
Philosophical Analysis of the Anthropological Revolution of the Human Person

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Abstract: This article will address Edith Stein's interests in relation to the microcosm of man, whether as a material, living, animated or spiritual body, as well as in his social, historical, community and cultural position. For Edith Stein, only through this set of interrelated and exclusive instances, each with its own particularities and yet dependent on the others. The phenomenological study of the SELF presented by the author, in the search for the Divine, for awareness of "character", in the experience of each part of one's own being, in experience, in empathy, where through philosophical anthropology Edith Stein conceives everyone as living beings, with man as a microcosm. For this reason, in the first part it will be discussed regarding The Centrality of the Body in Stein's Philosophical Anthropology. It has become a necessity within anthropology to refer to the body/empathy element. These two realities are established as essential in Stein's considerations and they are what will determine the scope of what refers to the empathic process and the Constitution of the self, elements so necessary for the recovery of the affirming reality of the human in its specification's man/woman. In the second stage will address about the Soul and Spirit in Stein's Philosophical Anthropology. The living body is established in the fact that in addition to possessing external sensory characteristics, which can be grasped by consciousnesses, they themselves are holders of the ability to feel. Stein postulates as the first characteristic of the experienced body The Binding of the latter to an individual consciousness, to a subject. In his doctoral work, Stein turns to the characterization of an individual who has an essence that is established not only in the corporeal-psychic dimension, but also in that of spiritual appreciation. Finally, and will be closed with conclusions.

Keywords: Anthropology, Philosophy, Man, Microcosm, Metaphysics

1. Introduction

It would not be possible to understand Edith Stein's fruitful treatment of women without proper knowledge of her anthropological vision. Edith Stein cannot be referred to as an Anthropologist in the sense of the sciences of Anthropology. Stein is an exponent of philosophical Anthropology and his quest is based on understanding the human essence, that is, considering the human from an ontological perspective. In particularities, the Man/Woman imposes himself, rather, the human.

The specifically human, which allows us to look at man in his male/female constitution for Edith Stein, is the object of the science called Anthropology. However, unlike History

and related sciences, the Anthropology that interests it is a universal science of the spirit, the science of man considered, including, as a spiritual person, part of a broad science of the spirit, which has as its object the structure of all forms from the spiritual, those of community, state, language, law, etc. It is up to Anthropology to investigate the human, not as an abstract category, but as an affirmation of identities, as it presents itself in the reality of life and, equally, the constitutive structure of the human being. Unlike Cultural Anthropology, which explores man in his relationships and productions, Philosophical Anthropology seeks the essence, that is, it works with the possibility of exploring what is the reality we call man.

For Edith Stein, an anthropology based only on the natural element could no longer be sustained, since initiatives of this

nature did not address the issue of subjectivity. According to the author, it is not possible to delve into the question of the human essence without taking into consideration both the aspects of man's openness to the transcendent (theological dimension) and that of his effective relationships (educational dimension). There is a necessary complicity between anthropology, founded on the sciences of the spirit, theology and pedagogy, and this interaction is a constituent of the philosophical anthropology carried out by Stein. In response to the question about the existence of an Anthropology that can contribute to the understanding of individuality, Edith Stein says that:

“Anthropology which - unlike history and related sciences - is a universal science of the spirit, the science of man considered as a spiritual person, part of a broad science of the spirit, which has as its object the structure of all spiritual forms - community, state, language, law, etc.”

By Philosophical Anthropology, Edith Stein understands a science of the essences and eidetic structure of man, of his relationship with the kingdoms of nature (inorganic, plant, animal) and with the principle of each thing; metaphysical origin of the essence of the physical, psychic and spiritual being of the world; of the forces and powers that act in it and on which it acts; of the fundamental directions and laws of their biological, psychological, spiritual and social development. Only this anthropology will be able to give all sciences, which have man as their object, a consistent foundation.

A general doctrine of being cannot be limited to created beings, but must take into account the difference between created and uncreated beings and the relationship between them. Therefore, even an anthropology that did not take into account the relationship between human beings and God would be incomplete and inadequate as a foundation for pedagogy.

For Edith Stein, Philosophical Anthropology¹ it requires, in turn, integration with a theological anthropology. It is from the integration of Philosophy with Theology that the edifice of Christian metaphysics rises, which outlines a global image of the real world. The great construction of this building is found in the system of Thomas Aquinas². In this system, Anthropology assumes a central position, just as the human being occupies a central position in the “cosmos”.

The human being is, as expressed by Vigone, [5]: “a microcosm that unites within itself all the kingdoms of the created world” and, at the same time, “open to the supernatural world through the spiritual soul, being able to rise until reaching the heights of spiritual life or degrade”.

1 Mariana Bar Kusano it must be emphasized that the philosophical anthropology of Edith Stein moves beyond itself to the extent that it enters the terrain of faith and welcomes the contents of Revelation and mysticism. Master's thesis defended in 2009 at PUC-SP available in: <https://sapientia.pucsp.br/bitstream/handle/2136/1/Mariana%20Bar%20Kusano.pdf>. Access in March 2021.

2 There is a point where the thought of Edith Stein contrasts with that of Thomas Aquinas. While Thomas emphasizes the issue of factuality, Stein makes an effort to approach the issue of essentiality.

Therefore, Vigone highlighted that “in anthropology all metaphysical, philosophical and theological questions converge and, from there, the roads lead to different directions”. In this way, it does not abandon the medieval conceptual heritage the contrary, it seeks essential elements in this tradition to proceed with the analysis of the human being. Edith Stein, in her anthropological option does not repeat Tomás, rather, armed with the vigor of phenomenology, she recomposes the constitutive traits of man in the light of an ever-greater scope and openness.

Edith Stein uses the opposite process to that used by Thomas Aquinas in the *Questiones de Veritate*. Thomas Aquinas starts from divine truth and ends with human knowledge, Edith Stein, on the other hand, starts from phenomenology to arrive at ontology. His production takes the reader beyond Thomistic thought when he insistently states that all creatures, and not just man, are images of God: this is the language closest to Saint Augustine, Nicholas of Cusa, Saint Teresa D'Ávila and São João da Cruz. The term “microcosm” is used by Edith Stein in the text *La Struttura della Persona umana*, to indicate the arrival point of her research.

Stein addresses the concept of individuation³ of the human being as a living organism, possessing a specific personal structure. The analysis of the natural world is described in its essential structures according to the phenomenological method and agrees with Thomas Aquinas' indications of the levels of the cosmos, and these, connected as they are, provide an ultimate justification of a metaphysical type that classical phenomenology did not have. considered. The structures and hierarchies of natural forms, hierarchies connected with the theme of creation admitted by Husserl, even if not used directly, allow her to recognize the degrees of being.

In the Structure of the Human Person, the first idea of the levels that constitute the kingdom of living beings and the human being as a microcosm is presented, and are synthesized in a living-animate-spiritual unity. The expression “human being as microcosm” has its origins in the Italian Renaissance with Marsilio Ficino and Pico della Mirandola⁴.

3 ANDREATA, Ocir de Paula. The truth of being and the symbolism of the cross in individuation by Edith Stein. Theological notebook vol. 4, No. 1 2019. Individuation is the process of the Becoming of the being of the human subject, his becoming-being in the world-of-life, which encompasses the unity of the process of development and structuring of the person, in an integrated whole of the dimensions that compose him as Body, Soul and spirit and whose process inexorably directs his being towards the achievement of his end and the realization of himself. This path also includes the religious experience, which happens from whatever tradition is in accordance with the spirituality proper to the interiority of each human subject.

4 Undoubtedly, what marks such prominence in Pico Della Mirandola's philosophical work and configures him, even today, as one of the greatest representatives of the Renaissance humanist cultural movement is his concern for the human and his tireless search for the unity of truth, despite the fact that, due to his short life, he did not manage to erect a mature and systematic thought. Both of these questions are easily found in one of his most famous writings entitled originally as “Oratio” and written probably between the end of 1486 and the beginning of 1487. The importance of the time in which Marsilio Ficino lived is

Edith Stein's originality lies in her serious examination of the arguments of medieval thought. Thomas Aquinas allows Edith Stein to enter metaphysical territory. The Thomistic doctrine added, for the philosopher, interesting specifications about the dimensions of the human being and the principle of individuation, according to which, matter must be considered as the foundation of the individual being. The solution to this problem is sought in the fact that matter, as extensive matter and as a vital force. The soul makes the body an organism.

For phenomenology, the crisis of the European Sciences, and consequently the crisis in the understanding of the human, lies not in the theoretical foundations, but in the failure of the sciences to understand man. Phenomenology maintains that the origin of the crisis is the conviction that the truth of the world is found only in what is enunciative in the system of propositions of objective science, that is, in Objectivism. It sets aside the questions that are decisive for an authentic humanity. As a result, Science loses importance for life and the world. From Moderna thought, initiated by Descartes, an image of the human emerges that bears the marks of a dualism and, above all, of an emphasis on a process of self-sufficiency and autonomy, incompatible with the true image of man.

The phenomenology of Edmund Husserl, assumed by Stein, in its particularity, presents itself as a theoretical instance, which is located inside and outside Western philosophy; the starting point is the search for the meaning of things themselves, of the cultural practices that characterize being. In this compass, to reach the man, as Angela Ales Bello [6] affirms, "excavation work is needed, a regression in the search for a 'territory' which can be considered speculative territory. In the course of his philosophical research, he [Husserl] has individuated this territory that allows us to enter into the complexity of the real in the human being, in nature and in God." For Edmund Husserl, it is not possible to deal with the meaning of these questions without first asking ourselves who is the one who seeks such a meaning. Man cannot be reduced to a rationalized object detached from his entire constituent universe."

It is evident that not all the principles of phenomenology were accepted by contemporary thinkers who used it for their research. Husserl himself makes some setbacks, as can be seen in the contributions that marked his writings from 1913, with an idealistic imposture that explores the transcendental consciousness, which constitutes the meaning of things, actions and the meaning of the world. "At this stage, Edmund Husserl [7] focuses the phenomenological analysis on the subject as the support of the act of consciousness and the Constituent instance of the meaning of the world. The transcendental ego acts as a support for the experiences of consciousness." Stein, in his phenomenological conception, departs from this tendency and insists on recovering the

emphasized, because the Renaissance presents a blossoming of the consciousness of humanity, of the autonomy of man. With this, there is the emphasis on the fundamental characteristics of the human being in universal terms, without classifying it in a particular way. As a result, there was a broadening of horizons in relation to the medieval era.

question of the human without such recourse to a pure transcendental detached from the factual situation of man. Stein stands against all kinds of idealism.

In this way, phenomenological reflection is, for Edith Stein, a method of research that presupposes in the light of all that Edmund Husserl said, a going inside things, starting from a stable base of experience, which constitutes the source of all knowledge about objects; but this does not mean affirming, however, that there is only a single type of experience and that this experience is the perception of the senses, external and internal, as empiricists affirm.

For the original phenomenologists, "direct experience "is any and all action of knowledge in which the object takes place directly, in an" originally "way, that is, "bodily self-present". There are many variants of experience in which individual objects are given, as for example, the experience of the individual psychic facts of the other, the aesthetic experience, by which works of art are given. However, the most fundamental is the one that turns to the reality of the living body, which is established as fundamental to Stein's philosophical anthropology and, with this, decisive for the composition of a robust conception of the human being. The main features can be viewed as follows.

Edith Stein thus composes her philosophical Anthropology indicating in the structure of the human person four great instances for the composition of the person. At first, the identity of man as a material body, as a living being, animate being and spiritual being, as a microcosm, stands out. He then argues that the Constitution of man is made as a spiritual person, highlighting that this dimension is effective both in his social and individual position and specifically as a historical, community and cultural being. The author goes on to indicate that man is constituted in his openness both to an interiority and to exteriority and it ends with the conviction that man is effective as a seeker of God.

These characteristics make up the man and are necessary dimensions for the expression of the specifically human and in them, above all is the human that will constitute both the man and the woman.

2. The Centrality of the Body in Stein's Philosophical Anthropology

It has become a necessity within anthropology to refer to the body/empathy element. These two realities are established as essential in Stein's considerations and they are what will determine the scope of what refers to the empathic process and the Constitution of the self, elements so necessary for the recovery of the affirming reality of the human in its specification's man/woman. Thus, both empathy and subjectivity are decisive elements for the Constitution of the masculine and feminine and, this essentially depends on the fact that the philosopher, in an original way, indicated the particularity and centrality of the body with its specific characteristics and manifestations.

The notion of the living body, Leib, marks a distancing of

Stein from all other phenomenologists, including the master Husserl. Empathy, the major horizon of Stein's work, cannot do without a contribution on the issue of corporeality. An analysis of what constitutes empathy cannot do without that of the body, that is, there is no empathy without the appreciation of the place occupied by the body. Looking at the element empathy means taking it out of its daily locus and appreciating it in the light of a demanding phenomenology that understands it as "an experience of the consciousness of others.

This particularity is expressed as a need to go beyond just "putting oneself in the place of", it is not just about making an effort to understand in a rational way the set of feelings, ideas and desires of other people, but to develop awareness of other lived experiences. This question becomes decisive for the efforts, so necessary, in understanding the effectiveness of women. It is not enough to rationally understand their difference, one must experience this difference.

Empathy, under the sign of Stein's works, is the propellant of any and all experience of understanding the mystery that constitutes the human being. It is known that, in this particular, the encounter we have with the other forces us to identify him as a being of similar structure, but marked and defined by a special characteristic that makes him very unique and bearer of an irreplaceable particularity. The whole drama of Anthropology would therefore be circumscribed by this challenging need to establish the way in which we can then know the other and, more than that, how we can understand each other in a reciprocal way.

No knowledge that values the identity of the other is sufficiently well delineated, in the context of Stein's thought, if the empathic process is not given its effective task of presenting, in the challenge of intersubjective relations, an effective knowledge that recognizes, as a first place, that people are carriers of close experiences with affinities among themselves, but that cannot be neutralized and reduced, because each one carries a specific meaning given its particularity in relation to its singular works. The other cannot be reduced to what I want from him.

Always from the context of phenomenology, Stein will show us that the "I" must always be taken from an environment in which it both lives and perceives its experience. The "I" is the subject of lived experience and as such cannot be doubted. However, the relationship of knowledge is not reduced to this "I" since it is significant the same intensity that is derived from the experience of what is not I, that is, of the other that can only be harvested by empathy. All this empathic dynamic is built from the central notion of corporeality. Here lies a peculiarity of Stein: there is not only an exempt consciousness that is perceived, but a consciousness from one body to another body. Here lies the Gordian knot of the question: How is it possible to analyze, from the phenomenological perspective, realities that are specified by being external? How can we not speak abstractly of the other?

"We could start from the complete concrete phenomenon,

which we have before us in the world of our experience, from the phenomenon of a psychophysical individual who is clearly distinguished from a physical thing. This does not take place as a physical body, but as a sentient living body to which a self belongs, a self that feels, thinks, suffers, wants, and whose living body is merely incorporated into my phenomenal world, and is the very center of orientation of such a phenomenal world; it stands in front of it and establishes a relationship with me. And, also, we could investigate how everything that is presented to us beyond the mere physical body given in external perception is constituted in our consciousness".

Thus, the empathic experience, the essence of Stein's philosophical anthropology is decisive for the understanding of the human being, our consciousness, as far as man is concerned, does not focus on reduced "physical bodies" (Körper), inanimate in their constitution like a stone, but on "living bodies" (Leib) possessing Will and marked by experiences of all nature. The human being presents himself from and with his body. But what is this body through which we present ourselves in the world? The distinction between Körper and Leib in Edith Stein is fundamental. If on the one hand, Körper refers specifically to the material and physical aspects of the body, with emphasis on its starvation, Leib prefigures the body as something alive that receives its animation from a "soul" as a specificity of a whole constitution involving the psychological tessitura of consciousness.

To the extent that it affirms the presence of the body, Stein recognizes that empathic experience could not be effective if the body were absent. The mediation of the body thus becomes necessary for the effectiveness of empathic acts. Edith Stein shows that the only possibility of providing the subject with an effective encounter with the so-called world of things and with the world of other subjects, can only be efficient through empathy. This conviction cannot be merely a rational utterance. More than that, it is necessary to be clear that this approach is only effective through empathy, which demands the presence of the body, which cannot be restricted only to the material element, but mainly to the body itself, constituted by sensitivity.

The living body thus distances itself from any other body reduced to pure materiality. It is in the act of sensitivity that the body is composed in a dimension of consciousness. Knowing oneself and feeling alive cannot do without sensations and they become effective as decisive and necessary elements so that, together with the imperatives of judgment, desire and perceptions, consciousness becomes effective. The living body is thus the place where the manifestations of the soul are established. It is in it that the stage of psychic events is constituted.

3. The Soul and Spirit in Stein's Philosophical Anthropology

The living body is established in the fact that in addition to

possessing external sensory characteristics, which can be grasped by consciousnesses, they themselves are holders of the ability to feel. Stein postulates as the first characteristic of the experienced body The Binding of the latter to an individual consciousness, to a subject. In his doctoral work, Stein turns to the characterization of an individual who has an essence that is established not only in the corporeal-psyche dimension, but also in that of spiritual appreciation.

The individual, in Stein's philosophical anthropology, is conceived as a unitary object, in which the unity of the consciousness of an ego and a physical body are indissolubly conjugated. In this regard, the author emphasizes:

“Thus even the simplest analysis of everyday experience reveals something of the structure of the cosmos and of the peculiar position occupied by man himself. We are granted a first perception of the different stages of the kingdom of being and we see Man as a microcosm in which all those stages are united: he is a material thing, a living being, an animated being, a spiritual person,” [8].

So that one can reach the reach of the spiritual dimension one must go through, before, the question of the constitution of the soul or psyche. In their reflection Edith Stein conceives, afterwards, the will as another peculiar characteristic of the living bodies. For her (2005, p. 796), the dual nature of the subject, corporeal and spiritual, makes it possible to interrupt the relationships of causal determinations of the psyche, in which the subject is passive, allowing him to intervene in his psychic dynamics (CARDOSO; MASSIMI, 2014, P. 120), as well as allowing the subject to act and modify the external world by creating things from existing things, precisely because this subject has his body as an organ of his will. Added to this is the defining conviction of the own/experienced bodies, as their possibility of expression of inner life, which is called expressiveness.

This capacity, although it is found in other conscious beings besides man, is fundamental for understanding the subjectivity of the human person, which is not self-contained, monodic or constituted as a pure inner life, but is from the inside to the outside; it imprints its trace on the body. There is, in this sense, according to Cardoso and Massini (9), a connection between inner life and what is expressed in the body, and this correlation is revealed as a fixed instance that allows the relationship of bodily expression with the inner event, unless, of their own free will, the subject wishes to manipulate their expressions in order not to reveal what is in their inner life.

According to Stein [2]. The person defines himself as a unit of living body and soul, but not of living body and consciousness, making sense only to deal with psychic qualities and not qualities of consciousness. Consequently, the psychic structure is part of reality, it is an entity within the world and, therefore, it is subject to laws of causality, it has its own qualities desire, pleasure, displeasure, mood — and can be modified according to the real circumstances in which it is inserted.

Thus, the psyche is distinguished from consciousness, because the latter has causal laws while in the experiences of

consciousness one cannot speak of causality, but of motivation. That said, although one can speak of the flow of consciousness as a reality of phases, in which each one presupposes the previous one and makes possible those that will come, it is not possible to predict with accuracy the experiences of a person. In addition, as stated Ales Bello [8], consciousness for phenomenology, in which Edith Stein's thought is inserted, is not a reflection that is a specific activity of consciousness, but a being aware of the experience experienced, therefore, while consciousness is a record of what is being experienced, the psyche, is the “place” where one experiences sensations, images, dreams.

The states of the psyche are not only real States “but they are experienced States of the “ I ” and the experiences through which they manifest can be considered as pure experiences, without taking into account what they are in the context of the real world [7]. It can be seen, therefore, that although they are distinct there is a connection between psyche and consciousness, since psychic states are experienced by the self, better said, each emotion is felt as its own, since spiritual activity illuminates what the individual is experiencing.

Therefore [9], “today's Psychic Life is formed by sensitivity and spirituality that are in connection with reality.” The psyche has qualities that also have sensitive aspects such as vision, hearing, touch and intelligence, Rapture, will, as well as it is dispositional, so that as it occurs with the living body, the psyche develops according to the motivation it receives from the surrounding world, that is, its qualities can be acquired, as well as modify itself over time.

As stated by Cardoso and Massimi [10] “psychic qualities, whether sensitive or spiritual, are formed by psychic states such as tiredness, health, sickness, mood, which in turn provide the condition for their manifestation, just as, for Stein, the development of the psyche and its qualities is not only due to the stimulus of the external environment, but is the movement of an original disposition. What confers, for the philosopher, to the inner life the characteristic of being personal is the character, since it is designated person [11] “that level of reality composed of stable qualities that refer to the character or personality, idiosyncratic psychic qualities defining the person.”

Consequently, the character is formed from the psychic qualities in constant development, so that it is the result of the affective life, or of the feelings that can act on the will or behavior of the person. In every act in which something is valued, in which an impulse is felt and this is transformed into Will and action, there is an activity of the “i”, which causes an alteration in the feelings and vital States of the person, making it possible to generate changes in character.

Also understanding and sensitivity are determinants in the evolution of character; the one to grasp the states of things or to have clear ideas of the consequences of actions in order to make correct decisions, and is, to discern the values of the perceptible world and develop its receptivity to such values. Therefore, it is up to the individual to play a leading role in the development of his character, given that the person is free

to exercise his sensitivity and understanding and make permanent qualities emerge in him that dispose him to virtuous acts.

Among the structures of the psyche, character is what gives uniqueness to the subject, that is, it has the peculiarity of being unique for each person, since [3] “although a sensitive disposition may eventually be the same, the perceptual state of people is always an individually diverse state.”

Moreover, the original disposition of character which gives it a singular internal unity is understood by Stein as the essence of the person, which does not develop, but which shows itself with the development of character, according to favorable and unfavorable circumstances. Character, therefore, develops from a personal soul nucleus and manifests itself, expresses itself in the body, thus indicating the proper movement of spiritual life [4], however, the life of the “I”, as postulated by Edith Stein, is not only focused on the outside world, but the I, the author of the experiences, has the ability to house the same world in itself, providing it with a home inside its soul, as evidenced [6].

The soul is the center of the person, it is the ‘place’ in which he is in himself. There may be personal spirits who live purely for the outside. The peculiarity of the soul-endowed, as we human beings are, is that they can be with themselves.

For the philosopher, there is a vital principle in plants, their vegetative soul, which ensures that they are more than simple physical matter, but grow, develop and reproduce, in an interiority characteristic of Soul-Soul animals, since these are sensitive. Thus [6], “the organism of the plant has as a fundamental sense of its process becoming what is already prescribed in the seed, and for this, its life strives solely to organize the available matter, discarding what is undesirable “, as well as it (the plant)” is not open inward, does not exist for itself, does not live in itself”. With regard to animals, there is an overcoming of the merely organic level, so that they are able to express what is happening inside them, they have greater freedom of movement, they are instinctive, sensitive and have an opening within themselves, in other words, they have an inner life, which is a fundamental characteristic of so-called sensitive beings.

In addition, as stated Stein [9], from the expressions of animals it is possible to know what their inner state is, sadness, joy, anger, fear, emotions. Therefore, the philosopher postulates that man possesses as well as plants a vital principle that orders his development and shares with animals the inner dimension, however in a singular way, since man has internal experiences of the first person, that is, he can say “I” of himself. The human soul, although linked to the body, has spiritual capacities not immediately and inseparably attached to the body; therefore, it is able to go out of itself, penetrate the interior of things, of other subjects and can turn on itself recognizing its own interiority. This, therefore, is the peculiarity that distinguishes the human person from the other beings of nature: his spiritual soul. This is how the author expresses herself [1]:

“Now we see man not only as a man, not only as what he has in common with other men, and not only by the place he occupies in the social order: more or less strongly, already at the first meeting we understand what he is like, what he is as an individual person, what his nature and character are. We are impressed by the features of his face, by his look and by his gestures, by the timbre of his voice, and by many other things of which we are not conscious. And the we meet with him it affects us internally, repels us or attracts us. Men are people with their own, individual way of being. The conception they have of each other is not merely intellectual, but in most cases there is a more or less deep internal relationship, or at least there is something of it in every living encounter”.

The spirit is perceptible when analyzing the bodily and psychic dimensions of the human person, which springs from Steinian thought. The notion of spirit as an immaterial dimension and not simply psychic, which concerns the operations of consciousness-cognitive operations and intentional feelings at the level of values, that is, of everything that relates to the life of the self, the deep core of the person. As stated Alfieri [5], cognitive operations relate to intellectual knowledge, a quality of the spirit that allows man to do science, philosophy and art, as well as to have a religion; while the valuative activity, the operation in the scope of values takes from consciousness that for which he feels attraction or repulsion -, is not, strictly speaking, a cognitive Act, since values are not obtained through reasoning, but are verified by the analysis of nature and social life, although they are identified and recognized, which involves cognition.

Thus, the will, the quality of the soul that enables man to strive in favor of the cherished values beyond any determination of an original disposition, although it may be limited by a psychic or physical deficiency, is understood by the philosopher as a determining spiritual factor in the structure of the soul, since it is rooted in the “I” even though it “it is what engages itself in the realization of some value.” Therefore, the personal being has as specific the possibility of, unlike animals that feel desire and repulsion and these determine their reactions, self-determining. Freedom is an inalienable constituent of the human person [10]. “it is what engages itself in the realization of some value.” Therefore, the personal being has as specific the possibility of, unlike the animals that feel desire and repulsion and these determine their reactions, self-determining. Freedom is an inalienable constituent of the human person “both cognitive and evaluative acts operate as objects (units of meaning that present themselves to consciousness)”, it is possible. Realize that in both acts it is the intentional consciousness of man that apprehends an objective correlate. Moreover, this human capacity to strive towards cherished values, this willpower is based on an energy of “self-embodiment”, which, unlike the freedom to model oneself possessed by character, is not limited by an original disposition, since it is rooted in the “I myself”.

Finally, the definition of spiritual subject that permeates all

the writings of Edith Stein states that: the subject is (2001, p. 179) “a self in whose acts a world of objects is constituted and which creates objects by virtue of its will.” Thus, the spiritual acts in which the “i” is manifested are related to each other by a chain of motivation, a connection of meaning that is constituted as something totally different from the causal relations of the natural world, or psychic causality, which has a certain passivity with respect to the environment in which the soul is inserted. The spirit is governed by (KUSANO, 2014, p. 87) “intellectual and voluntary capacity for control “, that is, since the” i” is made up of body and soul, it is affected by the external environment because there is a link, however, it is up to him, a spiritually motivated individual, the choice on how he will cope with what is imposed on him from outside.

The specific way in which Edith Stein develops her philosophical Anthropology in the light of Husserl's phenomenology highlights the great and irreplaceable characteristic of man as the bearer of the essence of being a person. Each of us, possessing a material body that extends into a sentient living body, opens up to a spiritual dimension because it turns not only towards an inner self but also towards an outer self to a higher one as recorded [12]:

“In everything that man experiences he also perceives himself. His experience of himself is completely different from his experience of everything else. The external Perception of one's own body is not the bridge to the experience of one's own self. The body is also perceived from the outside, but this is not the fundamental experience, and it merges with the Perception from within, with which I notice the corporality and myself in it. Through that Perception I am aware of myself, not merely of the corporality, but of the entire corporal-mental-spiritual self. The existence of man is open to the inside, it is an existence open to itself, but precisely for this reason it is also open to the outside and is an open existence that can receive a world within itself.

It is understanding the human as a summary of these particularities that are built from the body soul and spirit that, finally Edith Stein, highlights the ultimate characteristic of Man, what disposes him to a transcendence that makes him, also a seeker of God. This dimension is certainly not for the philosopher an indispensable appendage, but a necessary condition as recalled [12]:

“Both within and in the external world, man finds signs of something that is above him and everything else, and on which he and everything else depend. The question about that being, the search for God, belongs to man's being. To investigate how far it can go in this search with its natural means is still the task of philosophy, a task in which anthropology and the theory of knowledge are found. Its solution will lead us to point out the limits of natural knowledge”.

The path taken in this second session sought to show how Edith Stein presents herself as an innovator in the understanding of the human person. It would not be possible to understand the value of the human specified in man and

woman without having the necessary clarity of the structure that determines the particularity of each human being. The philosophical anthropology developed by Stein, re-emphasizes the problem of man by indicating that each identity is effective in a corporeal dimension affirming itself as living matter, as soul and as spirit. Thus, Stein projects himself beyond an insistent dichotomy that extends from Platonic philosophy and reaches its peak in the Cartesian dualism that guided the understanding of man in the modern world.

From Stein's Philosophical Anthropology it can be gathered, as a consequence, that the living body, soul and spirit, present themselves in the human to particularize itself in man and woman. In this sense, an anthropology that places the body of one as superior to the body of the other, the psyche of one as more developed than that of the other, is undeserved and totally untenable, the spiritual of one as more fruitful than that of another. Man and woman in their human condition share the greatness of being a person and this implies recognizing themselves as free and spiritual beings. What about the male self and the female self but that, at the same intensity, they possess the ability to say of themselves “Eu” and what does this possibility mean? Stein claims that the human is [2]:

He is someone who talks about himself. [...] When I look into a man's eyes his gaze responds to me. It lets me penetrate its interior, or it rejects me. He is lord of his soul, and I was able to open and close his doors. He can get out of himself and into things. When two men look at each other, they are face to face, me and another me. It can be a meeting at the door or a meeting inside. If it is an encounter in the interior, the other self is a you. The man's gaze speaks. A self-possessed and awake self looks at me from those eyes. We also usually say: a free and spiritual person. Being a person means being free and spiritual.

4. Conclusion

What allows Edith Stein to look at Man / Woman through the facet of Anthropology is what the author considers particularly human. Still, the anthropology that interests him is much more a science focused on the spiritual, to be considered as a spiritual person. A philosophical Anthropology supported by elements that are beyond the only natural, based on the integration of the sciences of theology, pedagogy and spirit.

Edith Stein understands this philosophical Anthropology as the science of essences and the eidetic, intuitive structure of the human being, considered a spiritual person in his relationship with the various natural Kingdoms: animal, vegetable, inorganic and with the principle of things.

The interrelation of the forces and powers existing in the essence of the physical being, act as fundamental laws in its development, whether social, spiritual, biological or psychological, objectifying consistent foundations.

For the author, philosophical Anthropology needs, in order to become complete, integration with theological

anthropology, to underpin the human/ divine relationship, which builds Christian metaphysics to the point of delineating a full representation of the real universe.

To understand oneself, there are two essential realities for the affirming reality of being: body and empathy. Decisive elements for the Constitution of the masculine / feminine, which indicate the peculiarity and convergence of each with its specificities and manifestations. "Going beyond", "putting oneself in the place of the other " based on the awareness of other lived experiences, developed in order to understand and value the identity of the other, is part of the empathic process.

In this process, men and women are valued based on the particularities and greatness of their intrinsic conditions to their genders, not as being superior to each other, but rather in complementing their possibilities, wills and desires. Both possess the ability to call their own selves, dignifying freedom and spirituality.

The knowledge that this awareness and understanding of the human being, with the other distinct realms and with spiritual divinity, with regard to the dignity of man in empathic development, is the essence of Edith Stein's philosophical Anthropology.

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