

## **The Time of the World: The phenomenological foundation of the objective time by Husserl, Merleau-Ponty and Blumenberg**

*Abbed Kanoor*

### Summary

The reduction of any pre-given form of temporality to the immanent time-consciousness is the starting point of the phenomenology of time. The questions to be answered are (1) whether it is possible to accomplish this phenomenological reduction, and (2) what are the consequences of the possibility or the impossibility of this reduction for the experience of time and for the phenomenological constitution of objective time. In our research we have thematized the phenomenological status of the world-time as a limit problem of phenomenology by relying on Husserl manuscripts in order to argue in favor of the possibility of the phenomenological reduction, and on the phenomenology of time of Merleau-Ponty and Blumenberg who problematize the possibility of the accomplishment of the phenomenological reduction of time in their critical approach to the transcendental phenomenology. While Husserl brackets the world-time and reduces the given time to the subjective experience of time, Merleau-Ponty and Blumenberg insist on the pre-donation of a general time as well as on its manifestation as a perturbation in the life of the subject. The natural past of the body (Merleau-Ponty) and the facticity of world-time (Blumenberg) are the undeniable aspects of the time-experience, which remain neglected in Husserl's approach to the phenomenology of time. The time-appearance is not the continuous and homogeneous identification of the flow of absolute consciousness with itself, but a discontinuous movement.

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