

CREATION BELIEFS, MORAL VIEW, AND SATISFACTION WITH LIFE

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This study analyzes the relationship of creation beliefs, moral view, and satisfaction with life of selected college students in the Philippines. The sample of the study consists of 395 college students of three Adventist colleges in the Philippines. The data shows that creation beliefs, moral view, and satisfaction with life have an influence on ethical perceptions and sexual behaviour.

Key Words: Creation, morality, satisfaction of life, doctrinal beliefs, biblical world view

1. Introduction

In every human being exists a set of beliefs of anything that she perceives and encounters in life experiences; and, within those seeds of beliefs are the inner resources that change one's perspective and practice in life either satisfactorily or unsatisfactorily. The Bible alludes to this when Paul speaks of the "transformation and the renewing of the mind for a reasonable and pleasing service to God" (Rom 12: 2-3). Paul referred to the transformation of beliefs, values, and practices to that which is moral or spiritual and would produce a meaningful reflection of life that is "holy and pleasing to God" (Rom 12:1-3).

At present, there is a global interest in the study of religiosity and personal well-being or life satisfaction. Koenig, McCullough, and Larson in their comprehensive review of 100 studies, found that 80% of these studies indicated a positive relationship between religious beliefs and life satisfaction.¹ One of the major conclusions drawn as cited by Kozaryn is that religious faith predicts life satisfaction as it creates purpose and

¹ H. Koenig, E. McCullough, & D. Larson, *Handbook of Religion and Health* (New York, NY : Oxford University Press, 2001).

meaning in life.² This conclusion shows that one's belief in the Creator-God promotes or creates a positive self-image and consequently makes the human being satisfied.

While several studies and religious literature attest to this finding, a more focused study describing the dimensions of religious faith was done by Kozaryn.³ His study shows that the social dimension of religious faith is related to life satisfaction rather than belief in God. He further explained that religiosity that promotes social capital tends to predict high in life satisfaction. On the contrary, any forms of religiosity that do not promote social capital do not predict high life satisfaction. Thus based on this conclusion, it appears that belief in a Creator-God does not promote life satisfaction. It appears that his conclusion is contradictory to that of the previous studies.

This apparent contradiction exists more specifically between the belief in the Creator-God and morality. Bergman cited the acclaimed Oxford zoologist Richard Dawkins when he argued that people who believe that life was created by God for a purpose are not only mistaken, but are ignorant.⁴ He further pointed out that "only the scientifically illiterate believe we exist for a higher purpose."⁵ The central message of Dawkins' writings is that belief in a Creator-God is useless because the universe has "no design, no purpose, no evil and no good, nothing but pointless indifference." Thus to him morality based on the belief in the Creator-God does not make sense. However, several studies have shown that belief in God as the Creator of the universe has a relationship to morality worldview.⁶

This study is an attempt to verify based upon existing theories and theological assumptions whether these three significant constructs are related to each other. Both experience and empirical research show that there are significant variables that contribute to life satisfaction of human beings, but very limited in relation to creation beliefs and moral worldview. Literature in the areas of theology and philosophy speak of religion as one of the significant factors in life satisfaction and morality, but no study has been done to establish the relationship of creation beliefs, moral view and satisfaction of life. There is a need to bridge the

² A. Kozaryn, "Religious Life and Satisfaction Across Nations," *Mental Health, Religion & Culture*, 13 no. 2 (2010): 155-169.

³ *Ibid.*

⁴ J. Bergman, "The Effect of Darwinism on Morality and Christianity."

⁵ *Ibid.*

⁶ B. Gillespie, "Christian World View;" R. Overman, "Comparing Origins Beliefs and Moral Views."

gap resulting from the contradicting results of previous studies and to verify its authenticity through empirical quantitative research.

The aim of this study, therefore, is to find out whether there is a relationship between creation beliefs, moral views, and satisfaction with life. If such relationship is established, the result may bridge the apparent gap on the issues mentioned above. The secondary purpose is to find out the trend of ethical and moral response to selected moral issues such as holding hands, kissing, heavy petting, and sexual intercourse in relation to creation beliefs and moral view. Understanding its trend will benefit educators and other academic stakeholders on what measures could be taken to help students understand the impact of creation beliefs and moral view in their lives.

2. Literature Review

2.1 The Importance of the Creation Account

The creation account is crucial to Christian theology, morality, and perspective in life. Much of our Christian teachings such as marriage, stewardship, environmental care, obedience, education, diet, and leadership are grounded on the historical accuracy of the creation story. Looking at the Genesis account, we can also find several issues significant and crucial to Christian practices. In it we can find morality, ethics, sexuality, responsibility, freedom, and other social issues. The creation story even helps one to see the significant meaning of life in relation to one's worth as created in the "image and likeness" of God (Gen 1:26). John T. Baldwin, Leonard R. Brand, Arthur Chadwick, and Randall W. Younker emphasizing its importance pointed out that

Special creation preserves the integrity of Scripture, safeguards the loving, praiseworthy character of God, establishes the reality of the atonement and redemption, and the soundness of the seventh-day Sabbath. These reasons, and more, show why a special creation worldview matters so deeply to the Adventist message and mission.⁷

King added that the creation account is important for various reasons.⁸ He pointed out that aside from the fact that the Bible has a clear position on it from the book of Genesis down to the book of Revelation—as the latter

⁷ J. Baldwin, L. Brand, A. Chadwick, and R. Younker, "Creation Wonders: Why special creation matters."

⁸ G. King, "Is biblical Creation important? Seven reason why it really does matter what we believe about Creation."

foreshadows creation, Jesus also explicitly referred to it in His teachings. Further, he added that biblical creation is crucial because it relates to one's salvation and it has implications when it comes to man's worship on the context of the Sabbath and to the very nature of God as the object of true worship.

2.2 Impact of Creation Beliefs

Dfish mentioned that what we believe about creation and God is going to have a major effect on every area of our Christian life and affect our relationship to God.⁹ This statement is affirmed by Matt Slik citing the study research of Barna that "about half of all adults (54%) claim that they make their moral choices on the basis of specific principles or standards in which they believe."¹⁰ He further pointed that "our beliefs about the absolute God, the creation of man in God's image, the fall of man, Christ the remedy of restoration and redemption, God's providence in creation and the Bible, all affect our behaviors and practice."

One of the devastating and damaging effects in one's belief system is the teaching of evolution. Zinke has pointed out that theistic evolution has embedded tremendously in the belief system of the society that puts the foundational teachings of the Bible such as the doctrine of the Sabbath and salvation, man's nature, the nature of God, sin and salvation, the law, the cross and Christ's ministry into a shadow of doubts.¹¹ Bergman after undergoing an objective critique on the acclaimed work of the famous zoologist Richard Dawkin of his best selling book, *The Selfish Gene*, pointed that Darwinism has had a devastating impact, not only on Christianity, but also on theism.¹² He noted that the widespread acceptance of Darwinism, the "Christian moral basis of society was undermined."

2.3 Significance of Creation Beliefs to Creation Worldview

Our belief system cannot be underestimated. It is crucial to human existence. Aside from it being a gift from God, it helps us determine our values and purpose in life. How this happens depends on how it

⁹ Dfish, "Does Creation Matter?"

¹⁰ Matt Slik, "What are some Christian Worldview Essentials?"

¹¹ E. Zinke, "Theistic evolution: Implications for the role of creation in Seventh-day Adventist Theology," in *Creation Catastrophe and Calvary*, (ed. John Baldwin, Hagerstown: Review & Herald, 2000).

¹² See Bergman, "The Effect of Darwinism on Morality and Christianity."

influences and controls one's view in life. Gillespie emphasizing its importance pointed out that beliefs along with attitudes and values shape one's worldview to the point that it becomes a signal tower for man.¹³ Further, worldview is the product or distillation of fundamental beliefs that helps "individuals interpret what they see and experience, and gives them direction for the choice they made."¹⁴ Thus, the comment of Kraft is noteworthy when he pointed out that through worldview, individuals will be able to explain things that are difficult to understand and enable human beings to integrate other aspects and issues and through this process may consequently affect his/her behavior.¹⁵

There is a need to strengthen the Christian worldview especially the worldview of the growing children. In the age of postmodernism, home and school should work together to design ways and means on how students can develop a stronger worldview. Religious activities and programs should help students in these matters. Brickhill found that the worldview of Middle-school students tends to be secular but that religious attendance has an impact on their biblical worldview.¹⁶ The students who graduated from Christian schools have a higher Christian worldview but not very significant.¹⁷ Students who spend time in reading the Bible, prayer, and meditation show the effects of these activities.¹⁸ Students who attend church activities regularly have a higher biblical worldview compared to those who do not participate in church activities.

This is not only true to religious activities and programs. There is a need to place the children in schools that emphasize a Christian worldview. Dewitt found that students who attended a public high school had a significantly weaker creation worldview than those who attended Christian high schools or home school.¹⁹ A school that promotes a Christian worldview will most likely produce students who are strong spiritually. Dewitt also found that students who attended seminars on biblical creation and were taught creation perspectives showed a much

¹³ Gillespie, "Christian World View."

¹⁴ D. Dewitt, S. Deckard, C. Berndt, M. Filakouridis, & T. Iverson, "Role of educational factors in college students' creation worldview."

¹⁵ C. Kraft, *Christianity in Culture* (New York; Orbs Books, 1996).

¹⁶ C. Brickhill, "Comparative Analysis of factors Influencing the Development of a Biblical Worldview in Christian Middle-School."

¹⁷ Ibid.

¹⁸ Ibid., 58

¹⁹ D. Dewitt, S. Deckard, & T. Henderson, "Impact of a young-earth creationist apologetics course on student creation worldview."

stronger creation worldview.²⁰ These results demonstrate the importance and the clear impact of teaching students from a biblical creation perspective.

2.4 Comparing Evolution and Creation Concepts

There is a danger that the biblical concept of creation and the theory of evolution are not clearly understood and differentiated by teachers and students. This results into a confused or garbled concept and a tendency to accept theistic evolution. Deckard in his study of the origin's beliefs of American teachers found that 44% of these teachers agree that evolution is a fact while 39% of his respondents do not agree.²¹ He also found that 69% of them believed that there is a Creator. The conclusion of the study seems to indicate that the respondents do not understand that the Bible and evolutionary theory are diametrically opposed. He also pointed out that this may be indicative of a theistic evolutionary tendency in the beliefs of these science teachers. This results in a confused theistic evolutionary tendency which is of concern to the creationist community since the potential for a mixed message is great.

Deckard in his study of high school students' attitude to creation and evolution compared their worldview on issues regarding education, God, Christianity, religion and social ethics.²² He found that students holding creation beliefs scored higher in issues related to education, religion, God, and Christianity but were "lukewarm" or passive when it comes to social issues such as homosexuality, capital punishment, pre-marital sex, and the definition of family. This study only proves that the Christian worldview has an impact on the religious, moral and social behaviors of students.

2.5 Creation Beliefs and Morality

The relationship of creation beliefs and morality is grounded both in theology and in empirical theory. It is evident from the Bible that when God's people turn their beliefs away from God, their moral behaviors also change. This happened in the case of the people of Israel who turned to other gods thus demonstrating a life practice and worship based on their beliefs of Baal. We have evidences from the Old and New Testament proving this fact. Philosophically, we can invoke the teachings of Plato

²⁰ D. Dewitt, S. Deckard, & T. Henderson, "Impact of a young-earth creationist apologetics course on student creation worldview."

²¹ S. Deckard, "Origins Beliefs Among American Science Teachers."

²² *Ibid.*

and Aristotle. Plato taught that a person needs to know so that he can be good. Aristotle on the other hand advocated that a person should reinforce knowledge with practice so that he can be good. Cotton mentions that the question of right or wrong has everything to do with the origin of our beliefs, and not just the substance of it.²³ No matter how a person is convinced of the accuracy and sincerity of his right decision, the true test is in the origin of that belief. God is the only universal and absolute origin to all morality.

2.6 Religious Beliefs and Life Satisfaction

Although there is no particular study to establish the relationship of creation beliefs and satisfaction in life, a number of researches correlating religion and life satisfaction positively have been reported. Considering that creation belief is part of the fundamental teachings of Christian religion, it is in order to look at religious beliefs as a jumping board to start our understanding of their relationship. In fact the early fathers devoted much of their time, teaching, and life to the Christian religious confession because they found meaning and satisfaction in living and in proclaiming its teachings. Looking at the influence of religious beliefs to life satisfaction, Koineg conducted a meta-analysis of 100 studies.²⁴ He reported that 80% of these studies have a significant positive relationship on religion as it gives meaning and purpose in life. This finding however was challenged by the recent study of Kozaryn.²⁵ In a more focused study, he categorized religious beliefs in God and religion as social capital. He found that religious beliefs in God do not give satisfaction to life but rather, it is the social aspect of religion that gives satisfaction. The result of this study poses a challenge to the biblical assumption that belief in God contributes to one's personal well-being. David expressed this when he said "he that keepeth the Law, happy is he" (Prov 29:18). Solomon expresses this when he declared that the true meaning of life is in God.

Since creation belief is a part of religious beliefs, it is noteworthy to look in a more generic way on how religious beliefs relate to life satisfaction. Wombles²⁶ citing Dorahy, Lewis, Schumaker, Akuamoah-

²³ Ray Cotton, "Morality Apart From God: Is It Possible?"

²⁴ Koineg, *Handbook of Religion and Health*.

²⁵ Kozaryn, "Religious Life and Satisfaction Across Nations."

²⁶ K. Wombles, "Spiritual Well-Being and Life Satisfaction When Part of a Diverse Religious Affiliation."

Boateng, Duze, and Sibiya²⁷ indicated that examination of cross-cultural groups and the intersection of religious beliefs and life satisfaction found that for men, religion seems to make a greater difference in life satisfaction than for women, although women may express greater religiosity.

3. Conceptual Framework

The study focused on three significant constructs namely, creation beliefs, moral views, and satisfaction in life. There are also demographic profiles that were factored in to test their contributions to the three main variables cited. Figure 1 depicts the relationship of these variables and the direction of the study. The figure assumes that there is a relationship between creation beliefs, moral view, and satisfaction with life. Further, the diagram hypothesizes that creation beliefs and moral views have influence on the moral view of the respondents in relation to holding hands, kissing, heavy petting, and sexual intercourse given the scenario of a couple who are in love but not married.

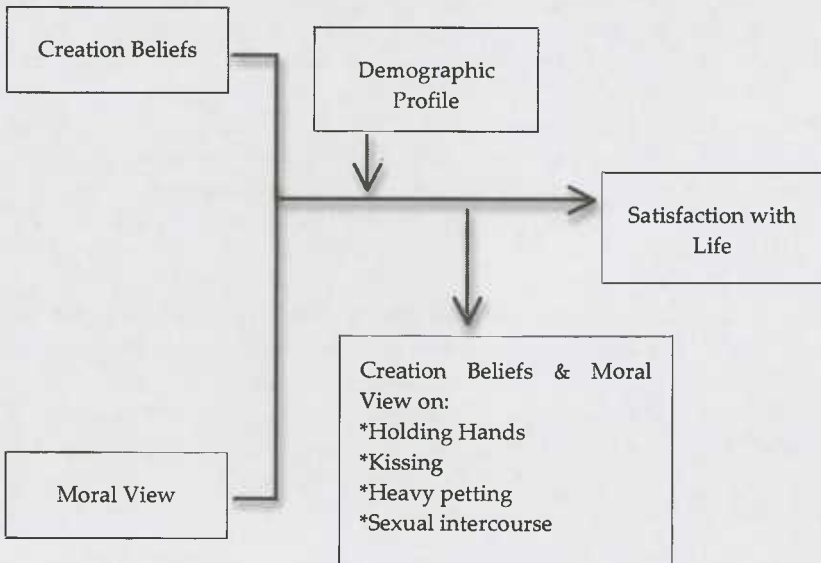


Figure 1.

²⁷ M. Dorahy, C. Lewis, J. Schumaker, R. Akuamoah-Boateng, M. Duze, M., & T. Sibiya, "A cross-cultural analysis of religion and life satisfaction. Mental Health, Religion & Culture," *Mental Health, Religion & Culture* 1/1 (1998): 37-43.

4. Statement of the Problem

The main problem addressed in this study was to determine the relationship of creation beliefs, moral views, and satisfaction with life among selected Adventist college nursing students in the Philippines. Secondly, the study was focused on finding the influence and trend of respondents' creation beliefs and moral view on the ethical issues of holding hands, kissing, heavy petting, and sexual intercourse, given a scenario of a couple who love each other but is not married.

4.1 Research Questions

In order to answer the main problem, the following research questions were answered:

1. What are the extent of the creation beliefs, moral views, and satisfaction in life of college nursing students in selected Adventist colleges/university in the Philippines?
2. Is there a significant relationship between creation beliefs and moral views of Adventist college students in the Philippines?
3. Is there a significant relationship between creation beliefs and satisfaction with life of Adventist college students in the Philippines?
4. What is the trend and influence of respondents' creation beliefs and moral view on the moral issues of holding hands, kissing, heavy petting, and sexual intercourse, given a scenario of a couple who love each other but is not married?

4.2 Hypothesis of the Study

This study was guided with four major hypotheses:

1. There is a significant relationship between creation beliefs and moral views.
2. There is a significant relationship between creation beliefs and satisfaction with life.
3. There is a significant relationship between moral views and satisfaction with life.
4. There is a significant trend of respondents' view of holding hands, kissing, heavy petting, and sexual intercourse in relation to creation belief and moral views

5. Methodology

The methodology used in this study is descriptive and correlational. The three variables which are creation beliefs, moral view, and satisfaction with life were described and compared using descriptive statistics of mean, percentages, and standard deviation. These three variables were also correlated to determine their relationships. Statistical test was done to find out the effect of creation beliefs to the moral worldview and life satisfaction of students. Multiple regression analysis was employed to determine the influence of creation beliefs and moral views on the issues of holding hands, kissing, heavy petting, and sexual intercourse.

6. Population and Samplings

The respondents of this study are the college nursing students in the Philippines who were enrolled in school year 2011-2012. There were 405 students who willingly participated in filling out the survey questionnaires but only 395 were used due to incomplete responses. To have representation from other SDA colleges/university in the Philippines, three colleges/universities were chosen from the three major geographical areas of the Philippines-Luzon, Visayas, and Mindanao. Purposive sampling was done in each Adventist college /university in the Philippines in respect to their year level. The choice of the sample was on the basis of the following assumptions:

- a. Nursing students have more exposure to teachers who are more oriented to the theory of evolution.
- b. These students are also more immersed to textbooks/and other sources with evolution concepts.
- c. These students are presumed to have been raised in Adventist families and have attended Adventist schools, therefore, are presumed to understand the teachings of the Bible especially on creation and morality based on the scripture.

6.1 Instrumentation

There were two instruments used in collecting the data. One is an integrated questionnaire used by the Institute for Creation Research which covers both creation beliefs and moral views. The Satisfaction in Life Scale was used in measuring life satisfaction. All of these questionnaires were used with permission.

6.2 Validity and Reliability of the Instrument

The instrument on Creation beliefs and moral views was validated by Overman.²⁸ He reported that there were creation scientists and atheists who looked into the content and face structure of the instrument. Their inputs were integrated into the final instrument before the collection of the data. The reliability test was also done through field test of 129 respondents. Overman reported a fair coefficient alpha as the reliability score of the instrument.

The reliability and validity of the Satisfaction with Life Scale was examined in this study. Diener, Emmons, Larsen, and Griffin reported the psychometric property of the instrument. Based on the test-retest of 176 undergraduate psychology students, the correlation coefficient was 0.82 and coefficient alpha was 0.87.²⁹ In this present study, the instrument was submitted to the panel of experts to both creation teachers and theologians coming from Adventist University of the Philippines (AUP) and from Adventist International Institute of Advanced studies (AIIAS). All the suggestions and comments were considered in the final revision of the instrument. The reliability of the instrument was done through pilot test of 30 nursing students. The coefficient alpha for the joint instrument of creation beliefs and moral views was 0.76 and the Satisfaction of Life Scale was 0.73. Although the coefficient alpha was marginal, it is still considered valid and reliable. Reinard mentioned that a fair measure should have at least 0.70 reliability.³⁰

For creation beliefs and moral view instrument, a modification was done due to cultural reason as suggested by the panel of experts. Instead of retaining the range of agreement from "strongly agree" to "strongly disagree", the order was changed from "strongly disagree" to "strongly agree." This however does not affected the interpretation of the data.

6.3 Scoring of Instruments

For Creation Beliefs and Moral View scales a scoring procedure was done in order to observe the full range of creation beliefs and moral view. Since the creation beliefs scale is a combination of both creation and evolution items reversing of both negative and positive items was done. By way of explanation, those with a pure creationist belief would answer with a "5"

²⁸ R. Overman, "Comparing Origins Beliefs and Moral Views."

²⁹ E. Diener, R. Emmons, R. Larsen, and S. Griffin, "The Satisfaction with Life Scale," *Journal of Personality Assessment* 49, 1(1987): 72.

³⁰ J. C. Reinard, *Introduction to Communication Research* (Madeson, USA: Brown and Benchmark, 1994).

(strongly agree) to the creation oriented questions and with a "1" (strongly disagree) to the evolution oriented questions. Since there are 4 of each type of questions (creation oriented or evolution oriented), the average would be a "3." Therefore, differentiation between the two is made by reversing the answers to the creation oriented questions (#4,8,12,16). In so doing, those with a pure creation orientation will have an average score of "5" and those with a pure evolution orientation will have an average score of "1." The same scoring procedure was done for Moral View Scale in order to get the full range of those who have a positive or negative moral view.

6.4 Statistical Tests Used

For research questions that deal on descriptive analysis, percentages, mean, and standard deviation were used. The verbal interpretation code was also used to determine the extent and levels of each item. The means of 1-2.49, (verbally interpreted as "strongly disagree" to "disagree") for evolution beliefs and negative moral view items means an orientation towards evolution or negative moral view. From 2.50-3.50 is considered as uncertain, or undecided of either response to creation/evolution or positive/negative moral views items. From the means of 3.51- 5.00, (from agree to strongly agree) for creation beliefs and positive moral view means an orientation towards creation beliefs or positive moral view. This criterion was also used to determine between a satisfactory and unsatisfactory life.

For research questions that deal on relationships, Pearson Product-Moment correlation was used. To determine the influence and trend of relationships of variables, multiple regressions was used with curve fit to help visualize the trend of variables being considered.

7. Presentation of Findings and Analysis

The findings of the study are presented based on the sequence of the research questions. However, the demographic profiles of the students are also presented to serve as a complimentary background for the rest of the findings.

7.1 Demographic Profiles

1. Gender. Of the 395 college students who responded to the instruments, the majority were female (64.7%) compared to male respondents (35.3%).

2. Educational Background. The respondents' educational background was varied. Only 48.8% were able to study in Adventist elementary schools, and the remaining 51.2 % studied in both public and private schools. In their middle school or high school education, only 55.6% were able to attend Adventist Academies, while 44.4% studied in both private and public schools.
3. Age. Majority of the respondents were between the ages of 17-25 years old (93.6%). It was found that the respondents were spread from first year to third year in their college education.
4. Religious Life and Church Involvement. A bigger portion of the respondents indicated that they spend at least 15 minutes a day in personal prayer and meditation (77.3%) and reading their Bible (79%). Further, about 76.2% indicated that they are mere members of the Seventh-Day Adventist church while 23.8% are officers.
5. Source of Creation Beliefs. Respondents indicated that they learn their creation beliefs from different sources namely, parents (67%), school (16.5%), church (16.2%), and from self-study (0.3%).
6. Source of Morality View. The sources of the respondents' moral world view were from the following major sources; from parents (47%), church teaching (22%), school (18%), and from other sources (13%).
7. Exposure to internet and media. About 51.6% indicated that they are investing an average time of 2-3 hours a day in the internet and other media entertainments. The remaining 49.4 % indicated that they spend 30 minutes to one hour in the internet and TV entertainments.
8. Effect of Creation Beliefs. The respondents indicated that their creation beliefs give them meaning and satisfaction in life (53.2%), give them hope of the future (40.3%), and only about 4.8% indicated that it does not make any difference in their lives.

7.2 Descriptive Findings Based on Research Questions

Research Question 1: Extent of creation beliefs, moral views, and life satisfaction. To determine the extent of creation beliefs, the means and standard deviation with the verbal interpretation code were used.

a. Extent of creation beliefs

Figure 2 describes that the first five items bear the responses ranging from "agree" to "strongly agree" with some variability for items 2, 4, and 5 indicating that the respondents were not homogenous in their perception of these items. It is also noted that in item 5, the respondents manifested agreement of an item that bears evolution concept. Further,

items 6-8 were answered "uncertain" or indicating that the respondents were uncertain of their response.

The overall mean ($M = 3.83$, $SD = 0.53$) indicated that the respondents were marginally oriented towards creation beliefs although in some items they indicated some uncertainties evolution issues.

Items	Mean	Std. Deviation	Verbal Interpretation
1. Stories in Genesis ...are historically true	4.5864	.76830	Strongly Agree
2. Eternal Creator made the physical Universe	4.3559	1.09362	Agree
3. Space, time, and matter were created.	4.2814	.97179	Agree
4.. Major kind of plants and animals were made essentially as they appear today	3.9831	1.10182	Agree
5. Biological life developed by a series of natural process	3.7695	1.11319	Agree
6. Theory of evolution is a fact	3.2441	1.17576	Undecided
7. Life evolved from simple to complex	3.2407	1.49137	Undecided
8. Evolution is neither a theory nor fact	3.1525	1.53877	Undecided
Valid N (395)			

Legend: (1) 1-1.49 "Strongly Disagree" (2) 1.50-2.49 – "Disagree" (3) 2.50-3.50 "Uncertain" (4) 3.51- 4.49 "Agree" (5) 4.50- 5.00 "Strongly Agree"

Figure 2

b. Extent of moral view

The overall mean of moral view ($M = 3.63$, $SD = 0.52$) is in the marginal range of "agree" which can be interpreted that the respondents tend to have marginal positive moral views. However, looking at Figure 3, two important things can be observed. First, respondents tend to demonstrate agreement on items that have pragmatic or relative characteristics (items 3, 5, and 6). Second, there are also items where the respondents tend to be uncertain of their responses on the moral issues presented. This is indicated in the marginal "low agreement" and also on the "undecided" items (items 6-10).

Items	Mean	Std. Deviation	Verbal Interpretation
1. Bible as standard of truth	4.7288	.68090	Strongly Agree
2. Christ is standard by which all truth is Measured	4.6814	.71914	Strongly Agree
3. The right of a person in a given situation may not be right for another person who encounters the same situation.	4.1356	.88174	Strongly Agree
4. Social drink of alcohol is always wrong	3.8746	1.30196	Agree
5. Absolute truth is that which is right for all people, in all places, at all times	3.6678	1.21140	Agree
6. People define truth in different ways and still be correct	3.6610	1.08500	Agree
7. Mercy killing is wrong	3.5390	1.22516	Agree
8. Whatever feels or seems right as long as it does not harm people is the best philosophy	3.3797	1.36212	Undecided
9. Lying is sometimes necessary	3.2983	1.16897	Undecided
10. In real life there is no absolute moral Authority	2.8102	1.25542	Undecided
Valid N (395)			

Legend: (1) 1-1.49 "Strongly Disagree" (2) 1.50-2.49 - "Disagree" (3) 2.50-3.50 "Uncertain" (4) 3.51- 4.49 "Agree" (5) 4.50- 5.00 "Strongly Agree"

Figure 3

c. Extent of Life Satisfaction

The overall mean of satisfaction with life of the respondents is marginally low ($M=3.70$, $SD=0.982$). It falls under the range of "agree" which indicated that they are marginally satisfied. Looking however at item 5, in Figure 4 shows that the respondents seemingly are in doubt and uncertain of their responses.

Items	Mean	Std. Deviation	Verbal Interpretation
1. In most ways my life is close to my Ideal	4.0068	1.20089	Agree
2. The conditions of my life are Excellent	3.7390	1.18509	Agree
3. I am satisfied with life	3.7322	1.23421	Agree
4. So far I have gotten the important things I want in life	3.5593	1.16162	Agree
5. If I could live my life again, I would change almost nothing	3.4812	2.60344	Undecided
Valid N (395)			

Legend: (1) 1-1.49 "Strongly Disagree" (2) 1.50-2.49 - "Disagree" (3) 2.50-3.50 "Uncertain" (4) 3.51- 4.49 "Agree" (5) 4.50- 5.00 "Strongly Agree"

Figure 4

Research Question 2: Relationship of creation beliefs and moral view. In this research question, a null hypothesis was tested stating that "there is no significant relationship between creation beliefs and moral views." Using Pearson Correlation, the result shows that there is a significant correlation between creation beliefs and moral views ($r = 0.465$, $p = 0.000$). As shown in Figure 5, the data shows that as beliefs tend towards biblical creation, the moral views also tend to be positive.

The influence of creation beliefs to moral view was also determined. Using multiple regressions it was found that the creation beliefs ($r^2 = .221$, $p = .000$) can account or explain 22% of the variance. This indicates that there are 88% of the variables that outside from the realm of this study that creation beliefs can not account.

Variables		Creation Beliefs	Moral View
Creation Beliefs	Pearson Correlation	1.000	.465**
	Sig. (2-tailed)		.000
	N	395.000	395.00
Moral View	Pearson Correlation	.465**	1.000
	Sig. (2-tailed)	.000	
	N	395.000	395.00

**Correlation is significant at the 0.001 level (2 tailed)

Figure 5

As shown in Figure 6, the beta shows that the relationship between the significant predictor of moral view was positive. It implies that the more the beliefs tend to biblical creation the more the moral view becomes positive. On the basis of the medium effect size the null hypothesis was rejected.

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	1.042	.087		12.007	.000
Creation Beliefs	.442	.042	.465	10.408	.000

a. Dependent variable: Moral View F=108.328 Sig. .000 R² =0.221

Figure 6

Research Question 3: Relationship of creation beliefs and satisfaction with life. To answer this research question a null hypothesis was tested stating that "there is no significant relationship between creation beliefs and satisfaction with life." Using Pearson Correlation as the statistical test, the test shows as reflected in Figure 7 that there is a significant relationship between creation beliefs and satisfaction with life $r=0.146, p=0.012$). The data shows that as beliefs tend towards creation, satisfaction with life also increases.

Variables		Creation Beliefs	Moral View
Creation Beliefs	Pearson Correlation	1.000	.146*
	Sig. (2-tailed)		.012
	N	395.000	395.00
Moral View	Pearson Correlation	.146*	1.000
	Sig. (2-tailed)	.012	
	N	395.000	395.00

**Correlation is significant at the 0.05 level (2 tailed)

Figure 7

Looking at the influence of creation beliefs on satisfaction with life the coefficient of determination was taken. It was found that creation beliefs ($r^2=0.021$, $p=0.012$) can explain 0.021% of the variance. The beta as indicated in Figure 8 reveals that creation beliefs are positively related to satisfaction with life which implies that as creation beliefs increase an indication of a more satisfied life is evident.

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
(Constant)	2.825	.374		7.549	.000
Creation Beliefs	.244	.097	.146	2.521	.012

a. Dependent variable: Life Satisfaction F 6.354 Sig. .012 R² 0.021

Figure 8

On the basis of the result of the statistical test, the null hypothesis was rejected though the effect size is relatively small.

Research Question 4: Relationship of Moral views and Life Satisfaction. To answer this research question, a null hypothesis was tested stating that "there is no significant relationship between moral views and satisfaction with life." Using Pearson-Moment Correlation, the result shows in Figure 9 that there is no significant relationship between moral views and satisfaction with life ($r=0.019$, $p=0.746$). Looking at the contribution of moral views on satisfaction with life ($r^2 =0.003$, $p= 0.254$), it shows that moral views do not influence satisfaction with life.

Variables		Creation Beliefs	Moral View
Creation Beliefs	Pearson Correlation	1.000	.019
	Sig. (2-tailed)		.746
	N	395.000	395.00
Moral View	Pearson Correlation	.019	1.000
	Sig. (2-tailed)	.746	
	N	395.000	395.00

Figure 9

On the basis of the of the effect size, the null hypothesis was accepted. Moral view factor was not able to account for the projected relationship on the factor of satisfaction with life.

Research Question 5: In terms of creation beliefs and moral views, results show that there is a trend of the respondents' view on the stages of moral acceptability of holding hands, kissing, heavy petting, and sexual intercourse for two people who love each other but are not married. To answer this research question, the mean of the creation beliefs and moral views were correlated with factors of holding hands, kissing, heavy petting, and sexual intercourse.

a. Creation beliefs, holding hands, kissing, heavy petting and sexual intercourse: Using Pearson-Moment correlation in testing the four sub-null hypotheses, the following results are indicated: Creation beliefs are not related with holding hands ($r=-0.091$, $p=0.072$) and kissing ($r=0.004$, $p=0.936$). The null sub-hypothesis on these variables are accepted. However, for heavy petting ($r=0.134$, $p=0.008$), and sexual intercourse ($r=0.246$, $p=0.000$) a positive relationship was found. Creation beliefs relationship to heavy petting, and sexual intercourse indicates that as respondents' beliefs tend to be more in creation, heavy petting and sexual intercourse are more viewed as morally unacceptable. The two null-sub hypotheses were rejected on these variables.

b. Moral view, holding hands, kissing, heavy petting, and sexual intercourse. Pearson Product -Moment correlation was used to determine the relationship of the variables (moral view with holding hands, kissing, heavy petting, and sexual intercourse) being tested. Four sub-null hypotheses were tested to determine the relationship. Of all the four variables tested, only one variable (holding hand) was not statistically related to moral view ($r= -.53$, $p=.290$). The sub-null hypothesis is accepted on this variable. The three variables that were found statistically significant were kissing ($r =.101$, $p=.044$), heavy petting ($r= .203$, $p=.000$), and sexual intercourse ($r=.225$, $p=.000$) as positively related to moral view.

The data appears that as moral view of the respondents tends to be more positive, the more the respondents considered those acts of kissing, heavy petting, and sexual intercourse as morally unacceptable. Thus, based on the effect size, the three sub null hypotheses were rejected.

8. Discussion of The Findings

8.1 Creation Beliefs and Moral View

The extent of the creation beliefs of Adventist college students is marginally low and some responses are inclined to evolution concepts. This is surprising for respondents who are reared in Christian homes and are educated in Christian schools. However, based on this present study, there are internal factors that may explain these marginal and uncertain responses. In this study, about 50% of the respondents indicated that they studied in public and private non-SDA schools in both elementary (51.2%) and high school (48.8%). In the Philippine context, some of the textbooks used in the schools were adapted from some science textbooks coming from the western countries where the concepts of evolution are freely integrated. Besides, not all teachers in the Philippines in both public and non-SDA private schools have a clear and basic understanding about the concept of evolution and creation.

In this study the respondents have also indicated (67%) that the major source of their understanding about creation is through their parents. In this aspect, it is possible that some parents were limited in conveying the authentic creation teaching. The parents may also have limited understanding about the issues of creation and evolution that it affected the learning of their children. The above reasons may explain why they have marginal orientation towards Biblical creation beliefs. It may also explain why a number of the respondents expressed uncertainty in their responses to the creation and evolution issues. Thus, their foundational education in the home and the school may have contributed to their understanding and distinguishing between creation and evolution.

The case of college student's moral view may be attributed to the same factors that affected creation beliefs. However, there are two important factors in this study that might have further contributed to the marginal and apparent confusion in regards to the respondents' moral responses. One is the genesis where they learn what is right and wrong. In this study, the respondents indicated that they learn the evils of stealing, lying, and other moral virtues from their parents (41%), from the church (21%), from the school (25%), and from others (13%). It is possible that these sources of moral learning and skills might have failed to teach the

right implication of morality to the respondents. The other factor is probably external in nature. Respondents were asked the number of hours they invested in internet use and television viewing. Fifty one percent (51.6%) indicated that they spend 2-3 hours a day using the internet and TV viewing compared to 10-15 minutes prayer (75.7%) and Bible reading (75.5%). The influence of internet issues and media advertisement contrary to the Bible might have eclipsed the moral standard taught to them by their parents and their church.

8.2 Relationship of Creation Beliefs and Moral View

The relationship of creation beliefs and moral view of college students is positive ($r = 0.471$). This means that as the trend is toward creation beliefs, the moral views of the respondents tend to be positive. Though the data was taken from a different age group in a different context, Overman had similar result showing a high positive relationship between the origin beliefs and moral view of teachers.³¹ Although the coefficient of correlation ($r^2 = 0.223$, $p=0.000$) is not so high, yet creation beliefs can reliably account 22% of the variance of the relationship. This means that creation beliefs influence the positive moral view of the respondents ($F = 7.62$, $p=0.000$).

The influence of creation beliefs may be explained by the study of Barna as cited by Slick. Barna in his study reported that "about half of all adults (54%) claim that they make their moral choices on the basis of specific principles or standards on which they believe. Other common means of making moral choices include doing what feels right or comfortable (24%), doing whatever makes most people happy or causes the least conflict (9%), and pursuing whatever produces the most positive outcomes for the person (7%)."³² Slick further pointed out that Christian worldview such as existence of an absolute Creator God, man's nature, the fall, Jesus Christ, redemption of sin, the Bible as the authentic word of God have impact on a human being's choice and behavior.³³ Rasi also pointed out that the home, the church, and the school with their multiple

³¹ R. Overman, "Comparing Origins Beliefs and Moral Views,"

³² G. Barna, "A Biblical Worldview Has a Radical Effect on Person's Life," from <http://www.barna.org/barna-update/article/5-barna-update/131-a-biblical-worldview-has-a-radical-effect-on-a-persons-life> (October 10, 2011).

³³ Slick, "What are some Christian Worldview Essentials?"

personal interactions provide the most powerful influences in developing and nurturing a Christian worldview in children and youth.³⁴

This finding is grounded Biblically. Referring to the importance of cognitive belief system, Solomon said, "For as he thinketh so he is" (Prov 23:7). The verse indicates that man's life is influenced by what is in his mind. The mind is the center where man processes knowledge and beliefs about God. Paul elucidated this point when he admonished the Christians in Philippi to have the "mind of Jesus" (Phil 2:5). He further encourages them that "whatsoever is true, honest, just, love and of good report should always be considered in their hearts and minds through Jesus Christ" (Phil 4:7-8). Positive moral behavior depends upon a transformed belief system. Paul referred this to the "renewing of the minds" (Rom 12:2) which will result in good, acceptable, perfect, and reasonable service to God (Rom 12:1-2).

8.3 Relationship of Creation Beliefs and Satisfaction With life

The effect size of the positive relationship between creation beliefs and satisfaction with life is small. The relationship may be attributed to chance and may be considered statistically unreliable. Although the relationship is small, it is supported with the findings of Koineg in their meta analysis of over 100 studies.³⁵ Kozaryn in his recent findings provides an interesting explanation. He found religious beliefs in relation to social capital as a predictive factor to satisfaction with life but religious beliefs devoid of social capital does not relate to satisfaction with life.³⁶

However, it is worthy to note in this study that when the respondents were asked: "What are the effects of creation beliefs in their life?" they indicated that it gives meaning and satisfaction in their life (53%). They further mentioned that it provides hope of their future (40%). Only 4.8% indicated that it does not make any difference. This indicates that creation beliefs as perceived by the respondents, is a potential variable for promoting satisfaction with life.

This finding appeared to have support from the word of God if happiness is understood as the same with satisfaction with life. In this issue, Kozaryn mentions that happiness can be equated to satisfaction

³⁴ Humberto M. Rasi, "Worldviews, Contemporary Culture and Adventist Thought," from http://fae.adventist.org/essays/26Bcc_001-015.htm; and Christ in the Classroom www.aiaas.edu/ict/vol_26B/26Bcc_001-015.

³⁵ Koenig et. al, *Handbook of Religion and Health*.

³⁶ Kozaryn, "Religious Life and Satisfaction Across Nations."

with life on the basis that feelings serve as a fundamental ground for the specific act of satisfaction.³⁷ Happiness to him is the state, and satisfaction is the specific act. In line of this understanding, David (Ps 144:1-15) mentions that happiness is to believe in God's creative acts and in Him as the Creator God, who can provide protection, peace, and salvation to His people. And to those people who believe on the Lord, he declared "happy is that people whose God is the Lord" (Psalm 144:15). This belief and faith commitment has to be specifically expressed by believing His word and His commandments for "he that keepeth the law, happy is he" (Prov. 29:18). Here, happiness is equated to keeping the will of God expressed in one's personal belief and advocacy. Probably the respondents' responses were influenced more by the idea of believing and keeping the law as the expressed will of God necessary to salvation. This is foundational to man's satisfaction or happiness, for nothing else matters except doing the will of God.

8.4 Relationship of Moral View and Satisfaction With life

The result of the moral worldview as having no relationship with life satisfaction indicates that the respondents' view of happiness or satisfaction is not influenced by moral views. While morality in the sense of doing good to the highest good of others in the context of the Word of God is considered as an investment in the bank of happiness, its mere moral view does not influence happiness or satisfaction. Happiness in essence is not only a product of moral knowing, it must transcend to transforming belief, spiritual commitment and moral doing. This is made clear by King Solomon when he said "he that keepeth the law happy is he" (Prov 29:18).

8.5 Creation Beliefs and Moral View on Kissing, Holding Hands, Heavy Petting, and Sexual Intercourse

The significant relationship of creation beliefs with heavy petting and sexual intercourse indicates that as the respondents adhere more to creation beliefs, the more they view the acts of petting and sexual intercourse as immoral acts. This finding is concurred by the study conducted by Barna.³⁸ He found that a biblical worldview makes a difference in that it influences the way human beings think and behave.

³⁷ Kozaryn, "Religious Life and Satisfaction Across Nations."

³⁸ Barna, "A Biblical Worldview Has a Radical Effect on Person's Life."

He further found that those with a biblical worldview possess radically different views on morality, held divergent religious beliefs, and demonstrated different levels of choices. Barna further said,

People's views on morally acceptable behavior are deeply impacted by their worldview. Upon comparing the perspectives of those who have a biblical worldview with those who do not, the former group were 31 times less likely to accept cohabitation (2% versus 62%, respectively); 18 times less likely to endorse drunkenness (2% versus 36%); 15 times less likely to condone gay sex (2% versus 31%); 12 times less likely to accept profanity 3% versus 37%); and 11 times less likely to describe adultery as morally acceptable (4% versus 44%).³⁹

While biblical worldviews have impact on morality, evolution also has an impact on morality. Catchpoole cited a survey conducted by the Australian National University.⁴⁰ The survey showed that people who believed in evolution were more likely to be in favor of premarital sex than those who rejected Darwin's theory. Another issue which was highlighted was that Darwinians were reported to be 'especially tolerant' of abortion.

8.6 Moral View on Holding Hands, Kissing, Heavy Petting, and Sexual Intercourse

Although the finding of Overman seemed to be different with the present finding considering that only few of his respondents viewed holding hands and kissing as morally unacceptable, the present findings reveal that more than half of the respondents viewed kissing and holding hands as morally unacceptable.⁴¹ This conflicting finding could probably be explained on the basis of the context of the respondents. The survey was taken from a school where the emphasis of morality was heavily founded on the Bible. Most of the respondents were coming from a conservative Christian environment where holding hands and kissing is viewed as morally unacceptable.

The relationship of moral view to holding hands, kissing, heavy petting and sexual intercourse indicates that moral knowing is important. Right moral view will result into desirable moral choices. Lickona concurred with the theory of Kolberg and Fowlers stating that moral

³⁹ Ibid.

⁴⁰ D. Catchpoole, "Morals Decline Linked to Belief in Evolution," from <http://creation.com/morals-decline-linked-to-belief-in-evolution> (October 10, 2011)

⁴¹ Overman, "Comparing Origins Beliefs and Moral Views."

development involves moral knowing.⁴² To him moral character consists of knowing what is good, desiring the good, and doing the good. This indicates that a person needs to have a basic knowledge of what is morally appropriate to convict and to guide him/her of his/her moral choices. Moral views that are biblically grounded have more impact on moral practices.

9. Conclusions

On the basis of the findings of the study, the following conclusions are presented:

1. The extent of creation beliefs and moral views of the respondents were marginally low with some items manifesting "uncertainty" of responses. Educational orientation, parental teaching, and internet/media entertainments as indicated by the respondents are hinted to be among the significant contributing factors. Furthermore, the extent of satisfaction with life is marginally low.
2. A significant relationship between creation beliefs and moral view was found with reliable effect size. This study confirms previous theories that creation worldview affects the moral behavior, attitude, and beliefs of people.
3. A significant relationship of creation beliefs and satisfaction with life was found with small effect size which can be attributed to chance. However, the respondents confirmed such a relationship when they indicated that creation beliefs give them meaning, satisfaction, and hope for the future.
4. Moral view and satisfaction with life were not statistically related. Other factors outside the realm of the study may have contributed to the failure of making such a significant relationship.
5. Creation beliefs are related to the respondents' moral view on the ethical acts of heavy petting, and sexual intercourse on the scenario of a couple who love each other but is not married. Although holding hands and kissing were not statistically related, the trend shows that creation beliefs have the strong tendency to influence moral decisions and actions.
6. Moral view is related to moral act of kissing, heavy petting, and sexual intercourse. It indicates that moral knowledge influences moral decision and actions.

⁴² T. Lickona, *Educating for Character: How Our School Can Teach Respect and Responsibility* (New York: Bantam Books, 1991).

7. The study achieves the conceptual framework that there is a significant relationship with creation beliefs and moral worldview; and creation beliefs with satisfaction with life. It was able also to hypothesize that creation beliefs and moral view influence the moral perception of the respondents in relation to moral issues they face in life.

10. Recommendations of the Study

The following recommendations are generated from the findings of the study to encourage researchers, religious practitioners, and other sectors of the academic community to verify and confirm the present findings to ensure better and improved research outputs.

To researchers:

1. That a more valid and reliable instrument be developed to ensure better and reliable research outputs.
2. That a more randomized sampling procedure be employed to ensure more and wider representation from the population.
3. That replication of the study be conducted in a different context to verify the consistency of the findings.

To religious practitioners:

1. Pastors and church leaders should employ mechanisms on how to comprehensively teach the creation doctrine to church members especially to parents who are considered as a major source of learning.
2. Pastors and church leaders should integrate creation worldview in youth retreats or seminars considering that creation beliefs shape moral view and influence ethical decisions regarding moral issues.

To the academic community:

1. Curriculum designers should integrate the course on creation science from elementary to college to ensure deep and comprehensive understanding about the concept of creation.
2. Educators and school leaders should not only demonstrate moral competence in teaching morality but it should be manifested through the profession of their lives through modeling.
3. The school should initiate in developing textbooks or syllabi that incorporate biblical creationism.