

and incarceration of children, and its chief perpetrators are mental health professionals; parents are also complicit. Although Armstrong focuses on the private psycho-prisons masquerading as treatment centres, there is no doubt that the numerous abuses and human rights violations she has documented in the private institutions also occur in those public-government-run institutions known as children's mental health centres.

Louise Armstrong has performed a public service in exposing institutionalised child abuse in some of America's private psycho-prisons. It is now up to the police, governments, advocates and all of us to start protecting kids-in-crisis, start laying criminal charges against these professional child abusers, and haul them into court to face their accusers. Perhaps one of Armstrong's next books will feature some legal victories for children's human rights and some humane community alternatives to treatment institutions.

Don Weitz

The Tyranny of Malice

Joseph H. Berke
(Summit Books, 1988)

Rebel With a Cause

H.J. Eysenck
(W.H. Allen, 1993)

Joseph Berke, in his book, *The Tyranny of Malice*, takes an exhaustive look at envy, evoking Chaucer's words to emphasise its potential for harm: "envy is the worst sin that is; for all other sins [are] against one virtue, whereas envy is against all virtue and against all goodness" (p.13). "Envy begins in the eye of the beholder, an eye that exaggerates, misrepresents, and selectively chooses things to hate. This eye is especially attracted to...fertility, vitality, fame, success, pride, [and] power" (p.36).

Berke's study, although tarred with the brush of outmoded Freudian jargon, does

us a service by bringing this oft-neglected subject into the light. "Many women excel", he informs us. "These achievements are not necessarily based on the active hatred of men or depreciation of femininity. But the woman with the phallus soon arouses the envious eye of other women who cannot use or appreciate their own assets. Hence penis envy is a frequent feature of hostile relationships among women." Lest the reader be left with an unbalanced sexual agenda, he adds, "Hell hath no fury like a man who feels 'hard done by' a female competitor" (p.142). As far as he is concerned, "it's unfair that a woman possesses the phallus (business acumen) as well as the breast and the womb (female charms)" (p.143).

Although Berke's dependence on the sexual anatomy to add interest to his material, contributes little to the understanding of the ubiquitously hidden forces of envy, his penetrating look at envy does heighten our sensibilities to this pervasive, elusive and malignant force. Men, too, apparently do not escape from the insidious pressures of envy. Eysenck, a real-life target of malicious slander, has managed enviably to press on with his self-appointed mission.

Eysenck's autobiography reveals a keen awareness of the unconscious and dangerous motives that guide the actions of those around him. True to his, even then, unpopular beliefs, he relocated himself from an advantageous position in Nazi Germany, jumping into the alien opportunities he was to create in Paris and later in London. Eysenck is not afraid to stand alone. He has had a lot of practice. In his early days with Aubrey Lewis (a believer that only those with medical degrees should do psychotherapy), Eysenck came to his now world-resounding conclusion that "psychologists should not do psychotherapy because there was no evidence that it did any good, that there were no theoretical bases from which to derive proper methods, and that the

training of therapists seemed to be completely random, giving rise to all sorts of unproven and esoteric methods" (p.91). Always questioning the status quo, he analysed the reliability of psychiatric diagnosis and found it to be around 1.20, a rather disappointing predictive instrument. He wasn't allowed to publish the data then, although many studies have since been disseminated and he was therefore not the first to report this result.

In response to the oft-quoted results of the Smith and Glass meta-analysis of the effects of psychotherapy—a fashionable instrument to combine appropriately weighted outcomes of many experiments, which tends to level the differences in the effects of very different types of psychotherapy—Eysenck comments in his usual terse and polemical style:

Clearly we have left the world of reality behind, and are entering "cloud cuckoo" land in which placebo is a method of therapy, in which the shortest possible training and the shortest possible duration of treatment are as effective as the most lengthy training and treatment, and in which we can heap outrageous praise on methods of treatment for which there exists in truth no evidence of effectiveness whatsoever! (p.132)

Whatever one's persuasion, Eysenck cannot be dismissed casually.

His approach demands that treatment plans be formulated on the basis of psychological knowledge, that predictions be made about treatment effectiveness and that treatment be assessed against this standard—and it is much easier to "fly by the seat of your pants" and "shoot the breeze" in therapy sessions (p.159).²

Eysenck's father taught him "that it is very important to have a particular high spot in your presentation, something

which stands out and which will be remembered by the audience for a long time" (p.122). Here is the high spot of this review, something you'll remember—Eysenck, the most influential critic of psychotherapy, has written of an astoundingly successful therapeutic result, borne of a long-term collaborative effort with Grossarth-Maticek, a German psychologist. "It is clearly possible to use behaviour therapy in order to avoid cancer and heart disease; is it also to prolong life in those already suffering from cancer?...Yes" (p.183). Eysenck has now reported an experiment that extends life by three years in patients who have had six months of therapy with Grossarth-Maticek and followed up over a 15 year period. This optimistic outcome was for me topped by yet another surprise which came out in a recent conversation I had with Eysenck. He believes, although careful to preface his thought with the warning that this is not a scientific statement, that the man [or woman] doing the therapy may be more important than the method.

Eysenck's most salient point is, however, that "People only learn by looking at the consequences of their actions". Berke closes his book with the optimistic assertion warmly evoked from a man he knew at Arbors Centre in London: "You know, Joe, EVIL spelled the other way is LIVE". In this time of increasing accountability there is much to be gained in rising above malice and competitive strivings and instead, having a hard look, at what or who is therapeutically effective.

Roberta Russell

¹Psychological Inquiry, 2(3), 1991 and 4(1), 1993.

²Quoted by Eysenck in a chapter by Christopher Barbrack and Cyril Frank in *Hans Eysenck: Consensus and controversy*.