

Summary

The collection of papers “Philosophical Anthropology II” is the second volume of papers in philosophical anthropology that contains papers written by members of the Department of Humanities at Rīga Stradiņš University. The collection consists of a foreword and ten chapters. Each chapter addresses its individual topic.

In the first paper “**Lived body and object-body**”, Māra Grīnfelde explores phenomenological approach to body based on works of a German philosopher Edmund Husserl and a French philosopher Maurice Merleau-Ponty. The paper analyses distinction between object-body (*Körper*) and lived body (*Leib / corps vivant et vécu*) developed in phenomenological tradition.

In the next paper “**Sexuality**”, Vents Sīlis compares two different approaches to the phenomenon of sexuality – essentialism and constructionism.

Ginta Vēja’s paper “**Sex and Gender**” discusses distinction between the two concepts: historical motivation for its endorsement in feminist writings and other issues surrounding their definitions.

In the next paper “**Human Enhancement**”, Ivars Neiders discusses the problems of defining human enhancement and the way how different definitions of human enhancement relate to different conceptions of human nature.

Uldis Vēgners’ paper “**Time**” is a take on two issues related to philosophy of time. In the first part of the paper, Vēgners addresses the problem of the true nature of time, but the second part of the paper is a discussion about the conditions of experience of time.

After that comes the paper on “**Space**” by Edijs Šauers, exploring the relationship between space and place, describing space as form of human perception, the turn towards the flesh and place of space, as well as metamorphosis of space and its new challenges.

The next paper “**Language**” is written by Ģirts Jankovskis. It addresses the perennial question of the origin of language.

Vija Sīle’s paper “**Play**” is a study of a phenomenon of play and its role in human creativity.

In Laura Bitiniece’s paper “**Art of Living**”, two modern-day stories set the tone for continuous and fundamental human questions: what constitutes a good human life and what the ways of reaching it are. The answer is searched upon in

the teachings of the so-called Ancient Greek schools of philosophy – cynics, stoics, epicureans and skeptics.

Anna Žabicka's paper "**Madness**" highlights historically and culturally shaped explanations, understandings, and approaches to madness and addresses such questions as whether madness is biological or socially constructed, universal or culturally relative.

The collection is oriented to general reader and does not presume background knowledge of philosophy or philosophical anthropology.