**Workshop on the Generative Aspects of Noise**

―    Full name of the Event: **Workshop on the Generative Aspects of Noise-2025**

―   Abbreviation of the name of the Event: **WS-GAN-2025** (or simply **GAN-2025**)

―    Objectives and Scope of the Event: Regardless of the theoretical context, the notion of noise traditionally designates undesirable, disruptive and even destructive factors that inevitably exist in any real system. In that sense, noise typically refers to what needs to be eliminated or at least reduced in order to retrieve what is considered as the useful, meaningful and functionally relevant content of any signal or process. Ordinarily, an explicit or implicit definition of usefulness, meaning and/or functionality is taken for granted in a specific context such that “noise” can be considered as the logical complement of “information”. This implies the relative/referential/relational character of the notions of noise and information. However, we cannot take the underlying assumptions of this referentiality for granted.

As a matter of fact, the sustainable functioning of a real and therefore complex system cannot usually be characterised by a single, fixed and regular operating regime. In such systems, steady-state “order” only emerges from complex interactions between all involved parties during transient “negotiation” phases, where contributions of each party constitute a disturbance for others. Such interactions may eventually converge to a dynamic equilibrium that accommodates previously disruptive contributions (or mutually tuned versions of them) as necessary conditions of possibility for the emergence of a new operating regime. Thus, rather than being a *contradictio in adjecto*, the term “generative aspect of noise” refers to the possibility that seemingly disruptive factors can lead to the discovery/invention of new regimes which constitute a basis for novel functionalities. In light of these novel functionalities it becomes possible to speak of information and meaning.

This process cannot be fully explained by the well-known “order out of chaos” trope which focuses on the ontogenesis of organised systems while failing to account for the transformation of the frame of reference that constitutes the basis for a distinction between noise and information.

This workshop aims to bring together scholars from various disciplines to elaborate on the referential character of information and noise and on the mechanisms affecting the transformation of the frame of reference.

―    **IS4SI Board Member in Charge:** Yagmur Denizhan

―    **Event Steering Committee**

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―    **Event Language:** English

―    **Event Publications**

−     Type(s) and template(s) of event manuscripts: to be determined by the publisher (MDPI) (which journal? MDPI Philosophy?)

−     Method of submitting the event manuscripts: End of September 2025 (tentative)

Confirmed contributors: (Maximum 12)

1. **Yagmur Denizhan:** This contribution is planned as an extension of a [previous work](https://www.tandfonline.com/doi/epub/10.1080/0969725X.2023.2216542) where the totality of the embodied knowhow as well as the abstract knowledge of a cognitive agent is represented as a dynamic complex hierarchical structure, the so-called ‘Edifice of Knowing’ that integrates partial models about different parts and/or aspects of the world at different levels of abstraction. The process of information and the operation of intelligence are explained in terms of the dynamics of this edifice. The present contribution will refer to the same dynamics to interpret the notion of noise and its eventual generative role.
2. **Sonia de Jager:** Allostatic overload, a.k.a., *stress*, prompts a neuroendocrine response, primarily the release of *cortisol*. Despite decades of research on corticosteroid-induced psychiatric symptoms, understanding their impact on the intricacies of self-perception and social coordination has remained elusive. In adrenal insufficiency, where cortisol deficiency occurs, the ‘normal’ functioning of the HPA axis is bypassed by the purely *cognitive* regulation of stress. In this context, stress regulation doesn’t occur as a silent, subconscious process but is subject to conscious scrutiny, as patients can dose corticosteroids based on perceived necessity. The argument explored is that the **conceptualization of stress** redefines preferred health states in adrenal insufficiency, presenting a paradoxical situation where the patient’s *concept* of stress, embedded in their given sociocultural environment, becomes a crucial parameter in the body’s allostatic adaptation.
3. **Alicia Juarrero:** For millennia Western philosophy has struggled with the distinction between “individual” and “individuation”. Traditionally, the distinction was framed in terms of the classical Greek understanding of Form and Matter. This presentation will argue that subsequent nominalist and mechanistic ontological presuppositions framing the way this distinction was formulated prevented a satisfactory resolution to the conceptual issues involved. Specifically, the ontological presuppositions of determinism and exclusively bottom-up causality barred mereological relations as a metaphysical category. I will propose that introducing noise as a key aspect of coherent integration provides a new lens through which to conceptualize individual and individuation in a way that incorporates the possibility of haecceity, the uniqueness of specific particulars.
4. **Cécile Malaspina:** **Simondonian information as a catalyst of individuation, and Scotus’ ‘thisness’ (haecceity) as a form of empirical and conceptual noise constitutive of intelligence, concept and learning** What is it that distinguishes information from a random event? Information, for Gilbert Simondon, is what catalyses a process of individuation, it is ‘an initiation of individuation, a requirement for individuation … it is the direction according to which a system individuates.’ This contribution will situate Simondon’s qualitative concept of information vis-à-vis the quantitative approach in cybernetic and information theory by elucidating the concept of individuation. Explaining the Simondonian nexus between information and individuation will lead us to pay close attention to the individual’s ‘thisness,’ defined by Duns Scotus as its *haecceity*. Insofar as *haecceity* is, according to Scotus, distinct from predicates that can be said of others, it cannot answer the question ‘what’ it is. This leads to the ‘metaphysical chaos’ that Scotus’ contemporaries feared and that interests us here: *haecceity* cannot be subject to scientific statements (which are necessarily generalisable), yet without it no science can exist. *Haecceity*, we will argue, constitutes the ultimate specification, one that applies only to itself and to no other being. It is the highest degree of conceptual resolution, where form is lost. We will think of the ‘metaphysical chaos’ that Scotus’ contemporaries feared from the notion of *haecceity*, as a form of ontological and epistemological noise, ineliminable from our encounter with what is real, singular and unique in its individuality. Ontological, because it refers to an encounter with reality that cannot be generalised or made subject to rules, and epistemic, because it points to a problematic situation (from the standpoint of knowledge) that first calls forth the effort of conceptualisation.
5. **Muindi Fanuel Muindi:** The "brute matter" and “brute facts" of Colonial Science are not givens: they are made by Colonial Science via processes of "brutalization”. Colonizers submit beings to scientific study because they intend to brutalize them, to make efficient use of force as they transform beings into perversely pleasurable and profitable objects for collection and consumption. It is only when beings resist brutalization in remarkable ways that Colonial Science calls in the specialists in noise, complexity, chaos, and indeterminacy as reinforcements, for the purposes of risk management and damage control. Colonial Science then endeavors to marginalize those beings that are remarkable for resisting brutalization, writing them off as special cases, as cases for specialized know-how, and rendering them inaccessible to the multitudes. This presentation will consider the prospects for a Decolonial Science committed to and intent upon (i) deconstructing the colonial practices of brutalization and specialization that have entrenched themselves in the modern techno-scientific imagination, and (ii) (re-) constructing “other-whys” that enable scientists and technologists to approach beings otherwise than brutalizing and specializing them.
6. [**Sha Xin Wei**](http://xinweisha.academia.edu/)**:** Build from the [previous work](https://www.tandfonline.com/doi/full/10.1080/0969725X.2020.1754023) on the production of “mathematical monsters” – unruly beings against nature – not as exceptions but *as a product* of the much more rigorous *quotidian* practice of twentieth and twenty-first mathematics.  For this workshop, I will extend consideration to the emergence of legal/political monsters: the corporation-as-person in John Dewey’s account, as another example of an *immanent contingency* rather than a Meillassouxian logical contingency, a thick example of open-ended indeterminacy in the welter of institutions and the law.

**Tentative scheme** (for 12 contributors)**:**

**{4 presentation slots (1.5 h) + discussion session (2 h) /day} x 3 days**

morning session: 9:00-9:20 / 9:30-10:50 / 11:00-12:20

lunch: 12:20 - 13:40

afternoon session: 13:40-15:00 / 15:10-17:00