Care (Sorge)

In The History of the Concept of Time and Being and Time, Heidegger brings us back to the main question of the meaning of Being, in particular how Dasein exists in the world. Heidegger is concerned with our relation to and interaction with the world, but always keeping in mind that Dasein is always in and of the world, in a word, worldly. The first step to understanding the being of Dasein is to understand that we are temporal beings. Heidegger goes on to explain that we are futural beings, that is, that we are always ahead of ourselves making plans, we are never simply in the present as such. This idea relates to the concept of care (Sorge), which for Heidegger is "the structure of Dasein itself" (History of the Concept of Time, p. 293). Heidegger sees care as an existential and ontological category of Dasein because we necessarily care for the world through our involvements with equipment through concern (Besorge) and solicitous (Fürsorgen) Being-with others. Dasein therefore is related to the world through its care or concern: "The authentic relation of world and Dasein... is... care and meaningfulness" (221). Care as concern is ontically carried out in our particular existing with other entities that are not Dasein. This explanation of care describes our pre-cognitive relation to the world. Heidegger refers to this relationship as handiness or equipmentality.

Heidegger, Being and Time, Stambaugh translation, p. 183.