THE FUTURE OR MENTAL HEALTH COUNSELING IN MALAYSIA: A DISCOURSE BETWEEN GLOBALIZATION VERSUS INDIGENIZATION AND ISLAMIZATION

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In Malaysia, the issue of mental health is well accepted in counseling. Malaysian will feel at ease to accept counseling rather than psychology, psychiatry, and in fact the very notion of mental health itself. At least counseling shed some new insights to all Malaysians that mental health issue is not only confine to those mentally ill person but also deal with mentally healthy person. In fact counseling itself is a unique approach to the issue of mental health profession (Smith and Robinson, 1995). In fact, "it is erroneous to look at mental health and illness as two ends of the same continuum." Masuan, K.A. (2001), p. 108. Furthermore, counseling is able to promote the idea that someone may be handicapped, pitiable, and poor, but they are better in quality of life if the quality of life is measured in term of mental health. Thus, counseling is far friendlier and in other words "democratic" in a sense that it service should be indiscriminating in nature and not in the establishment of well-moneyed institution only like the mushrooming private hospitals. In this case, the psychiatric and clinical psychology (of following medical model) appears to be traditional approaches against the backdrop of friendliness of counseling psychology. This issue has been underscored by Crabtree and Chong (2001) that suggested the emancipation of help-seeking person from custodial and controlling service. Both authors borrowed the idea from Franco Basaglia of Italy (Schepere, Hughes, and Lovell, 1986) and the same tone exists in America as noted by (Bachrach, 1983) and (Kiesler and Sibulkin, 1987).
In view of the notion of friendliness of counseling as stated above, there are several qualities attached to counseling that make it more interesting to the general public and experts alike. First, the definition of counseling is different to the definition of interviewing and advising. Counseling can be defined as therapeutic relationship, which usually but not limited to dyadic in nature as well as interview and advising but in counseling the dyadic relationship is therapeutic. Counseling, thus, generally ensuring the person who seeks help can be fully functioning. Since, counseling has the element of interviewing many of ordinary people thought that it is part of interviewing. In other context, and it is far more damaging, ordinary Malaysians thought that counseling is similar as giving advice. In fact counseling has long been regarded as advice giving-and-taking relationship. In reality, counselors never indulge in giving advice to client instead counselor is a person to facilitate a help-seeking individual to realize his or her potential to be a fully functioning person. Interviewing and advising, do not involve any emotional relationship of therapeutic effort let alone empathic relationship. Furthermore, counseling relationship is not like in medical setting where doctor are the all-knowing person (though at times patient is far more knowledgeable), and patient’s diagnosis and prognosis are strictly belong to the assigned doctors. It is not surprising to hear that many potential help-seeking persons shy away from counselors with the impending image of the controlling doctors in hospitals.

Second, mental health counseling should not be confused with treatment for mentally ill person. In this regard, mentally ill person is carefully been taken cares by psychiatrists who provide the prognosis under the strict rule of institutionalization much like medical treatment. Mental health counseling is unique because as suggested by Weikel and Palmo (1984) that it is a hybrid between psychology and educational counseling. Nonetheless, the main issue of counseling in mental health is people usually confused it to be the work of psychiatrist or clinical psychologist. Thus, Seiler (1990) noted that the main character of counseling is to educate, prevent, develop, and offer a remedial aspect of mental health. In fact, the real concern of counseling is inclined towards educational and pedagogical
efforts. In other words, counselors are the people who provide help in the form of facilitator, moderator, motivator, and pedagogue-teacher. However, it is wrong to assume the profession of counselor equated with that of a teacher per se, because to be a successful counselor the training is daunting and rigorous but unlike teachers’ training which the training is also daunting but with different objectives. Thus, it is wrong to regard someone as counselor when he or she has the quality or interest of a counselor. In fact the presumed quality of counselor is just a mythical rather than reality. In addition, it is wrong to take someone who “experienced” as counselor to be taken as counselor without proper training. On top of this, each counselor is bound by the ethical guidelines. What is of utmost importance is while ethical consideration entails in collaring a bogus counselor attempts, it should not be the excuse for enrolling students not to pursue this calling career to help needy person.

Third, the help-seeking person in counseling is identified as client. In medical term where psychiatrists are responsible, to them the help-seeking person is identified as patient. Therefore, to psychiatrists the patient is their full responsibility. Having said that the patient is under full supervision of psychiatrist then technically the patient must comply with the prognosis given to patient. Otherwise, this so-called patient is rightly being discharged form the hospital under the full discretion of psychiatrist upon the patient is cured. Counselor, on the other hand, look at help-seeking person as client because the client is mentally healthy person. The only problem with the client is to be fully functional and able to recognize opportunities and empowered to make any decision. Furthermore, the client is able to take full responsibilities to their own decision. Counselor is not giving advice to make the particular decision or otherwise, it is the client to decide. Counselor is facilitating the client to make the decision. In this case, counselor is an expert in handling the techniques of counseling and client is an expert of their own concerns. Having said this, the counseling process is of mutual consensus between counselor and client throughout the counseling stages. The same consensus is therefore will be attested by both counselor and client should the termination is under way.
In Malaysia, counseling profession becomes a very well protected as well as the welfare of the clients. The Counseling Act was gazetted in 1998 and this help securing counseling from those irresponsible people who claimed to be counselors but they are just bogus counselors. Usually, the ethical guidelines are doing no harm to clients; confidentiality, duty to warn, and the counseling relationship should not be in concurrent with other relationships, for example, business acquaintance (Seligman, 2001). Nevertheless, each client must be given full capacity to exercise the informed consent. Informed consent can be translated as "kerelaan terisyihar," meaning, client is free to choose either to get help or otherwise. Unlike in medical model whereby the patient is required to get help whether they like it or not. To medical model, this is important because the nature of the patients that may not be able to take care of them selves and may cause harm to other people near them.

The critical concern of mental health counseling in Malaysia is revolving around the issue of indigenization and Islamization of counseling. On top of this, counseling is indeed an applied psychology, therefore, the intricacies of the concern, involve in its practical implications and applications. This article will examine further these emerging concerns of mental health counseling in Malaysia. Anyway, this article will not exhaustively examine the whole concerns, since the main purpose of this article is to highlight the possible future development of mental health counseling in Malaysia.

**Globalization of counseling**

Globalization usually is of concern of politician and those involve in commerce. Globalization is becoming the new phenomenon in this early age millennium. Within it, however, there exists the question of intellectual property as a powerful tool of globalization. New concept coined by (Pace, Stampler, Yarris, and June, 1995), as they termed it as global model. Their global model was based on Cube model after Morrill, Oetting, and Hurst (1974). According to the model the counseling functioning is divided into three dimensions namely; target of
intervention, purpose of intervention, and method of intervention. However, this model is limited to individual counseling (Pace, et. al., 1995) that does not permit collaboration within large network of counselor. Nonetheless, this kind of individual counseling is independent from any limitation. The drawback is that it is not viable to be globalized to other part of world by way of collaboration. In favor of this, global model Pace, et. al. (1995) suggested "With a greater sense of collaboration with other [counselors], counseling center could attain a more global perspective of services, needs, and resources." (p.323, bracket added). In this regard, the key word to this global model is collaboration. But impending question to this is if, for example, Malaysian counselors' lack of their own indigenous counseling theories and techniques, they are entrapping to the condition of neo-imperialism. To counselors this neoimperialism exists in the form of intellectual property imperialism. In the real-world application, this global model will do more harm than good to clients. This is just turning counselors just as passive-spectators to globalization. By stating passive-active spectator means the counselors are operating by using non-indigenize counseling or otherwise. Active-spectator means counselors are actively try to improvise counseling through indigenization process. One way to avoid being passive-spectator is by playing a major role in the global model. The end result to this counseling is counselors themselves become major players and ably express their own opinion. Indigenization is considered the most suitable candidate. With indigenization, Malaysian counselors have an opportunity to trade their expertise in the global intellectual property environment. Consequently, these counselors are able to be part of what Pace, et. al (1995) suggested, rounding the cube of not only the Western base counseling but also indigenous counseling.

Indigenization and Islamization

In order to justify the indigenization and Islamization of counseling it is at best to look at the approaches of counseling that existed in the birthplace of counseling. United States is
considered the birthplace of many counseling approaches and counseling become so well accepted in America as compared to any other countries combined. There are more than 400 types of counseling operating in United States alone (Karasu, 1986). This phenomenon is possible in United States because there are so many registered counselors that can offer counseling services. These 400 types of counseling existed perhaps because of the flexibility characterize in counseling that permits eclecticism. However, these types of counseling are based on several recognized counseling approaches, for example, psychoanalytic counseling. Followings are the reviews of selected counseling approaches. Person-centered counseling is client-centered and nondirective therapy and it highlights client’s ability to determine his or her own concerns and later solve their own problems. Counselor in this therapy regards client with genuineness, empathy, and unconditional positive regards. Person-centered counseling was the work of Carl Rogers (Rogers, C. 1951 and Rogers, C. 1986). Existential counseling is looking the psychology of individual from abstract and philosophical issues of the client. Specifically, this counseling examines the client’s outlook of the question of life and death. Unlike person-centered counseling the existential counseling requiring counselor to be authentic through out the counseling process. Rollo May and Victor Frankl were the persons who established this counseling approach and together with several others. In counseling, the most pragmatic counseling is behavioral counseling. Counselor will be given the opportunities to examine the environmental factors that reinforce client behavior. This procedure is important because according to this approach environmental factors must be corrected if client behavior is to be changed. After all, it is about the behavior and the behavior needs to be modified. The proponents of this counseling approach were Wolpe and Skinner (Wolpe, 1990 and Skinner, B. 1970). There were several other well-known proponents of this counseling approach.

Psychoanalytic counseling is perhaps the earliest known counseling approach. Freud established this counseling method by way of free association. Later on, other counseling approaches follow this counseling method but creatively modified it to suit the counseling theory it belongs. It is unjust to
forget the contribution of psychoanalysis in counseling, thus rationally psychoanalytic counseling must be appropriately credited. The main character of this counseling approach is to look at the unconscious part of client's thinking. This counseling depends heavily on the transference of the client. By so doing, the transference becomes the model to identify client's problem and later this transference will help client to face his or her own reality of problem. In other words, client's transference will open client's new understanding of the world. This counseling is founded by Freud and produce great followers like Carl Jung (Freud, S. 1946 and Jung, C. 1959). Another great counseling approach is cognitive counseling also known as cognitive behavior counseling. Cognitive counseling mainly examines the client's cognitive style rather than the environmental factors. Here the cognitive style of client reinforces client's behavior. The reinforcing factor here is the irrational thinking that turns to be the culprit of client's behavior. Major contributors to this counseling were Bandura, Beck, and Ellis (Bandura 1969, Beck 1976, and Ellis and Griefer 1977). However, there are several other important counseling intervention worth mentioning here like Gestalt counseling (Perls, 1970), Transactional Analysis (TA) (Bern, 1978 and Harris, 1982), Group counseling (Yalom, 1985) and Family therapy (Bower, 1978).

These counseling approaches are considered the early breed of counseling greats. As mentioned earlier the counseling approaches become more eclectic and new approaches emerge either because of eclecticism or because of demand from clients. It should be noted that clients decide and counselors response to the call made by these clients. Other counseling approaches emerge and now gaining momentum of importance are multicultural counseling, brief counseling, pastoral counseling, and philosophical counseling.

In Malaysian mental health counseling setting, these earlier breed of counseling greats along with other 400 types of counseling appears to be impossible due to the fact that the total number of counselor and those who interested in counseling is smaller. Ironically, if all these counseling adopted by counselor in Malaysia, none of the counselor can concentrate to specialize
counseling approaches. The issue here in Malaysia, counselors should be assertive in outlining the possible counseling techniques rendered to clients. Though this may limit Malaysian clients to exercise freedom to choose the suitable approaches, one counselor cannot and should not claim more than three expertise especially contending and contrasting approaches. The underlying issue behind all these is Malaysia still needs better-trained counselors to meet the demands from the public and counselors owe an explanation to them. Thus, indigenization and Islamization of mental health counseling is laudable in Malaysia. It could bring a novel way to do counseling to Malaysian client without much concern about its applicability in this setting.

Indigenization on the part of counselor will limit them to select the most appropriate and comfortable approaches. By considering the classic counseling methods as a guiding principle, the process of indigenization will be more successful. More than this, it could help the new approach to be meaningful to the Malaysian clients. This process, however, just like going back to the basic of counseling and start from there to adapt and adopt it where appropriate. In other words, counselor should be open to eclectic endeavor and without it the counseling process itself will only result in negative effect to both counselors and clients. The resulting outcome, at best is, the counselors may develop a novel approaches in dealing with clients. A caution though, the adoption of new method is done after a thorough reviews of all approaches and its practical implications are assumed within the limitation of ethical allowance. In order to facilitate counselors to indigenized mental health counseling, followings are suggested process:

a) Identify and recognize approaches as guidelines,
b) Go to the basic of counseling,
c) Adopt where possible,
d) Adapt novel dimension from in situ counseling experiences,
e) Use the skills to find better approaches befitting counselor and clients' need through eclectic efforts.
Indeed the whole enterprise is not going to succumb to a preemptive paradigm as (Kuhn, 1962) suggested. The paradigm of counseling is referring to the theorists who develop the approaches in the first place. In this endeavor, Malaysian counselors are at will to exercise their own paradigm. To exercise this, however, counselor must follow the indigenization outline as laid down above. Indigenization is a firm effort in favor of the clients' need, and with this preceding consideration in mind, Malaysian counselors' responsibility is far more enriching.

This paradigmatic effort on behalf of Malaysian mental health counselor is similar to the Islamization of counseling. The main problem to Islamize counseling is the perspectives of human nature each counseling approach believes. These perspectives of human nature each counseling approach adopts may cause a basal problem to Muslim clients. Person-centered counseling only views the world-surrounding client too exclusively to that of particular client only. It is so narrowed in its view when it presumed that all people would strive for self-actualization, which is not. Furthermore, it is nondirective in which Islam warns Muslim to be clear for their personal undertakings. Existential counseling perspective of human nature is tilted to secure the reality of human existence. It looks more on the philosophy and psychology of individuals. To the extent, other existence that includes God is of less or of no importance and worst of all God does not exist at all. Furthermore, client is free to choose between life and death. Therefore, this is why contemporary existential counselors accept their clients' decision to exercise euthanasia. While, behavioral counseling is following the behaviorism perspective of human nature; the perspective of human nature is of man is a mechanistic being. Unsurprisingly, Skinner himself noted, "Theories of psychotherapy which emphasizes awareness assign a role of autonomous man which is properly, and much, more effectively, reserved for contingencies of reinforcement." (Skinner, 1971; p.192). Counselors ensure to provide better environmental reinforcements in order to change behavior. In other words, man is a victim of his or her own environment. Psychoanalysis
counseling basically, blame clients' experience in the past. What happens today is the product of previous bad experiences and what had happened now is not of clients' responsibility. Perhaps, the friendliest approach to Islam is cognitive behavioral counseling. This approach stresses the clients' irrational thinking but the problem is counselor attempt to modify clients' future expectations.

As can be seen from these great counseling approaches, the problem here is the notion of human nature these approaches adopt. The human nature of recent counseling approaches like brief counseling and object relation counseling are also problematic to Islamization of counseling. One-way of doing Islamization of counseling is to suggest a new paradigm in mental health counseling. In fact, by doing so, Islamization of counseling in itself is creating a new paradigm in Malaysian counseling. While, Muslim Malaysian counselors can appreciate the techniques of each approaches produce, the only thing to modify is the human nature perspective. In Islam, the concept of fitrah must first be considered. According to fitrah every man is born clean and he or she is potent to commit both good and evil. But the inclination is towards goodness and each individual is responsible of what he or she is doing. In fact, under this notion of human nature, mental health counseling is easier to be understood. Man is already good but he or she needs facilitator to help him or her to be fully functioning person. On top of this, each Muslim is required to submitting oneself to God and to Him a matter of life and death depends. This paradigmatic endeavor is not going to interfere to the counseling approaches that are already existed. It is ensuring more flexibility under the pretext of multiculturalism counseling. In sum, the main thrust of mental health counseling is clients' welfare, so, in other words counselor should abide by this rule even at the expense of well-known counseling approaches. The whole gamut of Muslim thinking can be referred to "... [the] true knowledge in human beings comes from the metaphysical elements, referred to in the Qur'an as heart (Qalb), soul (al-nafs), spirit (ruh), and intellect (al-aqiq). Knowledge and ruh are inherent in the nature of human beings and are collectively known as al-fitrah, which directs human behavior throughout their lives. Deviation from al-fitrah
leads humans to go astray and leads to suffering and pains in this world." (Hague and Masuan: 2002, pp. 277-278; bracket added). In favor of this perspective of human nature, the works of Ali (1995), Ansari (1992), and Al Attas must be considered seriously. These authors brought a very interesting discourse for counselors to consider. Other than this, one author also worth noted here, Alfie Kohn underscored the brighter side of human nature at least from Western academic terms. The best point this author highlights is about the very nature of man towards altruism and empathy.

Another major problem in Malaysian mental health counseling is about the concept of mental abnormality among Malaysian society that is multiethnic. In this regard, Baki (1993) noted several concepts of abnormality among Malay people. This concept of mental abnormality among Malay people is termed as "gila." The term "gila" is so derogatory to those truly mentally ill. But if the term "gila" is attached with other neutral words it may indicate that someone is really crave about something. For examples, gila talak gila perempuan, gila judi et cetera. Perhaps, counseling among Malays is to serve those normal people who suffer the problem like gila talak, gila cinta, gila pangkat et cetera. This, the work of counselor in Malaysia will become more interesting because consciously or otherwise many Malaysian who indulge too much to something that can be considered as gila at something that may impede him or her to be fully functioning person. Thus, Malaysian counselor should also be equipped with clients with this problem.

Consistent with this, there is a concept of "kurang siuman" that refers to those mentally ill. Literally, the term "kurang siuman" is less mentally abnormal but ironically, it refers to those who are mentally abnormal. In lieu with Malay people sensitivity, this term of "kurang siuman" is a rather neutral to refer to mentally ill individuals compared to normal people who are "gila kereta." Other terms that refer to mentally ill are "sakit jiwa" and "sakit ota1" that usually accepted as medical term in Bahasa Malaysia. Perhaps counselor should also be knowledgeable to Malay culture with which within it existence embedded Islamic-cultural issues. Therefore, the discourse of Osman (1988) and Osman and Yusoff (1987) should be investigated by counselors.
Anyway, whenever an inference is made about entire population in Malaysia, the underlying issue here is also refers to Chinese and Indian cultures as part of Malaysian people. There is a possibility that the concept of mental health is different correspond to the specific ethnic background. Under the concept of multicultural counseling, a Malaysian counselor must study the diversity of the mental health concept among Malay, Chinese, and Indian and among "Orang Asli." Even within "Orang Asli" there are several sub-ethnic like Semai, Senoi, Temiang, and Jakun. Since, counseling is a wide-ranging service manifested in the multiculturalism counseling that the inclusion of "Orang Asli" in this discussion of future is appreciated.

Finally, in order to be able to study these varying concept of mental health among Malaysian ethnics, future counseling researcher must be able to use a powerful research method that able to penetrate the psyche of these people. Qualitative research method is the best option to study it. This is because it allows natural observation, participant observation, and in-depth interview (Bogdan and Taylor, 1984). These kinds of research generate thick description of phenomenon and analyze the emerging themes and meanings. In fact counseling involves particularly an in-depth interviewing whereby counselors look at the underlying meaning that interfere client life like irrational thinking. Recently, there are several computer-aided-qualitative-data-analysis-software (CAQDAS) that are available. For example, C-I-Said and BEST softwares are excellent analyzing psychological data that have been design to help counselors and psychotherapists.

Subsequently, after all aspects of this discussion are taken into consideration, each counselor will responsibly concentrate on a specific theory of counseling and read related genre of the techniques available in journal articles, books, conferences, and seminars. In the end, each counselor can safely declare that, for example, cognitive behavior counseling is his or her forte, if this counseling is of interest. Furthermore, with indigenization of counseling the specialization of counseling theories and techniques must include this factor as well in order to established Malaysian own counseling.
Practical implication and application

Counseling is in itself a dyadic relationship between counselors and clients that involve an in-depth conversation. Having said this, the conversation involves language as medium of interaction. The problem of conversation always involves the concept of noise between two parties who are interacting to each other. Even in the counseling session where both counselor and client using the same language the interference of noise prevail for example, language nuances. In Malaysian context, this problem of noise is intensified considering there are so many ethnic within this culture. On top of this, each ethnic is having its own sub-ethnics. For example, Chinese ethnic is represented by Hakka, Hokkien, Hailam et cetera. This sub-ethnicity is also prevalence among Malays and Indians. Thus, Malaysian counselor not only need to discriminate counseling approaches but also must be fluent in the language of selected ethnicity. Although, Bahasa Malaysia is national language and English is widely spoken, knowledge of dialects helps counselors to understand the underlying problems of client and gain trust faster.

In the future mental health counseling will develop into area of specialization. Currently, in Malaysia counseling is widely known in educational system in primary, secondary, and tertiary level. Other settings are in non-governmental-organization. Future development of counseling will specialized in gerontological counseling, sport counseling, and tele-counseling. First, gerontological counseling or in better taxonomy gerocounseling will be a significant development along with increasing number of older people in Malaysia. Before adopting this further, however, hopefully it is not a misnomer to suggest a simpler term. Usually, the issues of gerocounseling are loneliness, filial piety, social support, family support, dementia, depression, and activities of daily living. Those counselors who intend to specialize in this area should be properly exposed to older people. In the future, with the establishment of newly founded Institute of Gerontology headed
by Dr. Tengku Aizan Abdul Hamid the issue of older people's mental health will be specialized.

Second, sport counseling is going to be highly regarded in Malaysia. Malaysians generally are now realized the importance of sport as not only for as leisurely activities but it is becoming a profession. Malaysian government also regards sport as a powerful mechanism to nation building. In order to excel in sport it definitely involves science. In sum, this is to increase human potential to achieved desired outcome in sport. Science is sport and is not only depend on the technological edge but also human sciences specifically psychology and counseling. Sport counseling is not only ensuring athletes to be mentally stable but resilient to any possible challenges. One of the most important areas is to develop a higher emotional quotient in the heat of competition. One successful research has been conducted in Europe by (Courneya and Bobick, 2000). Both authors suggested that athletes' behavior could be changed by mediating social cognitive construct in the theory of planned behavior as suggested by (Ajzen, 1991). Hopefully, Malaysian athletes in the future are not only maintain a better stamina on top of this they are well equipped with high morale.

Third, is about the development of e-counseling. This kind of counseling is possible with the advancement of information technologies. Perhaps the most bewildering outcome of this development is virtual counseling. Under virtual counseling both counselor and client can have counseling session from afar through tele-counseling. Now, the possibility of this virtual counseling is hampered by digital divide and insufficient data transfer efficiency of sound and virtual data between two connecting computers. However, these two problems can be rectified with a more powerful hardware and the availability of computer to the masses by the internet service providers. It looks a bit weird and ambitious now but it is possible in the future considering its flexibility to reach remote clients. Above all, tele-counseling is very beneficial to more people either in urban or rural area when digital divide subsequently eradicated. Furthermore, it helps those clients to get in-touch with counselor even if there are not able to commute or commuting is of a big hurdle for them to meet counselors. There are several e-
counseling available and one of it is counsellingzone.com and it is an electronic arm of American Counseling Association available at http://www.counsellingzone.com/problem.htm. Anyway, the main concerns with tele-counseling is whether it is ethical to conduct counseling in a virtual way as stipulated in ethical guidelines. One possible hiccups is about the confidentiality of the counseling session.

Fourth, Malaysian counselor should recognized a gatekeepers in order to get an authentic referral from potential client. The first step to take in making sense that people need help is by other people surrounding potential clients that reinforced them to seek help from qualified helper. It is no consolation for them not to seek help though the potential client is free not to choose. Nevertheless, it is discriminating to them if there is no available information that counseling is available. In Malaysian context, usually Imam and Ketua Kampung or headman is revered. Next, referral from court is also very possible; to this extent, hospital may do the same. Out of this contention, considering this method is by giving those involve enough information about counseling that would be helpful for them to persuade more potential client. Outreaching alone would not guarantee success knowing the fact that any mental health counseling has been short called to mental illness. For example, Miller and Jackson (2001) suggested, by educating pastor to be good gatekeepers and if possible trained them to be pastoral counselor. On the other hand, pastors are the best mechanism to be good gatekeepers. Thus counseling would become more enriching that help help-seeking persons to distinct problems like spirituality and religiosity. All this while, counseling suffers from bad image of a confused lot. By expressing otherwise through Imam, Ketua Kampung, legal professional, human resource manager, and medical profession, this could brings a dramatic effect to the masses and the notion that counseling is unique can easily be disseminated.

Fifth, equally important, the well-trained counselors are expected to be an adroit counselors who can sensitize the concerning clients' issue, at the same time they must be religiously conscious reflecting counselors' own conscience of
spirituality issue. Apparently, this issue of spirituality is gaining momentum abreast with Malaysians spiritual experience. Within Islam, there are several scholars who discusses about this in Malaysian contexts, for example: Hatta, Hatta, and Aliza (1998); Hatta, Hidayah and Noorilzah (1999); and Haque, A and Masuan, K.A. (2002). Apart from this, the is issue of mental health among Malaysian Christian community has been discussed by Maniam (2001) and among Hindus and Buddhists by Bhugra and De Silva (2001). At least, these adroit counselors are not only god-conscious (tagwa in the case with Muslim counselors) but devoid them to be anthropomistic counselors who masking with Western approaches.

Finally, since the clients' background is not gender biased, therefore, the number of counselors must be equally spread out to male and female counselor. Cross-gender counseling may unintentionally inviting criticism; it is better to take pre-emptive steps to avoid it by offering the same gender of counselors to clients. However, of late, more female students are enrolling to major in psychology. Thus, this implicate gender-biased counselor if this problem is not rectified soon since male clients may be deprived from getting better help.

Conclusions

As a cursory remark of Malaysian mental health counseling, it is becoming more authentic in the future. With initiation of indigenization and Islamization a new breed of great counseling theories from Malaysia sets its own originality that benefited to the many around the globe. At least it will give birth to new techniques to counselors and allowing clients to have more freedom to choose a suitable counseling method at their own free will. Underlining benefits beyond this, it can give great opportunity to Malaysian counselor and researchers alike to offer new theories and counseling techniques unique to this culture. Finally, they will no longer be remaining to be the enduser of earlier broods of counseling greats but delivering new grounds. Definitely, no clients will be left discriminated out of indigenize counseling, ultimately, easing the gradual acceptance of man is
potentially good and turning them to be fully functioning person. In lieu with this Malaysian will be better equipped to face new challenge of counseling in the era of globalization. Again it is erroneous to see both globalization and indigenization as two ends of the same continuum; future counselors able to manipulate both and everything in between.

References


counsellingzonecorn is available at
http://www.counsellingzone.com/problem.htm


