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In this paper the author considers the basic traits of Avenarius' and Mach's empiriocriticism and attempts to single out the features that distinguish empiriocriticism from phenomenology as well as those that are shared by both views. Generally speaking, the philosophy of empiriocriticism is based on the principle of the economy of thought and on anti-metaphysics; however, it is grounded on a new theory of perception and subjectivity which is about as radical as that of phenomenology. This radicalism comes out in its analysis of the "human concept of the world", whose aim is to expose any artificial distinction between internal and external experience in order to ground science on pre-scientific knowledge. On this score, empiriocriticism appears as a forerunner of the phenomenological inquiries on the constitution of objects, with their claims that there is no subject that is not yet in touch with the world and that any meaning of reality is rooted in the life-world.