EXAMINING CONTEMPORARY MALAYSIA: Critical Knowledge From Research

Volume 2      Jilid 2

RESEARCH KNOWLEDGE & INTELLECT APPLICATION SERIES
SIRI ILMU PENYELIDIKAN & APLIKASI INTELEK

UiTM

2009
## Contents

### Foreword

### Title and Author

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Developing the traditional knowledge of the Orang Asli community in Malaysia.</td>
<td>1</td>
</tr>
<tr>
<td>Intan Nurulhani Baharuddin, Norshakila Yusof &amp; Dr. Lim Hin Fui</td>
<td></td>
</tr>
<tr>
<td>A case study of the knowledge and use of medicinal and aromatic plants by the Semelai community in RPS Iskandar, Bera, Pahang, Malaysia.</td>
<td>11</td>
</tr>
<tr>
<td>Intan Nurulhani Baharuddin, Norshakila Yusof &amp; Dr. Lim Hin Fui</td>
<td></td>
</tr>
<tr>
<td>Property manager’s knowledge and skills: a brief literature review towards achieving excellence.</td>
<td>24</td>
</tr>
<tr>
<td>Mohd Zaki Arif &amp; Rohaya Ghani</td>
<td></td>
</tr>
<tr>
<td>A case study on the revitalization of community centres in Bota, Perak, Malaysia.</td>
<td>41</td>
</tr>
<tr>
<td>Zalina Haji Samadi &amp; Nurulhusna Qamaruz Zaman</td>
<td></td>
</tr>
<tr>
<td>The myth of the lazy lecturer: the academic-ability, industrial expertise and international competitiveness of Malaysian academics.</td>
<td>60</td>
</tr>
<tr>
<td>Airil Haimi Mohd Adnan</td>
<td></td>
</tr>
<tr>
<td>Teachers’ educational research engagement: a study on the perceived self as language practitioners.</td>
<td>80</td>
</tr>
<tr>
<td>Nurulhayati Ilias &amp; Airil Haimi Mohd Adnan</td>
<td></td>
</tr>
<tr>
<td>Interlingual errors in writing: a limited case study at a Malaysian university.</td>
<td>105</td>
</tr>
<tr>
<td>Nor Ashikin Ab Manan &amp; Puteri Rohani Megat Abdul Rahim</td>
<td></td>
</tr>
<tr>
<td>Title and Author</td>
<td>Page</td>
</tr>
<tr>
<td>---------------------------------------------------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>Evaluating KBSM forms Four and Five sports science in secondary schools in Malaysia.</td>
<td>120</td>
</tr>
<tr>
<td>Dr. Wee Eng Hoe, Kee Kang Mea &amp; Nadiah Diyana Tan Abdullah</td>
<td></td>
</tr>
<tr>
<td>Assessing and revising tertiary programs in the Malaysian context: the experience of the Faculty of Office Management and Technology, UiTM.</td>
<td>135</td>
</tr>
<tr>
<td>Dr. Norlida Mohd Noor &amp; Khiriah Ibrahim</td>
<td></td>
</tr>
</tbody>
</table>
This UfoRIA Research Knowledge and Intellect Application series has been evaluated and edited by a panel of expert and professional reviewers from within and outside the UiTM system. Most of the articles/papers in this special series has been presented at the ‘Kontemporari’ seminar series both at the state and national levels. A few articles/papers have even been presented and shared at regional and international seminar and conferences.

The articles/papers selected for this second volume discusses contemporary and also critical issues that need to be carefully examined and further researched by the academic community in Malaysia. This cycle of research effort and knowledge dissemination is a never-ending journey as we strive to make knowledge and learning more that just academic culture.

It is hoped that this Research Knowledge and Intellect Application series would continue the knowledge acculturation initiative that was started in 2002 when UfoRIA was born. This is the second out of two books, one in Malay and this particular volume in English, edited and published by the Unit for Research and Intellect Application (UfoRIA) with the support of the Campus Director of UiTM Seri Iskandar, Perak, Malaysia.
To reference this volume

To refer to any articles or papers in this particular volume, please use the format below:

A case study on the revitalization of community centres in Bota, Perak, Malaysia

Zalina Haji Samadi¹, Nurulhusna Qamaruz Zaman²
Faculty of Architecture, Planning and Surveying, Universiti Teknologi MARA (UiTM), Bandar Seri Iskandar Campus, 32610 Bota, Perak Email: ¹zalin628@perak.uitm.edu.my, ²nurul954@perak.uitm.edu.my

ABSTRACT

Most community centres were developed to meet the basic function as the operating office for committee meetings. Depending on the level of creativity of the local community, the functions varied accordingly. The paper covers the theoretical basis and precedential review of community centers with expanding functions: community resource and neighbourhood library. The inclusion of the paper offers methods of the conduct of content analysis and precedent study on community centres. The variation of functions such as for education, heritage incubation, charity, meeting and gathering is categorized in the precedent study’s findings. The current function and future development shall meet the local community’s needs in the digital age. Their aspiration on the new community centre shall be translated to a new revitalized space such as ‘one roof community complex’.

Keywords: revitalization, public gathering point, positive activities, community development, community development complex,

INTRODUCTION

Community is developed through members of a community’s self improvement and empowerment in terms of personality, social value and knowledge enrichment collectively. To measure the success of community development required a community development assessment. However, the indicator of a successfully developed community could be measured through the trace left by the community such as from their built heritage. Those were the physical indicators that reflected the positive spaces that were created due to positive
activities among members of a community. For instance, the Roman Empire could be traced from the existence of Coliseums and The Pantheon in AD 70.

**Revitalization**

It defines as the re-activation or re-generation of spaces within the communal area for economical, environmental and social benefit by members of a community. This paper revitalization defined as re-energizing the existing community centres to achieve a vibrant impact towards its community activity. The paper addresses an analysis of low and moderate income neighborhood in Bota, Perak.

**Community centres** are public locations where members of a community may gather for group activities, social support, public information, and other purposes. They may sometimes be opened for the whole community or for a specialized group within the greater community. Examples of community centre for specific groups include: Christian community centre, Islamic community centre, Jewish community centre, Youth clubs etc.

**Public Gathering Point**

The public gathering space is meant for all members of a community. A proper assembly space for a community to conduct their communal activities such as exercise, sport, shop, workshop, classroom, resource or library and centres for festive celebrations.

**Positive Activities**

A set of social various actions that is profitable in terms of time, environmental, and economical value. The type of group actions could be varied according to choices made by individual and communal. Those activities could be accomplished through the making and doing of healthy and fun activities such as sport, business, training and entrepreneurship. In order to have a positive activity among members of a community, it required a winner’s mindset and creative mindset among the members of a community.

**Community Development** is the process of developing a broad network of interaction with a specific goal such as to increase community capacity, support sustainable development and improve the rural and urban quality of
life. Community could be developed through two essential elements: “the participation by the people themselves in efforts to improve their quality of living...; and the provision of technical and other services in ways which encourage initiatives, self-help and mutual help and make these more effective.”

Community Development Complex (CDC)
In terms of function of place, it could cater the members of a community capacity either indoor or outdoor to hold sport, recreation, leisure, business, self and group learning and training for elevating social, economical and environmental value. Therefore, a permanent community positive activity space for community development purpose could possibly be designed as a community clubhouse.

THE DEVELOPMENT OF COMMUNITY CENTRE

In the United Kingdom, possibly the oldest community centre is that which was established in 1901 in Thringstone, Leicestershire by the old age pensions pioneer, Charles Booth (1847-1916). Extended in 1911 and taken over by the Leicestershire County Council in 1950, this centre still thrives as an educational, social and recreational community resource and was the inspiration for numerous others of its kind. There are also community centres for a specific purpose, but serving the whole community, such as an arts centre. Some community centres are squatted, sometimes rented buildings, mostly in Europe, which have been made into organizing centres for community activities, support networks, and institutional initiatives such as free kitchens, free shops, public computer laboratories, graffiti murals, free housing for activists and travellers, recreation, public meetings, legal collectives, and spaces for dances, performances and art exhibitions. Those in a more established setting may be directly connected with a library, swimming pool, gymnasium, or other public facility.

In the United Kingdom there is an active Social Centre Network, which aims to link up “up the growing number of autonomous spaces to share resources,

1 (United Nations 1963)
ideas and information”. This network draws a very clear distinction between the many autonomous social centres around the country and the state or large non-government organization NGO sponsored community centres.

In present communities; e-community is widely applied for connecting members of a community. Community centres online are defined as a web-based interactive, user-submitted network for groups, organizations, or businesses. Users create their own personal profiles, blogs, groups, photos, art, calendars, music and videos to display on their own pages. Administrators provide oversight to the content and approve membership of users.

In the United States; Clinton Childs, one of the organizers, described it as: “A Community organized about some center for its own political and social welfare and expression; to peer into its own mind and life, to discover its own social needs and then to meet them, whether they concern the political field, the field of health, of recreation, of education, or of industry; such community organization is necessary if democratic society is to succeed and endure”.

Early forms of community centres in the United States were based in schools providing facilities to inner city communities out of school hours. An early celebrated example of this is to be found in Rochester, New York from 1907. Edward J. Ward, a Presbyterian minister, joined the Extension Department at the University of Wisconsin-Madison, organizing the Wisconsin Bureau of Civic and Social Development. By 1911 they organized a country-wide conference on schools as social centres. Despite concerns expressed by politicians and public officials that they might provide a focus for alternative political and social activity, the idea was successful. In 1916, with the foundation of the National Community Center Association, the term Community Centre was generally used in the US. By 1918 there were community centers in 107 US cities; Community centres have various relationships toward the state and governmental institutions. Within the history of a given institution they may move from a quasi-legal or even illegal existence, to a more regularized situation.

In Italy, from the 1970s, large factories and even abandoned military barracks have been “appropriated” for use as community centres, known as Centri Sociali, often translated as social centres. There are today dozens of these
Examining Contemporary Malaysia: Critical Knowledge From Research

across Italy. The historic relationship between the Italian social centres and the Autonomia movement (specifically Lotta Continua) has been described briefly in *Storming Heaven, Class Composition and Struggle in Italian Autonomous Marxism*, by Steve Wright.

Social Centres in Italy continue to be centres of political and social dissent. Notably the Tute Bianche and Ya Basta Association developed directly out of the social centre movement, and many social forums take place in social centres.

The Albion Bolton Community Centre in Bolton, *Ontario, Canada*, is a community building that opened around 1991 and contains a hockey arena, library and fitness area. It also contains an area called the Toy Library where toddlers and preschool children can come and play with the toys in the area. Every fall around September 22 to October 14 the outside of the Community Centre is transformed into the Bolton Fairgrounds. During this time the fairgrounds host the annual demolition derby, in addition to the Bolton Fall Fair. It has been held every year since September 1860.

The centre is run by the board of directors of the Carnegie Community Centre Association, which is elected annually from the members of the association. Membership costs one dollar per year and is available to neighborhood residents, and all the centre’s programs are free to members. There is also an Adult Learning Centre on the top floor, which provides an informal one-on-one tutoring. The Carnegie Centre puts out a bi-weekly newsletter with articles concerning the Downtown Eastside Community.

Footprints Environmental Centre is a registered non-profit, community-orientated centre in Wynberg, *Cape Town, South Africa*, focusing on the conservation and wise use of resources and the prevention of pollution and waste of these resources. Footprints initiated in November 2003 as a response to the lack of and need for practical action, accessible tangible knowledge, know-how and opportunities for individuals and communities to take responsible action to reduce their ecological footprints. Footprints aimed to provide the motivation, tools, and opportunities, which will enable individuals and communities to take responsible actions to reduce their ecological footprint. The Footprints e-Waste Program aims to create awareness and educate
individuals and communities about the hazards and toxicity of electronic waste, while at the same time offer a solution for individuals and organizations to dispose off their electronic waste in an environmentally responsible manner. The Program offers the opportunity for the public to conveniently and responsibly dispose off this equipment while offering jobs and training from the testing, refurbishing/repairing, stripping down of non-working components and identification and supply of components suitable for “Waste 2 Art” projects and the production of “added value” items.

In Australia, there are two Community centres in Atwell. The Atwell Community centre and the Harvest Lakes Community Centre, situated at the grounds of the Harmony primary school. The set up of the community centres were to serve the community members social needs such as childhood education, health, retail, leisure and recreation. The centres were developed vitally to a stage where it can be called a community clubhouse.

Plate 1:
Community centre in Atwell (source: http://www.Atwell.au.gov.)

Education
There are two primary schools in Atwell. Atwell Primary was established in 1998 and had 950 students in 2008. Harmony Primary was established in 2004 and in 2008 had 559 students. The secondary school, Atwell College, established in 2008 for years 7 to 8, had 350 students in 2008 and also incorporates the Kim Beazley Learning Community for children with special needs.
Health
Atwell currently has a general practitioner's medical centre, an infant health clinic, a pharmacy and a physiotherapy clinic.

Retail
There are currently two retail centres in Atwell. A small centre in the north was opened in the late 1990s, consisting of a delicatessen and a Chinese restaurant. A second larger centre was opened in central Atwell in the early 2000s consisting of a supermarket and several other food and service stores. A third centre is zoned for the southern Harvest lakes region, though no firm plans are currently in place.

Leisure
Atwell has a large number of parks and reserves. The two major parks are Atwell reserve, which has a lake, playgrounds, skate park and BBQ facilities and Harvest lakes park which has a lake and playgrounds.

Plate 2: Wetland in Harvest lakes, Atwell
(source: http://www.Atwell.au.gov.)

Sports
Atwell Oval is the main sporting ground and has a clubhouse and change rooms for the Jandakot Jets Football Club which plays Australian rules football. The South Fremantle Colts also train there. In addition Softball and Tee ball are also played here. Atwell and Harmony Primary school ovals are open to the public and have cricket pitches and nets.
HI Community Centre Model
The Himalayan Institute (HI) of Community Centre located in the western sides of Africa; is a concrete manifestation of the flame of compassion the Institute seeks to share with those who are most in need. It has been designed as an integrated hub for a range of rural empowerment projects, all supporting one goal: to fight poverty, illiteracy, and inequality. The four pillars of a HI Community Centre are education, healthcare, vocational training, and sustainable micro-enterprise.

Taken collectively, these rural empowerment projects form a toolbox of flexible solutions tailored to the specific needs of each community. By combining vocational training with sustainable micro-enterprise, they offer integrated training and job creation. Launching sustainable micro-enterprises under the auspices of the Community Centre enables the Centre to achieve self-sufficiency within just a few years. Target rural empowerment projects for each category include:

Education
The community centre provided a primary and secondary schools for children, especially those who have fallen outside the traditional safety net of family and society. Educational scholarship programs to support children’s education. Besides that, they were also supported with Public libraries and community reading programs.

Plate 3: Educational scholarship programs provided by Himalayan Institute (source: http://www.HimalayanInstitute.org.)
Healthcare
Himalayan Institute Total Health Centres pioneer holistic, preventive health solutions, including herbal and homeopathic formulations tailored for rural health needs. Health clinic and dispensary services offered public health programs including health counseling, hygiene, diet, and nutrition.

Vocational Training
The local community of Himalayan had their cultural art and craft. Their sacred link jewelry vocational training and internship provided them with an advanced training in carpentry, construction, and related vocations. Those members of the community who were interested with agriculture, an Energy Farming training programs in sustainable agriculture, land management and green energy was provided for them. Besides that, the Total Health Center consultants training program provided them with training in micro-business management and the HI Community Cooperative model.

Plate 3:
Sacred Link Jewelry micro-enterprises had programs of promoting local jewelry creation and sales. (Source: http://www.HimalayanInstitute.org.)

Sustainable Micro-Enterprise
Besides technical training, the financial supports were part of the provision of micro-finance support by the Institute to support community micro-enterprises. Energy Farming projects promoting cultivation of a range of medicinal, aromatic, and energy crops with local and global marketability. Organizing and supporting HI Community Co-operatives to produce and market agricultural
and locally manufactured products. Sacred Link Jewelry micro-enterprises had programs of promoting local jewelry creation and sales. Total Health Centres launched by Total Health Centre consultants to offer dispensary and public health education services.

**Food Program**

The HI Community Center in Cameroon, West Africa is the Institute’s flagship rural empowerment project in Africa. It serves Piecemeal solutions can only serve as a stopgap, and can’t adequately address the myriad of intertwined social, economic, and environmental issues that challenge rural communities today. What is required is a holistic, multidisciplinary, spiritually-grounded solution, enabling the rural masses to harness and unfold their latent potential, and act as a catalyst for change in their own communities. On a practical level, it means empowerment instead of aid, providing knowledge and the means to put that knowledge into practice.

If the previous Himalayan Community focused on human empowerment in fulfilling basic needs; Green (2009) discussed widely on The Role of Assets in Community-Based Development Whither amongst American community. The challenge was on the Growth Versus Development People Versus Place. The challenge of regionalism asset on building public participation versus the role of community-based organizations models of Community Development Self-Help Technical Assistance.

In general, the community development varies accordingly to the local demand and necessities. It depends closely on the local community’s projection and direction that the local community’s leader or corporation is heading to.

**Asian Community Development**

In China, the community development projects were set up on a voluntary basis by non-government organization. Again, the trend showed variety in terms of typology of activity both in rural and urban areas.

Some of the community development projects were focused on the orphanage children, less fortunate people and the elderly. In remote areas of China, Chengdu, Sichuan Province; a non government organization called
ECOLOGIA based the operations on site in the mountains west of Chengdu. They had a micro-finance project in this mountainous region and are using this on-the-ground capacity to deliver post emergency relief aid to earthquake survivors. They need support for rebuilding and repairing damaged homes and village infrastructures. Their goal was to encourage villagers to engage in reconstruction that will be more earthquake resistant and also more environmentally friendly. The organization tried to avoid some of the problems of post-Katrina and post-tsunami construction where people rebuilt the same kinds of inappropriate dwellings. In addition, they used this opportunity to seed the creation of community funds. Reconstruction and repair loans will be repaid to the community trust fund that will then be used to promote environmentally and socially sustainable development.

In India, most of community developments were focused on primary education in which they instilled mathematics, English and ICT as basic skills.

**Malaysian Community Development Centre**

In reviewing the issue of revitalization in Malaysia, the formal institution that served for community development is the Ministry of Woman and Community Development. The ministry focused on the welfare, wellbeing and wellness for all Malaysian communities. The orphanage, less fortunate, elderly, disabled, homeless, under poverty group were also part of their focus of attention. Besides that the ministry the community development was also supported by a numbers of NGOs.

In most of the newly developed community such as in the new housing development in 1980s, 1990s and in the millennium age; the provisional amenity for community development centre was called multi-purpose hall. The resource centre for Malaysian community; was the public library provisioned by the local authority. The gathering place was well known as multi-purpose hall as the venue communal gathering such as for wedding and national election operation. On the other hand, recreation and sport mostly held in school fields, housing green or local authority’s fields. The meditation such yoga or aerobic class used to take place in the upper floor of shop houses in Malaysian towns. Tai Chi activity was done mostly in housing areas where the Chinese were the majority of the community. Meditation was normally done privately at
home. Most of the special interest activities were offered by individual entity, individual enterprise rather than as a communal activity.

In the traditionally-developed community such as village area in Malaysia, in the 1970s the early form of the community development was called BalaiRaya. The centre used to be located at the heart of the village.

**Education as Malaysian community development hub**
The more formally set programmed for community development program in Malaysia is through early childhood kindergarten, primary, secondary schools, college, institute, poly-techniques, community college and universities. The management of those was by the Ministry of Education and Ministry of Higher Learning Institution.

**Malaysian Community Development partners/training providers**
The community development within the housing and commercial area, there is also a centre for training. With private providers such as initiated by the government ministry; the Malaysian Ministry of Entrepreneurships offered the GiatMARA program of basic lifelong learning skills to youth in preparing them to become business entrepreneur. With those skills in future they will set their private Small Medium Enterprises. Focusing on the community development centre itself, there is an existence of local centre with a very specific activity. According to Malaysia Town and Regional Planning Guide (2002) the provision of a local community centre such as multi-purpose hall and a kindergarten shall be provided for every two thousand communal density.

**Community Development Website**
In most of new housing area especially in urban area has shown a set up of a communal caring and sharing online information e-community

**Contemporary Community Development: Info-tainment Program**
*Apa Khabar Orang Kampung* and *Jom Heboh*: were examples of our county­round programs that implemented mobile information, cultural entertainment plus the business hut initiated by MediaPrima Sdn Bhd; one of Malaysian broadcasting companies. Besides that the *Adopted Family Program* conducted in the remote area of Malaysia was part of development encroachment strategy.
METHODOLOGY

In this paper, the presented methods involve both obtrusive and unobtrusive research. The input for the unobtrusive research secondary data collection is on the content analysis. The aim is to gather data from worldwide community activity and revitalization of the community centre. This method is considered a precedent study in the architectural research method. Since the first stage of the research is of unobtrusive research; the second stage of the research will involve both types of research. The primary data collection conducted in the site study in Bota will involve the unobtrusive research activity: a visual observation to the existing community centre. The conduct of the obtrusive research with explorative community action activity will be conducted at the second stage of primary data collection. The research conduct will be on the probing methods in which will be done in the Community Development Participation Workshop (CDPW).

The CDPW is designed as the second stage of the research schedule is not included in this paper. Firstly, the public places such as shop houses area, eating places, library, post office, BalaiRaya, restaurants, stalls and mosques will be the place for researchers to meet the local community informally. The public survey session will be conducted from five o’clock in the evening until midnight to get the convenient time to access the public. Once the focus group is established, then the local community will be invited for the second stage of the obtrusive methods: i.e. the (CDPW). The sampling technique will be based on participants “convenience” selection with participants “willingness” to co-operate with the session. The location of the survey research will be held at public areas in Bota’s community center or mosque.

Figure 1: The general public respondents
Listed below is the sequence of steps of Action Research Plan for the Community Development Participation Workshop:

<table>
<thead>
<tr>
<th>Primary Data collection</th>
<th>Community leader</th>
<th>Tourists</th>
<th>Local People</th>
</tr>
</thead>
<tbody>
<tr>
<td>Semi-structured perception study with General Public</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
RESULT AND DISCUSSION

- Comprehensive-Rational Planning
- Planning Strategic Planning Visioning
- Workshops Goals and Strategy Development
- Developing Action Plans Monitor,
- Evaluate and Revise Community-Based Research
- Evaluation of Visioning Processes
- Community-Based Organizations and Social Capital
- Community Development Corporations
- Professionalized Debates Over Community Development Corporation (CDC)
- Institutional Support for CDCs Local Development Corporations
  Organizational
- Social Capital and Local Economic Development

Since the research is at the first quarter of the overall phase therefore, the input of result is mainly on the result of the content analysis. The aim was to gather data from worldwide community development and revitalization program in the community centre.

Community Center Activity for Revitalization

<table>
<thead>
<tr>
<th>Country</th>
<th>Community Centre</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>United Kingdom</td>
<td>Art and Cultural Centre</td>
<td>free kitchens, free shops, public computer labs, graffiti murals, free accommodation, housing for activists and travelers, recreation, public meetings, legal collectives, public dances, performances, art exhibitions, library, swimming pool, gymnasium, or other public facility.</td>
</tr>
<tr>
<td></td>
<td>Social Centre Network</td>
<td>E-community, interactive community centers online, personal profiles, blogs, groups, photos, art, calendars, music and physical gathering space for special functions</td>
</tr>
<tr>
<td>Country</td>
<td>Community Centre</td>
<td>Activity</td>
</tr>
<tr>
<td>------------------</td>
<td>------------------------------------------------------------------</td>
<td>---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
</tbody>
</table>
| United States    | School community centre  
National Community Center Association  
United State Development Authority (USDA) | Community centers: facilities to inner city communities out of school hours: alternative education, political and social activity.  
For more formal state and governmental institutions a quasi-legal or even illegal existence, to a more regularized situation.  
Local Community empowerment, financial aid, tourism, childcare, seeking corporate grant and funding. Smart Communities Network: Creating Energy Smart Communities, assisting low income and homeless for affordable housing scheme |
| Italy            | Centri Sociali                                                   | It is a center of political and social dissent. Tute Bianche and Ya Basta Association: the social centre movement, social forums.                                                                        |
| South Africa, Cape Town | Environmental Centre: Footprint                       | Conservation and wise use of resources and the prevention of pollution and waste of these resources.                                                                                                      |
| Ontario Canada   | Albion Bolton Community Centre                                    | The community building that built in 1991: hockey arena, library, adult learning center and fitness area, Toy Library where toddlers and preschool children can come and play with the toys in the area. |
| Western Africa   | Himalayan Institute (HI) of Community Center                     | Educational, Healthcare, Food Program, Vocational Training, Micro Enterprise                                                                                                                             |
| Australia        | Atwell Community Center                                          | Education, Health, Leisure, Sport, Retail                                                                                                                                                                |
| China            | Ecologia Community Centre in Chengdu                             | Micro-finance project in this mountainous region and are using this on-the-ground capacity to deliver post emergency relief aid to earthquake survivors: rebuilding and repairing damaged homes and village infrastructure. |

**Figure 3: Table of Community Center Activities**

**Revitalization of Malaysian Community Center**

In Malaysia, the approach for community development (CD) in village area began in 1970s. The approach was from the top to bottom; the community
leaders to the villagers. BalaiRaya acted as their community-based for youth and elderly. In that period, there were Village Committee’s office called Pejabat Jawatan Kuasa Kemajuan Kampung (PJKKK) and for neighborhood safety office it was called Pondok Rukun Tetangga. In the urban neighbourhood, the community development centres were initiated by the local community committee at the multipurpose hall.

In the study site of Bota, the set up of villagers community’s communal place was one of the centres which were developed in the 1970s. In the 1980s, it functioned well as a venue for local committee’s meeting point, women cooking class, local election campaigns operational office, community committee’s meeting point, Malay musical performance training such as kompang, religious communal festive celebration and religious elderly class. Based on the recent study, the center was still remembered as one of the built heritage by the villagers’ community. Most of the time the activity that used to be held in the centre was on early childhood education: Tadika KEMAS, art and cultural demonstration and art & craft production.

However, due to the recent trend of community centre it has shown a great change. Balairaya no longer existed in the village site. BalaiRaya was either demolished or naturally-deteriorated. Between 1990s and 2000, it was the turning point of BalaiRaya as the community centre. This situation was due to the process of modernisation and technology advancement in the digital age, globalisation and application of media entertainment through television and the internet. Our village lifestyle had changed into a modern one. BalaiRaya had remained in the memory of the villagers. The elderly and the middle-aged group gathered in other places especially at commercial site such as restaurants or stalls while the youth in the shopping centres and Wi-Fi zones. The communal activity and permanent space is still a community’s requirement but it is fulfilled by the private entity for more commercial benefit. The trend could possibly be revitalized if the BalaiRaya converted its function into an ultra-modern Cyber Café Raya.
CONCLUSION

Community could be developed by provision of both financial and technical assistance to communities to enable them to accomplish these elements. In all its work, if physical development seeks to increase the element of ‘vitality’ and ‘sustainability’ in the physical environmental space; the community development initiatives to be defined as ‘sustainable,’ must ensure the needs of the present are met without compromising the ability of future generations to meet their own needs.

Technical assistance is the activity of providing information or services to community as clients or staff in order to help them accomplish a goal or complete an activity that contributes to improving their community. For community development, there are two approaches to technical assistance. The first is the community friendly approach where the community assists to create and facilitate the community development process. The second is the informational approach where the community development process is already functioning well and the community leaders’ role is to provide information for further sustainability and revitalization.

In terms of space, the revitalization of the traditional version of BalaiRaya requires an architectural conversional approach. The space for community centre has to cater for a larger crowd of all members of a community such as a bigger capacity arena of a clubhouse or a football-sized stadium. It has to cater for an expanding function of a community centre. The space shall cater for a re-adaptive function and shall have a robustness quality to meet for the present community’s multi-functional activities. In the future, the CD center shall be relocated from previous version of BalaiRaya to StadiumRaya as the new green and open concept of community center complex (CDC) or community clubhouse (CC) for the Malaysian new generation!

REFERENCES