International Society for Psychology as the Discipline of Interiority

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View of Mount Fuji.

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ISPDI Newsletter

Winter 2026

Greetings to ISPDI members, friends, and colleagues.

As another eventful year draws to an end, we can look back upon "Working the Notion," a successful online Symposium in August that brought together a variety of presenters and participants. We want to thank once again the presenters and participants who took part in this event. All members are now able to view the Symposium lectures and discussions on the website, along with many other ISPDI events.

Now, we have been busy preparing with our Japanese colleagues for our first-ever international conference in Asia. The theme is "Dreams, Neurosis, and the Factors that Heal," and will touch on the topics of several of Wolfgang Giegerich's books. The request for proposals is now open, with a deadline of January 31, 2027. We hope you will consider presenting or attending. More details about the program, venue, and pricing will be coming in the weeks to come. Please have a look at the invitation from Tsuyoshi Inomata, longstanding ISPDI member and presenter, Japanese Jungian Analyst, and head of the organizing team in Japan for the upcoming conference.

Later in this newsletter, you'll also find an interesting interview of Michael Whan by Peter White about the former's new book: *Dialectics and Alchemy*. Michael shares his many paths and byways through Hillman and Giegerich to his current interests in psychology.

Other activities that you may want to catch up with include Topos and Open Inquiry. Topos videos are available on our website under Video/Audio, and include the March presentations by John Hoedl, Michael Whan, and Tsuyoshi Inomata.

Open Inquiry continues with vol. 7 of Giegerich's collected papers, *How to Think Psychologically: With Jung Beyond Jung*. We will note that participation has dropped somewhat recently. Why not give it a try?

If you haven't read it recently, the "Letter from our Co-Presidents" on the home page provides an updated overview of the ISPDI and what it offers, as well as suggesting a variety of publications and other resources.

With best wishes from the Executive Committee.

Dear ISPDI colleagues,

The decision to hold the ISPDI conference in Japan in August 2027 is a great honour for us.

The psychology known as PDI shares common ground with Japanese Buddhism in its concept of negation; however, as Wolfgang Giegerich has already discussed in several of his works, clarifying both the similarities and differences between the two is crucial for understanding and practicing PDI more precisely. I sincerely hope that at this conference in Japan, ideas—and not only those related to negation—will clash with each other more profoundly and through these collisions they will push off from themselves allowing us to sense the deeper layers of PDI and experience soul becoming real here and now.

The conference venue is located some distance from Tokyo and from there you can enjoy a beautiful view of Mount Fuji and Sagami Bay, a small and beautiful body of water that spreads out below the venue. I believe that with this location we will be able to study PDI together quietly and deeply while surrounded by beautiful scenery.

In line with the conference theme, we expect there will be many presentations on neuroses, dreams, and the factors that heal; we hope that engaging with and reflecting on these talks and case studies will help us more clearly perceive aspects of PDI theory such as, for example, the psychological difference.

For our conference we are planning some pre-conference group discussions (on the Thursday before the conference begins) as well as an excursion during the conference to a nearby temple to hear a talk given by a Buddhist priest. For those interested, we will also have the opportunity practice zazen, a form of Buddhist meditation. Our hope is that for attendees these experiences will facilitate, along with the conference presentations and discussions, a deeper understanding of soul and interiority.

In any case, our sincere hope is to provide an environment for psychology itself to emerge authentically and vividly during this conference in Japan, and we look forward to welcoming you all.

Tsuyoshi Inomata, Office of the Japan Conference

The International Society for Psychology as the Discipline of Interiority
12th International Gathering

"Dreams, Neurosis, and the Factors that Heal"

Kanagawa, Japan
August 27-29, 2027

Proposal Submission

When submitting a proposal, please include the following information:

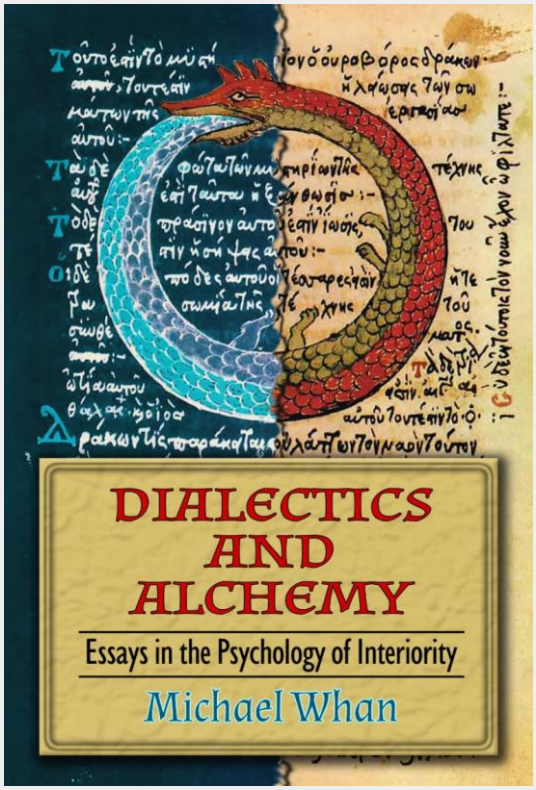
1. **Title**
2. **Proposal / Abstract (limited to 500 words)**
3. **Biography**
4. **Estimated time required for the presentation**



Venue: Shonan Village Center

1560-39 Kamiyamaguchi, Hayama-machi, Miura-gun, Kanagawa 240-0198
Approx. 50 km southwest of Tokyo, on a hill overlooking Sagami Bay with a view of Mt. Fuji
Nearest airport: Haneda

Submit proposals to: tispdi@gmail.com
Deadline: January 31, 2027
For more information: ispdi.org



Peter White Interviews Michael Whan

The following interview was conducted by Peter White on the occasion of publication of **Michael Whan's** book *Dialectics and Alchemy*, a wide-ranging collection of his essays on many aspects of the subject and its psychological significance. The book is available from Dusk Owl Books or Amazon.

Your work bridges the thought of Jung, Hillman, and Giegerich—three distinct voices in archetypal psychology. How did you encounter each of them, and how do you navigate the tensions between their approaches?

In boyhood, I was obsessed with UFOs, so I have a vague—maybe false memory—of reading Jung's essay on this in one of his *Collected Works* at the local library. School was a disaster for me. It took me some years after leaving to start to think about serious study. By about 18 or 19, I started reading Jung. I bought a copy of the *Collected Works*, Vol 7. I tried to get into Sussex University to do a psychology degree, writing an essay on Jung's *Two Essays*. That failed, I was totally naïve about these things—Jung in an academic university!

I bumped along for several years in various jobs: gardener, fireman, postman, the Territorial Army (The Territorial Army is basically the army reserve though it became operational in actual combat in Afghanistan and Iraq). I even started training as a teacher, which would have been a calamity for the children and for me. I was barely two weeks ahead of the primary school pupils in maths. I then went and trained as a social worker.

At that time, I was also very engaged with the work of R. D. Laing. This was in the late 60s and early 1970s. An opportunity came up, when an *avant garde* Psychiatric Unit opened up in Watford, a town north of London. They were advertising for social workers. I applied and went for an interview with the senior consultant psychiatrist. On his office wall was a small framed Uroboros. I asked if he was a Jungian. It turned out he indeed was, being a senior analyst with the Society of Analytical Psychology.

I got the job. Luckily, I didn't have to do social work but worked instead as a therapist with lots of supervision. The consultant psychotherapist supervisor was a psychiatrist/psychoanalyst, the deputy head at the Anna Freud Clinic. (He had been one of the first doctors with the British Army into Belsen.) That time at the psychiatric unit—still reading Jung, along with Laing, Gregory Bateson, others—was, I feel, my real apprenticeship into this world of psyche. The hospital unit served the general psychiatric needs of the town and surrounding district. Unusually though, it was run as a therapeutic community, small and large groups, crisis intervention teams, individual psychotherapy, couples therapy. I was involved in all of this. In the UK at that time, there was a strong therapeutic community movement both in and out of the National Health Service.

I had also become a clinic patient at the Society of Analytical Psychology (an analysand for an analyst in training), with a view to training myself there one day. That analysis lasted 3 to 4 years, 3 to 4 times a week. It was a reductive "object relations" type analysis—but what I probably needed at least for a starter.

One day, looking in Watkins Bookshop in London—Watkins privately published Jung's *Seven Sermons*—I came across Hillman's *The Myth of Analysis*. I read it avidly and I turned in my thoughts in that direction. Obviously, my work as a therapist, however, was at a different level. Having been at the psychiatric unit for several years. I applied to do a master's degree at Brunel University. Whilst not having a first degree, they still took me. Again, the senior lecturer there was a Jungian analyst (that weird serpent path).

I did the degree. But instead of returning to the psychiatric unit, I went to work at the Watford Child and Family Psychiatric Clinic, where I stayed for around eleven years or so, again as a therapist. Not only doing family therapy, individual and couples work, but also sand-play therapy with children. Interestingly, the senior child consultant psychiatrist at the Watford CFPC was also a Jungian analyst.

My master's dissertation was on "Case History as Narrative," very much based on Hillman's approach. I wrote to Zurich where Hillman, I believe, was Head of Studies, for a copy of his *Puer and Senex* Eranos Lecture. Much to my surprise and pleasure, Hillman sent me a copy himself with a little note. This began exchanges with him and soon I published a piece in *Spring Journal* on "Don Juan and Hermeneutics" and later some other pieces. When Hillman came to the UK, I met up with him a few times over the years. He was personally very supportive of me when I was going through some difficult personal times and encouraged me to keep going with finding a training.

When he sent me an Eranos Lecture on the *Collapse of Alchemy*, he wrote a little encouraging note. "You've a tough row to hoe, and in the end of it some crop will appear." I have a little collection of his notes, often on scraps of paper, which I keep. He was very helpful in keeping me going. I got invited to his 70th (?) birthday party, a gathering of a few people here in the UK, Guggenbühl-Craig and his wife. Mark Rylance (now Sir), the Shakespearean actor, Lord David Owen, an eminent British politician, and others. This was at the Globe Theatre in London, Shakespeare's reconstructed Theatre. We all had to perform. Hillman and his wife danced some Flamenco, I played a Little Feat song on my Fender guitar. Rylance recited from *Henry V*. Others read poetry. All under a starry, midnight London night around a coal burner, below the stage at the Globe Theatre, the reconstructed theatre of Shakespeare's time.

In the early Eighties, I had started a PhD at Essex University on "Jung's Concept of Nature," but for many reasons, abandoned it. By then I was reading Giegerich's essays in *Spring*. They were clearly of a higher order of psychological, historical and cultural intelligence. Along with reading him, I was becoming weary of all the "gods and goddesses" thing that was being spread around like glitter and bubble-wrap. I did look around for another university to continue the dissertation, without luck.

Probably, the first time I saw Giegerich was at the James Hillman *Festschrift* at Notre Dame University, USA, in 1992, where he gave the keynote speech, "Killings." The American poet, Robert Bly was so (performatively) "outraged" by it, he demanded a debate after the break. As I recall, Giegerich said, he couldn't as he was going shopping. Laughter all around! Incidentally, I gave a talk on the hidden in dreams at Hillman's *Festschrift*.

I can't remember how I started to correspond with Wolfgang. I sent him the rather messy essays I had written as a starting point for the PhD, and he generously read them, replying with useful comments. I have a few long letters from him from that time. Also, I had heard him speak in London at a Conference with my supervisor David Holt, who also knew and valued his writings and thought. Then I met him again in London at a Conference in 2012 (I think) when he gave his paper on *Jung's*

Disenchantment Complex. Shortly after that, I got an email from Greg Mogenson inviting me to join the newly formed ISPDI, which I did.

In terms of navigating the tensions between Jung, Hillman, and Giegerich I guess you have to learn to pick your fights. Basically, it has been a "pushing off" from… I still value Hillman's approach on images and aspects of his work with dreams. His was the first work within the Jungian domain thoughtfully critical of Jung I came across, more so though of contemporary Jungians. Hillman's other main criticisms appeared to be directed towards analysts and others who had drifted towards psychoanalysis, "object relations." It was as if many Jungians didn't know what to do or how to work with Jung's psychology. Hillman called them "kleine Jungians," a pun on the double meaning of the German word, the psychoanalyst Melanie Klein and the German adjective *klein* ("small, little"). In the Jungian world in the UK at that time, Hillman was not well received. Reception was mainly by others outside the training groups.

With reading and studying Giegerich, I have found it a "return to Jung," but very much in the spirit, as Giegerich puts it, of "With Jung beyond Jung." None of this sits easily with many of my colleagues. Even so, with a few of them very close friendships have held over the long years. Dr Brian Stevenson, a fellow member of IGAP and the ISPDI, who reads and studies Giegerich among much else, is the only other one, however, with whom I can directly talk the psychology of interiority. With a couple of others, I can bring it in more indirectly. Luckily, I also have a friend who lives in France, who has read and studied this psychological standpoint and who comes over from France and most years we go walking in the mountains and lakes of the English Lake District. (It's where Wordsworth, Coleridge, and the other Lakeland poets wandered the mountain ways, composing poems and other writings. Wordsworth's *The Prelude* has been linked to Hegel's *The Phenomenology of Spirit.*) You only need two or three good friends and colleagues.

Additionally, being a member of the ISPDI has opened up another circle of friendships. However, in many ways, I have one foot in and one foot out of the Jungian world in the UK. My main participation is with the ISPDI. Studying Giegerich's work, I feel, requires a great deal of unlearning then re-learning, you have to find an entry ("the entry problem") into this wild "inverted world." With Jung you suddenly come across a sentence or phrase full of insightful depth. Giegerich, I feel, has worked with these to even greater depths. I would say and intend that anything I am working on now is essentially thought and written from the standpoint of the psychology of interiority. It is enough to think one's way around and through this mercurial serpent of psychology, once bitten.

Having been part of the British Jungian scene for many decades, how have you seen it change or remain the same?

I became part of the "Jungian scene" in the mid-80s. Originally, I'd intended to train at the Society of Analytical Psychology, but having come across Hillman's writings I decided to look elsewhere. I still hadn't finished with my analysis with the SAP analyst. I tried the Association of Jungian Analysts as it had a stronger archetypal and classical element. But Gerhard Adler, who was a founding member of AJA and had been analysed by Jung, rightly felt I should properly end my analysis. Eventually, I joined The Independent Group of Analytical Psychology, which had come out of a "bust up" within AJA.

In those days, it felt like there was a lot of acrimony between some of the groups though this was not true of some of the younger members, especially the trainees. A group was started with the terrible title of the "Young Jungians," and bonds were formed that straddled the "divides." These in my case still hold today, especially with a friend and colleague from AJA, who went on to join IGAP as well as remaining in AJA. Over time, things have become more friendly with personal relationships developing and analysts teaching across the different groups. Part of this maybe the change in the economy, which no longer supports the "golden age of analysis," except perhaps for individuals wanting to train, who are prepared to carry the costs in time, energy, and motivation through a demanding and expensive training and preparation. The growth of counselling and a proliferation of psychotherapy trainings means, I sense, supply has outpaced demand. Also, part of this has been two further training groups in Jungian psychology. I think there are now six groups in all—"Go forth and multiply." The whole scene is now over-arched by regulatory bodies, semi-official—set up originally to "protect the public," but, sadly, becoming, to some extent though not completely, the conduit for the "missionaries" of "woke ideology." However, there are now some small but growing push backs to this ominous development.

There are many aspects to Jung's writings, what made alchemy stand out for you?

Jung's work covers a vast range of subjects. Though I've read many of the other areas of interest he alights on, I have a feeling that alchemy did indeed occupy a special place in his thinking. In the *General Index* to his *Collected Works*, it takes up pages 15 to 41. That surely says something. Though, of course, I was intrigued by his writings on myth, they never felt as thorough as with alchemy. Then, you have all those mysterious symbols, which for anyone interested in and working with dreams and images beckons one to enter into their study more deeply.

At first, working as an analyst, and having read many of Jung's volumes concerning alchemy in which he "applies" alchemical symbols, thought, and processes to the therapeutic work, I was drawn into that self-same approach to patients—which I now see as inflationary and wrong. My dissertation in qualifying as an analyst was based on an alchemical interpretation of transference and countertransference for which I used Jung's essay of alchemy and transference, *CW* 16. Gradually, however, it began to feel embarrassing and puffed up.

Then I started reading Hillman. His writings are very rich and suggestive in the way he handles alchemy. It felt less psychologically clumsy, more nuanced, refined. And, of course, his work, as he asserts, is concerned with soul-making. But still, as I pointed out in my *Dialectics and Alchemy*, he, too, seems to apply alchemical language to the individual's psyche at times. I still read his *Alchemical Psychology* book, which has important essays and helps greatly in how to think about the images, operations, stages, etc.

When Giegerich published his *The Soul's Logical Life*, I read through the whole book avidly. However, I go back time and again to the section on alchemy. I found some of my own thoughts and feelings voiced there, but, of course, to a level of depth and perceptivity that I was nowhere near having reached. Nevertheless, reading it often, *it* began to teach me how to look at and think about alchemy. Indeed, even occasionally to think in an alchemical way. And not least, should I mention my late supervisor, colleague and teacher, David Holt, who has written several essays on alchemy, including some on Marx and alchemy. These essays are intensely difficult and of great psychological value, perhaps because one has to struggle with them. As Toshio Kawai has said, alchemy was not Jung's model of psychology, it was the *spirit* of his psychology.

In the essays of this volume you bring a critical eye to Jung's interpretation of alchemy and, in particular, to how alchemy is widely used in therapeutic practice today. What is the core of your critique and how does the method of interiority approach alchemy differently?

The symbols, images, and operations, the whole language of alchemy as Jung put it, evokes a sense of "naming the unknown by the more unknown," namely, *mystery.* I'm told that one of the original members of the Independent Group of Analytical Psychology (my training group) said with a certain level of humour, people have an "alchemy complex." I heard this only second hand, so my account may not be right. But, knowing the analyst who reputedly said it, that is how I took when I heard of it. Not taking that idea of a "complex" literally, it is true I was and am drawn to it, though differently now, I hope. But so are many Jungian analysts drawn to it.

Of course, some of this stems from Jung's own deeply engaging and insightful writings on alchemy. Essentially, this alchemical symbology and logic, because Jungian psychology has become highly personalistic and positivistic, gets attributed

to the individual patient—and perhaps analysts self-styling themselves as the "Artifex" or alchemist. For instance, "depression" is re-configured as a *nigredo.* Other labels from alchemy are also pinned on other all-too-human conditions, emotions, etc. This *inflates* our ordinary human experiences, feelings, etc. The alchemical *opus* is then thought to properly "apply" to the individual and their psyche. We come to think that *we* are the "alchemical mystery."

All of this keys into our *cult of personality*, especially given the fact that, mostly, psychology and psychotherapy today are predicated on an ego-centric conception of psychology. As Giegerich has pointed out, the individual is the *place* in which the *opus* occurs. It is in him or her, but *not of* him or her. Our ordinary human feelings have enough dignity and depth in them without us needing to inflate them with excessive significance. Nietzsche wrote somewhere that we human beings are *in love with our feelings*. Much therapeutic culture today lives and thrives off of "that loving feeling." Employing alchemy to our psychic life gives it a *simulated* "numinosity." But it is less "mystery," much rather, it is a mystification.

The psychology of interiority, as in Giegerich's *The Soul's Logical Life*, in his *Excursus* on alchemy offers an insightful, illuminating critique. It remedies not only todays' Jungians in how we draw on alchemy, but Jung himself. Most importantly though, it shows how alchemy belongs at the *soul* level, *to its dialectical logic*. These distinctions, I feel, have got lost in a lot of the way contemporary Jungian psychology draws on alchemy. Indeed, as the "spirit" of his psychology, we can look at the alchemical *opus* itself being at work *in* psychology in itself and *on* itself, as its own mercurial dialectic. Its *opus* is the logic of our being-in-the-world, on consciousness *per se.* Whereas conventionally, Jungian psychology is stuck in the *unio naturalis*, the psychology of interiority works from a standpoint of the *unio mentalis*.

Finally, I mustn't forget James Hillman's many essays on alchemy, in *Spring Journal* and elsewhere, now in a collected edition as *Alchemical Psychology*. Reading Hillman's subtle and refined approach to alchemy is rewarding and shows up the lack of other Jungian writings on the same subject. But even he, for all the richness and informativeness of his thinking and focus on soul-making, may occasionally fall into the anthropological fallacy.

Excerpt from *Dialectics and Alchemy: Essays in the Psychology of Interiority*
Interiority and Inner Infinity

To comprehend the dialectic or uroboric logic of the relation of finitude and inner infinity, we need to critically examine Jung's statement in *MDR*, "The decisive question for man is: Is he related to something infinite or not?" Elaborating, Jung adds, "The feeling for the infinite, however, can be attained only if we are bounded to the utmost. The greatest limitation for man is the 'self;' it is manifested in the experience: 'I am *only* that!'" And then, putting this statement in the terms of his

psychology he offers: “Only consciousness of our narrow confinement in the self forms the link to the limitlessness of the unconscious.”

In this statement, the relationship between finitude and infinity is *psychologized*, contextualized in terms of the “self,” this in the sense of being “*only* that!” In indicating this “feeling for the infinite” (a “feeling,” not *thought*, not *logos*), Jung lags behind his own insight. This “feeling,” Jung tells us, is intimately dependent on our being bounded to the “utmost,” which is also to say, to a “consciousness of our narrow confinement” in the “self.” It belongs therefore to our finitude, to our “greatest limitation.”[1]

Jung translates the concept of “infinity” as “the limitlessness of the unconscious.” In other words, finitude and “inner infinity” become condensed downwards into the *inner* of the empirical, individual subject. Infinity, in Jung’s statement, is a “beyond,” a conception of infinity, that Hegel referred to as “spurious infinity.” Infinity to this way of thinking generates a perpetual “beyond,” an infinite series.[2] Seen dialectically, however, the “*only* that!” and the soul's “inner infinity” are at their base, a unity. Each is a *moment* of a dialectical movement. That is to say, “the self-sublation of this infinite and the finite, as a *single* process—this *true* or *genuine* infinite.”[3] Finitude and infinity, each appears by virtue of its opposite, but also fundamentally by way of sublating itself and its opposite.[4] Each is a transcending moment of itself and of its other. Each, a moment in the dialectic, contains its opposite within itself and through this opposite it is united with itself.[5] Each moment of unity is an identity-in-difference. Each is internalized into itself through its opposite, which it contains within itself, but from which it distinguishes itself.

This sense of the fantasy-image having “everything it needs” within itself, points to the *uroboros* as “the primal symbol of alchemical truth.”[6] The uroboric serpent, though, is not only a symbol, but a way of thinking dialectically. Likewise, the uroboric logic of finitude (Jung’s, “I am *only* that!”) and “inner infinity” is suggested imaginally in the description of Mercurius as symbolizing the opposites of Sol and Luna. Sol and Luna are “merely aspects of the same substance that is simultaneously the cause and product of both, namely Mercurius duplex, of whom the philosophers say he contains everything that is sought by the wise.”[7]

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[1] Jung, *MDR*, p. 325.
[2] G. W. Hegel, *Science of Logic.* Muirhead Library of Philosophy (Abingdon, Routledge, 2010), pp. 116-156.
[3] *Ibid.*, p. 137.
[4] *ibid.*, p. 147.
[5] *ibid.*, p. 152.
[6] Jung, *CW* 14 § 123, footnote 54.
[7] *Ibid.*, § 121.

[…] This is psychology's logic of absolute-negative inwardization, which means, consequently, inclusive of its dialectical opposite, inner infinity. Psychology's concept of interiority, its soul and *logos*-depth, echoes, as we noted earlier, the thought of Heraclitus which captures the dialectic of the soul's inwardness. In his Fragment 45, Heraclitus provides us with the thinking path: "You would not find out the boundaries of soul, even by travelling along every path: so deep a measure does it have."[8] To speak of the soul's interiority is to assert its "inner infinity." So "deep a measure does [the soul's *logos*] have," that one would never "find out the boundaries of soul." […]

Psychology's methodology operates recursively, as a self-reflective working itself more deeply into itself. Its measure of truth is the "measure" of the soul's *logos.* Hegel captures this recursive method in his description of the dialectical movement of philosophical thought. The philosopher states that: "By virtue of the nature of the method […] the science [philosophy] exhibits itself as a *circle* returning upon itself, the end being wound back into the beginning, the simple ground, by the mediation; this circle is moreover a *circle of circles*, for each individual member as ensouled by the method is reflected into itself, so that in returning into the beginning it is at the same time the beginning of a new member."[9] As Hegel observes, the "method" *ensouls.* Soul *is itself* its own method. Soul and method are one and the same. That is why in psychology as the proper expression of soul, method is decisive. For the soul, as psychology's subject *and* object (its uroboric logic, as it were) needfully conveys itself via the dialectical method as the "*circle of circles*"—the mercurial serpent biting its own tail. This is the way psychology ensouls, differentiating the phenomena present at hand in the light of the psychological difference.
From pp. 39-41. I have deleted passages to make it flow better.

Michael Whan is an analytical psychologist with the Independent Group of Analytical Psychologists and the International Association for Analytical Psychology, as well as a registered Jungian Analyst/Psychotherapist with the United Kingdom Council for Psychotherapy, with a practice in St. Albans and London. A member of ISPDI, Michael has presented numerous papers and conducted seminars in the UK, Japan, Europe, and North America. He has also published numerous articles and book reviews in various Jungian journals, as well as contributing chapters to several books on various topics. His most recent book is *Dialectics and Alchemy: Essays in the Psychology of Interiority* (Dusk Owl Books, 2026).

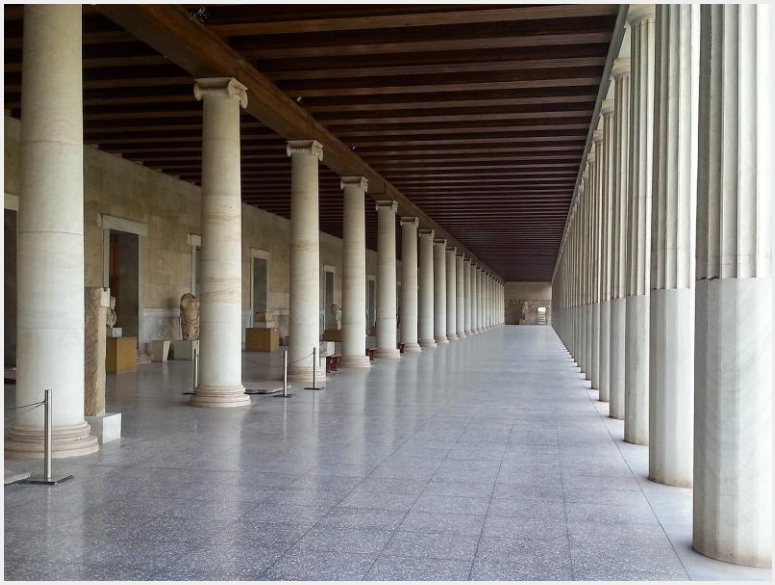
Peter White is a Canadian songwriter and retired educator in music, recording technology, philosophy, and native studies based in Sault Ste. Marie, Ontario. His publications include contributions to *Jung Journal: Culture & Psyche*, *Essays on 'The Soul's Logical Life' in the Work of Wolfgang Giegerich*, and the introduction to *Human Dignity and the Garden of Eden Story*. He has served on the Executive

[8] G.S. Kirk and J.E. Raven, *The PreSocratic Philosophers*, p. 205.
[9] Hegel, *Science of Logic*, p. 842.

Committee of the International Society for Psychology as the Discipline of Interiority (ISPDI) since its founding in 2010.

Ongoing Events

Topos



[The Stoa, or porch, where ancient Athenians often gathered to discuss philosophy.

[https://commons.wikimedia.org/wiki/File:Massimo_Pigliucci-Stoa_of_Attalos.jpg]

Our most recent Topos was actually a trio of presentations in March by Michael Whan, Tsuyoshi Inomata, and John Hoedl. The videos for this and previous Topos presentations are available to members on our website on our Video/Audio menu. We expect that more Topos presentations will be offered in 2027.

Open Inquiry

Open Inquiry continues our reading of Giegerich's *How to Think Psychologically, With Jung Beyond Jung* (Volume 7, CEP). The next meeting will be on December 13. We will be reading chapter 3, p. 104-112.

Please note: The Zoom link and information for the Open Inquiry can be found on the ISPDI website. After signing in to the website: ispdi.org click on the box Labeled "Open Inquiry" on the home page.