“The gravest and most painful testimony to the modern world...is the testimony of the
dissolution and the dislocation of community.”

The modern community is a community that does not know itself. Today, we have “techno-
communication,” but no real community. We have seen a breakdown in community, in
communitarian intimacy. We are alone with others. What is a community but a singular
being with other singular beings? Additionally, is the community of singularities limited to
Man? Does it include animals?

We are solitary figures in a lost and broken community (like Family), where what has been
lost is the intimate communication between a community’s members, as well as the organic
communion with its own essence. What factors have added to the disintegration of
community? The rise of secularism? What is community now lacking? What has been
withdrawn from it? Why are we feeling such a sense of dislocation? Can we even consider
community a myth? Is the social bond Man’s own invention?

Is a pure collective even possible? In what terms can we now think of community? Is
community really built around the individual? Or, as an individual, am I cut off from all
community? Is the individual merely the residue of the experience of the dissolution of
community? The individual is now the result of a decomposition. The individual can be the
origin and the certainty of nothing but its own death.

In fact, is this the one remaining commonality that we all share? We all die. How does
community surmount the unraveling that occurs with the death of each one of us, that death
which, when no longer anything more than the death of the individual, carries an unbearable
burden and collapses into insignificance?

The bottom line is death. Our own mortality. Our own finitude. Our own personal
dissolution. In death, there is no longer any community or communication. What forms the
future is always singular death. “What is a body, a face, a voice, a death but singular? What is
the singular necessity that puts bodies and voices together in communication?”

Communion is not what comes of death, no more than death is the simple perpetual past of
community. Death might be justified by revolt, but no salvation comes of this sort of death.
Searching for meaning beyond the meaning of death, we must look elsewhere than in
community. But this enterprise is absurd. “Death is indissociable from community, for it is
through death that community reveals itself.”
Here's the thing—it is because of others that we experience and participate in our own death and realize our own mortality. At the same time, because we see our fellow beings die, "each one of us is driven out of the confines of his person and loses himself as much as possible in the community of his fellow creatures."

Some things can only be experienced through community. There is a certain consciousness one possesses "in and through community." What community reveals to me, in presenting to me my birth and my death, is my existence outside myself. Community, then, is the carrying out of a triple mourning: the death of another; my own birth; and my own death.

"The emotional element which gives value to communal existence is death."

On the subject of Communism:

Communism was bound to fail because it negates the sovereignty of Man. The sovereign value is Man. Production is not the sovereign value. Production serves Man; Man does not serve Production. Communism was thus betrayed. It was, of necessity, betrayed—-as Sabina feels this compulsion to betray in Kundera's The Unbearable Lightness of Being. Community did not lie in the direction of Communism. In fact, "all socio-political systems finally lead to domination, oppression, extermination and exploitation." This calls for a betrayal of said system. Consider this also: Even the Communist ideal of community (including equality) was betrayed by so-called "real" Communism.

Other Philosophers to consider

1. Heidegger
2. Hegel
3. Bataille

Terms to consider

1. Immanence: Existing within; a space in which community exists; being contained within the boundaries of a person, of a world, of the mind. The divine as it is manifested in the material world. So, according to Nancy, community is neither a work to be produced nor a communion, but rather a space itself, and the spacing of the experience of the outside.

2. To sublate: to contradict or negate/sublation

3. Gesellschaft and Gemeinschaft
4. Ungrund and Abgrund

5. Dasein: "being there"/"presence"/"existence"---a fundamental concept in the existential philosophy of Martin Heidegger. The experience of being that is peculiar to humans. A form of being that is aware of and must confront such issues as personhood, mortality and the dilemma of living in relationship with other humans while being ultimately alone with oneself.

➢ A quote from Nancy that relates well to Mishima

"Glory remains a simulation as long as it stops short of death."