

History of Clinical Sociology

The Development of Clinical Sociology in Malaysia

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Abstract

This article discusses the significant contributions made by Wan Halim Othman to the advancement of clinical sociology in Malaysia. Wan Halim, introduced as the progenitor of clinical sociology in Malaysia, has played a pivotal role in social issue management, and his unique approaches have had a lasting social impact on the country. This article starts with the background of the country and the main figure, Wan Halim Othman, and then discusses the various innovative and impactful initiatives that he has spearheaded using the clinical sociology approach. Programs such as the Social Problem Management System (PINTAS) and social clinic exemplify the profound capacity of clinical sociology to address intricate societal issues. Wan Halim has effectively empowered marginalized communities and promoted social cohesion by implementing new strategies like community mediation and support groups specifically designed for single mothers. Although clinical sociology is gaining traction in Malaysia, much must be done to further recognize and institutionalize this discipline. The proposed next steps include the formalization of clinical sociology by implementing comprehensive curricula, hands-on training, and professional certification. The author emphasizes the significance of fostering collaboration among academia, government, and civil society to establish clinical sociology as an institutionalized field and effectively tackle urgent societal issues.

Keywords: clinical sociology, Malaysia, social issues, sociological role, sociology approach, Wan Halim Othman

1. Contextual Prelude

The development of clinical sociology in Malaysia is intricately linked to the country's historical trajectory and sociopolitical landscape. Despite its global recognition within academic circles, clinical sociology has yet to be formally established or acknowledged as a sub-discipline of sociology in Malaysia. Nevertheless, it has emerged as a vital approach for understanding and addressing the complex social challenges facing the nation. By integrating sociological concepts and practical applications, clinical sociology offers a unique framework for analyzing and resolving social issues (Wan & Wan 2020). This article offers the author's insights into the development of clinical sociology, emphasizing the significant contributions of her father, Wan Halim Othman, a prominent figure in the field within Malaysia. The main insights are derived from an interview with Wan Halim and a thorough review of his forthcoming manuscript, titled *The Metamorphosis of a Clinical Sociologist*. The author's upbringing also provided her with numerous opportunities to observe and participate in conversations about Wan Halim's groundbreaking contributions to clinical sociology. Throughout the years, the author has been exposed to Wan Halim's experiences, viewpoints, and undertakings, which have enhanced her comprehension of his significant contributions to Malaysia.

The history of Malaysia as a sovereign state commenced in 1957, with the subsequent addition of Sabah and Sarawak in 1963. The history of colonial rule in Malaya started with the colonization by the Portuguese in 1511, followed by the Dutch in 1641 and the British in 1824, which lasted the longest and involved centralizing administration. Though there has been sporadic resistance, including efforts by educated groups forming nationalist associations like Kesatuan Melayu Muda (KMM) and Kesatuan Melayu Singapura (KMS), British authority persisted until World War II. It was then the Japanese occupation ensued for a short stint (1941-1945) (MyGovernment 2024). During colonization, Malaysia's ethnic groups, i.e., Malays, Chinese, Indians, and other sub-ethnic groups, were delineated based on their occupations, social standings, and political power, intensifying longstanding ethnic tensions. Different

ethnic groups were kept at a noticeable social distance, creating a setting that is characterized by cultural separation and antagonism between members of different ethnic groups. The period following independence saw a remarkable increase in modernization, industrialization, and migration from rural to urban areas. These transformative factors have led to significant changes in population patterns and interactions between different ethnic groups, ultimately altering the sociocultural environment and interethnic interactions in Malaysia.

Malaysia is made up of 13 states and 3 federal territories that operate via a federal administrative system. The governance by both the state and federal governments reflects the diverse cultural, linguistic, and socio-economic landscapes of the overseeing authorities, playing a crucial role in daily operations. However, challenges related to national cohesion and socio-economic disparities continue to persist due to historical division and exploitation, as well as a lack of intricate interdependence and cooperation among members of different ethnic groups. These dynamics highlight the pressing need for thorough strategies to tackle societal concerns and enhance social unity.

Racial riots occurred on 13 May 1969, which was acknowledged as a significant turning point in the country's history, signifying a time of heightened ethnic tensions and violence. Following election outcomes revealing disparities among ethnic communities, the subsequent clash resulted in widespread unrest, loss of lives, and significant property damages. This unfortunate incident highlighted the pressing necessity for actions to tackle fundamental societal rifts and foster national cohesion, a task that demands the contributions of sociologists more than ever. The Malaysian government then quickly realized how critical it was to ease racial tensions and promote social harmony, and as a result the Department of National Unity was set up in 1969 for that purpose. The department then committed to a multiethnic inclusion strategy, recognizing the need to preserve cultural diversity while promoting a sense of group identity. The Department of National Unity has undergone several changes since its establishment, which have reflected changes in Malaysia's sociopolitical environment. It was renamed and had its structure

realigned from the Department of National Unity in 1969 to the Ministry of National Unity in 1972 and then the National Unity Board in 1974. Then the government decided to add the *Rukun Tetangga* or the Residents' Association and changed the name to *Jabatan Rukun Tetangga dan Perpaduan Negara* (Department of Residents' Association and National Unity) in 1980 before reverting it back to the Department of National Unity in 1983. In 2004, the department name was changed to the Department of National Unity and National Integration before recently being given the title of the Ministry of National Unity. Throughout (and despite) the changes, the institution has stayed committed to its mission of promoting harmony and integration among Malaysia's diverse populace (Ministry of National Unity 2024).

Various experts and policymakers have worked hand-in-hand within and alongside this Ministry. Economists have highlighted the significance of economic collaboration and inter-ethnic synergy as a means to achieve mutual prosperity and decrease disparities. Political scientists have recommended forming political alliances and seeking a compromise to overcome ideological differences and encourage inclusive governance. Religious experts have emphasized the importance of interfaith discussions in promoting mutual understanding and respect among different religious groups. Cultural experts have suggested incorporating cultural themes into the performing and artistic arts to celebrate variety and encourage cultural exchange. Linguists have emphasized the significance of advocating for the utilization of the national language, Malay, as a unifying element that goes beyond ethnic differences and nurtures a sense of national identity. Sociologists have proven to be adept at aiding the advancement of national cohesion by working closely with policymakers and implementers. Renowned sociologists in Malaysia, such as Wan Halim Othman, Abdul Rahman Embong, Shamsul Amri Baharuddin, and Mansor Mohd Noor, have all played significant roles in this Ministry. Their expertise in creating sociological tools and procedures, managing social relationships, and implementing effective social intervention strategies have been important in addressing societal issues, even to this day.

While Malaysia has yet to establish a clinical sociology program, it is essential to recognize the integration of sociology into Malaysian academic institutions in the mid-1900s. The creation of sociology departments in the following public universities has significantly contributed to the advancement and application of sociological ideas in this country. Among the pioneers were Universiti Sains Malaysia (USM) with the setting up of the School of Human Sciences in 1969, Universiti Kebangsaan Malaysia (UKM) with the Department of Anthropology and Sociology in 1970, and the Universiti Malaya (UM) with the establishment of the Department of Anthropology and Sociology in 1971 (Rahman Embong 2006). These educational establishments were crucial in fostering sociological investigation and academic work, setting the foundation for the recognition of the sociological approaches in Malaysia. Additionally, a plethora of esteemed sociologists, both produced by these establishments and those trained abroad, have also held faculty positions, contributing to the sociology landscape by virtue of their knowledge and exposure to a global perspective (Marimuthu 1990). To date, no sociology degree programs are offered in private institutions due to the perceived lack of market demand for such programs. Despite concerted efforts by the author and Wan Halim to champion the introduction of a Bachelor of Clinical Sociology program, it has not garnered sufficient traction among academic institutions. The closest offering currently available is a Bachelor of Social Science (Hons) in Social Innovation and Change from Taylor's University, where Wan Halim was appointed as one of the first Adjunct Professors alongside esteemed clinical sociologists such as Professor Dr. Jan Marie Fritz, Professor Dr. Tina Uys, and Professor Mariam Seedat-Khan.

The dynamic era of the 1960s saw the quick evolution of Malaysia's social, economic, and political environment, sparking increased curiosity for sociological research. Scholars have emphasized the urgent importance of comprehending and tackling the intricate societal concerns stemming from these swift advancements. Wan Hashim (1972) likened social challenges to social diseases, highlighting the similarities between societal problems and medical illnesses. This comparison increased the importance of promptly identifying and addressing social issues through structured sociological approaches.

In a similar vein, Abdul Kahar Bador (2006) expressed the same idea by considering the social sciences as the master key or the medicine to all illnesses. This metaphorical representation underlined the overall importance of sociological perspectives and approaches to effectively manage social issues. These viewpoints also provide insights regarding sociological practice in Malaysia, highlighting its ability to identify, comprehend, and address societal problems. Given the fast-paced societal changes and growing complexities, clinical sociology offers a valuable framework for using sociological ideas that can help enhance individual well-being and strengthen societal resilience.

2. The Figure: Wan Halim Othman

Wan Halim Othman has played a key role in tackling the intricate sociological challenges in Malaysia. The author not only regards him as her 'father' due to their biological relationship but also recognizes him as the 'father of clinical sociology' in Malaysia, given his pioneering efforts in championing this field long before its recognition. Wan Halim, who grew up in a mostly Malay society, gained vital knowledge on promoting harmony among different ethnicities during his formative years at the Royal Military College (RMC). During his four years at RMC, he discovered how various ethnic groups worked together harmoniously towards a shared objective. This experience was essential in shaping his pursuits in sociology and it was then that he immersed himself in sociology literature at the college library, eager to comprehend the complex dynamics of society. His inquisitiveness drove him to apply for a scholarship which allowed him to study sociology at Monash University in Melbourne, Australia. This experience was shared as a truly revolutionary one and has greatly influenced his views on Malaysian culture, dynamics, and lived realities. More details on the intricate social landscape of his youth, characterized by complexities and unpredictability, are further outlined in his unpublished manuscript.

With greater exposure to sociology, Wan Halim recognized the imperativeness to bridge the divides within Malaysian society to pave the way for a brighter future. He also engaged in various on-

campus activities, continued his extensive reading, and discussed with his professors and course mates what could be done to further improve the situation in Malaysia. Initially aspiring to pursue his studies to a doctoral degree in sociology, Wan Halim's trajectory took an unexpected turn when he was summoned back to Malaysia in the aftermath of the May 1969 riot. He had been among the few individuals to receive government funding to study sociology abroad, specializing in race relations. Though he was relatively young and equipped only with the fundamentals of sociology, he was the obvious choice to support the government's effort to manage the post-May 1969 riot situation. This abrupt shift elicited a range of emotions within him—he felt unprepared yet eager to apply his knowledge in practical ways.

Since it was the pre-Internet era and sociology was in its infancy in Malaysia, Wan Halim faced challenges in receiving guidance and obtaining relevant resources to manage the case at hand. While the government then engaged a team of social scientists from one of the globally renowned universities for assistance, the recommendations provided proved to be too general for the Ministry of National Unity to implement effectively. Wan Halim was put in a position to develop strategies tailored to the unique sociocultural landscape of Malaysia. It was then that he first started to assume the role of clinical sociologist to analyze the situation and craft the framework and strategies for racial unity. Wan Halim quickly understood that poverty is a significant factor for the interethnic violence through his fieldwork research in several communities around Malaysia—the fishing communities of Terengganu, the Chinese New Villages in Perak and Melaka, and the Indian laborers on rubber estates. By further utilizing action research techniques and participant observation, Wan Halim managed to understand the perspectives of various cultures by monitoring their everyday social behaviors and ethnic beliefs in addition to providing for the fundamental needs of those communities. Not long after, he was given the opportunity to continue his education at the University of Bristol, England, and was guided by the distinguished race relations scholar, Michael Banton. With such guidance and mentorship, Wan Halim deepened

his comprehension of race relations and social anthropology, and this experience greatly influenced his endeavors in clinical sociology.

Wan Halim's identification as a clinical sociologist can be traced to his collaborative work with the prominent clinical psychologist, Professor Dr. Mat Saat Baki, for the past two decades. Throughout their partnership, they have consistently been identified as a duo comprising a clinical psychologist and a clinical sociologist. Initially, since the term was unheard of in Malaysia, Wan Halim would 'correct' others to specify his role as a clinical psychologist and a sociologist. Despite his persistent corrections, especially during his engagement in AIDS-related initiatives, people continued to refer to him as a clinical sociologist. Subsequently, he came to recognize the pertinence of the term 'clinical sociologist' to describe his contributions, especially when addressing the same issues as a clinical psychologist but through a sociological lens. This realization crystallized upon his exposure to the scholarly work of international pioneers in the historical evolution of clinical sociology. It became evident to Wan Halim that his professional endeavors and affiliations inherently align with the domain of clinical sociology.

3. Wan Halim's Early Work in Clinical Sociology

Upon his postgraduate degree completion, Wan Halim further applied his clinical sociology approaches to various notable national projects, including the national urban planning project in the early 1980s. His contributions highlighted the crucial role of clinical sociology in creating fairer and more sustainable cities. This was achieved through a comprehensive understanding of social dynamics, inclusive decision-making, empowering marginalized communities, and conducting research and interventions with a focus on action-taking. Wan Halim's approach to urban planning heavily emphasized that urban development cannot and should not be separated from the wider social context. As a clinical sociologist, he explored beyond the tangible elements of urban environments to comprehend the fundamental socio-economic forces that contribute to urban disparities. Wan Halim sought to tackle the underlying reasons for urban exclusion and injustice by considering the socio-economic

histories of squatters and underprivileged communities. Appreciating the significance of community involvement, he endeavored to empower underprivileged groups by engaging them in decision-making right from the beginning. He included squatter residents in the initial planning conversations to acknowledge their ability to contribute as well as highlight their valuable knowledge to influence decisions that directly affect their lives. This method is in line with the concepts of clinical sociology, which highlight the significance of actively involving relevant stakeholders to shape social treatments. Additionally, this project was marked by a dedication to uplifting underprivileged populations and enhancing their participation in urban development processes. By using strategies like creating a comprehensive registry of squatters, he empowered the voices of these individuals and promoted a sense of ownership among them.

Wan Halim's appointment as the Director of the Centre for Policy Research (CPR) (1982 – 1993) at USM served as another opportunity for him to further establish his role as a clinical sociologist in Malaysia. The CPR was set up as a research consultancy organization inside USM, playing an important role in connecting academics and the government. Through this capacity, Wan Halim worked at the crossroads of research, policy, and implementation. This enabled him to effectively apply sociological knowledge to address real-world issues and provide practical answers to social concerns. One of the core concepts that motivated Wan Halim's work at the CPR was the recognition that a research discovery is not the final goal, but rather a means to inspire and enable others to take appropriate action. Appreciating the significance of converting research into practical policies and interventions, Wan Halim strongly supported the active participation of policymakers and implementers at every stage. This collaborative approach meant that the study findings were both relevant and practical in tackling real-world issues. By integrating academic knowledge and practical application, clinical sociologists are able to make valuable contributions to creating policies and interventions that foster social justice and equity, clearly evident in Wan Halim's contributions.

In 1997, Wan Halim developed an innovative program to empower Muslim single mothers to overcome personal, social, and institutional challenges due to divorce. This program is called *Kelompok Sokongan Ibu Tunggal* (Single Mothers Support Group), which was eventually set up in every state in Malaysia with an annual session that is based in Kuala Lumpur. In fact, the phrase *ibu tunggal* (single mother) was introduced by Wan Halim in Malaysia as an alternative to the term *janda* (divorcee) or *balu* (widow) to address issues faced by these women. This effort initially encountered resistance, especially from the religious groups who equate *Ibu Tunggal* with women who have children out of wedlock. Wan Halim emphasized his commitment to providing assistance to women encountering comparable obstacles and de-stigmatized the term. Supported by esteemed institutions such as the National Population and Family Development Board, his effort fostered inclusion and provided assistance to *ibu tunggal*, a word that continues to be extensively employed in contemporary Malaysia.

This support group employs an effective and unique approach to empower women to confidently represent themselves in court without legal representation. By engaging in self-representation, these women are able to tackle the institutional obstacles that hinder their access to justice and legal counsel. It enables women to confidently navigate the legal system on their own, avoid expensive legal costs, fight for just results for themselves and their children, and regain their self-worth and dignity when facing their ex-husbands.

Wan Halim, alongside lawyer-activist Hanifah Sayed Muhammad, provides essential legal information and skills needed for these women to confidently present their cases in court. To prepare them, these women attend a monthly support group session that allows them to share their cases voluntarily and openly. Then each case is discussed at length by Wan Halim to uncover the 'issues' faced in terms of intrapersonal concerns, interpersonal relationships, family dynamics, legal rights, and the next steps for these women and the involved significant others. Women who have undergone similar experiences are invited to share their input and experiences during the support group session. In fact, their role is also considered as important, if not more so, than the 'experts'. These experienced women also play a

vital role in providing post-session guidance on any legal paperwork required and provide detailed enactments for each case for single mothers to understand and use for their cases. Periodically, moot courts and role-playing exercises were also carried out to help these women build confidence and improve their courtroom advocacy skills. In some instances, especially for 'difficult' cases, these women also provided additional support by attending the sessions in court in numbers to ensure the case is conducted fairly and lodge a report should there be a need to do so. This novel approach, using clinical sociology, has produced impressive outcomes, as the women who have been trained and represented themselves have achieved an outstanding record of success, having never lost a single case thus far. This effort does not only empower women on an individual level but also makes a significant contribution towards fostering gender equality and ensuring access to justice in Malaysian society.

Under Wan Halim's innovative leadership, the groundbreaking Social Problem Management System (PINTAS) project (1999 – 2002) was initiated. The PINTAS project is the first Social Clinic of its kind in Malaysia, curated and implemented by Wan Halim and supported by Malaysia's Ministry of Women, Family, and Community Development. This project draws inspiration from the notion of the "social clinic" developed by sociologist Louis Wirth in 1931. Wirth envisioned a center providing a wide range of social services targeted at tackling different societal concerns and personal challenges. This concept then materialized and localized to ensure the social clinic not only addresses the needs of the community, but is also set up in a conducive manner, run effectively, and easily accessible to the marginalized community. Through collaborative efforts with experts from several disciplines (i.e., psychologists, lawyers, IT experts, gerontologists, education specialists), the PINTAS project was driven by Wan Halim, who played a central role in its execution and provided valuable guidance for its strategic orientation.

With his extensive knowledge of how societies work, Wan Halim customized interventions that tackled the underlying reasons behind social problems. This initiative marked a significant change in Malaysia's approach to social welfare, highlighting the importance of

taking proactive measures and empowering the communities. This three-year project included continuous programs for single mothers who were facing challenges in the Syariah court system, individuals who were recovering from drug addiction and transitioning to living in the community, people from diverse ethnic backgrounds who have chronic illnesses, children with both physical and mental disabilities, and community leaders and adolescents who wanted to upskill themselves with computer literacy. The extensive range of the programs under this PINTAS project was recorded in 41 official documents and training modules, which carefully documented the deployment of the PINTAS system. These resources were incredibly helpful in sharing the most effective methods and guaranteeing a uniform approach to the project among various target groups. In addition, regular briefings were held at several levels of government, including local and state levels, as well as at the highest levels of the Cabinet of Ministers, responsible for social issues at the federal and national levels. These briefings helped to maintain continuous conversation and cooperation, ensuring that all parties involved stayed involved and well-informed throughout the whole project. The PINTAS initiative had far-reaching effects outside of its operational framework, shaping the wider policy discussion on social development in Malaysia. It resulted in the creation of a fresh National Social Policy, informed by the knowledge and lessons learned from the project execution. The PINTAS initiative helped to define Malaysia's social welfare landscape.

With the success of the PINTAS project, Wan Halim replicated the Social Clinic in the following year at the state level. This project was supported by the Family Development Foundation (*Yayasan Pembangunan Keluarga*) in the state of Terengganu. Again, this was a groundbreaking effort as it was the first of its kind at the state level to directly address family matters and carry out systematic intervention. Through the Social Clinic, the foundation aimed to manage the diverse (often interrelated) range of social issues that families in Terengganu encounter by offering comprehensive social intervention services. Wan Halim and his team successfully identified and resolved shortcomings in the social services that were provided and executed a comprehensive approach to manage the

complex nature of issues experienced by all segments of the family unit and the community. The efforts included education, healthcare, social support, and childcare disability in addition to personal, interpersonal, and economic empowerment. The foundation has played a vital role in improving the quality of life and promoting social cohesion in Terengganu by offering a diverse variety of services that are customized to meet the unique needs of families. Wan Halim once again used clinical sociology knowledge to better serve Malaysians.

Another important initiative designed and carried out by Wan Halim using his clinical sociology lens is the Community Mediation initiative, primarily aimed at resolving conflicts and promoting unity in communities. The program that was established in 2010 draws attention to the importance of empowering the community to resolve issues out of court which is both cost-effective and has a lasting impact on the community. Unlike the mediation approach often used by legally trained professionals, community mediation, as introduced by Wan Halim, is based on a 20-step training curriculum using sociological knowledge (Wan & Wan 2008). The curriculum was designed specifically for community leaders in Malaysia to be equipped with practical tools and tactics necessary to effectively engage in constructive discourse, settle disagreements, and promote reconciliation within their communities. The community leaders also partook in interactive workshops to ensure they were able to confidently manage any conflicts as calm, objective third parties throughout any conflict.

The Community Mediation program gained the interest of the National Unity and Integration Department of Malaysia (JPNIN), and Wan Halim was invited to train their officers and the community leaders, known as the *Rukun Tetangga*, throughout the country. Upon the successful training of more than 500 mediators, the graduates then established the Community Mediator Association Malaysia (*Persatuan Komuniti Mediator Malaysia*) which was recognized by the JPNIN. Thus, the community mediators managed cases that came to them directly as well as cases that were referred by the police, local councils, and JPNIN. To date, the community leaders continue to

play important roles in tackling ethnic conflicts, fostering mutual understanding, and strengthening social harmony in communities—extending the legacy of Wan Halim’s peacebuilding and community empowerment throughout Malaysia.

4. Concluding Remarks

Wan Halim has paved the way for clinical sociology and clinical sociologists in Malaysia and continues to do so. Part of his vision to further establish clinical sociology in Malaysia, as illustrated in his upcoming book, is the need to establish a comprehensive curriculum and assessment system that truly depicts what clinical sociology stands for and how individuals are able to play their roles as clinical sociologists confidently and effectively. Combining academic knowledge with practical skills gives students the means to solve complicated and real societal concerns. Additionally, assessment methods should test beyond academic understanding to include practical application as well as relevant critical thinking and problem-solving skills. This encourages extensive learning and evaluation, moving away from training them as armchair theorists (Wan & Wan 2020).

A clinical sociology program must emphasize community experience from its very first day. Students must have real-world opportunities at micro, meso, and macro levels to be able to relate their knowledge to practice and improve their social skills. Internships, fieldwork, community participation, and exposure to policy work are beneficial curricular elements that will allow students to obtain valuable experience and improve their practice.

Clinical sociologists in Malaysia must also continuously seek to be on platforms that allow them to foster innovation and use creative methods to address social issues. Given that society is dynamic and technological advancement are swiftly evolving, practitioners must have the necessary academic understanding and skills, be exposed to the clinical work of others, and be flexible and adaptable to address the ever-changing social dynamics and new issues. A clinical sociologist should recognize the need for and strive to work cooperatively with other experts, but should also remain as a key person to oversee and

guide the strategic management of initiatives. The strengths that clinical sociologists have in looking at the bigger picture, strategizing the applied work, and understanding the impact of the initiative on individuals, families, communities and the country benefit the initiatives they are involved in.

Another important effort to establish clinical sociology is to formalize the role of clinical sociologists. Clinical sociologists in Malaysia should get certified and become connected to global experts. One option is to establish professional certification or certification agencies in Malaysia to recognize the work of clinical sociologists. This is the ideal and the details of such formal certification can be well formulated by taking into consideration the social and cultural sensitivities in Malaysia. However, this setup may be a relatively long process and be challenged by the limited number of clinical sociologists in Malaysia who may serve on the panel of assessors. A more feasible alternative is to encourage clinical sociologists to get certified through established global organizations such as the Association for Applied and Clinical Sociology. Clinical sociology in Malaysia would gain legitimacy, and Malaysia would be part of the global networks of clinical sociologists.

The role of the government is also vital to further support the establishment and recognition of clinical sociologists in Malaysia. A few ministries have leveraged the expertise of clinical sociologists. It is imperative for the government to actively promote and support the establishment and institutionalization of clinical sociology in Malaysia. The type of support may include funding education, training expansion, program approval, and continuously engaging with clinical sociologists to understand the society, design programs, and manage any social issues in Malaysia. Clinical sociologists should continue to be given the opportunity to promote academic, government, and civil society partnerships as well as influence policy and decision-making. The support and recognition by the government will undoubtedly increase the interest of the public and future generations to further the important role of clinical sociologists in Malaysia.

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