

Sterile Emplacement: Toward a Non-Philosophical Understanding of Chôra

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Abstract

In Plato's *Timaeous*, *chôra* or *khôra* has been described as an abstract site, which gives place to every becoming, a third kind of genre beyond the sensible and the intelligible form, that is neither material nor spatial. *Chôra* is the receptacle, but is not in any sense of matter or material, although it may refer to space, location and country, or other anthropomorphized metaphors as mother and nurse. Kristeva borrows the term to explore the relationship between the child and the mother's womb, situating a fertile ground to give birth, to nurture an identity and to shape the border before language acquired. In contrast, Derrida treats it as an abyssal chasm in which the essence of it cannot be grasped throughout history. To him, *chôra* is the emplacement, the imprint-bearer, the invested place, but also the displacement, an inaccessible, amorphous structure. Derrida asks a question: what it means to receive? This pending issue about the receptacle receiving the textual, material and topographical distinctions urges us to conceive what Derrida thinks of this inevitable inaccessibility. In fact, being in necessity of hesitating to make a determination, Derrida is only one step to plunge himself into the non-philosophical *chôra*: a state of sterile emplacement, a re-localized dislocation which suspends decision imprinting in any material/bearer. This paper tries to explore what François Laruelle calls the four dimensions or techniques of non-philosophical *chôra*, by utilizing this aprioristic structure to deal with literary representations about human relationship with space: the nihilistic equalization, skeptical suspension, descriptive topology and exacerbated repetition.

Key words: *chôra*, dislocation, non-philosophy, François Laruelle