

# Online Library Life Orientation And Religious Education Gr 7 9 Pdf Free Copy

**Orientation in Religious Education Religion in Life Orientation Religious Orientation and Authoritarianism in Cross-cultural Perspective***A New Approach to Religious Orientation Faith and Philosophy Science, Humanism, and Religion Peculiar People Love Is an Orientation Religion as Orientation and Transformation Conservative Christian Beliefs and Sexual Orientation in Social Work Love Is an Orientation Participant's Guide Religious Orientation and Religious Coping in Adolescents with and Without a Chronic Illness Sexual Orientation and Human Rights in American Religious Discourse Religious Orientation and Authoritarianism in Cross-cultural Perspective Christian Orientation Bible Study Guide Cultural Diversity and Suicide Formed From This Soil Icanchu's Drum Ethnic Identity, Religious Orientation, and Religion Ancient Orientation Unveiled Religious Orientation and Authoritarianism in Cross-cultural Perspective Religious Orientation and Purpose in Live Religion, Intolerance, and Conflict The Religious Experience Conservative Christian Identity & Same-sex Orientation Epistemological Style, Theoretical Orientation, and Religious Beliefs France To-day: Its Religious Orientation Focus of Religious Commitment and Religious Orientation Among Self-Identified Christians Conforming to the Will of the Church, the Role of Religious Orientation, Religious Proscription, and Right-wing Authoritarianism in the Religion-prejudice Relationship Health Attitudes/locus of Control and Religious Orientation The Christian College Students' Religious Orientation, Belief, and Attitude in Relation to Local Church Participation A Study of Religious Orientation in a Given Socio-Religious Experience Conforming to the Will of the Church Comparative Analysis of the Religious Orientation and Spiritual and Character Development of Christian Student-athletes at a Christian University and a Secular University Science Direct Books Religious Orientation and Sexual Behavior of College Students Measures of Religious Orientation Among Counselors with a Positive Spiritual Identity who Differ in Religious Culture How the Religious Right Shaped Lesbian and Gay Activism The Effects of Religious Orientation on Selective Exposure to Information which Supports Or Contradicts One's Beliefs Religion and LGBTQ Sexualities The Relationships Among Religious Orientation, Conceptual Systems, and Values*

In this six-session small group Bible study (DVD/digital video sold separately), Andrew Marin leads you in peaceful and productive ways to engage the theological, political and social disconnects between the Christian community and the lesbian, gay, bisexual and transgender communities. Today's culture often defines 'bridge building' and reconciliation as a one-way street that leads to full theological, political and social agreement. Yet Christ demonstrated a different path of religious and cultural engagement to establish his kingdom here on earth. In light of such countercultural principles, the Christian community needs a new view on the issues that divide conservative believers and the lesbian, gay, bisexual and transgender (LGBT) communities. Andrew Marin uses practical applications he's learned over the last decade of living and working in the LGBT neighborhood of Chicago (Boystown), as well as his international speaking and consulting ministry, to offer a variety of practical teaching, insights, and life-lessons on reaching the LGBT community. Rather than avoiding the topic of homosexuality, Love Is an Orientation aims to equip the Christian community to bridge the gap between LGBT and religious communities. Instead of discussing how to "fix" gay people, this small group Bible study is all about getting to know them, engage them, and love them like Jesus does. After this study, you, your small group and your church will know what it means to peacefully and productively build bridges with the LGBT community. This Participant Guide is filled with insights, questions for discussion, and applications that will equip you with tools to reach out to the LGBT community in love and understanding. Sessions include: Love Is Our Orientation Building Bridges Theology of Bridge Builders Answering Tough Questions Adolescents and Sexuality Living in the Tension Designed for use with the Love Is an Orientation Video Study (sold separately). Like many conservative Christian faiths, Mormonism instills a strong sense of loyalty and deep religious feelings in its members. The church also teaches that homosexuality is abnormal and sinful. Thus, gay Mormons must learn to manage conflicting religious and sexual identities. This sociological study of the lives and struggles of gay members of the Mormon church is based on interviews with a large sample of gay Mormons and discussions with Mormon church leaders. The plight of gay Mormons is examined as part of a larger struggle over the place of homosexuality in American Christianity. The Christian Orientation Bible Study Guide has an emphasis on old wives' tales, which makes it imperative for us to have a good understanding. If you have recently accepted Jesus (became a new Christian), this Bible study guide will place you on the right path of Christ thoughts and not the world's thinking. Have you ever asked yourself where God came from, pastors and their lifestyles, tithes and offerings, your adversaries, blessings, and Christians in general? Well, this Bible study guide provides some helpful biblical information. If you have loved ones such as family or friends that you have been trying to witness to well, this Bible study guide is great to witness to anyone about Jesus. In addition, this Bible study guide is powerful and engaging, with an ease of simplicity for all to understand. In addition, this Bible study guide can be used as a church new member's orientation, Sunday school Bible study, prison ministry Bible study, seminary studies, weekly Bible study, personal Bible study, and home Bible study worldwide. While gay rights are on the national agenda now, activists have spent decades fighting for their platform, seeing themselves as David against the religious rights Goliath. At the same time, the religious right has continuously and effectively countered the endeavors of lesbian and gay activists, working to repeal many of the laws prohibiting discrimination based on sexual orientation and to progress a constitutional amendment protecting a marriage. In this accessible and grounded work, Tina Fetner uncovers a remarkably complex relationship between the two movements a one that transcends political rivalry. Mormons embrace the term "peculiar people" as a badge of honor. It represents pride in being God's people and therefore different from the rest of society. The term is equally applicable to gay Mormons who experience

misunderstanding, guilt, and derision, often at the hands of fellow parishioners for whom discrimination is now a distant memory. The purpose of this study was to clarify the relationship between religiosity and sexual behavior of college students by using a measure of religious orientation to define religiosity. Religious orientation refers to individuals' motivations for religious involvement and personal faith. Religious orientations are characterized as being extrinsic, intrinsic, indiscriminately proreligious or nonreligious. Four null hypotheses were formulated. It was hypothesized that there would be no significant difference in rates of premarital sexual intercourse or participation in oral-genital sexual activity between subjects of differing religious orientation. It was also hypothesized that the demographic variables of gender, grade point average, academic classification and ethnicity were not significantly related to religious orientation and virginity or religious orientation and participation in oral-genital sexual activity. The sample consisted of 235 never married, heterosexual college students aged 17 to 24, enrolled at a west coast independent university. Subjects completed three self-report instruments: the Religious Orientation Scale, the Lifetime Sexual Behaviors Scale and a demographic survey. Data were analyzed using Pearson chi square, Fisher two-tail tests, t-tests and logistical regression. Results indicate that there are significant differences in the sexual behavior of students of differing religious orientations. Intrinsic students were significantly less likely to participate in premarital sexual intercourse or oral-genital sexual activity. For females, students with GPA's of 3.0 or less, non-first year students, first year students and sophomores grouped together, seniors, nonseniors, Roman Catholics, non-Agnostics, non-Atheists, Caucasians, non-African-Americans, non-Latinos and non-Asian/Pacific Islanders, the relationship between intrinsic religious orientation and virginity is significant. The relationship between participation in oral-genital sex and intrinsic religious orientation is significant for non-first year students, non-Roman Catholics, non-Agnostics, Caucasians, non-African Americans and non-Latinos. Other findings indicate that students stating that religion was an important factor in their lives were less likely to engage in premarital sexual intercourse. Intrinsic students were significantly more likely to be virgins than nonvirgins. Scores on the Intrinsic Scale of the Religious Orientation Survey and acadeniic class were significant predictors of virginity when combined with intrinsicness. Separate studies have found that epistemological style is correlated with choice of theoretical orientation and with a measure of religious beliefs. Research suggests that congruence between theoretical orientation and the personal beliefs and values of a therapist are important for effective intervention and avoiding therapist burnout. The purpose of this study was to examine the relationship between epistemology theoretical orientation and religious beliefs with graduate students studying both psychology and theology. Results found that epistemology combined with religious beliefs was a significantly better predictor of theoretical orientation than epistemology alone. Results suggest the importance examining one's personal beliefs and how they related to professional practice. A tracing of the dynamics of the relationship between Faith and Philosophy throughout Western intellectual history, following the dynamics of Tertullian's ancient question: "What has Athens to do with Jerusalem?" In the conclusion the author presents his own approach to this question. Frothingham presents an ambitious overview of the development of orientation, or the directionality of sacrifice, prayer, and ritual, played a key role in ancient ceremonies, in the practice of ancient religions. With the recent emergence of spirituality and religion as areas of counseling competency, there has emerged a parallel need for effective assessment tools for distinguishing healthy from unhealthy spirituality and religiosity. Some authors have suggested that the construct of religious orientation be used in this capacity. The history of this construct suggests that care be taken if this idea is to be used in counseling practice. In the literature, two primary approaches have emerged. The first views a mature orientation towards religion and spirituality as motivated by the intrinsic worth of such behavior, not social or personal benefit. Those viewing mature religion as quest counter that mature religion and spirituality are characterized by tentativity, complexity, and doubt. Both constructs and their associated measures have received criticism. A resolution may rest in exploring how religious culture (defined as a set of social structures, rituals, codes, theologies, narratives, and symbolic orders centering upon spirituality and religion) has shaped this literature. The current study investigated the relationship between religious orientation and membership in contemporary American religious culture. A total of 106 participants were drawn from geographically diverse counseling graduate programs. Participants completed a demographic questionnaire, Gorsuch and McPherson's (1989) Religious Orientation Scale-Revised, Batson and Schoenrade's (1991) 12 Item Quest Scale, and a short form of the Marlowe-Crowne (1960) Social Desirability Scale. Based upon their responses to the questions "Do you consider yourself religious?" and "Do you consider yourself spiritual?", participants were placed in one of four religious cultures described by Roof (1999). In this study, only those who considered themselves "spiritual" were sufficient in number to analyze. Significant differences were found between groups on scores of quest orientation, intrinsic orientation, and extrinsic-social orientation. Item analyses indicated differential item functioning between these two populations. Participants' ratings of the face validity of the Religious Orientation Scale-Revised were significantly lower among those in the non-religious culture. Elementary linkage analysis (McQuitty, 1957) indicated that the relationships among religious orientation constructs differed between cultures. It is suggested that these findings support the use of religious culture as an alternative, critique, and hermeneutic to traditional constructs of religious orientation. This important new work addresses the tensions and divisions in social work between conservative Christian religious beliefs and lesbian, gay, and bisexual (LGB) students, practitioners, faculty members, and clients. Authors representing a diverse range of sexual orientation and religious and professional identities explore the debate regarding freedom of religious expression and full sexual orientation affirmation. Their discussions provide a deeper understanding of the complexity of topics such as social identity, oppression, power and privilege, human rights and social justice, attitudes and prejudice, and ethics and the law. The book also discusses multiple ways of resolving some of the conflicts, including intergroup dialogue and sociodrama. -- Provided by publisher. Formed from This Soil offers a complete history of religion in America that centers on the diversity of sacred traditions and practices that have existed in the country from its earliest days. Organized chronologically starting with the earliest Europeans searching for new routes to Asia, through to the global context of post-9/11 America of the 21st century Includes discussion of race, ethnicity, gender, sexual orientation, socio-economic class, political affiliations, and other elements of individual and collective identity Incorporates recent scholarship for a nuanced history that goes beyond simple explanations of America as a Protestant society Discusses diverse beliefs and practices that originated in the Americas as well as those that came from Europe, Asia, and Africa Pedagogical features include numerous visual images; sidebars with specialized topics and interpretive themes; discussion questions for each chapter; a glossary of common terms; and lists of relevant resources to broaden student learning "Program evaluation is an essential part of the ongoing success of any organization. Program evaluations can be done for entire organizations or for any entity within that organization. Christian university athletic programs need to be evaluated frequently to assess whether the organization is

fulfilling its goals and objectives. This study sought to find a correlation between a Christian university athletic department's curriculum for its student-athletes and the spiritual orientations that these student-athletes exhibited as a component of program evaluation. This was done through a two-phase approach which was duplicated on a secular campus for comparative purposes. First, the goals, objectives and outcomes of the university's spiritual and character development curriculum was assessed through qualitative data received from interviews from key university personnel and from student data collected from demographic forms. Secondly, quantitative data was compiled through the use of the Revised Religious Life Inventory (Hills, Francis and Robbins, 2004). This survey has 24 items and uses a nine point scale for each question. This survey has three subscales that seek to determine a person's spiritual orientation. The first category would receive the lowest total mean score and is called intrinsic orientation, which refers to people who live their religion; the second category would receive a higher total mean and is called quest, which means that a person is questioning his or her faith; and the third category has the highest total mean and is called extrinsic, which is a person who uses religion. This study also looked for differences in gender results between the two campuses. The N for the Christian university was 322, with 209 men and 113 women; and the N for the secular university was 58, with 41 men and 17 women. The findings of this study from the interviews provided qualitative data that showed a distinct difference between the two universities in the spiritual and character curricula and the ensuing outcomes in the student body responses. Overall the intrinsic qualitative responses in the interviews were 93% and just 7% extrinsic, compared to the secular university which had 67% intrinsic statements and 33% extrinsic. Neither interview group made statements that could be coded in the quest category. The students made two types of qualitative responses on the demographics forms. The first was in relation to how the curricula affected them in their spiritual and character growth, and the second related to their involvement in Christian activities. The percentage of students leaving remarks on the form at the Christian university was 70% versus those leaving remarks at the secular university of 30%. The remarks that students gave were codified as intrinsic, extrinsic and quest. The Christian university remarks were 41% intrinsic, 24% extrinsic and 21% quest. The secular university results were 11% intrinsic, 78% extrinsic, and 2% quest. The findings of this study for the quantitative data also showed a significant difference between the two groups of Christian student-athletes on the respective campuses. A 2 x 2 ANOVA was computed to compare the two schools and gender mean scores. The analysis indicated that there was a significant difference between the two means. Therefore, there is a significant difference between the two universities in terms of spiritual orientation; the Christian university shows greater intrinsic orientation than the secular university. A 2 x 2 ANOVA was computed to compare male and female students and the two universities on the total scores of the Revised Religious Life Inventory. There was a significant difference between the two university means ( $F = 35.38, p 0.05$ ). The mean for the Christian university was 4.4 ( $SD = 0.81$ ) and the mean for the secular university was 1.30 ( $SD = 1.30$ ). The analysis also indicated that there was a significant difference between the two means for gender ( $F = 3.61, p 0.05$ ). There was no interaction effect between gender and school variables ( $F = 2.80, p 0.05$ ). A 2 x 2 MANOVA also was computed to compare male and female students and the two universities on the three subsets of the Revised Religious Life Inventory: Intrinsic, Extrinsic, and Quest orientations. A significant multivariate  $F$  (Wilk's Lambda) was found for the university variable ( $F = 36.94, p$  Sexual orientation is a topic of intense debate within America's religious traditions. These discussions have had a significant impact on the formation of public policy, as speakers who locate themselves squarely within religious traditions have articulated positions on both sides in recent arguments concerning gays in the military, civil rights protections for gays and lesbians, gay marriage, parenting and foster parenting, and benefits for partners of gay and lesbian employees of major corporations and institutions. This volume, which stems from a 1995 conference at Brown University, aims to promote both academic and public understanding of the different positions that exist on sexual orientation and its public policy dimensions within four major American religious traditions. Writers from within the Jewish community, the Roman Catholic church, Mainline Protestant churches, and African-American churches explore the history and tradition of their communities on same-sex orientation, discuss the moral stance they advocate, and consider the legal and public policy implications of that stance. For each of these traditions, two opposing views are represented, and a respondent frames the issue in a larger context. The book concludes with essays by Michael McConnell and Andrew Koppelman exploring how our society might find a *modus vivendi* in a state position of neutrality on the moral status of homosexuality. This book will appeal to a broad range of readers interested in these crucial issues, and in the role the religious communities play in these debates, while helping to foster the climate for a more reasoned and civil dialogue. This study involved exploring the relationship between the focus of religious commitment and religious orientation from the relational commitment to Christ among self-identified Christians. The goal was to discover a relationship between a dedicated (focus of) religious commitment and intrinsic religious orientation, among self-identified Christians, in order to answer the research question. This was done by examining measures of relationship commitment and religious orientation through correlation analysis and linear regression. The results revealed there is a very strong ( $r = .777$ ) direct relationship between a dedicated focus of religious commitment with Christ and intrinsic religious orientation. In the human quest for orientation vis-à-vis personal life and comprehensive reality the worldviews of religionists and humanists offer different answers, and science also plays a crucial role. Yet it is the ordinary, embodied experience of meaningful engagement with reality in which all these cultural activities are rooted. Human beings have to relate themselves to the entirety of their lives to achieve orientation. This relation involves a non-methodical, meaningful experience that exhibits the crucial features for understanding worldviews: it comprises cognition, volition, and emotion, is embodied, action-oriented, and expressive. From this starting-point, religious and secular worldviews articulate what is experienced as ultimately meaningful. Yet the plurality and one-sidedness of these life stances necessitates critical engagement for which philosophy provides indispensable means. In the end, some worldviews can be ruled out, but we are still left with a plurality of genuine options for orientation. This book adds a vital and overlooked dimension—diversity—to suicide assessments and interventions. The literature on the relationship between culture and suicide has historically been widely scattered and often difficult to find. *Cultural Diversity and Suicide* summarizes that widespread literature so that counselors can begin to include diversity issues as important variables that can help them become even more effective when conducting suicide assessments or interventions. For ease of reading, *Cultural Diversity and Suicide* is divided into chapters based on ethnicity. The book avoids broad generalizations whenever possible, thus each chapter specifically discusses critical within-group variables (issues relating to gender, age, religion, and sexuality) that should be considered when conducting suicide assessments and interventions. Each chapter includes at least one case study and incorporates clear headings that make it simple to find specific information. *Cultural Diversity and Suicide* is not a book of cookie-cutter approaches to suicide prevention, nor is it a primer for the novice. Rather, it

has been carefully designed to help counselors and counselors-in-training gain a fuller understanding of the issues that may lead individuals from diverse backgrounds to consider suicide—and the cultural aspects of an individual’s heritage that can influence that person’s decision. Written for professionals who have a pre-existing understanding of how to work with suicidal clients, the book begins with a concise but essential overview of traditional suicide risk factors and a brief assessment model (an excellent “memory refresher”), and then moves quickly into specific diversity issues relevant to: European Americans African Americans Asian Americans Hispanic Americans Native Americans Cultural Diversity and Suicide explores ethnicity and its relationship to suicide (for example, suicide rate and reason differences based on ethnic group or ethnic identity), plus meaningful within-group variables such as: lesbian/gay/bisexual issues and the increase in suicide rate based on sexual orientation and sexual identity religious differences—suicide rates among various religious groups, religious differences in views of suicide, views of the afterlife, burial practices, and views of lesbian/gay/bisexual people cultural buffers, such as extended family and religious practice suicide prevention interventions based on cultural differences (essentially, how traditional suicide prevention programs can be altered to include new variables) This book is essential reading for everyone doing the vital work of conducting suicide assessments and interventions. Please consider making it part of your professional/teaching collection today. Multi-religious education is a reality in today's classroom, but very few educators have received training in this particular field. First published in 1999. Routledge is an imprint of Taylor & Francis, an informa company. First published in 1999. Routledge is an imprint of Taylor & Francis, an informa company. Religions are not primarily expressed in people's heads and their thoughts, but in what they do. People use religious symbols in order to orientate or change themselves. In this way, religion is related to all realms of human life. Jan-Olav Henriksen shows that only against this backdrop can we understand the role of religions in human life. Book jacket. The Commitment-Reflectivity Circumplex (CRC) model of religious orientation is introduced and the results from a series of model testing experiments are reviewed. The CRC model was developed through a series of studies in the United States and Romania and was created in an effort to reduce the theoretical and empirical difficulties associated with the traditional Allportian religious orientation models and measures. Toward this end, the difficulties associated with the Allportian religious orientation models are reviewed, along with how the CRC model attempts to address them. Next, the CRC model is introduced and a list of its predictions are given and compared to those of the Allportian models. The results of 10 model testing studies using multidimensional scaling are then reviewed. In these studies, the CRC model, which posits that all religious orientation can be located along dimensions of commitment (importance) and reflectivity (complexity), is found to be more accurate than the Allportian models in both the U.S. and Romania. Based on these studies, the meaning and interpretation of the Allportian measures are reviewed and new interpretations are suggested. Lastly, the relationships between religious orientation, mental health, personality, ideology, and prejudice are explored. In every area, the CRC model, and the measures based on it, show superior predictive abilities to traditional approaches in both the United States and Romania. When three of Andrew Marin's friends came out to him in the span of three months, he was confronted head-on with the question of how to reconcile his friends with his faith. Love Is an Orientation is the result of years of wrestling with this issue. In the book, Marin speaks out with compassion and conviction, elevating the conversation between Christianity and the GLBT community so that the focus is moved from genetics to gospel, where it really belongs. The relationship between religion, intolerance and conflict is the subject of intense discussion, particularly in the context of the ongoing threat of terrorism. This book contains papers written by scholars in anthropology, psychology, philosophy, and theology exploring the scientific and conceptual dimensions of religion and human conflict. This compiled and edited collection engages with a theme which is increasingly attracting scholarly attention, namely, religion and LGBTQ sexuality. Each section of the volume provides perspectives to understanding academic discourse and wide-ranging debates around LGBTQ sexualities and religion and spirituality. The collection also draws attention to aspects of religiosity that shape the lived experiences of LGBTQ people and shows how sexual orientation forges dimensions of faith and spirituality. Taken together the essays represent an exploration of contestations around sexual diversity in the major religions; the search of sexual minorities for spiritual 'safe spaces' in both established and new forms of religiosity; and spiritual paths formed in reconciling and expressing faith and sexual orientation. This collection, which features contributions from a number of disciplines including sociology, anthropology, psychology, history, religious studies and theology, provides an indispensable teaching resource for educators and students in an era when LGBTQ topics are increasingly finding their way onto numerous undergraduate, post-graduate and profession orientated programmes.

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