

The Changing Role of Malaysian Chinese Organizations in the Construction of a Cultural Community of Common Destiny

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Abstract

There are about 9,000 Chinese community organizations in Malaysia, broadly grouped according to province/village, lineage, cultural, educational, religious and occupational affinities, a few dating back to the nineteenth century. They are officially registered as “associations” and are non-political entities. Their existence is a reflection of the work and sacrifices of the Chinese and their mission is to serve specific social and cultural needs of the community. Cultural, literary and educational associations in particular have developed in tandem and mutually reinforcing to constitute a cultural “community of common destiny” of the Chinese. However, many in the smaller towns are suffering from a lack of purpose and direction. In the context of the promotion of a community of common destiny, these organizations are presented with opportunities that may empower them to play a more meaningful role to showcase the variety of Chinese cultural life and at the same time to contribute to development process.

Key words: Chinese community organizations, Belt and Road Initiative, community of common destiny, Chinese culture

Introduction

It is said that the three pillars of Malaysian Chinese culture are the community organizations, Chinese education and the press. The community organizations, officially registered as “associations”, have been a spiritual pillar of the Chinese as well as a conduit of communication with the authorities. To date, there are about 9,000 registered Chinese organizations in the country. They are non-governmental organizations and generally use *Hanyu* or Mandarin as their working language, be it in correspondence, announcements, or public lectures in traditional or online modes. Whether in their official activities, business, academic, cultural

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interactions or political exchanges, their mission is to inherit, transmit and safeguard the culture and interests of the community. In short, these organizations have become an essential component of the culture and life of the Chinese community.

Chinese settlement in Melaka dates back to several centuries and in the rest of the country for 200 years or more. Throughout this period, the community has contributed significantly to the development of the country in their diverse roles as pioneers, labourers, and entrepreneurs (see 黄尧/Huang Yao, 1967; Voon, 2007). Local clusters of settlers have over the years established temples, schools, and community organizations with specific aims and objectives. They have effectively fostered a strong sense of community sharing common destinies that are founded on affiliations ranging from narrow to broad loyalties to village or provincial origins, consanguinity, occupations, beliefs, cultural practices, literary pursuits and educational concerns.

The history of Chinese organizations has been divided into eight phases spanning over 200 years. The latest phase starting from the 1990s has been categorized as one of revitalization (see 林琳/Lin Lin, 2008). However, among communities in small towns or villages, many old-established organizations are in danger of losing their sense of purpose and direction. Many are located in areas of dwindling or ageing population lacking a vigorous community life. Attempts to sustain the life of these organizations will have to depend the injection of financial and human resources.

The revitalization movement is intended to encourage an infusion of creative and innovative energies and to nurture a sense of a shared interests in social and cultural life to promote a community imbued with a vibrant cultural ambience in the cities, towns or villages. In the context of the multi-cultural setting of Malaysia, the promotion of Chinese culture is accepted and acknowledged by other communities within the broad cultural framework of Malaysia. In the broader context, the Chinese community and its organizations are placed at the right time and place to take advantage of the trend towards greater international exchanges under various international initiatives.

This study examines and evaluates the future of Chinese organizations and their attempts to foster a cultural community of common destiny. The cultural and educational organizations would have to play a key role in this endeavour. Research on the latest trends of development is lacking and much reliance is placed on online sources and local press clippings and reports on community events in different localities.

The Role of Cultural and Educational Organizations

The current roles and functions of Chinese organizations are veering away from those of the past. While the past concern was primarily centred on the Chinese or even certain sections of the community, the current emphasis is shifting towards taking into account the interests of other ethnic communities. This is an effort to be inclusive and to synergize the pooling

of resources and ideas for the greater benefit of all communities. It will also help Chinese organizations to re-invent themselves and to adapt their role to meet changing domestic and international situations. Among these changing situations are globalization, the Association of Southeast Asian Nations (ASEAN) and China free trade arrangement, the Belt and Road Initiative (BRI) especially the 21st Century Maritime Silk Road (MSR) and other regional initiatives in confidence building, and Industrial Revolution 4.0.

The Malays, Chinese, Indians and various other communities live in a multi-ethnic society. Each community possesses its distinct social and cultural heritage but at the same time are exposed to multicultural experiences. The independence of the Federation of Malaya in 1957 and the formation of Malaysia in 1963 were achieved through the combined efforts of all the communities and who thereafter share basic common rights and responsibilities.

In the period prior to and after independence, there has been considerable inter-ethnic mingling in the workplace and living environments. These communities have learned much from each other and acquired an understanding of each other's culture and traditions. They celebrate each other's festivals such as Hari Raya at the month of Ramadan or fasting month, the Chinese New Year, the Indian New Year or Deepavali, Christmas as well as those of the Kadazan of Sabah and the Dayak of Sarawak. Similarly, many Chinese and Indians are followers of Islam and Christianity. All Malaysian students learn the Malay or the National Language, while a growing number of students of all ethnicities are enrolling in English-medium International Schools. The growing understanding and acceptance of Chinese culture by other communities is reflected in the steady increase in their enrollment in Chinese-medium schools. In reality, certain cultural values and elements that are mutually embedded in different cultures. There is also a gradual realization of the appeal and practical value of the Chinese language and culture. These trends will work to the advantage of all communities in their common endeavour to forth a shared destiny.

Malaysian Chinese organizations have a rich store of experience in promoting Chinese culture but future work must be supported by more resources whether from official sources of assistance in cash or kind or the sharing of experiences by like-minded organizations from abroad. In the process of social change, different cultures and regions intensify their interactions and may more interdependent. In this context, cultural and educational organizations may strategize ways to project their soft power and work towards the desire for common prosperity by finding solutions to long-standing indifference or misunderstandings and to promote to national interest.

Malaysian Chinese organizations symbolize the identity of Malaysian Chinese and they take it upon themselves to enrich and transmit Chinese culture. Safeguarding the existence of Chinese culture and education is one of their principal tasks that has also become an unshakeable commitment. Of diverse affiliations, their sheer number and dispersed distribution are a testimony to their importance to the Chinese community.

Studies on Malaysian Chinese organizations argue that they fulfil the dual role as a bastion of Chinese culture and as a promoter of public welfare (see 李世康、许明阳/Li Shikang and Xu Mingyang, 2008; 文平强/Voon Phin Keong, 2018: 139). Culture embodies both the physical and spiritual components including education, cultural and religious activities. Public welfare refers to the common benefits and interests of the Chinese community, including political rights and safety of life and property. These organizations have long been looked upon as an essential and indispensable component of the history of Malaysian Chinese.

The Chinese have settled in Malaysia for several generations and the absence of a nationalistic assimilation policy has enabled the community to preserve its core cultural values and practices to a greater extent than is the case anywhere in the ASEAN region. The existence of Chinese-language schools from primary to tertiary levels has helped in maintaining the robustness of this culture. Malaysian Chinese organizations are therefore well-positioned to expand their resources by leveraging on new possibilities arising from encouraging regional developments between China and ASEAN. The open door policy of China and especially its Maritime Silk Road (MSR) initiative have created new possibilities for the promotion of local Chinese culture. This in turn will provide the incentives for nurturing and training of specialists in Chinese culture including its language, culture, and literature.

Malaysian Chinese with their inherent cultural heritage are likely to create symbiotic relationships with potential collaborative partners through enabling external developments. The community has long realized that indifference on cultural matters would lead to cultural decay and loss of identity. The growing impact of external social and economic activities are indeed opportunities for local Chinese to devise strategic plans to expand their cultural resources and to showcase their unique features. Given the complex Malaysian social and political environments, the Chinese and other communities to join hands as well as to work closely with local authorities to take advantage of increased opportunities from external economic stimulus and growing volume of tourists.

The prospects for increased international interactions have prompted some local communities to organize events to ride on this trend. Between 2016 and 2019, a series of events was held with themes ranging from academic conferences to artistic performances and dialogues on business and investment opportunities (Table 1).

Among the early show of support for BRI was the Malaysian Chinese Association (MCA) in 2016. This is a Chinese-based political party which was then a coalition partner of the Federal government. This party together with 46 Chinese organizations including the national level Chinese Chamber of Commerce Malaysia, the Seven Clan Associations of Malaysia, Malaysian Chinese Cultural Association, Malaysia-China Friendship Association, Malaysian Chinese Writers Association and others signed a memorandum of co-operation to jointly promote Malaysia-China collaboration in support of and to implement projects under the BRI label.

Table 1. The Organization of Academic and Cultural Events, 2016-2019

Event	Date	Participating Organizations
Dialogue on Co-ordinating Co-operation between Malaysian and Chinese Corporations	2019/9/10	Embassy of the People's Republic of China, Chinese Chamber of Commerce of Malaysia, Bank of China, Investment Board of Malaysia, Malaysia Foreign Trade Development Board, SME Association, the Association of Chinese-Funded Enterprises, and the China Graduate Alumni
2019 International Cross-Talk Show	2019/7/7	Embassy of the People's Republic of China, Confucian Merchants' Association, various community organizations
Malaysia-China Calligraphers Meeting	2019/6/26-28	Malaysia Ministry of Culture, Malaysia-China Commerce and Industry Association, Selangor-Kuala Lumpur Chinese Assembly Hall, etc.
International Conference on BRI and Chinese Organizations of ASEAN	2017/12/9-10	Hua Zong Centre of Southeast Asian Studies
Setting up of BRI Centre in Johor Bharu	2017/11/27	Local Chinese organizations, chamber of commerce and educational institutions
Conference of BRI Mazu Culture 2017	2017/7/30	Selangor-Kuala Lumpur Hainan Association
International Conference on MSR	2017/5/25	Malaysian Maritime Research Centre and China International Strategy Association
Int'l Forum on Sojourners in the BRI Region	2017/6/1	Malaysia Chinese Cultural Association
OBOR Malaysia-China Culture and Arts Year	2017	Malaysia Arts Association, Malaysia Cultural Association, Malaysia Writers' Association, etc.
Conference on the Promotion of Malaysia-China SMEs in the BRI Region	2017/1/17	SME Development Centre of the Prime Minister's Department and China Overseas Exchange Association
Signing of Malaysian Chinese Declaration on BRI	2016/12/13	Malaysian Chinese Association and 46 Chinese organizations

BRI-Belt and Road Initiative; SME-Small and Medium-Sized Enterprises

Sources: Press reports

The change of government in 2018 and the initial wavering of official position on on-going BRI projects did not discourage Chinese organizations from hosting BRI-related events. The major business and cultural organizations saw opportunities for business-cum-investment transactions and beneficial collaborations in cultural and educational exchanges. The Malaysian premier's participation in the BRI summit in early 2019 signalled

the continued official assurance of support of the Initiative and did much to restore Malaysia-China relations.¹

Many Chinese organizations have gone through a cycle of ebb and flow in their fortunes. In general, this process often occurs in tandem with the vigorous or weakening practice of local Chinese culture. A considerable number of organizations that are bonded by provincial or village origins or affiliations with dialect or clan loyalties, are suffering from neglect and lack of direction and purpose. Their members are tightly bound by primordial allegiances to the land or clan of their forefathers. The out-migration of the young to the cities has narrowed the resource base of the young and talented to infuse life and new ideas to sustain the work of local Chinese organizations. Emotional ties that often lie dormant for want of external stimulus or justification may be revived especially among the young.

The ideas promoted by MSR may open up new visions and perspectives to ignite the spirit of small and relatively inactive Chinese organizations to re-invent their role. Viewed in the context external changes including globalization and Industrial Revolution 4.0, there are immense possibilities for win-win strategies for co-operation in different kinds of business ventures and cultural events. China is currently a major player in high technology and innovative ventures such as high speed train, Alipay, bike-sharing, and online shopping. These are among many of the new ideas that local organizations may be open to in order to mobilize the support of the young.

China and ASEAN are frequently engaged in an open dialogue, especially with reference to the MSR, to re-delineate their long-term strategy and to promote the idea of the community of common destiny. The substance of this concept is the idea of “common interest” in areas such as the economy, security, and socio-cultural environment. These concerns reflect key Chinese cultural values such as “universal harmony and peace” and “global equality and universal justice”. All non-governmental and non-profit Chinese organizations may find a role in acting as shared channels of this concept. On the one hand, the overarching importance of common interest may tighten the bonds among some of these organizations to business networks and to reinvigorate the existence and direction of others.

Opportunities for Renewal through Transformation

Recent regional development trends have led many organizations to re-engineer their functions or to capitalize on new opportunities to meet the needs of the times. Some cultural and educational organizations in the smaller towns are drawing on their rich base of natural and cultural resources to promote activities and the general welfare of local societies.

Time-Honoured Streets, Brands and Towns

In recent years, several Chinese organizations, civil society and interested parties Chinese organizations have attempted to transform their neighbourhoods to promote local awareness

and to showcase local cultural and historical features. With a heightened sense of history and identity, many local Chinese communities are beginning to appreciate the value of enhancing the cultural value and sense of space of their neighbourhoods. This shared obligation is seen in several towns across Malaysia. One of the objectives is to project the history and settlement, the display of unique culinary and traditional practices as well as to promote cultural tourism. In special cases, support of funding from the government has also been forthcoming.

Several old-established but decrepit urban quarters have been infused with new cultural elements and vibrancy. Among the more successful examples in neighbourhood reconstruction efforts are the recognition of cities and settlements of historical significance, creation of “cultural streets”, and identification of “time-honoured” streets and businesses (Table 2).

Table 2. Designation of Local Cultural Streets and Towns in the 2010s

Item	Locality
Cultural Streets	Batu Pahat, Bentong, Kuala Lumpur, Ipoh, Johor Bahru, Seremban
“Time-honoured” Street	Ipoh, Kajang, Kampar
“Time-honoured” Businesses	Phoenix Biscuits, Kuala Lumpur; Hiap Joo Bakery and Biscuits, Johor Bahru; Kwang Teck Seafood Retailer, Penang
“Historical” Cities and Towns	Melaka and Georgetown, Penang; Bau, Sarawak (gold mining); Sungai Lembing, Kuantan, Pahang (tin mining)

Sources: Various press reports

Many of these towns had built up by early Chinese pioneers and settlers dating back more than a century ago. In Johor Bahru, Tan Hiok Nee Street that was named after a pioneer (陈旭年) was turned into a cultural street to showcase its rich connections with Johorean Chinese history and culture (木炎/Mu Yan, 2013).² At the same time, the former building of the Chinese Association of Johor Bahru was turned into a Chinese heritage museum to serve as a venue for weekend activities featuring cultural events such as singing, dancing, painting, calligraphy, chess, and old movies. The outcome was the cultural revival in an area that was once a “cultural desert”. In the town of Batu Pahat the Teochew (Chaozhou) and Hakka (Kejia) communities have respectively taken the initiatives to upgrade the cultural landscapes of Jalan Maharini and Jalan Abdullah.

Among the larger urban centres, the historic Melaka and Georgetown in Penang island are both UNESCO world heritage cities. They are recognized for their rich history featuring multicultural harmony and interactions among Malays, Chinese and Indians as well as a mosaic of Portuguese, Dutch and British colonial heritage. This history has yielded a “unique testimony to a cultural tradition” in the form of the diversity of buildings for the worship of

different religions, a mixture of ethnic settlements and quarters, and a kaleidoscope of languages and cultural celebrations. Both cities display a wealth of colours and sights through their “unique architecture, culture and landscape without parallel anywhere in East and Southeast Asia” (Wikipedia, https://en.wikipedia.org/wiki/Historic_Cities_of_the_Straits_of_Malacca).

Melaka and Georgetown were the earliest urban and trading ports of Malaysia. The Chinese were among the major pioneer settlers in these ports, living and working in a multicultural environment. Admiral Zheng He called on Melaka on several occasions during his expeditions to the South Seas in the early fifteenth century. Some Chinese began to settle down in Melaka and established the first Chinese temple and cemetery in Bukit China. This cemetery is now part of the UNESCO heritage. There were already a few Chinese settlers in Penang when the British acquired control of the island in 1786.

Efforts to enrich the cultural landscapes of towns have come from the initiatives of local communities and organizations. The extended period of settlement and development by various ethnic communities has left layers of collective memories that are loosely imprinted on the local cultural landscapes. Among the Chinese, different dialect communities and occupational groups have left their historical footprints, whether in the settlement and migration patterns, cultural and religious infrastructure, or in the culinary arts. There is a general realization that this heritage should not be lost in the mist of time. It is with this heightened sense of awareness that various local communities have, in recent years, but particularly in positive response to the potential opportunities arising from the impact of international and regional trends, realized the opportunities from tourism development and the greater flows of trade, investments and people-to-people connectivity. Funding and sponsorships have been forthcoming from Chinese organizations as well as from local authorities. The combination of community and government initiatives has led to the creation of new cultural “products” to the delight of local residents and visitors.

Cultural Tourism

Malaysia’s eternal summer weather, fresh air, unspoiled mountains, pristine islands and diverse cultural landscapes are the ingredients of a tourist paradise. At the same time, several new tourist localities have emerged. These include small towns and villages such as Sekinchan, the Sungai Limau floating village, and the Gold Coast Resort in Selangor, Pangkor Island in Perak and Titi New Village in Negeri Sembilan. Developed by the local Chinese communities, they are becoming popular tourist destinations for both Malaysians as well as foreign tourists especially from China. Many of these tourists are able to relate to the local Chinese culture, language, customs and food, and find the encounter with multiethnic Malaysia a truly novel experience.

Following the disruption of the century-old history of settlement and the opening up of mines, farms and towns in Malaysia by the Japanese Occupation of 1941-1945, the restored

British rule introduced an urgent policy to resettle half a million widely dispersed rural Chinese into more than 400 New Villages (NVs). These were located on the outskirts of towns to segregate the villagers from contact with insurgents who fighting to drive out the British (see Corry, 1954; Sandhu, 1964a and b; Short, 1975). The outcome was that NVs have created new cultural landscape and practically erased the pre-existing one. The narrative of the life and history of these villages is inseparable from the earlier episodes of struggles and sacrifices of the pioneering period. A growing collection of publications, films and documentaries and museums of varying scales have paid tribute to the pioneers and NV residents who have and continued to devote their life and energies to the development of the local areas and communities.

The NVs have become a unique cultural landscape and part of the Chinese chronicle. They represent the post-World War Two historical experience of the rural and semi-rural sector of the Chinese community. The possibilities for economic connectivity and cultural interaction made available by increased trade and tourism may afford NVs to reap benefits from these new forms of activities.

The NV narrative that embodies the shared memory of a large segment of the Chinese community represents an important cultural resource. In 2017, Malaysia showcased NV products in China in the Guangzhou Sales and Jiangxi Province Local Products Festival.³ At the same time, Malaysia's export-oriented policy which provides import-export and logistic support will help to promote mutually beneficial international exchanges. The government has earmarked a few NVs including certain fishing villages as key development targets to boost the tourism industry (see 黄清琴/Huang Qing Qin, 2016).

Community Cultural Revival

Local Chinese communities organize cultural events and activities on a regular basis. The primary objective is to keep alive and promote traditional cultural and religious festivals or to stage artistic and performance events to reinvigorate local socio-cultural life, to enrich the cultural landscapes and shared experiences. Recent activities and events have taken place in urban neighbourhoods, small towns, NVs or fishing communities and consist of art projects, art carnival, cultural festivals, street performances, community workshops and art exhibitions (林德成/Lim De Cheng, 2019).⁴ The result is the empowerment of local communities to produce "cultural brands" that integrate cultural and artistic elements at the local level. By using the rich cultural heritage and creative arts as a medium, local Chinese communities are able, through local culture, to cultivate a stronger sense of community. In the last decade or so, cultural enthusiasts and volunteers have committed themselves to this larger goal cultural engagement. The combination of the initiatives of the grassroots and local communities have given birth to a more vigorous cultural life in numerous localities (Table 3).

Table 3. Community Cultural Centres, Malaysia, 2010s

Community Museums (Year of Establishment)	Host Organization
Museum of Chinese History Johor Bharu (2010)	Chinese organizations of Johor Bharu
Johor Baru Kwangtung Association Heritage Centre (2010)	Johor Bharu Kwangtung Association
Petaling Street Chinese Dialects Centre	Petaling Jaya Community Art group
Ulu Langat Community Heritage Centre	A freelance historian of Kajang
Sim Mow Yu's Calligraphy Museum, Melaka (2011)	Calligraphy centre management board
Hokkien Association Heritage Centre, Johor Bharu (2011)	Hokkien Association of Johor Bharu
Centre of Serdang Community History, Selangor (2012)	-
Tan Kah Kee Memorial Centre, Kuala Lumpur (2013)	Memorial Centre management board
Chen Luo Han Memorial Centre, Kuala Lumpur (2014)	Chen Luo Han Memorial Centre Foundation
Lim Lian Geok Memorial Centre, Kuala Lumpur (2014)	Lim Lian Geok Foundation
Malaysia Chinese Museum, Serdang (2018)	Hua Zong (Association of Malaysian Chinese Assembly Halls)

Sources: Various press reports

Reinventing Local Culture: Creating an Emerging and Multi-Faceted Cultural Enterprise

The core values of Confucian and other Asian cultures are the pursuit of peace and equality. As a country in which Islamic, Chinese and Indian civilizations converge, Malaysia is well placed to serve as a bridge between these great cultures. The varied cultural landscapes of Malaysian towns and villages, if repackaged and more systematically presented to the international audience, present a diversity of local arts and crafts, traditional festivals, costumes, music, cuisine and architecture as well as a wealth of heritage treasures to portray a unique picture of “Instant Asia”.

Indeed, certain local cultural industries have emerged in recent years. Handmade items, illustrations, stationeries, ornaments and local products have been made by innovative entrepreneurs and local communities in response to the demand by local and foreign tourists. The overall effect has been to generate a small market boom. The take full advantage of the potential demands of the growing tourist market, it would take the greater efforts of various cultural and educational groups and the active support of Chinese organizations to expand and

sustain the expanding market of regional tourism prompted by growing international contact (叶凤玲/Ye Feng Ling, 2016).

It is a fact that with the increased influence of investments and tourists from China and elsewhere, the trend towards the freer flows of trade will increase the demands for talents, especially those with multi-lingual skills (林毅夫/Lin Yifu, 2016). The Chinese community can make a significant contribution to realize the immense potentials of emerging international relations especially in Asia. The challenges are not in terms of capital or technology, but that of the available of talents. Malaysia enjoys a natural advantage in that the Chinese are multilingual and familiar with different religions and cultures. In addition, the majority of the community leaders who lead thousands of Chinese organizations of diverse affinities own or manage small and medium industries and various other businesses. Among them, many have gained extensive experience from close business connections with their counterparts in China. Given their entrepreneurial inclination, they are in a position to take the lead in developing and expanding culture-based enterprises and businesses. Perceptive community leaders and Chinese organizations have begun to re-assess their future roles and to mobilize their resources to take advantage of the many benefits that may accrue from new ventures to exploit the wealth and variety of the local cultural heritage.

Conclusion

Emerging trends in international economic co-operation and cultural interactions are a strong stimulus to the social development of ASEAN members. Hitherto unknown opportunities provide new platforms for innovative and creative efforts to showcase the deeper meaning of Malaysian Chinese culture. It is remarkable that Chinese are able to preserve the robustness of their culture, ensure the healthy practice of their language and dialects, and advance the contributions of their education system. Much of this is attributed to the collective action of the many Chinese organizations and their management. With enabling external developments unlocking unheard of opportunities, Chinese organizations are poised to fulfil an enhanced mission to serve the community and country. In their unique way, they may extend their cultural impact to neighbouring countries in areas such as language and education, cultural traditions, social and economic outreach.

Ideally, the way to achieve an effective transition to playing a more meaningful role in the mission and functions of Chinese organizations is to reach out to other communities to build a consensus for working together to foster a national community of common destiny. If other communities as well as the authorities appreciate and value the role of Chinese culture in the nation building process, they may show their support and engage in the work of Chinese organizations. Through inter-ethnic understanding and co-operation, the sense of a shared destiny would be grounded on a solid foundation.

Cultural understanding and rapport are the ingredients that contribute to inter-ethnic solidarity. They are also effective as a countermeasure against the negative influence of political rivalry that tends to create cleavages among communities. Additionally, Chinese organizations are in a position to expand their vista and influence to adapt to changing international scenarios to reach out to the outside world. Compared with other ASEAN countries, Malaysian Chinese have been able to preserve and develop their cultural heritage and to evolved an institutional structure to play a leading role to promote cultural exchanges. In the context of emerging international and regional trends, there are ample opportunities for Malaysian Chinese organizations to reinforce their role in fostering both internal and regional cultural exchanges and understanding. To re-invent their role, Chinese cultural and educational organizations will continue to broaden their focus to accommodate the common interests of all communities as an integral part their contribution to the nation-building process to help foster a national community of common destiny.

Notes

- 1 See <https://www.enanyang.my/news/20190427/> and <https://www.orientaldaily.com.my/news/nation/2019/04/27/288658> (accessed on 10 August 2017).
- 2 See <https://www.orientaldaily.com.my/news/longmen/2013/01/07/60298> (accessed on 10 August 2017).
- 3 See 〈电商携手顺丰运速推广华人新村产品〉, 《e南洋》(E-commerce helps to promote Chinese New Villages products, <https://www.enanyang.my/news/20171229/>, 29 December 2017 (accessed on 24 October 2019) and 〈2017广州购物节暨江西省地方特色商品(广东)展销会马来西亚华人新村产品首次亮相, 助力一带一路发展〉(2017 Guangzhou Sales and Jiangxi Province Local Commodities (Guangdong) Exhibition: Malaysian Chinese New Villages Products Inaugural Sales in Support of the Belt and Road Development, <http://www.chinagccc.org.cn/rg.cn/newsview/11857.html> (accessed on 24 October 2019).
- 4 Another form of celebration is the holding of “grand dinners”. For example, 21 local Chinese clan, dialect and cultural organizations in the town of Bentong in the state of Pahang came together to hold a “Cultural Street” Chinese New Year grand dinner in 2019.

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