



The Mediating Role of Prosocial Behavior and Meaning in Life in the Relationship Between Religiosity and Attitude Towards People with Intellectual Disability (ID) of Hong Kong Young Adults

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Abstract. 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. Religiosity, meaning in life and prosocial behaviour have been found with effect on individual beliefs, values and behaviors, but no conclusive result has been confirmed in the influence of these constructs 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. Results of the path analyses indicated that presence of meaning and search for meaning were mediators in the relationship between religiosity and attitudes toward people with ID. Religiosity was significantly related with presence of meaning, search for meaning and prosocial behaviour. Presence of meaning and search for meaning were significantly related with prosocial behaviour and attitudes toward people with ID. Moreover, prosocial behaviour was significantly related with 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 to promote the participation in social service to enhance the understanding and gain experience in contact with people with ID.

Keywords: Meaning in life · Religiosity · Prosocial Behavior · Attitudes toward people with Intellectual Disability · Young Adult

1 Introduction

The inclusion and acceptance on people with intellectual disability (ID) have been more recognized as important for the society (Pelleboer-Gunnink et al., 2017). Intellectual

disability is a kind of disability that limits people's intellectual functioning and behavior (American Psychiatric Association, 2013). It may reduce the functioning in different aspects, such as social skills and conceptual skills. People with an IQ score lower than 70 will be considered intellectually disabled (Boat & Wu, 2015). There are various causes of intellectual disability, including inheritance, disease and toxins. In recent years, the support model which focusses on the personal strength and ability of people with ID is promoted worldwide, and the cooperation with surrounding environment (Luckasson et al., 2002; Yazbeck et al., 2004). There are many social services in helping the people with ID to get involved into the community. In the area of employment, supported employment and On the Job Training Program are examples of services that facilitate and encourage people with ID to work in the mainstream market (Social Welfare Department, 2021). Those services can help people with ID to participate into the mainstream society.

Although the above social service policies may facilitate people with ID to get involved in the society, the citizens' acceptance and how they view about people with ID are important factors influence the social inclusion of people with ID. According to the support model, providing channel and resources in community participation and building up social support are the core elements for the recovery of people with ID. Support from the community and significant others are important in helping the people with ID to develop social and relationship network. Therefore, the welcomeness and acceptance on people with ID greatly influence the progress of social inclusion. If people are more welcome to build up relationship or provide help to people with ID, they can have more opportunity and channels to get include to the society. People with ID have always been highly stigmatized and discriminated, though attitudes toward them have become more positive (Horner-Johnson et al., 2015; Morin et al., 2013; Page & Islam, 2015). A considerable number of studies in different countries have revealed that there is a significant number of general population still hold unfavorable attitudes toward people with ID (Benomir et al., 2016; Kritsotakis, Galanis, et al., 2017; Morin et al., 2013; Pelleboer-Gunnink et al., 2017). The Hong Kong Society for Rehabilitation (2019) conducted a survey about the willingness of employee to work with people with disability revealed that employees who have worked with people with disability before, 80% had a positive comment about their performances and willing to work with them. However, those who have not work with people with disability, more than 50% of them stated that people with disability are difficult to work in the mainstream market and worry about how to communicate with them. Furthermore, the Equal Opportunity Council (2010) revealed that about 80% of the interviewees think that people with intellectual disability is a kind of disability, some interviewees did not welcome to study with them, and stated that people with intellectual disability should not born any children. All these indicate that there are some negative labels and misunderstandings toward people with ID in the society. Despite of the importance to explore the effects of attitude towards people with ID, there is lack of updated research to examine the attitude towards people with ID in Hong Kong. Therefore, it is the time for now to examine the Hong Kong people's attitude towards people with ID. A study in this topic is beneficial to the policy reform and social service enhancement. Results of this study can inform related project or community education to reduce misunderstanding on people with ID. Therefore, this

study investigates the relationship between religiosity, prosocial behavior, meaning in life, and the attitude towards people with intellectual disability.

Religiosity is about the involvement in religious belief (Cardwell, 1980; Holdcroft, 2006; Iannello et al., 2019). It is how the religious value or concept internalize as personal value or belief (Villani et al., 2019). The religious belief may be implemented on people's different aspect of life, such as values, behavior and mindset (Bergan, 2001; Pargament, 1997). In this study, religiosity is considered as the intensity, salience, importance or centrality of religious meaning in the individual (Huber & Huber, 2012). Religiosity is positively associated with meaning in life (Cranney, 2013; Jung, 2020). Meaning in life is associated with spirituality. It refers to how people understand or how they explore the role, goal, and value of their life (Arslan et al., 2014). Meaning in life influences how people to make decision, motivation in life or contribution towards the society (Steger, 2009). There are two dimensions of meaning in life: one refers to the people who already obtained their meaning in life, and another refers to people still exploring their meaning in life (Yilmaz, 2019). Actions that relate to religiosity or spirituality, such as mass attendance and church gathering have a positive relationship with meaning in life (Krause, 2003). A higher level of religiosity and religious belief tend to have a deeper sense and awareness on meaning in life (Cranney, 2013; Wilchek-Aviad & Malka, 2014). Recent studies have revealed the relationship of religiosity with both presence of meaning and search for meaning (Krok, 2015; Negru-Subtirica et al., 2017). Religiosity initiates the meaning making processes (Krok, 2014). Individuals with more religious experience and involvement in religious behaviors tend to have higher sense of meaning in life and higher involvement in searching for meaning.

There are various reasons that explain how religiosity associates with meaning in life. The first is religion or the personal belief can act as a "final goal" for people to find out the solution of it, which is a kind of meaning in their life and the things that people want to get explained (Park, 2005). Religion offers a way for believers to discover and fulfill the purpose that God has assigned to their lives (Callister et al., 2019). Religion enhances the sense of meaning in life of individuals through enhancing their connection with or belief in God. Moreover, religion is a source of orientation which can explain the question that people raised about life (Kim & Esquivel, 2011). Religious belief has an intrinsic ability to enable individuals to make sense of the world and help them to deal with existential difficulties (Krok, 2015). The religious meaning system help individuals comprehend their lives and the world that enables them to build a coherent and legitimate system of meanings to interpret life events constructively (Krok, 2014). Religious belief also gives a framework for moral building. Religious belief and concept will bound and modify the morality, which drive the change of people's behave and how they look their lives (Jung, 2020). Religion encourages people to create and foster social connection through forming new relationships from engaging in religious activities and the religious responsibility to serve others as well as strengthening family relationships with the potential that the relationship has to influence future generations (Callister et al., 2019). The sense of meaning and purpose comes from the formation of meaningful relationships with others.

There is a recent local study of Hong Kong adolescent revealed that there is a positive association between religiosity and meaning in life. Religion brings adolescent a personal

comfort and guidance during personal growth (Li & Liu, 2021). However, there is lack of local research in examine this relationship of Hong Kong young adult. The life experience and needs in life of young adult are different from adolescent. Young adults take more roles and responsibilities in their life and more involvement into society. With their elder age than adolescent, young adults have richer life experiences and may have more understanding and views about their life. The insight and interpretation about the religion may be different which bring a different explanation and consequences on their meaning in life.

Religiosity is positively associated with prosocial behavior. Prosocial behavior is the extent of behavior which provides help directly to benefit the welfare of others or the society (Eisenberg et al., 1986). The action of benefiting others is a kind of self-motivated behavior (Kawamura et al., 2021). Prosocial behavior is positive and behave voluntarily (Spivak & Farran, 2012). The prosocial behavior can be expressed in different ways, such as helping, sharing, and volunteering. The religious belief and value would drive prosocial attitudes and actual behavior in providing help to others (Blogowska et al., 2013). Religion and its related concept facilitate people's faith and belief which influence individual behaviors. The concept and value, such as generosity, charity, and non-retaliation, that promote in religion would make people believe and internalized into their daily life (Cappellen et al., 2016). Then it would elicit and foster prosocial behavior, including volunteerism. Different religious rituals spread the religious message and value. Various religious activities have prosocial nature, including donation and Sunday worship are highly associated with prosocial behavior (Malhotra, 2010). Religious beliefs are tied to the human responsibility to care for others as well as treating others with love and kindness (Callister et al., 2019). The above studies focus on the situation of western culture and religion. However, Hong Kong is a place that mixed with different religions and cultures, the understanding and perception about religion or personal belief of Hong Kong people may be different. Therefore, this research will try to explore the situation of Hong Kong adults to get a more accurate description about the relationship of such variables in Hong Kong young adult's situation.

Attitude is about the person's belief or its related behavior towards a certain kind of people or issue (Kritsotakis, Papanikolaou, et al., 2017). It is a relationship between the person's belief and its action on it. The perception, experience or understanding of the target will influence individuals' attitude towards it (Opoku et al., 2021). When people have a suitable belief and express a positive behavior, their attitude will tend to be positive. People's attitude towards certain issue is not as rigid as stone, it can develop and change over time. There is only a few research specifically investigate the relationship between religiosity and the attitude towards people with intellectual disabilities. Abrahamic religions promote acceptance on people in weak or abnormal, people should tolerant and welcome these groups of people (Shreve-Neiger & Edelstein, 2004). However, religiosity may also drive people to have negative attitudes towards people with disability (Weisel & Zaidman, 2003). The characteristics of the people with disability may differ from or violate the perspectives and value of some religion. For example, part of the people who worship Buddhism use the law of cause and effect to explain disability. It claims that people with a disability is due to what they did something bad before. With higher religiosity from these religion, people tend to have

more negative attitudes toward people with a disability (Agorastos et al., 2014). Both Lifshitz & Glaubman (2002) and Edwardraj et al., (2010) investigated the relationship between religiosity and the attitude towards people with ID. However, these two studies revealed an opposite result that religiosity can be positively or negatively associated with attitude toward intellectual disabled people. Therefore, this research is going to further examine the relationship between these variables among Hong Kong young adults.

The exploration or achievement of meaning in life will drive to a positive life outcome including psychological well-being and prosocial behavior (Czekierda et al., 2017). Meaning in life is a kind of internal attributes that relates to personal value and belief, while prosocial behavior is a kind of outcome or performance which highly affected by internal attitudes (Burd & Burrow, 2017). With higher achievement of meaning in life, people are getting satisfied and have a motivation and attitude to contribute and change the society (Damon et al., 2003). Moreover, meaning seekers have more motivation to perform costly prosocial behaviors (Dakin et al., 2021). People with high motivation to search for meaning are more willing to make personal sacrifices in prosocial behaviors which are beneficial for others because they tend to view such behaviors as source of meaning with community-oriented goals. Therefore, it is anticipated that higher senses of meaning and motivation to search for meaning, the higher level of engagement in prosocial behaviours.

The reason and aim for people to carry out prosocial behavior is associated with and predictable about the attitudes towards the people with disability (Goncalves & Lemos, 2014). Performing helping behavior brings experiences for individuals to build up a bonding with others which promote the understanding on the person who received help (Twenge et al., 2007). Therefore, people offer prosocial behavior to help individuals with ID will arouse their awareness and understanding on this target group. It will facilitate their positive attitude towards individuals with ID as people understand their needs and willing to give help to them. Providing helping behavior helps to promote empathy towards the people with disability and reduce the prejudice and labeling on them (Ajuwon et al., 2015). However, there is lack of related research specifically examine the relationship between prosocial behavior in general and attitude towards people with ID. Therefore, the current study investigated the relationship of these two variables of Hong Kong young adults. Based on the results of the above studies, five hypotheses were formulated in this study as follow:

1. People who have higher levels of religiosity will have higher levels of prosocial behavior.
2. Higher levels of religiosity have positive effect on people's meaning in life.
3. Higher levels of religiosity have positive effect on people's attitude towards people with intellectual disability.
4. People's meaning in life will have positive effect on their prosocial behavior.
5. Higher levels of prosocial behavior have positive effect on people's attitude towards people with intellectual disability.

2 Research Design and Procedure

The study target is young adults in Hong Kong. This research is a cross-sectional study that adopted a quantitative method. By using the quantitative method, the study collected data from a large sample, which can help generalize the results of the relationship between variables. Primary data was collected by conducting self-administrated online questionnaires. Students helpers assisted to deliver the online questionnaire to their friends and acquaintances. The data collection process was conducted from late December 2021 to late February 2022 and 543 valid samples have received. Among the respondents, there are 181 males (33.3%) and 362 females (66.7%). Females occupy the higher ratio in sex. All respondents ($N = 543$) are aged between 18 and 25 years old. The mean age is 20.57 and the standard deviation is 1.76. More than half of the respondents do not have any religious belief ($N = 368$, 67.8%). For the respondents who have religion, Christian takes the largest ratio ($N = 140$, 25.8%). The statistical Package for Social Sciences (SPSS, version 26) and Analysis of Moment Structures (AMOS, version 26) were used in analyses. The association between variables were reported and AMOS 26 was employed to test the goodness of fit of the hypothesized path models.

3 Measurement

3.1 Religiosity

The Centrality of Religiosity Scale with 5 items (CRS-5) was used to measure religiosity (Huber & Huber, 2012). This scale measures the centrality and the importance of religious meaning. Examples of scales items include statements such as, “How often do you think about religious issues” and “How often do you experience situations in which you have the feeling that God or something divine intervenes in your life”. The scale includes five items with a 5-points Likert scale. It ranges from 1 (Never) to 5 (Very Often). The score range is between 5–25; the higher the score, the higher centrality of religiosity. The Cronbach’s Alpha of CRS-5 was 0.910, which means this scale had a good reliability.

3.2 Prosocial Behavior

The Prosocialness Scale for Adults with 16 items was used to measure the prosocial behavior. The scale measures the prosocialness of an adult by reflecting on their behavior and feeling about others’ needs and requests (Caprara et al., 2005). This scale includes 16 statements with a 5-points Likert scale. It ranges from 1 (It is not my situation ever) to 5 (It is always my situation). The range of scoring is from 16 to 80; the higher the score, the higher levels of prosocialness. The Cronbach’s Alpha of this scale was 0.931, which means this scale had a good reliability.

3.3 Meaning in Life

The 10-item Meaning in Life Questionnaire was used to measure the presence of meaning and searching for meaning in life (Steger et al., 2006). This scale is divided into two

dimensions: Presence of Meaning and Searching for Meaning. It measures whether people present the meaning in life or are motivated to search for the meaning in life. This scale includes ten statements with a 7-points Likert scale. It ranges from 1(Completely Disagree) to 7 (Totally Agree). The higher score they get, the more sense of meaning in their life or higher intention to search for meaning in life. The score of each subscale was summed up, and conducted the data analysis separately. The Cronbach's Alpha of the two subscales was 0.883 and 0.896, respectively, which means both subscales had good reliability.

3.4 Attitude Towards People with Intellectual Disability

The 16-item Attitudes to Disability Scale (ADS) was used to measure people's attitude toward people with intellectual disability. This scale measures the personal attitude by four aspects: Inclusion, Gains, Discrimination and Prospects (Power & Green, 2010). This scale included 16 statements, four in each aspect, with a 5-points Likert scale. It ranges from 5(Strongly Disagree) to 1(Strongly Agree). The range of scoring is from 16 to 80; the higher the score, the more positive attitudes toward people with intellectual disabilities. The Cronbach's Alpha of ADS was 0.747, which means this scale had an acceptable reliability.

4 Results

Table 1 indicates the correlations among the study variables. As predicted, religiosity was positively related to prosocial behaviour ($r = .13, p = .01$), presence of meaning ($r = .18, p < .001$), search for meaning ($r = .11, p = .02$) and attitudes toward people with ID ($r = .09, p = .04$). Presence of meaning was positively related to prosocial behaviour ($r = .26, p < .001$) and attitudes toward people with ID ($r = .18, p < .001$). Search for meaning was positively related to prosocial behaviour ($r = .28, p < .001$) and attitudes toward people with ID ($r = .14, p = .01$). Lastly, prosocial behaviour was positively related to attitudes toward people with ID ($r = .14, p = .01$).

Two models were developed to test the hypotheses because meaning of life have two dimensions: presence of meaning and search for meaning. Path analyses were conducted to test the conceptual models. The first model hypothesized that religiosity and presence of meaning were positively related, religiosity and prosocial behaviour were positively related, religiosity and attitudes toward people with ID were positively related, presence of meaning and prosocial behaviour were positively related as well as prosocial behaviour and attitudes toward people with ID were positively related. The second model hypothesized that religiosity and search for meaning were positively related, religiosity and prosocial behaviour were positively related, religiosity and attitudes toward people with ID were positively related, search for meaning and prosocial behaviour were positively related as well as prosocial behaviour and attitudes toward people with ID were positively related.

Table 1. Correlation Matrix for the Attitudes toward People with ID and the Independent variables (n = 543)

	1	2	3	4	5	M	SD
1. Attitudes toward People with ID	-					49.97	6.61
2. Religiosity	.09*	-				12.31	4.85
3. Presence of Meaning	.18***	.18***	-			22.41	6.08
4. Search for Meaning	.14**	.11*	.25***	-		25.89	4.98
5. Prosocial Behaviour	.14**	.13**	.26***	.28***	-	58.15	9.46

Note. Attitudes toward People with ID = scores on Attitudes to Disability Scale (ADS); Religiosity = scores on the Centrality of Religiosity Scale (CRS-5); Presence of Meaning and Search for Meaning = scores on the two subscales on Meaning in Life Questionnaire (MLQ); Prosocial Behaviour = scores on Prosocialness Scale.

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

The results failed to support the two hypothesized models. The chi-square goodness of fit statistic for the model with presence of meaning, $X^2(1) = 10.37$, $p = .001$ and the Root Mean Square Error of Approximation (RMSEA) = 0.13 were unacceptable. The chi-square goodness of fit statistic for the model with search for meaning, $X^2(1) = 5.51$, $p = .02$ and the Root Mean Square Error of Approximation (RMSEA) = 0.09 were also unacceptable. Model modifications were conducted to identify a better fitting model because of the conceptual models were not supported. Based on the modification index, two updated models were established by removing the direct path from religiosity to attitudes toward people with ID but adding a direct path from presence of meaning or search for meaning to attitudes toward people with ID. The revised model with presence of meaning obtained a satisfied goodness of fit statistic, $X^2(1) = 1.41$, $p = .24$. The Adjusted Goodness of Fit Index (GFI) = 0.99, the Normed Fit Index (NFI) = 0.98, and the Comparative Fit Index (CFI) = 0.99 were all larger than 0.95, indicating that the modified model had a very good fit. The RMSEA value was 0.03, which also indicated a close fit. Figure 1 shows the path analysis results of the modified model with presence of meaning, religiosity had a positive relationship with prosocial behaviour ($\beta = .09$, $p = .04$) and presence of meaning ($\beta = .18$, $p < .001$). Moreover, presence of meaning had a positive relationship with prosocial behaviour ($\beta = .25$, $p < .001$) and attitudes toward people with ID ($\beta = .15$, $p < .001$). Lastly, prosocial behaviour had a positive relationship with attitudes toward people with ID ($\beta = .11$, $p = .02$).

The revised model with search for meaning also obtained a satisfied goodness of fit statistic, $X^2(1) = 2.28$, $p = .13$. The Adjusted Goodness of Fit Index (GFI) = 0.98, the Normed Fit Index (NFI) = 0.97, and the Comparative Fit Index (CFI) = 0.98 were all larger than 0.95, indicating that the modified model had a very good fit. The RMSEA

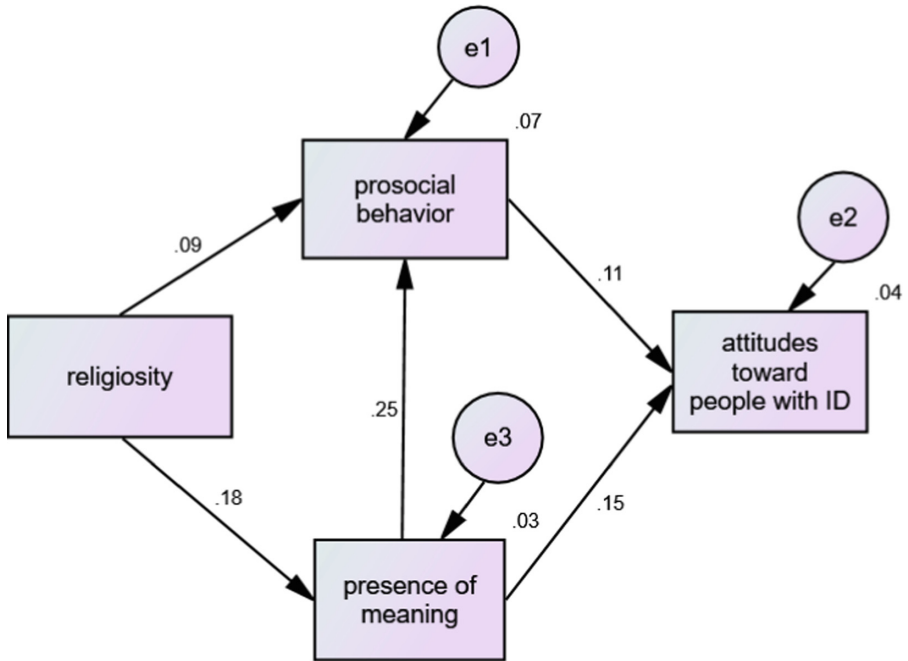


Fig. 1. Path Analysis Results for the Relationship of Religiosity, Presence of Meaning, Prosocial Behavior and Attitudes toward People with ID ($N = 543$)

value was 0.05, which also indicated a close fit. Figure 2 shows the path analysis results of the modified model with search for meaning, religiosity had a positive relationship with prosocial behaviour ($\beta = .10, p = .04$) and search for meaning ($\beta = .11, p < .001$). Moreover, search for meaning had a positive relationship with prosocial behaviour ($\beta = .27, p < .001$) and attitudes toward people with ID ($\beta = .11, p < .001$). Lastly, prosocial behaviour had a positive relationship with attitudes toward people with ID ($\beta = .11, p = .02$).

To sum up, results of the path model presented in Fig. 1 and Fig. 2 indicate that presence of meaning and search for meaning are mediators in the relationship between religiosity and attitudes toward people with ID. Religiosity was significantly related with presence of meaning, search for meaning and prosocial behaviour. Presence of meaning and search for meaning were significantly related with prosocial behaviour and attitudes toward people with ID. Moreover, prosocial behaviour was significantly related with attitudes toward people with ID. These results indicate that presence of meaning and search for meaning were full mediators in the relationship between religiosity and attitudes toward people with ID, and prosocial behaviour was a partial mediator in the relationship between meaning in life and attitudes toward people with ID.

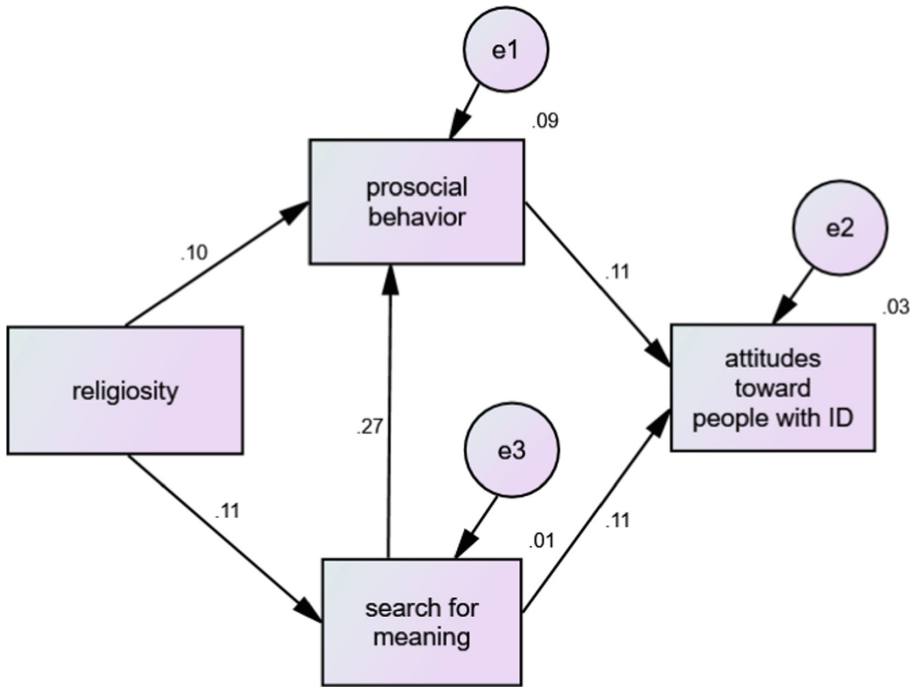


Fig. 2. Path Analysis Results for the Relationship of Religiosity, Search for Meaning, Prosocial Behavior and Attitudes toward People with ID ($N = 543$)

5 Discussion and Conclusion

This study investigated the relationship between religiosity, meaning in life, prosocial behavior, and attitudes toward people with ID. The results confirm the hypotheses that people with higher levels of religiosity have higher levels of meaning in life, including presence of meaning and search for meaning. The results are consistent with previous studies that religion promotes the acceptance of people of with ID and drives a more positive attitude towards them (Lifshitz & Glaubman, 2002). In line with the results of previous studies that religiosity and religious belief tend to make people have a deeper awareness of what is meaning in life (Cranney, 2013; Wilchek-Aviad & Malka, 2014). Religion helps people have solutions to questions raised about life and guides for life meaning exploration (Park, 2005). Religion and religious belief help young people modify and have morality formulation, which influences their searching for meaning in life (Jung, 2020). Religion brings people personal comfort and guidance for their planning in life (Li & Liu, 2021). This study revealed that people with higher levels of religiosity and meaning in life have higher levels of prosocial behavior. Some religious values like kindness, charity, and compassion would internalize into daily life and elicit the performance of prosocial behavior (Blogowska et al., 2013; Cappellen et al., 2016). The results are similar to the Western study findings on religiosity and prosocial behavior (Malhotra, 2010). Moreover, this result is in line with the findings of Goncalves & Lemos

(2014) that those with higher levels of prosocial behavior have more positive attitudes toward people with ID. The helping behavior provides experiences for people to contact the underprivileged, including people with ID, which promotes understanding of the person who receives help (Twenge et al., 2007). Understanding the disadvantage group may explain and resolve the misunderstanding and stereotypes. Thus, a positive attitude towards people with ID is promoted.

The finding confirms a significant relationship between meaning in life and prosocial behavior. The significance of the relationship applies to both presence of meaning and search for meaning. The result matches with several previous studies that when people locate and explore their meaning in life, people's spirit is getting satisfied and have greater motivation on benefiting others and contribute the society (Burd & Burrow, 2017; Czekierda et al., 2017). Moreover, the result shows that search for meaning has a moderate and positive association with prosocial behavior. This phenomenon can be explained by people treating prosocial behavior to explore their values and meaning of life (Steger et al., 2008). During the helping process, people explored and got satisfied from experience and helped recognize and explore their meaning in life. Individuals are motivated to offer prosocial behavior to mitigate threats to their meaning system (Igou et al., 2020). Meaning seekers are more motivated to engage prosocial behavior for the sake of others' well-being (Dakin et al., 2021).

However, the results indicate that religiosity does not have a direct relationship with attitudes toward people with ID. The relationship between religiosity and attitudes toward people with ID is mediated by meaning in life and prosocial behavior. This study filled the research gap of the previous study to provide the most updated situation on Hong Kong young adults' level of meaning in life, religiosity, and attitude towards people with ID. Therefore, results of the study help to arouse public awareness and contribute to further study about the inclusion of people with ID, the meaning of life, and religion.

According to the study result, prosocial behavior has a positive relationship with attitude towards people with ID. In order to promote the inclusion of people with ID in the community, letting people gain a positive attitude towards them is essential, especially for young adults who are in the developmental stage of building up their views and horizon (Orenstein & Lewis, 2022). To enhance the understanding and gain experience in contact with people with ID, it is suggested to promote participating in social service as one kinds of experiential learning experience to let students have the experience to contact people with ID and gain more understanding about them. The present study suggests that prosocial behavior can promote positive attitudes toward people with ID. Offering the opportunity for students to perform helping behavior towards people with ID can be one of the direct ways to enable students to gain a positive attitude towards them.

In Hong Kong, some social service agencies and NGOs have religious backgrounds. Many of them offer religious activities and social services simultaneously, including services for people with ID. With the proven positive relationship between religiosity and attitude towards people with ID, it is suggested that those NGOs with religious background can explore new channels of service in promoting religious activities with voluntary service for people with ID. Haven of Hope Christian Service is one example that gathers Christian to organize worship activities for people with ID. The organization

uses religious activities to express care and acceptance to people with ID (Haven of Hope Christian Service, 2022). It is believed that letting the believer in doing voluntary service for people with ID can benefit them in further understanding their religion and those concepts about acceptance of the underprivileged. These kinds of service can offer opportunities for participants to engage in prosocial activities and strength their religious values.

There are several limitations to this study. Firstly, under the limited time and resource, this study adopted convenience and snowball sampling, which may reduce the representativeness as the respondents come from the student helpers' social network whom may share similar experiences or backgrounds and induce sampling bias. Among the 543 respondents, two-third of them are female. With the imbalance of gender distribution, gender bias may reduce the generalization of the findings. Moreover, the data collection is conducted during the fifth pandemic wave in Hong Kong. During this period, the community was greatly affected. The significant changes in the living environment may raise the living stress of respondents and change their living habits, such as stopping religious activities, being suspended from voluntary service and being unemployed. The pandemic outbreak may cause a shock or sudden and temporary change of life, which causes the data collected in this period may not show the respondents' actual situation.

Therefore, it is suggested to conduct a future study with stratified and random sampling to include participants from every age group and have a similar gender distribution to enhance the representativeness of research. A qualitative method may also consider in further research. The variables of religiosity, meaning in life and attitudes toward people with ID are attributes that related to personal beliefs and experiences. Using the qualitative method can help researchers explore how religion drives their values and beliefs in life and investigate how their personal experiences shape their views about life. It can fill up the data gap in this study and form holistic views about these variables. Future research can also focus on the relationship between meaning in life and Asian religions, such as Buddhism, Taoism, and Islam, to further investigate how Asian religion affects people's meaning in life.

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