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Chaos and Order in the World of the Psyche. Joanne Wieland-Burston. London and New York: Routledge, 1992, 144 pages, \$59.95 hard, \$15.95 paper.

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Chaos and Order in the World of the Psyche is a conceptually intriguing treatment of chaos theory, a topic now making its literary rounds in fashionable scientific circles. Joanne Wieland-Burston is a Jungian analyst and psychotherapist, and she applies her view of chaos theory to her clinical practice and to her anguished clients.

The book's narrative is not always simple to follow. Perhaps my confusion reflects the development of chaos theory, itself. First, the interest of twentieth-century science in chaos theory emanated initially from mathematics, physics and philosophy, not psychology. Second, disordered human personalities remain, even now, a multivariate complex of idiosyncratic etiology, somewhat effective treatment, and uncertain prognosis. Wieland-Burston wends her way boldly through epistemological heavyweights such as causality, prediction, and perception, as they are relevant to physics sometimes and, at other times, to psychology. However promising, marrying the complex worlds of chaos literature with psychotherapy is not friction-free.

Chaos theory assumed respectable identity following its first international conference in 1977 in Como, Italy, chaired by two physicists, Joseph Ford and Guilio Casati (Gleick, 1987, p. 187). "Now that science is looking, chaos seems to be everywhere" (p. 5). Unfortunately, for psychologists, "[w]here chaos begins, classical science ends" (p. 3). Traditional positivism doesn't help psychologists conceptually, and applying chaos theory to psychotherapy muddies our river-of-reasoning even more.

For clarity, Wieland-Burston compares the chaos theory of mathematics and physics to her clients' psychotherapeutic experiences. Three parallels are striking. First is the definitional connection between chaos and indeterminacy. Unpredictable and unmanageable chaos in nature is strikingly reminiscent of emotionally distressed clients, grasping for order, praying for self-control. Chaos erupts by surprise, physically, and by regret, psychologically. Order, not chaos, portends predictability. Second, chaos arises from order, naturally unexpected or psychologically unwelcomed, but, then again, new order can appear amidst chaos. Physical proof like the Lorenze attractor (i.e., colorful "butterfly" graphs) or fractal clusters are analogous, in psychotherapy, to clients desperately clutching for hope in the face of

their despairing lives. Order and chaos, like hope and depression, are not diametrically opposed. Of course, whether we see order or disarray depends on our vision.

One must find the right perspective to be able to perceive . . . orderliness (p. 72).

[W]e can see the order underlying what at first sight seems to be pure chaos. (Wieland-Burston, 1992, p. 81)

So, perception is the third parallel issue. Given a fresh perspective, chaos scientists find patterns amidst confusion, and clients driven by their lives into psychotherapy can find predictable and reassuring order. To cope, clients simply model the psychotherapist's perspective until they can find their own. Perception's pivotal position is not new for clinical or experimental psychologists. In fact, it's traditional.

William James employed artistic (or perceptual) metaphors freely. James's aesthetic eye was nurtured by his father's early encouragement, by his training in art, and by his almost annual tours of European museums and salons (Feinstein, 1984; Leary, 1992).

[William James] was deeply and intimately aware that one can come to see things anew, to notice fresh aspects . . . (Leary, 1992, p. 155)

[R]ecall that in James's psychology, interest directs attention, attention directs selection, and selection confers coherence on . . . psychological functioning . . . (Leary, 1992, p. 157)

For James, to understand anyone (James, 1909/1977, p. 117), know *their perception*. ". . . [I]t all depends on the point of view," Wieland-Burston (1992, p. 35) writes nearly a century later while thinking about chaos, not pragmatics.

Wieland-Burston's transfer of chaos theory from physics to psychology is not exhaustive, compelling, or empirical. Nonetheless, *Chaos and Order in the World of the Psyche* is provocative. Readers will ruminate about their culture's preference for prediction, about the human "unconscious" character, about how culture and personality interact, and about causality. Epistemological exercise will be excellent mental aerobics for psychologists as it has been for physical scientists.

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