

The First Adivasi Freedom Fighter’s Museum and Celebration of Janjatiya Gaurav Divas

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Abstract

India celebrated its 75th anniversary of independence in 2021-2022 as “*Azadi Ka Amrit Mahotsav*.” This celebration was observed by conducting various government-sponsored programs in different institutes scheduled throughout the year. In the same vein, the 200-year-old Ranchi Central Jail site was renovated and converted into a museum to recognise and record Birsa Munda’s contributions to India’s freedom cause. The government also declared November 15, the day Birsa Munda was born, as the *Janjatiya Gaurav Divas*, which was observed for the first time with great fervour and excitement across India. This kept the *Adivasi* community content. It is hoped the government and fellow citizens will continue to participate and celebrate this day with the same zeal in the coming years.

Key Words: Birsa Jayanti, Janjatiya Gaurav Divas, Adivasis of Jharkhand, Adivasi Museum

“As long as I do not change this body of earth, you will not be saved. Do not be disappointed. Do not think that I left you in the lurch. I have given you all the weapons, all instruments. You will save yourselves with my teachings. I will turn up one day. I will light the bonfire of the Holi festival in Bundu, Tamar, Singhbhum, Keonjhar, Gangpur and Basia. I will kick up the dust in Sonapur. On the hill of village Karkota a silkworm has laid its eggs and the process of multiplication of new ideas has begun.”

— (Birsa, 1900 cited in Singh, 1983)

The above-written quote is one of Birsa's¹ most remembered quotes, which has kept Birsa alive in the form of numerous ongoing resistances against *Adivasi* injustice in Jharkhand. These words encapsulate a gist of his revolutionary ideology and throw light on his re-territorialising activist image. Birsa and his community members became the de-territorised group in their land after the British invaded them. And began territorialising, establishing their authorities and new rules against the existing *Adivasi's* autonomy and authority. Territorialisation is understood as forming a regulated space, the purpose of which is to administrate and control the inhabitants and the available resources in and around the selected territory (Elden, 2010; Scott, 1998). Against this backdrop, Birsa attained the re-territorialising activist image in his quest to regain sovereignty and authority over their land. Re-territorialisation refers to reconfiguring the territorialised land by reorganising the political and socioeconomic activities. To initiate re-territorialisation, Birsa gave the call of '*Ulgulan*'² (total revolt) in the late 19th century (1896-1900) against the Britishers and Dikus³. The ultimate goal of which was to boycott British taxations rules and establish the 'Munda Raj' (self-rule) — political autonomy. In a way, his movement aimed to get freedom from British rule. He also gave a slogan of "*Abua Raj Seter Jana, Maharani Raj Tundu Jana*" the English translation of which was— Let the kingdom of the queen be ended, and our kingdom be established (Srivastaya, 2021). This slogan proved successful in mobilizing the Munda community on a massive scale. It is considered one of the first initial slogans raised for the freedom struggle (Srivastava, 2021). Even today, the slogan is indeed fresh in the minds of the *Adivasis* of this region. It is because they have continued to lose their native habitats and ancestral land due to the development projects and displacement processes. But this old slogan has now been reframed into 'Jal, Jangal Jamine' (water, forest, land) to address present-day issues. The slogan of '*Jal, Jangal Jamine*' is the call of the *Adivasis* to unite against the exploitation and encroachment of the forest and their ancestral lands. With time, they have also developed a "culture of protest" (Devalle, 1992) to fight against the exploitation and dehumanisation that they continue to face. This way, Birsa has continued to

¹ Birsa Munda was an Adivasi leader born in 1875 in the Munda Community of the Chotanagpur region of Bihar State (now it is part of the Jharkhand State) in India. He is remembered and revered for his revolutionary autonomous movement *Ulgulan* (1896-1900), also known as the Birsa Movement. For more details see S. P. Sinha's 'The Life & Times of Birsa Bhagwan, 1964' and A. K. Dhan's 'Birsa Munda, 2017.'

²Ulgulan is a 19th-century movement led by Birsa Munda with the goal of establishing Munda Raj against the British Raj in the south of Ranchi district, which is now the capital of India's Jharkhand state.

³ During the British period, the Hindus and other foreigners who were introduced by the East India Company into the Adivasi settlements of Chotanagpur plateau, either as tax collectors, or landlords, or as agents were called Dikus. Later the other non-Adivasi outsiders were also termed as the Dikus. For more details see J. H. Hutton "Primitive Tribes" in "Modern India & the West" edited by L. S. S. O'Malley in 1941.

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be the inspirational force in *Adivasi* communities. So, when a museum devoted to Birsa titled '*Birsa Munda Swatantrata Senani Sangrahalaya*' (Birsa Munda Freedom Fighter Museum) opened in Ranchi on November 15, 2021, the curator displayed the Birsa's quotation mentioned above on both sides of his statue placed in jail compartment which is now the part of the museum. The placement of this specific quote in the museum itself demonstrates the significance and value these words hold for the *Adivasis*.

Through museum and such displays, the country is trying to acknowledge *Adivasis*'s wisdom and contribution to the freedom struggle which the honorable Prime Minister of India Mr. Narander Modi claims that the previous governments lead by Congress avoided doing it (Deccan Chronical, 2021). The old Ranchi Central Jail campus restored and developed into a museum is the first *Adivasi* museum in the country. The museum was inaugurated virtually by Mr. Narendra Modi, on *Birsa Jayanti*⁴, Jharkhand's Foundation Day. It is considerately named after Birsa as a gesture of honour. It shows glimpses of the colonial era's way of life, culture, festivals and struggles of *Adivasi* communities of Jharkhand. It also introduces the visitors to other *Adivasi* freedom fighters of Jharkhand like Sidhu-Kanhu, Gaya Munda, Budhu Bhagat, Ganga Narayan Singh, Telanga Khadiya, Bhagirath Manjhi, Diwa-Kisun, Jatra Bhagat, and Nilambar-Pitambar through the installation of their statues in the museum premises.

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Museums are a universal concept that is found worldwide, including in India. The 'Indian Museum,' in Kolkata was the first museum in India, founded in 1814 (The Indian Museum, n.d.). Since then, there are now more than 400 museums across the country (The Indian Museum, n.d.). The latest among them is the '*Birsa Munda Swatantrata Senani Sangrahalaya*.' This museum is part of the Ministry of Tribal Affairs (MoTA) project planned to commemorate the contributions of *Adivasi* freedom fighters of India in independence and national building under the scheme of 'Support to *Adivasi* Research

⁴ Birsa Jayanti is the birth anniversary of Birsa Munda, which is celebrated throughout Jharkhand and adjoining states on November 15th each year, despite the fact that his birthplace and date of birth are contested. Political fertility continues to treat 15 November as his date of birth and plans their political strategies around it in order to impress the *Adivasi* people. The announcement of Janjatiye Gaurav Divas is one such example. See K. S. Singh's book 'Birsa Munda and his Movement, 1872-1901: A study of a Millenarian Movement in Chotanagpur' and S. P. Sinha's book 'Life and Times of Birsa Bhagwan' for further information on the controversies surrounding his birth.

Institutes.’⁵ Prime Minister Mr. Narendra Modi, in his Independence Day speech in 2016, said:

“The government desires and plans that in the coming days, in the states where these freedom fighters, who were tribals [*adivasis*], who lived in jungles and fought against Britishers, permanent museums will be built, dedicated to the memory of the brave tribal freedom fighters so that coming generations could be able to know about their sacrifices for the country.” (Modi, 2016 as cited in Ministry of Tribal Affairs, 2021)

Under this project, the ministry has sanctioned ten *Adivasi* museums. The museums are considerably proposed mainly in the *Adivasi*-dominated states like— Andhra Pradesh, Chhattisgarh, Gujarat, Goa, Kerala, Telangana, Mizoram, Madhya Pradesh and Manipur, all expected to be completed by 2022 (Ministry of Tribal Affairs Annual Report 2019-20; PIB, 2020 & A, 2021). This museum (*Birsa Munda Swatantrata Senani Sangrahalaya*) is the first to be completed among the proposed museums; hence is the first exclusive tribute to *Adivasi* freedom fighters in the country. This fact adds to the importance of this new museum and its popularity.

The museum exhibition hall displays the significant occurrences of the Birsa Movement (*Ulgulan*) year by year, along with archival photographs and records. It also shows the genealogical tree of Birsa’s family. Most of the information displayed here comes from the book ‘*Birsa Munda and his Movement 1874-1901: A Study of a Millenarian Movement in Chotanagpur*’ written in 1983 by Kumar Suresh Singh. Kumar Suresh Singh was a former IAS official who did his doctoral research study on Birsa Movement from Patna University (awarded in February 1964). This book of his has become the reference book for the people interested in knowing Birsa and his movement. The one who has read Singh’s book may not find any additional information on Birsa Munda in this museum. In this aspect, the Museum curators appear weak in their investigation and information synthesis. After all, the museum is now open, meeting the people’s long-standing demands of protecting the Jail site as a memory of Birsa. And as an opportunity to educate people about Birsa’s contributions to nation-building through a memorial site. When the Jharkhand government built the new jail complex in Hotwar, 14 kilometers from Ranchi, the old campus was left unused for years, with the state government unclear about its utilization in a new way (Bisoe, 2020; Mukesh, 2012 & Sengupta, 2005). Meanwhile, civic groups continued to push the government to

⁵ It is the Ministry of Adivasi Affairs’ scheme for providing funding to states and UTs to help develop Adivasi Research Institutes’ infrastructure, research and documentation projects, and training and capacity-building initiatives, etc.

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preserve the Jail campus as a historically significant site for the *Adivasis* as Birsa, whom they regard as *Bhagwan* (God), breathed his last breath there.

This demand existed even before the formation of the Jharkhand state. One of the civic associations to raise this demand was the Birsa Munda Statue Committee of Rourkela (an Adivasi Cultural Organization). The demand was made under the headship of Kumari Frida Topno⁶, especially in the context of room number five –the compartment in which Birsa lived, which the Jail administration continued to use as an ordinary jail compartment to keep criminals (The Journal of Parliamentary Proceedings, 1998). Meanwhile, *Adivasis* from Ranchi's surrounding areas continued to visit the Jail campus on occasions to pay tribute to Birsa.

Birsa emerged as *Bhagwan* for his community when he started treating people with their illnesses on several occasions. Though he cured people using his knowledge of the modern education received from the missionary school, he strategically projected it as his supernatural ability to impress the people and bring them under his influence (Guha, 1986; Singh, 1983). As planned by Birsa, villagers perceived his ability to cure disease as magical and miraculous and started having faith in Birsa's preaching and later also responded to his call of *Ulgulan*. His image of *Bhagwan* has continued post-independence, too, since he made *Adivasis* aware of their rights over their land and gave them the courage to fight for it. This is why the old jail complex has always had special significance for *Adivasis*— who insisted on preserving this place all over these years.

Also, *Adivasis* felt that even though Birsa's name appears in history books, students in school are taught cursorily about Birsa, skipping over his movement details and ideologies. Thus, his legacy never got officially popularised like other non-*Adivasi* legends of pre-independence. As a result, he is represented and spoken over more as a folk hero and is celebrated less as a freedom fighter. So there had been a continuous demand to make sufficient efforts to educate the new generation (especially the non-*Adivasi*) about the *Adivasi* freedom fighters and their contributions. Birsa's grandson also has the same view on the need to educate people about Birsa and other *Adivasi* freedom fighters in-depth (Abuaa Bhihan, November 28, 2021).

⁶ Kumari Frida Topno was a politician associated with Indian National Congress from Sundergarh, Odisha. She was the first woman from the Adivasi community to be elected as the Member of Parliament (MP). She has served both as a member of Lok Sabha and the Rajya Sabha. She was also the president of the Birsa Munda Statue Committee, Rourkela—the association that was instrumental in getting Birsa's portrait and statue placed in the Indian Parliament.

Now that the old Ranchi Jail has been transformed into a museum, *Adivasis* are blissful that the Jail will attract more tourists. Since museums have an essential role in collecting and preserving information and communicating it to the visitors, now more people will be aware of Birsa's life in detail. Also, the "museum as a communicator" (Hooper-Greenhill, 2000) will effectively communicate the information on Birsa and other freedom fighters to people informally and excitingly. The narrative nature of this museum is expected to enhance the visitors' understanding of Birsa. During the tour, the museum will introduce the visitors to Birsa's life and movement through audio-visual communication based on new technologies—"mixed media murals with motion sensors, hologram projection, and interactive multi-touch walls" (Financial Express, 2021). The advanced technology used in the museum is hoped to give visitors an immersive learning experience. As museums are also the places where the present mind observes the splendour of the past, this museum will undoubtedly impart the legacy of *Adivasi* freedom fighters to present and future citizens, instilling patriotism in them. The museum will also help *Adivasi* affirm their identity for which they have been struggling for a long. Another way their demand of preserving the Jail complex as a historical site could also be interpreted as one of their strategies for asserting their identity. In contemporary times *Adivasis* of Jharkhand have raised their consciousness and concerns about their identity and individuality through various social and political movements. They are trying to safeguard both their culture and legal rights.

Apart from these, this museum is also priceless from the marginalised communities' representation and acknowledgment stance. In another way, this museum corrects the disparity in which the freedom fighters from the marginalised sections like the *Adivasi* were given less importance than the prominent group/class freedom fighters. Here the issue of erasure of their historical contributions to India's independence and emergence into a modern nation also gets highlighted. The concern that radical subaltern historians have been raising for decades and trying to work out. Furthermore, with the coming up of this museum, the Jharkhand state government and the central government, for the first time, have proved their will to honor the freedom fighters of the *Adivasi* communities. This move has contented the *Adivasi* communities as none of the previous governments celebrated their contribution to the freedom struggle on this scale. Academics and authors also largely ignored the movements by *Adivasi* freedom fighters as they rarely showed interest in writing on these matters (Bara, 2020). Due to that, even after 75 years of independence, their role has not been recognised as it should have been. Only a few have received national recognition among the many unsung.

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It is hoped that the remaining nine upcoming museums will bring some of these unsung *Adivasi* heroes to the limelight.

The Lesser-known aspect of the Freedom Struggle

Birsa Munda is one of the few *Adivasi* freedom fighters acknowledged nationally. Also, he is the only recognised *Adivasi* leader to have his portrait displayed in the Central Hall of the Indian Parliament, as no other *Adivasi* leader has been honoured with such recognition. He received this honour in 1989, after 42 years of independence. And behind this initiative were the hands of the 'Birsa Munda Statue Committee of Rourkela,' which donated Birsa's portrait to the Parliament (Parliament of India Rajya Sabha Council of States, n.d.; Topno, 1998 & Journal of Parliamentary Information, 1989). Later his statue was also installed on the Parliament premises in 1998 on August 28. Dr. K. R. Narayanan, the then president of India, in his speech on the occasion of the unveiling of Birsa's statue, described Birsa as "a legendary figure in the history of struggle for freedom." He also mentioned that *Adivasi* uprisings are "the lesser-known aspect of our fight against British rule" (Narayanan, 1998: 400). It remains so because the *Adivasi* uprisings in the country before independence were never thoroughly documented.

The British and colonial anthropologists recorded only a few incidents in snippets. Post-independence scholars such as Kumar Suresh Singh (1966 & 1983), Kalikinkar Datta (1940 & 1957), Ranajit Guha (1986) and S. P. Sinha (1964 & 1991) have, however, attempted to fill this void, but more work is needed. "Subalternists"⁷ have also recently taken up the task of "rewriting the history of colonial India from below from the point of view of peasant *and Adivasi* [emphasis added] insurgency" (Landry & Machean, 1996, p. 203); but, it has its limits. As most of the available colonial accounts of *Adivasi* insurgencies are one-sided, it limits the possibilities for comprehensive subaltern accounts of the insurgencies (Landry & Machean, 1996). However, *Adivasis* have preserved few memories of their revolts and revolutionary leaders in their folklore. Some of them (mainly related to Birsa) have been recorded by K. S. Singh in his book on Birsa, while many are still not registered. In this existing situation, the government of India has asked: "all states to carefully study the folklore and initiate research studies to identify heroes of *Adivasi* uprisings during the British rule" (Sharma, 2017). It is expected to have more awareness of this lesser-known aspect of

⁷ Subalternists are group of historians who are engaged in Subaltern studies- the approach that studies history from below.

the freedom struggle in the coming years. But folklore alone will not help. There is a need for a more research-based initiative in this direction.

The then Vice-President Mr. Krishan Kant, on the same occasion, deduced the installation of Birsa's statue in his speech as rectifying a "peculiar deficiency," as the installed statue reverberated the significance of his (*Adivasi*) movement in the parliament (Kant, 1998). Today though his statue sits among other legendary leaders of the country and brings to the notice the contributions of the *Adivasi* communities, their current miserable situation shows the "deficiency" has not been rectified fully. The absence of *Adivasis* from various levels of social and political institutions exemplifies this 'deficiency.' Their absence highlights the issue of their empowerment. Therefore more than just recognition, it is also the issue of their empowerment and social honour that needs to be addressed. Otherwise, their marginalisation⁸ will continue in the lack of genuine empowerment and appropriate recognition. Both the government and political parties are aware of these flaws, but instead of addressing them in one go, they have kept the issues alive to exploit them politically.

It is not that Birsa's recognition started only after independence. It predates 1947 when the Indian National Congress and Forward Bloc members observed Birsa *Divas* (Day) in June 1940 to pay tribute to Birsa (Singh, 1983; Rana, 2003). Birsa's contributions are recognised in a variety of ways by the government. The formation of the Jharkhand state on Birsa's birthday is possibly their pinnacle. Birsa Institute of Technology, Birsa Munda Athletics Stadium, Birsa Chowk, and Birsa Airport are among the institutions and places named in his honour in Ranchi. Despite these moments of recognition, the government has failed to express adequate gratitude to *Adivasis* and has also failed to recognise their historical role in India's emergence. The government only talks about recognising and protecting *Adivasis* but never takes significant action.

Janjatiya Gaurav Divas

At the same inaugural ceremony of the *Birsa Munda Swatantrata Senani Sangrahalaya*, Prime Minister Mr. Narendra Modi also declared November 15 (the birth anniversary of Birsa) as the *Janjatiya Gaurav Divas (Adivasi Pride Day)* and officially announced the commencement of its celebration. To celebrate the *Janjatiya Gaurav Divas*, the government under the MOTA organised 37 programs in 21 states with the central theme of *Adivasi*

⁸ Marginalization is defined as the overt actions of the human societies that exclude people they perceive as undesirable or lacking in helpful function. For more details see <https://www.egyankosh.ac.in/bitstream/123456789/9063/1/Unit-3.pdf>

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culture and *Adivasi* economic development. Prime Minister, in his speech, said because it is Birsa Munda's birthday, November 15 was chosen as the date to observe the *Janjatiya Gaurav Divas*. One may hail this attempt exemplary as the central government has announced a particular day to commemorate and celebrate the *Adivasis* pride like this for the first time, never thought off by the past governments. The central government claims to integrate the *Adivasi* history with the nation's history through this move. But the leaders of different opposition parties are decoding this move differently. They see this as a political move aiming to woo the community for an electoral gain during the upcoming parliamentary election of 2024 (Prakash, 2021; Kumar, 2021 & PTI, 2021). Electoral gain may be one of its intentions, but it is also true that BJP, through such strategic moves, has succeeded in finding a way into people's hearts once again.

It will be pertinent to observe that before this, the contribution of the *Adivasis* in India used to be celebrated only at the state level only in *Adivasi* dominant places, mainly in the name of '*Adivasi Divas*' on August 9, under the canopy of the World Indigenous People's Day. But interestingly, this triggered *Adivasi* protests of a different nature. *Adivasi* communities of Telangana, Madhya Pradesh and Jharkhand had been clamouring for '*Adivasi Divas*' to be recognised as an official holiday. In this aspect, Jharkhand became the first state to do so when Chief Minister Hemant Soren proclaimed a state holiday on this day in 2020 (Mukesh, 2020). However, the government does not recognise them as indigenous communities, *Adivasi* communities in India acclaim this status themselves. And had continued to celebrate World Indigenous People's Day as the '*Adivasi Divas*' hoping for official indigenous status.

The genesis of the demand for the indigenous status by *Adivasi* political and social activists and the celebration of '*Adivasi Divas*' in *Adivasi* communities can be explored in the light of the International Labour Organization (ILO) Convention No. 107 and Convention No. 169 and the declaration of 'Rights of Indigenous Peoples' by United Nations (UN) in 2006. In 1957 when ILO, in its Convention no. 107, deliberated the term 'indigenous people' to articulate the need to integrate the indigenous and tribal (*Adivasi*) people, India had no objection to using the word (Xaxa, 1999). But in 2006, when the UN declared the 'Rights of Indigenous Peoples' based on ILO Convention No. 107, which sought to provide legal protection to empower indigenous people, India denied accepting the indigenous status. This shift in India's official stand happened because the focus of ILO from the integration of indigenous people in 1957 shifted to the protection and empowerment of the indigenous

people in 1989. As the recognition of indigenous status can lessen the sufferings of *Adivasi* people (as this status brings along with many legal rights), this demand is incorporated in the varied form in most *Adivasi* movements. The demand for official recognition of ‘*Adivasi Divas*’ is one such demand. However, this demand for the national public holiday on World Indigenous People’s Day (*Adivasi Divas*) of *Adivasi* communities has again gone repeatedly unheard.

This time, despite giving national recognition to *Adivasi Divas*, the government has come up with the idea of celebrating *Janjatiya Gaurav Divas*. The members of *Adivasi* communities in Jharkhand are content with the thought that at least the government has thought of celebrating their freedom struggles, culture, and traditions nationwide. However, some of them are not entirely convinced by this, especially with its date. Dayamani Barla (2021, November 19 [Facebook Live Video]), an *Adivasi* activist cum journalist, believes it is not convincing to celebrate *Birsa Jayanti* as *Janjatiya Gaurav Divas*. *Adivasis* commemorate November 15 as the *Birsa Jayanti* for quite a long time. This is when they remember their ‘*Dharti Aba*,’ the leader who gave them the inspiration and encouragement to fight for their rights. *Birsa Jayanti* celebrates the revolutionary spirit of Birsa, which should continue to be memorialised as it is. She suggests and appeals to the government to choose any other day for *Janjatiya Gaurav Divas* as it may fade the significance of *Birsa Jayanti*. Reminding the *Adivasi* communities what *Birsa Jayanti* means to them, she asks them how they want to celebrate this day as *Birsa Jayanti* or as *Janjatiya Gaurav Divas* and leaves the decision to them. While Sunil Minz (a writer from Jharkhand) says, “this day is also the Jharkhand Foundation day and the birth anniversary of Birsa Munda and to celebrate Birsa’s birth anniversary as *Janjatiya Gaurav Divas* is to humiliate Birsa” (Personal Communication, December 8, 2021). He further reiterates that the government wants to woo the *Adivasis* to have political benefits through such tactics. He contends that if the government truly wishes to respect the *Adivasis*, it must ensure that the rights that the *Adivasis* have obtained under the CNT and PESA acts through their struggle and sacrifices should not be violated. In the same vein, the young scholars Premkumar and Vuikay (2021), who hold interests in *Adivasi* issues, believe that the government’s decision to observe *Janjatiya Gaurav Divas* can only be justified if the government achieves the goals (preserving *Adivasis* rights and autonomy) for which *Adivasi* leaders like Birsa launched their uprisings. It is further observed that an easily forgotten fact of the Birsa Movement by the current government is that it was against both British rule and the exploitation of *Adivasis* by the Dikus, among which one aspect still needs to be addressed.

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Will the museum succeed?

In conclusion, the author would like to point out that the true impact of the government's two initiatives will be revealed only over time, for which we need to wait and have patience. It is hoped that the ten *Adivasi* freedom fighter museums announced by the government will also be completed soon and the project will not be closed in between. Also, there is a need to ensure that these museums will not have the same fate as the other museums in India, which suffer because of the lack of funds, proper willpower, and creative ideas. It must be ensured that these museums do not just continue to serve as tourist attractions but also raise awareness among Adivasis and others about the historical struggle and martyrdom (Basu, 2021; Bharthari, 2021; Gupta, Tripathi & Chhabra, 2017; Srinivasan, 2015). Also, to survive and stand on par with museums of other countries, India needs to change its understanding of 'museum.' And also needs to upscale the existing museums in terms of technology to become more relevant and interactive to its viewers. As Vinod Danial, museum expert, in his interview with *The Week*, said, "Before, the definition of museums used to be very static — to collect, conserve and provide knowledge. But right now, it is all about how you become relevant to society. India is far behind these approaches" (Mathai, 2021). Therefore, if the museums' conditions in India are not adequately taken care of, the motives with which the government had conceptualized the *Adivasi* freedom fighters' museums will never be fulfilled. Like the laws that have failed to protect *Adivasis*, these museums will fail to gain public recognition for them (*Adivasi* community). As far as the observation of *Janjatiya Gaurav Divas* is concerned, the government needs to keep alive the same spirit of 2021 in the coming years as well. *Adivasis* have been celebrating their pride in the form of '*Adivasi Divas*' and '*Birsa Jayanti*' for a long time. It is the non-*Adivasi* people who need to join them in their celebration and acknowledge their pride/historic contribution to the making of modern India.

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