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The question for the man¹ in Hegel's Phenomenology of Spirit

1. Introduction

More than two hundred years ago G. W. F. Hegel gave birth to the first edition of the *Phenomenology of spirit*² (1807). And since its publication, in the Western man consciousness, it can only be mentioned with great adjectives. Because in this diaphanous and rigorous creation, defines the condition innate and substantial of man. It is worth noting that such systematic activity, was only a propaedeutic to man's true preoccupation feeling; which he has become along with the history also, in a bigger problem. For this reason, exist an inherently natural fall toward a selfforgetfulness, and where the selfknowledge would be, the only way out of the antagonisms of his life becoming.

In effect, continuing with this natural paradoxical condition, which usually its assertion is called the distancing of man in his own meaning. In the following analysis expected to take from this masterwork, some key elements, aimed towards an open, free, integral and diachronic study – which it has served the philosophical anthropology – with the simple purpose of finding an authentic opening to the treatments most increasingly, and perpetual problems of humanity. To confronting with a new process, that starts from the basis of reason, knowledge, and Selfconsciousness, which give us the infinite and illusionary certainty of undermining for manifestations of the spirit's reality, in the funds and hidden mysteries of the philosophy as absolute science, the life, and man.

So therefore, that to shape such untamed attempt, it will proceed as dictated by the manifestation of A. Consciousness, (beginning): Part 1: I. 2. The

¹ It corresponds the authentic idea of the questions that human being has done from origin. What are we? What is the meaning of our existence? Joseph Gevarert, *Il problema dell'uomo. Introduzione all' antropologia filosofica*. Torino 1974, § 8.

² It appears as the first part of the treaty *System of the Science*. G. W. F. Hegel, *System der Wissenschaft, Erster Theil, Die Phänomenologie des Geistes*, Hamburg, Bamberg und Würzburg, bey Joseph Anton Goebhardt, 1807. And it has transcended in the visions of human knowledge to the most actual, in English edition: G. W. F. Hegel, *Phenomenology of Spirit*, translated by A. V. Miller, Oxford 1977.