

THEODORE R. SCHATZKI

# Martin Heidegger: Theorist of space

2nd unrevised edition



Sozialgeographische Bibliothek Band 6

Franz Steiner Verlag

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For Louis and Helena, apples of my eye



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## Abbreviations

C	<i>Contributions to Philosophy (From Enowning)</i>
BDT	“Building Dwelling Thinking”
Ister	<i>Hölderlin’s Hymn “The Ister”</i>
PHT	<i>History of the Concept of Time. Prolegomena</i>
SZ	<i>Being and Time</i>
OWA	“The Origin of the Work of Art”

## Note on Quotations, Translations, and Cited Books

All quotations from Heidegger's works are taken from published English translations when these are available. I have freely amended these translations, in part in order to impose uniformity. The original German of these quotations is supplied in the appendix and can be located by way of the alphabetic superscript reference system. Translations of texts by Heidegger that have not been published in English are my own.

I use the titles of the English translations of Heidegger's works when they exist, appending the German title only when clarity requires it.

Because there are two quality translations of *Being and Time*, both of which list the German pagination, references to this book are abbreviated "SZ" and cite page numbers in the German text. Quotations from this book are based on the Macquarrie and Robinson translation.

All books and essays cited or mentioned in the text are contained in the bibliography in chapter six.



## Preface

This book is about both Martin Heidegger as a theorist of space and the legacy of his ideas on spatial phenomena. Examining these topics is possible only in conjunction with a discussion of his philosophical ideas generally.

The book's two central chapters (chapters three and four) seek to describe and analyze Heidegger's ideas simply and straightforwardly. I hope that what I write is accessible and provocative to anyone at the university interested in its topics, from those who are either largely unfamiliar with his philosophy or outside the discipline of philosophy to scholars with professional interests in Heidegger, regardless of their field. It has become commonplace to describe a certain class of book as of interest to beginners and experts alike. In my case, I did not write with either the uninitiated or the professional—or any particular audience—in mind, though I was keenly aware that the book was supposed to be intelligible to multiple constituencies. As indicated, I just tried to state his ideas simply and straightforwardly. I did this in the belief, moreover, that when matters are put simply what is said should be understandable by all, informative to different degrees to those with varying amounts and types of prior acquaintance, and thought-provoking for those with well-developed opinions. What fuels my hope that proceeding in this way is not vain and delusional are my experiences teaching on the basis of this belief. I have found, for instance, that I can use the same descriptions of “what is basically going on” in a masterpiece such as Plato's *Republic* in introductory courses on moral and political philosophy and in graduate courses in social thought—though, of course, the contexts in which these descriptions are presented and the discussion they generate differ in the two cases. In any event, aiding the more inexperienced readers

of this book are two brief initial chapters that outline Heidegger's life and his philosophical works. The final chapter on the legacies of Heidegger's thoughts in general and on spatial matters in particular should contain something for everyone.

This book was originally commissioned for a series of books on leading theorists of space. After three volumes had been written for the series, the publisher reneged on the deal, leaving the three books, of which this is one, in limbo. Two and half years passed before Benno Werlen, the editor of the would-be series, abandoned hopes of reviving it. At this point, Steiner Verlag, the publisher of Professor Werlen's series, *Sozialgeographische Bibliothek*, agreed to take on this volume as part of the latter series. The book's organization—the order, lengths, and overall subject matters of the chapters—adhere to the format that had been envisioned for the original series. When, after two and half years, the publication of the book finally became insured, there was little time, and I had little inclination, to alter the chapters' order, lengths, or topics. I did substantially revise the principal chapters, but the book as a whole still displays the format intended for the volumes of the defunct series.

I would like to thank Professor Werlen for standing by this book through the years and Steiner Verlag for agreeing to publish it. My graduate student, Brandon Absher, was a great help looking over the proofs. A large thanks is also owed to Hubert L. Dreyfus, from whom I initially learned Heidegger.

# 1 Biography

Martin Heidegger was born on September 26, 1889 in Messkirch, Germany, not far north of Lake Constance near the border with Switzerland. His family was composed of farmers and craftsmen. His father was a master cooper and sexton of the local Catholic church, whereas his mother was a farmer's daughter from a neighboring village. Heidegger received a classical education at a Jesuit Gymnasium in Greek, Latin, and German language and literatures. His philosophical education began in 1907 at age seventeen when the pastor of a church in Constance gave him a copy of Franz Brentano's *On the Several Senses of Being in Aristotle* (1862). This book made a strong impression on Heidegger, and his later philosophical work made the topic of being his own.

Heidegger entered the University of Freiburg in 1909, where he began studying theology under Carl Braig, having earlier consulted a book of Braig's titled *On Being: An Outline of Ontology* (1896). Later that year, Heidegger heard of a book that Brentano's student Edmund Husserl, the founder of the phenomenological movement, had written titled *Logical Investigations* (1900–01). Borrowing it from the library, Heidegger was so impressed by Husserl's phenomenology that he kept the book in his room for two years, "read[ing] it again and again." In 1911, he dropped theology and elected philosophy as his main area of study. Even at this point his mentors recognized his exceptional abilities. In place of a church scholarship he had forfeited by virtue of leaving theology, he was provided a small grant.

Heidegger's first published philosophy article appeared in 1912 under the title "The Problem of Reality in Modern Philosophy." He received his Ph.D. in 1913 with a dissertation titled *The Theory of Judgment in Psychologism*. His dissertation advisor was the leading