

Qaida recruiters lurking in mosques” but later he points out that “potential mujahedin have a hard time joining the Jihad if they do not know how to link up with the movement.”

The real value of this book, and the reason why Muslims and responsible scholarship should pay attention to, is that it portrays the attitude of the West towards Islam and is symptomatic of current problems associated with Western analysis of terrorism, both in government and in the popular and academic sectors. Most of Sageman’s recommendations have been implemented by the Bush administration.

Contemporary Issues in Malaysian Psychology. Edited by Zafar A. Ansari, Noraini M. Noor and Amber Haque. Singapore: Thomson, 2005, pp. 333, ISBN 981-254-819-X.

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Though the history of formal psychology in Malaysia is quite recent, informal psychology has been part and parcel of the lives of Malays. The book under review raises psychological issues within the context of the Malaysian society. It presents the historical development of psychology in Malaysia and documents some current useful local studies in different areas of psychology. The eleven chapters in the volume cover both basic and applied areas. In the final chapter the editors explore the future directions of Malaysian psychology. Noticeably, all the chapters, with the exception of one on counseling in Malaysia, were contributed by members of the Department of Psychology at the International Islamic University Malaysia. The issues covered are not exhaustive; they reflect mainly the interest of the contributors.

Wan Rafaei’s chapter on the historical developments of psychology in Malaysia includes both formal and informal psychology. While the former started with the establishment of psychology departments at the local universities, with the earliest being Universiti Kebangsaan Malaysia in 1979, the latter provides a wealth of information

regarding how informal psychology has been used in the Malay society in documenting social behaviour. In the next chapter, Amber Haque points out that mental health awareness in Malaysia is still wanting, notably due to the lack of knowledge of what mental health is and the adherence to traditional cultural beliefs and practices. He examines the concepts of mental illness and mental health from the perspectives of the three ethnic groups, Malays, Chinese and Indians and traces the development of the mental health services within the country. In the next chapter, Hariyati Shahrina identifies a number of psychological factors associated with health and illness behaviour in Malaysian coronary heart patients. She points out the specific psychological needs of Malaysians, especially in cardiac rehabilitation programs, which may be different from the West.

Shamsul Haque examines the effect of culture on autobiographical memory and concludes that such factors as identity, power, and acculturation processes may lead to cultural differences in autobiographical memory. Noraini M. Noor and Nordiana Mohd Mahudin illustrate the influence of culture on how women's work and family roles are perceived and practiced. They suggest that culture defines the appropriate roles of men and women and discuss this gendered ideology within the context of the Malays and Chinese with respect to work and family. Shukran Abdul Rahman highlights workplace applications of psychology and traces the development of this applied field in Malaysia. In the next chapter, Muhammad Abdul Rashid and Shukran Abdul Rahman examine drug abuse as a major social problem in Malaysia. Following this chapter, Ashiq Ali Shah looks into the incidence of child abuse in the three main ethnic groups in Malaysia i.e., Malays, Chinese and Indians. Suradi Salim and Rafidah Aga Mohd Jaladin report on the development of counseling services in Malaysia and highlight the prevailing issues within the field of counseling psychology, which is the most developed applied branch of psychology in Malaysia and is growing fast as a profession in its own right. The chapter on testing by Jasmawati Fauzaman, Zafar A. Ansari and Rahmatullah Khan is a review of the major trends in psychological testing in Malaysia and highlights the issue of professionalism in testing. In the last chapter, the editors consider the past and present scenarios of psychology in Malaysia and suggest some future directions for the field. They recognize that psychology in Malaysia is culture dependent and

within this context they recommend that psychology be positioned better by opening more departments, developing more programmes for the masses, strengthening its professional bodies, providing better professional services to a wider variety of people, etc.

There are several appendices, which provide readers with information about public universities with psychology and counseling departments, organizations in the public sector offering psychological and counseling services, and NGOs offering similar services (taken from the National Council of Welfare and Social Development of Malaysia, 2004).

Although the issues covered in this book are selective and some contributors have provided only minimal information of the respective fields in Malaysia, this is the first book written in English on important psychological issues prevailing in contemporary Malaysia. Another plus point is the effort made to apply and assimilate, modify or indigenize the principles and theories of Western psychology in the Malaysian context, which reflect diverse cultural and religious background. This book is likely to be the first useful reference to psychology in Malaysia and as such should be a required reading for psychology students. The book is also of general interest, and will enable the readers to understand some of the psychological phenomena in the Malaysian context.