Although the revival took place in Bario among the Kelabit, it affected the other congregations of the SIB as well because of the subsequent renewal in evangelistic work conducted by the Kelabit. The personal spiritual experience taught the Kelabit about interpersonal relations. The students at Bario School who attempted to share their experiences of spiritual awakening with the other villagers showed the first step in improving social relations among the Kelabit. The experience of revival improved the interaction through spiritual events that involved confession, which to a certain extent raised the people’s consciousness about interpersonal relations. They personally asked forgiveness from each other for their faults and misconduct.

The revival resulted in more intensive interactions between individuals from different ethnic groups because people from many ethnic groups were connected as they traveled for intensive evangelistic work. The Lun Bawang were joined by the Kelabit to evangelise the Kayan and Kenyah. The crucial outcome of the experience of revival that affected the SIB was that it redirected SIB members’ attention to the spiritual nature of Christianity, drawing together participants from many ethnic groups. Worship services and other ceremonies increasingly drew various ethnic groups together in common spiritual practices and rituals. With the revival experience, SIB managed to exhibit the possibility that a culturally plural society was able to interact peacefully in an institution. This was made possible because of the common belief system within which SIB members practised the collective values and rituals. This interaction has reduced suspicion towards each other. Revival indeed was not only a religious experience but it also stimulated people’s awareness of the importance of closer interaction in order to reduce mutual suspicion.
Contemporary relations within the Sidang Injil Borneo

The SIB institution has emerged as a strong and expanding contemporary and modern institution within Sarawak society. To a certain extent, the SIB has successfully cut across the ethnic barriers created by the Brooke government. In large measure the SIB has ignored older patterns of social identity. It has established itself as a denomination and the SIB identity is now a social identity for its members.

However the SIB is yet to fully integrate ethnic diversities within its contemporary identity, and on the contrary has engendered other identities of distinctiveness, most prominently distinguishing Orang Ulu from other ethnic groups. In addition, the awareness of status difference based on degrees of spiritual gifts and other subjective measurements has become a new barrier to interaction. Worship services and other ceremonies are mainly held for spiritual enrichment but are also the catalyst for the integration of participants at a non-spiritual level. However, at the non-spiritual level, these religious activities seem to be unable to be utilised as a tool for integration. The main cause of the non-integration of these individuals was that in many situations social differentiation continues to be perpetuated by conscious social action.

SIB also initiated an identity as the Orang Ulu church. Although the SIB is regarded as the Orang Ulu church, other ethnic groups such as the Iban, Bidayuh and Chinese take part, attracted to it by its social and cultural life. However the Orang Ulu hold most of the officials positions in the main
administration, and other groups are marginalised within the church organisation. This is because the Iban, Bidayuh and Chinese members have retained some of their traditional practices and have articulated a culture of difference. For example the Chinese are still strongly influenced by the practice of *feng-shui* and celebrate Chinese New Year. *Orang Ulu* have totally adopted Christian practices of the SIB, which has become their cultural identity. They no longer carry out traditional ceremonies for the harvest festival and even organise a Christian version of the *Gawai* for the Iban and Bidayuh followers. Therefore, the *Orang Ulu* view non-Orang Ulu as still being influenced by non-Christian ways or by their non-Christian relatives and thus not as committed to the church as the *Orang Ulu*.

Thus, it is clear that ethnic categorisations still play an important part in church affiliation despite the earlier efforts of BEM and SIB to downplay this factor. Although the SIB represents a social and cultural identity for its members, particular ethnic groups such as the *Orang Ulu* regard it as their right to determine church policy and strategies and by so doing differentiate themselves from individuals from other ethnic categories. In this way ethnicity continues to occupy a significant position, even in modern church organisations in Sarawak.

In conclusion, ethnic groups are non-integrated in Sarawak. This is due to the strong ethnic identification and ethnic awareness which still exists among the people of Sarawak, and which have strengthened the continuation of the ethnic separateness.

This thesis discusses the historical background of the formation of the ethnicity and the importance of ethnic identification among the people in Sarawak. Also,
discussed, are the implications of the colonial government's involvement in the local affairs in Sarawak that to a certain extent changed the pattern of ethnic relations. There are other important issues beyond the scope of this study such as issues of gender, age-group, political affiliations, and modernity, which are all important elements that influence the pattern of ethnic relations in contemporary society in Sarawak.
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