

## **ANSWERS and RATIONALE MODULE 19**

1. ANSWER: C

RATIONALE: *Muslim women are expected to have their elbows covered at all times. A long-sleeved gown, therefore, should be provided for them*

2. ANSWER: A, B and E

RATIONALE: *Nonpharmacological induction methods, he or she could make some educated guesses by remembering that pharmacological medications for labor induction are prostaglandins and oxytocin.*

3. ANSWER: C and D

RATIONALE: *Complementary therapies have been shown to be of value in a number of clinical situations, including labor. The specific acupressure point on the leg is located about 3 cm above the inner malleolus in the calf region. Acupressure has been shown to reduce the pain of labor contractions.*

4. ANSWER: D

RATIONALE: *During labor, nurses and nurse midwives often massage a woman's perineum to increase the elasticity of the tissue. Because the tissue is more elastic, it is less inclined to tear during the delivery. In addition, mothers are often encouraged to begin massaging the tissue during their last trimester.*

5. ANSWER: B

RATIONALE: *By wearing gloves the nurse is practicing standard precautions to protect himself or herself from viruses that may be present in the amniotic fluid and on the neonate's body.*

6. ANSWER: A

RATIONALE: *The nurse must know which action is performed first. Because hypothermia can compromise a neonate's transition to extrauterine life, it is essential to dry the baby immediately to minimize heat loss through evaporation. It is important for the test taker to review cold stress syndrome*

7. ANSWER: A

RATIONALE: *Hypoglycemia can result when a baby develops cold stress syndrome because babies must metabolize food to create heat. When they use up their food stores, they become hypoglycemic.*

8. ANSWER: B

RATIONALE: *If a baby does not breathe, the remaining physiological transitions cannot successfully take place.*

9. ANSWER: A, B and D

RATIONALE: *It is important to distinguish between babies who are bottle-fed and those who are breastfed.*

# A Answers And Rational

**John R. Searle**



## A Answers And Rational:

An Answer to the Letter of 'Vindex' [i.e. "The Rational Amusements of Great Britain defended"]; by a Christian Believer ,1827

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*Rationality Redeemed?* Harvey Siegel,2013-12-19 In *Educating Reason* Harvey Siegel presented the case regarding rationality and critical thinking as fundamental education ideals In *Rationality Redeemed* a collection of essays written since that time he develops this view responds to major criticisms raised against it and engages those critics in dialogue In developing his ideas and responding to critics Siegel addresses main currents in contemporary thought including feminism postmodernism and multiculturalism

G. H. Mead's Concept of Rationality W. Kang,2019-07-22 No detailed description available for G H Mead s Concept of Rationality

**Epistemic Risk and the Demands of Rationality** Richard Pettigrew,2022 How much does rationality constrain what we should believe on the basis of our evidence Richard Pettigrew provides a novel philosophical argument for permissivism about epistemic rationality and explores a variety of applications including a discussion of conspiracy theories and the morality of imposing your attitudes to risk on others

*The Value of Rationality* Ralph Wedgwood,2017-07-25 Ralph Wedgwood gives a general account of the concept of rationality *The Value of Rationality* is designed as the first instalment of a trilogy to be followed by accounts of the requirements of rationality that apply specifically to beliefs and choices The central claim of the book is that rationality is a normative concept This claim is defended against some recent objections Normative concepts are to be explained in terms of values not in terms of ought or reasons Rationality is itself a value rational thinking is in a certain way better than irrational thinking Specifically rationality is an internalist concept what it is rational for you to think now depends solely on what is now

present in your mind Nonetheless rationality has an external goal the goal of thinking correctly or getting things right in one's thinking The connection between thinking rationally and thinking correctly is probabilistic if your thinking is irrational that is in effect bad news about your thinking's degree of correctness This account of rationality explains how we should set about giving a theory of what it is for beliefs and choices to be rational Wedgwood thus unifies practical and theoretical rationality and reveals the connections between formal accounts of rationality such as those of formal epistemologists and decision theorists and the more metaethics inspired recent discussions of the normativity of rationality He does so partly by drawing on recent work in the semantics of normative and modal terms including deontic modals like ought

*Self-Reflection for the Opaque Mind* T. Parent, 2016-12-01 This volume attempts to solve a grave problem about critical self reflection The worry is that we critical thinkers are all in epistemic bad faith in light of what psychology tells us After all the research shows not merely that we are bad at detecting ego threatening thoughts la Freud It also indicates that we are ignorant of even our ordinary thoughts e.g. reasons for our moral judgments of others Haidt 2001 and even mundane reasons for buying one pair of stockings over another Nisbett Wilson 1977 However reflection on one's thoughts requires knowing what those thoughts are in the first place So if ignorance is the norm why attempt self reflection The activity would just display naivety about psychology Yet while respecting all the data this book argues that remarkably we are sometimes infallible in our self discerning judgments Even so infallibility does not imply indubitability and there is no Cartesian ambition to provide a foundation for empirical knowledge The point is rather to explain how self reflection as a rational activity is possible

*Rationality in Action* John R. Searle, 2003-01-24 The study of rationality and practical reason or rationality in action has been central to Western intellectual culture In this invigorating book John Searle lays out six claims of what he calls the Classical Model of rationality and shows why they are false He then presents an alternative theory of the role of rationality in thought and action A central point of Searle's theory is that only irrational actions are directly caused by beliefs and desires for example the actions of a person in the grip of an obsession or addiction In most cases of rational action there is a gap between the motivating desire and the actual decision making The traditional name for this gap is freedom of the will According to Searle all rational activity presupposes free will For rationality is possible only where one has a choice among various rational as well as irrational options Unlike many philosophical tracts *Rationality in Action* invites the reader to apply the author's ideas to everyday life Searle shows for example that contrary to the traditional philosophical view weakness of will is very common He also points out the absurdity of the claim that rational decision making always starts from a consistent set of desires Rational decision making he argues is often about choosing between conflicting reasons for action In fact humans are distinguished by their ability to be rationally motivated by desire independent reasons for action Extending his theory of rationality to the self Searle shows how rational deliberation presupposes an irreducible notion of the self He also reveals the idea of free will to be essentially a thesis of how the brain works

**Rationality in the Calvinian**

**Tradition** Hendrik Hart, Johan Van Der Hoeven, Nicholas P. Wolterstorff, 2011-06-13 These are the papers of a conference on the theme of Rationality in the Calvinian Tradition held in Toronto during August 3-8 1981 and sponsored jointly by Calvin College the Free University of Amsterdam and the Institute for Christian Studies Toronto from the Introduction

Rationality and Feminist Philosophy Deborah K. Heikes, 2011-10-20 Rationality and Feminist Philosophy argues that the Enlightenment conception of rationality that feminists are fond of attacking is no longer a live concept Deborah K Heikes shows how contemporary theories of rationality are consonant with many feminist concerns and proposes that feminists need a substantive theory of rationality which she argues should be a virtue theory of rationality Within both feminist and non feminist philosophical circles our understanding of rationality depends upon the concept's history Heikes traces the development of theories of rationality from Descartes through to the present day examining the work of representative philosophers of the Enlightenment and twentieth and twenty first centuries She discusses feminist concerns with rationality as understood by each philosopher discussed and also focuses on the deeper problems that lie outside specifically feminist issues She goes on to consider how each conception of rationality serves to ground the broadly conceived feminist philosophical goals of asserting the reality and injustice of oppression She ultimately concludes that a virtue rationality may serve feminist needs well without the accompanying baggage of Enlightenment rationality Practical Reasoning about

Final Ends Henry S. Richardson, 1997-02-28 This book argues against philosophical opponents that we can determine our ends or goals rationally Rational Deliberation David P. Gauthier, 2022 This book presents a selection of Gauthier's

writings on practical rationality and deliberation The chapters develop and clarify Gauthier's theory of practical rationality and draw out insights relevant to economic theory *The Nature of Philosophical Problems* John Kekes, 2014-05-08 We must all make choices about how we want to live We evaluate our possibilities by relying on historical moral personal political religious and scientific modes of evaluations but the values and reasons that follow from them conflict Philosophical problems are forced on us when we try to cope with such conflicts There are reasons for and against all proposed ways of coping with the conflicts but none of them has been generally accepted by reasonable thinkers The constructive aim of *The Nature of Philosophical Problems* is to propose a way of understanding the nature of such philosophical problems explain why they occur why they are perennial and propose a pluralist approach as the most reasonable way of coping with them This approach is practical context dependent and particular It follows from it that the recurrence of philosophical problems is not a defect but a welcome consequence of the richness of our modes of understanding that enlarges the range of possibilities by which we might choose to live The critical aim of the book is to give reasons against both the absolutist attempt to find an overriding value or principle for resolving philosophical problems and of the relativist claim that reasons unavoidably come to an end and how we want to live is ultimately a matter of personal preference not of reasons *Rationality and Explanation in Economics* Maurice Lagueux, 2010-02-28 This book analyses the role of rationality in economics focusing on which

conditions the rationality assumption makes valuable explanations possible and what kinds of explanation are then involved

The Rationality of Love Hichem Naar, 2022-10-03 Love has been the subject of much fascination. It is indeed one of those things which elude us in many ways. The long lasting disagreement over love's nature is unsurprising. In light of this a piecemeal approach to love is in order. Instead of asking what love is down the line we might need to investigate its various features and its connection to other things. The Rationality of Love addresses the question whether love belongs paradoxically enough to the realm of reason whether love belongs to the class of responses such as belief and action that admit of norms of justification and rationality. Are there normative reasons to love someone? Can it be an appropriate or fitting response to an individual? Can it be rational? Or is love like perceptual experiences, sensations and urges the sort of thing we just have and for which we cannot be rationally criticizable? Hichem Naar provides a sustained defense of the rationality of love. There are reasons to love others, reasons provided by the unique value of each individual. This will in turn rule out popular accounts of love which deny love's rationality and vindicate those accounts that make room for it. Drawing on various domains of philosophical inquiry such as the philosophy of mind, the philosophy of normativity and epistemology, Naar provides a careful assessment of the various positions in the debate over reasons for love and develops his own answer to the normative question about love.

Aspects of Rationality Raymond S. Nickerson, 2007-11-19 What does it mean to be rational, to reason well and effectively? How does rationality broadly conceived relate to the knowledge one acquires, the beliefs one forms, the explanations one constructs or appropriates, the judgments and decisions one makes, the values one adopts? What is the character of human reasoning and in particular does it t

**Libertarianism Defended** Tibor R. Machan, 2021-08-29 Ever since the publication in 1974 of Robert Nozick's *Anarchy, State and Utopia*, libertarianism has been much discussed within political philosophy, science and economy circles. Yet libertarianism has been so strongly identified with Nozick's version of it that little attention has been devoted to other than Nozick's ideas and arguments. While Nozick's version of libertarianism has preoccupied the academic discussion, Nozick himself did not respond to the many criticisms raised and yet other defenders of libertarianism have not remained silent. Jan Narveson, Loren Lomasky, Eric Mack, Douglas Rasmussen, Douglas Den Uyl and many others have contributed impressive arguments of their own in support of the libertarian idea that a political system is just when it successfully secures the rights of individuals understood within the Lockean classical liberal tradition. In this book Tibor R. Machan analyses the state of the debate on libertarianism post Nozick. Going far beyond the often cursory treatment of libertarianism in major books and other publications, he examines closely the alternative non-Nozickian defenses of libertarianism that have been advanced and by applying these arguments to innumerable policy areas in the field, Machan achieves a new visibility and prominence for libertarianism.

**Rationality in Science, Religion, and Everyday Life** Mikael Stenmark, 2016-09-15 Mikael Stenmark examines four models of rationality and argues for a discussion of rationality that takes into account the function and aim of such human practices as science and religion.

**Instrumental Rationality**

John Brunero, 2020-04-29 Rationality requires that we intend the means that we believe are necessary for achieving our ends. Instrumental Rationality explores the formulation and status of this requirement of means ends coherence. In particular, it is concerned with understanding what means ends coherence requires of us as believers and agents and why. Means ends coherence is a genuine requirement of rationality and cannot be explained away as a myth confused with a disjunction of requirements to have or not have specific attitudes. Nor is means ends coherence strongly normative such that we always ought to be means ends coherent. A promising strategy for assessing why this requirement should exist is to consider the constitutive aim of intention. Just as belief has a constitutive aim, truth, that can explain some of the theoretical requirements of consistency and coherence governing beliefs, intention has a constitutive aim here called controlled action that can explain some of the requirements of consistency and coherence governing intentions. We can therefore better understand means ends coherence by understanding the constitutive aims of both of the attitudes governed by the requirement: intention and belief.

**Private Rights and Public Illusions** Tibor R. Machan, 1995. A serious confusion exists over government's proper role in society. Whatever is considered important has been presumed to be a public or government concern. But what are the proper limits to this public sphere? Should government be limited to protecting individual rights including the right to private property under a Rule of Law applied uniformly throughout society? Many sincere and intelligent people answer in the negative and propose a broad scope for government including the regulation of advertising, firearms ownership, drug use, teenage pregnancy, environment, health care, tobacco and alcohol consumption, AIDS research, employment, education, etc.

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