

The Evidence For and Against Evidence-Based Practice

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Over the years, there have been many developments and changes in the way that social interventions and clinical treatments have been delivered, including the introduction of behavioral and cognitive-behavioral therapies (e.g., Lazarus, 1971; Thomas, 1967), the move toward time-limited, task-structured interventions (Mullen, Dumpson, & Associates, 1972; Reid & Epstein, 1972), and the use of manuals that guide what practitioners can and cannot do (Luborsky & DeRubeis, 1984). Each in its time generated considerable debate, some of it quite heated. However, it is probably safe to say that no innovation has generated as much argument and heat as the introduction of evidence-based practice (EBP) and policy. EBP has been both heralded as one of the major advances in health care, education, criminal justice, and the human services, promising to revolutionize both policymaking and practice (e.g., Gambrill, 1999;

Gibbs & Gambrill, 2002; Gray, 2001; Macdonald, 1999; Marshall, 1995; Sackett, Richardson, Rosenberg, & Haynes, 1997), and excoriated as a development that will reduce professionals to mindlessly (and soullessly) following recipe books for the betterment of insurance companies (e.g., Grahame-Smith, 1995; Morgan, 1995). It has led, on the one hand, to a number of journals, texts, and centers based on its principles (e.g., *Evidence-Based Mental Health*, *Evidence-Based Medicine*, *Evidence-Based Nursing*, *ACP Journal Club*; Gibbs, 2003; Gray, 2001; Sackett, Straus, Richardson, Rosenberg, & Haynes, 2000), and on the other, to articles in leading journals holding it up to ridicule (e.g., Britton, Evans, & Potter, 1998; CRAP Writing Group, 2002; Webb, 2001).

Where we stand on this can probably best be summed up by the old joke of the couple who come to see their rabbi. The man begins with a long litany of complaints about his wife, to which the rabbi replies, "You're right, you're right." The wife then gives her long list of complaints about her husband, to which the rabbi again replies, "You're right, you're right." After the couple leave, the rabbi's wife yells at him, "How can you tell them both that they're right? One of them must be wrong!"; to which the rabbi replies, "You're right, you're right." Both of us are believers in EBP (one

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