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Sommario/riassunto

The Millennium Development Goals address poverty, hunger, disease, illiteracy, environmental degradation, and discrimination against women, by the year 2015. In this volume scholars and policymakers in the fields of population and health reflect on the attainments of some of these goals, on the basis of empirical evidence in the Ghanaian context. The eight paper, with an introduction by the editors, synthesises papers presented at a seminar held in Ghana on ? Population, Health and Development in Relation to the Millennium Development Goals?, organised by the Population Association of Ghana.

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Autore

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Titolo

Bauer Nancy

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## Nota di contenuto

Frontmatter -- CONTENTS -- ACKNOWLEDGMENTS -- Introduction: Recounting Woman -- CHAPTER 1. Is Feminist Philosophy a Contradiction in Terms? First Philosophy, The Second Sex, and the Third Wave -- CHAPTER 2. I Am a Woman, Therefrom I Think: The Second Sex and the Meditations -- CHAPTER 3. The Truth of Self-Certainty: A Rendering of Hegel's Master-Slave Dialectic -- CHAPTER 4. The Conditions of Hell: Sartre on Hegel -- CHAPTER 5. Reading Beauvoir Reading Hegel: Pyrrhus et Cinéas and The Ethics of Ambiguity -- CHAPTER 6. The Second Sex and the Master-Slave Dialectic -- CHAPTER 7. The Struggle for Self in The Second Sex -- NOTES -- REFERENCES CITED -- INDEX

## Sommario/riassunto

In the introduction to *The Second Sex*, Simone de Beauvoir notes that "a man never begins by establishing himself as an individual of a certain sex: his being a man poses no problem." Nancy Bauer begins her book by asking: "Then what kind of a problem does being a woman pose?" Bauer's aim is to show that in answering this question *The Second Sex* dramatizes the extent to which being a woman poses a philosophical problem. This book is a call for philosophers as well as feminists to turn, or return to, *The Second Sex*. Bauer shows that Beauvoir's magnum opus, written a quarter-century before the development of contemporary feminist philosophy, constitutes a meditation on the relationship between women and philosophy that remains profoundly undervalued. She argues that the extraordinary effect *The Second Sex* has had on women's lives, then and now, can be traced to Beauvoir's discovery of a new way to philosophize—a way grounded in her identity as a woman. In offering a new interpretation of *The Second Sex*, Bauer shows how philosophy can be politically productive for women while remaining genuinely philosophical.