

Goethe's Phenomenology

The paradox of perception is that it assures us of the certainty of a common world which, however, is only available to each of us in the form of a world 'for me'. Phenomenology is dedicated to this philosophical problem in contrast to Goethe, who barely reflected on it but lived its consequences. One of them is his methodological postulate to make the mode of being of the object under investigation one's own through repeated practice, taking its appearance as an expression of the whole. With his dynamic morphology of plants, Jochen Bockemühl expanded Goethe's scientific approach in line with Steiner's epistemological interpretation. In addition to devotion to the phenomena, he initiated a culture of reflecting on one's own participation in creating them. Goetheanism calls for experiencing the object of research in its comprehensive context. Scientists also belong to this context, with the task of training their thinking to be a methodological instrument that can grasp, in a participatory way, what weaves between sense perceptible phenomena. Does Goetheanism, as participatory in the shaping of nature, also include transforming one's own feelings and will in order to pursue a future-oriented science in the sense of anthroposophy?