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## Circumspection (*Umsicht*)

According to Heidegger, discovery by way of **concerned** circumspection (*Umsicht*) provides the way of looking around giving skilled possibility of concerned discovery and concerned seeing. Circumspection is the way in which **Dasein** “sees” **pre-reflectively** in its comportment towards entities that are **equipment** and thus “**handy**.” Heidegger says, **“Circumspection oriented to the presence of what is of concern provides each setting-to-work, procuring, and performing with the way to work it out, the means to carry it out, the right occasion, and the appropriate time.”** (*The History Of The Concept Of Time*, p. 274) I should also note that Heidegger does not restrict “seeing” as to only seeing (the German *sicht* of *Umsicht*, in which “*um*” means “around”) with one’s eyes, and he goes on to say that the term is not **“in this usage related primarily to sense perception.”** (pg. 274)

–Timothy Dante Cerda-Walker

*Being and Time*, Stambaugh translation, p 243. Here Heidegger discusses circumspection and its disclosure of the world of equipment to Dasein. Heidegger notes that equipment, as “handy” (*Zuhanden*), can break down and become “obtrusive,” and this, too, is part of circumspection. This is when circumspection oscillates, as he notes at the end of the second paragraph, to a “seeing” that is more “theoretical” in approach.

If, however, world can appear in a certain way, it must be disclosed in general. World is always already predisclosed for circumspect heedfulness together with the accessibility of innerworldly beings at hand. Thus, it is something “in which” Da-sein as a being always already *was*, that to which it can always only come back whenever it explicitly moves toward something in some way.

According to our foregoing interpretation, being-in-the-world signifies the unthematic, circumspect absorption in the references constitutive for the handiness of the totality of useful things. Taking care of things always already occurs on the basis of a familiarity with the world. In this familiarity Da-sein can lose itself in what it encounters within the world and be numbed by it. With what is Da-sein familiar? Why can the worldly character of innerworldly beings appear? How is the referential totality in which circumspection “moves” to be understood more precisely? When this totality is broken,<sup>2</sup> the objective presence of beings is thrust to the fore.