



ARHI-SOCIAL & EDUCATIONAL INSTITUTIONS

Journey Since 2008

www.arhisocial.in

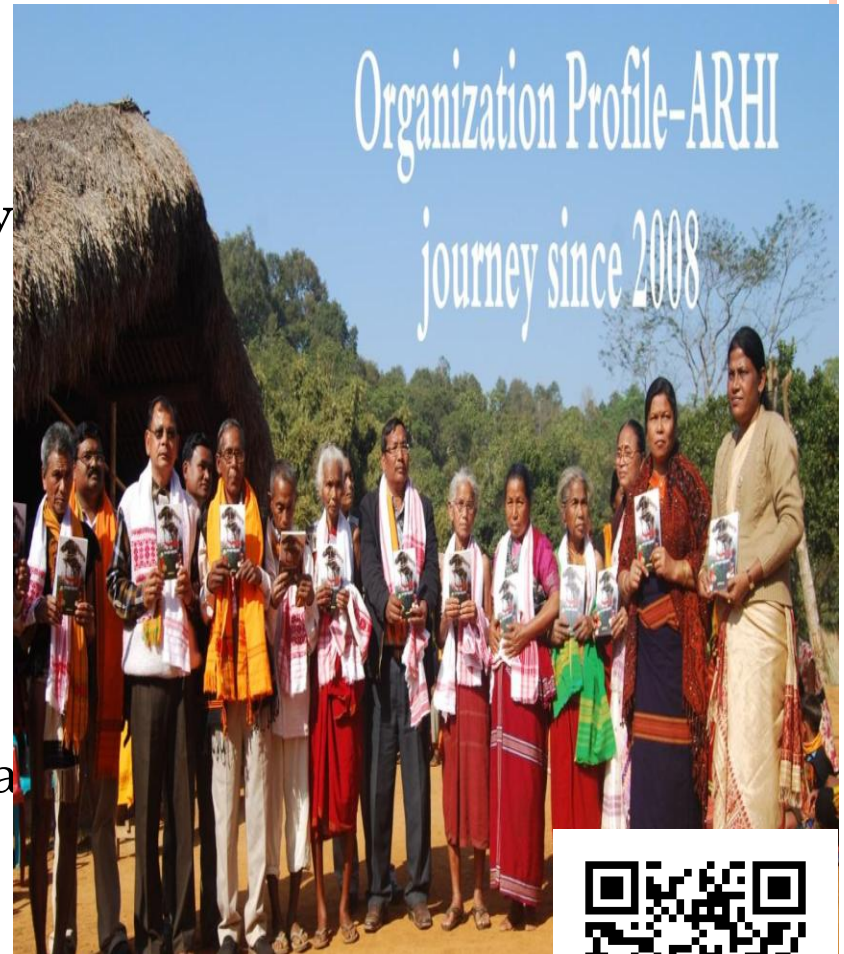
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BRIEF PROFILE

- **Name of the society:** “ARHI”
- Social & Educational Institution .
- **Address & Office of the society**
- “ARHI” Social & Educational
- Institution Vill-Milanpur
- PO& Distt-Nagaon(Assam)
- pin -782001
- Establish year: 2008
- Registered under: Societies
- registration Act .XXI of 1860,India
- (FCRA, 12 A, 80 G, MSME registered)



BACKGROUND

- ARHI is collaboration of individuals belonging to the indigenous tribe ,activist working for the cultural-educational developments of native people.
- ARHI was established with the primary objective of overall social, cultural ,economic and educational development of the region.



OUR PARTNERS & CLIENTS



OUR AGENDA

- indigenous cultures mainly of diverse communities can lead to sustainable development.

ARHI is intervening in this scenario through R-R-R Method

Research

Reflection

Revitalization



OUR FOCUS

- Our Primary Focus is documentation & Revitalization of **Indigenous Knowledge System(IKS)** of the North Eastern Region



OUR FOCUS

We focus on following components of **IKS**

Indigenous Food System & Agriculture

Indigenous Architecture of tribes for Disaster Risk Reduction

Traditional Medicine & Wellness

Indigenous Games

Promotion of Indigenous Language

Indigenous Arts & Crafts



OUR WORKING AREA

- Livelihood Creation
- Indigenous Women Empowerment
- Water & Sanitation
- Entrepreneurship Development
- Traditional Medicine/EthnoBotany
- Cultural Development
- Ethnomusicology
- Health Awareness & Wellness
- Organic Cultivation



ONGOING CSR PROJECT (RENEWABLE ENERGY) FUNDED BY CONCOR

- Solar Electrification of Monsingh Lekthe Village
Karbi Anglong Assam



ONGOING CSR PROJECT FUNDED BY CONCOR

- Solar Home Lighting system for BPL families of Monsingh Lekthe Village Karbi Anglong Assam



78TH INDEPENDENCE DAY CELEBRATION AT 20 TRIBAL VILLAGE OF ASSAM FUNDED BY MINISTRY OF TRIBAL AFFAIRS GOI



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SUPER SPECIALITY HEALTH CAMP ON RENAL DISEASE

- Free Health Check up Camp on Kidney Disease & General Wellness



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OUR PROJECTS

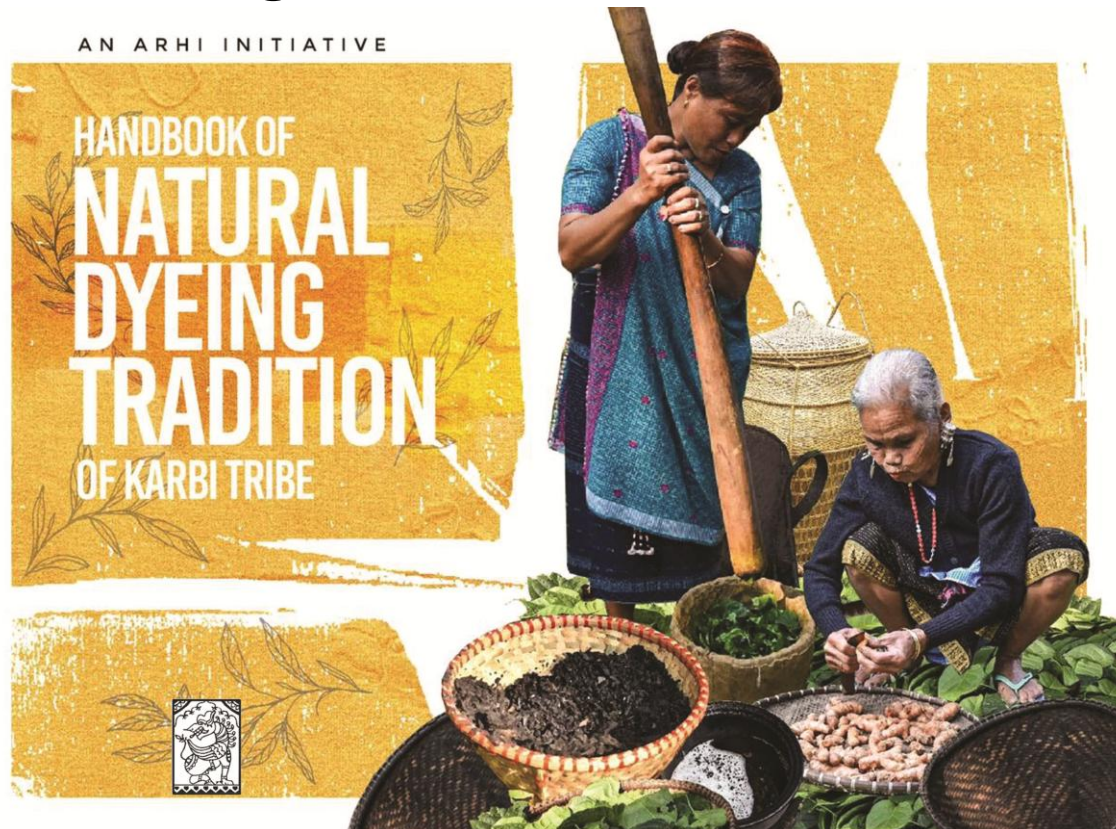
○ Livelihood Creation through Natural Dye Based Weaving

location: West karbi Anglong



OUR PROJECTS

- Livelihood Creation through Natural Dye Based Weaving



OUR PROJECTS

○ Finished Naturally Dyed Products



OUR PROJECTS

- Tiwa Tribe Language Revitalization Programme
- Location: Morigaon Assam



OUR PROJECTS

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OUR PROJECTS

- An Indigenous Response to Covid 19
- Location: Baksa Morigaon West Karbi Anglong



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OUR PROJECTS

- Mass Awareness on Cancer Prevention
- Location: Baksa Bajali Barpeta Kamrup Rural



OUR PROJECTS

○ Mass Awareness on Cancer Prevention

○ Location: Baksa Bajali Barpeta Kamrup Rural



OUR PROJECTS

- Empanelled ISA(Implementing Support Agency) of
- Jal Jeevan Mission with PHED Govt of Assam & Ministry Of Jal Shakti GOI
- Location: Baksa Bajali Nagaon Karimganj Cachar



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OUR PROJECTS

- **Bamboo Artisan Support Programme**
- Location: East & West Karbi Anglong



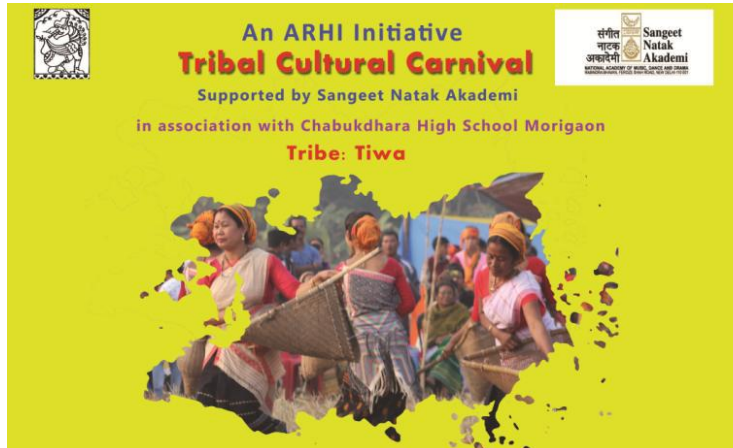
OUR PROJECTS

- **Bamboo Artisan Support Programme**
- **Location: East & West Karbi Anglong**



OUR PROJECTS

- Tribal Cultural Carnival supported by Sangeet Natak Akademi, GOI
- Location: Morigaon



OUR PROJECTS

○ Annual Journal LOKSANSKRITI



RECENT PROJECTS

- Traditional Medicine of Bodo Tribe & Medicinal Plant Nursery Development
- Location: Baksa



RECENT PROJECTS

- Exhibition cum Demonstration of Traditional Medicine of indigenous tribes of Assam Location: Guwahati(Lokmanthan)



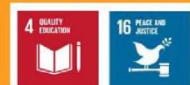
SPECIAL ACHIVEMENT

- ARHI is featured as one of the organizations of South East Asia working in the field of contribution of Intangible Cultural Heritage for sustainable development in UNESCO ICHCAP(South Korea) report .

3.22. DEVELOPING RESEARCH CENTRE FOR INDIGENOUS CULTURE IN ASSAM

Folk Culture Research Centre of ARHI

Nagaon, India



About the Organization

ARHI is a collaboration of individuals belonging to the indigenous groups and activists working for the cultural and educational rights of indigenous people in North-East India. It is wider platform for all indigenous communities to discuss and reflect upon challenges and problems faced by indigenous communities as well as finding the best means to address those concerns.

Folk Culture Research Centre or FCRC – a unit of ARHI – works with a mission to protect the cultural and educational rights of the indigenous people and to preserve and promote the rich cultural heritage of the different ethnicities of North-East India. Their range of current and future work plan include preservation through visual media, audio, video, documentary film on distinct indigenous cultures, publications of indigenous folk culture, organizing workshops and fellowship programs. FCRC works for safeguarding language, oral traditions, textile and traditional knowledge in medicine through documentation and skill transmission.

Area of Work

Assam is rich in diverse ethnicities. The area has a long history of ethnic conflict. FCRC works with ethnic groups like Karbi, Tiwa, Rabha, Dimas, Zemi Naga, Tai-Phake, Tai-Khamyang, Hajong, Dewri, Sonowal Kachari, Tangsha, Singpho and Thengal, Kachar.

The organization's work, however, primarily involves the Tiwa community. Tiwa is an ethnic group inhabiting the states of Assam and Meghalaya – two states in North-East India. They are recognized as a Scheduled Tribe within the state of Assam. They were known as Lalungs in the Assamese Buranjis (historical documents), British colonial literature and in the Constitution of India, though members of the group prefer to call themselves Tiwa (meaning “the people who were lifted from below”). A striking peculiarity of the Tiwa is their division into two sub-groups, Hills Tiwas and Plains Tiwas, displaying contrasting cultural features and religious practice (the Hills Tiwas practice the indigenous religion whereas the plain Tiwas practice Vaishnavism, under the influence of the Assamese people living around them).

Preservation of traditional knowledge adds a positive value and a meaning to the life. Ballads, festival songs, traditional marriage songs, lullabies, songs and dances for rain and harvest etc. have been safeguarded.



MEDIA COVERAGE

○ The Indian Express .

TANUSHREE GHOSH

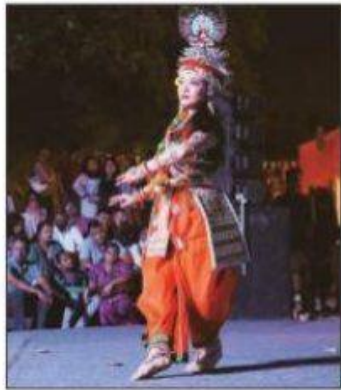
AT THE recent 7th North East Festival in Delhi, while the aroma of pork curry in bamboo shoot, lai shaak (mustard greens), or black sesame paste, and the dulcet notes of Bipul Chettri's music, pulled in hordes, a debut feature — Oral Narratives symposium — had a few in attendance. Addressing the linguistic debate of the imposition of Hindi as the national language, and of his work in revitalising Nagaland's Sumi language, one of the speakers, Hesheto Y Chishi, director of Dimapur-based NGO Indigenous Cultural Society, said, "National language is to be maintained but equal importance should be given to the native language. Most schools (in the North-East) have a Hindi teacher but not a native-language teacher."

The symposium, with film screenings, was curated by Assamese NGO Folk Culture Research Centre of North-East India — Arhi ("example" in Assamese). Formed in 2008, the community collective was recognised by Unesco in 2017 for its work in reviving, documenting and preserving endangered NE linguistic and artistic traditions.

More than 80 village communities have no provision of formal languages, many don't have scripts, says Dibya Jyoti Borah of Arhi, which helped popularise Arunachal

Orature, Erasure

A symposium on oral narratives makes the case for preserving the native languages of North-East



A performance during the festival; Hesheto Y Chishi (left) with Dibya Jyoti Borah

Pradesh's new Hewa Tangsha script. He says, "We have done major work with the Tiwa community in Assam and Meghalaya." Tiwa is "one of the largest tribes in Assam, but only 20-25 per cent can speak Tiwa,

since most have forgotten. The salaries of Tiwa language teachers in government schools had been pending for years, so they left the jobs. Mostly people speak Assamese and Nagamese. That Nagamese has taken

over most of Nagaland is also Chishi's gripe. It's so ingrained across the 16 tribes that "we are finding it difficult to erase or reduce", says Chishi, the first person to have written the grammar in Sumi. Chishi, who has been working on this since the '70s, says, "When we say oral tradition, one's own language is the first expression of cultural identity. We have to codify to preserve, protect and promote our culture."

"Sumi (with 1,000 folk songs) is from Tibeto-Burman language family, and uses the Roman script. But we have words that are difficult to actualise in the Roman script. For instance, q will always be followed by a or ha — qa or qha — unlike u in Roman, like in queue and queer. Many people stop learning Sumi because of this, they find it difficult to pronounce," says Chishi, "The grammar is contradictory to English. The object comes before the subject."

Arhi has been digitally documenting, video-recording to build a small archive. "It is difficult with no government support, no technician or proper method," says Borah, "Earlier works are lost as archival material needs to be kept in temperature-controlled places." Chishi adds, "Language digitalisation and policy is important. Sumi is still under dialect, not language category. Language loss is rampant. Parents must promote their native language at home."

MEDIA COVERAGE

○ The Assam Tribune.



A street play to create awareness on the causes and symptoms of cancer being conducted by NGO Arhi at the Patacharkuchi market premises. – Photo: ANN Service, Patacharkuchi



MEDIA COVERAGE

○ The Sentinel.

**The Sentinel**
of this land, for its people

All for preserving the indigenous communities of the north-eastern region

Earlier this month, the world celebrated, Indigenous People's Day. Dibya Jyoti Borah, President of ARHI, a flagship non profit organisation of the region that has a centre dedicated to the research of folk culture speaks to Melange about why it is so important to preserve everything connected to indigenous communities

What have been some of the significant breakthroughs in terms of folk culture research of north east India? What are the main challenges usually faced in terms of research?

Well to answer your question let me introduce ARHI first. ARHI is a collaboration of individuals who are working for the cultural and educational rights of native people. It is a wide platform for all indigenous communities to discuss and reflect upon challenges and problems and find the best means to address the concerns. It is a grassroots organisation comprising all small and big indigenous communities of Assam. ARHI has dedicated itself to the preservation of the undocumented and un-archived cultures of different small and big indigenous communities through the triple R method (viz Research Reflection Revitalization). In all the major researches done by the Centre, it was very encouraging to witness the un-polluted cultural symbols of life-style, songs, rituals etc. These communities were on the verge of losing their identity from the hegemony of either the pervading mechanisation of urban life or dominant culture of an adjacent bigger community. Interestingly, there was still no greater influence seen either culturally or theologically upon some of the tribal communities in the North-Eastern part of India. Therefore ARHI has been primarily striving to retain an archival testimony of the varied diversity; through video and audio documentation. In addition to it, thoroughly researched publication work has been carried on by the Centre covering their ethnic culture, language and literature.

Our aim is to bring into the mind of people a comparative and integrated religious and cultural consciousness and establish a solid foundation for an actual



Voices that Matter

Dibya Jyoti Borah, President of ARHI

elders who are expert in customs of the respected community. As most of the traditions are transmitted orally, the new generations eventually become oblivious to these traditions. In such a scenario it becomes difficult to conduct research and documentation.

Why exactly is folk culture research so significant? Please explain the importance from the standpoint of sociology, dynamics of state and nation etc?

The present day populations of North-east India have great diversity in terms of lifestyle, cultural activity and physiological features; which implies the acculturation, assimilation and diffusion of various cultures and groups of people. The term 'folk culture' or 'folklore' has limited denotation here. Rather we work on Indigenous Knowledge System (IKS) and Intangible Cultural Heritage (ICH) of communities, which has a very wide application. Indigenous Knowledge System has a wide array of elements including culture, tradition, traits and all other forms of Intangible Cultural Heritage (ICH). The region is home to repository of scores of IKS (spread across) which are basically the assets of different tribes which have historical significance in the formation of ethnic textures of the region.

The folk tradition of every tribe is very strong and enriching with the presence of spectacular cultural traits and customs. Interestingly their rich repertoire of Cultural Heritage is largely oral.

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Aug 28, 2022 Page No. 1



OUR EMPALENMENT & PARTNERSHIPS

- We are empanelled with



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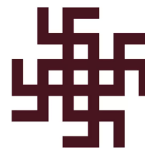


North Eastern Council
Government of India

- We are CSR partner of



- Official Partner of



IGNCA New Delhi

इन्दिरा गाँधी राष्ट्रीय कला केन्द्र
INDIRA GANDHI NATIONAL CENTRE FOR THE ARTS



THANK YOU

