**“The RISE and FALL of MANKIND and a forgiving Creator”**

**Title of Paper**

**Begin your paper with the paper title at the top of the first page of text. The paper title**

**acts as a de facto Level 1 heading: It is centered and in bold title case font. Do not use the heading “Introduction”; text at the beginning of the paper is assumed to be the introduction.**

**APA Style headings have five possible levels. Each main section starts with the highest**

**level of heading, even if one section has fewer levels of subheading than another section. For**

**example, in a paper with Level 1 Method, Results, and Discussion headings, the Method and**

**Results sections may each have two levels of subheading (Levels 2 and 3), and the Discussion section may have only one level of subheading (Level 2).**

**Level 2 Heading in the Introduction**

**Use Level 2 headings for any headings within the introduction, Level 3 for subsections of any Level 2 headings, and so on.**

**Level 2 Heading in the Introduction**

**Avoid having only one subsection heading within a section, just like in an outline. Use**

**at least two subsection headings within a section or use no subsection headings at all (e.g., in an**

**outline, a section numbered with a Roman numeral would be divided into either a minimum of A**

**and B subsections or no subsections; an A subsection would not stand alone).**

**Level 1 Heading for First Main Section After the Introduction**

**After the introduction (regardless of whether it includes headings), use a Level 1 heading for the next main section of the paper (e.g., Method).**

**Level 2 Heading Level 2 Heading**

**Level 2 Heading**

**All topics of equal importance should have the same level of heading. For example, in**

**a multiexperiment paper, the headings for the Method and Results sections for Experiment 1**

**should be the same level as the headings for the Method and Results sections for Experiment**

**2, with parallel wording. In a single-experiment paper, the**

**Method, Results, and Discussion**

**2**

**sections should all have the same heading level.**

**Level 3 Heading**

**Use Level 3 headings for subsections of Level 2 headings. Do not use abbreviations in headings unless they already defined in the text.**

**Level 3 Heading**

**The number of levels of heading needed for a paper depends on its length and complexity.**

**Three levels of heading is average.**

**Level 4 Heading. Use Level 4 headings for subsections of Level 3 headings. Use only**

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**Level 4 Heading. It is not necessary to add blank lines before or after headings, even if a**

**heading falls at the end of a page. Do not add extra spacing between paragraphs.**

**Level 5 Heading. Use Level 5 headings for subsections of Level 4 headings. In the****Publication Manual of the American Psychological Association (7th ed.), Table 2.3 shows how**

**to format each level of heading, Figure 2.4 demonstrates the use of headings in the introduction,**

**and Figure 2.5 lists all the headings used in a sample paper in the correct format. In the Concise**

**Guide to APA Style (7th ed.), this content is found in Table 1.3, Figure 1.3, and Figure 1.4, respectively.**

**Level 5 Heading. The sample papers at the end of Chapter 2 in the Publication Manual**

**and Chapter 1 in the Concise Guide show the use of headings in context. Additional sample**

**papers can be found on the APA Style website (https://apastyle.apa.org)**

**Definition: Worldview**

A worldview is a way you look at the world. It’s the lens through which you interpret all your experience and through which you make decisions. It’s your colored glasses you wear, even if you don’t know you’re wearing them. More technically, according to David Noebel, author of *Understanding the Times*

, a worldview is…

“The framework from which we view reality and make sense of life and the world. “[It’s] any ideology, philosophy, theology, movement or religion that provides an overarching approach to understanding God, the world and man’s relations to God and the world.”

That’s a great definition. But sometimes it helps to sum up many words with a few. So a more simple understanding comes from Chuck Colson who once said, a worldview is “the sum total of our beliefs about the world.”

Everybody has a worldview. That worldview may not be well-developed or the person holding it may not be able to articulate it clearly, but each person has a distinct way they interpret their world. For instance, each of these people have a worldview…

* The crying 2-year old who believes he’s the center of the universe.
* The atheist biology professor who just finished a lecture on Neo-Darwinism.
* The Christian pastor who just posted a blog on his church’s website.
* The Hindu technical support rep who just answered your computer question.
* The stay-at-home mom who just finished cooking dinner.

You and I have our own worldview too. Whenever we overhear a conversation from someone in a coffee shop, or stumble upon lewd website, or when we read an unbelievable news story, we automatically file that new information into a grid of prior understanding. That understanding is our worldview.

**Parts of a Worldview**

A worldview, like a philosophy, has different aspects. Depending on the teacher, some divide worldviews by a few parts and others by many parts. Here’s a simple, but not too expansive worldview framework. Every worldview includes the following 8 areas:

* God (Theology)
* Knowledge (Epistemology)
* Origin (Cosmology)
* Humanity (Anthropology)
* Morality (Ethics)
* Salvation (Soteriology)
* Meaning (Teleology)
* Destiny (Eschatology)

**God (Theology)** – Every worldview has a theology – it says something about God or the divine. The view may be very precise or vague, explicit or implicit, negative or positive (i.e. atheistic vs. theistic), but every worldview talks about God. **Knowledge (Epistemology)** – Likewise, worldviews usually attempt to explain knowledge: what we can know and how we can know it. It also comments on closely related subjects, like truth, logic, reason, experience, intuition, and revelation. **Origin (Cosmology)** – Worldviews always explicitly or implicitly tell us where we came from. For instance, the secular worldviews relies on some form of molecules-toman evolution. Biblical Christianity teaches special creation in six days a few thousand years ago.

**Humanity (Anthropology)** – In the same way, every worldview has a take on human beings. It represents a certain perspective on humanity. It articulates our origin, uniqueness (or non-uniqueness), purpose, nature, and destiny. Worldviews always address what we are and our significance.

**Morality (Ethics)** – Each worldview also has a distinct take on goodness and morality. Ethics covers areas like the highest good, whether morality is objective or subjective, what is right and wrong, and rewards for doing good or judgments for doing evil.

**Salvation (Soteriology)** – Worldviews also include a “salvation story.” When

Christians hear the word ‘salvation’ we tend to think salvation from sin, death, and hell through the atoning work of Jesus. But here ‘salvation’ is more generic: what is the basic human problem and what is the solution to that problem.

**Worldview Describes Your Beliefs Which Lead To Your Actions**

In addition, every component of a worldview is interrelated. Theology relates to anthropology and anthropology relates to knowledge, and so on. What you believe about God has a direct impact on what you believe about humanity and our ultimate destiny.

These worldview components also affect how you will live your life and your ethics. And your ethics lead to real world actions.

**Of Worldviews and Philosophies**

Studying worldview is a fascinating area. It’s essentially a fresh way to consider yours or others basic philosophy of life. Worldview analysis can uncover what you and your friends believe which can be helpful in important conversations.

**I have worked in the funeral home industry for almost a decade now.**

There are many aspects of funeral service where you are at risk of injury and infection. Hazards in funeral homes are wide ranging, and it is important, therefore, for funeral home employers to address those hazards to ensure that their employees have a safe and healthful work environment.

Does your head spin with the alphabet soup of acronyms that are relevant to your professional life? Are you familiar with the requirements of the various agencies that have a level of jurisdiction over your funeral home practice?

To provide you with a concise overview of the requirements, a summary of the main elements of the most important standards for funeral homes is provided in this article. This information is not meant to be a detailed discussion of every aspect or each point of the various standards discussed but rather a high-level overview that may be covered in a single reading.

# OSHA

The Federal Occupational Safety and Health Administration is part of the United States Department of Labor, and its mission is to ensure safe and healthful working conditions by setting and enforcing standards and providing training, outreach, education and assistance. In addition to federal OSHA, there are also some states that have their own approved occupational safety and health programs. However, each state OSHA program must have regulations that are at least as strict as federal OSHA.

A number of activities in funeral homes fall under OSHA’s General Industry Standards. Of primary importance for worker safety is control of infection and working with hazardous chemicals, such as embalming fluids containing formaldehyde or formalin, as well as many other hazardous chemicals that may be present in the workplace.

Applicable OSHA regulations must be followed by funeral homes in order for them to remain in compliance. The Occupational Safety and Health Act of 1970 empowers OSHA with full authority to issue citations and penalties to covered employers with one or more employees if they are found to be in violation. Following are some of the details you should know for compliance with OSHA.

# OSHA Hazard Communication Standard

The Hazard Communication Standard (29 CFR 1910.1200) was created to ensure that chemical hazards in the workplace are identified and evaluated, and that the information concerning those hazards is communicated to both employers and employees.

General requirements of OSHA’s Hazard Communication Standard:

* Provide a written Hazard Communication Program specific to your facility. The written program does not have to be long and technical, but it must be in writing.
* Provide a master list of all hazardous chemicals used at your facility.
* Ensure that containers of hazardous chemicals are properly labeled.
* Obtain a Material Safety Data Sheet (MSDS) for each hazardous chemical covered by the standard and used at the facility.
* Train all affected employees about the hazardous chemicals with which they work.

# OSHA Bloodborne Pathogens Standard

The Bloodborne Pathogens Standard (29 CFR 1910.1030) applies to all workplaces in which employees may have contact with blood or other potentially infectious materials. The purpose of the BBP Standard is to reduce exposure and transmission of blood and body fluids to employees to prevent the contraction of diseases that can have severe consequences. One primary focus of the standard is the creation of a written BBP Exposure Control Plan.

General requirements of OSHA’s Bloodborne Pathogens Standard:

* Each funeral home that conducts embalming must develop a written BBP Exposure Control Plan designed to minimize or eliminate employees’ exposure to bloodborne pathogens.
* Hepatitis B vaccinations must be offered to all employees who are potentially exposed, unless the employee has previously received the complete hepatitis B vaccination series, antibody testing has revealed that the employee is immune or the vaccine is contraindicated for medical reasons.
* The employer must document annually the consideration and implementation of appropriate commercially available and effective safer medical devices designed to eliminate or minimize occupational exposure. Obtaining input from affected non-managerial staff members is also required documentation.
* Documented annual review and update of the Exposure Control Plan is required.
* A post-exposure evaluation and follow-up procedure must be in place in the event of an employee’s exposure to blood or OPIM (Other Potentially Infectious Material), such as a puncture wound from a suturing needle.
* Employees must use at least Universal Precautions, as defined by OSHA, with all procedures that entail the possibility of exposure to blood or OPIM. Universal Precautions assumes that all human blood and certain body fluids are treated as if known to be infectious.
* Drinking and eating are not allowed in the embalming room and other work areas where there is a reasonable likelihood of exposure to blood or OPIM.
* The facility must have a written housekeeping schedule for those areas that may be contaminated with blood or OPIM.
* Only disinfectants or sterilants that are EPA registered or FDA cleared may be used to decontaminate surfaces or instruments that have been contaminated with blood or OPIM.
* Tongs, forceps or other appropriate engineering controls must be used to reach into cleaning containers to pick up reusable sharps.
* Scrub sponges and other potentially contaminated instrument cleaning tools must be properly disinfected and stored.
* A biohazard warning label must be attached to containers of potentially infectious material.
* Waste cans used for containment of biohazards must be lined with biohazard bags. The regulated waste must be placed in a container that is closable.
* Sharps containers must be easily accessible to personnel and located as close as feasible to the immediate area where sharps are used.
* Employees with occupational exposure to bloodborne pathogens must be trained on the safety procedures related to blood or OPIM.
* A sharps injury log is used to record injuries resulting from sharps.

# OSHA Personal Protective Equipment Standard

The Personal Protective Equipment (PPE) Standard (29 CFR 1910 132, Sub- part I) requires that personal protective equipment be utilized for many tasks performed in funeral service settings, such as preparation rooms. Coveralls, shoe covers, gloves, chemical goggles, face shields, head covers, surgical masks and respirators all have application in funeral service settings. Coveralls, aprons or gowns need to have full sleeve coverage and be impervious to blood, formaldehyde and other chemical agents.

General requirements of OSHA’s Personal Protective Equipment Standard:

* The employer must perform a job hazard assessment for the tasks conducted at the funeral home to determine what PPE is needed. A written certification of this assessment is required.
* Employees required to wear personal protective equipment must be trained in the proper use of that equipment. Again, a written certification that workers have received and understood this training is required.
* Gloves and eye protection designed for protection against the hazards found in the embalming room are required.

# OSHA Respiratory Protection Standard

Whenever respirators are required in the workplace, the requirements of the Respiratory Protection Standard (29 CFR 1910.134) are triggered. There are two basic classes of respiratory hazards encountered in funeral home settings. Hazards may be in the form of particulates, such as flu viruses, droplets containing tuberculosis bacteria, etc., or they may be in the form of organic vapors, such as formaldehyde. Generally speaking, a respirator that is suitable for most biological particulates (respirators such as N95s or Powered Air Purifying Respirators) provides no effective protection for organic vapors and vice versa. There are very expensive respirators on the market that are capable of providing protection against both of these types of hazards, but such respirators are not generally encountered in funeral homes.

General requirements of the Respiratory Protection Standard

* A written Respiratory Protection Program and a qualified administrator are required.
* All employees required to wear a respirator must be medically evaluated to ensure that the respirator does not place an undue physiological burden on an employee’s health.
* If the use of respirators is required because the permissible exposure limit for formaldehyde has been exceeded, then it is a requirement of the Formaldehyde Standard that the affected worker must receive not just a medical evaluation but rather a medical *examination* annually.
* The Formaldehyde Standard also requires that the cartridge for a respirator used for protection from formaldehyde must be changed after at least every three hours of use.
* Employees must be fit-tested with the same make, model, style and size of respirator that will be used. Fit testing must be repeated at least annually, and records must be kept.
* Training in respirator use must be provided annually, and records of the training must be kept.
* For situations where a respirator is not required but an employee chooses to wear one on a voluntary basis, the employee must still be provided with the information included in Appendix D of the standard, and the employer must ensure that the employee is medically evaluated and cleared to use the respirator.

# OSHA Formaldehyde Standard

Formaldehyde/formalin is a common hazardous chemical used for embalming. This chemical is specifically regulated by OSHA and has its own OSHA standard (29 CFR 1910.1048) that sets maximum exposure levels and monitoring requirements, and requires engineering controls designed to protect workers from the negative effects of formaldehyde exposure.

General requirements of OSHA’s Formaldehyde Standard:

* Measurements of the level of exposure to formaldehyde during embalming must be taken. Two measurements are required: a Time-weighted Average (TWA) and a Short-term Exposure Limit (STEL). TWA and STEL measurements are done by wearing a dosimeter badge and are different from measurements taken with a detector tube. Detector tubes provide measurements on the spot, but they are not the same thing as Time-weighted Average or Short-term Exposure Limit measurements required by the standard. TWA and STEL measurements are made over a period of time and are not spot measurements. They require mailing the personal dosimeter to a laboratory for analysis.
* Affected employees must be notified of the monitoring results.
* Engineering controls, such as an effective ventilation system, must be utilized, along with work practice controls to minimize exposure to formaldehyde so that exposure is below the Action Level of the standard.
* Annual formaldehyde safety training must be provided.
* Protective clothing and personal protective equipment must be provided.
* A change room must be provided.
* A medical surveillance program is required if exposure at the Action Level or Short-term Exposure Limit occurs or whenever employees show signs or symptoms of overexposure to formaldehyde no matter the level of measurement.
* An emergency eyewash and drench shower in the embalming room must be provided.
* Although not specifically mandated, work facilities using other chemicals, such as glutaraldehyde, will also benefit from exposure monitoring to determine level of exposure.

# Medical Services and First Aid Regulation

This is one of the shortest of all OSHA standards; the federal version (29 CFR 1910.151) has just four sentences. The hitch, however, is that there is a lot of information covered in those four sentences. The first topic covered is medical services or first aid.

The standard requires that if there is not an infirmary, clinic or hospital in near proximity, then an employee is required to be adequately trained to render first aid. In addition, adequate first aid supplies must be readily available.

Just what does OSHA mean by “near proximity”? A rule of thumb is that if an injured worker requiring first aid cannot receive it within three minutes, a person is required to be trained to provide such first aid in the workplace.

You can make sure that a person is adequately trained to render first aid in your facility by having him or her take a short course provided by such organizations as the Red Cross, local community colleges, etc. To download an excellent fact sheet of what “adequate first aid supplies” should be available in your workplace, visit Minnesota OSHA at *www.dli. mn.gov/osha/pdf/fact\_firstaid.pdf.*

The part of the federal standard that deals with eyewashes and drench showers is even shorter, just a single sentence. To properly explain all of the things that should be incorporated into an eyewash and drench shower would require a separate article. The best management practice, therefore, is to make sure that your eyewash and drench shower comply with the current ANSI standard Z358.1. Al- though this ANSI standard has not been formally incorporated by reference into the federal OSHA Standard, some state OSHA plans have formally incorporated various editions of the ANSI standard over the years. But whether your workplace is in a state that has formally adopted the ANSI standard or not, the best management practice is to comply with

ANSI requirements. Doing so will ensure that you go beyond OSHA’s minimal requirements.

For more detailed information on this topic, download “Safety Equipment in the Preparation Room” located under “Industry Publications” in the “News” section at *www.dstlimited. com.*

# Fire Extinguisher Training Standard

It’s perhaps surprising to learn that OSHA itself does not strictly require portable fire extinguishers in most general-duty workplaces. But this fact is a somewhat moot point since almost all workplaces already have portable fire extinguishers present whether they are strictly required by OSHA or not.

If portable fire extinguishers are present in a workplace, then such presence triggers several OSHA requirements (29 CFR 1910.157). If portable fire extinguishers are present, they must:

* Be properly mounted.
* Be properly identified.
* Have a current annual inspection tag in place.
* Be of the appropriate rating type, usually Type ABC for most funeral service settings.
* Have an MSDS (Material Safety Data Sheet) available if the fire extinguisher itself is pressurized or contains any hazardous chemicals.

Fire extinguishers must be inspected monthly by the employer, and it is a best practice to record those monthly inspections. The biggest requirement for portable fire extinguisher use, however, is that annual training must be provided by the employer for all employees who are expected to use portable fire extinguishers.

# Walking and Working Surfaces

Thousands of workers are injured each year in slips, trips and falls. The basic rules of the Walking and Working Surfaces Standard (29 CFR 1910.21 Subpart D) apply to things that most people know intuitively. Problems usually arise, however, when we get too busy and forget the basics.

General requirements of the Walking and Working Surfaces Standard include:

* Ensuring that walkways are well lit, have non-slip surfaces and are free from obstructions.
* Cleaning up spills immediately and displaying warning signs, when appropriate.
* Ensuring that staff members avoid steps, stairs and uneven surfaces when carrying or moving loads.
* Making sure that any floor openings and holes are properly covered or repaired.

# Manual Handling and Ergonomics

At the time of this writing, federal OSHA does not have an ergonomics standard per se. That does not mean, however, that your workplace will not be cited for violations in this regard. For situations where there is no specific standard, OSHA can use what is known as the “General Duty Clause” as its authority. OSHA and NIOSH (National Institute for Occupational Safety and Health) both make lots of

resources pertaining to ergonomics and safe lifting available on their websites: *www.osha.gov* and *www. cdc.gov/niosh.*

The basic points for training and careful supervision are:

* Assess manual handling activities carried out by your employees and, where possible, avoid or minimize manual handling.
* Train staff in safe-lifting techniques and practices for the deceased and on moving empty or occupied coffins.
* Provide mechanical aids, such as mortuary lifts, roll-in cots, trolleys, church trucks, vehicle lifts, etc.

**Conclusion**

The funeral industry is a very dangerous job behind the scenes but a very rewarding And fulfilling industry.

Suffice to say: we all have a worldview, it consists of certain parts, and it describes your foundational beliefs which leads to real-life actions.

What Has Gone Wrong with the World?

 Even though men and women are created in God’s image, the entrance of sin into the world has had great and negative influences upon God’s creation, especially humans created in God’s image. As a result of sin, the image of God, though not lost, is severely tarnished and marred. The role of exercising dominion (see Gen. 1:28) has been drastically limited by the effects of sin on humans and the course of nature. The ability to live in right relationship with God, with others, with nature, and with our very own selves has been corrupted. Ultimately all are spiritually dead and alienated from God (see Eph. 2:1-3). This does not mean that we are all as bad as we can be, but that not any of us are as good as we should be. We are therefore unable to reflect properly the divine image and likeness (see Rom. 1:18-32).

 It is important to see that the fall into sin (see Gen. 3) was not just a moral lapse, but a deliberate turning away from God and rejection of Him. The day that Adam and Eve disobeyed God they died spiritually, which ultimately brought physical death (see Gen. 2:17). Sin’s entrance has brought about a sinful nature in all humanity. Therefore men and women are not simply sinners because they sin, but they sin because they are sinners. People thus think and act in accord with their fallen natures.

 This idea is most significant when reflecting upon our relationship to

God. Because of the entrance of sin into the world and our inheritance of Adam’s sinful nature (see Rom. 5:12-19), we are by nature hostile to God and estranged from Him (see Rom. 8:7; Eph. 2:1-3). We have wills that do not obey God, eyes that do not see, and ears that do not hear because spiritually we are dead to God.

 While we function as free moral agents with a free will, our decisions and actions are always affected by sin. In seeking to understand what has gone wrong with the world, we recognize that human choices are negatively influenced by sin. In regard to our relationship with God, we do not genuinely repent or turn to God without divine enablement because we are by nature hostile to God.

 Any articulation of a Christian worldview must wrestle with the problem of sin. The result of sin (what theologians call depravity) refers to the fact that all aspects of our being, including our thinking and emotions, are negatively influenced. People still do right and good things as viewed by society, but these thoughts and actions, no matter how noble or benevolent, fall short of God’s glory (Rom. 3:23). We can affirm that people choose to do good, but a Christian worldview helps us distinguish between the good and the ultimate good, which is the goal of pleasing God.

 Answering the question about what has gone wrong in the way we have does not mean all are totally corrupt. Factors such as environment, emotional makeup, heritage, and the continuing effect of our having been created in the image of God, influence or limit the degree of our corruption. Yet, a Christian worldview recognizes that all types of immoral actions, whether lying, murder, adultery, seeking after power, homosexuality, pride, or our failure to love one another, are related to our alienation from God. All in this world are estranged from God. The good news is that our sin was judged at the cross of Jesus Christ. He has regained what was lost in Adam (Rom. 5:12-21). The grace of God has provided restoration for believers and has brought about a right relationship with God, with one another, with nature, and with ourselves.

It is generally agreed that most rationalists claim that there are significant ways in which our concepts and knowledge are gained independently of sense experience. To be a rationalist, however, does not require one to claim that our knowledge is acquired independently of *any* experience: at its core, the Cartesian *Cogit* *Publication Manual of the American Psychological Association (7th ed.), Table 2.3 shows how*

Rationalists generally develop their view in two steps. First, they argue that there are cases where the content of our concepts or knowledge outstrips the information that sense experience can provide. Second, they construct accounts of how reason, in some form or other, provides that additional information about the external world.

Most empiricists present complementary lines of thought. First, they develop accounts of how experience alone -- sense experience, reflective experience, or a combination of the two -- provides the information that rationalists cite, insofar as we have it in the first place. Second, while empiricists attack the rationalists’ accounts of how reason is a primary source of concepts or knowledge, they show that reflective understanding can and usually does supply some of the missing links (famously, Locke believed that our idea of substance, in general, is a composite idea, incorporating elements derived from both sensation and reflection, e.g. *Essay,* 2.23.2).

The distinction between rationalism and empiricism is not without problems. One of the main issues is that almost no author falls neatly into one camp or another: it has been argued that Descartes, for instance, who is commonly regarded as a representative rationalist (at least with regard to metaphysics), had clear empiricist leanings (primarily with regard to natural philosophy, where sense experience plays a crucial role, according to Clarke 1982). Conversely, Locke, who is thought to be a paradigmatic empiricist, argued that reason is on equal footing with experience, when it comes to the knowledge of certain things, most famously of moral truths (*Essay,* 4.3.18). In what follows, we clarify what this distinction has traditionally been taken to apply to, as well as point out its (by now) widely-recognized shortcomings.

# Rationalism

The Intuition/Deduction thesis, the Innate Knowledge thesis, and the Innate Concept thesis are essential to rationalism. Since the Intuition/Deduction thesis is equally important to empiricism, the focus in what follows will be on the other two theses. To be a rationalist is to adopt at least one of them: either the Innate Knowledge thesis, regarding our presumed propositional innate knowledge, or the Innate Concept thesis, regarding our supposed innate knowledge of concepts.

Rationalists vary the strength of their view by adjusting their understanding of warrant. Some take warranted beliefs to be beyond even the slightest doubt and claim that intuition provide beliefs of this high epistemic status. Others interpret warrant more conservatively, say as belief beyond a reasonable doubt, and claim that intuition provide beliefs of that caliber. Still another dimension of rationalism depends on how its proponents understand the connection between intuition, on the one hand, and truth, on the other. Some take intuition to be infallible, claiming that whatever we intuit must be true. Others allow for the possibility of false intuited propositions.

Two other closely related theses are generally adopted by rationalists, although one can certainly be a rationalist without adopting either of them. The first is that sense experience cannot provide what we gain from reason.

*The Indispensability of Reason Thesis*: The knowledge we gain in subject area, S, by intuition and deduction, as well as the ideas and instances of knowledge in S that are innate to us, could not have been gained by us through sense experience.

The second is that reason is superior to sense experience as a source of knowledge.

*The Superiority of Reason Thesis*: The knowledge we gain in subject area S by intuition and deduction or have innately is superior to any knowledge gained by sense experience.

However, some of the defining questions of general epistemology include the following.

1. What is the nature of propositional knowledge, knowledge that a particular proposition about the world, ourselves, morality, or beauty is true?

To know a proposition, we must believe it and it must be true, but something more is required, something that distinguishes knowledge from a lucky guess. Let’s call this additional element ‘warrant’. A good deal of philosophical work has been invested in trying to determine the nature of warrant.

1. How can we gain knowledge?

We can form true beliefs just by making lucky guesses. How to gain warranted beliefs is less clear. Moreover, to know the external world or anything about beauty, for instance, we must be able to think about the external world or about beauty, and it is unclear how we gain the concepts we use in thought or what assurance, if any, we have that the ways in which we divide up the world using our concepts correspond to divisions that actually exist.

1. What are the limits of our knowledge?

Some aspects of the external world, ourselves, or the moral and aesthetical values may be within the limits of our thought but beyond the limits of our knowledge; faced with competing descriptions of them, we cannot know which description is true. Some aspects of the external world, ourselves, or the moral and aesthetical values may even be beyond the limits of our thought, so that we cannot form intelligible descriptions of them, let alone know that a particular description is true.

The disagreement between rationalism and empiricism primarily concerns the second question, regarding the sources of our concepts and knowledge. In some instances, the disagreement on this topic results in conflicting responses to the other questions as well. The disagrement may extend to incorporate the nature of warrant or where the limits of our thought and knowledge are. Our focus here will be on the competing rationalist and empiricist responses to the second question.

Many researchers have dedicated huge portions of their careers to investigating how people learn individually (Piaget, Skinner), as well as their placement within social arenas affecting the knowledge construction processes (Vygotsky). Consequently, sociocultural theory, or social constructivism, is commonly seen as a popular pedagogical approach in contemporary education, allowing learners to interact with others to create opportunities for internalisation, reflection and knowledge construction. This is in direct contrast to traditional approaches to education whereby tutors attempt to verbally transfer their knowledge to the passive learner. As such, a myriad of research has focused upon how one learns; what happens within group dynamics that encourages learning to take place; how higher education institutions can use these approaches to offer greater flexibility to learners; and how these approaches can be used to recruit from further afield (Many researchers have dedicated huge portions of their careers to investigating how people learn individually (Piaget, Skinner), as well as their placement within social arenas affecting the knowledge construction processes (Vygotsky). Consequently, sociocultural theory, or social constructivism, is commonly seen as a popular pedagogical approach in contemporary education, allowing learners to interact with others to create opportunities for internalisation, reflection and knowledge construction. This is in direct contrast to traditional approaches to education whereby tutors attempt to verbally transfer their knowledge to the passive learner. As such, a myriad of research has focused upon how one learns; what happens within group dynamics that encourages learning to take place; how higher education institutions can use these approaches to offer greater flexibility to learners; and how these approaches can be used to recruit from further afield (cf. Piaget, 1967; Vygotsky, 1978; Biggs, 1996; Honebein, 1996; Duffy & Cunningham, 1996; Ehrich, 2006). Herein lies a pertinent question, namely: Do we continue to explore the possibility that theory informing contemporary education may be incomplete, or do we refocus our attention to aggregate and apply specific conditions that have been previously identified through research, and ultimately lead us into a new age of constructivism? Fisher & Baird (2005) agree that educators need to re-evaluate traditional pedagogical strategies and find ways to integrate curriculum, technology, community, and learning in a manner which supports student motivation, self-regulation and retention in virtual learning environments. (Fisher & Baird, 2005, p. 89) We believe that ‘Mode Neutral’ is a positive step in this direction (Smith et al, 2008). Deep-rooted in social constructivist theories, it engages learners more readily by, amongst other things, promoting the message that absence during classroom sessions is acceptable, as students engage with the same rich material online through the virtual learning environment (VLE) as they would do in the classroom, therefore allowing students to interact with content, and indeed each other, through whatever means they prefer, require or professional commitments demand.. Herein lies a pertinent question, namely: Do we continue to explore the possibility that theory informing contemporary education may be incomplete, or do we refocus our attention to aggregate and apply specific conditions that have been previously identified through research, and ultimately lead us into a new age of constructivism? Fisher & Baird (2005) agree that educators need to re-evaluate traditional pedagogical strategies and find ways to integrate curriculum, technology, community, and learning in a manner which supports student motivation, self-regulation and retention in virtual learning environments. (Fisher & Baird, 2005, p. 89) We believe that ‘Mode Neutral’ is a positive step in this direction (Smith et al, 2008). Deep-rooted in social constructivist theories, it engages learners more readily by, amongst other things, promoting the message that absence during classroom sessions is acceptable, as students engage with the same rich material online through the virtual learning environment (VLE) as they would do in the classroom, therefore allowing students to interact with content, and indeed each other, through whatever means they prefer, require or professional commitments demand.

## Redemption |

[Matthew 3:13-17](https://biblia.com/bible/esv/Matt%203.13-17) | 13 Then Jesus came from Galilee to the Jordan to

John, to be baptized by him. 14 John would have prevented him, saying,

“I need to be baptized by you, and do you come to me?” 15 But Jesus answered him, “Let it be so now, for thus it is fitting for us to fulfill all righteousness.” Then he consented. 16 And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him; 17 and behold, a voice from heaven

said, “This is my beloved Son, with whom I am well pleased.”

In this postmodern world and life, Jesus is well pleased when we follow HIM.

 Aune, B., 1970, *Rationalism, Empiricism and Pragmatism: An Introduction*, New York: Random House.

De Rosa, R., 2004, “Locke’s Essay, Book I: The Question-Begging Status of the Anti-Nativist

Arguments”, *Philosophy and Phenomenological Research*, 69: 37–64

(cf. Piaget, 1967; Vygotsky, 1978; Biggs, 1996; Honebein, 1996; Duffy & Cunningham, 1996; Ehrich, 2006)

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