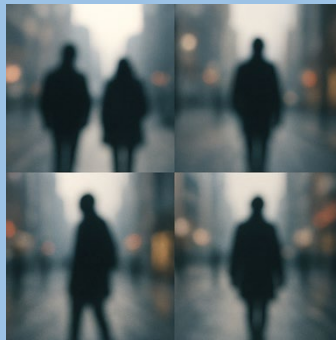


Indiscernibility:

Organizing the images of a world with no center



Copenhagen, June 3rd 2026

Co-chairs:

Albane Grandazzi
(GEM)

Kätlin Pulk
(EBS)

Marc Lenglet
(Neoma BS)

Iain Munro
(Newcastle University)

François-Xavier de Vaujany
(UPD-PSL-DRM)

Description

The Dauphine Philosophy Workshop (DPW) (formerly known as the Dauphine Phenomenology Workshop) is an annual event on organization and organizing, held in Paris since its inception. The

¹ The DPW 2024 will be part of the 16th OAP workshop hosted by CBS this year. It will be one of its two pre-events.

DPW seeks to cultivate and sustain an intellectual space animated by curiosity about methodology, politics and art. With a particular focus on philosophical debates, the workshop aims to bring philosophical concepts and modes of thought into dialogue with moments and events that constitute the organizationality of contemporary experience. Experience and ontologies form the core dimensions of our discussions, which bring together organization and management scholars, as well as anthropologists, sociologists, philosophers, historians, artists, and others.

This year's session continues the conversation initiated last year on negative ontologies, with a special focus on indiscernibility. We borrow the notion of indiscernibility from Deleuze, particularly his reflections on cinema. In the time-images of the post-war period, Deleuze observed that there is no place for the viewer (Deleuze, 1986; de Vaujany, 2022): images no longer host a privileged perspective or point of view (muchlike the cinematography of social media, AI, and most contemporary organizational processes). The happening of the world has no privileged locus, no stable form. The cinematography (and later, perhaps, the digitality) of the post-war period merely acknowledged this condition.

At this point, it becomes important to consider the nature of the virtual: a concept that Deleuze distinguishes carefully from both the actual and the possible. In *Difference and Repetition*, he writes (p. 269, our translation): "The virtual does not oppose the real, but only the actual. *The virtual possesses a full reality, as virtual [...]*. The virtual must even be defined as a strict part of the real object." The virtual, in this sense, is not unreal; it is a dimension of the real itself. In the contemporary organization of experience – particularly through digital, algorithmic, or synthetic processes – the virtual often becomes the very name of the real, the mode through which actuality manifests. Yet, as Deleuze warns, the danger lies in confusing the virtual with the possible: the possible merely opposes the real and becomes realised, whereas the virtual has its own full reality.

This distinction invites us to think of indiscernibility not only as the absence of a privileged perspective, but also as the collapse of boundaries between the real and its virtual actualizations. Synthetic data, algorithmic representations, and other generative forms of organizing instantiate this condition: they are real as virtual, but they cannot contain the possible (the unforeseeable event, the unthought that still may come to pass). The organization of the virtual, therefore, may signal a new ontology of experience: one that foregrounds the indiscernibility between the real and the virtual while leaving open the space of the possible as its negative horizon.

Today, organizational research has engaged with this decentred ontology of experience, exploring atmospheres (Jørgensen and Holt, 2019), non-events (de Vaujany, 2024), voids and emptiness (Bothello, Nason and Schnyder, 2019), absence (Giovannoni and Quattrone, 2018), nothingness (Scott, 2022), invisibility (Merleau-Ponty, 1968), mystery (Gherardi, 1999), openness, interruptions (Ratner, 2020), suspensions, lack (Pingeot, 2023), frustration, and verticality (Helin, 2023). These approaches collectively systematize ontologies of the 'without' more than of the 'with'. Consequently, the experience of organization appears increasingly fluid, without stable shape or pre-defined centers (but with multiple ones), and animated by a multiplicity of temporalities coexisting in the present.

This year's DPW particularly invites discussions around:

- The significance of indiscernibility in everyday organizational and managerial experience;
- The indiscernibility of the real and the virtual in digital organizing ;
- The atmospheric nature of organizing;

- The new decentred cinematography of digital organizing;
- The non-locus of objects and subjects in contemporary (especially digital) organizational experiences;
- Mystery and the mysterious experience in contrast to problematic experience;
- Negative topologies of organizing: voids, emptiness, and the non-existence of time-space in organizational processes;
- The generative power of incompleteness in events, or incompleting events;
- Paradoxical relations between presence and absence within chiasmic and co-present fields;
- Events and non-events as propositional in the happening and becoming of organizing;
- The importance of moments, instants, flânerie, and drift in organizing and organizational creation;
- The unity of a process perspective that integrates verticality, absences, and non-events into the constitution of new process ontologies;
- The institutional implications of a negative ontology for MOS;
- The paradoxical nature of negative ontology itself;
- The contributions of new writing forms and art-based research to the development of negative ontology;
- The renewal of methodologies for exploring voids, absences, verticality, and non-events;
- Uchronia, fictions and ethnographies of what has not (yet) happened;
- Relations between negative ontologies and (post-)phenomenologies, pragmatism, Marxism (especially Marxist dialectics) and other critical philosophies;
- The potential of negative ontologies to reframe and address grand challenges;
- The methodological implications of negative ontologies of time.

As in previous editions, **papers addressing broader issues concerning philosophy, ontologies and organizational**ity are equally welcome.

Extended abstracts (max 1000 words) should be submitted to dauphinephenomenology@gmail.com by February 10, 2025 (midnight CET).

Scientific committee:

Hélène Bussy-Socrate (CNAM), Albane Grandazzi (Grenoble Ecole de Management), Pierre Guillet de Monthoux (CBS & SSE), François-Xavier de Vaujany (Université Paris Dauphine-PSL), Kätlin Pulk (EBS), Marc Lenglet (Neoma BS), Iain Munro (Newcastle University).

References

- Bothello, J., Nason, R. S., & Schnyder, G. (2019). Institutional voids and organization studies: Towards an epistemological rupture. *Organization Studies*, 40(10), 1499-1512.
- Charbonneau, M. (2023). Gaston Bachelard and the Phenomenology of the Imagination. In de Vaujany, F.X., Aroles, J. & Pérezts, M. (Eds). *The Oxford Handbook of Phenomenologies and Organization Studies*, pp. 79-95, London: OUP.
- Deleuze, G. (1986, 2013). *Cinema II: The time-image*. Bloomsbury Publishing.
- Deleuze, G (1968). *Différence et répétition*. PUF.
- de Vaujany, F. X. (2022). Imagining the name of the rose with Deleuze: Organizational and self world-making on the screen. *Culture and Organization*, 28(6), 528-548.
- de Vaujany, F. X. (2024). What's next?(Un) learning nothingness and non-events in management education. *Management Learning*, forthcoming.
- de Vaujany, F. X., & Aroles, J. (2019). Nothing happened, something happened: Silence in a makerspace. *Management Learning*, 50(2), 208-225.
- Gherardi, S. (1999). Learning as problem-driven or learning in the face of mystery?. *Organization studies*, 20(1), 101-123.
- Giovannoni, E., & Quattrone, P. (2018). The materiality of absence: Organizing and the case of the incomplete cathedral. *Organization Studies*, 39(7), 849-871.
- Helin, J. (2023). Temporality lost: A feminist invitation to vertical writing that shakes the ground. *Organization*, 30(2), 380-395.
- Helin, J., Kostera, M., & Srednicka, J. (2024). Vertical ethnography: Writing the poetics of materiality. *Management Learning*, 55(5), 720-740.
- Jørgensen, L., & Holt, R. (2019). Organization, atmosphere, and digital technologies: Designing sensory order. *Organization*, 26(5), 673-695.
- Merleau-Ponty, M. (1968). *The visible and the invisible: Followed by working notes*. Northwestern University Press.
- Pingeot, M. (2024). *Vivre sans*. Climats.
- Pulk, K. (2022). *Time and Temporality in Organisations: Theory and Development*. Springer Nature.
- Giovannoni, E., & Quattrone, P. (2018). The materiality of absence: Organizing and the case of the incomplete cathedral. *Organization Studies*, 39(7), 849-871.
- Quattrone, P., Ronzani, M., Jancsary, D., & Höllerer, M. A. (2021). Beyond the visible, the material and the performative: Shifting perspectives on the visual in organization studies. *Organization Studies*, 42(8), 1197-1218.
- Ratner, H. (2020). Topologies of organization: Space in continuous deformation. *Organization Studies*, 41(11), 1513-1530.
- Scott, S. (2022). Social nothingness: A phenomenological investigation. *European Journal of Social Theory*, 25(2), 197-216.
- Whitehead, A. N. (1929, 2010). *Process and Reality*. New York: Free Press.

Whitehead, A. N. (1938, 1968). *Modes of thought*. New York: Free press.