirect effect via perceived social support was not ( $B=0.02$ ; 95% CI=-0.01,0.06). After considering the mediators, the direct effect from positive self-compassion to PTG was still significant ( $B=0.31$ ,  $p<.05$ ).

***Implications/Contributions.***

This study found that T2DM patients did report PTG, particularly in terms of increased personal strength and appreciation of the meaning in life. The mediation findings also highlighted that positive self-compassion was associated with higher PTG through increased positive affect (but not through perceived social support) among T2DM patients in Hong Kong. Patients who see themselves compassionately and non-judgmentally tend to experience more positive affect. Consistent with prior research, our findings also supported beneficial role of positive affect in broadening and building coping resources for chronic disease patients' adjustments. Future research should continue to explore whether the link between positive self-compassion and PTG might be mediated through other psychosocial variables, plus whether PTG could further enhance those patients' meaning in life. Practically, our findings provided implications for psychological care for T2DM patients. Interventions aiming to facilitate the practice of positive self-compassion and the regulation for positive affect might enhance PTG among T2DM patients.

## B9-2 Existential meaninglessness concern and suicide ideation: The mediating role of existential meaninglessness anxiety

P. F. Jonah LI

Indiana University Bloomington, United States

**Background:** Questions about existential meaninglessness (EM) are common among people<sup>1</sup>. Indeed, existential psychologists contend that an inability to identify meaning can be anxiety-provoking<sup>2-4</sup>. Theoretically, Yalom provided the Existential Psychodynamic Framework<sup>4</sup> in which one's concern of EM may engender EM anxiety<sup>4-5</sup>, and such anxiety could manifest in suicide ideation<sup>4,6</sup>. Nonetheless, there are limited studies to date that have examined EM using Yalom's Existential Psychodynamic Framework<sup>4</sup>.

**Research Question:** To address the above literature gap, this study sought to examine Yalom's Existential Psychodynamic Framework<sup>4</sup> by studying the mediating role of EM anxiety in the relationship between EM concern and suicide ideation.

**Hypotheses:** The first hypothesis of this study was that EM concern would be positively and significantly correlated with EM anxiety, based on the claims of existential psychologists<sup>1-4</sup>. Grounded in Yalom's Existential Psychodynamic Framework<sup>4</sup>, the second hypothesis was that EM anxiety would significantly mediate the relationship between EM concern and suicide ideation.

**Method:** This cross-sectional study comprised 956 university students (Sample 1; Mage = 19.94; SD = 2.78) recruited from a U.S. Southwestern public university and 346 patients with chronic illness (Sample 2; Mage = 36.02, SD = 12.68; whom reported experiencing chronic pain [23%], mood disorders [19%], gastro-intestinal illness [10%], bone-related diseases [9%]; cancer [8%], and other illnesses [32%]) recruited via Amazon Turk. EM concern was assessed by the 18-item EM Concern subscale (EM-C) of the Existential Meaninglessness Scale (EMS)<sup>7</sup>; whereas 18-item EM anxiety (EM-A) was measured by the EM Anxiety subscale of the EMS<sup>7</sup>. Psychometrically, the EM-C was positively correlated with general EM, while the EM-A was positively linked to general feelings of anxiety<sup>7</sup>; and both subscales demonstrated strong evidence of internal consistency. Suicide ideation was measured by the 10-item Suicide Ideation Scale, which was positively associated with depression and hopelessness<sup>8</sup>.

**Findings:** Supporting the first hypothesis, EM concern was positively and significantly correlated with EM anxiety both in the student sample ( $r = .77$ ;  $p < .01$ ) and in the patient sample ( $r = .82$ ;  $p < .01$ ). To test the second hypothesis, the PROCESS macro with a bias-corrected bootstrap estimation analysis using 5000 random bootstrap samples with random replacement (Hayes, 2013) was used to identify significant mediation effects<sup>9</sup>. Supporting the second hypothesis, the mediation effect from EM Concern to EM anxiety to suicide ideation was significant both in the student sample ( $B = .10$ ,  $SE = .02$ , 95% CI = .058, .149) and in the patient sample ( $B = .45$ ,  $SE = .07$ , 95% CI = .337, .595).

**Implications:** Findings of this study contribute to the literature by examining the mediating role of EM anxiety in the relationship between EM concern and suicide ideation. The results provide preliminary support for Yalom's Existential Psychodynamic Framework<sup>4</sup>, in which one's concern of EM might engender EM anxiety, which could consequently manifest in suicide ideation.

### **B9-3 Enhancing meaning in life for young SLE patients with narrative-expressive art activities**

Ho Kwan KWAN and Chi-Keung CHAN  
Hong Kong Shue Yan University, HKSAR

The mental health of SLE patients has always been neglected by people and this harms their psychological health problems for as well as their physical condition. Therefore, there is a strong need to manage their negative emotions towards their disease and to enhance their meaning in life (MIL). In this project, four young SLE patients in Hong Kong were being recruited to participant in this project. Results showed for overall and individuals, there was an increase in MIL total scores and a decrease in their scores on negative mood after the project. Nevertheless, no significant difference was found. There is a tendency that Narrative-Expressive art activities could potentially raise the MIL and decrease low mood of young SLE patients so as to transform their mindsets towards their chronic illness

**B10-1 Towards personal recovery and meaningful life: Intervention insights from a study on the traumatic experience of Chinese people with schizophrenia**

Josephine Wing Fun FUNG, Toby Chi-Yan YIP, and Kaiser Kai-Yeung LO  
Hong Kong Shue Yan University, HKSAR

**Background & Objective:** What makes one's own life subjectively meaningful (i.e., MIL) is a key aspect in constructing the identity of "person in recovery" for mental health service users. The search and presence of meaning are associated with the complexity of risk and protective factors along the road to recovery (Adamson, 2005). For persons with schizophrenia, there may be a further need for integrating the trauma-informed approach to reduce biopsychosocial sufferings and to "experience meaning" in life.

As trauma is both an effect and a risk factor of psychosis (Radua et al., 2018), clarifying the traumatic experiences occurred in early life development as well as those encountered in the treatment process may help us to support trauma-related growth in mental health recovery. Yet there is inadequate attention on the provision of trauma-informed care in local mental health field for helping service users with schizophrenia, possibly due to limited examination of the relationship between traumatic experience and psychosis.

The aim of this study was to develop a trauma-informed approach for (post-)trauma -related growth in the context of recovery by exploring users' description of the relationships between traumatic experience and the manifestation of schizophrenia in the context of Chinese people and their coping capabilities.

**Research Design & Methods:**

Qualitative thematic and inductive analysis of in-depth interviews about personal traumatic experience of Chinese people with schizophrenia is employed. Using a purposive sampling, 8 adults aged over 18 were successfully recruited from halfway house and the Integrated Community Centre for Mental Wellness (ICCMW) of an NGO in Hong Kong. They were suffered from traumatic experience before the onset of schizophrenia such as physical abuse, sexual abuse, bullying and loss of significant others.

**Results:** We find out that (1) childhood or early adulthood traumatic experiences such as physical and sexual abuse, bullying, loss of significant others occurred before the onset of schizophrenia may leading to a deep feeling of inferiority and insecurity; (2) the storyline of traumatic experiences are part of the content of psychotic symptoms reflecting the unexpressed emotions and unmet needs to be safe, to belong, or to be loved as the healing contexts of trauma-related distress; (3) the secondary traumatic experience due to antipsychotic drugs, hospitalization and being stigmatized or victimized in community could not be neglected.

The findings have implications for directions of formulating trauma-informed social work service, including (i) multiple biopsychosocial factors and adaptive aspects listed out, (ii) beliefs about what constitutes better institutional treatment are challenged, (iii) external conditions in community that facilitate a positive culture of recovery are proposed.



## **B10-2 “Wherever there is shadow, there is also light”: Towards an Adlerian approach of making life more meaningful through trauma**

Toby Chi-Yan YIP

Hong Kong Shue Yan University, HKSAR

Post-traumatic growth is a preferred outcome for trauma survivors. Yet, how can we bring out the elements (correlates) in case work leading to positive changes experienced in the aftermath of a traumatic event?

The simple but not simplistic answer might be changing the way “how” we see the bad situations or the traumatic events. A central aspect of the word HOW is the process of turning the claims about meaninglessness made by people in considerable distress into a subjective experience of feeling life meaningful. The answer is not hard to understand (i.e., simple) because one of the harmful effects of trauma is the ruin of a person’s meaning in life (Solomon, 2004). Having existential meaning (i.e., with a sense of coherence and purpose in life) is what helps people cope with suffering and trauma (Frankl, 1963). With the “significant” meanings we give to our suffering, we experience growth which leads to eudemonic well-being.

The answer is not simplistic because the transformation between “meaning crisis” (saying life is meaningless out of a painful condition or distress, or in a bad mood; King et al., 2006) and “meaning presence” (life is currently meaningful, by having a sense of meaningful existence, or with sources of meaning in life; Janoff-Bulman & McPherson Frantz, 1997) seems relatively under-explored in practice, and it seems vague how counsellors and social workers can address the change effectively in trauma-informed care. Thus, we may need a way of linking the negative side (suffering, vulnerability, inferiority, loss of value, loss of an optimistic world view; Lemma & Levy, 2004) and the positive side of trauma (striving for superiority, value creation, experiences of appreciation; Janoff-Bulman & Berger, 2000) to make sense of the troubling experiences of the past and facilitating the survivor living in the present.

We believe that clinicians need to be aware of the saying, “a shadow requires a light there”. Trauma can provide opportunities for personal growth if “our past does not determine our future”, as Alfred Adler (1931) argued. In Adler’s constructive view, we are influenced by our opinion of the trauma, not by the fact (the traumatic event) itself. No shadows (traumatic experiences) are cast without some light (the perception and the meaning one gives to the event). The light refers us to the source of inferiority and the life movement towards a meaningful future.

In this paper, we discuss an Adlerian approach of meaning making in a trauma-informed way via a comprehensive review of the Adlerian literature. We have identified three major themes, which we see as essential elements of such an intervention: (1) understanding how we determine ourselves by the subjectively created meanings we ascribe to situations; (2) working on the feelings of inferiority; as well as (3) increasing the awareness of the importance of social interest as an objective component of meaning making and developing it accordingly. As Grad & Zeligman (2017) pointed out, social interest is positively related to the presence of meaning, and the presence of meaning is the strongest predictor of post-traumatic growth.

### **B10-3 Meaning in life and self-efficacy for rejecting drugs: A study of young rehabilitated drug abusers in Hong Kong**

Ruth De-Hui ZHOU, Yuet-Wah CHEUNG, Hang LI, Wai-Ting Nicole CHEUNG, Angelique TAM and Wing-Sheung CHOI

Hong Kong Shue Yan University, HKSAR; Chinese University of Hong Kong, HKSAR; The Society for the Aid and Rehabilitation of Drug Abuse, HKSAR

A number of existing studies show that life satisfaction is statistically positively related to drug relapse. Enhancing people's life satisfaction can improve their self-efficacy for resisting drugs. As life satisfaction and meaning in life are found to be correlated in many empirical studies, it is interesting to investigate whether people's status in searching and achieving their meaning in life are related to their self-efficacy for rejecting drugs. In this study, 70 young people rehabilitated from drug abuse in Hong Kong (41 males and 29 females) with an average age 27.84 (SD = 5.41) joined this research project. A set of psychometrical scales was administrated to them to explore the relationship of their life satisfaction, meaning in life, self efficacy for rejecting drugs and other demographic data. The results of the stepwise linear regression analysis shows that both meaning in life and life satisfaction are statistically significant positive predictors of Hong Kong Youth's self-efficacy for rejecting drugs. The results provide insights for the drug rehabilitation services that drug rehabilitation professionals can design programmes for young rehabilitees to explore and strengthen their meaning in life and enhance their life satisfaction to prevent relapse of drug abuse.

## **Breakout Session 11 (B11): MIL and Identity (24/6/2022, 14:00-15:00 HKT)**

### **B11-1 Between career and motherhood: Understanding female academics' pursuit of Success with Hofstede's "masculinity/femininity" dimension**

Anna Wing Bo TSO

The Hang Seng University of Hong Kong, HKSAR

According to Hofstede's (1984, 2001) work-related cultural dimensions, the academia is, to a large extent, a workplace immersed in the masculine culture. Values such as success, excellence, ambition, competition and advancement are considered most important in the masculine work environment. Professorship positions with full-time salaries hardly allow academic staff to work part-time.

The increasing demand for research and publication, as well as the pressure to secure external research funding, almost presumes that to hold down the demanding job, all full-time academics should focus their minds only on their work. There is hardly any room for feminine nurturance. In Hong Kong, on campus nursery childcare facilities are not provided for staff's children. The competitive and women-unfriendly work environment hardly allows female academics for pregnancy and child rearing. Being a female professor in Hong Kong is not easy. Being a mother and a female professor is even more challenging. Adopting the "masculinity/femininity" dimension of Hofstede's cross-cultural model, this paper sheds light on how female professors in Hong Kong struggle to strike a balance between career advancement and motherhood. The paper will first look into the demographic differences in recruitment and promotion of male and female professors in Hong Kong. In the second part of the paper, the author will share the findings collected from the semi-structured interviews with three female academics working in the tertiary education sector in Hong Kong, who are all researchers trying hard to juggle their career, marriage and motherhood, pursuing happiness and meaning in life.

## **B11-2 Migration, Identity, and language learning**

Ali Elhami

Universidad Autónoma De Madrid, Spain

Owing to the increasing number of migrations throughout the world, scholars are trying to determine the contributing factors in adaptation and integration to the target society. Social distance factors and psychological distance factors have a profound effect on acculturation (Schumann, 1986; Ellis, 2008). However, for a successful acculturation to happen not only social distance and psychological distance factors are cardinal, but also identity, which has many subsets (cultural, educational, gender, ethnic, national, etc.), is influential which might speed up or slow down language learning and acculturation process as well. The main aim of this paper is to analyze the role of different aspects of identity on Spanish language learning of the Iranian immigrants in Spain based on their life story. The data for this study was collected through a semi-structured interview with 10 Iranian immigrants in Spain with different visa status. The narrative analysis showed strong ethnic and religious identity hamper integration or/and assimilation and Spanish language learning.

### **B11-3 Comparative analyses of theosis, theory of the true self and meaning in life: different ways to self-transcendence**

Victor S. NECHAEV

University of Goettingen, Germany

In today's world, perspectives on meaning in life (MIL) are widely discussed from different standpoints. Finding a purpose in life is a basic human need. However, in the meantime, it is a rare commodity. Moreover, the sources of meaning are different for everyone and often change (Frankl, 1968). According to the latest version of Abraham Maslow's hierarchy of needs, self-transcendence (ST) is considered the highest level of human development (Koltko-Rivera, 2006). However, the earliest of Maslow's hierarchy, where self-actualisation is at the top, is much broadly distributed. These two hierarchies of human needs represent a significant disproportion between the two models of worldviews. If human development is limited by reaching a particular mode of self-fulfilment in the first model, then in the second model, the focus is the opposite: how to transcend the self.

The scientific world and psychology, in particular, are not engaged in recognising the significance of transcended needs now (Koltko-River, 2006). Traditionally, it is believed that aspects of transcendence have religious origins. However, a revival in interest in ST of non-religious origin in recent decades was recognised. I identify three worldviews where ST plays a significant role but is approached differently. More specifically, I wish to compare diverse ways to ST in the concept of theosis from Orthodox theology, the theory of the true self of Thomas Merton, and the theory of meaning in life (Schnell, 2020). The ST in these three examples is understood differently: in terms of unification with the Divine (concept of theosis), escaping from one's false self and the false selves of others by overcoming the ego boundaries (Merton's theory of true self) and building a meaning system that is coherent, significant, oriented, and belonging (theory of MIL) (Schnell, 2020).

I assume that sacramental content is of specific importance for theosis, contemplative (for Merton's theory) and cognitive (creating meaning systems) for MIL and plan to examine this concern empirically. Although these theories approach the ST differently, I suppose they have a high correlation. Therefore, I wish to show their similarities and examine how those approaches can benefit each other. To achieve that, I will post the following research questions: What similarities and differences in-between the religious and non-religious approaches to achieving ST in theories of theosis, the true self of Thomas Merton, and MIL in positive psychology? Can ST's capacity in analysed examples be developed as itself, and if so, how can it be learned? Would the individual system of meanings be the same stable as religious systems of meaning?

Methodologically, the research design of that project is conceived as a mixture of library study and empirical research. I plan to conduct interviews with three categories of experts in equal groups of 10, for a total of 30 (Orthodox monasteries in Russia (Valaam island) or Greece (m. Athos), Thomas Merton's centre in the US and European mindfulness association). Based on the obtained results, I plan to apply ground theory to construct the theory of ST for three approaches.

**B12-1 Mapping different forms of social relatedness to feelings of existential mattering**

Vlad COSTIN

University of Sussex, England

Recent definitions of meaning in life suggest that it comprises three distinct dimensions: existential mattering (or significance), coherence (or comprehension), and purpose (George & Park, 2016; Martela & Steger, 2016). While the latter two have been discussed more widely within the meaning literature (e.g., Steger, 2012), existential mattering may be a more robust predictor of subjective evaluations of meaning in life (Costin & Vignoles, 2020). Existential mattering describes the feeling that our lives amount to something beyond ourselves. While related to positive self-evaluations, existential mattering is distinct and involves a broader evaluation of one's place in the world—it speaks to having (or not having) a sense of cosmic specialness. These feelings of mattering are likely associated to the quality of one's interpersonal relationships: one's life matters because it matters to other people. However, there is little research on what types of social experiences are most closely related to mattering. The aim of our research project was to explore the associations between different forms of “socialness” and perceived experiential mattering. Across two correlational studies, we tested whether participants' existential mattering was associated with particular types of social relationships. We found that closeness to family and closeness to a romantic partner were distinct predictors of mattering—but not of coherence or purpose. In addition, broad feelings of belonging (feeling accepted by others) and concern for future generations (generativity) predicted all three dimensions of meaning. In an additional study, we tested whether individuals' judgements of the existential mattering of fictional others would be related to judgements about their perceived value to others. We gave participants 10 vignettes depicting fictional characters in different roles (carer, charity worker, salesperson, consultant, biomedical researcher, parent, painter, musician, student, waiting staff), where half of the vignettes depicted characters as having significant others in their lives (partner, family, friends) whereas the other half mentioned their hobbies. Using a multilevel path analysis, we found that participants rated the lives of fictional others as higher in existential mattering if they were also perceived to have higher generativity, to be more important to family/friends, and to be more influential in their community. This effect persisted even after controlling for perceived life satisfaction and for the perceived similarity and desirability of the fictional other's life—all non-significant. This suggests that people also base judgements about others' mattering on the extent that they are important to those around them and concerned with future others. Taken together, these findings have important implications for promoting healthy functioning: given both the theorized and demonstrated association between existential mattering and feelings of meaningfulness (Costin & Vignoles, 2020; George & Park, 2016), understanding the latter may bring us closer to effectively promoting the former.

## **B12-2 Curating a healthy, meaningful home for all: Designing for eudaemonia in the built environment**

Jenna MIKUS

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### ***Abstract***

This proposed talk is based on ongoing PhD research being conducted in Australia that explores how buildings can be architecturally designed and digitally enhanced with “smart building” technologies to enhance health and wellness to the point of human flourishing (i.e., curating an environment that facilitates Aristotle’s concept of Eudaemonia). By employing Co-design tactics with two cohorts in Australia—one of older adults (the primary research group) and another of design professionals (who design for their future selves)—the research team leverages qualitative methods to visualize a eudaemonic environment, identify Eudaemonic Design (ED) principles, and formulate an ED framework.

### ***Rationale***

98% of humans spend over 90% of their lives in the built environment. As a consequence, we are products of our internal and external environments (i.e., 75% human health issues stem from surroundings) (Dai et al., 2017). Considering the increasing rate and likelihood of climate change and its conditional impacts (e.g., poorer air quality, fewer quality landscapes) and given the importance of the earth on our survival as humans, it is vital that we explore new ways of designing for health and well-being.

The older adult population is especially vulnerable to their surroundings (Annweiler et al., 2018) and in need of solutions to facilitate their desire to age-in-place (GCMA, 2020). The older adult population is growing rapidly due to population ageing (Shahrestani, 2017), and we have yet to optimize designing for their physical, mental, and social health imperatives (Baez et al., 2019) let alone opportunities that would balance desires for independence, privacy, and agency (Newell, 2011) while allowing for improved tech savviness (Francis et al., 2019). Smart, healthy buildings designed with and for flourishing older adults may be the solution.

### ***Approach***

The study builds on established positive psychology-related theory that suggests how to design for Eudaemonia and applies it to the built environment. Given that buildings can be designed to keep people ill or make people well (Allen, 2020), this research explores what is entailed when built environments are designed for not just health, but for optimal flourishing levels of health and well-being.

With the help of creative methods-based design (e.g., design toolkits) conducted remotely during COVID, an understanding is established of participants’ past, current, and desired future home environments. By following this process, a ED framework and design principles are identified that make the findings actionable and prompt a greater likelihood of healthier, happier occupants at home and in their communities.

#### **User Group**

Considering increasing challenges relating to population ageing, the primary user group engaged for this research is older adults (65 to 80-years-old) who wish to age-in-place.

### ***Study Significance***

Industry and academic scholarship attest to the ability of designing for a variety of demographics when designing with and for older adults (Light, 2011; Newell, 2011). This study concludes by considering this fundamental belief, examining if co-designing with older adults does indeed result in a eudaemonic environment that is effective not only for the targeted user group but also for other demographics.

### **B12-3 A validation of a scale on mujō-kan (impermanence)**

Yu URATA, Shogo HIHARA, Wakaba NISHIDA, Kazumi SUGIMURA, and Kobo MATSUSHIMA  
Osaka University, Japan; Hiroshima University, Japan, Miyazaki Sangyo keiei University, Japan;  
The University of Tokyo, Japan

Mujō-kan is the sense and cognizance of impermanence and fleetingness often found in Japanese traditional culture. Studies in Japanese literature suggest two primary facets of mujō-kan: (1) lament a sense of impermanence (LSI), and (2) clear observation of impermanence (COI). However, both these facets are based on experience and/or awareness of human life and death (LD). Based on this framework of mujō-kan, Urata (2009) constructed a scale consisting of three factors: LSI, COI, and LD. The purpose of this study was to test the psychometric properties of the mujō-kan (impermanence) scale. The participants comprised 1474 Japanese (53.9% women, mean age=36.5 years), that included 661 religious believers (Shintoists, Buddhists, Christians, and others), 790 non-believers, and 23 others. Confirmatory factor analysis and test-retest reliability yielded promising results. The mujō-kan scale's convergent validity was tested using correlations between satisfaction with life, positive and negative affect, and identity. Each subscale's scores were correlated in predicted ways: LSI was related positively to negative affect and identity confusion; and negatively to satisfaction with life, positive affect, and identity synthesis. COI was positively related to satisfaction with life, positive affect, and identity synthesis; and negatively related to identity confusion. LD was positively related to negative affect and identity synthesis. The authors discuss the impact of the mujō-kan based on the second-wave positive psychological perspective.



## E-POSTER SESSION PRESENTATIONS

E-Poster Session 1 (P1) - (22/6/2022, 12:30-14:00 HKT)

### **P1-1 A study of the relationship between anxiety on COVID-19, death anxiety, meaning in life and psychological distress on Hong Kong youths**

Raymond Chi-Fai CHUI and Wai-Tin WONG  
Hong Kong Shue Yan University, HKSAR

The outbreak of COVID-19 pandemic has influenced all aspects of life of individuals around the world. The number of deaths related to COVID-19 is increasing. People who believe that they would be infected by COVID-19 might have a high level of death anxiety which would lead to psychopathological outcomes. This study explores the relationship between anxiety on COVID-19, death anxiety, psychological distress and meaning in life of Hong Kong young adults. It focuses on whether meaning in life can mitigate the influence of COVID-19 anxiety on psychological distress. The COVID-19 Anxiety Scale, Meaning in Life Questionnaire, Scale of Death Anxiety and Kessler Psychological Distress Scale was adopted to collect information from 223 young adults in Hong Kong including 101 males and 112 females. The result showed that the anxiety on COVID-19 has a significant positive relationship with psychological distress, anxiety on COVID-19 has a significant positive relationship with death anxiety, and meaning in life has a significant negative relationship psychological distress. However, the relationship between death anxiety and meaning in life is not significant. Based on the results, several recommendations from different perspectives, including government, social service providers and social work practice perspective were recommended.

## **P1-2 The relationship among self-esteem, purpose in life, life satisfaction and attitude towards deaths of youth in Hong Kong**

Sze-Ching LEUNG and Raymond Chi-Fai CHUI  
Hong Kong Shue Yan University, HKSAR

Death education is usually used in social work practice of older adults. In recent years, the outbreak of COVID-19 in 2020 led to young people's awareness towards the issue of death. Death is not only an issue for older adults, but also can be a concern for everyone. This study examines the relationship among self-esteem, purpose in life, life satisfaction and attitude towards death of youth in Hong Kong. It is anticipated that higher life satisfaction and higher purpose of life are related to more neutral acceptance of attitude towards death while higher self-esteem is related to higher purpose in life and higher life satisfaction. A cross-sectional study was conducted to survey 200 youth in Hong Kong to examine the relationship among the above variables. Rosenberg Self-esteem Scale, Purpose in Life Test, Satisfaction with Life Scale and Death Attitude Profile-Revised will be used to measure the constructs. Recommendations on social work practices will be provided from the results of study.

## **P2-1 Correlation between the trait of gratitude and meaning in life (MIL) in terms of presence of meaning & searching for meaning**

Hin Yiu LI

Hong Kong Shue Yan University, HKSAR

### ***Research objectives***

Recent research have demonstrated a correlational relationship between mindfulness and meaning in life (MIL), which is an essential dimension of well-being. Nevertheless, how mindfulness contribute to meaning in life is ambiguous. MIL could be assessed in two dimensions: Presence of Meaning (POM) and Search for Meaning (SFM) with positive correlation and negative correlation with well-being respectively. The trait of gratitude is the manifested status or skill of mindfulness. Individuals are more mindful in finding small but positive moments in life, and thus its meaning. Hence, this study aims at revealing the relationship between gratitude and meaning in life that whether the trait of gratitude could associate with the meaning in life by the assessment in terms of POM and SFM.

### ***Hypotheses***

The study hypothesized that gratitude is positively correlated with the meaning in life. Gratitude is positively correlated with POM; while negatively correlated with SFM. In other words, the research assumed the higher the gratitude the higher the POM, and vice versa. Gratitude was also assumed to be high when both POM and SFM rated high, and low gratitude when both ratings were low considering their potentially positive correlation.

### ***Methods***

Participants (N = 103) were asked to complete the Meaning in Life Questionnaire (MLQ) by Steger et al. (2006), which is a 10-item measure of the POM and SFM, and the Gratitude Questionnaire-Six-Item Form (GQ-6) by McCullough (2013). The data from these two questionnaires were analyzed by the Pearson correlation coefficient in order to examine their correlations.

### ***Findings***

The findings indicated that there was a strong positive correlation between gratitude and POM ( $r = 0.7, p < 0.01$ ), but a weak correlation between gratitude and SFM ( $r = 0.23, p < 0.05$ ). Moreover, the results also revealed that when both POM and SFM were high, gratitude was high too and vice versa ( $r = 0.61, p < 0.01$ ). It further exhibited that there was a significantly positive correlation between gratitude and meaning in life no matter individuals possessing and/or searching for the meanings.

### ***Implications***

Considering the correlation between gratitude and presence of meaning, individuals with the trait of gratitude would pay more attention with thankful attitude to what they have, what they possess and what they experience at the present and the past, and vice versa.

Considering the relative independence of the two subscales, the presence of meaning could be assessed separately from the search for meaning. Both constructs are not mutually exclusive but inclusive. Therefore, the value of each subscale could be independent.

Pertaining to the meaning in life, participants with both high POM and SFM could be explained that individuals could still search for greater and deeper meaning in their lives in light of their mindful attitude and possession of life meaning. Conversely, individuals with both low POM and SFM are relatively submissive and difficult in recognizing and searching for meanings without thankful mindsets. It further implicated the total score of MLQ could also predict the gratitude level of individuals.

## **P2-2 Elderly facing death during the pandemic: The ethical dilemma of Hong Kong Christians**

Ho Yee WU

Hong Kong Baptist University, HKSAR

Christian faith has had a major influence on Hong Kong since the 17th century. Since then, many hospitals and organizations have upheld the spirit of Christian ethics to help those in need, especially end-of-life care. In the past two years of the outbreak of pandemic, the medical system that has been established for many years has faced very big challenges. It is especially difficult for the elderly and their families who are facing death in Hong Kong hospitals. This article examines the concept of a "good death" in the Christian faith, in addition, the moral dilemmas facing older adults and their families during this time of pandemic. The spiritual needs of patients and families are often sacrificed in the name of public health. The application of Christian ethics from the teachings of Jesus provides another inspiration for our suffering at an important stage of life, death, and gives us advice and answers to face and heal the pain of death.

**P3-1 Finding meaning through service leadership education and training: The case of Saudi Arabia vision 2030**

Hildie LEUNG and Anoud ALHAMAD

Princess Nourah Bint Abudulrahman University, Saudi Arabia

In 2020, the Crown Prince Mohammed Bin Salman launched the Vision 2030 with the aims to diversify the economy, heighten governmental operational excellence, improve economic enablers, and enhance living standards within the Kingdom. The economic and social reform targets to transform the Kingdom into: (I) a vibrant society (e.g., through enhancing citizens' quality of life, strengthening Islamic principles, upholding the nation's deeply-rooted identity, and reinvigorating social development through education, health and social care systems); (II) a thriving economy (e.g., by providing opportunities for individuals to achieve personal goals, generating more job opportunities, expanding its investment beyond oil and gas to promising sectors such as real estate, technology, human capital innovation, tourism, and other service industries, encouraging women to participate in the workforce through empowerment, and attracting global talents); and (III) an ambitious nation (e.g., by efficiently and effectively managing the Nation's finances, promulgating citizenship and community).

Scholars have argued that the progression of a nation cannot be accurately assessed solely by its economic performance; citizens' wellbeing and quality of life must also be considered. Thus, the term "sustainable wellbeing economy" was coined to characterize an economy that adopts a holistic approach to prosperity; one which transcends beyond financial growth to include mental and physical health, equity, flourishing of its people. In fact, studies which revealed that residents of poor nations have a greater sense of meaning in life than counterparts from wealthy nations. It was also found that the experience of searching for one's purpose in life and understanding the meaning of one's existence helped seekers create vision and establish goals that yield positive impacts to organizations, communities, and ultimately help to create resilient economies.

Achieving the Vision's goals require paradigmatic shifts in many areas, especially within the Saudi education and training system. Previous studies identified barriers including: (1) weak critical thinking skills among Saudi students; (2) the presence of a skills gap between the needs of employers and that of graduates (e.g., underdeveloped soft skills); (3) limited career guidance, counselling, and coaching opportunities for citizens to identify their strengths, and reflect on their meaning and purpose in life, especially pertaining to one's education and vocation; and (4) challenges faced by women in the workplace (e.g., the lack of experience, low self-esteem, work-life balance, etc.).

Against this background, the present paper outlines the Service Leadership Model and how its emphasis on the development of intrapersonal (e.g., critical thinking, problem solving, emotional intelligence, resilience, Islamic values, character strengths, self-leadership, etc.) and interpersonal (e.g., communication, positive relationship building, conflict resolution, care, moral development) competencies are closely aligned with the Kingdom's Vision 2030 blueprint. The authors argue that the implementation of Service Leadership Education and Training for students and employees in the workforce will bridge the existing skills gap and equip individuals with competencies required of a sustainable knowledge- and service-based economy. With the proliferation of technology and artificial intelligence, developing human potential and providing opportunities for individuals to reflect on one's existence has never been more important.

## Venue, Map, and Zoom Links

Venues:

### Onsite:

Research Complex, Lower Block, RLB 303, Hong Kong Shue Yan University  
香港樹仁大學研究院綜合大樓低座 演講廳 303

Research Complex, Lower Block, RLB 502, Hong Kong Shue Yan University (for breakout sessions)  
香港樹仁大學研究院綜合大樓低座 演講廳 502 (只適用於分組時段)

### Online:

Zoom link 1 (for all keynote sessions, local forum and panel session, and six breakout sessions)

<https://hksyu.zoom.us/j/4134763714>

Meeting ID: 413 476 3714

Zoom link 2 (for six breakout sessions only, please refer to the programme schedule)

<https://hksyu.zoom.us/j/4086275147>

Meeting ID: 408 627 5147

Google 地圖:<https://goo.gl/maps/LeW5GgAcHhSdSqw48>

