François Laruelle’s non-standard philosophy seeks to redefine the conventional modes of thinking, not just in the sphere of philosophy but also in the fields of aesthetics, religion, sociology, and other allied disciplines. In this volume, Laruelle questions the ‘fiction’ of photography by establishing that ‘photo-fiction is precisely the passage from an exemplarily modern aesthetics to a contemporary and inventive aesthetics that conjugates the arts and unfolds them onto-vectorially’ (38–9). Laruelle questions the very existence of aesthetics and art and proposes ‘considering every art form in terms of principles of sufficiency and no longer in terms of descriptive or theoretical or foundational historical perspectives’ (3). This bilingual edition with the original French is a reference to help others to apply non-philosophy to other disciplines of humanities.

Introduction to Non-Marxism
François Laruelle
Trans. Anthony Paul Smith

Extending his non-philosophical thought to examining possibilities of a redefinition of Marxism, in this volume François Laruelle shows that in the light of the apparent failure of Marxism or communism, we need to explore the ‘single cause-of-the-last-instance for this failure’ (12). Another reason for this failure could be, according to Laruelle, that ‘Marxism may have “lacked” the Real and tied its fate to the history-world’ (23). In this path-breaking and incisive reassessment of Marxism, Laruelle focuses on the real and the determination-in-the-last-instance to find if Marxism itself can be transformed to non-Marxism. The eloquence and sublimity of his thought come forth beautifully in this passage: ‘Idealism finds materialism unintelligible because it lacks self-consciousness.’ (102). This book is a must read for all concerned with Marxism.

Struggle and Utopia at the End Times of Philosophy
François Laruelle
Trans. Drew S Burk and Anthony Paul Smith

Through this work, François Laruelle looks at non-philosophers from various angles. He seeks to look at them from a humane perspective and as ‘subjects of knowledge’ (25). He argues that ‘non-philosophy is a close relative of the spiritual but definitely not the spiritualist’ (26). Summarising non-philosophy Laruelle explains the three axioms of this thought: the Real, its causality, and the object of this causality. He shows us the urgency to ‘first distinguish philosophizability and philosophical effectivity’ (108). Cogently building his thesis, Laruelle has produced yet another marvellous work on non-philosophy that is necessary reading for all who want to know this thought.

The Concept of Non-Photography
François Laruelle
Trans. Robin Mackay

In this bilingual edition with the original French, François Laruelle envisions a discipline of non-photography by concentrating on what photography is and not what it becomes. He emphasises the immanence of photography as opposed to its externality. Laruelle envisions a synthesis of the modern and the postmodern through a generalisation of the ‘fractal’ in photography. This volume is important in that it helps one understand the principles and techniques to be applied for practising non-philosophy.