Solitude or Fürsorge is used in conjunction with “care” (Sorge) and “concern” (Besorge), that allowed Heidegger to move away from “the view that our attitude toward the world is primarily cognitive and theoretical” (Inwood, 35). Specifically, solitutde relates to Dasein’s originary Being-with others. Inwood defines solitutde as “actively caring for someone who needs help” through either “welfare organized by the state of charitable bodies” (Being and Time, p. 121) or through “care, solitutde” (35). To be concise, this is all saying that solitutde is a way for one Dasein to relate to other Daseins not in terms of “concern” (Besorge), i.e., equipment. This can be done inauthentically through dominating and relieving the other of care by leaping into the other’s place; it can also be done authentically through leaping ahead of the other in order to return that other Dasein to its own (36). Authentic solitutde allows a Dasein to open up the possibilities of other Daseins instead of imposing one’s own possibilities upon the others and “reducing them to dependency” (36). The important passage from Being and Time on this distinction is below.

--- Kameron Stover