

THE PROBLEM OF WOMEN'S EDUCATION: A PHILOSOPHICAL APPROACH***Martinho Borromeu and Marciana Almedia Soares**Department of Philosophy, Focus on epistemology and ontology research at
the Pontificia Universidade Católica Paraná (PUCPR) – Brazil**Received 12th February 2024; Accepted 20th March 2024; Published online 30th April 2024****Abstract**

Edith Stein brought a perspective on feminism, where her own thoughts, glimpsed on social condition, race, color, creed, etc., provided deep reflections on the context of female equality through their emancipation, but without leaving aside their female condition. Looking at the issues that influenced women's experiences, in her time and today, how training, education, vocation and equal dignity and freedom were essential to her conclusions. Stein's thought is still significant for the philosophical anthropological understanding of this condition, especially when associated with the experiences lived by the author, based on her triple condition: woman, Jew and philosopher.

Keywords: Feminism, Equality, Emancipation, Formation, Woman.**INTRODUCTION**

In the horizon of the philosophy elaborated by Edith Stein, the originality and courage of her reflection are born from a set of convictions built, gradually, in the cycle of her life. His work is a constant expansion nucleated by phenomenology as a founding element. It is from phenomenology not only as a method, but above all as an attitude of life, that Stein builds and firms his positions. Stein does not use Husserl's creation to look at the world, and in our case the human person, as pure objects, as did the sciences born under the sign of Moderna positivism. Phenomenology is for her the condition of her own existence and constitutes herself as the indispensable resource for the recomposition of a crisis of Moderna Sciences already diagnosed by her teacher Edmund Husserl. The phenomenological attitude carried out by Edith Stein made her, as seen in the first chapter, direct her gaze towards women and problematize issues, such as those of her Formation, her vocation and education. The diagnosis made by the author shows the conditions of a deficient formation, focused only on the emphasis of women as being naturally limited; of a mutilated vocation, since it is only directed to a procreative maternity, of a limited education, oriented only to the preparation of domestic chores. It is also from phenomenology that Stein, as seen in the second chapter, rethinks the place of anthropology to present, in a pioneering way, the problematic of both gender and the challenging need for equality. Within the framework of the new philosophical Anthropology, Stein inserts what constitutes the specificity of Man and woman in the contours of the properly human and explores, its constitution of this living body, soul and spirit. Edith Stein is a pioneer when it comes to women's issues since and in philosophy. It seems strange to those who study the historical march of Western thought to see that classic themes such as the Constitution of being, the effectiveness of metaphysics, the determination of thought, judgments, Life, Death and happiness, among others, are considered alongside and together with that of women.

The woman as the subject of Edith Stein's thought is certainly a novelty. It is necessary, however, to be careful not to make cuts that mutilate the author's intention. There is no woman displaced from the great discussion about the human person, a reason lived by the author with passion and unparalleled intensity. In times like ours, where literature on gender is abundant and marked by positions more ideological than committed to deep meanings, returning to Stein's thought is essential since, in few authors, one can notice a reflective organicity evidenced by the philosophical rigor associated with an experiential life and a lucid historical awareness. Edith Stein is a witness to what happened to her at a time when the awakening of women faced the historical power of male resistance. It is a voice that is opposed to the succumbed lament of Isménia character of Antígona¹ saying, "but I'm a woman." Stein assumes from her triple denied condition, being a woman, being a Jew and being a philosopher the task of a struggle for the promotion that was necessary, through the process of recognizing the effective identity of women, their vocation and formation. Her place as an outcast, vetoed for example, her access to university professorship with the resistant consent of Edmund Husserl himself, of whom she had been faithful and efficient assistant between the years 1916 e 1918². The resistances, however, were not obstacles, they constituted, initially, as motivating forces for the philosopher to recognize the need to assume the direction of a trail of propositions to snatch the woman from that limiting place that seemed definitive. She was and gave voice to break the resignation of women in the face of an already pre-established professional vocation, to face a place in the world marked since always by nature and, to face a female condition of justified submission. The female situation does not constitute, in Stein, a disembodied rationality, fruit of academic reflections is, rather, the result of an experience that emerges from the urgencies of a time when women were called to take place in the workplace, occupying the place of men enlisted in the war or invalids or even killed on the battlefields. New

***Corresponding Author: Martinho Borromeu**Department of Philosophy, Focus on epistemology and ontology research at
the Pontificia Universidade Católica Paraná (PUCPR) – Brazil¹SÓFOCLES. *Antígona*. In: Édipo Rei. Tradução de Jean Melville. Madrid, 2005, pp. 70-80.² DE MOINE, Inés Riego. *Edith Stein*. Fundación Emmanuel Mounier: Madrid, 2005, pp. 47-49.

demands are placed on the so-called "Weaker Sex" and this urgency is alarming as mentioned in the diagnosis made by Stein³:

Nuestro ser e nuestra vida se nos plantean como problema. No podemos pasar de largo en la cuestión de qué es lo que somos y debemos ser. Y no sólo la inteligencia reflexiva nos lleva a plantearnos la cuestión, la vida misma ha convertido nuestra vida en problema. Una evolución, que fue prevista por algunos, querida por pocos, llegada de hecho, ha caído sobre la cabeza de la mayoría sin preparación, ha sacado a la mujer del círculo pacífico y feliz de la casa así como de las formas de vida y tareas que habían resultado obvias para ella, la ha lanzado a variadas situaciones extrañas, la ha puesto de repente ante problemas prácticos insospechados. Hemos sido lanzados al agua y hay que nadar. Pero, si las fuerzas amenazan con flaquear, hay que buscar al menos una pausa para el aliento a fin de salvarse en la orilla. Hay que reflexionar si se debe ir adelante, y entonces: cómo se debe comenzar para no hundirse, medir prudentemente la dirección de la corriente y la fuerza de las olas, así como las propias fuerzas y las posibilidades de movimiento, y tener todo eso en consideración.

Edith Stein elaborates answers to questions detached from these overwhelming dysmetria. From her philosophical and, not least, spiritual collection, she builds references that are not lost in a manipulative ideology, but play the role of an authentic place of dialogue. Concerns translated into questions are faced and answered in an extensive work of care for the condition of women. Stein seems constantly challenged by questions such as: do the New Times with their demands challenge or violate what constitutes as specific to the female condition? What kind of personal and social consequences does the dispersion of forces produce when women are challenged to take on specialized professional work? Stein was aware that it was necessary to build, since it did not exist, a map of references that exalted the human, but that did not lose sight of what constituted the specific vocation of women, that is, what meanings did it have and the requirement of emancipation? The author reflects⁴:

Este tema fue para mí, en su formulación, un signo de lo mucho que ha cambiado la imagen del movimiento femenino en los últimos años. Todavía hace veinte años a nadie se le habría venido a la mente proponer un tema semejante. En los comienzos del movimiento feminista se pronunció el eslogan: emancipación. Eso suena a algo patético y a algo revolucionario: liberación de las cadenas de la esclavitud. Algo menos bruscamente formulada fue la exigencia: remoción de las ataduras que obstaculizan la formación de la mujer y su trabajo profesional, apertura de los caminos de formación masculina así como de las diversas actividades profesionales. Liberadas debían ser las capacidades personales y las fuerzas de la mujer que, sin esas posibilidades de actuación, tendría que atrofiarse de muchas maneras. El objetivo era, por tanto, algo individualista. [...] 'la mujer pertenece a la casa', resonó desde todas las partes contra las aspiraciones de las mujeres. Se temía que el cumplimiento de las reivindicaciones amenazase la especificidad femenina y la vocación natural de la mujer. Por

otra parte se las rechazaba, porque la mujer podría no ser apta en su especificidad para las profesiones masculinas.

The yearning for emancipation, a word with a moving meaning at the beginning of the twentieth century, became strong since it pointed to the necessary rupture of chains that historically kept women in a situation of slavery and humiliation. A double situation of oppression was denounced: the first, that imposed by the supremacy of Man and the other, marking the dimension of accommodation and competition regarding working conditions. It was in these tones that the feminist movement, originated at the beginning of that century, expressed and sought, through struggle, the right to vote and other social demands; it was in the conviction that it was necessary to break the armor that maintained and cultivated obstacles to the right to participate in politics, to educate oneself to train professionally: to be definitively a woman, treated and recognized at the same level of dignity as men. The struggle cultivated the certainty that once the chains were broken and the personal strengths and capacities of women were liberated, they could compete on equal parity with those of men.

In this particular lies the novelty of Edith Stein's proto-feminism in recognizing that the mode of struggle was absolutely fair, but that it ended up reinforcing a problem, which is, that of establishing a process of competition. It emerges from Stein's struggle to establish her affirmation process the idea that competition would not only reverse the poles but, above all, would cause women to lose their feminine condition. The Emancipation made in the process of competition cost the particularity and the feminine essence, as can be read in cases of the development of the feminine struggle that has been established and is still being established in our days.

The conviction of almost prophetic tones carried to completion by Edith Stein, is shown in a particularity that permeates all the discourses on gender that were made effective after her. Stein was convinced that by claiming a self-worth, her independence from Man, a woman would run the risk of losing her feminine specificity. This is the great question that permeates all Stein's reflections when he works as the formative process of women, from a new philosophical Anthropology: how to effect a process of emancipation while maintaining the condition of the identity of the specifically feminine? The emancipation of women cannot be identified as equating them with men. Women should take their place by being women. Safeguarding female specificity, this is the challenge of emancipation. Stein acknowledges in a diagnosis that⁵:

Además, hoy se puede hablar de la capacidad de la mujer para las tareas de la vida profesional y pública sobre la base de una experiencia de años, mientras que anteriormente los argumentos de ambas partes eran juicios a priori, cuando no afirmaciones completamente arbitrarias. Así, lo más característico de la situación actual es que la especificidad femenina es aceptada como un hecho evidente. Nosotras hemos vuelto a ser conscientes de nuestra especificidad. Muchas que anteriormente lo rechazaban, se han dado ahora cuenta e ello quizá dolorosamente, tras haber abrazado un oficio tradicionalmente masculino y haberse visto obligadas a

³ STEIN, Edith. Conferencias (1926 – 1933) – Vida cristiana de la mujer. Obras Completas. Vol. IV. pp 312-313.

⁴ STEIN, Edith. El valor específico de la mujer en su significado para la vida del Pueblo. Obras completas vol IV. p.p. 73 – 74.

⁵ STEIN, Edith. El valor específico de la mujer en su significado para la vida del Pueblo. Obras completas vol IV. p. 74.

una forma de vida y de trabajo inadecuadas a su esencia. Si esta su "esencia" es lo suficientemente fuerte, quizás lograría transformar la profesión "masculina" en una "feminina". Y respecto a su "autoconciencia" há podido todavía mover-se em otra dirección: se há logrado la convicción de que em la especificidad está contenido un valor propio.

Man and woman cannot, in the context of Stein's claims, cancel each other out. The peculiarity is the richness of creation. In the feeding uncertainties of the early twentieth century, a new anthropological status for women became vital and this was the basis of the whole task of Edith Stein. Boldly The Philosopher rethinks the previous Anthropology in its metaphysical bias. In the metaphysical component, female specificity could only be affirmed in a conviction that defended a kind of human nature determined by the idea of a universal essence as a principle of operations that is carried out in each person and on which the different is built: the personal self, physical differences, character, etc. The philosopher's questioning is revealing, there is no woman, there are women: *"se deja reducir a unidad toda la enorme variedad de mujeres que encuentro en la vida, y delimit esta unidad frente al alma del hombre?"*⁶

Based on this assumption, in Edith Stein, the work of presentation of what in fact should be considered in a female struggle for emancipation is drawn. Thus, in the cycle of her life and her philosophy, she did not simply seek to defend the rights of women. She wasn't just championing a feminist cause. She preferred to open and show ways through which women could and could, with conscience, effect their promotion and valorization. Stein advises men and women to become aware of their own uniqueness and, by promoting their own qualities, achieve their personal fulfillment. About "achieving" this personal fulfillment, it speaks Turoldo Garcia⁷:

The personal being carries with him, in this interiority, the gift of possessing himself and being able to know himself. It has understanding, it is freedom. The person, being aware of himself, also has the ability to direct his process with the mastery of acts, which succeed in temporality. Every person finds himself as an "I".

Stein did not intend to take positions of strength, or even to propose definitive solutions in this area. He preferred to draw everyone's attention to the ultimate foundation of the human being, which is God himself. In advising everyone to rebuild this foundation, she points to what is true freedom, the dignity of the person and, therefore, the emancipation of women. Starting from the anthropological perspective, the philosopher made a valid contribution to the female question. She, now close to a whole Catholic Christian tradition, seeks to highlight the aspects necessary for emancipation, while preserving the identity of the female soul. Although, in moderns society, the woman has assumed a different posture from that which assumed in times gone by, in its essence, its role and its duty have always been to be, with its particularity, together with the man, contributing, for the process of humanization, with those characteristics that are proper to The Feminine Soul. Although in the Moderna world, due to social, political and economic

circumstances from an inadequate anthropology, women have assumed positions and positions that, before, were exclusive to men, she ended up suffering a process of impoverishment of her identity which ended up suffocating her most significant differences. Much of this impoverishment was due to the fact that women had to assume a masculine posture to have access to work. It must be remembered that a woman can take on all male professions, but she cannot give up her essence as a woman. Fabretti recalls that:⁸

[...] all specifically male professions can be performed by women, their access to the most varied managerial, professional or technical positions would be a blessing for life, both social and public.

Strictly speaking, women, in Stein's view, can perform any function considered masculine. Such a function or activity by itself and in itself will not make a woman a masculinized or feminized being, since social activity will never change the ontological essence, that is: the fact that a woman exercises a task considered masculine will not transform her into a masculinized being. It seems that it is the ontological posture that women assume in the face of a task, function or profession that can give a masculinized or not connotation to that woman. For many years, women fought until they won the right to work; but despite this guaranteed right, the two fundamental duties of female nature remained: taking care of the house and children. With this triple working day, women end up leaving their lives as a wife and mother in the background and dedicate themselves almost entirely to their professional lives, thus harming the people who are part of it, such as their husband and children. Faced with this Isabelle Ludovico⁹ said:

In fact, this woman achieves professional success, but she is execrated and lonely. His affective life is a failure, since he has built competitive relationships that disqualify the other. In this dynamic of struggle for power, of Dominator / dominated, of tormentor and victim, it is impossible to give way to love, which presupposes equality and reciprocity, companionship and respect.

For the philosopher, the formation of women, from their specificity, was fundamental for a whole healthy educational pedagogical process, which guaranteed the particularities of each woman and each man. John Paul II, in making reference to this pedagogical process opportune since Stein, recovers its necessity in our time loaded with tensions. According to the pope, Stein's specificity was made present by the emergence of tenderness, so necessary for human coexistence. In this regard he recalls in his letter to women¹⁰

Yes, it is time to look, with the courage of memory and the sincere recognition of responsibilities, at the long history, to which women have made a contribution no less than men, and most of the time under much more unfavorable conditions. I am thinking in a special way of women who have loved culture and art, and have dedicated themselves to them starting from disadvantageous conditions, often excluded from a primary education, subjected to inferiority, anonymity and even the expropriation of their intellectual contribution. [... how many women have been and continue to be valued, more for their

⁶ STEIN, Edith. *Vida cristiana de la mujer*. Obras Completas. Vol. IV. p. 314.

⁷ TUROLDO GARCIA, Jacinta F. *Edith Stein e a formação da pessoa humana*. p. 37.

⁸ FABRETTI, Vittoria. *Uma vida por amor. Teresa Benedita da Cruz*. p. 64.

⁹ LUDOVICO. Isabelle. *O resgate do feminino: a força da sensibilidade e ternura em homens e mulheres*. p. 37.

¹⁰ JOÃO PAULO II. *Carta às Mulheres*. n.3.

physical appearance than for their competence, for their professionalism, for their works of intelligence, for the richness of their sensitivity and, in a word, for the very dignity of their being?

Se faz sentir, desde sempre, que existem particularidades que caracterizam e tornam diferentes os modos de ser da mulher e do homem. Essa diferença não pode caracterizar justificativas de poder, mas de complemento. Tais diferenças não se resumem à dimensão do corpo, mas se revelam, igualmente, no aporte espiritual. Stein, he always remembered and emphasized this truth: the human being is considered psychophysical and spiritual. Therefore, the physical differences unfold, also, on the Constitution of the spiritual dimension making it a particularity in each of the instances of life as he recalls, still João Paulo II¹¹ when addressing his thanks to the woman in her specifics:

Thanking the Lord for his plan for the vocation and mission of women in the world also becomes a concrete and direct thank you to women, to every woman, for what she represents in the life of humanity. Thank you, woman-mother, who makes you the womb of the human being in the joy and suffering of a unique experience, who makes you the smile of God for the creature that is given birth, who makes you the guide of his first steps, the support of his growth, the point of reference for the whole path of life. Thank you, woman-wife, who irrevocably unite your destiny to that of a man, in a relationship of mutual gift, at the service of communion and life. Thank you, wife-daughter and wife-sister, who bring to the family nucleus, and then to the entire social life, the riches of your sensitivity, your intuition, your generosity and your constancy. Thank you, working woman, committed to all spheres of social, economic, cultural, artistic and political life, for the indispensable contribution you make to the elaboration of a culture capable of combining reason and feeling, to a conception of life always open to the meaning of the "mystery", to the building of economic and political structures richer in humanity. Thank you, consecrated woman, who, following the example of the greatest of all women, the mother of Christ, the Incarnate Word, open yourself with docility and fidelity to God's love, helping the church and all humanity to live a "spousal" response to God, which wonderfully expresses the communion he wants to establish with his creature. Thank you, woman, for the simple fact that you are a woman! With the awareness that is proper to your femininity, you enrich the understanding of the world and contribute to the full truth of human relationships.

The identification established by John Paul can be taken as a resumption of the aspects highlighted by Stein. We are aware of the pope's dedication and closeness to the texts of the philosophy he canonized. With each aspect highlighted by the pope we see the diagnosis established by Stein herself when she deals with the problems of the formation of women with emphasis on issues that involved in her time emancipation from marriage and motherhood¹²; facing professional issues¹³; faced with issues that concern the life of the people and world

politics¹⁴; facing questions of eternity¹⁵. Woman, according to Edith Stein, is not a simple collaborator of man, as has already been said, but one who, with her own identity, builds, together with Man, the personality of the human being. It seems that the concept of collaboration, both in John Paul II and in Edith Stein, refers more specifically to the scope of action. The concept of auxiliary, on the other hand, seems to extrapolate the scope of pure action, extending to the ontological scope. John Paul II confirms this "difference-aid", already present in Edith Stein, saying that¹⁶:

When Genesis speaks of "helper" it refers not only to the scope of acting, but also of being. Femininity and masculinity are complementary to each other, not only from a physical and psychic point of view, but also ontological. It is only through the duplicity of the "masculine" and the "feminine" that the human is fully realized.

In this reflection one can add the argument of Feldmann¹⁷:

Woman is destined to be man's companion and mother to each. His body was endowed for this, which also corresponds to his spiritual uniqueness [... to watch over, defend, protect, nurture and encourage after growth: this is her natural and genuinely maternal inclination. [...] The primary profession of women is the upbringing and education of offspring. Man fits this task as his protector. This means that the aforementioned dowries are present in both, although in different measures and proportions. To man, above all, the Endowments for struggle, conquest and domination; the physical strength for the taking of external possession, the intelligence to penetrate the world sagaciously, the willpower and energy to model the created things. For a woman, the ability to guard, protect and stimulate the development of the one who is growing, encourages his growth. [...] To man would be reserved the reason, the Will and the power of realization. The woman was given the heart.

Edith Stein, in her commitment to the formation of women, did not behave as sectarian; on the contrary, always animated by the expressiveness of phenomenology, she sought to harmonize the components that came from philosophy, anthropology and theology. Her writings are the ripened fruits of reflections and debates, carried out with leaders of the German Catholic movement between the two World Wars, an environment in which the feminine was seen as the weaker sex. In this space, the philosopher managed to revert to the essence and ethos of femininity, the dignity and vocation of women. Their training project is not restricted to the merely academic aspect. It is the fruit of her insertion, as a woman, in the life of the people.

She participated in the feminist and intellectual movements of her time. It motivates young people in formation to become aware that they are capable of thinking and doing philosophy. She helped soldiers as a volunteer nurse to heal the wounded, worked in a Red Cross hospital in World War I, and helped the poor. As an educator, she fights for women's education and participates in the struggles for educational reforms. From 1920-1940, Edith Stein and many women were engaged in

¹¹ JOÃO PAULO II. *Carta às Mulheres*, n.2.

¹² STEIN, Edith. *Problemas de la formación de la mujer*. Obras Completas, vol. IV. p. 459.

¹³ STEIN, Edith. *Problemas de la formación de la mujer*. Obras Completas, vol. IV. p 461.

¹⁴ STEIN, Edith. *Problemas de la formación de la mujer*. Obras Completas, vol. IV. p. 463.

¹⁵ STEIN, Edith. *Problemas de la formación de la mujer*. Obras Completas, vol. IV. p. 465.

¹⁶ JOÃO PAULO II. *Carta às mulheres*, n.7.

¹⁷ FELDMANN, Christian. *Edith Stein: judia, ateia e moja*. p. 9

defending the value of femininity in view of taking a social and political position. It is in the arc of these options that your training program unfolds.

Women's formation: The challenges

The natural being of the woman, unlike the natural being of the man, has its own charisma, in a singular way Stein clarifies¹⁸:

Nuestra primera tarea es diseñar brevemente la especificidad de la mujer, pues sólo a partir de ella puede resultar comprensible su valor propio. [...] el hombre tiende más a lo objetivo situado, le es connatural dedicar sus energías a un ámbito (sea matemático o técnico, un oficio industrial o comercial). La actitud de la mujer es personal; esto tiene un sentido múltiple. Ante todo, ella participa gustosamente con toda su persona en lo que hace. Luego, tiene interés particular por la persona viva, concreta, y, desde luego, tanto por la vida personal propia como por personas ajenas y asuntos personales, Por la sumisión a un campo de estudio sobre objetos, el hombre experimenta fácilmente un desarrollo unidireccional. En la mujer vive una tendencia natural al todo ya a lo acabado, y esto nuevamente en una doble dirección: ella desearía alcanzar la condición de ser humano total, convertirse en un ser humano desarrollado en plenitud y también quisiera ayudar a los otros a serlo y, en todo caso, allí donde tiene que tratar con personas, mostrarse como persona entera.

Such peculiarities, that is, the psychological nature of a woman, allows her to achieve maturity, a sense of responsibility, resistance to adversity right away. This set of virtues leads women to be actively present in the family and in society with the proposal of solutions, on certain occasions innovative, to economic, social and political problems. Certainly, every woman has innate abilities and peculiar gifts that allow them to walk towards a special vocation, in addition to the feminine, which is natural for women.

Edith Stein, in order to critically formulate her resources and justifications in relation to the need for women's Education, lists four major issues that must be taken into account. The First seeks to make an analysis of the situation of his time in relation to the reality of women regarding marriage is motherhood. In this regard Stein clarifies that the surveys carried out in Germany¹⁹ of his time, with regard to the structuring and sustenance of homes revealed that:

Y allí donde ése era el caso, allí el mérito era en la mayoría de los casos de las mujeres, que con energía digna de admiración, a menudo heroica, mantenían a las familias, y a veces en las más difíciles circunstancias conseguían aguantar. Donde, por el contrario, se daban tendencias al relajamiento y a la disolución, allí había que constatar por lo general también un fracaso de la mujer.

Stein says that, in that Germany, a generational change was underway that ended up implying, also, a change of mentality towards marriage and the position of women. Some of the families were still committed to the question of marriage and

the decisive place of women. However, it also recalls a situation of openness demanded by youth regarding the issue of sexual liberation. This, according to the philosopher, was the fundamental problem. She states that²⁰: *“si los ideales son abandonados, entonces resulta como consecuencia la praxis de matrimonios de camaradería o de una relación completamente libre y sin frenos”*.

Another fundamental aspect, necessary to think about the formation of Women, concerns issues of profession, also located in the changing mentality of generations. In this regard, the author's diagnosis is important. Stein says about women's work and outside the home²¹:

La penuria de la vida la forzó al trabajo campesino, al trabajo en la fábrica, o em el servicio doméstico ajeno. Esta actividad se acepta como un mal necesario, sin reflexionar ni oponerse a ello. Desde la época de la Reforma, que en primer lugar limitó la actividad de la mujer a la familia negando el ideal de la virginidad, hasta hace pocos decênios, la actividad profesional de la mujer (prescindiendo de muy pocas ramas profesionales) era algo inaudito y mal visto em los estratos sociales medios y superiores.

In this particular, it is clear to the author that the changes produced were abrupt enough not to reserve any type of training for women to account for this new reality. She recalls that the so-called conservatives, those who had always opposed women's work outside the Home, formed a conscious barrier to deny them any professional work capacity that had a masculine nature. Stein, clarifies that the revolution, for not having gone through formative processes, engendered definitive problems and, among them we can find the one expressed by the fact that certain professions came into conflict feminine, she concludes that²²:

Con esto hemos llegado al problema de la educación de las muchachas, que pude caracterizarse ciertamente como el básico en general: la pregunta por la particularidad esencial de la mujer. De ahí derivan los demás problemas, a saber, si hay em esta peculiaridade una inordenación hacia determinadas profesiones, y qué formación profesional sea em consecuencia necesaria.

A third front of challenges concerns how women should develop their lives in the face of the community and issues related to world politics. In this regard, Stein's opportunistic diagnosis of the necessary insertion of women in public life is illustrative. The author recognizes that women called to practice a profession outside the home awakened to the fact that they acquire an awareness of community life and they achieve a distinct sense of responsibility. She recalls that the Times of penury caused women who limited themselves to a domestic activity and limited themselves to personal matters, to be torn from their state. Wartime caused mothers, sisters and daughters to be awakened to the fate of their own people. This consciousness beyond the domestic sphere threw the woman

¹⁸ STEIN, Edith. *El valor específico de la mujer en su significado para la vida del pueblo*. Obras Completas. Vol. IV. p. 75.

¹⁹ STEIN, Edith. *Problemas de la formación de la mujer*. Obras Completas. Vol. IV. p. 460. Stein faz uma reflexão a respeito de trabalho realizado pela academia de Berlim para o trabalho social e pedagógico das mulheres.

²⁰ STEIN, Edith. *Problemas de la formación de la mujer*. Obras Completas. Vol. IV. p. 460.

²¹ STEIN, Edith. *Problemas de la formación de la mujer*. Obras Completas. Vol. IV. p. 462.

²² STEIN, Edith. *Problemas de la formación de la mujer*. Obras Completas. Vol. IV. p. 463

into the world of life and demanded from her, again without training, a decisive response. Stein acknowledges²³:

Ahora cada cual sabe como mínimo que él es un miembro condoliente del gran cuerpo social. Para el ser humano que piensa, debe estar claro que él también es un miembro corresponsable del todo. Por tanto, el derecho de voto de las mujeres es sentido hoy por doquier como un deber de votar. También los en sí políticamente desinteresados deben decirse hoy a sí mismos que del uso que ellos hacen de sus derecho políticos depende la configuración de toda la situación política, de forma que de esta situación depende a su vez si su marido y sus hijos tengan pan y trabajo, si encuentra oportunidad para desarrollar y ejercer sus dones espirituales, si podán ser educados y vivir en su fe.

Finally, Stein makes reference to a fourth challenging dimension for the formation of women, which refers to their position, assumed by her, in the face of questions of Eternity. What is at stake here is the acknowledged fact that all forms of security are changing. This profound cycle of change has also affected religious issues. Stein acknowledges that an aversion to God was in progress at the time. Such aversion is not directed at a specific expression of faith, but at any and all forms of belief. However, despite this refusal in the face of faith, the philosopher recognizes that²⁴:

Tenemos sin embargo por la otra parte una búsqueda ansiada y un anhelo de Dios en cada una de las almas, un esfuerzo por una profundización y vivencia de lo transmitido en todas las comunidades de fe. Es un hecho antiguo el que las almas de las mujeres son especialmente receptivas en lo religioso, y por eso no era posible que las mujeres no se interesasen en estos asuntos. Para algunas, la libertad de la familia, obtenida con la formación y con el ejercicio profesional, há conducido también a la ruptura con las tradiciones religiosas de su casa, en muchos casos a la pérdida de su fe de infancia, sin desear volver a ella o ser capaz de sustituirla con cualquier otra cosa; en muchos casos, a la consecución de una convicción de fe propia, surgida de lo más íntimo.

The formative specificity of the woman could not do without this element since in the female nature there is an inclination towards solid faith and founded on the desire to live completely from faith. The author is no stranger to formation for the life of faith. The philosopher recognizes that it is not only about those women who choose the religious life, but also about a growing number of them who seek, even in their worldly professions, to live a connection with God. Such challenges must be seen, according to Stein's thinking, from the place in which women have been placed both by public opinion and by the state and, equally, by the Church. With regard to public opinion, the philosopher is emphatic in emphasizing that it is necessary for an effective emancipation of women to know what the powers think and, among them, public opinion stands out, which, as a dissolved power, brings together the most significant processes of justification. Stein acknowledges that his time and, we could easily say ours was

of the opinion that²⁵ *“la mujer debe pertenecer a la casa y que no valía para ninguna otra cosa, ha costado luchas duras y obstinadas hasta que pudo ser ampliado su círculo de acción devenido demasiado estrecho”*.

Formative efforts must confront this kind of power emanating from public opinion. The author recognizes that in this context there are also voices that avoid thinking and insist on referring to women as "the weaker sex" or "the fair sex"²⁶ and that on this sexual particularity they cannot express themselves except through skeptical postures. Nothing exists in these minds that demonstrates an effort to think, with commitment, the feminine essence since they completely ignore both the action and the condition of women in society. Stein, also acknowledges, being part of public opinion, the existence of so-called romantics who see women *“con colores tiernos sobre fondo de oro y que, por mor de este ideal, quisieran ahorrar en la medida de lo posibles a las mujeres el trato con la dura realidad”*²⁷.

In the same intensity, the author records that those who reduce women to their biological contingent are found in the society of her time²⁸ and, she acknowledges that this is the strongest group. Strikingly, it is Stein's conviction that whether by romantic ideology, race culture or economic situation women found themselves pushed into domestic activities, completely neglecting the question of the feminine essence. Still in the context of this mapping, Stein does not fail to recognize that: *“Hay hoy un gran número de hombres y de mujeres que se esfuerzan seriamente por conocer a fondo la particularidad y valor propio de la mujer, con los medios de la filosofía y teología, de la fisiología y psicología, de la sociología y de la historia de la cultura”*²⁹.

Another focus of resistance to be faced in the formative process of women is found in the way the State defines the place of women. If in relation to public opinion the power is diluted, concerning the official power, that is, the actions that the State develops for the promotion of women, Stein recognizes an evolutionary process. However, it shows that: *“hace aproximadamente treinta años, el Estado hacía bien poco por la formación de las chicas en comparación con la formación de los muchachos”*³⁰. Although she acknowledges certain advances, she is emphatic in her diagnosis when she says: *“sin embargo todo este sistema está amenazado en su existencia por la actual situación económica y política”*³¹.

Edith Stein, still concerning the way the State, in her time, saw the condition of women, points out that from the historical point of view women at the end of the nineteenth century were equated with both children and the mentally disabled. It was only in 1919 that the principle of equality was presented and, as a consequence, they were elevated to the condition of

²⁵ STEIN, Edith. *Problemas de la formación de la mujer*. Obras Completas. Vol. IV p. 467.

²⁶ STEIN, Edith. *Problemas de la formación de la mujer*. Obras Completas. Vol. IV. p. 467.

²⁷ STEIN, Edith. *Problemas de la formación de la mujer*. Obras Completas. Vol. IV. p. 467.

²⁸ Stein faz uma referência ao partido nacional-socialista que se firma no poder na Alemanha e cujas consequências, são bastante conhecidas.

²⁹ STEIN, Edith. *Problemas de la formación de la mujer*. Obras Completas. Vol. IV p. 468.

³⁰ STEIN, Edith. *Problemas de la formación de la mujer*. Obras Completas. Vol. IV p. 468.

³¹ STEIN, Edith. *Problemas de la formación de la mujer*. Obras Completas. Vol. IV. p. 468 – 469.

²³ STEIN, Edith. *Problemas de la formación de la mujer*. Obras Completas. Vol. IV. p. 464.

²⁴ STEIN, Edith. *Problemas de la formación de la mujer*. Obras Completas. Vol. IV p. 466.

citizens with full rights and, by voting, presented themselves as important elements in political decisions. In the midst of the difficult processes of affirmation of those years the philosopher determines: *“Necesitamos una general y profunda formación política y social como preparación para el cumplimiento de los deberes civiles (por lo demás, no sólo para las mujeres, sino para todo el pueblo alemán, que tan sorprendentemente inmaduro se ha visto lanzado a la forma estatal democrática”*³².

After having made a diagnosis of the situation of public opinion and state power, the author now returns to look at the way the Church sees women. In this regard she questions and reflects: *“Qual es la posición de la Iglesia ante las mujeres? Aquí hay que hacer una distinción entre la actitud que adapta el dogma, el derecho canónico, los representantes humanos de la Iglesia, y la del Señor mismo”*³³. Her reflection shows that there is no such thing as a formulation of dogma, both on the mission and on the position of women. It does, however, refer to Pius XI's Encyclical *Casti Connubii*, published in 1932, which lays down the teaching that the most essential task of women is that which indicates that women are the heart of the family as wives and mothers.

Respectively to canon law, Stein recalls that *“no se puede ciertamente hablar de una equiparación de la mujer con el hombre, puesto que ella está excluida de todos los oficios consagrados de la Iglesia”*³⁴. Stein acknowledges that compared to the way the early Church viewed women, the current situation is much worse; In this compass she registers that it would be necessary to make efforts so that today we should be open to an evolution that would rescue their primitive place in the community.

Respectively, with regard to the way in which the representatives of the Church treat women, the thinker recalls that one can find expressions of a patriarchal mentality that insists on not seeing any feminine activity outside the domestic sphere and that insists on affirming the protection of the husband in all areas of life. Nevertheless, it locates manifestations of theologians of the most different lines that already incorporate demands of the feminist movement. Stein particularly acknowledges³⁵:

Se tiene claro que, sin la participación activa y consciente de las mujeres, nos es posible el mantenimiento y la reconstrucción de las familias. Las mujeres son imprescindibles para la educación de la juventud dentro y fuera de las familias, y para las obras de caridad en los más diversos ámbitos de acción, y a ayudar a formar con este espíritu tanto la vida privada como la pública. Esta es la idea católica de la misión de la mujer; y hoy, en que el liberalismo y con él la base conceptual del viejo movimiento feminista interconfesional ha caído, tenemos en esta idea católica el baluarte firme contra aquellas corrientes hoy en el poder, que quisieran dejar al margen todo lo que en los últimos decenios se luchó en favor de las mujeres.

³² STEIN, Edith. *Problemas de la formación de la mujer*. Obras Completas. Vol. IV. p. 469.

³³ STEIN, Edith. *Problemas de la formación de la mujer*. Obras Completas. Vol. IV. p. 469.

³⁴ STEIN, Edith. *Problemas de la formación de la mujer*. Obras Completas. Vol. IV. p. 470.

³⁵ STEIN, Edith. *Problemas de la formación de la mujer*. Obras Completas. Vol. IV. p. 471.

Stein still gathers, from the Church, the position of Christ himself with regard to women. She writes that the Church needs them, which is to say that it is the Lord who needs them. In this regard she recognizes that God could carry out his work without human help, however, he wanted to need each one and this means that women equally. They cannot, since the teaching of Christ, be taken as an inferior category we are all and each, in the economy of salvation, members of the mystical body of Christ. She affirms that in her love the Christ: *“no hizo ni hace ninguna distinción. Los medios de salvación están por igual a disposición de todos los cristianos, y precisamente a las mujeres les envía con especial abundancia sus dones extraordinarios, las manifestaciones místicas*. It seems that *“hoy llama a mujeres en un número particularmente grande a tareas específicas en su Iglesia”*³⁶.

Thus, the challenges inherent in thinking about the formation of women must necessarily go through a study and consideration that looks at the totality of life in relation to marriage and motherhood, professional life, insertion in community life and global political life as well as in the religious dimension. Such situations require taking a stand against the way in which public opinion, the state and the church determine the place of women. The particular way in which Stein takes up these questions does not assume a merely secularizing and scientific direction, but is looked at from a Christian perspective. The elements of his new philosophical anthropology, carved by phenomenology is fundamental to such a critical positioning.

Following this diagnosis, Edith Stein further clarifies that every effort for the effective process of emancipation of women must always have before the eyes that element of a particularity of women. It is not by nullifying the woman that the woman is promoted. What is most effective in the challenges of emancipation is what emerges, in the context of Steinian thought, as a specific nature of women.

The nature of the woman constitutes the human material par excellence of the entire formative process. Stein reflects on it that it is not an abstract nature, of a speculative nature but that it is effective in and through experience. It clarifies that there is no unitary nature but something that assumes a markedly individual characteristic. This reflects the author³⁷:

Dada la naturaleza del material humano, la meta de la formación ya está esencialmente definida, sea por incluir fines interiores, sea por poner al menos límites a determinados fines exteriores. Ya en las reflexiones precedentes han emergido diversos fines: la mujer como esposa y madre, la mujer en la profesión extradoméstica, cual miembro responsable de todo un pueblo y de la familia de los pueblos, la mujer al servicio del Señor. Debemos probar hasta qué punto estos fines están exigidos o al menos tolerados por la naturaleza de la mujer; si -todos o una parte de ellos – son fines comunes a toda formación de muchachas [...]

The stated goals for the formation of women

After carrying out a broad diagnosis, as indicated in the previous section, Stein looks at the constituent elements of an

³⁶ STEIN, Edith. *Problemas de la formación de la mujer*; p. 472.

³⁷ STEIN, Edith. *Problemas de la formación de la mujer*. Obras Completas. Vol. IV. p. 473.

order of reasons that tries to explore the proper objectives for a woman's formation. In a particular and original way, she tries to present certain reflections that stem from a combination of two orders, namely that of time and that of the eternal order. Our work is based on this perspective and follows the line of reflection carried out by the philosopher. Stein is clear that everything revolves around the question of time, and the formation process must be situated within it without, however, fixing itself solely on it. Formation must meet the demands of the present time, but it must not be fixed in it, because the formation process must extend into eternity. Formation is not for a here that ends in itself; it opens up to the totality of life. In this vein, Stein indicates three main guiding ideas for formation. The first relates to the necessary condition of realized humanity; later, it indicates the requirement of realized femininity itself and, finally, it indicates the instance of individuality. The formation of women requires that these three dimensions be taken into account at the same time. As far as the scope of a realized humanity is concerned, Stein is clear that this is not a question of the formation of women in themselves. Every formation that reaches this or that element is done to benefit the whole of humanity. In this way, she resorts to ethics as an instance to establish this expectation that formation provides an opportunity for women's own human fulfillment. However, in this particular she is clear about the need to consider the nature of ethics itself. When we look at the ethical emancipation carried out in the great modern project, we realize that it was achieved through a process of distancing ourselves from any and all transcendental dimensions. Or rather, that the only transcendental allowed to ethics should be that which sought the realization of values in the present time: the Enlightenment intended an ethics of reason and proposed as an ideal of formation the effectiveness of a rational process of emancipation without the presence of the Divine dimension. In this regard, Stein asks: "... *en que medida una ética autónoma, es decir, basada en una reflexión puramente filosófica, no orientada según la fe, sería capaz de desarrollar la idea de la humanidad realizada...*"³⁸

It would not be healthy for human formation and, in our case, the formation of women, that disregarded this dimension of faith. The dimension of a fulfilled humanity cannot separate the natural dimension that inhabits man from his supernatural desire. Stein clarifies³⁹:

El funcionamiento sin problemas de los órganos del cuerpo incluye a la vez irreprochabilidad de las funciones sensitivas, fidelidad del conocimiento intelectual de las criaturas y del creador a través de las criaturas, armonía perfecta de entendimiento y de voluntad, orientación inequívoca de la voluntad al sumo bien, dócil subordinación de las tendencias inferiores a las superiores y a las sumas.

With regard to accomplished femininity, Stein recalls and recovers the image of humanity integrated into the body of Christ. In this regard, she recalls⁴⁰:

La humanidad ha sido creada como un único organismo, y reconducida luego a la forma de organismo por su vinculación

a la cabeza de Cristo. Todo miembro tiene la única naturaleza de todo el cuerpo, pero cada cual, em cuanto que miembro, tiene la peculiaridad que corresponde a su puesto en el organismo. A la vez, el cuerpo entero presenta una estructura simétrica: por así decirlo, um ser doble cuyas mitades, competándose reciprocamente, construyen el todo armónicamente y hacen posible su actuación. Debe ser fin del trabajo formativo conservar para cada miembro su carácter de miembro, y para el todo la simetría de la estructura.

Taken by the expressive force of the passage from the book of Genesis that states that in the act of creation, God, "male and female he created them", Stein reflects on the specificity of woman as the other half of man so that in her he could contemplate his own and image and, more than that, so that he could find himself in it. Stein does not indicate nor defend a creation with contractions of superiority of one over the other (man over woman), but of necessary differences and, therefore, not of subordination but of complement. Thus, the author expresses: "*Por eso la formación de las muchachas debe llevar a la expresión y afirmación del ser propiamente femenino, y a él le pertenece la posición grata a Dios de estar al lado del hombre, no en su lugar, pero tampoco en un papel humillante, que no corresponde a la dignidad personal del ser humano*"⁴¹. As an example, Stein recovers and dwells on the figure of Mary, stating that the model for all of us, men and women, is expressed in Mary's "freely chosen" virginity".

Finally, after indicating the need for training that focuses on both humanity and femininity, Stein approaches the necessary individuality as a decisive element in the training process. This mark is definitive throughout Stein's anthropology: Human beings and, in our case, women cannot be considered as hidden by the force of the social mass that equalizes everyone in such a way as to make the characteristics of singularity dissolve into an abstract will. Stein is clear and, we repeat, this is his distinctive mark, the most absolute relevance that each being is original and unrepeatable. A homogenizing education is not fruitful: each individuality has a special mission. The philosopher argues that there is no completely undifferentiated purpose for all women and, in this regard, she masterfully recalls,

A particular vocation, reminds Stein, is not the prerogative of a person nor a specificity directed to a few chosen ones. She is convinced that each one was created by God as an individuality and that, therefore, each soul carries a particularity in the great creative plan. It emphasizes that each specific soul "*debe llegar a desarrollarse a través de su valor educativo con su humanidad y con su femineidad*"⁴². The formative process of women cannot do without a personal particularity that they carry with them inseparably, a vocation that places each one as absolutely necessary in the great mosaic of creation. In this regard we can read⁴³:

No se puede trazar ninguna imagen de la individualidad, del mismo modo que sí es posible trazar la imagen de la humanidad y de la femineidad completas. En todo caso hay que tener claro que la pura humanidad y la pura femineidad

³⁸ STEIN, Edith. *Problemas de la formación de la mujer*. Obras Completas. Vol. IV p. 508.

³⁹ STEIN, Edith. *Problemas de la formación de la mujer*. Obras Completas. Vol. I. p. 510.

⁴⁰ STEIN, Edith. *Problemas de la formación de la mujer*. Obras Completas. Vol. IV p. 511.

⁴¹ STEIN, Edith. *Problemas de la formación de la mujer*. Obras Completas. Vol. IV. p. 512.

⁴² STEIN, Edith. *Problemas de la formación de la mujer*. Obras Completas. Vol. IV p. 517.

⁴³ STEIN, Edith. *Problemas de la formación de la mujer*. Obras Completas. Vol. IV. p. 518.

no determinan completamente el fin, sino que sólo pueden llegar a desarrollarse en la unidad concreta de auténtica persona individual”.

A look at the trainers and the means of training

In continuation of the purposes of approaching the great challenge that involved the formation of women, Stein also addresses those agents and mechanisms that must be present, as means to reach that formation that strengthens women from their humanity, of her femininity and her individuality. The author clarifies that there are two fronts where the training process must take place. In the first of them there is a broader question that focuses on the aspect of women's human nature in the training horizon, in the second, there is a need to think about the mechanisms so that training can actually take place and, in this particular, the challenge is completed between people and mechanisms. Stein turns and reinforces the role of educational communities and the means for training women. Particularly with regard to the family, our philosopher once again addresses the specificity of each individual and reflects on the possibilities that each one carries with them to carry out their formation process. The question that drives this reflection is whether human beings have the capacity for formation in themselves. The answer is twofold, affirming and denying. It affirms, because every human being is called to a process of self-formation and cannot give it up. However, the denial is accompanied by the reality that this same being does not have, since its origin, the specific capacity to begin this task on its own. For human beings to be able to work by themselves and for themselves, others must initiate it. There is therefore a kind of joint responsibility in the formation process.

The family carries with it the expectation of procreation, which is accompanied by the need for education. In this context, it is clear that the family is certainly the first space for education, and it takes the form of what both the father and the mother represent and do. The family's commitment to education is based on the conviction that: *“una gran parte del trabajo formativo consiste en dejar que el proceso se realice tranquilamente en la medida de lo posibles, y en preservarlo de interferencias y frenos”*⁴⁴.

It is present, therefore, in the family, the challenge for the formation of the integral human being in view of what is its own essence and purpose. Certain particularities cannot be overlooked. Our philosopher recalls that there even in the family, it already debuts the challenge of a formation that attends to the development of the bodily and anymic aspects from the early childhood. For this it takes place, in the family domain, the commitment to the provision of the food and proper hygiene, light, air and sun. There, if it cultivates the desire for freedom in the free to walk and, above all, a formation that is committed to the self-domain. In this particular, the author recalls the need for surveillance with regard to the damaging presence of external alienating processes. In that regard, Stein says⁴⁵:

Con este procedimiento se desarrolla ya un verdadero trabajo de formación: los órganos corporales se acostumbran a un funcionamiento regular, el organismo entero a la calma y al

orden, las tendencias instintivas que podrían ya ejercitarse y degenerar, se encauzan. Con todo eso se prepara la formación de la voluntad. Además el alma, especialmente la fantasía y la afectividad, es preservada de impresiones que se fijan y eventualmente pueden influir de forma decisiva en el tiempo venidero, antes que sean comprendidas en su verdadero sentido.

Stein explores, from a psychological perspective, all the consequences for the formation that go uncorking in the family breast. She emphasizes that all the forces, those of the body and those of the soul, only lenify themselves in an environment that accompanies, as a cultivation space, the challenge of formation. It takes an appropriate environment to be what one should be. In the familiar space the powers of the understanding, of the affectivity of the will need elements and materials of spiritual openness to its integra flourishes.

In order for this work to come to a good conclusion, it is remembered for the reflection of the author that there must be a responsibility of those who assume such tasks. She emphasizes that no one can take on the task of formation of another being without a due knowledge of certain formative means among which they would be the need for a knowledge of the developmental structure of personality, of understanding of each individual particularity, of clarity on the specificity and particularity of the woman and equally mastery of norms that model the life of the spirit. Although record that families are not perfect, the philosopher teaches⁴⁶:

Ni siquiera la mejor familia estará en condiciones de cumplir todas esas tareas. Si la madre corresponde al ideal femenino [...], será más capaz que cualquier outro ser humano de entender la peculiaridad de su hijo y de intuir lo que necesita para su desarrollo pleno, y podrá ofrecerle una vida conforme a normas, al menos en el terreno moral y religioso.

After a reflection on the place of the family as a formative community, Stein turns to that exercised by the state. In order to make effective her salutary role, she recalls the very structure of the state that possesses in its essence the commitment to the common good. Highlighting the role of sovereignty, in it effectuate the exercise of freedom for its own configuration, the right to govern the people and the power to exercise phatically sovereignty. From the perspective of that sovereignty she teaches⁴⁷: *“Pero, puesto que su soberanía, y em consecuencia de su existencia, está condicionada por el derecho de los súbditos, es decir, de las personas de su ámbito de poder, siempre trabajará en su propia decadencia si se aleja de su fin natural y se plantea como metas propias suscitar la resistencia de los súbditos”.*

The state, as organized power, concentrates on itself that power for the effectuation of the earthly yearning and, among them is their commitment to shelter and protection of families. In addition, under his tutelage are inclusive of educational and formative activity. On the horizon of the challenges assumed by the State lies the venture for the formation of a citizen-mindedness among young people, capable of an experience combining both rights and duties. In this respect it is

⁴⁴ STEIN, Edith. *Problemas de la formación de la mujer*. Obras Completas. Vol. IV. p. 524.

⁴⁵ STEIN, Edith. *Problemas de la formación de la mujer*. Obras Completas. Vol. IV p, 525.

⁴⁶ STEIN, Edith. *Problemas de la formación de la mujer*. Obras Completas. Vol. IV p. 526.

⁴⁷ STEIN, Edith. *Problemas de la formación de la mujer*. Obras Completas. Vol. IV. p. 527.

expressive to collect the very affirmation of Edith Stein:⁴⁸ *"Pero está también en su interés el que los futuros ciudadanos sean formados como seres humanos fuertes, sanos, vitales"*. We could conclude that the formative exercise under the tutelage of the state needed to ensure, in the compass of Stein's indications, the expectation of formation that uncorked to the woman as a full citizen.

Another attention, Stein dispensing to the Church as a trainer community. The particularity attributed to that instance, is born from its own supernatural origin, since it was founded by Christ himself. Your trainer paper presents itself immediately. His identity firm independently of all temporal power and the author teaches that:⁴⁹

...su tarea inmediata es enseñar en la fe y educar para una vida a partir de la fe [...] si por otra parte, estatal o privada, no se lleva adelante suficiente trabajo de formación, o un trabajo que no esté en concordancia con los fines sobrenaturales, es derecho de la Iglesia establecer instituciones propias y asumir bajo su responsabilidad todo el trabajo formativo, tal como por ejemplo lo ha hecho en todas las épocas en los terrenos de misión.

Thus, these three forming communities, although they indicate others, end up taking on, each in their particularity, the challenge of the formative process. It is up to the family, the state and the Church the commitment to the effectivity of a formation that plenifies in all its human specificity and, in the case of the woman and man its particularities, as well as its fullness of openness to the transcendent.

The training since the woman's vocational signees

In a conference pronounced by Stein, on the occasion of the Easter congress of the young Catholic educators of Bavaria in 1931, under the title *The mission of the woman*⁵⁰, are elenced three specificities that linger in the women's training horizon: the natural vocation of man, the generic and individual human nature and finally the specific vocation of the woman. The goals of such a conference are recorded by the philosopher, since the association of the Catholic professors indicated the need to reflect on their own vocation in view of the challenges of the profession; vocation and profession are distinct instances. Thus, the intent was to throw lights on the existing relationship between the vocation of the woman and the vocation of the teacher. Stein acknowledges⁵¹:

Cuando se habla solamente de la determinación vocacional de la mujer como tal nace la sospecha de que se le niegue el derecho humano y el derecho de la personalidad individual. Por eso quisiera acentuar claramente: la vocación de la mujer es triple: la general de la humanidad, la individual de cada persona y la especial de la mujer.

In order for the teaching profession to fill, a very diverse preparation is required and that is the reason for an expectation

that is effective from the development of all human forces. Particularly with regard to the natural vocation of the man who is the one to develop, in accordance with the order established by God, what the Creator has sown in each. The man cannot, with merely instinctive resources, carry out this endeavor. For an effectivation one takes the harmony between body and the soul. Stein acknowledges that *"la perfección de su naturaleza es al desarrollo de la creature es en sí una glorificación del Creador"*.

The woman, in a first moment, carries with her the sign of her vocation to the human who sleeps in our interiors. Thus, one needs to have clarity of contradictions that form on the fields of human formation, vocational training and educational training. In that respect Stein recalls⁵²: *"Y tenemos que decir que en estas contradicciones generalmente sufre más la mujer que el hombre porque su naturaleza según sus fuerzas mira a desarrollarse por todas partes, mientras que en el hombre naturalmente está indicada una línea de desarrollo"*.

Added to this condition of effectivation of the natural vocation of each woman is challenged, equally, by the need to firm up as an individuality. Yes, generic human nature is a challenge but it only firm by an individual consciousness that marks both the character and the qualities of each other. Stein, it has clear that individuality is a gift of God in the same intensity as the one is the general nature. It is by the particular talhe of each one that one specifies the place of each one in human society. Thus⁵³:

La maestra tiene que prestar atención tanto a la naturaleza general humana como a su individualidad en una doble vertiente: en sí misma y en sus alumnos. Ella tiene que estar formada humanamente para poder formar hombres. Tiene que prestar atención a los dones individuales del niño para que sea formado del modo adecuado. Además ella tiene que cuidar en sí misma los talentos conferidos".

Associated with the general vocation that the woman possesses in the ensemble of all men and that specific of each person, untip her vocation as a woman as such. Inspired by the Genesis, Stein expresses the particularity of the man and woman, created man and woman, receive determinations of their own. Here, detraping from the sacred text takes effect on the notion of man's companion and not, certainly, his inferiorized servant. This identity specifies itself in life, for the woman goes next to the man, not to be confused with him. According to Stein⁵⁴: *"Ir al lado del hombre, tomar parte con amor en su vida, con fidelidad y dispuesta a servir es lo característico de la feminidad. Ello conlleva el tener capacidad de empatía hacia el otro y sus necesidades, capacidad y docilidad de adaptación"*.

The training process cannot preclude this characteristic force of women, a force which is not determined by cultural, political or ideological elements of any nature but which arises from the creative essence itself. A significant element is highlighted here and must be constantly resumed, that is, one that recognizes the ontology of the companion being, from

⁴⁸STEIN, Edith. *Problemas de la formación de la mujer*. Obras Completas. Vol. IV p. 527.

⁴⁹STEIN, Edith. *Problemas de la formación de la mujer*. Obras Completas. Vol. IV p. 528.

⁵⁰STEIN, Edith. *La misión de la mujer. Conferencias (1926 – 1933)*. Obras Completas vol. IV. pp 245 a 254.

⁵¹STEIN, Edith. *La misión de la mujer. Conferencias (1926 – 1933)*. Obras Completas. Vol. IV p. 246.

⁵²STEIN, Edith. *La misión de la mujer. Conferencias (1926 – 1933)*. Obras Completas. Vol. IV. p. 247.

⁵³STEIN, Edith. *La misión de la mujer. Conferencias (1926 – 1933)*. Obras Completas. Vol. IV p. 248.

⁵⁴STEIN, Edith. *La misión de la mujer. Conferencias (1926 – 1933)*. Obras Completas. Vol. I. p. 249.

walking together preserving a specificity that is refined in empathy capacity. A male rationality does not outweigh that eminently female but complements. Male logic and female affection are imposed as fundamental psychological characteristics and one cannot be neutralized by the other.

Another specific feature of the woman is identified by the call to maternity. Stein recalls that women and men are destined, equally by essence, for the continuation of humanity for the generation. In this expressiveness, the philosopher recalls that⁵⁵ “*La maternidad desde el punto de vista fisiológico implica un contacto mucho más estrecho con la criatura que la paternidad, de tal modo que sus vidas están íntimamente unidas*”. The sensitivity that derives from Stein's considerations works the subtlety of maternity associated with the unveiling that addresses the new lives generated and, on them lies the specific care and protection.

From the inside of this vocation to maternity, Edith Stein, faithful to his entire anthropological construction teaches that the challenges of care and protection are not directed solely at the body aspect. For maternity, a soul is also created that continuously demands the same care and protection. In maternity the woman scratches on the new life to look after the body and soul of the new being. Poetically, the thinker clarifies⁵⁶: “*En todas partes donde ella ayuda a un hombre a comprender el desarrollo de su camino hacia la meta en su despliegue corporal, anímico o espiritual, ella es madre*”.

Stein, at the same conference, did not forget to elaborate a reflection on the state of those women who voluntarily or not abdicate maternity. In a bright but timely fashion and faithful to the teachings of the Church at the time, the author recalls that the unmarried woman can also develop her femininity. However, it recalls that this is particularly true. So these women can strengthen their vocation “in a certain way”⁵⁷. Tackling such a question is indispensable because the philosopher states that it, when not reflected and taken consciously, is cause of suffering and difficulties. Stein refers both to those women who return to consecrated life and also to those who engage in a profession and, in the case of a teacher. On this fundamental issue of maternity, our philosopher concluded⁵⁸:

La auténtica maternidad es al mismo tiempo una vocación natural y sobrenatural: la natural consiste en educar a los hijos para esta vida y conducir sus fuerzas físicas y anímicas hacia el mejor desarrollo; la sobrenatural formar hijos de Dios ayudándoles a que participen de la vida eterna. [...] En todo corazón humano, incluso en el de aquellos que están alejados de Dios, - precisamente en estos -, vive la nostalgia por un amor comprensivo y desinteresado.

Training should therefore be made clear that what is being trained is basically an individual and irreplicable identity of the woman. The challenging characteristics that are imposed in the process relate to these particularities that are first revealed, in the way women live the specificity of their opening to the

whole reality as recorded⁵⁹: “*Lo vivo-personal, aquello a lo que atender su solicitud, es un todo concreto, y como tal todo concreto quiere ser tutelado y desarrollado, no una parte a costa de una o de otras: no el espíritu a costa del cuerpo o la inversa, y tampoco una facultad del alma a costa de las otras*”.

In addition to this openness to the whole, the specificity of the woman in relation to care is added. This dimension is not a smaller part, just illustrative, before as the author shows it constitutes its essence because it highlights the action of⁶⁰: “*proteger, custodiar y tutelar, nutrir y hacer crecer: he ahí su deseo natural, puramente maternal*”. It is still necessary to take into account that training also becomes challenging because of the specificity of women as regards their maternal profession since⁶¹: “*por doquier existe la necesidad de participación y de ayuda materno, y por eso podemos también nosotros con la sola palabra maternidad sintetizar la totalidad de lo que hemos considerado especificidad de la mujer*”. From the dimension of openness to the whole combined with the challenges of care and maternity, the dimension of being a wife and companion is also present, since⁶²: “*la mujer ha sido colocada al lado del hombre, a fin de que el uno ayude al ser del otro a realizarse*”.

Final considerations

Like other women in front of their time, where their own thoughts, social condition, race, color, belief, etc., were problems depending on the female condition, Edith Stein challenged society and revealed their thoughts to the world. This attitude brought thoughts and reflections, still present, in some contexts such as equality of women, through the perspective of philosophical anthropology, but also constituted in the practice of their convictions. For the author to look at the woman and questions such as education, education, vocation and equality of dignity and freedom, which at her time surrounded her, was indispensable.

Still, in the present times and despite abundant literature on the subject of gender equality, Stein's thinking is significant, for the understanding by the philosophical bias associated the experiences experienced by her in her triple condition: woman, Jewish and philosopher. And even in this context, the obstacles were nothing more than motivating forces for an assumed struggle of presumptions to elevate the woman to her true place, far from submission. With the boundary of “the woman belongs to the house”, and the needs of the female workforce, violated by the war, women took their new places in society, even though, without leaving their obligations to their families and homes. And believe me, it's still like this. Before the inequality of working conditions and recognition, the feminist movement claimed the right to vote and equal social conditions. This is Edith Stein, in spite of these claims, feared the loss of femininity, the female condition of women, the masculinization by the taxes of society. And it's about this perspective that she postulates, emancipation without losing the female condition.

⁵⁵ STEIN, Edith. *La misión de la mujer. Conferencias (1926 – 1933)*. Obras Completas. Vol. IV p. 249.

⁵⁶ STEIN, Edith. *La misión de la mujer. Conferencias (1926 – 1933)*. Obras Completas. Vol. IV. p. 249.

⁵⁷ STEIN, Edith. *La misión de la mujer. Conferencias (1926 – 1933)*. Obras Completas. Vol. IV p. 250

⁵⁸ STEIN, Edith. *La misión de la mujer. Conferencias (1926 – 1933)*. Obras Completas. Vol. IV. pp. 253-254.

⁵⁹ STEIN, Edith. *El ethos de las profesiones femeninas. (Conferencias 1926 - 1933)*. Obras Completas. Vol. IV, p. 163.

⁶⁰ STEIN, Edith. *El valor específico de la mujer en su significado para la vida del pueblo. Obras Completas. Vol. IV, p. 76.*

⁶¹ STEIN, Edith. *El valor específico de la mujer en su significado para la vida del pueblo. Obras Completas. Vol. IV, p. 76.*

⁶² STEIN, Edith. *El valor específico de la mujer en su significado para la vida del pueblo. Obras Completas. Vol. IV. p. 77.*

Within the Christian principles, the author argues that it is necessary to recognise the dignity of the female condition, while preserving her social rights, but with what there is a contribution to man and not just the substitution of the female principles. To sum up, walking together, guaranteeing the particularities of men and women. As I could no longer be, the Church does not recognize the woman but as mother and wife. Few such as Pope John Paul II have enacted the conditions under which female strength is essential for human evolution. Stein points out that three are the ideas that can guide the dignified and adequate training of women: to realize their humanity, their femininity and their individuality. It is a distinct sign throughout Stein's Anthropology: it is not possible to conceal the woman from the social force, just to equalize her, but to realize that every individual, man or woman, has a special mission. In the formation of the female condition, numerous moments speak, the desire for professional aspiration, marriage, maternity and recognition of these wishes. Thus, even in cases where maternity abduction occurs in full consciousness, the female condition is still present and must be respected and enalted. Historically, Christianity points to women as the foundation of the home, and this becomes true, provided that the female needs of dignity and the particularities of the gender themselves are respected, taking into account the possibility of contribution in all fronts, both of man and of woman.

REFERENCES

- ABBAGNANO, Nicola. *Dicionário de Filosofia*. Trad. Ivone Castilho Benedetti. 5ª ed. São Paulo: Martins Fontes, 2007.
- ALES BELLO, Ângela e BREZZI, Francesca (a cura di). *Il filo(sofare) di Arianna. Percorsi del pensiero del Novecento*. Milano: Associazione Culturale Mimesis, 2001.
- _____. *A fenomenologia do ser humano: traços de uma filosofia no feminino*. Bauru: EDUSC, 2000a.
- _____. *Edith Stein O dell'armonia. Esistenza, Pensiero, Fede*. Roma: Edizioni Studium-Roma, 2009.
- _____. *Edith Stein. La passione per la verità*. Messaggero di Sant'Antonio. Editrice: Padova, 2003.
- _____. *Sul Femminile. Scritti di antropologia e religione*. A cura di Michele D'Ambra. Troina (EN): Città Aperta, 2004.
- PEZZELLA, Ana Maria. *Il femminile tra oriente e ocidente. Religione literatura cultura storia*. Roma: Città Nuova Editrice, 2005.
- _____. *A antropologia filosófica de Edith Stein e o mundo contemporâneo*. Tradução Jacinta Turolo Garcia. São Paulo: UNIFAI, 05 a 09 out. 2009. Palestra realizada por ocasião da Semana de Filosofia.
- _____. *Fenomenologia e ciências humanas: psicologia, história e religião*. Bauru: EDUSC, 2004.
- _____. *Pessoa e comunidade: comentários: psicologia e ciências do Espírito de Edith Stein*. Tradução de Miguel Mahfoud, Ir. Jacinta Turolo Garcia. Belo Horizonte: Artesã, 2015.
- ALFIERI, Francesco. *Pessoa humana e singularidade em Edith Stein: uma nova fundação da antropologia filosófica*. Organização e tradução de Clio Tricarico. São Paulo: Perspectiva, 2014.
- ALLISON, Henry E. *Kant's transcendental idealism: and interpretation and defense*. Rev. and enl. Ed. P. cm. – New Haven and London: Yale University Press, 2004.
- ALMEIDA, Mauro. 2008. *A fórmula canônica do mito*. In Lévi-Strauss: leituras brasileiras. Caixeta de Queiroz, Rubem Freire Nobre, Renarde (orgs.). Belo Horizonte: Editora da UFMG. pp. 147-182.
- ARDIGÒ, Achille. *Presentazione*. In: STEIN, Edith. *L'empatia di Edith Stein*. A cura di Franco Angeli. 2. ed. Milano: Il Prisma, 1992b.
- ARISTÓTELES. *Política*. Trad. de Antônio Campelo Amaral e Carlos de Carvalho Gomes. Lisboa: Veja, 1998.
- BARBOSA, M. *Um olhar sobre o corpo: o corpo ontem e hoje*. Psicologia & Sociedade. Porto, p.24-34. 2011.
- BAVARESCO, Gilson. *Conceito de pessoa em Edith Stein*. Dissertação de Mestrado em Filosofia. Caxias do Sul – RS, 2017, 89 p.
- BEAUVOIR, Simone de. *O Segundo Sexo*, v.1, II. Tradução Sérgio Milliet. Rio de Janeiro: Nova Fronteira, 1980.
- BICUDO, Maria Aparecida Viggiani. *Fenomenologia: confrontos e avanços*. São Paulo (SP): Cortez, 2000.
- _____. CAPELETTI, Isabel Franchi (Orgs.). *Fenomenologia: uma visão abrangente da educação*. São Paulo: Olhod'água, 1999.
- BIRD, Graham. *The revolutionary Kant: a commentary on the Critique of pure reason*. 1 ed. P. cm. – Chicago and La Salle, Illinois: Open Court, 2006.
- BLAY, Eva Alterman. *Dois mulheres, dois mundos, um só preconceito*. In: FLORESTA, Nisia. *Direito das mulheres e injustiça dos homens*. São Paulo: Cortez, 1989.
- BOFF, Clodovis. *Quando a "questão da mulher" é bem colocada*. Revista: pístis práxis, Curitiba, v. 4, n. 4, p.135-145, jan./jun. 2012.
- BOFF, L. *A força da ternura*. Rio de Janeiro: Sextante, 2006.
- CARNEIRO, S. F. B. *A formação humana em contexto de violência: uma compreensão clínica a partir da fenomenologia de Edith Stein*. PhD Thesis—[s.l.] Universidade de São Paulo, 2016.
- _____. *Tempo de transcendência: o ser humano como um projeto infinito*. Rio de Janeiro (RJ): Sextante, 2000.
- CAPALBO, Creusa. *A Fenomenologia Segundo Husserl*. In: Revista Brasileira de Filosofia. São Paulo: Instituto Brasileiro de Filosofia, 1971, p. 39 – 46. Vol. XXI. Fasc. 81.
- _____. *Fenomenologia e Ciências Humanas*. 3ª edição revista e aumentada. Londrina: Ed. UEL, 1996.
- CARDOSO, Carolina de Resende Damas; MASSIMI, Marina. *Fundamentação da psicologia enquanto ciência da subjetividade: contribuições da fenomenologia de Edith Stein*. In *Edith Stein e a Psicologia: teoria e pesquisa*. MAHFOUD, Miguel; MASSIMI, Marina (Org.). Belo Horizonte: Artesã, 2013.
- CARNEIRO, Neri P. *As Múltiplas Inteligências e Inteligência Musical*. Disponível em: <https://www.webartigos.com/artigos/as-multiplas-inteligencias-e-inteligencia-musical/6198>.
- CARVALHO, Teresa Maria Martins de. *Edith Stein, Padroeira da Europa*. [s.l.]: [s.n.], 2008. Disponível em: <http://salterrae.org/2008/09/17/edith-stein-padroeira-da-europapor-teresa-maria-martins-de-carvalho/>. Acesso em: 24 set. 2008.
- DA ROSA, G. R. *Também há mulheres filósofas: uma obra para pensar a Educação e a Filosofia*. Resenha sobre o livro de Maria Luisa Ribeiro Ferreira. Lisboa, Editorial Caminho. 2001.
- DI PINTO, Luígia. *Il respiro della filosofia in Edith Stein*. Edizioni Giuseppe Laterza di Giuseppe Laterza: Bari, 2003.

- DONATOS, Samuel Fidelis. *Comunicação: A constituição tripartida da pessoa humana*. Belo Horizonte, v.8, n. 16, p. 573 – 583, ago/dez. 2017.
- FABRETTI, V. *Uma vida por amor. Teresa Benedita da Cruz (Edith Stein)*. São Paulo: Paulinas, 1995.
- FELDMANN, Christian. *Edith Stein: Judia, ateia e monja*. Bauru/SP: EDUSC, 2001.
- FERREIRA, Maria Luísa Ribeiro (org.). 2001. *Também há mulheres filósofas*. Lisboa, Editorial Caminho. Educação Unisinos, v. 10, n. 1, p. 81–84, 2006.
- FERMIN, Francisco Javier Sancho. *Curso de Espiritualidade sobre Edith Stein (Teresa Benedita da Cruz)*. São Paulo: Centro de Espiritualidade Teresiano de São Roque. 9 a 12 nov. 2008.
- GARCIA, A. T. *Edith Stein e a formação da pessoa humana*. [s.l.] Edicoes Loyola, 1990.
- _____. Jacinta Turolo. *Edith Stein e a Formação da Pessoa Humana*. 2. ed. São Paulo: Edições Loyola, [s.d.].
- HANEY, K. *Edith Stein: Woman and Essence*. In: FISHER, L.; EMBREE, L. (Eds.). *Feminist Phenomenology. Contributions to Phenomenology*. Dordrecht: Springer Netherlands, 2000. v. 40p. 213–235
- HUSSERL, Edmund. *Meditações Cartesianas*. Porto: Rés. (s.d.)
- _____. *A Crise da Humanidade Europeia e a Filosofia*. Porto Alegre: Edipucrs, 2002.
- _____. *A Ideia da Fenomenologia*, Lisboa: Edições 70; 1986.
- _____. *A Ideia da Fenomenologia*. Tradução: Artur Morão. Lisboa: Edições 70, 1990.
- _____. *Conferências de Paris*. Lisboa: Edições 70; 1992.
- _____. *Die Krisis der europäischen Wissenschaften und die Transzendente Phanomenologie (Huserliana, v. 6)*. Haag: Martinus Nijhoff; 1976.
- _____. *Ideas relativas a una fenomenología pura y una filosofía Fenomenológica*. Libro 1 (2ª, ed., J. Gaos, trad.) México: Fondo de Cultura Economica; 1992.
- _____. *Investigações Lógicas: 6ª. Investigação*. São Paulo: Nova Cultura; 1996.
- _____. *Investigações lógicas: sexta investigação – elementos de uma elucidação do conhecimento*. Tradução: Zeliko Loparik; Andréa Maria Altino Campos Loparik. São Paulo: Nova Cultural, 1985.
- _____. *Meditações Cartesianas: Introdução à Fenomenologia*. Porto, Portugal: Edições Rés, 2000.
- _____. *A Filosofia como Ciência de Rigor*. Coimbra: Atlântida; 1965.
- JUNG, C.G. *A Mulher na Europa em: Obras Completas, Volume X/3, Civilização em transição*. Petrópolis: Vozes, 1993.
- JÚNIOR, A. G. C.; MAHFOUD, M. *A relação pessoa-comunidade na obra de Edith Stein*. Memorandum: Memória e História em Psicologia, v. 11, p. 8–27, 2006.
- KANT, Immanuel. *Crítica da razão pura*. 5 ed. Coimbra: Fundação Calouste, 2001.
- KELKEL, L. Arion; SCHÉRER, René. *Husserl*. Lisboa: Edições 70, 1954.
- KUSANO, Mariana Bar. *A antropologia filosófica de Edith Stein: entre Deus e a filosofia*. São Paulo: Ideias & Letras, 2014.
- _____. *A antropologia de Edith Stein: entre Deus e a filosofia*. 2009 (Dissertação).
- LAPLANTINE, François. *Aprender Antropologia*. 12 reimpressão da 1 ed, (1988), São Paulo: Brasiliense, 2000.
- LUDOVICO, Isabelle. *O resgate do feminino: a força da sensibilidade e ternura em homens e mulheres*. São Paulo - SP: Mundo Cristão - SP, 2010.
- LYOTARD, Jean-François. *A fenomenologia*. Rio de Janeiro (RJ): Edições 70; 1999.
- MACINTYRE, Alasdair. *Edith Stein: A philosophical Prologue 1913-1922*. Maryland Rowman and Littlefield Publishers, 2006.
- MAHFOUD, M. *Formação da pessoa e caminhoumano: Edith Stein e Martin Buber*. Memorandum, (8), 52-61. 2005.
- MARTINS, Joel. *Um enfoque fenomenológico do currículo: educação como poíeses*. In ESPÓSITO, Vitória Helena Cunha (Org.), São Paulo: Cortez, 1992.
- MEILLASSOUX, Quentin. *Après la finitude. Essai sur la nécessité de la Contingence*. Paris: Seuil. 2006.
- MELLO, Luiz Gonzaga de. *Antropologia Cultural iniciação, teoria e temas*. Petrópolis: Vozes, 1982.
- MERLEAU-PONTY, Maurice. *Fenomenologia da Percepção*. 2 ed. São Paulo: Martins Fontes, 1999.
- MIRIBEL, Elisabeth. *Edith Stein: como ouro purificado pelo fogo*. 3º ed. Aparecida, SP: Editora Santuário, 2001.
- 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.
- MONTEBELLO, Pierre. *L'autre métaphysique. Essai sur Ravaisson, Tarde, Nietzsche et Bergson*. Paris: Desclée de Brouwer; 2003.
- MOTA, Pedro. *De Husserl a Merleau-Ponty e Mikel Dufrenne: Fenomenologia e Estética: Reflexão crítica*. Prometeu, 3 – Edições Ecopsy, Porto, PT, 2006.
- PALMER, Richard E. *Hermenêutica*. Lisboa (POR): Edições 70; 1999. 6. Heidegger M. Ser e Tempo. 8 ed. Petrópolis (RJ): Vozes, 2003.
- PAPA JOÃO PAULO II. *A Dignidade e a Vocação da Mulher: Carta apostólica de João Paulo II*. 5.ed. São Paulo: Paulinas, 2001.
- _____. *Carta do Papa João Paulo II às mulheres*. 3.ed. São Paulo: Paulinas, 2005.
- PASCAL, Georges. *O pensamento de Kant*. Introdução e tradução de Raimundo Vier. 8 Edição – Petrópolis: Editora Vozes, 2003.
- PELIZZOLI, Marcelo Luiz. *O eu e a indiferença: Husserl e Heidegger*. Porto Alegre EDIPUCRS, 2002.
- PERETTI, Clélia. *Edith Stein e as questões de gênero. perspectiva fenomenológica e teológica*. São Leopoldo: EST/PPG, 2009.
- _____. *Pedagogia da empatia e o diálogo com as Ciências Humanas em Edith Stein*. Revista da Abordagem Gestáltica: Phenomenological Studies, v. 16, n. 2, p. 199–207, 2010..
- PERROT, Michelle. *Minha história das mulheres*. São Paulo: Contexto, 2007.
- PEZZELLA, Ana Maria. *L'Antropologia filosófica di Edith Stein: indagine fenomenológica dela persona umana*. Roma: Città Nuova, 2003.
- RABUSKE, Edvino A. *Antropologia filosófica*. 7 ed. Petrópolis: Vozes, 1999.
- ROCHA, Magna Celin Mendes da. *O sentido de formação em Edith Stein: fundamentos teóricos para uma educação integral*. Doutorado em Psicologia Educacional. 2014.
- 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.
- SBERGA, A. A. *A formação da pessoa em Edith Stein*. São Paulo: Paulus, 2015.
- SILVA, Adson Manoel Bulhões da. *O sentido da pessoalidade da mulher em Edith Stein*. Dissertação de Mestrado. São Leopoldo, 2014.
- SPINELLI, A. *A Sétima Morada: Santa Edith Stein*. Ficha crítica. São Paulo, 1996
- STENGERS, Isabelle. *Au temps des catastrophes: résister à la barbarie qui vient*. Paris: Les Empêcheurs de Penser en Rond/ La Découverte; 2009.
- TRABUCCO, P. Piero. *Edith Stein*. [S.l.: s.n.], 2006. Disponível em: <http://pt.ismico.org/content/view/189/39/>. Acesso em: 24 set. 2008.
- VIGONE, Luciana. *Il pensiero filosofico di Edith Stein*. Roma: Città Nuova Editrice, 1973.
- WALTER, Gerda. *Fenomenologia della mistica*. A cura di Angelo Radaelli. Milano: Edizioni Glossa Srl, 2008.
- STEIN, Edith. *Das Ethos der Frauenberufe*. In: Die Frau: ESGA: 13, p. 16-29. A mulher, 1999, p. 55-71.
- STEIN, Edith. *Probleme der neuren Madchen Bildung*. In: ESGA: 13, p. 167. Problemas da formação feminina.
- STEIN, Edith. *A ciência da cruz: estudos sobre são João da Cruz*. São Paulo: Loyola 2004.
- STEIN, Edith. *A Mulher: Sua missão segundo a natureza e a graça*. Tradução de Alfred J. Keller. Bauru/SP: EDUSC, 1999.
- STEIN, Edith. *Introduzione alla filosofia*. Roma: Città Nuova, 1988.
- STEIN, Edith. *La estructura de la persona humana*. Madrid: Biblioteca de Autores Cristianos, 2002.
- STEIN, Edith. *La estructura de la persona humana*. Madrid: Espiritualidad, 1998.
- STEIN, Edith. *On Problem of Empathy*. Trad. Waltraut Stein. Washington: ICS Publications, 2002.
- STEIN, Edith. *Psicologia e scienze dello spirito. Contributi per una fondazione filosofica*. Roma: CittàNuova, 1996.
- STEIN, Edith. *Storia di una famiglia ebrea. Lineamenti autobiografici: l'infanzia e gli anni giovanili*. Roma: Città Nuova Editrice, 1992.
