Summary
This research is about a Hakka community which was forced out of their original home to live in another place not of their choice. They thus form a community which consist of people bearing different surnames and are engaged in various forms of work. Despite the heterogeneity of the people here, they have a similar common entity, as they live within a defined boundary. This place, which becomes their place of dwelling is called “New Village”, a community alienation policy enforced by the government during the communist insurgency years in Sarawak. Tracing back their beginnings, they arrived from near and far, travelling by land and river, and eventually settled sparsely in a site where a community slowly flourished. They built a temple, which became a common place for the inhabitants to come together with similar common intentions of worship. The site, is now historical, and is about four kilometers from their present homes. The temple still remains, and is believed to be 150 years old. The community still returns to the temple; as they have not abandoned it but still attest most reverence to it, which becomes a unit of physical entity that brings the community together, back to their village of origin. They identify their past with the temple. Their forefathers came from China, but the community do not affiliate themselves to their ancestral land. Having lived in the present country for many years, they do not fully associate themselves to the Malaysian history either. Instead, the temple becomes an avenue of rich historical past which the community is proudly linked to. This paper explores the reasons why the temple becomes such an important uniting factor and historical entity for the community. It also discusses the actions of the government in moving the community into an enclosed area, which may have resulted in them to ‘relocate’ their social past to a temple which stands as a testament to their beginning. By doing so, they forgo trying to recall and remind themselves, including the younger generations, of the painful experience of the forced relocation.

Keyword: Hakka, identity affiliation, new village, historical past