

In the inaugural issue of *Oraxiom: A Journal of Non-Philosophy*, we pick up a subject that several theoretical disciplines have come to deem as the end times. While the challenges of environmental change and economic crises signal a paradigm shift, collapse thought is predominantly a characteristic of European and American academia, and the generation of scholars that it has trained over the last few decades. Are we truly witnessing the end times, or are we seeing a certain form of Western thought - under the name of philosophy with all of its methodological and identitarian characteristics - process its own end? What will grow in the barren land of philosophy? Non-Philosophy has long interrogated how philosophical thought presents itself as 'the real,' as the unshakable, inescapable given; it has already asked the question of the end of philosophy, or rather the perpetual loop of the death and renewal of philosophy, in the cracks of which non-philosophy finds exit routes.

The end times are no strangers to non-philosophy. As François Laruelle writes in his *Struggle and Utopia at the End Times of Philosophy*, the end times have been invented as a Hell on earth, where "[e]very man...has his 'hell' readily available, connivance, control, conformism, domestication, schooling, alienation, extermination, exploitation, anxiety, etc."¹ Laruelle notes the varying tendencies of all of these Hells, these specific, all too mundane End Times take place in the present rather than only in the theologico-eschatological realm: Marxism's class struggle imposed by Capital, the disciplining of the human according to the Nietzscheans, and the instrumentalization of being according to phenomenology. these Hells are the infinite, singular, and universal harassments that confront the human.

¹ François Laruelle, *Struggle and Utopia at the End Times of Philosophy*, trans. Drew S. Burk and Anthony Paul Smith (Minneapolis: Univocal, 2012), 15-16.

Laruelle wants to challenge philosophy *with the tools of philosophy*, or rather with a perverted version of philosophy, a non-philosophical thought that reveals the artifice of philosophy. Scholarship by prominent Laruelle interpreters such as Katerina Kolozova, Anthony Paul Smith, and Eugene Thacker already dealt with the matter of the end times, showing us that Laruelle's non-philosophy is a method of thought rather than a collection of concepts. For Kolozova, for example, it is a way of bypassing philosophy's criminal history and refocusing thought towards material action that responds to real physical harm rather than the rhetorical 'hallucinations' of philosophy.² Smith, through a guide to Laruelle's thought, contributes to the vision of universalizing the Stranger-subject in non-philosophy, placing it alongside the militancy of Afro-pessimist thinkers, in the line of Frantz Fanon and Aimé Césaire's declaration to end the world, such as Frank B. Wilderson III, Saidiya Hartman, Hortense Spillers, Jared Sexton, and others, in order to present victimhood as the cause-of-the-last-instance for insurrection. Thacker, exploring the post-secular turn in non-philosophy, with its corresponding themes of mysticism, gnosis and eschatology, presents non-philosophy as a threshold where human thought meets the outside.³

If, for Marx, humanity's species-being was the ability to transform its conditions of existence, now in times of the discursive end of the world, the defining impulse of humanity appears as autophagy, that is, the ability to annihilate and cannibalize these very conditions. The future is thus held in suspense and the present is defined by the eschatology of an inescapable entanglement of the social, political, economic and ecological. Laruelle demands in *Struggle and Utopia at the End Times of Philosophy*: "let us make

² Katerina Kolozova, *The Lived Revolution: Solidarity With the Body in Pain as the New Political Universal* (Skopje: Institute of Social Sciences and Humanities, 2016).

³ Eugene Thacker, "Notes on the Axiomatic of the Desert," *Angelaki* 19, no. 2 (2014): 85-91.

a tabula rasa out of the future.” This task can be perceived as epistemological, political, ethical, or discursive as much as all of these terrains impose themselves onto the future, wanting to convince us that the future is done for. Dystopian assessments of racial and economic politics in the West are multiplying while at the same time we re-evaluate what we consider progressive or regressive, negative or positive, personal or collective. It is perhaps the sign of the times that (non)philosophical thought very visibly registers explicitly ethical and political desires - this is the moment that our first issue captures. The predominant question taken up by (non)philosophy today seems to be, not what exists or how could we know it, but what is to be done?

On this subject, we are excited to present a collection of texts by emerging non-philosophy scholars who take up in various ways the intersection of non-philosophy and proximate practices. The writers that we publish here show their faith in the agency of thought, and in the various kinds of undoings that non-philosophy allows cognitively. Their question is: how to under-determine what has been over-determined, to open up the space of possibility? As Laruelle asks in his *General Theory of Victims*: “*who deserves to arise, who is able to?*” Articles in this issue are insurrectional in orientation, explicitly interested in the question of the politics and ethics of thought and its practice. How can we organize our politics and ethics under the name of the Victim-in-person? This new scholarship concerns itself with non-philosophy’s many intersections as well as with operationalizing it for the purpose of current pressing concerns, discussing non-philosophy as compatible with indigenous ontologies, utopian poetry, Black studies, Marxism, anthropocene pessimism... Non-Philosophy becomes the meeting point.

Developing a non-philosophical theory of disability, Mark Pingree opens our inaugural issue and highlights some of its main concerns. Against

the violence of the philosophical thought-world, Pingree proposes a “disabling-(of)-philosophy,” a non-philosophical posture of thought “that places thought under the condition of the disabled victim-in-person.” To place thought under the condition of the disabled victim-in-person, Pingree contends, allows for a “radical political position”: a posture of thought as a “weapon of last defense” against the combined violence of the “capitalist forces of biospheric annihilation” and the philosophical thought-world. Pingree’s non-philosophical theory of disability therefore responds to and radicalizes one of the primary tasks of non-philosophy: the compassionate defense of and fidelity to a generic humanity.

In “*La fin des temps philosophiques: comment changer la philosophie pour la mettre en situation de contribuer aux problèmes du monde réel?*” Anne-Françoise Schmid outlines ways in which philosophy itself can be changed with implementing and contributing itself to the problems of the real world. Here, she states that it is not a matter of destroying philosophy nor the real world but providing them new dimensions through a concept of genericity and collective intimacy between philosophy and the sciences, a type of “indisciplinary” removed from the borders and frontiers of disciplinarity.

Confronting the question of the end times in a most direct manner, in “*Pedagogy of the Negative: Pedagogical Heresy for ‘The End Times’*,” Jessie L. Beier and Jason J. Wallin discusses the impact of the anthropocene both on pedagogy and everyday attitudes. Contrary to the optimistic discourse of hope that perpetually wills the same, holding thought hostage, they argue for the rejuvenation of the negative through non-philosophy and the intersecting practices of pessimism and heresy.

In his article, “*Towards a Non-Baudrillard: Theoretical Violence and the Gift*,” Matthew J. King poses a non-philosophical reading of the

French philosopher Jean Baudrillard. King envisions the revolutionary subject, man-to-come, as the counter-gift to symbolic exchange and capitalism. King's invention of a Non-Baudrillard provides a reinvention of Baudrillardian anti-capitalism that instantiates a theoretical violence against the myopic tendencies of theory, on the one hand, and the hypernormalization of capitalism.

In "Globalization and Global Thought: An Anthropological Extension of Non-Philosophy," Adam Louis-Klein welcomes the end times of ontological homogenization and aims at extending non-philosophy beyond its European relevance. Cross-reading non-philosophy and the ontological turn in anthropology, he argues for an alternative understanding of universality, not subjugated to localist and ethnocentric impulses.

Next, the co-written poetry-fiction and manifesto-fiction of ONPhI members Etienne Brouzes and Sylvain Létoffé with their "Le futur toujours avant dernier." In this experimental text, Brouzes and Létoffé introduce what they call a futurable ethics, a type of recuperation which produces a future human history. The human, to them, is a being of memory and history, and that the future tends to be confounded with the future of philosophy. Brouzes and Létoffé's contribution to our issue takes up the question of understanding ourselves in philosophy and the philosophy of time, seeking to reposition the question to that of a pre-vision of the future that is always before the last.

Conjugating Afro-pessimism and non-philosophy, Andrew Santana Kaplan's "The Apocalyptic Tabula Rasa of Black Messianic Invention: Black Faith and Pure Means in Fanonism's In-surrectionist Christo-Fiction" situates Frantz Fanon alongside Laruelle to focus on the function or logic of black faith through the deindividuated messianic subject present in *Christo-Fiction*. Santana Kaplan's contribution to our

issue makes explicit the demand for non-philosophy to engage the singularity of blackness in the wake of racial-chattel-slavery, posing the wager that if it does not, non-philosophy will maintain the philosophical decision governing modernity of anti-blackness.

Sven Låwen's "Another Beginning of Philosophy is Possible: Towards a Democratic and Disruptive Historiography of Scientific Thought" provides a summative approach to Laruelle's usage of quantum physics in non-standard philosophy, introducing an aspect of non-commutativity for thinking the quantization of philosophy. By doing so, Låwen's own non-commutative ontology of real time seeks to radicalize the liberty of the subject, to the point where even the past and the future are uncertain. In contrast to the theme of the End Times, where the slogan of "Another End of the World is Possible" Låwen's contribution urges us to think anew: another beginning of philosophy is possible.

Bringing together the oraxiomatic method of non-philosophy and the poetry of Paul Celan, Timothy Lavenz explores a radical mode of expression - a "utopic expressivity" - that would "voice a subjectivity 'of-the-last-instance.'" To this end, Lavenz constellates and develops a number of crucial features of Laruelle's project: messianity, utopia, the ultimatum, and a "use-of-silence." Elucidating a humble and lived practice of "vision-creation," Lavenz brings to expression the messianic dimension at the heart of Laruelle's thought. This is a vision, he tells us, of a "final loyalty," of the "humanly loyal" - of a "desire for person and language to form an indissoluble unity which is forever loyal to the human quest for utopia."

We also feature two conversations. In "Non-Philosophy and Speculative Posthumanism," Bogna Konior and David Roden discuss human agency, technology, biomorphism, and widely conceptualized posthumanism in relation to non-phi-

losophy, tackling a variety of topics, including transcendental computers, dark phenomenology, and how both non-philosophy and Roden's work diverge from other contemporary approaches to posthumanism. In "Thinking alongside *The Last Humanity*," Laura Cull Ó Maoilearca, John Ó Maoilearca, Katerina Kolozova and Anthony Paul Smith discuss the wide-reaching project of Laruelle's upcoming text, *The Last Humanity* translated by Smith. In this text, Laruelle signals towards a new ecological science which unifies ecology and ethics in a way that challenges philocentric, anthropocentric, and biocentric overdeterminations. Instead, there is a degrowth of these overdeterminations which strives or forces [as in *forçage*] to think anew the ecological relations between the human, animal, and vegetal life.

Taylor Adkins has provided *Oraxiom* with a concluding translation of François Laruelle's essay, "Who Are Minorities and How Are We to Think Them?" Originally published in 1987 in the defunct French review *Études polémologiques*, Laruelle's essay coincides with his *A Biography of Ordinary Man* insofar as he seeks to simplify and define "Minorities" outside of the statist-unitary model. The inclusion of this text for this issue seeks, from the outset, to re-introduce the political underpinnings of Laruelle's work.

While non-philosophy is but one discipline alongside others engaged in these "end times," the guiding theme of our issue is not only the battleground of the future, but equally the future of non-philosophy. As an international journal of non-philosophy, *Oraxiom* is dedicated to being the platform for inventive challenges within this discipline and towards its consistent variations in its a priori defense of the human. Modifying Lacan's statement for non-philosophical invention, fiction progresses when enrooted in struggle with, for, and against the World. *Oraxiom*, as the fusion of oracle and axiom, is the announcement and performance of

futurity. Such is at stake in this issue and our next issues.

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R. Smith and Michael Saunders