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RESEARCH ARTICLE

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THE WOMAN IN THE OPTICAL OF EDITH STEIN

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ABSTRACT

This article focuses on the thought of Edith Stein (1891 – 1942). As a specific object, the study turns to the treatment given by her to the woman's condition and, more specifically, to her education. The research problem is effective in the question of how the philosopher treated the female condition and her formative process. From the context of her works, a broad concern with the human being is revealed, which spreads, later and gradually, in reflections that establish an innovative approach to the female condition. Inserted in the context of phenomenology close to Christianity, an element of decisive importance, the author seeks to compose the framework of valuing women from their own condition, Stein does not break with the male perspective, but she seeks to propose a harmonious formation that corresponds to human nature as a male species and as a female species it is necessary to remember that we are at the beginning of feminist movements. Edith Stein reflects on Gender Equality. Thus, at first, an incursion is made to place the theme of women in Stein's historical and philosophical context, later, phenomenology is explored as a working method and, from there, as a final part, it is dedicated to make explicit the dramas of vocation, education and gender issues.

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INTRODUCTION

The problem involving gender issues and violence against women has become increasingly recurrent, since real examples of exploitation, misogyny and violence in the most different forms have been increasingly evident. The yearning and struggle for equality is still far from being achieved effectively. What is perceived is that, most of the time, this yearning is restricted to a struggle of women for women. Inserting oneself in this context, on the one hand, is to recognize that there is a problem in relation to violence and inequality and, on the other hand, is to realize that the reduction of the human being, in simple categories of "species", has led to the crystallization of a thought that lasts/lasted for centuries in the cultural sphere and in the structures of society, fomenting historical violence. An analysis of history leads us to realize that the processes of exclusion of women is a justified practice and that permeates the most different societies. Subjugation actions take place both in the physical and in the psychological aspects and, equally, in the symbolic. Specifically in Judeo-Christian culture, for example, a kind of image of women was cultivated. The image of a woman in the Jewish-Christian culture is that of a submissive woman because she leads the man to sin and that, for this very reason, she must be seen in a position of submission to her husband, one that can even be stoned for sinning. The woman considered as the property of the man, this was revealed both in Roman law and in art. So too, the inferiorization of women in philosophy, sustaining their social, economic, political and symbolic inferiority, producing their marginalization and their peripheral condition.

Both in Art and in Law, for example, one can perceive daily manifestations of the practice of women's inferiority: in these, one can perceive clear illustrations of the misogynistic contributions of culture through time. An example of this is the work of Jean Ignace Isidore Gérard (1803-1847), a painting entitled "*Qui aime bien châtie bien*" (Who loves well, punishes well). The representation shows a kneeling man holding another by the waist, while the standing one waves to an aggression that occurs in the background image. What draws attention in the second image is the aggression against a woman. It is not known for sure if there is any connection between the first scene – of the two men – and the second – that of the woman being attacked, but what is clear is the naturalness in which they occur. In Roman law, in turn, punishment and violence against women were not only tolerated but also legally sanctioned, allowing men to punish their women to death if necessary. It is necessary to consider that these practices are associated with a conviction that insists on seeing women as the property of men and, for this reason, this type of violence is effective as a practice considered normal, a fact that also feeds the behavior of many men. The inferiority of women was not a foreign element to the Western philosophical environment. In and since Philosophy, the misogynistic attitude is repeated and effective, even creating a rational justification for the inferiority of women, both from a natural perspective as is the case of Greek Philosophy, and religious as in the Middle Ages, or epistemic as in Modern Philosophy. Thus, a rational justification of women's inferiority sustained a social, economic, political and symbolic inferiority, producing their marginalization and their peripheral condition. In the philosophy environment, the main violence can be referred to the fact that women were excluded from thought. Their condition of inferiority did not allow them to think,

much less express themselves philosophically. Western thought with logical, technical and scientific characteristics became eminently masculine. In this way, the philosophy produced by women was historically compromised, given their inferior status. Rare names are referred to such as Sappho of Lesbos (6th century BC), Hypatia of Alexandria (3rd century) and Hildegard of Bingen (11th century). Only in the 20th century was there a more affirmative attitude with regard to production philosophy of women but, even in this context, their work was marginalized or overshadowed by the shadow of those who these intellectuals helped. This is the case, for example, of Edith Stein and Husserl, Elizabeth Ascombe and Wittgenstein, Hannah Arendt and Heidegger, Maria Zambrano and Ortega Y Gasset, Simone Weil and Alain. However, slowly but gradually, the woman is establishing herself as a voice of resistance in an eminently masculine academy.

The woman who emerges from the historical and philosophical context of Edith Stein: Born in Germany, Edith Thereza Edwin Stein, theologian and philosopher who grew up in a Jewish cradle¹, but, as a result of her studies and her life experience, converted to the Christian faith. According to Pezzella (2008, P. 9), immersion in Catholic philosophy and phenomenology offered the basis for the intriguing apex question of philosophical anthropology, that is, the inquiry about what is the human being? In this way, the main works of Edith Stein reflect in depth the challenges about the human person and its mystery and are developed in works such as: the problem of empathy; structure of the human person (1932); finite being and eternal being (1932); anthropological courses taught (1933) between 1932 and 1933 and Science of the cross (1933). Referring to Stein, Spinelli (1996, p.5),² names her as one of the most important women of the twentieth century. The striking features in her itinerary, both academic, personal and spiritual, highlight the strength of an intellectual sensitive to the moral, ethical, social and existential problems of her time that effectively stimulate the diagnosis where it is seen.³ “[...] today's man tired of lies, massification, individualisms, losses and thirsty for truth: passion is the dominant axis of his thought.”

Stein was born in Breslau, Germany⁴, in 1891. The early loss of her father, Siegfried Stein, from heat stroke while on a business trip⁵, forced her mother, Augusta Courant, to take on the dual responsibility of running the business left by her husband and taking care of the children. Peretti (2009, p. 28-29) states that, with energy and determination, Augusta transformed the timber trade into a small business that guaranteed the family economic stability. These characteristics were internalized by Edith, and guided her education, she incorporates, in this way, habits that will help in the future in ethical and moral autonomy, as she describes⁶:

Both she is indulgent and helpful to others, and she is absolutely intolerant of certain defects of character: especially falsehood, lack of punctuality and excessive pride. He cannot stand people who love to talk about themselves and who never finish praising their own actions, and he does not disguise his reproach. It becomes very sad when sometimes – either in jest or in seriousness – we claim that it was a bad mother-in-law. But the sense of family peculiarity, strongly accentuated, has always been an obstacle to welcoming foreign elements. The judgment: 'they

are totally different from us', in the mouth of my mother and my sisters Frieda and Rosa represented a clear line of separation. My brothers have already found themselves in difficult situations and only great faithfulness and kindness of heart have prevented a rupture. Both live happily with their wives and are on the other hand heavily influenced.

The family setting was decisive in his intellectual and spiritual formation, but especially the maternal home always returned to his consciousness as the first formative structure in his life. Augusta's personality showed itself not as someone who imposed her own choices and convictions on her daughters, but, from an early age, the daughters were taught that decisions should go through what they considered correct. Such positions, such as “no one has ordered you to do anything and there is no one who can do it: do what you think is right”⁷ or “I did not force you,” he said⁸, were pedagogical manners that Stein absorbed and carried throughout his existential endeavor. Regarding faith, he writes that, “Max and Else were completely atheists; there was no religion in their house. Here I got used to praying very consciously and by free choice. I didn't think about my future, but I lived in the conviction that I was destined for something great.”⁹ A greatness that can be expressed in its original anthropological innovation as Peretti notes¹⁰:

Edith Stein contributes her reflections to the design of a new female anthropology. What characterized women at the beginning of the twentieth century was the search for identity, a phenomenon that still persists in our society, marked in some aspects by an androcentric culture. Upon entering life, women encountered certain guidelines, norms and discourses that regulated their possible figure and made them walk a path traced by society. The woman found herself, in a certain way, without freedom and autonomy. Those who wanted to innovate felt limited and constrained, perhaps oppressed. The slogan that marked the feminist movement of the time was Emancipation. The woman sought to free herself from the ties that prevented her access to vocational training, reserved only for men. Some feminists even went so far as to deny their own female peculiarity. This was the simplest way to eliminate the argument of incapacity and become equal to men in all fields.

Furthermore, one of the defining experiences in her life was when one of her friends, Anne lost her husband, Adolf Reinach, killed on the battlefield. The moment she realizes her suffering, she feels afraid that she will not be able to console and comfort her with words. The death of her then friend makes her unexpectedly accept the power of the cross and for this, her conversion process led her to an encounter with a personal God she loves. For her, this more than just embracing a religion, was embarking on a mystical and existential itinerary, not just as someone who believed in a transcendental category blindly. Such internal conflicts,

Furthermore, one of the remarkable experiences in her life was when one of her friends, Anne, lost her husband, Adolf Reinach, killed on the battlefield. The moment he realizes her suffering, he feels afraid that he will not be able to console and comfort her with words. The death of her then friend makes her, unexpectedly, accept the power of the cross and for that, her conversion process led her to an encounter

¹Edith Stein writes in her autobiography: “Even today it is for my mother great joy to sow, harvest and give others abundant part of the harvest. In this way, it adheres to the ancient Jewish custom that rewards of all kinds are not eaten, but given as gifts. (In any case, she does not always manage to decide to give them to the authentic poor, as it should happen, since she finds herself in conflict with the great love for her blood relatives, especially for her brothers” (our translation) (STEIN, 1992. p. 37).

²The reference is taken from the film's critical sheet to the seventh address.

³PERETTI, Clélia. *Edith Stein e as questões de gênero*. p. 26.

⁴Currently, a city in Lower Silesia, located in Wrocław, Poland.

⁵The loss of the father in the family occurs after the transfer of the spouses from the city of Lublinitz to Breslau, in search of better economic conditions and to ensure a better future for their children.

⁶STEIN, Edith. *Storia di una famiglia ebrea. Lineamenti autobiografici: l'infanzia e gli anni giovanili*. p.43.

⁷*Non lasciarti influenzare; fa' quello che tu ritieni giusto*. STEIN, Edith. *Storia di una famiglia ebrea. Lineamenti autobiografici: l'infanzia e gli anni giovanili*. p. 59.

⁸*Non ti costringerò; diceva*. STEIN, Edith. *Storia di una famiglia ebrea. Lineamenti autobiografici: l'infanzia e gli anni giovanili*. p. 126.

⁹*Oltre a ciò Max ed Else erano completamente atei; la religione non esisteva in casa loro. Qui mi abituai anche a pregare molto consapevolmente e per libera decisione. Non riflettevo sul mio futuro, ma vivevo ancora, nella convinzione che mi aspettasse qualcosa di grande*. (Tradução nossa). (STEIN, 1992^a. p. 135).

¹⁰PERETTI, Clélia. *Pedagogia da empatia e o diálogo com as Ciências Humanas em Edith Stein*, p. 206.

with a personal God who loves¹¹. For her, this was more than just embracing a religion, it was embarking on a mystical and existential journey, not just as someone who blindly believed in a transcendental category¹². Such internal conflicts, they show that his search was achieving a goal that ran counter to phenomenology. In recounting this experience to a Jesuit priest, he reveals that: it was his first encounter with the cross, his first experience of the divine force that emanates from the Cross and communicates itself to those who embrace it. It was the moment when the light of Christ shone, Christ in the mystery of the cross. In his reflection, Kusano¹³ shows that Steinian works are divided into three parts. The first is recognized as the phase of phenomenology, which has as its starting point his doctoral thesis under the guidance of Edmund Husserl, entitled *Zum Problem der Einfühlung (The Problem of Empathy)*, defended in 1916. The second part is characterized by studies regarding the pedagogical-anthropological character that occurred during his conversion to Catholicism (1922) and by the transition from the Carmel of Cologne to that of Echt, in Holland in 1938. It is in this way, in the Carmel of Echt, that the production of mystical writings begins and, therefore, the third part of his philosophical works. In addition to these, the philosophical essays on women, produced in the first period of her writings, cannot be overshadowed in any way, since the theme of this work is focused on the theme of the identity and formation of women, in order to show how phenomenology helps us to point out a way out of the problem of all the violence suffered by women. Therefore, methodologically, for this chapter, a subdivision is established that establishes an understanding of both Edith Stein's phenomenology and her relationship with Edmund Husserl, as well as the foundation on which such problems can be faced.

Phenomenology in the philosophical field of Edith Stein: The objective presented in the construction of this topic is not, in any way, to exhaust all the theoretical construction and the ramifications on the definition that we find in the philosophical literature in relation to phenomenology, a term that appears for the first time in the work *New Organon* by Lambert¹⁴ - which means "description of that

which appears or science which has as its aim or project that description"¹⁵. Phenomenology and its objective is a fundamental part of Stein's education, since his method offers an understanding of a foundation for all knowledge and, despite the various terminological possibilities and significance that are presented in the philosophical horizons¹⁶.

The only living notion of Phenomenology today is the one announced by Husserl in *Logical Investigations* (1900-1901, II, p. 3 ff.), [...] and later developed by himself in the following works. Husserl himself was concerned with eliminating the confusion between psychology and phenomenology. He clarified that psychology is indeed data science; the phenomena she considers are real events that, together with the subjects to which they belong, are inserted in the space-time world. Phenomenology (which he calls "pure" or "transcendental") is a science of essences (hence "eidetic") and not of actual data, made possible only by eidetic reduction, whose task is to purge psychological phenomena of their characteristics. real or empirical and bring them down to the plane of essential generality. The eidetic reduction, that is to say.

The rigor of the phenomenological method¹⁷, Developed by Husserl¹⁸ chama a Stein's attention at the University of Breslau. The reason for fascination and interest denotes, to a certain extent, a dissatisfaction and restlessness towards the philosophical scenario, dominant since neo-Kantian thought, as MacIntyre identifies¹⁹. Stein moved to Göttingen with the intention of meeting Husserl. In this trajectory his relationship with other scholars is maintained with the common intention of making²⁰ "[...] in the face of neo-Kantianism

¹⁵ ABBAGNANO, Nicola. *Dicionário de Filosofia: Verbetes Fenomenologia*

¹⁶ ABBAGNANO, Nicola. *Verbetes: Fenomenologia*.

¹⁷ "Edith Stein deeply understands the master's phenomenology. Different from her Göttingen colleagues, from Heidegger himself, in addition to her philosophical training with the master, she worked directly with him. Phenomenology finds in it fertile ground for its development. In her first work on empathy, she accurately uses the phenomenological method and, even before outlining the empathic act, she makes a detailed description of the method she would have used to understand it. As we have already emphasized, in the study of empathy, it uses the essential analysis of Edmund Husserl with the successive elimination of everything that does not have the character of evidence" (PERETTI, 2009, p. 96).

¹⁸ Edmund Husserl was born on 8 April 1859 in Prossnitz, Moravia, in the former Austrian Empire (today Prostějov in the Czech Republic) and died in Freiburg on 27 April 1938. A pupil of Franz Brentano and Carl Stumpf, Husserl influenced among other Germans Edith Stein, Eugen Fink and Martin Heidegger, and the French Jean-Paul Sartre, Maurice Merleau-Ponty, Michel Henry and Jacques Derrida. He was known as the founder of phenomenology. His studies are directed primarily in the areas of mathematics, physics and astronomy. After his laurel obtained in Vienna with the dissertation "Contributions to the calculus of variations", he obtained the university qualification in 1887 with the dissertation on "The Concept of Number", whose works will provide the basis of his first important work, "Philosophy of Aritmetica, of 1891. In 1887, Husserl, who had been Jewish, converted to the Church Lutheran. He taught philosophy, as a free lecturer, at Halle, from 1887 to 1901; in Göttingen from 1901 to 1918; and in Freiburg from 1918 to 1928, when he retired. His thought is influenced by the Greek and scholastic tradition and grounded in the thought of Bolzano, Descartes, Leibniz, English empiricism and Kantism. It is from 1901 his work *Logical Investigations*, of 1913, the *Ideas for a Pure Phenomenology* and for a *Phenomenological Philosophy*. He publishes his works in the *Jahrbuch für Philosophie und phänomenologische Forschung* (Yearbook of philosophy and phenomenological research), always maintaining a scientific rigor. Other works related to the central theme of his research are: *Philosophy as a rigorous science* (1911), *Lectures on the phenomenology of the internal consciousness of time* (1928), *Transcendental logic* (1929), *Cartesian meditations* (1931), and the conferences on *The Crisis of European Humanity and Philosophy and transcendental phenomenology* (1936). His activity remained intense until his death and in the passionate search for his thought he found affirmations that beyond philosophy it takes theology to achieve the truth (ALES BELLO, Angela. *Edmund Husserl. Pensare Dio-Credere in Dio*. Padova: Edizioni Messaggero Padova, 2005).

¹⁹ MACINTYRE, A. *Edith Stein: A Philosophical prologue 1913 – 1922*. p. 13.

²⁰ KUSANO, M. B. *A antropologia de Edith Stein: entre Deus e a Filosofia*. p. 29.

¹¹ Teresa of Ávila's affirmation, "God is Truth", illuminates her spirit and her intelligence and warms her heart. She feels convinced and decides to deepen this Truth, concentrate and walk in the Truth and in the presence of the same Truth. "Her conversion to Christianity is the complete and conscious acceptance of the only truth, by Saint Teresa mystically experienced, and by her finally found after an anguished intellectual search and perhaps even more with prayer."

¹² "On January 1, 1922, she received Baptism and First Communion, adding to her name that of Teresa Edwige; was thirty years old, she chooses as her godmother friend Hedwig Conrad Martius (Protestant). On February 2, 1923, she receives the sacrament of confirmation in Spira Cathedral. All her life she considered conversion to be an initiative of God's grace. She feels like a new creature in the Church, the mystical body of Christ, and in this Church she wants to develop her activity with a religious focus. She is presented by the parish priest who baptized her to the Vicar General of the diocese, Mons. Giuseppe Schwind, who will also be her spiritual guide and friend. He, in turn, directs her to as Dominican sisters from Colegio Spira, to be a teacher in the girls' high school. From Easter 1923 to Easter 1931, she prepared the students to be teachers and, over time, acquired her space and a special position in German Catholic teaching. At the same time that she teaches German language and literature at the Magdalene Institute of Spira, she is called upon to lecture in Germany, Poland and Austria, becoming known in intellectual environments and among youth groups and feminist circles. Catholics. It participates in Associations in Freiburg, Monaco, Cologne, Zurich, Vienna and Prague. She gives lectures on the role and vocation of women and men, she also gives lectures on Thomas Aquinas, which have wide resonance. It broadens and deepens its field of investigation with themes of a social, pedagogical and moral nature. He deepens his experience of Catholic life and matures his religious vocation, a gift received with his conversion. As a teacher and lecturer, she strives for modern women's education, and as a university assistant at Münster (1932-1933), she seeks to synthesize her deep relationship with God and her commitment to society." (PERETTI, 2009. p. 57).

¹³ KUSANO, M. B. *A antropologia de Edith Stein: entre Deus e a filosofia*. p. 20.

¹⁴ Johann Heinrich Lambert (1728-1777) was a German philosopher, mathematician and physicist. His works focus on the study of mathematics, physics, astronomy and philosophy, among which stands out *Neus Organon* (1764).

disseminated in European universities”, from the study of phenomenology that “[...] educates to think and to return to ” phenomena” their original meaning, thus avoiding distortions and reductionisms²¹. Thus, still according to Kusano²²:

Such enchantment by the new method was not random, but based on the redefinition that Husserl proposed for the directions that philosophy had taken after Kant. This is also the reason why Stein approaches this current.

The rapprochement between the two occurred during other studies conducted by Stein in Breslau. The insertion in the seminars of professor William Stern, on issues related to Psychology, led her to discussions related to the method of approach to which they had submitted. However, it is in contact with Georg Moskiewicz that the philosopher allows herself to be guided, since the approach of Husserl and Moskiewicz was established in Göttingen, a city that constantly discussed phenomena and it is in this scenario that Stein close relations and begins the Faculty of philosophy. Still, he begins to integrate the Göttingen circle that, later, is called The Philosophical Society, as Peretti points out²³.

In addition, Ales Bello and Pezzella²⁴ they note that Stein's protagonism, along with Érika Gothe and Grete Ortmann, is a singular phenomenon, since the female presence in other groups of the time is reduced to inexpressive numbers²⁵. Contact with Max Scheler²⁶, Adolf Reinach and Hedwig Conrad-Martius were crucial for the Christian world to come to light and “in this environment of stimuli, Edith Stein manages to gradually welcome the Christian faith and, it is noted, that such conversion takes place, primarily through human contacts”²⁷. Thus, transience, from one university to another, is in no way seen as inconsistency about which place or method to follow, nor is it a search for visibility, on the contrary, it reflects a constant search for an approximation “[...] between phenomenology and the two great philosophical currents... Catholic philosophy dating back to traditional scholasticism and Kantian philosophy”²⁸. The importance of phenomenology²⁹, in this way, it is for Stein a way to

“[...] help her to clarify themes about the human person, about the self, about the soul, what psychology could not offer her”³⁰. With this, it stands out that the life of the young philosopher who is enchanted by philosophy is focused on the effort to understand the problems that involve the human person, the self and its meanings. Such questions are all embedded in the work that becomes his doctoral thesis *Zum Problem der Einfühlung* (the problem of empathy). It should be noted that in this same period, as a result of the first World War, Edith interrupted her studies, starting to volunteer as a nurse in Austria. However, neither the war nor the mostly male thinking of the time inhibited his sensitive and human gaze in the face of issues of struggle and equality dating back to the time when he lived at the University. Stein, presents herself not only as a sympathizer, but “[...] an ardent feminist, active supporter of the strikers”³¹.

Important fact to note, is Husserl's lasting influence on Stein's thought³². When affirming that the method used is that of *going inside things*, presupposing experience as the basis of knowledge that constitutes the source of objects, it also affirms that the only form of experience is perception. Thus³³:

The giving intuition in the first natural sphere of knowledge and all its sciences is natural experience, the originally giving experience is perception, the word understood in its usual sense. Having a real originally given, 'noticing' it or 'perceiving' it in pure and simple intuition is the same thing. We have original experience of physical things in 'external perception', no longer, however, in recollection or anticipatory expectation; we have original experience of ourselves and our states of consciousness in the so-called internal or self-perception, but not of others and their experiences in 'empathy'. We observe what is experienced by others' based on the perception of their bodily exteriorizations. This remark out of empathy is, of course, an intuitive act, a giver, but no longer originally a giver.

The search for realism is what the main characteristics of phenomenology consist of, as it is applied to the study of the human subject and avoids superficial glances at the internal dynamics of the subject³⁴. This model of phenomenology was opposed to an idealist

²¹ PERETTI, Clélia. *Edith Stein e as questões de gênero – perspectivas fenomenológicas e teológicas*. p. 67.

²² KUSANO, M. B. *A antropologia de Edith Stein: entre Deus e a Filosofia*. p. 27.

²³ PERETTI, Clélia. *Edith Stein e as questões de gênero: perspectiva fenomenológica e teológica*. p. 40.

²⁴ ALES BELLO, Angela e PEZZELLA, Ana Maria. *Il femminile tra oriente e occidente: religiones literatura cultura storia*. p. 199.

²⁵ “And this is a fairly singular moment, in fact if we look at other philosophical circles of those years we realize the almost totally lack of female figures.

²⁶ “Per me, come per molti altri, la sua influenza in quegli anni acquistò importanza anche al di là dell'ambito filosofico. Non ricordo in quale anno Scheler sia rientrato nella Chiesa cattolica. Non doveva essere da molto. In ogni caso, in quel periodo, aveva molte idee cattoliche e sapeva divulgarle facendo uso della sua brillante intelligenza e abilità linguistica. Fu così che venni per la prima volta in contatto con un mondo che fino ad allora mi era stato completamente sconosciuto. Ciò non mi condusse ancora alla fede, tuttavia mi dischiuse un campo di “fenomeni” dinanzi ai quali non potevo più esser cieca. Non per niente ci veniva continuamente raccomandato di considerare ogni cosa con occhio libero da pregiudizi, di gettare via qualsiasi tipo di “paraocchi”. I limiti dei pregiudizi razionalistici, nei quali ero cresciuta senza saperlo, caddero, e il mondo della fede comparve improvvisamente dananzi a me. Persone con le quali avevo rapporti quotidiani e alle quali guardavo con ammirazione, vivevano in quel mondo. Doveva perciò valere la pena almeno di riflettervi seriamente. Per il momento non mi occupai metodicamente di questioni religiose; ero troppo occupata in molte altre cose. Mi accontentai di accogliere in me senza opporre resistenza gli stimoli che mi venivano dall'ambiente che frequentavo e - quasi senza accogliermi - ne fui pian piano trasformata”. (STEIN, 1992a, p. 237-238).

²⁷ PERETTI, Clélia. *Edith Stein e as questões de gênero: perspectiva fenomenológica e teológica*. p. 41.

²⁸ KUSANO, M. B. *A antropologia de Edith Stein: entre Deus e a Filosofia*. p. 26.

²⁹ The effort of phenomenology is to seek to understand what is the origin of a cultural phenomenon, to deepen in the study of the structures of human experiences (sensation, perception, living body, which is linked to the psyche). Therefore, it is an analytical work, to analyze more than from concepts,

principles and deductions. Edmund Husserl often uses the word excavate, to mean the way to search for the origins of a phenomenon. He compares phenomenology with archaeology, which does the same work as the archaeologist: he digs into human subjectivity, without knowing what he will find and, slowly, goes on describing the meaning of experiences, to get out of subjectivity, to understand the existential dimension of the human being, or rather, to understand the other as a human being (PERETTI, 2009, p. 101).

³⁰ PERETTI, Clélia. *Edith Stein e as questões de gênero: perspectiva fenomenológica e teológica*. p. 39.

³¹ PERETTI, Clélia. *Edith Stein e as questões de gênero: perspectiva fenomenológica e teológica*. p. 42.

³² Even if Edith Stein takes a position of continuity-distancing with her master, she will remain faithful to her method until her death. If we confront his thought with some positions of contemporary philosophy or theology, at first, it appears to us to be incurrent: because it is very elaborate for those who gave in to the struggle for the understanding of reality; very attached to tradition, for whom he criticized Western metaphysics; spiritualist by those who vacillate between theology and psychology; too feminine for those who consider the intellectual pursuit a masculine peculiarity. But it is this feminine connotation that allows us to understand the scope of the fields of her research, the problems, the dimensions found in her works. This comprehensiveness leads her to follow the paths of religious experience. The world-of-life, the sciences, the artistic-cultural heritage of a civilization continue to tirelessly propose themselves as a challenge with regard to our values. Such values can find meaning-laden answers in philosophies and thinkers that are not contaminated by dualism (PERETTI, 2009, p. 98).

³³ HUSSERL, E. *Ideias para uma fenomenologia pura e para uma filosofia fenomenológica*. pp. 33 – 34.

³⁴ Phenomenology offers us interpretative keys to understand the structure of the human being in its corporeal, psychic and spiritual dimensions, and enables us to understand the relationships that are established with the life-world²¹², that is, the modalities with which human life develops and the practical-cognitive cultural formations of human beings. The human being is the object of the life-world, but also a subject. The world for us exists because we exist, but the world can also exist outside the existence of human beings. The world is world to us to the extent that we realize this world. We are in it,

phenomenology. As a result, it is necessary to do a meticulous excavation work in search of a terrain that is speculative to seek the meaning of the things that are presented. For Kusano³⁵ the objectivity of knowledge, which is focus in the study of phenomenology.

[...] helps us to understand, on the one hand, Husserl's polemic against the psychologism advocated by Theodor Lipps, as well as the attraction of his students to phenomenology, and on the other, illuminates the discovery made by Edith Stein about the incipient state of psychology of her time. Supported by the aforementioned text, the author insists that the idea of an absolute truth, combined with the objective knowledge that corresponds to it, are merits of logical investigations and evidence Husserl's conviction against the various relativistic trends of contemporary philosophy, such as naturalism. Psychologism and historicism. This means to say, in other words, that truth, unlike what a large part of modern philosophy thinks, is not produced by the human spirit, but discovered by it.

In addition, intuition can be understood as the essence of objects that is fixed on the systematic path it chooses to follow, and therefore the phenomenology of perception is not content to describe singular perception, but rather what is perception in general, in its essence.

In principle, it may seem strange and somewhat arbitrary to attach the feminist struggle to the topic on which phenomenology was addressed in Stein's philosophical wake. However, when it is noted that the study of phenomenology is the study of that which appears, and that which appears is a *phenomenon*³⁶, it would not be wrong to consider feminism as that which appears and which needs to be inexorably praised and defended. In addition, Stein's goal in this approach puts the phenomenology and psychology of the time face to face.

Another lasting influence on the composition of Stein's writings is that of Thomas Aquinas. Known for the theological Summa, and for the Summa against the Gentiles and being and essence, thus Miribel recalls Stein:³⁷

From before my conversion it was already my desire to enter into religious life, that is, to forget the events of the earth, to occupy myself only with the things of God. Little by little, however, I realized that the other thing was being asked of us by the world and that even if we gave ourselves to a new contemplative life, we must not cut off all connection with the outside. Reading St. Thomas, it seemed to me possible to put knowledge at the service of God, and it was then, and only then, that I was able to resume my work seriously. It seemed to me, in fact, that the more a person is drawn to God, the more obliged he must feel to come out of himself in order to bring divine love to the world.

The method adopted by Thomas moves on the contents of Revelation and brings together the ecclesial doctrine, the sacred scriptures, the writings of the first fathers, and also uses the logical-Aristotelian method. Husserl was opposed to the term metaphysics, replacing it with ontology, since the first is abstract and not concrete entities. For Kusano (2009, 46), Stein goes beyond Thomistic philosophy that aims to achieve a true picture of the world, she sees an affinity between Thomism and phenomenology. From this basic context, we proceed to analyze the presence of women in the author's thought. The place, therefore, from which Stein builds his thought is phenomenology, and with it the depth of all his observations is

constantly active in our consciousness, within this world that passively accompanies us. The surrounding world is unitary and multiplied at the same time, in a multiplicity of aspects, situations, behaviors, which we seek to understand in their essential characteristics (PERETTI, 2009, p. 101).

³⁵ KUSANO, M. B. *A antropologia de Edith Stein: entre Deus e a Filosofia*. p. 27.

³⁶ “[...] in contemporary philosophy, starting from Husserl's Logical Investigations (1900-1901), F. began to indicate not only what appears or manifests itself to man in particular conditions, but what appears or manifests itself in itself, as it is in itself, in its essence” (ABBAGNANO, 2007, p. 437).

³⁷ MIRIBEL, E. *Edith Stein: como ouro purificado pelo fogo*. p. 84.

established. Edith Stein did not come to phenomenology at the end of her thought, on the contrary, she starts from phenomenology. Thus it can be evidenced that his work is closely linked to the guiding motto of phenomenology that foresaw a “return to things themselves”.

The woman in Stein: formation, vocation and education: Edith Stein, constantly asked herself, what defines being a woman, her feminine identity. Are they just biological traits or a historical construction? Contemporary reflection is contrary to the linguistic construction on gender identity that was solidified mainly from a Judeo-Christian conception. Does this “truth” that has gone through history, henceforth, gain new looks and interpretations or do they only live up to the aspects that were not recognized during history itself?

It can be seen that, in the face of the problem, The Rose³⁸ it points out that the first wave of feminism needed to be reconstructed from the aspects of the sense of social Responsibility, which is reinforced by the appreciation of the individual. This exaltation requires, in ways of philosophical Systematics, an anthropological concern, since its investigation turns to the study³⁹ “[...] of the essences and the eidetic structure of the human being, of his relationship with the kingdoms of nature (inorganic, plant, animal) and with the principle of each thing”. Despite this, Stein⁴⁰ emphasizes that “what a man does is the realization of what he can, and what he cannot is, the expression of what he is; with the actualization of his faculties in acting, in its essence, he manages to obtain the maximum openness of being”.

This openness is, otherwise, the laborious fruit of an educational and constitutive process of the essence of man that according to Peretti⁴¹ “[...] it involves the body, the soul and the spirit with all its potentialities [...] is largely spontaneous, involves in its essence an inner form”. These characteristics, common to every human being⁴², they cannot undergo a bifurcation process, but must be understood in their entirety as parts that constitute each individual. Likewise, to face the feminine in its own aspects, with a “feminine anthropology” that embraces the feminine not as superior or inferior, but in tones of equality, thus evidencing a pedagogy of empathy, considered a woman's own disposition, as Peretti points out⁴³ by exposing Stein's thinking about the *Ethos* of women's professions.

Now, contrary to what is seen in Stein, the philosophical scenario was governed by philosophers who recognized women as the weaker sex, the “beautiful sex”, in Kant, or the “being destined to bear children”, in Schopenhauer and Nietzsche. Isn't this kind of statement a kind of symbolic violence towards the feminine? To consider them fruits of a destiny only with a specific intention of securing offspring in view of a society that does not perceive it, reducing them to mere “seducers” who could only exercise some kind of power over Man by appetitive attraction is what Kant showed⁴⁴:

³⁸ DA ROSA, G. R. *Também há mulheres filósofas: uma obra para pensar a Educação e a Filosofia*. p. 83.

³⁹ PERETTI, Clélia. *Pedagogia da empatia e o diálogo com as Ciências Humanas em Edith Stein*. p. 200.

⁴⁰ STEIN, Edith. *Introdução à filosofia*. p. 78.

⁴¹ PERETTI, Clélia. *Pedagogia da empatia e o diálogo com as Ciências Humanas em Edith Stein*. P. 203.

⁴² “For Edith Stein, to understand the human being in his personal and individual structure is also to understand to what extent he is determined by his social being. In this way, the human individual is observed within a dynamic of acts, relations, structures and social types, which point to an individual immersed in a collectivity, and co-determined in all his bodily being souled by it. In this way, Stein assumes that studying the isolated human individual is a pure abstraction, because life in common is not only for a genetic reason, but because it belongs to the human condition itself; This condition, based on a process of development and configuration of the person, which – in a continuous updating – occurs in simultaneity with the help of other men. Every approach of the social type, of the community and of the people, revolves around this main axis.” (KUSANO, 2009, p. 76).

⁴³ PERETTI, Clélia. *Pedagogia da empatia e o diálogo com as Ciências Humanas em Edith Stein*. p. 205.

⁴⁴ KANT, I. *Beobachtungen ueber das Gefuehl des Schoenen und Erhabenen*. p. 852.

[...] even if a woman there contributes something high, they nullify the advantages proper to her sex, and, although they may be the object of cold admiration, for the rarity of the event, yet at the same time they weaken that which is attractive in her and with which she exercises her great power over Man. In a woman with a head full of Greek, like Madame Dacier, or who enters into radical disputes about mechanics, like the Marquise de Châtelet, only a beard is really missing, for this perhaps expresses more clearly the airs of depth to which they aspire.

However, Stein's contribution in proposing a restructuring of the thought of the time is concretized to be, also, a possible insertion in the University. His commitment to the University, for example, stems from the fact that his studies were the gateway to his deep social concern with the causes hitherto rejected by the scholars who influenced his generation. The level that Stein reaches is the result not only of a robotized study in order to graduate, but above all, with the social application that his knowledge could offer as:⁴⁵

All the small AIDS, which the student card guaranteed us-the discounts on tickets to the theater and concerts and so on-I considered with affection the zeal that the state had for its children, and this arouses in me the desire to repay and thank the people and the state with my future profession. I was indignant at the indifference with which most of my fellow students took a position in the face of questions of a general nature: most of them, during the first semester, thought only of fun, others were concerned only with passing exams and then making sure of everyday bread (food). It was these strong feelings of social responsibility that led me, too, to fight for the cause of women's right to vote.

Thus, in addition to an exuberant empathic sensitivity to the pain of the other, providing volunteer services at the Military hospital of Mährisch Weisskirchen, the young educator feels the need to overcome philosophical walls and face the issues they involve, as indicated by Kusano⁴⁶ “[...] the essential nature of woman and the dimensions of the human being [...]”. From this, it can be noted that the philosopher refers to a natural Call of women, a vocation that provides the correct development of close people, concern for order and beauty so that an environment conducive to the development of all is created. As indicated by Peretti⁴⁷:

Her writings on women are the fruit of reflections and debates with leaders of the German Catholic movement between the two World Wars. Edith Stein positions herself from a new anthropological logic [...] The woman herself participates in the feminist and intellectual movements of the time, highlighting that women are also capable of “thinking”, that is, of “doing philosophy”. It discusses the issue of equality between men and women, gender equality, above all, in relation to rights and duties and is particularly interested in the problems of women's Education determined by the historical events of the time.

This equality, which is constantly sought, is determined by the intrinsic value of the feminine, which is divided into two criteria to clarify the “uniqueness of women”⁴⁸. While the first criterion is

⁴⁵ STEIN, Edith. *Storia di una famiglia ebrea. Lineamenti autobiografici. L'infanzia e gli anni giovanili.* (faltou indicar o ano da obra) p. 173.

⁴⁶ KUSANO, M. B. *A antropologia de Edith Stein: entre Deus e a Filosofia.* p. 47.

⁴⁷ PERETTI, Clélia. *Pedagogia da empatia e o diálogo com as Ciências Humanas em Edith Stein.* p. 205.

⁴⁸ According to Turolto (1990), for the woman to fulfill her function it is necessary that she molds her unique nature in order not to transform into something similar to the nature of man. For Haney (2000), in Edith's view, the attitude of the feminine is an existential task that is concretized in being a mother and companion. In addition, the philosopher maintains that “the self is born of the reflective spiritual possibility of the human being, which can go through all dimensions to grasp its meaning and is articulated in the pure Self, structure present in all human beings, and in the individual self, of each singularity. Here is placed the term consciousness, understood as an inner light that accompanies all experiences. It is necessary to explain the meaning of the

established by the objectivity of the man and the personality of the woman, that is, it is linked not only to herself, but to others and to facts, the second criterion denotes a submission of the man to a discipline carried out with ease. The woman, however, lives a natural unity that is divided into wanting to become a complete human being first and, consequently, to do justice to the human being. These criteria go back to a kind of essence of woman; however, in what way does Stein expose the idea of a female essence? The woman, in Stein's conception, internally has a structure capable of putting herself at the service, harmonizing the Spheres in which she is inserted, whether in art, work or voluntary services. She is the one who, becoming entirely for herself, can bring to others the totality of things, and it is in this way that she becomes the companion of man. She seeks reconciliation, peace, education, transmitting her knowledge from the sentimental and emotional level, a characteristic less present in man, because he is more focused on firm exteriority as he is more logical rational, less empathetic and emotional. It is important to consider that Edith Stein establishes a harmony between the masculine and the feminine. The man has his own characteristics.

According to Sberga⁴⁹, Stein shapes the active character of the woman, opposing the view that passivity is attributed as a characteristic, innate or acquired of the woman. In his system, activity is the key concept for all education. In becoming what she is by nature and vocation, a woman should not forget her gifts, but perfect them. It would be incompatible with passivity, since the attributions that Stein describes for women, whether in public life, in marriage, in religious life, in professions, are exclusively practiced with an inherent desire to open oneself to the totality. The professions Stein refers to have, on the one hand, the stigmas of having been considered only achievable by men, such as Industry, Administration, Business Management, Law, Government, mathematics and science; on the other hand, there are those that have been stigmatized as only women's professions, such as doctor, nurse, scholar, social worker, Human Sciences. However, there are women with a capacity for service in professions considered merely masculine, points out Savian Filho, referring to Stein's writings⁵⁰. And that, we see Stein herself make references that the woman keeps affinities with the work of emotional nutrition since she often has more native capacity for empathy than the man.

The question, in this way, is established in a deeper way from Stein's philosophical literature that broadens philosophical horizons when conceiving a so-called philosophical problem. In this way, he also delves into anthropology to base his thesis on empathy, unraveling layer by layer to reach the center of the human person. The theme of the transvaluation of the feminine is broad and ensured by anthropological study. Massaggia⁵¹ it highlights that it is not only the material body that is constituted differently, physiological, psychic functions and life forms too, as well as the relationship of the soul and the body. The feminine corresponds to a whole of the soul-body personality, which seeks integration. The masculine, on the contrary, corresponds to the reinforcement of individual faculties, which makes it possible to achieve greater success in practical achievements. Thus, therefore, about Stein's integrative activity, through the activity as a teacher we can see how she clarifies Peretti⁵²:

His classes are aimed at deepening the structure of the human person. She was asked by her experience as a teacher in a girls' school to publish, in 1932, a series of articles entitled “Ethos of women's professions”, writings that reflected on the problems that

soul. From this it is perceived that we are facing a complex structure, so each part has its meaning” (PERETTI, 2009, p. 95).

⁴⁹ SBERGA, A. A. *A formação da pessoa em Edith Stein.*

⁵⁰ SAVIAN FILHO, J. *Natureza feminina e direitos da mulher na filosofia de Edith Stein.* Revista Jurídica Portucalense/Portucalense Law Journal, n. 24, p. 24-35, 2018.

⁵¹ MISSAGGIA, Juliana. *Sobre a originalidade de Edith Stein: o papel da distinção entre Körper (corpo físico) e Leib (corpo “vivo”) para a empatia e a constituição do eu.* Revista de Filosofia Aurora, v. 29, n. 48, 2017.

⁵² PERETTI, Clélia. *Pedagogia da empatia e o diálogo com as Ciências Humanas em Edith Stein.* p. 59.

women were facing. In the first group of writings, he clearly reflects the influence of the phenomenological method, through which he researches the relationship established between individuals and society. It strongly evidences the importance of the community, as an expression of the profound life of human aggregation that precedes society and the state, highlighting the autonomy of the human person. Although it presents a fairly liberal conception of the individual and society, not interest in the individual predominates, but respect for the person.

In this way, the result of the investigations carried out to date has answered the questions that we propose initially, and throughout the work? Does Stein present any philosophical alternatives to the problem of gender and violence? To what extent is conceiving a feminine essence based on a "servant" vocation not a way to move away from the real problem that presents itself in the philosophical scenario?

A search for gender equality and the new feminism from Stein's perspective: So far, we have seen the relationship of Edith Stein with Husserl, as well as the phenomenological method as a motto that establishes an understanding of the human person, as well as the emergence of the feminist movement, as a phenomenon that is the object of phenomenological analysis. In addition, it was discussed about the fundamental aspects in her philosophy, such as the formation, vocation and education of Women, parts that constitute the integral being of the female gender in Steinian investigations, and suggested issues that meet the author herself, from the point of view of a theory that presents women not as a "servant" of society or prepared to be an "amulet" of balance for Man. Edith Stein records⁵³.

This basic question of women's issues, however, refers to the principles of philosophy. In order to answer it satisfactorily, it is necessary to be clear about the relationship between gender, species, type, individual, that is, about the basic problems of formal ontology, which, for me, is what Aristotle aimed at with his first philosophy.

Peretti⁵⁴, highlights that, by taking this statement to the basis of reflections, Stein deepens in the Aristotelian-Thomistic concepts and the definition fell on the being as an entity⁵⁵ to complement its essence. The composition of Man and woman, according to Stein, would comprise form and matter, body and soul that integrate the human being. One speaks of this composition, since it is from this determination that one can refer to the capacity for potentialization of something, that is, to speak of the existence of something. It follows, according to Peretti that⁵⁶:

Edith Stein sees the form as a determining force that makes things differ from each other. It is through the diversity of matter formation that we can understand genus and species. What we must bear in mind is the search for a conceptualization not determined solely by the analysis of a single particular individual.

Based on phenomenology and Aristotelian-Thomistic concepts, Stein conceives the peculiarity of the female attitude as⁵⁷:

A woman's attitude is personal in many ways. First of all, she likes to devote herself with her whole person to what she is doing. In addition, it has a special interest in the living, concrete person, both with regard to one's own life and to other people and particular matters.

Giving of oneself to another Awakens a need not only for women, but seeing this aspect of women extends to all human beings. Stein's perception of these characteristics encompasses the need for⁵⁸:

Let us be aware that we are at the beginning of a great cultural revolution, that we are going through childhood diseases and that essential and basic work still needs to be done; that it is necessary to return to the nature of Man and woman in order to be able to prepare a training and professional distribution, which corresponds to the nature of.

It can be said that Stein is not just one of those women who are part of the feminist movements. But, its difference is in the way he lived his being a woman in the bosom of society, in his education, in that of the Christian religion of Roman Catholic confession. Her writings and lectures on women deal with "an indirect response to the feminist movements of the time, which she had known, probably, through a student of hers from Freiburg, Gerda Walther⁵⁹". How to draw up an itinerary that encompasses philosophical theory as a whole in this scenario? It is possible through the phenomenological method directed to an essence of the *human being to effect a dual anthropology*?⁶⁰ But, would this path address the gender equality problem?

Now, if feminism is a phenomenon that happens, then it can be stated that, taking into account the results presented so far, a phenomenological alternative⁶¹ for the problem of violence against women is an understanding of these movements that arise as motivators of women's own constitution, that is, of the "I" and the relationship with society as an authentic gender. But would Stein agree with such a statement?

The intention is not to disregard or minimize the feminist movements that emerged during or after Stein's works and conferences, on the contrary, to show how these approaches also arise with the same intention and objective. However, it is important to situate Stein's feminism, since the author⁶² "[...] she is considered as a precursor of a new feminism in the Catholic Church; she advocated the departure of women from the home and their insertion in almost all professions".

One of the alternatives that is presented to the problem raised, generally composed, on the one hand, from the point of view of a philosophy that is influenced by the religious process such as that of Stein, who sought to establish a link between philosophy and revelation, it cannot be said that the concept "gender equality" would have a concordance with a non-religious approach as of philosophers of subsequent centuries. Peretti, still shows that Stein's stance differs from the others⁶³:

⁵⁸ STEIN, Edith. *El ethos de las profesiones femininas*. p. 161.

⁵⁹ "Growing up in an atheist family, militant of the social democratic youth group, Gerda Walter (1897-1977) converted to Christianity. Attracted by the reading of Edmund Husserl, she becomes a faithful and original student, revises not only his political ideas, but also discovers the world of the spirit. With his work "La fenomenologia della mistica" (1955) he made an attempt to analyze the mystical experience following the procedures of the phenomenological method with the aim of overcoming the materialism of which he declared his bankruptcy. All this starting from one's own experience, from the spiritual experiences that it seeks to describe and understand with extraordinary capacity, offering an in-depth analysis of the psychic and intrapsychic processes and of the world of interiority" (WALTER, Gerda. *Fenomenologia della mistica*. A cura di Angelo Radaelli. Milano: Edizioni Glossa Srl, 2008).

⁶⁰ ALES BELLO, Angela *A fenomenologia do ser humano: traços de uma filosofia feminina*. 2000.

⁶¹ At this point, it must be emphasized that the phenomenological imposition of philosophy does not imply the reduction of apparent existence and, therefore, should not be absolutely confused with phenomenism. Phenomenology opposes empiricism, psychologism, rationalism, and idealism as they seek to apprehend the entire reality between prefixed schemes.

⁶² PERETTI, Clélia. *Edith Stein e as questões de gênero. perspectiva fenomenológica e teológica*. p. 155.

⁶³ PERETTI, Clélia. *Edith Stein e as questões de gênero. perspectiva fenomenológica e teológica*. p. 159.

⁵³ STEIN, Edith. *El ethos de las profesiones femininas*. p. 166.

⁵⁴ PERETTI, Clélia. *Pedagogia da empatia e o diálogo com as Ciências Humanas em Edith Stein*. p. 147.

⁵⁵ "Being is divided into eternal being (infinite) and finite being (limited), and in all finite beings we must distinguish Being (Sein) and being (Seiendes). The being, according to its content, that is, what is, is multiplied and is divided into several genres, to which corresponds a way of being" (STEIN, 1988, p. 305).

⁵⁶ PERETTI, Clélia. *Pedagogia da empatia e o diálogo com as Ciências Humanas em Edith Stein*. 148.

⁵⁷ STEIN, Edith. *El ethos de las profesiones femininas*. p. 169.

Edith Stein takes her own position in the face of Western feminism of the twentieth century: the difference between the movements that were engaged in the struggle for the conquest of women's rights, reflects on the nature, the peculiarity of women. She was a pioneer in deepening the status of women in the church and society. In the collection of essays on women. Her mission according to nature and Grace, describes the role of women from a philosophical-theological point of view, and presents a doctrine on women.

In this way, feminine and masculine take on forms that manifest what individuals are in their body, soul and spirit. In the individual is found the female and male element responsible for the development of the human species. The female species carries the psychophysical personality and the male species potentiates isolated forces as Stein clarifies and this aspect can be highlighted in the conviction that⁶⁴:

Woman's soul needs to be broad and open to all that is human; she needs to be full of peace, lest the Little Flames be quenched by gales; she needs to be warm, lest the frail little seeds freeze; she needs to be clear, lest weeds can lodge in dark corners and folds; reserved, lest assaults from without endanger the life within; empty of self, lest the afterlife have a place in her; and, finally, mistress of self and body, so that your whole personality is prepared to answer any call.

This conviction, together with her didactic, social, political and philosophical-cultural experience, differs from the others because it is unique in Christian anthropology about women. The immersion takes place from this integral understanding of the human being, which has peculiarities that can be fed individually by characteristics that develop the human being: feminine and masculine aspects. What makes these characteristics prove to be of great importance within society to address issues on the female issue in contemporary times, as also indicated by Peretti⁶⁵

It is only after having fixed attention on the philosophical and theological foundations that Edith Stein develops her discourse on the insertion of women in society. Women's professional activity outside the home is not contrary to nature and Grace, as long as it does not contradict domestic life, that is, the good and harmony of the family nucleus. For centuries extra-domestic professions were entrusted to man. This is the struggle of the women's movement that, in *The Times Of Edith Stein*, demanded the admission of women to the different professions and that, in Germany, were taking shape.

When drawing a parallel of this idea of Stein with authors who study this theme, it is noticed that feminist theories assume a discrepancy. For Butler, for example, such theories implanted a certain identity, understood through the category of women, which not only introduces feminist interests and goals into the discourse, but also becomes the subject for which political representation is sought. But politics and representation are terms that arouse opposing views. On the one hand, representation functions as an operative term within a political procedure that aims to increase the visibility and legitimacy of women as political subjects; on the other hand, representation is a normative function of a language that, apparently, shows or distorts what is considered true about the category of women. For feminist theory, the development of language that adequately and fully represents women has been necessary to promote their political visibility. Which has been of great importance, taking into account the subsisting cultural situation, in which women's lives have been poorly represented (or not at all). According to Butler⁶⁶:

In fact, the issue of women as a subject of feminism raises the possibility that there is no subject that exists "before" the law, awaiting representation by law. Perhaps the subject and the invocation of a temporary "before" is created by law as a fictitious foundation of its own claim to legitimacy. The prevailing hypothesis of the ontological integrity of the subject before the law should be understood as the contemporary vestige of the hypothesis of the state of nature, that foundational fable that lays the foundations of the legal structures of classical liberalism. The performative invocation of a non-historical "before" becomes the founding premise that ensures a pre-social ontology of individuals who freely agree to be governed and thus form the legitimacy of the social contract.

Thus, although Stein's proposal does not fit into the more contemporary proposals on the feminine, it is evident that she took a turn in her circle of academic coexistence and after her entry into Carmel. What is intended with this research should be seen as a search for the presentation of gender problems and violence against women. The theoretical foundation in Edith involves, on the one hand, a pedagogical exercise of education formation together with a spiritual character. Determining how the author situates this in her context is the focus of the next topic.

Gender issues in the context of Stein: What is it to be a woman or what defines being a woman? Can it be defined solely by physical and biological data? What if the psychic expresses something else? These are questions that contemporaneity has been asking throughout its development. The struggles, which constantly occur, mark the way women seek recognition and appreciation of themselves. But if, as Stein affirms, the woman participates with her body, soul, and spirit; If she is the one who lives for others, because her essence is open to an interiority and this is what identifies her, how can one still fight for gender equality, if what differs is the sexual data? Did Stein have any approach to issues of genders other than feminine and masculine? In the contemporary philosophical literature on these subjects, there is a clear difference between Edith Stein's way of thinking and Butler⁶⁷ and Beauvoir⁶⁸. For Stein there is the genus masculino is feminine. A sound cannot change to a color or vice versa. Other names of the time, such as Simone Weil⁶⁹, Hannah Arendt⁷⁰, Maria Zambrano⁷¹, Hedwig Conrad-Martius⁷² are highlighted as singular figures of the time, who were concerned with the socio-political context.

⁶⁷Judith Butler is a contemporary philosopher and theorist of feminism and queer theory. She is a professor in the department of comparative literature at the University of California, Berkeley. One of his important works is *Subjects of desire: Hegelian reflections in twentieth-century France*.

⁶⁸ Simone Lucie-Ernestine-Marie-Bertrand de Beauvoir nasceu em Paris, em 1908, e morreu em 14 de abril de 1986. Formou-se em filosofia, em 1929, com uma tese sobre Leibniz. (ALES BELLO; Angela; BREZZI, Francesca (a cura di). *Il filo(sofaro) di Arianna. Percorsi del pensiero del Novecento*. Milano: Associazione Culturale Mimesis, 2001, p. 227).

⁶⁹ Simone Adolphine Weil was born in Paris, on February 3, 1909, and died in Ashford on August 24, 1943. Writer, French philosopher, advocate for a mystical practice, Christian existentialism on the Kierkegaard line, became a Renault worker (1934-1935), to write about the everyday inside the factories; fought in the Spanish Civil War and died on hunger strike, protesting against the conditions in which the prisoners of war were kept in France. (ALES BELLO; BREZZI, 2001, p. 159)

⁷⁰ Hannah Arendt was born in Linden (Germany) on October 14, 1906 and died in New York City on December 4, 1975. He was a pupil of the philosopher Heidegger at the German university of Marburg, and graduated in philosophy in Heidelberg. (ALES BELLO; BREZZI, 2001, p. 113).

⁷¹ Maria Zambrano was born in 1904, in Vélez, in the Province of Malaga; died in Spain in 1986. Philosopher, poet and mystic. It formed in philosophy, with a thesis on "The salvation of the individual in Spinoza". After the Spanish civil war, it goes to Chile and collaborates with the husband in the defence of the Republic as a member of the Council of Propaganda and the National Council of Childhood. From 1930 a to 1953, he travels through Europe and America teaching philosophy. From 1953 a to 1964, resides in Rome, collaborates in various magazines and devotes himself to the production of his works. In 1988, receives the Cervantes Prize for Literature (ALES BELLO; BREZZI, 2001, p. 171-172).

⁷² Hedwig Conrad-Martius was born in Berlin, died in Monaco in 1966. It was one of the first women who completed university studies. He graduated in history and literature at the university of Rostock. From 1909 a to 1912, he

⁶⁴ STEIN, Edith. *El ethos de las profesiones femininas*. p. 171.

⁶⁵ PERETTI, Clélia. *Edith Stein e as questões de gênero. perspectiva fenomenológica e teológica*. p. 161.

⁶⁶ BUTLER, Judith. *Problemas de gênero. Feminismo e subversão da identidade*. p. 48

Women are recognized in society when they, for freedom, tend to untie themselves from the bonds imposed by society – which is culturally structured in a merely rationalized thought – and set out to pursue their own convictions. This is how Perrot expresses himself⁷³:

They act in family, confined at home, or in what serves as a home. They are invisible. In many societies, the invisibility and silence of women is part of the order of things. It is the guarantee of a quiet city. His group appearance causes fear. [...] Even the body of the women amedronta. It is preferable that it is covered in veils. The men are individuals, people, they bring surnames that are passed on. Some are 'big', 'big men'. The women have no last name, just a name. [...] Women leave few direct traces, writings or subjects. Your access to writing is late. Your domestic productions are quickly consumed, or more easily dispersed. They are themselves that destroy, erase those vestiges because they judge them without interest. After all, they are just women, whose life doesn't count much. There is even a female pudor that extends to memory. A consubstantial silence to the notion of honor. Women are imagined, represented, rather than being described or counted.

The position of Michelle Perrot⁷⁴ shows itself relevant, as its proposal aims at rebuilding the history of women. At the very few women gain space both at universities⁷⁵ as in the public spheres and, this could be neither different nor philosophically, nor in the other scientific literatures.

In addition to this intellectual and academic endeavor, the struggle, which began in the nineteenth century, takes on characteristics of a structured and broad movement⁷⁶. Perrot, for example, traces that

attended the courses in philosophy, psychology and art history in Monaco and in Göttingen; follows the phenomenology classes with Edmund Husserl. In 1912, presides over the Philosophical Society in Göttingen, and forms in philosophy under the guidance of A. Pfänder. He married his colleague Hanns Theodor Conrad. In 1919, because of the difficulties of staying the women at the university, he transfers to Bergzabern where he is dedicated to his researches and the preparation of his lectures. It publishes its larger works in the area of philosophy of nature and in the sciences, always keeping present the theological perspective. His great merit is to have found an articulation and not a separation between the different sciences. Examines the principles of faith in the light of phenomenology (ALES BELLO; BREZZI, 2001, p. 28).

⁷³ PERROT, Michelle. *Minha história das mulheres*. p. 17.

⁷⁴Michelle Perrot, historian, is the great master of women's history. He organized with Georges Duby in France the *L'Histoire des femmes en Occident de l'Antiquité à nos jours*, published in five volumes and edited by Plon, between 1991 and 1992. In Brazil, Editora Ebrasil de São Paulo, in conjunction with the Edições Afrontamento, da cidade de Porto (Portugal), published this work, edited with a short title: *History of Women in the West*. The five volumes were published between 1993 and 1995. The work was also published in German, English, Korean, Spanish, Japanese, Italian and Dutch, as well as in other languages. It became, therefore, an international reference, imitated in several countries, which also began to publish works of the history of women with a national cunning. (PEDRO, Joana Maria Pedro. A dialogue on women and history. In: *Revista Estudos Feministas*. Rev. Estud. Fem. vol.11, n.2 Florianópolis, July/Dec. 2003. Print version ISSN 0104-026X. Disponível em: doi: 10.1590/S0104-026X2003000200009. Acesso em: 01/08/2020).

⁷⁵ "Female thinking incorporates different developments and prioritizes reflections on corporality and its daily movement from a gender perspective, reflection of interdependence of human beings and other living beings and anthropological challenges and epistemological axes capable of contributing to broadening their horizons. Discussing theology, or doing theology in this perspective implies thinking in a larger context of its integration into the ecosystem. The movement of listening and silence represents the Cairo, a timely time to position ourselves as learning beings in an open dynamic that replaces ready and universal speeches. The reflection on corporality and the body in motion is presented, in Ivone Gebara, as an identifier of its sex, ethnicity, social class, a g e, beliefs etc. The concepts of the social relationships of gender are presented as a new paradigm, capable of not simply visualizing oppressed women or groups. But to illuminate discoveries about the structure of oppressions and power plots" (PERETTI, 2009, p. 287)

⁷⁶ "What is at stake in our societies is, in fact, the development of a female identity that embraces the sense of difference, no longer in tension with equality, but as a liberating experience, capable of building from within the identity of every human being, man and woman. It is not just new reading of

pathway that unfolds in England, France, Germany, the United States and accompanies other revolutions, such as the industrialist and the demonstrations that required the right to vote. All of this movement culminates in 1948 in the Universal Declaration of Human Rights that benefited and balanced the inequality generated by the system.

However, this would not be enough, it was necessary to create still a space of debate, study of their lives as women. The presence in the places held as forbidden, was a milestone of the nineteenth century, for it is where women make history. Now women tell their own stories, formulate their own theses and contribute significantly to society, to culture and to universities. Not that they have never contributed, on the contrary, they now begin to be recognized and viewed as those that govern the thinking itself, as still indicated by Peretti⁷⁷.

Feminism has sparked passionate militancy and uncontained rabies. Since its first manifestations, still in the nineteenth century, the movement has challenged the conservative order that excluded the woman from the public world, therefore, from the rights as a citizen. For many women and men of today, the introduction of the so-called "masculine" truths constitute a truth constituted, and the liberation of the woman is completely new subject. We can say, however, that this is an issue that has been discussed for almost two centuries. In every epoch in history, we find women who offer resistances and fight against millennial discrimination on the basis of sex [...] The feminism had its beginnings in the nineteenth century with the suffragettes who, in 1848, in Seneca Falls, made a manifesto that was complementary to Marx's manifesto. From the beginnings of the French Revolution in the eighteenth century it is possible to identify women who, more or less organized, fought for their rights of citizenship, for a place outside the house, where they could be recognized beyond their role as wives and mothers. Outside the confines of the houses restores them to religious life or the prosecution to witchcraft. In the second half of the eleventh century.

Final considerations: Edith Stein is a character who continues to arouse interest and curiosity in very diverse areas. The range of possibilities that characterized her life and work, becomes a space of renewing interest to explore her identity as a Jew, Catholic convert, Carmelite nun, exuberant philosopher moving with mastery through different contexts, pioneer and original feminist, humanist focused on the mysteries of the human person, fruitful formator, woman committed to the truth, martyr. It's hard to find a character who, like her, has the ability to balance so many dimensions in such a coherent existential harmony. The fruitfulness of Steinian notes on the formation of woman are circumscribed in her time and in her flesh. She was the protagonist, both in life and in thought, of a firm resistance to the ancestral powers of masculine affirmation. She fought as a Jew against discrimination against Jews, committed herself as a woman against all inferiority, established herself as a philosopher against all refusals. Stein's work is an antidote to widespread and normalized violence against women. Her thinking is built against male rationality. Phenomenology is her place of speech not only as a method of work, but primarily as philosophical food. Her life and his thought are phenomenological in the rhythm of an unsettling commitment to the truth that is not easily apprehended. It is always necessary to go further, to suspend judgments so that the truth

gender and renouncing general theories. It still prefers today a certain "melancholy of being a woman". The condition of women in today's society, even as demonstrated by the achievements of historical feminism at least in the West (rights, equality, emancipation), is asynchronous in relation to it: conflicts, gender violence, self-limitations, job resignation, public office, material and psychological difficulties in the face of maternity, Lower wages, representations of the body and sexuality by the media and the consumer market. At the same time, women face problems connected with economic globalization, with biotechnological innovations, with the rapid evolution of experimental research on the brain..." (PERETTI, 2009, p. 285).

⁷⁷ PERETTI, Clélia. *Edith Stein e as questões de gênero. perspectiva fenomenológica e teológica*. pp. 200 -201.

does not present itself dogmatically but in the vitality that is essential to it. The Thinker is not only a faithful follower of her master Edmund Husserl is an efficient author who claims originality. From its proximity to phenomenology seeks to reconsider the typical constructions of the Moderna Enlightenment that transformed man into an object to be studied. From phenomenology Stein rethinks man in his dimension of being a human person. The human person is its starting point. All reflection on the condition of the feminine is not sectarian, that is, it is not done by withdrawing and isolating women, but rather by recognizing their humanity. This characteristic marks the originality of her considerations. Stein's proto-feminism does not become effective as an ideology, rather it re-establishes the limits of parity between woman and man. What challenges her thinking, as seen, is the deep commitment to the formation of the human person that presents itself in both men and women. In the expressiveness of the human person, Edith Stein faces the thorny question of recognizing the place of women and the challenges experienced in a world in turbulent transformation such as the beginning of the twentieth century. Historically discarded and inserted in a kind of comfort induced by the misogynist mentality, such aspirations were reduced and women pushed to the marginality of the home and, in an induced conformism, were limited in their aspirations. Stein, boldly dare to think about gender equalities. Her feminism, however, does not agree with exclusionary responses to reverse roles of struggle. The whole specificity of the female vocation requires a formation and education worthy of the initial greatness of both men and women.

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