EVALUATION OF THE QUALITY OF THE
TRIBAL MENSA NURTURING PROGRAMME FOR GIFTED CHILDREN BY EXPERTS AND
THE PARTICIPANTS OF THE PROGRAMME

A DISSERTATION SUBMITTED TO THE UNIVERSITY OF MUMBAI IN THE PARTIAL
FULFILLMENT OF THE REQUIREMENT FOR THE DEGREE OF MASTERS OF SCIENCE
(HOME SCIENCE)
IN HUMAN DEVELOPMENT

NAME OF STUDENT
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NAME OF THE GUIDE
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COLLEGE OF HOME SCIENCE
NIRMALA NIKETAN
MUMBAI – 400 020

MARCH 2009
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Acknowledgements

The moment is surreal...
Thanking... the ‘gifts’ life brought me
  the ‘guidance’ that I sought
  the ‘partner’ship that bonded me
  and my ‘class’ic lot!
  the ‘familial’ ties
  that made me stronger each day
  the ‘experts’ advice
  that enlightened all the way
  the ‘child’s participation’
  that empowering spirit
  and lastly the invitation
  to say ‘I did it!’...
  with life and soul...
  and GOD himself...
The moment is indeed... surreal...
Abstract

The study aimed at evaluating the quality of the Tribal Mensa Nurturing Program (TMNP) for gifted children. The program, being the first of its kind in India, needed to be evaluated. This served as an impetus for the study. The objectives of the study were a) to document the program (selected aspects), b) to evaluate the quality of the TMNP with the expertise of professionals, c) to obtain feedback regarding the program from the gifted tribal children who are participants of the program and d) to provide suggestions to enhance the quality of the TMNP. The sample of the study consisted of the developer of the program (for documentation), three experts each from the field of gifted education and psychology (for evaluation), and ten participants of the program (for obtaining feedback). Most of the experts had a Ph.D. in their relevant fields and had theoretical knowledge or/and practical experience with gifted education and tribal life. The participants (3 girls, 7 boys) ranged in age from 11 to 15 years, were studying in the Ashram Schools at Vadshwar or Malegaon and lived in the tribal areas. The interview method was employed. Three interview schedules were developed to collect the data, one each for the developer of the program, the experts and the participants. Most of the areas were common to all the schedules. Some of the areas tapped were vision and goals of the TMNP, identification, and selection of gifted children, activities conducted and assessment of the program. The interview schedule for the experts was accompanied by a four point rating scale. The document indicated that the program was based on the Panchakoshatmak Model, a concept extracted from the Upanishads that pertained to understanding human development from a holistic perspective. The vision of the program was to generate tribal leaders for ecological restoration. The tribal children were identified as gifted on the basis of their IQ (140+). The program was housed in a bungalow at Kamshet. The curriculum was designed, such that the activities were aligned with enhancement of the five koshas and giftedness of the participants. The scores of all the experts fell in the high category (M=389.3, SD = 25.72, theoretical range = 123 – 492). Almost all areas were assigned a high score, such as rationale of the TMNP (M = 7.17, SD = 1.169) and setting and accommodation (M =15.00, SD = 0.894). Only three areas fell into the moderate quality category, namely, philosophy, vision and goals of TMNP (M = 25.50, SD = 4.764), target group (M = 8.50, SD = 2.429) and supportive system (M =16.33, SD = 4.457). Many items were also assigned a high score by the experts. The experts were highly appreciative of the setting and accommodation of the TMNP, the resource material and the quality of food provided to the participants. They
criticized the singular criterion employed to identify giftedness, the structural perspective of the Panchakoshatmak Model and the lack of involvement of the support system. The participants were highly satisfied with the program, the variety of food, the abundance of resource material and the teaching methodology (role-play, group discussions). They shared a deep bond with the course instructors and the developer of the program. The experts suggested that funds needed to be raised for sustenance of the program, the duration of the TMNP should be increased to accomplish the goals and parents and teachers of the participants should be communicated the goals of the program to ensure their involvement. The suggestions given by the participants included permitting them flexible wake-up and bed timings, increasing the timing for entertainment programmes and providing hot water for having a bath. The findings were discussed and avenues for future research were suggested.
Background Information of the Developer of the Tribal Mensa Nurturing Programme

Dr. Narayan Raghvendra Desai
Address: A-4 Shagun Apts., 346 Somwar Peth, Pune 411011
Phone Number: +919822626835
Email: nrd1675@gmail.com

Personal Information
Date of Birth: 20th March 1970
Marital Status: Married
Language Proficiency: English, Hindi, Marathi, Kannada and Sanskrit
IQ scores: Kuhlmann Anderson's Test (approved by MENSA International), percentile score: 99+
Standard Progressive Matrices (approved by MENSA International), percentile score: 99

Educational History

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<th>Year of Passing</th>
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<td>S.S.C</td>
<td>Jnana Prabodhini Prashala, Pune (Special school for the gifted)</td>
<td>1986</td>
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<tr>
<td>H.S.C. (Science)</td>
<td>Nutan Marathi Vidyalaya, Pune</td>
<td>1988</td>
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<tr>
<td>Bachelor of Science (Botany)</td>
<td>S. P. College, University of Pune</td>
<td>1991</td>
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<tr>
<td>Master of Science (Botany-Plant Ecology)</td>
<td>University of Pune</td>
<td>1993</td>
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<tr>
<td>Doctorate of Philosophy (Botany-Restoration Ecology)</td>
<td>University of Pune</td>
<td>2002</td>
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<tr>
<td>Doctorate of Philosophy (Vedic Ecology)</td>
<td>Tilak Maharashtra Vidyapeeth</td>
<td>(in progress)</td>
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### Other Advanced Courses/ Seminars/ Workshops Attended

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<td>Adlerian Psychology Workshop</td>
<td>ICCASI (International Committee of Adlerian Summer Schools and Institutes)</td>
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### Publications

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<td>Desai N.</td>
<td>1999</td>
<td>Restoration education efforts in India</td>
<td>Journal of Ecological Society, 12, 33</td>
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<td>Desai N., Sane H., Gole P.</td>
<td>1999</td>
<td>A community based restoration/ educational programme in India</td>
<td>Restoration Management and Notes</td>
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### Professional Experience

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<td>National Chemical Laboratory, Pune</td>
<td>June 1993 to August 1994</td>
<td>Project Assistant</td>
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<td>No.</td>
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<td>2.</td>
<td>Salim Ali Institute of Ornithology and Natural History, Coimbatore</td>
<td>December 1994 to February 1996</td>
<td>Research Fellow</td>
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<td>Society for Ecological Restoration-India Chapter</td>
<td>January 2001 till date</td>
<td>Founder member &amp; Executive Director</td>
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<td>6.</td>
<td>Intelligence Nurturing Project, Gifted Child Project</td>
<td>D.N.A*</td>
<td>Guest Lecturer</td>
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<td>7.</td>
<td>Dimoria College (Guwahati, Assam)</td>
<td>D.N.A</td>
<td>Guest Lecturer</td>
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<tr>
<td>8.</td>
<td>Berlin Technical University (Germany)</td>
<td>D.N.A</td>
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<td>9.</td>
<td>Greisfwald University (Germany)</td>
<td>D.N.A</td>
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<td>10.</td>
<td>Mensa India (Pune)</td>
<td>1998 till date</td>
<td>Nurtured the giftedness of urban gifted children (Mensans) for the last 10 years.</td>
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* D.N.A denotes that data is not available

**Awards**

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<td>Wildflower Hero Award</td>
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<td>Society of Ecological Restoration</td>
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**Areas of Special Interest and Current Endeavours**

- Managing Trustee and Executive Director, Society for Ecological Restoration (SER)-India Chapter
- Secretary, Eco-Foundation, USA Executive Committee Member, Gifted Child Program, Mensa India
- Principle Investigator, Tribal Mensa Nurturing Program
- Principle Investigator, Vedic Ecology Project

**Role in Tribal Mensa Nurturing Programme**

- Developer of the programme
- Mentor for the tribal gifted
- Teacher for the tribal gifted children
- Supervisor for the course instructors
- Co-ordinator of the programme
Tribal Mensa Nurturing Programme

Development of TMNP

Rationale for the Development of TMNP

Several factors prompted the developer of the programme, Dr. Narayan Desai, to think about and develop the Tribal Mensa Nurturing Programme (TMNP) for the tribal gifted children. While Dr. Desai was pursuing his Doctorate in Restoration Ecology, his research led him to travel into the farthest interiors of the country – the tribal areas, sacred groves and the forests. He obtained certain insights about the scenario of ecological restoration in India. He gauged the emergency and inevitability with respect to the restoration of the sacred groves, which are an asset to the nation due to their biodiversity (See Appendix for relevant photographs). He also realised that there was a lack of awareness among the occupants of the tribal areas that were close to these sacred groves, with respect to the need for ecological restoration. When Dr. Desai tried to reach out to these tribals, in order to explain to them about ecological restoration, he found that the tribals were not able to relate to him, as they perceived him to be an outsider with his urban upbringing and his sophisticated scientific knowledge. He felt the dire need to reach out to these tribals.

Dr. Desai realised that an effective way to get through to the tribals would be to generate a host of leaders from among the tribals themselves, who would work towards ecological restoration, and guide the community in this respect. Meanwhile Dr. Desai, who had been involved with Mensa (an international organization that works towards the identification and nurturing of gifted children) for the past ten years, discovered to his surprise that found, that in one of the schools of Sevadham Trust from Kamshet, four tribal girls in that school were identified as gifted by Mensa. (See Appendix for a newspaper article about their identification and being nurtured in a Mensa workshop). He absorbed them into some of the workshops of the urban gifted children. Today, one of the girls is a teacher in a tribal school. She could have been married off at the age of fifteen or sixteen, never to step into a school benefit from any education. Dr. Desai strongly believes that the stimulation provided in the workshop had done wonders and had liberated the potential of these children. It set him thinking about the possibility that tribal intelligence could be tapped in order to generate the leaders he wanted to guide the tribal population in ecological restoration.
Dr. Desai thus thought of identifying gifted tribal children and developing a programme to nurture them. According to him, these children were tomorrow’s future. Thus, using high IQ as the criterion for identifying these children, he found his pool of potential leaders. However, he was still thinking of ways and means to communicate the gravity of the need of ecological restoration to the tribals who, he strongly believed, could not relate to scientific concepts. Ultimately, he found his answer in spirituality. History has shown that great social revolutions have taken place when knowledge from the ancient Indian scriptures, unknown to the uneducated lower classes of the society, was made available to these classes. One of the instances is when Sant Dnyaneshwar translated the Bhagwad Geeta into Marathi for the common man to understand and thereby inculcate the values given therein. This reflects the tendency of Indian population to be able to effectively relate to the rich spiritual concepts in the ancient Indian scriptures irrespective of the socioeconomic status. Dr. Desai therefore sought a spiritual basis to reach out to the tribals. He was convinced that they would relate far more easily with the spiritual perspective of ecological restoration. Dr. Desai had a keen interest in the Vedas and thereby, read the same and other ancient Indian scriptures extensively. In fact, he is currently pursuing his Doctorate in Vedic Ecology. His understanding of these scriptures began to have a strong impact on his thoughts, feelings and actions. The concept of the Panchakoshas (explained in the following sub-section) had a special appeal for him due to its all encompassing nature and its simplistic outlook. Also, with respect to giftedness and spirituality, there was research to support the idea that gifted children have an inclination to grasp spiritual concepts more easily than the average children. The target group of TMNP is gifted children who are tribals. Therefore, the employment of a spiritual model, characterised of the Panchakoshas, to nurture giftedness of tribal children would essentially have a double advantage.

The Mensa tests were conducted in the Ashram Schools (residential Government schools for tribal children where tribal children are given education, accommodation and meals free of cost, see Appendix for relevant photographs) on the tribal children in order to identify the gifted children among them. Tribal Mensa Nurturing Programme is the first of its kind in India aiming at identifying and nurturing gifted children from tribal areas in the Pune district of Maharashtra (See Appendix for a relevant newspaper article).

**Role of the Panchakoshatmak Model in the Development of TMNP**
Dr. Desai used the *Panchakoshas*, a concept extracted from the *Upanishads*, as a model to develop his programme to nurture the gifted tribal children. He chose to use this spiritual model as it encompassed all domains of human development, namely physical, vital, emotional, intellectual and spiritual. Also, he had a deep conviction that the tribals would relate better to concepts associated with spirituality than that of science. The *Panchakoshas* establish a relationship between the body (*deha*), the mind (*manas*), the nature (*prakriti*), the soul (*atma*), and the Supreme Being (*paramatma*). There are several other models to follow, but none of them, according to him, fulfils the criterion of being so inclusive of all the elements in life. Some models are only psychological, while others focus only on prayers. Some may be a blend of both psychological and spiritual factors, but they generally lose out on the essence of one of the aspects. The Panchakoshatmak Model, in his mind, stood out as an ideal model to employ for the TMNP.

It was felt that the Panchakoshatmak Model would provide the programme with a wholistic paradigm. According to Dr. Desai, it is a model which has come down to us through the ages, when the *Gurukul* system was in function. Over the ages, the *gurus* and hermits have practiced a life, which faithfully follows the development of the *Panchakoshas* and which has led them to attain peace with life and blissful control over the self, which is spiritual in nature. Even today, down South in India, in places like Udipi, the *mathas* (places for worship of hermits) function in the framework of the *Panchakoshas*. To attain ultimate bliss and thus experience God, a human being needs to develop the Self from the most basic to the all transcending sheath, that is from *Annamaya Kosha* through to *Anandamaya Kosha*, step by step. Essentially, TMNP revolves around the idea of this ascent from matter to bliss by nurturing the relevant faculties of the gifted tribal children. The following is a brief description of the Panchakoshatmak Model:

*Panch* means five, whereas *koshas* means sheaths. The model symbolically assumes the five sheaths to be concentric in nature, where each consecutive sheath is inclusive of the inner sheath, but at the same time, transcends it. The five sheaths comprise of food or matter (*anna*), life or vital energy (*prana*), instinctive and perceptual consciousness or emotions (*manas*), intelligence or thought (*vijanana*), and bliss (*ananda*) respectively. The sheaths are named after their constituent elements and thus are called *Annamaya Kosha*, *Pranamaya Kosha*, *Manomaya Kosha*, *Vijanamayam Kosha* and *Anandamaya Kosha* respectively. “While
man has all the five elements in his being, he may stress one or the other, the material, the vital, the mental, the intellectual or the spiritual. He who harmonises all these is the complete man” (Radhakrishnan, 1974, p.557). The figurative representation of the sheaths is shown in Figure 1.

**Figure 1: The Panchakoshas**

*Annamaya Kosha.* *Anna* literally means food. It implies everything that is healthy, that which is perceptible by the five senses and material in nature. Human beings are made up of matter and so is everything around them. Thus, matter becomes the primary sheath upon which further development can be made possible. To develop the faculties of the *Annamaya Kosha* is to augment the receptivity of the five senses. To begin with, this can be done only through a healthy, proportionate and timely intake of food (which is why the name). A person who eats with the mental attitude of gratitude (by knowing the importance of food) and with dedication to God is equivalent to a person who does daily *upavas* (pious fasting) and he/she would obtain the fruit of virtue. The person will be without diseases and sins. *Annamaya Kosha* lays certain principles regarding food that are strictly followed in the TMNP. Some of them are:

- Food should be prepared and served with love and affection.
- Food should exclude a non-vegetarian diet.
• One should experience all kinds of tastes in a meal, that is salty, sweet, bland, bitter, sour, and so forth. The proportion is given by the *kosha*.

• A meal should have all kinds of states of food, namely solid, semi-solid and liquid.

• The different preparations in a meal are served in particular positions. Preparations that are eaten in larger quantities and more frequently during a meal are placed at the centre or the right hand side of the plate (*thali*). Salt which is not eaten so often and is served in the least amount as compared to everything else, is served farthest from the individual, that is the top end of the plate. The placement and colour combinations of a meal also enhance the visual appeal of the meal. It is important to make the food look beautiful as it is an offering to God that resides within the individual.

• Food should be based on what grows on the land on which the individual is living.

• The amount of food should be just enough, not too much, not too less.

• Food should be pious in nature, that is, it should not constitute onion and garlic, which are *taamasi* (tendency of darkness) in nature.

• Food should be taken after praying to God.

• Food should be followed by a small stroll.

• One should not sleep immediately after having food.

The *karmendriyas* or action organs (e.g. hands, feet, eyes, nose, etc.) have to be activated for effective primary reception of stimulation from the environment. TMNP has designed activities to sensitize the *karmendriyas* (action organs). This reception is at a very superficial level. *Karmendriyas* (action organs) do not understand the “what” of the sensation but are mere sensations in themselves. The “what” of the sensation is identified as the next *kosha* develops, that is the *Pranamaya Kosha*.

*Pranamaya Kosha*. *Prana* means life. Matter alone does not explain the Self of human beings completely, as only the human body, by itself, cannot account for its motion and functioning in general. A human being without life cannot qualify to be the complete self. Thus, the material sheath is embedded in the sheath of vital energy or life or *prana* which also goes beyond the material sheath. The breath is the essence of life. Essentially, having control over the breath, which is a means to purify the body and thereby the Self, is the sole principle to develop the *Pranamaya Kosha*. Performing *yoga* and *Pranamaya* (breathing exercises that
emphasise concentration on the breath to improve attention, alertness, concentration) is imperative for the same. The *jnanendriyas* (the several systems in a human body that facilitate transmission of messages to and from the brain) are responsible for the flow of vital energy through the *karmendriyas* (action organs), forming a network between them. They essentially answer the “what” of perception. Judgements regarding “hardness” or “softness” of an object, for example, are an effect of the functioning of the *jnanendriyas* (transmitters). However, the “how” (e.g. pleasant versus unpleasant) is not answered by the *jnanendriyas* (transmitters present in the human body). For such judgements, the *Manas* comes into being which is the essence of *Manomaya Kosha*.

**Manomaya Kosha:** *Manas*, meaning mind or consciousness, is the root from which this sheath derives its name. The mind accounts for the instinctive and perceptual consciousness of the Self. There are forms of life without consciousness, but there can be no consciousness without life. *Manomaya Kosha* is inclusive of the former sheath, which is characterised by life and transcends it to add the element of emotion to the functioning of a human being. It is due to this sheath that the Self interacts with the environment, thus evoking various emotions within the individual. Being aware of one’s emotions and dealing with them effectively is essentially the development of the *Manomaya Kosha*. *Manomaya Kosha* is responsible for the involvement of an individual in certain things. Love as well as hate towards things is a function of the *Manomaya Kosha*. *Manomaya Kosha* prescribes feeling of emotions and not the reason or measure of the same. There are various means to ameliorate this sheath, one of which could be the Self being exposed to various stories which portray emotions effectively and trying to relate to them.

**Vijananamaya Kosha:** *Vijana* or intelligence, which is the faculty of reason and judgement, is the essence of this sheath as it transcends *manas*, which is the faculty of perception. Intelligence frames concepts and ideals and plans means for their realisation. The Self has to surpass the previous sheaths to reach a level where it encounters intelligence, which is the rational instrument in the sphere of positive sciences. Devoid of emotional bonds, the Self needs to develop a certain amount of intellectual stability and the ability to judge and reason objectively and morally. The *Vijananamaya Kosha* can thus be developed by exercising concentration over thoughts, engaging in organising, problem solving and analysing, disputing irrational beliefs, becoming creative, and so forth.
Anandamaya Kosha: Ananda means bliss and it is not an emotion, as in happiness, which would be characteristic of the Manomaya Kosha, but bliss in the sense of the feeling of oneness with the surroundings. The Self has to relate effectively with every ‘other’ in the environment to attain the highest expression of consciousness. Bliss, or the feeling of the Self to be one with each and every creation of God, transcends and controls the preceding sheaths. Anandamaya Kosha is the realisation of the power of the Generator, Organiser and the Destroyer of this universe, that is, GOD. It involves submission to this highest source of energy, that is God. It is the realisation of one’s duty/role towards the betterment of the universe, which comprises people, animals, trees, things that are inanimate and so forth. It is the imbibed value one pursues with respect to the feeling of oneness/empathy with the nature, its people, animals, and so forth. At such a point, an individual shuns any mutual differences of thoughts and feelings and regards the joys and sorrows of the other as those of the Self and strives to celebrate those joys and overcome the sorrows by eliminating the factors that cause it. It is expressed through selfless service to society.

An example of the progress of human experience through the five koshas would be the perception of a child with respect to her mother’s touch/ embrace. The child would be functioning fairly well for this situation, with respect to Annamaya Kosha, if she has a body to receive the hug from the mother. Pranamaya Kosha would be developed if the child can sense the embrace around the body and identify what it is (in this case, embrace of someone). Manomaya Kosha would imply the child’s involvement in this embrace. If the child feels like accepting the love of the mother, she will respond with a hug. If not, she might draw away from the embrace. Vijnanamaya Kosha would look at the embrace even more critically. For example, if the child is trying to move away from the embrace because she is annoyed with the mother for some petty reason, a well-nurtured Vijnanamaya Kosha would analyse the situation and accept the mother’s love. Anandamaya Kosha would essentially celebrate the wonders a mother’s expression of affection can do to humankind by wholeheartedly participating in the exchange of affection.

Philosophy of TMNP

NGOs develop, as a result of attempts to seek solutions to problems in society. They usually comprise of urban citizens striving to uplift the poor and the underprivileged. According to
Dr. Desai, effective helping and problem-solving is a result of three factors, namely awareness of basic abilities of the self (leadership, creativity, effective communication), intelligence to apply these abilities effectively and a positive attitude towards helping society. The question that arises is, “Can one find individuals in the tribal areas who have these three components, so that they can nurture themselves and their society?”. Dr. Desai was confident that the tribal individuals possess the necessary/relevant intelligence and attitude to help the tribal population. What they lack however, according to him, was the awareness of their own abilities and faith in the same. The philosophy of TMNP is to make the gifted tribal children aware of their own high levels of intelligence and its potential uses, nurture the intelligence these children possess and foster in them a positive attitude towards ecological restoration, which in turn would lead to self-fulfillment as well as service/contribution to the society.

**Vision and Goals of TMNP**

**Vision of TMNP**
The vision of TMNP is to create tribal leaders who will be responsible for the ecological restoration of the sacred groves in their tribal area. These tribal leaders would accomplish the task of restoration by leading/ motivating the tribal population in this respect. These gifted tribal children would one day be, according to Dr. Desai, “Ecological Priests”, that is an ideal blend of an understanding of nature and spirituality. The gifted tribal children should be able to take care of their own abode, which is the tribal area and the sacred groves, which are a rich store of natural diversity. Spirituality plays a role as the children are expected to restore the sacred groves out of devotion and thus be leaders to worship the sacred groves.

**Goals of TMNP**

*For Dr. Desai*

- Professional Goal: To percolate the principle of ecological restoration to the grass root levels by developing a network of tribal areas who can nurture the rich natural environment, that is the sacred groves
- Academic Goal: To undertake a project which would integrate 3 components of his educational background, vis-à-vis giftedness, spirituality and attitude towards natural restoration
• Personal Goal: To constantly pursue something unique in life

For the gifted tribal children
• To identify self as very intelligent
• To become self-confident
• To learn about observational skills, communicational skills, team work, cooperation and democratic leadership skills (in different settings/domains)
• To become aware of one’s future role, in that of taking care of the sacred groves and become ecological priests (The role will essentially involve being a tribal leader in the ecological restoration of the sacred groves in their tribal area)

For the tribal community
• Parents: To participate in the Residential Parental Programme*
• Teachers: To participate in the Teachers Training Programme*
• Community in general: To encourage and support the gifted tribal children in their task of ecological restoration*

* These are goals that have only been identified. However, the detailed planning and execution will be done only after the completion of the TMNP.

Communication and Agreement Regarding the Goals of TMNP
The goals of TMNP have been communicated to all the members of TMNP. Though all of them have agreed with the goal that the gifted tribal children have to be nurtured, a couple of course instructors, out of the pool of 20, have disagreed with the spiritual framework for instructing the gifted tribal children. These instructors believe that teaching certain values/concepts through science is better than teaching the same through spirituality. For example, they feel that children should be provided an explanation about the ill effects of poor health and hygiene from a scientific angle to motivate them to keep themselves clean everyday, rather than being informed that their body is an abode of God which should therefore be kept clean. However, Dr. Desai says that since the model employed by him is essentially a spiritual one, the programme has to be embedded in spirituality (serving the Almighty through service to humanity). He however does see the value of a scientific approach, when it is utilised in promoting *Vijnanamaya Kosha*, that is the faculty of reason and judgement. The programme, as a whole, goes beyond science in its implementation by
focusing on spirituality. The gifted tribal children have been communicated the importance of developing the *Panchakoshas* and they are made aware of how the specific activities they are engaging in at TMNP are enhancing the development of one or more *koshas*. The idea of them becoming Ecological Priests has yet not been conveyed to them. Dr. Desai plans to do so after a number of sessions have been conducted and the children have developed certain skills considered to be relevant (leadership, communication, observation).

**Pre-Programme Preparation**

**Review of Relevant Literature**

Dr. Desai read the ancient Indian scriptures for a better and broader understanding of intelligence and the *Panchakoshas* that served as a model for the programme. He tried to understand the various terms that denoted intelligence, but found that the Marathi language comprised very few of such terms. He then turned his attention to Sanskrit, which is considered to be the base of most Indian languages. He discovered that there were several terms in this language that were used to describe the various facets of intelligence. For example, *Buddhi* indicates an immensely steady control over one's thoughts, feelings and actions. Likewise, *Prajna* means intelligence, *Manisha* indicates clarity in reflecting on one’s thoughts, feelings and actions, *Medha* is retentiveness or memory, *Pratibha* is the tendency to create something unique whereas *Mati* is the strength and the quality of the opinions one holds. Dr. Desai contacted and obtained modules for education of the gifted from a team of 350 psychologists at GERRIC (Gifted Education Research Resource and Information Center), an Australian organisation that works for gifted education. He extensively read researches on programmes for the gifted and their effectiveness from journals such as Gifted Child Quarterly, Journal of Educational Psychology, and so forth. This gave him a reference point regarding the administration of the programme of the gifted, and the method of involvement of parents and teachers of the gifted. The ideas that he obtained from his voracious reading served as a springboard for generating activities that pertained to the *Panchakoshas* and which were apt for the tribal gifted children of the programme.

**Reflection on Experiences in Life with respect to Giftedness**

In order to develop the activities for TMNP, Dr. Desai referred to several urban Mensa programmes, with the intent of translating some of the activities and adapting them into the tribal Mensa programme. He recollected how his giftedness was nurtured at *Jnana*...
Prabodhini Prashala, when he went to that school, so that he could adapt some of these methods, if relevant.

**Contacting Resource Individuals**

Dr Desai formulated a pool of resource individuals comprising teachers, social workers, botanists, musicians, folk culture experts, gifted individuals, ecologists and sociologists for developing the programme and gauging its feasibility. He discussed with psychologists who worked in the field of education of the gifted about the various dimensions of intelligence (for example, communication skills, leadership skills, observation skills, and so forth) that should be nurtured.

**Contacting Relevant Organisations**

Dr. Desai contacted Mr. Kapse, a Government Project Officer (Ghodegaon) working for tribal development, and proposed the programme to him. Mr. Kapse legally approved of the programme proposal and this approval was a major boost to the realisation of the programme. Mr. Kapse is the project in-charge of TMNP. Several organisations were contacted for funds for the programme (Refer to Table 1).

Although Dr. Desai did not conduct a formal pilot study for this specific programme, his experience with the urban gifted children and his observation of the growth and development of the four identified gifted tribal children who were nurtured along with the urban gifted children, his contact with a host of specialists and experts and his extensive reading provided him with abundant insights which he incorporated while developing the TMNP.

**Finance**

Dr. Desai contacted the various organisations for generating funds for the programme. All the logistics of TMNP have been taken care of through either sponsorship or donations from certain organisations or individuals. The programme has been funded entirely. Below are the various aspects that have been supported with the help of several organisations/individuals:

A) Pre-programme planning (administrative set-up such as stationery and payment for administrative personnel for several aspects, namely transportation to and from the
Ashram schools, for obtaining permissions from the principals, meeting the children, conducting tests, and so forth)

B) Programme

(i) Staff (travel, accommodation, special training, instructional sessions conducted, etc.)
(ii) Educational material (toys, games, stationery, books, LCD, computer, etc.)
(iii) Facilities that are not directly related to formal instruction (food, accommodation, gardening tools for cultivating vegetables, water, electricity, transportation, etc.)

Several organisations/individuals have given their support to TMNP, which has been either in kind or financial in nature. The funds were sought before the programme started. Some amount of money, provided by the organisations/individuals, was given as a lump sum, at the beginning of the programme whereas some organisations are delivering the money in instalments (Refer to Table 1 for an overview of financial support obtained by TMNP and Table 2 for donations made to TMNP in kind).

### Table 1

<table>
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<tr>
<th>Name of the Organisation/ Individual</th>
<th>Date/ Period</th>
<th>Amount Sanctioned (Rs.)</th>
<th>Purpose</th>
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<tr>
<td>Disha Foundation</td>
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<td>1,00,000</td>
<td>Any (depending on the need)</td>
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<td></td>
<td>11.6.2007</td>
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<td></td>
<td>16.8.2007</td>
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<td></td>
<td>30.10.2007</td>
<td>1,00,000/-</td>
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<td>1,00,000/-</td>
<td>Identification Phase</td>
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<td>Mr. Kedar Deshpande</td>
<td>29.8.2007</td>
<td>85,200/-</td>
<td>(for transportation, accommodation for the test administrators)</td>
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<td>Mr. Karthik Sharma</td>
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<td>20,000/-</td>
<td>Generator set (which is yet to be bought)</td>
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<td>Ms. Renuka Kotak</td>
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<td>10,000/-</td>
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<td>Mr. Raghvendra Desai</td>
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<td>Nyasa Training Centre</td>
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*Please note: D.N.A (Data not available)*
### Table 2

**List of Organizations/Individuals who have Supported TMNP in Kind**

<table>
<thead>
<tr>
<th>Name of the Organisation/Individual</th>
<th>Item/s Donated</th>
<th>No of Items</th>
<th>Specification (if any)</th>
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<tbody>
<tr>
<td>Mr. Raghvendra Desai (Chhatra Prabodhan)</td>
<td>Books (Sweaters for the children)</td>
<td>50</td>
<td>Of worth Rs. 2553/- (approx.)</td>
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<tr>
<td>Mr. Yusuf Jariwala</td>
<td>Sweaters for the children</td>
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<td>-</td>
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<td>Mr. Veersingh Patil</td>
<td>Books</td>
<td>500 (approx.)</td>
<td>Of worth Rs. 7000/- (a representative list of the books donated is in the Appendix)</td>
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<tr>
<td>Ms. Sujata Vaidya</td>
<td>Clothes and toys</td>
<td>D. N.A</td>
<td>Of worth Rs. 2000/-</td>
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<td>Mr. Sukumar Beri</td>
<td>Clothes and toys</td>
<td>D. N.A</td>
<td>Of worth Rs. 2,500/-</td>
</tr>
<tr>
<td>Mr. Shrinivas Desai</td>
<td>Gas, geyser, clothes, computer, scanner and toys</td>
<td>D. N.A</td>
<td>Of worth Rs. 5,000/-</td>
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<td>Mr. Anand Godse</td>
<td>Books</td>
<td>20</td>
<td>Of worth Rs. 500/-</td>
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<td>Mr. Patankar</td>
<td>Cupboard, Cots, Glass plates, Pressure Cookers, Buckets, Gas stove, Mattresses, Pillows, Bed sheet, Fans, Tubes, Table, Chairs, Stools, Storage drum (metallic), Books</td>
<td>4, 10, 4, 2, 1, 3, 14, 1, 5, 6, 1, 7, 2, 1</td>
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<td>Col. Joshi</td>
<td>National Geographic CD pack</td>
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<td>-</td>
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<td>Clothes and Toys</td>
<td>D. N.A</td>
<td>Of worth Rs. 2,000/-</td>
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Table 2
List of Organizations/Individuals who have Supported TMNP in Kind (Contd.)

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<td>Mr. Ravi Shroff</td>
<td>Educational CD's on Human Body, Space, Nature</td>
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<td>2 sets</td>
<td>Of worth Rs. 7,500/-</td>
</tr>
<tr>
<td>California Association for Gifted</td>
<td>Scientific Journals</td>
<td>2</td>
<td>Of worth Rs. 1500/-</td>
</tr>
</tbody>
</table>

*Please note: D.N.A (Data not available)*

The amount of funds collected is eleven lakh, fifty seven thousand and seven hundred rupees (Rs. 11,57,700/-). The total expense for each session (that is, for 4 days) is approximately seventy two thousand eight hundred rupees (Rs. 72,800/-). The following is the breakdown of the budget of one session of TMNP that is conducted for 4 days involving 50 gifted tribal children, 9-10 course instructors and 2-3 support staff (Refer to Table. 3).

Table 3
Approximate Monthly Expenditure of the Programme

<table>
<thead>
<tr>
<th>Area of Expenditure</th>
<th>Approximate Expenses (Rs.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Food</td>
<td>18,000</td>
</tr>
</tbody>
</table>
Dr. Desai takes all the decisions regarding the allocation of funds. He realised the need for more funds for TMNP as well as the other projects that are related to TMNP, such as the restoration of the sacred groves, Tribal Teacher Training Programme, Residential Parental Programme and a research study on “Leadership skills/patterns of gifted tribal children”. He has therefore been continually approaching other charitable organisations and agencies for funds, such as, Praj Industries and Symantec, India and Belin and Blank Centre, Templeton. He has already obtained Rs. 75,000 from the Niteingale Charitable Trust for the Tribal Teacher training Programme.

Management of the TMNP

Structure of the Management of TMNP

<table>
<thead>
<tr>
<th>Area of Expenditure</th>
<th>Approximate Expenses (Rs.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stationery</td>
<td>6,000</td>
</tr>
<tr>
<td>Resource Person</td>
<td>4,000</td>
</tr>
<tr>
<td>Games</td>
<td>6,000</td>
</tr>
<tr>
<td>Books</td>
<td>1,000</td>
</tr>
<tr>
<td>Electricity Bill</td>
<td>1,000</td>
</tr>
<tr>
<td>Water Bill</td>
<td>1,800</td>
</tr>
<tr>
<td>Postage</td>
<td>2,000</td>
</tr>
<tr>
<td>Photocopying</td>
<td>2,000</td>
</tr>
<tr>
<td>Medical Arrangements</td>
<td>1,000</td>
</tr>
<tr>
<td>Miscellaneous / Emergencies for example</td>
<td>5,000</td>
</tr>
<tr>
<td>Maintenance of the infrastructure</td>
<td></td>
</tr>
<tr>
<td>Salary for TMNP team (Mr. Narayan</td>
<td>20,000</td>
</tr>
<tr>
<td>Desai, Ms. Varsha, Mrs. Dixit, Mr.</td>
<td></td>
</tr>
<tr>
<td>Waghmare, Mr. Sachin)</td>
<td></td>
</tr>
<tr>
<td>Rent of TMNP office in Pune</td>
<td>5,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>72,800</strong></td>
</tr>
</tbody>
</table>
The management of TMNP is essentially a centralised horizontal structure. Dr. Desai designates the tasks to different personnel, prior to each session of TMNP (Refer to Table 4). They are supposed to carry out their tasks and report to Dr. Desai about the proceedings. All personnel receive in writing a detailed task description before each session (See illustrations in Appendix). A few course instructors are not given any directions, but are permitted to function in an autonomous fashion. They are held in-charge of their own areas of expertise. For example, the yoga instructors are not instructed specifically as to what they are supposed to conduct in their sessions. For them, only the timing in the day (early morning) and the duration is specified. Likewise, the person responsible for the canteen is given freedom regarding the selection of daily menu, as long as the principles of the Annamaya Kosha are strictly followed.

**Leadership Role at TMNP**

Dr. Desai tried to involve other team members in playing the leadership role but, according to him, they did not perform the tasks in the way he envisaged the same. For example, these individuals were not able to build a rapport with the children due to their sporadic presence at TMNP. They did not telephonically contact the children of the target group or write letters to them, prior to and subsequent to programme sessions, although they were requested to do so. As Dr. Desai is very passionate and intense about the children and the programme, he tried to find someone who shared his passion for the same, but he did not succeed. (Illustrations of letters sent by Dr. Desai to the children and those sent by the children to him are in the Appendix). He therefore orchestrates the programme himself.

**Communication Pattern of TMNP**

As the structure of the management of TMNP is a horizontal centralised one, every move regarding the programme is reported to the centre that is Dr. Desai, the developer of the programme. However, everyone involved in TMNP has the freedom to approach Dr. Desai for reasons pertaining to the functioning of the programme. The children are also encouraged to interact with Dr. Desai as well as the other course instructors of the programme.
### Personnel Involved in the Management of TMNP, their Qualifications/Work Experience and their Role in TMNP

<table>
<thead>
<tr>
<th>No.</th>
<th>Name of the Personnel (Qualification/Work Experience)</th>
<th>Role Performed by the Personnel in TMNP</th>
</tr>
</thead>
</table>
| 1.  | Dr. Narayan Desai (Ph. D. in Restoration Ecology acquired and Ph. D. in Vedic Ecology in progress) | Developer of the TMNP  
Supervisor of course instructors, other personnel involved in TMNP and the gifted tribal children (overall functioning of TMNP)  
Co-ordinator of TMNP  
Decision-maker regarding all the aspects of the TMNP  
Mentor for the gifted tribal children  
Facilitator/Teacher for the various activities of TMNP  
Expert for orientation regarding the *Panchakoshas* |
| 2.  | Dr. Devasena Desai (Ph. D. in Psychology [Parenting Skills]) | Psychologist in-charge of testing and assessment  
Advisor regarding the planning of activities and personal concerns of the gifted tribal children  
Supervisory role with respect to course instructors |
Advisor regarding personal concerns of the gifted tribal children  
Supervisory role with respect to course instructors |
| 4.  | Ms. Shashi Sarwade (M.A. Psychology) | Test administrator, scorer and interpreter  
Travel in-charge for the gifted tribal children  
Health in-charge for the gifted tribal children  
Financial records in-charge |
| 5.  | Mr. Sachin Desai (Diploma in Printing) | Travel in-charge for gifted tribal children |
Correspondence in-charge at the Ashram School  
Purchases/Logistics in-charge |

Table 4
Personnel Involved in the Management of TMNP, their Qualifications/Work Experience and their Role in TMNP (Contd.)

<table>
<thead>
<tr>
<th>No.</th>
<th>Name of the Personnel (Qualification/Work Experience)</th>
<th>Role Performed by the Personnel in TMNP</th>
</tr>
</thead>
<tbody>
<tr>
<td>7.</td>
<td>Ms. Gauri Sovani (M.A. Psychology)</td>
<td>Accountant</td>
</tr>
<tr>
<td>8.</td>
<td>Mr. Waghmare (15 years canteen in-charge of hospital of Ashram Schools)</td>
<td>Canteen in-charge</td>
</tr>
</tbody>
</table>

Identification and Selection of Gifted Children for the TMNP

The first phase of the Tribal Mensa Nurturing Program (TMNP), namely identifying gifted children from the Tribal Residential Schools, began in the month of July, 2007. The identification phase was conducted in collaboration with the Integrated Tribal Development Project, Ghodegaon and Sevadham Trust, Pune. The test administrators and co-ordinators of TMNP team visited the Tribal Residential Schools for the Mensa test. Several individuals were delegated the responsibility of accomplishing tasks, for example, Ms. Sashi Sarwade, was in-charge of contacting the schools, generating a school profile, preparing lists of students appearing for the test as well as forming a team of trained Mensa test administrators from Jnana Prabodhini Institute of Psychology. The arrangements for travel, accommodation and test materials were the portfolio of Mr. Sachin Desai.

The criterion for identifying and selecting the gifted children was very high intelligence (140 and above). The two major tests used for identifying the gifted tribal children was the Marathi translation of Standard Progressive Matrices (SPM) and Nafde’s Non-Verbal Test of Intelligence (NVTI). They are standardised tests that have been approved by Mensa International. Akruti Olakh Chachani [a test of figure identification] (Watave, 2006) and Shaleya Buddhmaapan Kasoti [a test of scholastic intelligence] [only 2 Subtests (No.16 and No. 20)] was also used as the target group consisted of Maharashtrian tribal children. These IQ tests have been developed by psychologists from Jnana Prabodhini Institute of Psychology, the norms of which are based on the Indian population.
The phase of visiting 12 schools in remote locations and carrying out the Mensa test began on the 10th July, 2007. The testing was carried out in four talukas by a team of psychologists trained by psychologists from Jnana Prabodhini Institute of Psychology. The administrators screened 2,183 children from 12 Tribal Residential Schools from four talukas of Pune district (In Maharashtra there are in all 400 Ashram Schools). The evaluation, that is, the scoring and interpretation of the tests were done by the psychologists from the Jnana Prabodhini Institute of Psychology. The results were prepared by the first week of September. Out of 2,183 children, 64 children were identified as having a very high IQ (98 percentile and above, which equivalent to the IQ of 140 and above). However, only 50 students were chosen for the nurturing programme due to lack of administrative feasibility and limitations of human and financial resources. The 50 children were taken from 8 Tribal Residential Schools, in Maval, Khed, and Ambegaon talukas of Pune. The number of children screened, the number of girls and boys identified, the talukas and tribal areas are presented in Table 5.

<table>
<thead>
<tr>
<th>Taluka</th>
<th>Tribal Area</th>
<th>No. of children tested</th>
<th>No. of boys identified as gifted</th>
<th>No. of girls identified as gifted</th>
<th>Total no. of children identified as gifted</th>
</tr>
</thead>
<tbody>
<tr>
<td>Maval</td>
<td>Wadeshwar</td>
<td>194</td>
<td>8</td>
<td>2</td>
<td>10</td>
</tr>
<tr>
<td>Maval</td>
<td>Malegaon</td>
<td>184</td>
<td>6</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td>Khed</td>
<td>Kohinde</td>
<td>201</td>
<td>2</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Khed</td>
<td>Tokavade</td>
<td>210</td>
<td>4</td>
<td>3</td>
<td>7</td>
</tr>
<tr>
<td>Ambegaon</td>
<td>Rajpur</td>
<td>163</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

Table 5
Talukas, Tribal Areas, Number of Children Screened and Number of Girls and Boys Identified as Gifted (Contd.)

<table>
<thead>
<tr>
<th>Taluka</th>
<th>Tribal Area</th>
<th>No. of children</th>
<th>No. of boys identified as gifted</th>
<th>No. of girls identified as gifted</th>
<th>Total no. of children</th>
</tr>
</thead>
</table>

DRAFT
Organisation of the Assessment Sessions

Dr. Desai, with his team of psychological test administrators went from school to school to conduct the testing. All the test administrators had a Masters Degree in Psychology and in addition were given training in/ orientation to the administration of the tests by qualified and experienced psychologists. Sessions were organised in the classrooms of the schools. Around 30 children were seated in one classroom. There was adequate lighting and ventilation in the room and the children were seated comfortably (See Appendix for relevant photographs). One test administrator and one assistant were present in the room. The children were told that the tests involved some puzzles that they have to solve. They were also reassured that this was not a part of their school syllabus and that it did not carry any marks, neither did it require any preparation from the studying point of view. Step-by-step instructions were given to the children with respect to procedure of each test, and specific information was provided with respect to the time limits for each of the respective tests. To ensure that the children kept to the time limit, they were asked to raise their preferred hand with the pencil in it before beginning each test and were signalled to start answering at the designated time. Also, they had to raise their hand once again when the test administrator signalled that the time limit was over. Each child was provided with a writing pad, a pencil and an eraser and was given a separate booklet of the respective test being administered and the relevant response sheet at the beginning of each test. One testing session took around 2 hours (including break time and the instructions). The time duration for the various tests was as follows:

- SPM (40 minutes)
Qualified test assessors from Jnana Prabodhini Institute of Psychology did the scoring and test interpretation of the tests. All tribal children who were identified as gifted were given a certificate that endorsed their high IQ (See Appendix for the certificate).

Target Group

Demographic Characteristics

Although initially 50 gifted tribal children were participants of TMNP, due to attrition, the target group currently consists of 42 gifted tribal children, 36 boys and 6 girls. Attrition occurred due to various reasons like a child changing the school and moving to another school which was not affiliated to the programme, failure in class and therefore dropping out of school and so forth. The educational level of the target group ranges from the 5th standard to the 10th standard. The children are from the Ashram schools of eight tribal areas in Pune district (as indicated in Table 5). They are Hindus and their mother tongue is Marathi. The language of instruction in the school is also Marathi. The children belong to the low socio-economic class and generally hail from families of farmers (See Appendix for a relevant photograph). The parents of these children are uneducated or have minimal formal education (approximately till the 4th standard). Some children belong to those families who reside in tents or those families which move from one place to another depending on the labour work available.

Awareness among the Gifted Tribal Children Regarding the Programme

Awareness regarding their giftedness. According to Dr. Desai, the concept of “giftedness” is something too abstract and technical for the target group children to understand. They know however, that Dr. Desai, the course instructors of TMNP and they are similar on some plane, that is they all possess very high intelligence. Attempts are constantly made to make them self-aware of their potential to contribute to society by leading the tribal population towards ecological restoration. For example, they are encouraged to take the initiative to put up posters with pictorial depictions, advocating restoration of the sacred groves, in
their respective tribal areas or share the activities they are engaged in at TMNP with their friends in the Ashram schools.

*Awareness regarding their need to emulate course instructors.* The gifted tribal children are aware that the facilitators at TMNP are role-modelling for them, certain qualities/skills that they should try and inculcate in themselves. For example, they are encouraged to observe and emulate certain course instructors in terms of their communication skills, leadership skills or even enthusiasm.

*Awareness regarding the Panchakoshatmak Model.* The Panchakoshas are guidelines to be followed by those who nurture the gifted tribal children and by the individual in-charge of the logistics. Every activity of TMNP reflects the development of some *kosha* or the other. The children are aware of the purpose of the activity but do not use the jargon of the *Panchakoshas*. For example, for effective physical sustenance, they know that they have to consume “*sattvik*” (pious) meals which are essentially vegetarian (without onion and garlic), maintain a balanced diet and that they have to eat at a particular time. However, they are not pressurised to understand the term ‘*Annamaya Kosha*’. They are specifically asked to get involved in problem solving activities, but they are not told that this is to develop their *Vijnanamaya Kosha*. Dr. Desai felt that it would be more helpful to let the children absorb the spirit of the *koshas* rather than getting preoccupied with the specific terminology.

*Achievement of Goals*

According to Dr. Desai, goals are never achieved once and for all. Attainment of goals is a process and the goal is actually an ideal that one is striving towards. He is of the opinion that if one does a task with a good (pure) conscience, one always moves closer and closer to the goal. TMNP seeks to have a good judgement of how well the children are achieving the goals through observations of relevant behaviours of the children, such as improvement in communication skills, leadership skills, and so forth. If the children fail in achieving the goals, it is not considered a personal failure, but a failure of the programme. As all aspects of a person’s life are intricately intertwined, Dr. Desai feels that if a problem presents itself, it needs to be addressed, even if it is not directly related to the programme as it may affect attainment of the goals. For instance, one of the target group members’ father was
diagnosed as mentally ill, which in turn had affected her involvement and enthusiasm in the programme. The family also suffers from severe financial constraints. TMNP dispatches Rs. 500 to the family of the girl each month. According to Dr. Desai, the Tribal Mensa Nurturing Center is not going to be closed down after the programme is completed. The children would still be encouraged to keep coming there, hold workshops, meet others, and so forth, so that they are in touch with each other, can nurture their giftedness and use it for the purpose of enhancing self as well as the society.

Duration of the TMNP
The programme has been chalked out to complete 36 days of formal nurturance of the gifted tribal children between November 2007 to March 2009, that is, 17 months. However, the long term plan is to follow-up these children till 2013. For instance, Dr. Desai has ensured the availability of the property at Kamshet, which houses the programme, for the next 5 years in order to conduct sessions with the children, even when the programme is officially terminated. The official duration of the stipulated programme is planned to end after 17 months due to lack of funding to extend the programme beyond the planned period of time. Also, Dr. Desai found out that the individuals involved in the management of TMNP were not willing to commit themselves to the programme beyond 17 months. The anticipated difficulties in involving the target group for more than a year and a half was also considered, as some of them would be passing out from their school and may wish to thereafter commit themselves to higher education or a job.

The developer of the programme has been unable to follow the time-plan which he had chalked out due to several reasons. Firstly, the funding agencies had delayed in giving financial support. It led to some sessions being held later than the stipulated schedule. Secondly, on several occasions, due to the school vacation, many children had returned to their homes, which are quite far away from their respective Ashram Schools. They therefore could not be brought together easily for the programme. Sometimes, Dr. Desai had other pressing commitments regarding his role as an ecologist and a lecturer for students of ecology, for which he had to be out of the country. These reasons led to the implementation of only four out of eleven sessions scheduled. Initially, TMNP had planned to hold sessions for only two days a month. However, due to the missing of quite a few sessions, TMNP has
reorganised its time plan and currently takes its sessions for four or more days when it meets, as the children have to undergo special facilitation for 36 hours in all.

**Setting**
The children, along with the educators, live in a bungalow in Kamshet, a village 50 kilometers away from Pune city. This bungalow has been donated for the cause of the programme for five years by Ms. Nishta, a French lady who served as a social worker in India for many years (See Appendix for her photograph). This bungalow has been named “Maherghar,” by Dr. Desai, meaning the “maiden’s house”. This word is used symbolically to capture the essence of giving freedom to the children to make mistakes, learn from them and grow to be productive members of society. *Maherghar* was a place which was chosen for the implementation of the sessions, as is an ideal rural set-up amidst green fields and mountains and at the same time, it has all the urban amenities (such as water supply, electricity, communication network) which can support the nurturing of the children. The open fields near the bungalow provide the children a wonderful opportunity to play in the evening. There is also a garden outside the bungalow and the children play an active role in the maintenance of the same. They are developing a nursery, under the guidance of Dr. Desai and Ms. Anuja Datye, by sowing seeds that they collect from the sacred groves of their tribal areas.

The total area of the bungalow is approximately 2500 sq. ft. The bungalow has of two floors, each having 7 rooms, with good ventilation and sufficient lighting (See Appendix for the plan of the two floors of the bungalow. The dimensions are given in meters). They provide an ideal setting for subgroup activities as well as activities that require the entire group to be together as some rooms are small in size and some are big enough to accommodate all of them. Each group, which consists of 8-10 children, is assigned a room. The children sleep in their respective rooms. Their personal articles are kept in their respective rooms. All the girls live in one room as they are few in number. The boys occupy four rooms for their accommodation. These rooms are used for conducting small group activities during the day time. One room has the shrine housing Hindu Gods and Saints. There is a kitchen too on the ground floor. Furniture in the bungalow includes 14 wooden/iron cupboards (9 big cupboards and 5 small cupboards), 3 wooden desks, 10 chairs (some wooden, some plastic, some iron), 5 beds (iron), and carry mats (over 60) for the children to sleep on. This is used
furniture that has been donated by several people. However, those furniture items have been repaired, that required the same. The cupboards are used by the children to keep their bags and stock the stationery and other material required for the sessions such as the carry mats, books, and so forth. The desks and chairs are not used by the children as they are provided with mats to sit on the floor.

**Curriculum**

**Content**

The content of the programme pertains to the enhancement of the *Panchakoshas*. Each session has a theme to which the programme is aligned. Some of the themes selected are a particular *hritu* [season] (for example, one session was called *Varsha*, meaning rains; it was conducted during the rainy season), or a certain attribute such as spontaneity, creativity, or are spiritual in nature such as the Goddess Durga, who is a form of *Prakriti* or nature, and so forth. All of the activities follow the theme, both of which (the activities and the theme) are aligned with the *Panchakoshas*. Care is taken to ensure that through the activities taken together, all the *koshas* are given appropriate focus although a single activity may choose to predominantly focus on one *kosha*. Dr. Desai has a pool of activities chalked out for all *koshas* prior to each session. Exactly which activities from this pool will actually be conducted is not predecided. Rather, the activities are spontaneously chosen from this pool depending on the needs of the situation. All the activities in the sessions are conducted in Marathi which is the mother tongue of all the gifted tribal children TMNP.

Activities in the programme are not directly related to the subject matter taught in the school. However, skills that are required for effective learning are nurtured in TMNP. These skills are not only essential for learning of academic subjects, but they are also important life skills that help an individual to face real life situations effectively. These are observation skills, analytic skills, communication skills, abstraction skills and so forth. TMNP does not focus on instructing children on scientific facts but instead propagates scientific reasoning. For example, it is a known fact that oxygen is necessary for a candle to burn. For the purpose of demonstration, the classic experiment was conducted wherein a candle placed in water is lit and then is covered with a glass jar. Children in schools are provided with the explanation that as the oxygen in the jar gets used up for the burning of the candle, its space is taken up by the water as it rises. This is a scientific fact. With respect to scientific
reasoning, they were encouraged to raise questions such as “What will happen if we light another candle in the jar?” and to perform an experiment to understand the phenomenon. This is the scientific enquiry that TMNP seeks to inculcate in the children. It is felt that such a scientific attitude would be useful not only to learn science, but also various other concepts in maths, history, geography and so forth.

The method employed by Dr. Desai to plan for the development of the activities of TMNP is very unique and interesting. Before actually constructing any activities, he first created some matrices and diagrams to gauge the number and kind of activities that are required for various purposes pertaining to the development of the *Panchakoshas*. Following is an example of these matrices.

<table>
<thead>
<tr>
<th>Table 6</th>
<th>Illustrative Matrix Developed by Dr. Desai while Planning for various Activities of TMNP</th>
</tr>
</thead>
<tbody>
<tr>
<td>Skill Sets</td>
<td>Communication</td>
</tr>
<tr>
<td>Five Senses</td>
<td></td>
</tr>
<tr>
<td>Ear</td>
<td></td>
</tr>
<tr>
<td>Nose</td>
<td></td>
</tr>
<tr>
<td>Tongue</td>
<td></td>
</tr>
<tr>
<td>Skin</td>
<td></td>
</tr>
<tr>
<td>Eyes</td>
<td></td>
</tr>
</tbody>
</table>

This was a matrix that was used to keep track of activities that have been developed for enhancing the 5 skills chosen of the many, through the five senses. The empty cells would be crossed out when the number of activities to be made for that particular intersection had been planned. Dr. Desai arbitrarily picked up a number 5 for each intersection across the matrix to indicate the number of activities that can be developed for each one. This table did not contain the procedure of conducting actual activities but served as a motivation to create additional activities. The thought of developing 125 activities pertaining to the five senses in order to develop five skills is intimidating but presenting the idea in such a matrix makes it look far more feasible. For example, presentation skills could be developed using the sensory organ ‘tongue’ by constructing activities that involve activities dealing with language development and good oratory skills. Dr. Desai believed that five is a feasible
number to develop activities after developing this grid. He used the brainstorming method to develop these activities. As many as 125 activities can be planned for the development of the skills and the senses mutually (5 Senses X 5 Skills X 5 Activities per cell = 125 Activities in all). Dr. Desai has developed several such matrices for various purposes.

**Methodology**

The methodology employed by TMNP is a combination of a directive versus non-directive and a structured versus unstructured approach. It all depends on what activity is being conducted. The group discussions are more non-directive and unstructured. Values, such as cohesiveness, team work, and so forth, are promoted naturally/implicitly through the activities conducted and the role modelling done by the course instructors. Regarding the schedule of the day, Dr. Desai prefers it to be structured in nature. The reason for being structured as well as directive, is to ensure that the *koshas* are being practised faithfully. For example, Dr. Desai is directive in setting a particular time for the children to sleep and ensuring that they all go to bed at that time, although he does explain the importance of the same to them.

There are several methods/approaches/techniques employed by TMNP to impart knowledge, skills, values and attitudes to the children. They are as follows:

- **Chalk and board**: A variation of the chalk and board technique is used by using chart papers put up on the walls and markers. It is used, for example, to jot down ideas shared by children and draw flow-charts/diagrams. Usually, a single course instructor facilitates the group using this method.

- **Group discussions/Insight sessions**: In various activities, children sit in a circle in sub-groups to discuss aspects. At such times, there are eight to ten children together with one course instructor. All children may also be seated together to share insights that they gained from the activities of the day. At such times, the number of course instructors may range from one to eight depending on the availability of the course instructors and their expertise with respect to the subject matter in discussion.

- **Paper-pencil activities**: Children are given papers to write down their ideas, solve puzzles, draw, write poems, and so forth.
• **Self-initiated reading/writing activities**: In the free time, children are free to go to the reading corner and pick up a book of their choice. They are motivated to share with the others what they have read. Some children write poems or short stories/essays. They too are encouraged to share their creations with the group.

• **Mentoring**: Experts from various fields are invited to share their experiences/spend time with the children. Dr. Desai prefers to call this “mentoring” as these experts impact the children greatly in shaping their ideas and thoughts. For instance, Dr. Richard Scott, a creative conservationist paid a visit to the children. He was informed that the walls of the bungalow were soon to be painted. He picked some paints and started drawing on the walls and encouraged the children to do the same. The children enjoyed the activity and his company and were touched by his presence, even when they did not quite understand his language. Their letters till date talk of the session they had with Dr. Richard Scott. There was another session when Mr. Mathew, a young German musician, who is a Hindustani classical saxophone player, paid a visit to the gifted tribal children of TMNP. They were mesmerised with the music he produced. They were amazed at the foreigner who played Indian classical tunes. A silent musical act from the foreigner taught each child a different memory and a value to stay with him or her forever. For instance, some children appreciated Mathew’s reaching out to a culture unknown to him previously while some children were overwhelmed with the divinity of the music (Music is considered to take one closer to God).

• **Meditation**: Children spend a substantial time of their early morning meditating. They are asked to concentrate on their thoughts consciously, reflect on them, maintain silence, and so forth.

• **Yoga**: There is half an hour in the morning devoted to *Yogasanas* (postures prescribed by the Hindu scriptures) to increase concentration and flexibility of the body) and *Suryanamaskar* (a set of 12 postures, performed in a particular order, that is first standing straight raising hands to the sky, then bending down to touch the ground and so forth, finally coming to a standing position, hands joined) in order to exercise the entire body in the morning while praying to the Sun God for a healthy day. Experts in the field train the children in various postures (*asanas*) and also explain the importance of each one to them.
Prayer (chanting): Children chant prayers/ the name of God (for instance, “Hare Ram Hare Ram, Ram Ram Hare Hare, Hare Krishna Hare Krishna, Krishna Krishna Hare Hare”) in the morning as they break their Maun (Silence). There are several occasions that the children are encouraged to pray. Some children even share their folk prayers while the other children are having their meals.

Games: There are several games that are played by the children, indoor (for example, Brainvita, blocks, playing cards, and so forth) as well as outdoor (for example, badminton, football, and so forth).

Role-plays/ Dramatisation: Several activities in TMNP lend themselves to dramatisation by the children. They are either made to perform some mad-ads (fictional advertisements of unusual objects like “Slip-Slippery-Slippers”), put up a play or simply mime some situation.

Audio-visual exposure: Children listen to prayers in the morning (Suprabhatam/ Vishnu Sahastranaam) on the i-pod that is connected to speaker. It serves as a wake-up call. In the evening, children watch some educational movie on the laptop, if they wish to.

Assessment

Areas subjected to assessment. There is an ongoing assessment of children with regard to their skills, knowledge, values, qualities and attitudes. Skills involve life skills, such as leadership, observation, communication and so forth. Knowledge of the children is tapped with regard to understanding of concepts related to ecological restoration and self-awareness with respect to their intelligence. Values like respect for each other and cooperation with each other and love for nature are also assessed. The development of a scientific attitude, and an attitude of service to society (by restoring nature devotedly)and qualities, such as creativity and self-confidence are also assessed. The children are going to be assessed regarding their social adjustment.

Methods employed for assessment of the children. Assessment is accomplished through observation, psychological testing and sociometric measures. Certain behaviours like communication styles of children, initiative in undertaking and accomplishing tasks and so forth are noted mentally though not documented. Quantitative assessment is done through psychological tests conducted by trained test administrators, the results of which are
assessed by experts in the field (qualified psychologists involved in TMNP). These tests are either standardised psychological tests like the Torrence Test for Creativity or those developed by the Jnana Prabodhini Psychological Association. The tests assess various attributes, such as knowledge gained by the children (spellings, vocabulary, grammar, botany and so forth), their creativity, social adjustment, and so forth. For any kind of paper pencil test administered, the children are divided into groups and occupy two to three rooms in the bungalow. They are provided a writing pad and are seated comfortably on the floor with a distance from each other that will prevent them from looking into each others’ answer booklets. For a sociometric test that was employed to assess leadership skills in the children, the setting was the garden outside the bungalow. The children were given a gardening task to be accomplished together, in groups of ten, in thirty minutes (See Appendix for relevant photograph). They were observed by the assessors and the observations were recorded. After the task, each child was interviewed individually regarding the task, the leadership roles taken by the group members, the most popular group member in the team, and so forth. The tests are primarily conducted to gather raw data which could then be subjected to some research in future. These scores are going to be used as pre-intervention and post-intervention measures. TMNP plans to conduct parallel forms of all these tests, after the programme is completed, in order to ascertain the impact of the programme on the children.

The worksheets (ruled/plain papers) only serve as a medium of free expression of the children are maintained systematically in files that constitute the portfolios of the children. Worksheets of the children include the written expression/drawings of the children with respect to various activities. The impact that the programme has on the Ashram School is ascertained by talking to the teachers of the school. TMNP plans to begin individual counselling sessions with the children to know them better. Assessment is ongoing and some kind of assessment is continually taking place.

### Daily Plan of TMNP

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
<th>Specifications</th>
</tr>
</thead>
<tbody>
<tr>
<td>5.30 am</td>
<td>Wake up <em>(Suprabhatam)</em></td>
<td>Suprabhatam/Vishnu</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Sahastranaam</td>
</tr>
<tr>
<td>Time</td>
<td>Activity</td>
<td>Specifications</td>
</tr>
<tr>
<td>--------------</td>
<td>---------------------------------------------------------------------------</td>
<td>-----------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>5.30 am to 7.00 am</td>
<td>Practice silence (<em>Maun</em>) while getting ready for the day</td>
<td>Children fold bed-sheets, carry mats and pillows to their appropriate places, brush teeth, go to the toilet, have honey-water.</td>
</tr>
<tr>
<td>7.00 am to 8.00 am</td>
<td>Say the name of God in unison and listen to some stories, thoughts of great thinkers/ leaders/ revolutionaries and so forth (<em>Chintan-Manan</em>)</td>
<td>All the children gather in one of the halls (<em>Dhyaan Kaksh</em>) to meditate, reflect and share thoughts/ideas/insights.</td>
</tr>
<tr>
<td>8.00 am to 8.30 am</td>
<td>Perform <em>Yogasanas</em> (postures of Yoga) and <em>Suryanamaskar</em> (a twelve-step exercise to greet the Sun God) under the supervision of experts in the field</td>
<td>These exercises help in enhancing concentration, in making the body flexible and keeping the mind fresh throughout the day.</td>
</tr>
</tbody>
</table>

**Table 7**

*Schedule of a Representative Day in the TMNP and Specification for Each Activity (Contd.)*

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
<th>Specifications</th>
</tr>
</thead>
<tbody>
<tr>
<td>8.30 am to 9.30 am</td>
<td>Have breakfast</td>
<td>Breakfast consists of freshly cooked snacks such as <em>poha</em> or <em>upama</em>, tea and some readymade food products, such as <em>chaklis</em> or biscuits, which are brought fresh, from the Pune city.</td>
</tr>
<tr>
<td>9.30 am to 11.30 am</td>
<td>Participate in some activity or discussion (<em>Mitra</em> workshop) being conducted by the course instructors</td>
<td><em>Mitra</em> is one of the names of the sun, the activity slot in the morning is called by that name. For example, one of the activities is that of discussion of a poem.</td>
</tr>
<tr>
<td>Time</td>
<td>Activity</td>
<td>Specifications</td>
</tr>
<tr>
<td>-----------------</td>
<td>--------------------------------------------------------------------------</td>
<td>---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>11.30am to 12.30 pm</td>
<td>Get involved in self-directed activity in the free time</td>
<td>Children have a bath, play indoor games, read books, hold small group discussions and so forth according to their wish.</td>
</tr>
<tr>
<td>12.30 pm to 1.30 pm</td>
<td>Have lunch</td>
<td>Everybody has lunch and each one has a turn of serving each other (those who have not done so prior to lunch). Children are frequently told that the amount of food to be eaten must be only in accordance with one's needs (hunger).</td>
</tr>
<tr>
<td>1.30 pm to 3.00 pm</td>
<td>Get involved in self-directed activity in free time</td>
<td>Children have a bath (though not immediately after lunch), play indoor games, read books, hold small group discussions, accomplish the tasks assigned to their respective groups and so forth according to their wish.</td>
</tr>
</tbody>
</table>

**Table 7**

*Schedule of a Representative Day in the TMNP and Specification for Each Activity (Contd.)*

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
<th>Specifications</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.00 pm to 5.30 pm</td>
<td>Participate in some activity or discussion (<em>Varun</em> workshop) being conducted by the course instructors</td>
<td><em>Varun</em> is the name of the Wind God. As winds start blowing in the evening, the activity slot in the evening is called by the name of this God. For example, children are asked to make numerous observations about a leaf.</td>
</tr>
<tr>
<td>5.30 pm to 7.00 pm</td>
<td>Engage in outdoor play</td>
<td>Children explore their sportsmanship with respect to stamina, team-work, strategy and so forth.</td>
</tr>
<tr>
<td>7.00 pm to 7.30 pm</td>
<td>Say prayers, sing inspirational songs, listen to some story/talk by some</td>
<td>A sense of belonging and togetherness is facilitated with the setting sun, the prayers and the inspirational songs.</td>
</tr>
<tr>
<td>Time</td>
<td>Activity</td>
<td>Description</td>
</tr>
<tr>
<td>--------------</td>
<td>-----------------------------------------------</td>
<td>-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>7.30 pm to 8.30 pm</td>
<td>Have dinner</td>
<td>Everybody has dinner and each one has a turn serving the others. The inspirational songs and prayers session may continue right up to the dinner time where some children recite folk-prayers.</td>
</tr>
<tr>
<td>8.30 pm to 9.30 pm</td>
<td>Engage in entertainment</td>
<td>Children may watch some film, play games, chat, present some play/song for others to see and so forth, according to their wish.</td>
</tr>
<tr>
<td>9.30 pm</td>
<td>Sleep <em>(Shubha Rajani)</em></td>
<td>Children go to sleep preferably at 9.30 pm though they may stretch the timing to 10 pm but not later.</td>
</tr>
</tbody>
</table>

**Activities Conducted**

A primary principle followed while developing the activities is that of co-ordinating the ecological clock that is set by the nature, the biological clock that determines the functioning of our body and the outer clock that shows the conventional time of the world. (See Appendix for an illustration of what all is considered while developing an activity). While generating activities, intuition and spontaneity play a very important role. The children are grouped in various ways. Initially they were grouped school-wise, then age-wise, then interest-wise. Each group is assigned daily tasks to be accomplished. For example, one group is in-charge of the availability of water, while another is put in-charge of the garden outside the bungalow. To boost their sense of belongingness, these groups are given colour-coded wrist bands to wear. For instance, the members of the group which was in-charge of the availability of water, were given blue wrist bands, and those of the group in-charge of the garden were given green wrist bands. The children were also given colour coded sheets of paper to use for their paper pencil activities (See Appendix for relevant photographs).

There came a point when it seemed monotonous working in those same groups, doing those same duties. The groups were therefore dissolved and the children were told to spontaneously look out for tasks that needed to be accomplished and perform the same. In fact, one whole session was dedicated to the idea of spontaneity.
The developer of the programme is solely responsible for generating the activities. Table 8 shows the broad areas covered in the activities. He generates the activities by referring to other activities that he has come across in his schooling, current practices at Jnana Prabodhini Prashala (the special school for gifted children that he went to as a child) which caters to gifted children, ideas given by psychologists and the yoga instructors. The activities developed by Dr. Desai enhance the *Panchakoshas*. (See Table 9 to Table 13 for illustrative activities that enhance each *kosha*, See Appendix for relevant photographs).

<table>
<thead>
<tr>
<th>Kosha</th>
<th>Basic Principle</th>
<th>Areas covered</th>
</tr>
</thead>
</table>
| Annamaya Kosha     | Enhancing the action organs or the *karmendriyas* (eyes, ears, nose, tongue, hands, feet, and so forth) | **Physical Fitness**  
Intake of food  
Exercise |
| Pranamaya Kosha    | Improving the connections between the brain and the *karmendriyas* (action organs) by activating and purifying the *jnanendriyas* (neurological transmitters present in human body to take messages to and from the brain) | **General Receptivity to Stimuli from the Internal as well as the External Environment**  
Learning skills (receptivity of the brain with respect to semantic content)  
Visual receptivity  
Overt expression (transmitting messages from within to without, could be written or oral)  
Attention span (maintenance and enhancement of reception to stimulation from within as well as without) |
| Manomaya Kosha     | Adding the concept of involvement to perception                                   | **Affective Domain**  
Art and performance (dance, drama, music)  
Humour (laughter, wit that is not sarcastic) |
<table>
<thead>
<tr>
<th></th>
<th>Positive attitude towards interpersonal relationships</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Appreciation of self as well as others, the surroundings, nature and so forth</td>
</tr>
</tbody>
</table>
### Table 8
**Broad Areas Covered in the Activities (Contd.)**

<table>
<thead>
<tr>
<th>Koshas</th>
<th>Basic Principle</th>
<th>Areas covered</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vijnanamaya Kosha</td>
<td>Involving self in rational behaviours</td>
<td><strong>Cognitive Aspects</strong></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Sharpening the skills of curiosity, idea generation, discussion and elaboration, planning, memory, problem-solving, critical thinking/ analytical/ questioning/ reasoning/ logical thinking, abstraction, integration, decision making, productive thinking, creativity and imagination.</td>
</tr>
<tr>
<td>Anandamaya Kosha</td>
<td>Experiencing oneness with every creation of God and having a sense of responsibility to worship the Almighty</td>
<td><strong>Involvement in the Surroundings</strong></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Social interaction</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Harmony with nature (ecological restoration)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Philosophical view of life</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Realisation of the order in nature and its relation to God</td>
</tr>
</tbody>
</table>

### Illustrative Activities Pertaining to the Enhancement of Specific Koshas

**Table 9**

**Annamaya Kosha**

<table>
<thead>
<tr>
<th>No.</th>
<th>Activity</th>
<th>Procedure</th>
<th>Purpose</th>
</tr>
</thead>
</table>
| 1.  | Early morning drink| • The children drink water and honey (2 spoons of honey in one glass of water).  
     |                   | • They drink it as soon as they get up before having anything else.         | • Honey water helps activate/vitalise the empty stomach after sleep.    |
| 2.  | Surya Namaskar     | • The traditional Exercise of Surya Namaskar is taught to the children step by step.  
<pre><code> |                   | • The children are encouraged to be as close as possible to the appropriate position at each step. | • Surya Namaskar is an exercise which focuses on stretching each and every muscle of the body, through 12 positions performed systematically in a particular order and with breath control, while praying to Sun |
</code></pre>
<table>
<thead>
<tr>
<th>No.</th>
<th>Activity</th>
<th>Procedure</th>
<th>Purpose</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.</td>
<td>Cleaning and arranging the eating area</td>
<td>• Ten minutes before the meals, the eating place is swept clean.</td>
<td>• The place where one is supposed to eat must be kept clean as it is prevents illnesses that spread due to unhygienic surroundings.</td>
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<td></td>
<td></td>
<td>• Clean plates and glasses are arranged in rows.</td>
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<tr>
<td>4.</td>
<td>Prayer</td>
<td>• All the children along with the course instructors chant a prayer together, the meaning of which they have been made aware of. The prayer is:</td>
<td>• The prayer is meant to glorify God and express gratitude for the food.</td>
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<td></td>
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<td>Vadani kavala gheta</td>
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<td></td>
<td></td>
<td>Naam ghya shreehariche</td>
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<td></td>
<td></td>
<td>Sahaj havan hote</td>
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<tr>
<td></td>
<td></td>
<td>Naam gheta phukache</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>Jeevan kari jeevitwa</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>Anna he poornabrahma</td>
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<tr>
<td></td>
<td></td>
<td>Udarabharana nohe</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Janije yajnakarma</td>
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<td></td>
<td>The meaning of the prayer is that, as food is known to be “Poorna Brahma” or the Almighty who makes life alive, one should chant His name while eating. Having food is like making an offering to the God within us. It should therefore be done with deep faith and devotion.</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>Serving of food</td>
<td>• Some children take turns to serve the others during the meal time.</td>
<td>• Intake of food is a matter of involvement in and appreciation of the different tastes, smells and textures that it has to offer. The hands and the mouth should be completely involved in doing so. This is facilitated when someone else serves while one eats.</td>
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<td></td>
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<td>• Some of those who have finished eating serve those who had served them.</td>
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</table>
Table 9

**Annamaya Kosha**

<table>
<thead>
<tr>
<th>No.</th>
<th>Activity</th>
<th>Procedure</th>
<th>Purpose</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>a sense of generosity which is instrumental in service to humanity.</td>
</tr>
</tbody>
</table>

Table 10

**Pranamaya Kosha**

<table>
<thead>
<tr>
<th>No.</th>
<th>Activity</th>
<th>Procedure</th>
<th>Purpose</th>
</tr>
</thead>
</table>
| 1.  | Hygiene          | • The children are reminded to wash their hands and feet before and after eating and after going to the toilet. | • The body is an abode of God. It has to be kept clean and should be respected.  
• Cleaning the body vitalises the nerves and veins in the body which in turn enhances the connections between the brain and the environment.  
• Pores of the body open up which increases sensory receptivity of the body. |
| 2.  | Breath control   | • A closely bound circle of approximately 10 children is formed.  
• One child inhales air and starts walking around the circle chanting *Aum*.  
• As the child completes one round around the circle with control over his/her breath, the child joins the circle again and the next child tries the same.  
• Each child does this until all children have been able to complete one round in one breath chanting *Aum*.  
• The children then move on to trying and completing two rounds around the circle holding the breath.  
• It is not mandatory for the children to achieve success in breathing exercises. The children would get ample opportunities to practise breathing exercises in *Aum* is a classic spiritual mantra to circulate oxygen through the brain and other important parts of the body.  
• Practicing control over ones breath helps in concentration and increases the alertness and sensitivity to stimulations from within as well as without. |
### Table 10
**Pranamaya Kosha**

<table>
<thead>
<tr>
<th>No.</th>
<th>Activity</th>
<th>Procedure</th>
<th>Purpose</th>
</tr>
</thead>
</table>
| 3   | Yogasanas          | There are several asanas (postures in yoga) that the children are encouraged to perform. They do so in the morning session. | • The children are first told about the importance of the asanas.  
• Then they are made to witness demonstration of the procedure of the asana.  
• The children are then asked to perform the asana themselves.  
They are also encouraged to maintain a certain posture for a certain amount of time (5 seconds to begin with). Later on, if the child can maintain a posture for a certain amount of time then, they are given more challenging asanas.  
TMNP teaches the children asanas that are common to all, to girls as well as to boys. The instructors take special efforts to even teach the boys and the girls asanas that hold specific meaning/benefit for their respective gender. For example, girls are encouraged to maintain the butterfly posture (while sitting).  
• Maintaining a certain position in any asana has its specific implications for strengthening of the particular muscles that the asana caters to.  
• Strengthening of the muscles makes them powerful to function effectively in the long run.  
• The butterfly position, especially prescribed for the girls, is for better functioning of the uterus. |
| 4   | Description of an object | This is a sub-group activity.  
• 10 objects are kept in a closed bag.  
• The bag is passed around for the children to pick out one object each.  
• The child does not see what the object is as he/she has closed his/her eyes.  
• The child has to identify and describe the object as intricately as possible by sensing it through sensory organs other than the eyes.  
• Some senses might be ignored over the others. Awareness is therefore required to consciously use each sensory organ effectively. |
| 5   | Prayers            | • The children are taught certain                                         | • Chanting certain prayers                                                                                                                                                                             |
| Table 10  
**Pranamaya Kosha** | | |
<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>No.</td>
<td>Activity</td>
<td>Procedure</td>
</tr>
<tr>
<td></td>
<td></td>
<td>prayers to be chanted out loud.</td>
</tr>
</tbody>
</table>

| Table 11  
**Manomaya Kosha** | | |
<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>No.</td>
<td>Activity</td>
<td>Procedure</td>
</tr>
</tbody>
</table>
| 1. | Watching films of the comedy genre | This is an optional activity.  
- The children gather in one of the halls.  
- The hall has arrangements for movie viewing.  
- Children watch the movie (if they choose to).  
- They discuss about the characters and the situations shown in the movie and the humour in it. |  
- As *Manomaya Kosha* is about the nature of involvement in certain objects/ individuals/ events, children are allowed to exercise choice with respect to this activity.  
- Laughing together is healthy for a community to maintain its interconnections and for the individuals to enhance interpersonal relationships with each other.  
- A sense of humour which is pleasing needs to be developed, as it helps children avoid sarcasm and learn to relate with others positively. |
| 2. | Dumb-charades of expression of emotions | The children are divided into groups.  
- A representative from one of the groups comes forward.  
- Someone from another group gives him/her an emotion to act out.  
- The child has to mime the emotion for his/her group to guess it. |  
- Human beings are bestowed with the gift of intense expression.  
- It is essential to explore ways and means to express oneself.  
- This activity enables the children to realize the importance of expressing emotions clearly and accurately.  
- It also helps them to respect the individual differences in emotional expression. |
| 3. | Exposure to poetry | All the children gather in a hall.  
- The course instructor recites a poem for the children. |  
- It helps the children to identify with the various characters in the poem and empathise with them. |
<table>
<thead>
<tr>
<th>No.</th>
<th>Activity</th>
<th>Procedure</th>
<th>Purpose</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Children are given opportunity</td>
<td>• Children are given opportunity to reflect on the underlying theme and the emotions expressed by the various characters in the poem and discuss the same.</td>
<td>• It enables children to draw parallels between the underlying meaning of the poems and the experiences in real life situations.</td>
</tr>
<tr>
<td></td>
<td>to reflect on the underlying</td>
<td>• They are then asked to reflect on similar life situations.</td>
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</tr>
<tr>
<td></td>
<td>theme and the emotions</td>
<td>• The course instructor facilitates the discussion on different levels of the meaning of the poem.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>expressed by the various</td>
<td>• For instance, in a poem a bridge finally shatters in retaliation to the thundering train that runs over it ruthlessly each day paying no heed to the bridge’s pleading for better (gentle) treatment. Shattering of the bridge causes the train too, to fall to pieces in the valley thus uprooting the fundamental structure and function of the train as well as that of the bridge. The children are asked to discuss the poem at a social level, where the victims (bridge) of ruthless individuals (thundering train) may plead for mercy for years together and one day retaliate by creating chaos in the society through riots, consequentially ruining themselves, as well as the culprits, the way the bridge collapsed destroying itself as well as the train. • The children then read the poem themselves by portraying the emotions of each character in it.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>characters in the poem and</td>
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<td></td>
<td>discuss the same.</td>
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<tr>
<td></td>
<td></td>
<td>• It enables children to draw parallels between the underlying meaning of the poems and the experiences in real life situations.</td>
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<td></td>
<td>• They are then asked to reflect on similar life situations.</td>
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<td></td>
<td></td>
<td>• The course instructor facilitates the discussion on different levels of the meaning of the poem.</td>
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<td></td>
<td></td>
<td>• For instance, in a poem a bridge finally shatters in retaliation to the thundering train that runs over it ruthlessly each day paying no heed to the bridge’s pleading for better (gentle) treatment. Shattering of the bridge causes the train too, to fall to pieces in the valley thus uprooting the fundamental structure and function of the train as well as that of the bridge. The children are asked to discuss the poem at a social level, where the victims (bridge) of ruthless individuals (thundering train) may plead for mercy for years together and one day retaliate by creating chaos in the society through riots, consequentially ruining themselves, as well as the culprits, the way the bridge collapsed destroying itself as well as the train. • The children then read the poem themselves by portraying the emotions of each character in it.</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Presentation of a drama</td>
<td>This is a sub-group activity.</td>
<td>• Issue based topics to be presented through a drama lend themselves to sensitising</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Children are given socially relevant real life issues.</td>
<td></td>
</tr>
</tbody>
</table>
Table 11
Manomaya Kosha

<table>
<thead>
<tr>
<th>No.</th>
<th>Activity</th>
<th>Procedure</th>
<th>Purpose</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>• They are supposed to put up a play of the same in front of everyone.</td>
<td>• Presenting such plays enhances skills required to function in a group, and fosters team spirit.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• After the play has been enacted, all the children discuss each play and critically evaluate the plot, content, acting, particularly in terms of expression of emotions, and so forth.</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Singing inspirational group songs</td>
<td>• All the children gather after the evening outdoor games.</td>
<td>• A sense of belonging and the desire to work hard for the betterment of society in unison with others is fostered through the inspirational group singing.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• They sing together in a group.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>• The meaning of the song is explained.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Themes of the songs are usually unity, team work, progress, success, and so forth.</td>
<td></td>
</tr>
</tbody>
</table>

Table 12
Vijnanamaya Kosha

<table>
<thead>
<tr>
<th>No.</th>
<th>Activity</th>
<th>Procedure</th>
<th>Purpose</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Maun (Practicing silence)</td>
<td>• Children practice silence for an hour and a half as soon as they wake up. No oral communication is permitted.</td>
<td>• Silence helps one to get in touch with one's inner self. • Reflection on one's thoughts, feelings and actions is essential to develop several skills, such as concentrating, memorising, conceptualising, and so forth and also to avoid certain behaviours, such as impulsivity.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• They can communicate with others only through hand gestures and facial expressions and that too as little as possible and only if it is a matter of urgency.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>• They are encouraged to reflect and concentrate on the thoughts that come to their mind.</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>500 observations of a leaf</td>
<td>• Children brainstorm as to which areas observations can be made about a leaf, such as, colour, taste, smell, texture, shape, size, and so forth.</td>
<td>• Not only are simple observation skills developed with this activity but children seek connections between two simple observations to create a complex one.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• They note down what the</td>
<td></td>
</tr>
<tr>
<td>No.</td>
<td>Activity</td>
<td>Procedure</td>
<td>Purpose</td>
</tr>
<tr>
<td>-----</td>
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</tr>
</tbody>
</table>
|     | observations could be under different conditions with the same leaf (rain, light, chemicals, a different point in time, pests and so forth).  
- They are encouraged to move from simple observations to reach complex ones. For example, the colour of a leaf and the effect of sunlight on the leaf could lead to various simple observations such as the green colour, the shine on the leaf due to sunlight, use of chlorophyll and so forth. Combining the two areas, children may reach the level of making complex observations, such as, if the leaflet is still budding and the sunrays strike it very strongly, it withers and dies/becomes brown, and so forth. | Various dimensions of observation like the sensory aspects, related feelings, specifications regarding the time of observation, and so forth can be specifically catered to with this activity. |
| 3. | Creating an imaginary super-human (maha-manav) | The children have to create their imaginary ideal 'super human', through descriptions of the qualities he/she might be having.  
- The children have to enlist the names of great personalities such as Mahatma Gandhi, Sachin Tendulkar, Kiran Bedi, etc.  
- They then enlist some of the qualities which these personalities have (also the gender).  
- Children also brainstorm the qualities of certain animals  
- The qualities of inanimate objects are also considered.  
- With all the qualities enlisted from the great personalities, animals and inanimate objects, the children choose certain | Imagination is essential to think of possibilities as well as to enhance creativity.  
- Creating a superhuman involves reflection on what values, attitudes, behaviours, skills, and so forth one respects, one finds worthwhile to be a part of a super human and would like to incorporate in one’s self. |
Table 12
Vijnanamaya Kosha

<table>
<thead>
<tr>
<th>No.</th>
<th>Activity</th>
<th>Procedure</th>
<th>Purpose</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>qualities and then create their ideal Maha Manav.</td>
<td>• Such activities promote spontaneity and creativity and effective use of resources within given constraints. Other aspects that can be facilitated through such tasks are teamwork, leadership qualities, communication skills, and so forth.</td>
</tr>
<tr>
<td>4.</td>
<td>Spontaneous/creative problem-solving</td>
<td>Children are encouraged to involve themselves in creative problem strategies to find solutions to problems that arise during the programme. Following is the example of the same.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>• While playing, the children’s ball landed over the shed which is too high to reach by merely raising a hand.</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>• The children requested Dr. Desai to get the ball down from the roof of the shed. However, Dr. Desai challenged the children to get the ball down placing conditions on them, that is, the children could not get the ball down by forming human pyramid or using a ladder nor could they use a stick to reach the ball.</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>• The children immediately thought of using the water pipe, and ejected water from the same.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>• The force of the water ejected caused the ball to move down from the roof.</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>Establishing connections</td>
<td>• Children are given five objects from the surroundings.</td>
<td>• The activity serves to be a starting point to learn the skill to seek connections between objects that are not interconnected naturally.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Children are supposed to create a short story using the objects in the story. (The presence of the objects should have significance in the story.)</td>
<td>• Abstraction skills are essential to form connections.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• It helps children to appreciate their creative construction and thus, welcome the presence of opportunities/ options for enhancing the same.</td>
</tr>
<tr>
<td>No.</td>
<td>Activity</td>
<td>Procedure</td>
<td>Purpose</td>
</tr>
<tr>
<td>-----</td>
<td>-------------------------------</td>
<td>---------------------------------------------------------------------------</td>
<td>---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>1.</td>
<td>Reaching consensus</td>
<td>This is a sub-group activity.</td>
<td>• Children learn to identify with others and view things from their perspective.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• They learn to reach a consensus through empathy and controlled rational thoughts.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• They experience a sense of oneness with the team in order to function effectively.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• Consensus is important for the well being and harmony of the larger community we live in.</td>
</tr>
<tr>
<td>2.</td>
<td>Celebrating festivals from</td>
<td>• Children are told about the festivals from the different regions of India.</td>
<td>• Being aware of and appreciating and celebrating diversity are essential aspects of <em>Anandamaya Kosha</em>.</td>
</tr>
<tr>
<td></td>
<td>other cultures</td>
<td>• They are made aware of the salience of customs followed by people from these cultures.</td>
<td>• Awareness helps in identifying with others which in turn motivates an individual to share joys and sorrows with the other.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Festivals are celebrated by cooking and relishing a speciality/delicacy of that particular festival. For example, <em>Pongal</em>, a south Indian festival, was celebrated by eating <em>payasam</em>.</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>Story-telling</td>
<td>• Stories of inspiring individuals who served the society in a big way are told to the children. The stories can be based on real life events or can be mythological in nature.</td>
<td>• Inspirational stories focusing on service to society inspire children to be productive members of society.</td>
</tr>
<tr>
<td>4.</td>
<td>Prayers</td>
<td>• Children are taught several prayers associated with certain activities like eating, meditating, recreating, and so forth.</td>
<td>• It is essential to respect God in each particle of the Universe. Therefore, prayers are offered in relation to everything that is done to acknowledge the divinity in it and surrender to God, the creator of this Universe.</td>
</tr>
<tr>
<td>5.</td>
<td>Spreading awareness regarding</td>
<td>• Children are involved in sticking posters on the theme of ecological restoration back</td>
<td>• The activity ensures the involvement of the children in the sustenance and growth of the nature around them which</td>
</tr>
</tbody>
</table>
Table 13
Anandamaya Kosha

<table>
<thead>
<tr>
<th>No.</th>
<th>Activity</th>
<th>Procedure</th>
<th>Purpose</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>restoration</td>
<td>in their tribal areas.</td>
<td>is the essence of Anandamaya Kosha.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Children also gather different samples of seeds from the sacred groves near their tribal area to have a hands-on experience of the diversity in nature.</td>
<td></td>
</tr>
</tbody>
</table>

Course Instructors

There are around 15 to 20 individuals who constitute the pool of course instructors of TMNP. They are not regular instructors. They conduct the sessions depending on their convenience in terms of the time slots available in the programme (See Appendix for specific tasks of a course instructor). The course instructors will be given certificates of participation/appreciation, at the end of the programme.

Characteristics of the Course Instructors

The ages of the course instructors range from 20 to 60 years. Of the pool of around 20 course instructors that keeps changing, approximately, 8-9 are male course instructors and 10-11 are female course instructors. For each session, there is a balance of male and female course instructors (4-5 of each gender) and younger and older course instructors (4-5 from each age group). The majority of course instructors in the programme are gifted, have been exposed to special education for the gifted and have expertise in diverse fields, such as engineering, psychology, and so on. All the course instructors, except one, can communicate fluently in Marathi.

Criteria for the Course Instructors

The course instructors are well acquainted with Dr. Desai. On an average he has known all of them for at least five years. Following are the criteria he employed to choose the course instructors for TMNP:

Knowledge.
Expertise in subject matter: Dr. Desai is confident of the expertise of the different course instructors in their respective areas while inviting or choosing them to be a part of the pool of course instructors of TMNP. The course instructors are expected to have special knowledge in their specific fields, such as Yoga, psychology, engineering, music and so forth. For instance, Dr. Desai was aware that the course instructor who gave a demonstration to the children on scientific experiments (See Appendix) is a very competent teacher of science in Jnana Prabodhini Prashala, who was identified as gifted in his childhood, studied in the special school for gifted, that is Jnana Prabodhini Prashala, and that he currently works to a large extent with tribal children for various purposes.

Deep understanding of the Panchakoshatmak Model: Dr. Desai also explains the Panchakoshatmak Model to them and verifies with them if they have understood it by asking them to give illustrations of application of the various *koshas* of the model.

Skills.

Leadership skills: The course instructors are in-charge of the children, hence, they need to have leadership skills such as being assertive, redirecting the children in discussions and activities.

Communication skills: Not only do the course instructors have to conduct activities, but they also have to give the children several instructions, probe during the instructional process, discuss with the children, clarify some issues with the children and address their concerns. All this requires communication skills.

Critical thinking skills: The course instructors need to have a skill to critically evaluate the activities, self-performance, performance of the children, and other aspects of the programme, so that they can provide feedback as well as suggestions, for further growth and development. This skill aids in the growth of the programme and also of the course instructors.

Qualities.

Creativity: The course instructors should be creative in conducting the activities, using several methods/strategies in nurturing and facilitating the children. For example, if there is an activity in which the children have to create their own fictional *Maha Manav* (Super Human Being) and the framework given by Dr. Desai for the same is
listing several qualities of great leaders and then choosing some of the pool of qualities thus created, a course instructor may choose to ask the children to list down each others’ positive attributes/qualities to create that same pool. In this way the course instructor enhances the self esteem of the children.

• **Spontaneous:** The course instructors should be able to engage in situation specific divergent thinking, such as they should be able to think of several solutions to a problem that arises in a time bound activity. They should also be resourceful enough to choose the best one and thus demonstrate spontaneity to the children. For example, in an activity where the children are supposed to prepare jokes, the course instructor should himself or herself have the capability to be spontaneous and help the child with humour if the child is unable to proceed at a certain point. The instructors need to have the skills to be flexible while conducting activities as they also have to consider the interests, creativity and the comfort level of the children, at all times.

• **Self-Motivation and motivation to others:** It is important that the course instructors should be motivated enough to come to the interior of Maharashtra and nurture the gifted children and also to save the sacred groves. The course instructors should also motivate the children in the programme to participate in the activities and discussions, and utilise their potential to the fullest.

• **Acceptance and respect:** The course instructors should have the quality of acceptance. They need to accept the tribal children’s cultural life and need to respect these cultural differences. It is also necessary that the course instructors should respect individual differences among children regarding their potentials and skills.

• **Commitment:** Dr. Desai expects that the course instructors should have a sense of commitment towards the programme and the children. According to him, the commitment is seen in the course instructors if they apply the principles of the Panchakoshatmak Model in the activities, and nurture the children in terms of their individual needs. For example, if a child, on several occasions, is facing a challenge in interacting and co-operating with other children in TMNP, then these observations should be noted down by the instructor and should be brought to the psychologists’ and Dr. Desai’s attention. Thus, under the guidance of the psychologists, the instructor can make attempts to aid that child in interacting with other children.
Nurturance: It is mandatory for the course instructors to have patience, to appreciate the children in their efforts as well as their success and to provide affection to the children. Nurturance shows itself across time and situations. For example, a nurturant course instructor would not only facilitate a child while conducting an activity with the respective group, but will also engage in supportive behaviour when the child is finding it difficult to cope with the daily routine tasks or has a personal problem/concern.

Apart from the knowledge, skills and qualities, Dr. Desai seeks a very important attitude in the course instructors, which is service to others. It is an attitude that resonates with the Anandamaya Kosha which is the outermost sheath of the Panchakoshas.

Role of the Course Instructors
The course instructors are the role models for the children. They strictly adhere to the routine which is chalked out for the children. For example, they wake up at 5.30 am and practice silence (Mauna). The course instructors are given the topics or activities which are to be conducted by them. A broad framework of the methodology of the activities to be conducted is given by Dr. Desai. The course instructors can exercise their flexibility within this framework. They are given freedom to situate the activity in any setting they believe, that would be most appropriate for the children. They can facilitate the children according to their expertise, but the basic framework of the activity has to be followed by them.

The course instructors observe the children and report the progress or any observation of child/children to the developer of the programme. They are expected to observe a child’s relationship with the instructor and other children in the programme, children’s response towards an activity, children’s insights on some issues and children’s efforts and success in the activities. The course instructors, and psychologists have an informal meeting for sharing their experiences in facilitating the children. They are encouraged to give suggestions/feedback (informally) regarding the enhancement of the programme, activities conducted, and the performance of the children. For example, one psychologist suggested counselling each child and maintaining records accordingly in the personal profile of the child. Dr. Desai has accepted this suggestion and plans have been made to counsel each child independently from the next session.
**Training of the Course Instructors**

The course instructors were oriented to the Panchakoshatmak Model. Dr. Desai explained the *Panchakoshas* orally as well as through some diagrams and flow charts. He also emphasised the importance of the development of each *kosha*. The principles of each *kosha* were made explicit through illustrations from routine activities. The course instructors were encouraged to give examples of activities that could be conducted to enhance the Panchakoshas to verify their understanding of the same. The value and the major goal of Tribal Mensa Nurturing Programme were emphasised to the course instructors, namely the need to restore ecological wealth of the sacred groves in the tribal areas and the goal to create ecological priests among the tribal children.

**Supervision and Evaluation of the Performance of Course Instructors**

The performance of the course instructors are observed by a couple of psychologists involved in the programme. The instructors are informally assessed with respect to several aspects, such as their communication skills in relation to the gifted tribal children, leadership skills, commitment to quality teaching and commitment to the Panchakoshatmak Model. Feedback is given informally through group discussions. Whatever feedback is provided, is directed towards the behaviour with reference to the context of being a course instructor at TMNP. A creative method to implement an activity is encouraged and orally appreciated in the group meetings.

**Resource Material Involved**

The resource materials used in the programme are of various kinds. Following is the table of the list of the various materials used in the programme (Refer to Table.14). The amount/number specified is an approximate one.

<table>
<thead>
<tr>
<th>No.</th>
<th>Resource material</th>
<th>Details of the Resource Material</th>
<th>Amount/ Number of Items</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Books</td>
<td>History Geography Science</td>
<td>Approximately there are a minimum of 500 books, at any particular point of time. New Books are purchased as</td>
</tr>
</tbody>
</table>
### Painting/Colouring

Prayers/ Religious Story books (fiction, mythology, fables, etc.)

Table 14

**List of Resource Material used in TMNP (Contd.)**

<table>
<thead>
<tr>
<th>No.</th>
<th>Resource material</th>
<th>Details of the Resource Material</th>
<th>Amount/ Number of Items</th>
</tr>
</thead>
<tbody>
<tr>
<td>4.</td>
<td>Stationery</td>
<td>Colour-coded A4 sheets</td>
<td>9000</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Colour-coded chart papers</td>
<td>50</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Colour-coded cello tapes</td>
<td>20</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Notebooks</td>
<td>60</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Full-scape papers</td>
<td>2000</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Sketch pens</td>
<td>300</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Crayons/ colour pencils</td>
<td>50 boxes</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Markers</td>
<td>30</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Stapler</td>
<td>30</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Stapler pins</td>
<td>15 packets</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Scissors</td>
<td>30</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Adhesive (Joker/Fevicol)</td>
<td>2-3 litre</td>
</tr>
</tbody>
</table>

(Above figures are approximate requirement of each session, that is, four
| 5. | Audio-Visual Gadgets | Computer <br> Laptop <br> i-pod <br> Speakers (125 VATT) <br> LCD <br> CD’s used for information/knowledge (National Geographic, Discovery and BBC) <br> CD’s used for entertainment (Tom & Jerry, Laurel and Hardy, etc) | 1 <br> 1 <br> 1 <br> 2 <br> 1 <br> 100 (approx.) <br> 50 (approx.) |
| 6. | Physical Care Materials <br> (toiletries, clothing, and accessories) | Tooth paste <br> Soap <br> Tooth brush <br> Comb <br> Woollen cap and sweaters <br> Nail cutter <br> Wrist band | Each child is provided his/her personal kit |

The approximate total cost of the resource material is eighty five thousand rupees, where thirty five thousand rupees were spent on CD’s and fifty thousand rupees were spent on the remaining resource material. Some of the resource material such as books, CD’s were donated by several people. The materials bought for the children such as stationeries, toothpaste, soap, and so forth is managed by Dr. Desai and Mr. Sachin. The children are divided into five groups. The A4-size papers, chart papers and cello tapes are colour coded according to these groups. Several stationery items such as scissors, stapler and stapler pins, colours, and sketch pens are divided among the groups. For example, out of 30 staplers, 6 staplers are given to each group. The groups are given these stationery items and it is their decision with respect to where they want to store these stationery items. The outdoor game and indoor game material are stored in a rack which is situated in the second floor of the bungalow. The audio-visual resource material used for activities and entertainment purposes are stocked in a room (*Dhyaan Kaksha*) which is situated in the
ground floor of the bungalow. The maintenance of these resource materials is done by Mr. Desai and Mr. Sachin.

The stationery is allotted to the children with respect to their groups. Each group is responsible for the material given to them. However, if the various materials given to the group is exhausted, then they are immediately provided with more material. The play material is persistently examined. Broken material and worn out material are replaced. Each group has its own leader who takes care of the management of the stationery. In case any stationery item is lost by the children, then they are not questioned by authorities, such as the resource facilitators, Dr. Desai and so forth. However, Dr. Desai encourages the children to utilise problem-solving methods to deal this issue, such as searching for the lost items or suggesting ways to replace the material which is lost. He believes that the children may not attend future sessions of the programme, if they feel guilty about losing the material. The children have the freedom to use the materials whenever they want to use it. They have complete access to the same. Use of the material is a self-directed/self-monitored process. The children, however, have not constructed any play material on their own.

**Documentation/ Record Keeping of the Programme**

The documentation of the identification phase and the inaugural function of the programme have been accomplished. Reports are being maintained regarding all the events of each session which are scheduled in the programme. The programme files all the work sheets done by the children in all the groups respectively. The quantitative assessment of various attributes of each child, such as leadership skills, creativity, and so forth, are conducted through psychological testing and is documented. The course instructors/psychologists are responsible for keeping records of their own specific activities. In addition, Dr. Desai has created a fictional character, a gifted tribal child, *Seeta*, and writes the overall report in the form of her biography. The reports cover several aspects, such as some activities which were undertaken, course instructors who were facilitators of the session, responses of the children towards certain activities or programme, insights gained by Dr. Desai. He also maintains the daily log of the programme. Several photographs of the proceedings of the programme have also been taken.

**Feedback, Evaluation and Assessment of the Programme**
Evaluation of the Programme as Indicated by Dr. Desai

According to Dr. Desai, housing the target group for 17 months, building a mutual attachment with them and helping them to develop attachments among themselves, inculcating a sense of belonging in their hearts for Maherghar, enhancing their self-awareness regarding their very high intelligence and the need to use the same to become ecological priests for the restoration of the sacred groves, enhancing their understanding of the panchakoshas, the quality of self-confidence, skills of leadership, and team spirit are the many successes of the programme. Dr. Desai remarks that certain observations, such as the absence of fights and stealing in the programme are also signs of the success of the programme. It implies that the children have inculcated certain values like co-operation and honesty.

Feedback Solicited Regarding the Programme

Feedback is taken from everyone involved in the programme, that is the children, the course instructors, the mentors, the guests, the logistics in-charge, the teachers of the children in the Ashram schools. They are encouraged to give written feedback, but according to Dr. Desai, nobody does. Therefore it is eventually taken orally. Feedback is elicited in relation to certain criteria, such as understanding of the programme, comfort at Maherghar, quality of the learning experience, and so forth. The children cannot express themselves fluently in writing. Dr. Desai has decided to make them write their feedback in the form of a short essay as an exercise for improving communication skills. Feedback about the children’s understanding of what content has been covered through the activities is sometimes taken by asking them if they have understood the same and at times to paraphrase the same or to apply it in another area.

The feedback sought pertains to the knowledge level of the children, their self-confidence, their communication skills, their self-awareness regarding their very high intelligence, their sense of belonging, their urge to contribute towards the good of others, their family, their school, their village. This feedback is accomplished through group discussions with the children after the activities have been conducted. The course instructors and the guests give their feedback orally despite Dr. Desai encouraging them to provide the same in writing. The feedback given orally may or may not be incorporated as Dr. Desai may not remember them on passage of time.
**Impact of TMNP on the Target Group**

Dr. Desai examines the success of the programme by reviewing the activities engaged by the children, listening to the feedback about the children provided by the course instructors and also on the basis of his own observations regarding the progress of the children. He has thus contrasted the programme goals for the children with the actual performance of the children. The following are some of his findings (formal as well as informal):

- Children are demonstrating increased self-confidence as evidenced by the fact that they talk more freely to the course instructors, the guests as well as the other children of the TMNP.
- Their interpersonal skills are becoming more effective as they are observed to be interacting with children from other schools more frequently and engaging in cooperative tasks more often. They are also able to initiate and maintain a dialogue with them during group discussions.
- They have taken the initiative with respect to enhancing the functional literacy of others, as, when they teach someone how to read and write in their family.
- They have taken the initiative to share with peers at school what they have been learning at the TMNP. For example, the children taught their friends from their school the study skills that Dr. Desai had highlighted for them through a workshop.
- They have taken it upon themselves to enlighten their tribal community about ecological restoration by putting up pictorial posters of the same and sharing with the community members their knowledge regarding the same.
- They have taken the initiative to contact donors to obtain facilities, such as a TV for the school, rather than wait for the government to provide the same, as they have felt that the government may not even consider their proposal.

**Research Related to TMNP**

Data is being collected based on the ongoing psychological tests conducted on the children. Psychological tests will also be conducted post-programme. At present, there is no expert available to conduct a research. The research could be a pre-intervention and post-intervention design to measure the impact of the programme on the target group, it may also be used to compare the development of girls versus boys or the elder gifted tribal children with the younger ones. Dr. Desai plans to contact some academic institutes to
conduct research with these children. For instance, the Diploma students in Jnana Prabodhini may have their dissertations based on the impact of this programme on the traits, behaviours, creativity, and so forth of the gifted tribal children. A small study on the leadership skills of the children has already been conducted. Research regarding the documentation and the evaluation of TMNP is in progress.

**Challenges Faced by TMNP and Measures Undertaken to Meet the Same**

In every area, according to Dr. Desai, there are challenges to be faced. Each *kosha* is a challenge. For its implementation, it has to be interpreted appropriately, psychologically, administratively, philosophically, and spiritually. For example, according to a principle of *Annamaya Kosha*, food has to be prepared very lovingly with an idea of abundance in life and with a giving heart. Thus a particular protocol has to be followed while preparing the food. For the first two sessions of TMNP, a couple cooked the food for the children and was paid for it. Even though the taste of the food was good, the husband rid it of its pious nature, according to Dr. Desai, by being preoccupied with the specific quantity of food to be cooked. Also, the couple, fought with each other while cooking the food, and thus took away the sanctity of the same. New arrangement therefore had to be made for the preparation of food. A new cook was appointed, who was trained in the philosophy of *Annamaya Kosha* by Dr. Desai. He is currently in-charge of the food. He cooks it at his place in Talegaon following the principles of the *Annamaya Kosha* and brings it to Kamshet in his vehicle. The food becomes all the more pious with the children chanting prayers before eating it.

Some problems arose in relation to the Ashram school the children attend for which solutions had to be found. Some of them are:

1. The Ashram schools wanted the TMNP to have a uniform for the children, and teach them English. The Ashram schools were told that TMNP is not a school but rather a forum for the children to exercise freedom of thought and explore their creativity. As such, it was impressed upon the schools that the rigidity of wearing uniforms and educating children in the English language was not on the agenda. The schools agreed to the same.

2. The Ashram schools wanted TMNP to take care of the studies of the 10th standard students during the programme itself. It is not TMNP’s task to look into the children’s academic performance. But attending TMNP would have hampered the
attendance of the 10th standard children in the regular Ashram Schools. Therefore, Dr. Desai conducted a study circle for 10th standard children in the sessions.

3. The teachers in the Ashram schools did not come to TMNP to see how it functioned, even when Dr. Desai had requested that at least one teacher be present throughout the programme. The teachers only drop the children and then use the leave taken from school to visit Pune rather than staying back for the programme. Dr. Desai does not interfere with their decisions even when he faces lack of manpower at times to deal with certain emergencies at TMNP. For example, on one occasion, a child had to be hospitalised. Dr. Desai had to leave the workshop for the same. If the teacher from the Ashram school would have been there, he would have faced less stress in this emergency.

4. A couple of schools fail to send their children to TMNP at times, as they tend to forget the scheduled session/dates. When Dr. Desai learnt that children from a couple of schools had not arrived, he arranged for vehicles to pick the children up from the schools, and transport them to Kamshet. On Dr. Desai’s suggestion, the children keep in touch with Dr. Desai now to verify the dates of TMNP. They take the initiative in requesting their school to make some arrangements to transport them to a junction where children of certain schools join together to come to TMNP by buses arranged by Dr. Desai.

Supportive System

Relationship with Peers

The children in TMNP share a friendly relationship with each other. The programme advocates the belief that the children should not compete with each other. Instead, each child should strive to be better than the previous day. The children follow this belief and hence they do not feel competitive towards each other. They are aware that there is competition, but this competition is in relation to themselves and not with the others.

The children in the TMNP have several friends who are not gifted in the Ashram schools. Dr. Desai asked regular children attending the Ashram Schools about their feelings towards their gifted friends. These friends mentioned that they marvel at their gifted friends and the new things they learn at TMNP. However, they do not feel envious by their friend’s intelligence. Dr. Desai conducted a study circle workshop with the children in the Ashram
schools. They said they loved it when their gifted friends shared with them about the proceedings and activities at TMNP.

**Relationship with Parents**
The parents are yet not involved in the programme. A majority of them are not available, as they stay far away from Kamshet. Some parents are nomads and therefore cannot be reached at all. The parents were not given any kind of orientation regarding the programme, nevertheless, when Dr. Desai visited the homes of some of the children or read the letters of the children; he found that the parents are very proud realising/knowing that their child is intelligent. Plans have been sketched by Dr. Desai to involve the parents of the children who are attending the TMNP in programmes, such as the ‘Residential Parental Programme’. These plans will be implemented after the current programme is completed.

**Involvement of the Schools**
The schools are supportive in permitting the children to be a part of TMNP. However, their involvement stops here Dr. Desai had issued several invitations to the teachers of the schools to be a part of the programme, but due to the reasons unknown to him, teachers have not taken any initiative to participate in the programme. Dr. Desai had conducted a preliminary Teacher Training Programme for the teachers of the Ashram schools under the leadership of his wife, Dr. Devsena Desai (Psychologist). The Teacher Training programme was organised, so that the teachers would be aware of skills (for example, leadership skills, classroom management skills, resource material management skills, and so forth), theories like that of multiple intelligence and several teaching methods which could be used while they are facilitating the children.

**Involvement of the Community**
Currently, the community is not directly involved in the TMNP. After the sessions are over, Dr. Desai plans to incorporate the community into some ecological restoration projects for the sacred groves near the tribal areas which have already been initiated by a student of environmental science. Children of TMNP have put up posters about ecological restoration of the sacred groves in their schools and tribal areas for the tribals to see.

**Support of Social Worker/ Counsellor**
Dr. Narayan Desai has been making several attempts to employ counsellors/social workers, but according to him, the counsellors/social workers are reluctant to practice in the tribal areas. Also, though some counsellors were found willing to participate in the programme, they could not be employed because of financial constraints. Thus, due to these two reasons there is an absence of the counsellor in the programme. However, a child psychologist such as Dr. Devasena Desai assists Dr. Desai in attending to the psychological needs of the children.
Post-Programme Agenda

For the sustenance of the programme, Dr. Desai has planned to gather funds from the interest obtained from the deposits of the lifetime membership of the urban Mensa members. The target group involved will receive certificates of participation/appreciation from the three international institutes, namely the Benin Blank Centre, Templeton, which works for nurturing giftedness, the Nature and Culture Centre of DePaul University, Chicago which encourages projects that blend nature and culture and the Society of Ecological Restoration. The children will be permitted to obtain a life membership of Mensa India. Dr. Desai will function as their mentor till the children are career-wise stabilized. He will be inviting the children to attend sessions twice a year for five years after the programme has been terminated.

Dr. Desai envisions the children to be a part of the tribal areas and working towards the betterment of the tribal area and environment. Even if they are not physically present in the tribal area, he pictures them to be planning for the restoration of sacred groves/ developing the tribal area or at least supporting the tribal folk psychologically or financially in the same. The developer of the programme feels that the programme could be applied in settings comprising regular children as well, as the concept of the *Panchakoshas* is applicable for human development in general.

Conclusion

According to Dr. Desai, he is the follower of the path shown to him by God in order to serve humanity and nature, which are both creations of God. He deeply believes in the idea that a pure conscience can bring about due changes for the better. He offers himself selflessly to the society and surrenders to the Almighty by saying that he is not inspired to do anything, that is, he is not the doer, but is a mere cause or “nimitta maatra” set in God’s plan to bring about a change in the society. With this in mind, he continues his quest to bring about a change in the nature or “prakriti” with the help of his fellow beings.
I INTRODUCTION AND REVIEW OF LITERATURE

They have an extraordinarily remarkable retentiveness and capacity for processing information; but it makes them look like a showoff to the other children of their age. They have diverse interests and abilities; but they wrongly appear to be scattered and disorganised. They have a keen sense of humour; but it is taken as a critical attack by the others, damaging their interpersonal relationships. They have advanced levels of moral judgement; but it invites rejection and isolation from their peers. They cherish involvement and concern for intuitive knowing and metaphysical phenomena at a very early age; but they are labelled as weird or strange by everyone around. They have immensely stunning leadership skills; but leaving them unguided forces them to become gang leaders... (Hardman, Drew & Egan, 1999).

This is not the finality but certainly a very strong concern if "they", the gifted children, are not identified and nurtured the way they should be, at the appropriate age (Hardman, Drew & Egan, 1999). Even when the world has seen gifted leaders since ages, the formal education for gifted individuals was slow to emerge in the history of giftedness (Kitano & Kirby, 1986). Only in the 20th century, major longitudinal studies on gifted individuals conducted by researchers, such as Lewis Terman (1925), the father of education for the gifted, and Leta Hollingworth (1926) brought to light the important characteristics and essentially the needs of gifted individuals (National Association for Gifted Children, 2008b). Such studies about giftedness are needed to debunk the many myths about gifted individuals (Roberts, 2006), such as gifted students are happy, popular, and well adjusted in school and that gifted students do not need help as they are capable of managing on their own (National Association for Gifted Children, 2008a). There is a full range of perspectives about giftedness that need to be delved into and studied in order to extract the tremendous contributions from the most potentially productive population of the society, which is the gifted individuals.

Need to Study Giftedness

Gifted children are precious contributors to the society as they are potential leaders (Clark, 2002, in Roberts, 2006), endowed with qualities, such as advanced moral and abstract reasoning (Silverman, 1993) and having high self-actualisation needs (Clark, 2002, in...
At the same time, gifted children face a lot of problems, such as the dilemma of conforming to the expectations of others, against being original and revolutionary (Kirk, Gallagher, Anastasiow & Coleman, 2006). Psychologists, psychiatrists, pediatricians, and other health care professionals tend to mis-diagnose many gifted children as well as adults to be pathological, due to their lack of awareness and ignorance about specific social and emotional characteristics of the gifted (J. T. Webb, Amend, N. E. Webb, Goerss, Beljan & Olenchak, 2004). Various central issues, such as those mentioned above regarding the gifted, make it imperative to study and understand gifted children, their needs and various ways to nurture and facilitate them (Silverman, 2003).

Across time, scholars and educationists have made several attempts to understand and define giftedness. During the past two centuries, definitions of the term giftedness have evolved from being confined to a single high IQ and heredity, to being inclusive of various specific intelligences, talents and creativity as well as the role of environment; from being authoritarian to being collaborative; and from being school oriented to being field and domain oriented (Piirto, 1999). Following are some prominent definitions of giftedness.

**Definitions of Giftedness**

The pioneer to use the term gifted children, Sir Francis Galton (1869), defined them as those children who had inherited the potential that ran in the family to become gifted adults. Lewis Terman expanded Galton’s view of gifted children to include high IQ. In the early 1900s, he began his long-term study of gifted children, whom he defined as children with an IQ of 140 or more (Bainbridge, 2008b).

This older monolithic view of giftedness began to relocate itself in favour of a comprehensive view of talents and abilities with the Marland Report (1972) issued by the then-commissioner of the U.S. Office of Education. The definition given thereby was

> Gifted and talented children are those identified by professionally qualified persons, who by virtue of outstanding abilities are capable of high performance. These are children who require differentiated educational programmes and services beyond those normally provided by the regular school programme in order to realise their contribution to self and society. Children capable of high performance include those with demonstrated achievement and/ or
potential ability in any of the following areas: general intellectual ability, specific academic aptitude, creative or productive thinking, leadership ability, visual and performing arts, and psychomotor ability. (Feldhusen, 1989a, p. 4)

A definition that attempts to consider the emotional traits of the gifted, was given by the Columbus Group (1991) which defined giftedness as

...asynchronous development in which advanced cognitive abilities and heightened intensity combine to create inner experiences and awareness that are qualitatively different from the norm. This asynchrony increases with higher intellectual capacity. The uniqueness of the gifted renders them particularly vulnerable and requires modifications in parenting, teaching and counselling in order for them to develop optimally (Bainbridge, 2008b, ¶ 7).

Recent definitions like those given by Piirto (1999) and the Federal Government of U.S. (2002) are essentially the same and have a similar flavour of a wholistic approach encompassing several domains like academics, creativity, and talent. The definitions of giftedness have come a full circle, from ideas about giftedness that existed thousands of years ago, to several of those which are current concepts related to the gifted. They all demonstrate a wholistic flavour of giftedness. For example, in harmony with the modern conceptions of giftedness, even the early Chinese thinkers endorsed the multifaceted nature of giftedness. Giftedness for the Chinese included talents in several art forms and literature, perceptual sensitivity, reading speed, memory capacity, imagination, manual or mechanical abilities, leadership, originality, and reasoning (Kitano & Kirby, 1986).

With respect to the ancient Indian psychological views on intelligence and essentially giftedness, Rajhans (1992) remarks that reference to Indian psychology follows the study of Indian philosophy by virtue of its strong roots therein. Referring to the age-old literature, that is the Upanishads, Balodhi (1988) explained that the approach of Indian thinkers to intelligence was wholistic and comprehensive in nature denoted by various words like “Buddhi”, “Praja” (intelligence), “Mati” (opinion), “Medha” (retentiveness), “Manisha” (reflection), “Drishti” (insight) and so forth. Intelligence thus was inclusive of cognitive experiences, as in a strong memory with regard to retentiveness; affective experiences, as in
reflection on feelings; and volition, as in the choice one makes when one is asked for one’s opinion. In the first Indian National Seminar on the identification and development of gifted children (NIPCCD, 1984), giftedness was defined as potential ability or a group of abilities to excel in any field of human endeavour (Rajhans, 1992).

After gauging the different ideas regarding giftedness that have been constructed and reconstructed through the ages, it would be insightful to know the terms that are frequently used interchangeably with gifted. Some of them are talented, intelligent and genius, among which talented is most frequently employed.

**Views on Giftedness and Talent**

Galton (1869) and Hollingworth (1926) considered individuals with special talents to be gifted (Kral, 2008). Thus, for them, presence of talent implied giftedness. On the other hand, Gagné (1985, 1990, 1993, 1995, 1996) stated that giftedness is the aptitude or gift for achievement in the general fields of talent; whereas talent is the developmental product of an interaction between this aptitude and intrapersonal and environmental catalysts (Piirto, 1999). On similar lines, with Gardner’s theory of multiple intelligences gaining popularity, researchers found that certain intelligences combine to form certain types of what could be called talent (Piirto, 1999). Usually, when giftedness has an intellectual connotation, it involves convergent thinking whereas when it implies talent, it involves divergent thinking (Panda, 1997). Only recently, researchers and practitioners have come to consider giftedness to be inclusive of talent and creativity rather than only a high IQ (Hardman, Drew & Egan, 1999).

Irrespective of the precise definition of giftedness and concerns regarding its manifestation through talent, Tolan (1996) draws a very powerful analogy between a cheetah caged in a zoo for the audience to marvel at, and a gifted child in an inappropriate and insufficiently stimulating environment. The way a cheetah’s potential is stifled when it is confined to a cage, even when its speed essentially defines it, in the same manner, the defining features of a gifted child will cripple too, if the child’s needs for extensively challenging surroundings and highly professional facilitation to use his or her capacities to the fullest are not catered
to. Various models have been developed by scholars to explain giftedness, which would facilitate the nurturing of the gifted children.

**Models of Giftedness**

Feldman (1991, 1992) gave an overview of the difference between the old and the new paradigm of giftedness commenting that the old paradigm purported that giftedness comprised of a single IQ score, whereas the new paradigm considered giftedness to be essentially developmental and of different types (Piirto, 1999). Every shift of paradigm is characterised by the emergence of solidarity among the researchers committed to the new paradigm. The paradigm shift is in fact preceded by the generation of speculative theories, that endorse the new paradigm (Kuhn, 1962). The paradigm shift regarding the notion of giftedness too, gave the world several theories as well as models of intelligence or giftedness. “Models are analogies drawn from something that is known and extended to the unknown” (O’Conner, 1957 in Green, 1989). Thus, models of giftedness were drawn from the conceptualizations of giftedness and extended to programmes to nurture the same. Following are some representative models of giftedness developed through the past 40 years.

**Models of the 1970's**

Arieti (1976) conceived a model of giftedness using three overlapping rings, namely talent, creativity and aptitude respectively. According to him, the area of overlap of the three rings is giftedness (Baldwin, 2005). According to the three ring conception of giftedness given by Renzulli (1978), giftedness results from the effective interaction among relatively well-defined three clusters of traits, namely above average ability, creativity and task commitment (Renzulli, 1998).

**Models of the 1980's**

Tannenbaum (1983) viewed giftedness as an interaction of five different factors, namely general ability, special ability, non-intellective facilitators, environmental influences, and chance factor (Johnsen, 2006). Each of these has its static as well as its dynamic dimension (Piirto, 1999). Gardner (1983) proposed the theory of Multiple Intelligences, where he enlists several kinds of intelligences, namely linguistic intelligence, logical-mathematical intelligence, musical intelligence, bodily-kinesthetic intelligence, spatial intelligence,
interpersonal intelligence, intrapersonal intelligence and naturalistic intelligence (Smith, 2002, 2008; Kirk, Gallagher, Anastasiow & Coleman, 2006). Sternberg (1985) of Yale University gave the triarchic theory of intelligence, wherein he suggested that intelligence has three components, namely practical ability, creative ability and executive ability (Piirto 1999).

Models of the 1990's
Gagné’s Differentiated Model of Giftedness and Talented, proposed in the mid 1980's and developed through the 1990's referred to talent as “the developmental product of an interaction between aptitudes and intrapersonal and environmental catalysts” (Piirto, 1999, pp. 27-28) and giftedness as the “aptitude for the achievement” in the various fields of talent (Piirto, 1999, p. 28). The Munich Model of Giftedness given by Heller (1992) used four interdependent multifactorial dimensions to explain giftedness and its development which are: talent factors (relatively independent), resulting performance areas, personality factors, and environmental factors; the latter two moderating the transition from talent (gifts) to performance (Heller, 2004). Piirto (1999) gave the Pyramid of Talent Development, which has five aspects to it namely; the genetic aspect; the emotional aspect, that encompasses the personality attributes of an individual; the cognitive aspect, or IQ of an individual; the talent aspect, which becomes the tip of the pyramid and the environmental aspect, which constitutes the five ‘suns’ of home, community and culture, school, gender and chance.

Model of 2005
Zielger (2005), in his Actiotope Model of Giftedness, explains giftedness as effective co-evolution of an individual and the environment through the dynamic interaction between the individual's actions and the environment. The various elements of the model are the actions, the action repertoire, the subjective action space, and the goals of the individual and it is the interaction among all these components that is emphasised.

Comparisons among the Models of Giftedness
Arieti (1976) and Renzulli (1978) have both used the three-ring circle to illustrate and explain their concept of giftedness and both consider one of the three rings to be creativity, whereas the other two rings differ (Baldwin, 2005). Baldwin (2005) notes that where Arieti
presumes the overlap of the three circles to define giftedness, Renzulli’s conception of giftedness is the confluence of the three rings. According to Bainbridge (2008b), Renzulli’s Three-Ring Model of giftedness perceives giftedness as a predictor of adult achievement whereas Gagné’s Differentiated Model of Giftedness and Talent perceives giftedness as a potential that must be nurtured. The Munich Model of Giftedness considers the terms gifted and talented synonymously (Heller, 2004); and so does Piirto (Piirto, 1999). Even though Sternberg and Gardner share their dislike for the unitary measurement of giftedness based on IQ, Sternberg emphasises the componential, experiential and contextual facets of intelligence, whereas Gardner harps on the particular material the person is processing (Smith, 2002, 2008). Nevertheless, both are cognitive explanations of intelligence (Piirto, 1999).

Definitions or models regarding giftedness are important as an estimate of the prevalence of giftedness varies according to the definition or model.

**Prevalence of Gifted Individuals**
School students in the range of 3% to 15% may be identified as gifted, depending on the definition adopted (Hardman, Drew & Egan, 1999). Previous to the 1950’s, when giftedness was solely associated with high IQ, 2% to 3% of the general population was considered to be gifted, but with the expanded view of giftedness, the percentage eventually rose to 15% to 20%, as more and more individuals could be identified as being gifted (Hardman, Drew, & Egan, 1999). “Data from the U.S. Department of Education (2000) suggest that 2.96 million pupils are identified as gifted, representing about 6% of the school age population” (Roberts, 2006, pp.357-358). There is a dearth of research and statistical data regarding the prevalence of giftedness in India (Dr. S. Watve & Dr. N. R. Desai, personal communication, June 14, 2008).

A discussion on the prevalence of giftedness leads to an enquiry regarding the causes or the etiology of giftedness.

**Etiology of Giftedness**
Galton referred to gifted children as those who inherit the potential to become gifted adults (Bainbridge, 2008b). Hollingworth (1926) believed that the potential to be gifted was inherited but at the same time, providing a nurturing home and school environment were also important in the development of that potential (Bainbridge, 2008b). With the advent of behaviourism during the 1920’s and 1930’s, scientists like Watson strongly advocated the powerful role played by the environment in the development of behaviour (Hardman, Drew & Egan, 1999). Currently, the popularly accepted idea is that the dynamic interplay between the genes and the environment of an individual is responsible for the growth of an individual’s intelligence, thus determining the individual’s position on the continuum of giftedness (Roberts, 2006). Identification of giftedness facilitates the nurturance of the potential of the gifted. Hence, an understanding of the assessment of gifted is in order.

Assessment of Gifted Children
There are multiple methods of identifying gifted individuals (Piirto, 1999; Hardman, Drew & Egan, 1999).

IQ Tests
Usually group measures of intelligence are preferred to individual tests, as they are practical for screening large numbers of students simultaneously and the scores serve as a good starting point for further screening (Kirk, Gallagher, Anastasiow & Coleman, 2006). Gifted children can be roughly categorized by using standardized IQ tests for the sake of setting different stages in special education. The breakdown, based on individual IQ scores on the Wechsler’s Intelligence Scale for Children, Revised (WISC-R) is mildly, moderately and highly gifted individuals whose IQ corresponds to the range of 115-129 (1 standard deviation beyond the norm), 130-145 (2 standard deviations beyond the norm) and 145+ (3 standard deviations beyond the norm) respectively (Silverman, 1989). Table 1.1 presents some illustrative standardized IQ tests, ability tests and achievement tests (Piirto, 1999).

Creativity Tests
Two main categories of creativity tests are those designed to assess divergent thinking and those inventories that provide information about students’ personalities and biographical
traits (Hardman, Drew & Egan, 1999). Tests constructed by Torrance (1966) and Williams (1991) are frequently used to assess creative thinking skills, while experts in the visual and performing arts design tests and assess giftedness in students in the respective areas (Roberts, 2006).

**Behavioral Checklists**

The Pfeiffer-Jarosewich Gifted Rating Scales (Pfeiffer & Jarosewich, 2003) for school-age children is one example of an assessment instrument that allows the teacher, parent or peer to look at the various dimensions of giftedness of the child, such as the intellectual ability, academic ability, creativity, the arts, motivation, and leadership abilities (Roberts, 2006).

**Nomination**

Teacher nomination, based on reports of student behaviour in the classroom, parent nomination, self-nomination and peer nomination are the kinds of nominations that are used for screening for further assessment in giftedness (Howell, Heward & Swassing, 1996). (Table No.1)
**Direct Observation**
This method facilitates the intricate differentiated measurement of specific behaviours of giftedness in children in given settings and provides “quantitative information ranking different areas of strengths and weaknesses” (Kulieke, 1986, in Cassady, Neumeister, Adams, Cross, Dixon, & Pierce, 2004, ¶ 3).

**Superior Documented Performance**
A tally of grades and scores on tests such as critical thinking or problem-solving provides important information regarding ranking of the gifted children from multiple perspectives (Piirto, 1999). An important cue to identify giftedness is the understanding of the characteristics of giftedness, which follow.

**Characteristics of Gifted Children**
Gifted children are not a homogenous group and therefore they may show different characteristics with varying degrees and intensities, at both, the inter-individual as well as the intra-individual levels (Roberts, 2006).

**General Intellectual Ability**
Gifted children have a high level of language development (Clark, 1979, in Hardman, Drew & Egan, 1999). They are very inquisitive about areas of their interest, have an exceptional memory (Roberts, 2006), have a long attention span, are able to grasp and comprehend complex ideas and thoughts, and accomplish their tasks on an advanced schedule (VanTassel-Baska, Feldhusen, Seeley, Wheatley, Silverman, Foster, 1988, in Baska, 1989). They are highly persistent in nature and are motivated learners (Howell, Heward & Swassing, 1996).

**Specific Academic Ability**
Gifted children excel in a specific academic area, naturally accumulating extensive information related to that area, but they may not excel in other areas. They also have the ability to grasp new concepts of the subject area of their interest (Roberts, 2006).

**Creative Ability**
Gifted children are creative in the areas of their interest (Clark, 1979, in Hardman, Drew & Egan, 1999). They have a vivid imagination and they tend to daydream (Roberts, 2006). They provide original and stimulating contributions to a discussion in which they are involved (Howell, Heward & Swassing, 1996). They are risk-takers and adventurous and also responsive to the aesthetic characteristics of their surroundings with a sensitivity to beauty (Renzulli, 1976, in Lynch & Lewis, 1988).

**Social/Emotional Characteristics**
Gifted children can relate well to older classmates, teachers and adults, have an unusual sensitivity towards the feelings of others, and have a concern for social issues (Clark, 2002, in Roberts, 2006). Children who are gifted have an early moral and existential concern, are strongly motivated and have self-actualisation needs (Clark, 1979, in Hardman, Drew & Egan, 1999). Gifted children strive for perfection, exhibit qualities of leadership, and are self confident, self-critical and goal directed (Clark, 2002, in Roberts, 2006). They criticise constructively, tend to question authority, are nonconforming, and are radical and spirited when they are in disagreement with others (Renzulli, 1976, in Lynch & Lewis, 1988).

**Visual and Performing Arts**
Gifted students with talent in the arts demonstrate special talents in visual art, music, dance, drama, or other related fields (Kirk, Gallagher, Anastasiow & Coleman, 2006). They show an efficient grasping ability and creativity and talent of an extraordinarily level, when compared to their age mates (Roberts, 2006).

**Spirituality**
There is a positive correlation between spirituality and high intelligence (Narula, 2006). From an early age, some gifted children show signs of spiritual sensitivity. These children comprehend the universality of spiritual concepts, such as forgiveness of others; develop spiritual self-awareness through asking questions and finding spiritual problems to solve; develop a systematic philosophy of life and death, or are seekers of the transcendence in the universe, other people and themselves (Lovecky, 1998). Many scholars like Hollingworth (1942), Webb, Meckstroth and Tolan (1982), Morelock (1992), and Lovecky (1998) purport that the gifted children, especially the profoundly gifted children, tend to ask questions about the metaphysical, like “How did the universe start?” and “Why are people here?”, and
spiritual ideas, like “Why am I here?”, “Who is God?” and “What happens after we die?”, early in life, as compared to their age-mates. Not only do they ask these questions but for most of the gifted children, the questions are highly and personally important (Tolan, 2007).

Peculiar characteristics of gifted children set them apart from the normal/average children which may render the gifted vulnerable to certain problems. The following is a brief discussion on the same.

**Problems and Issues Related to Gifted Children**

Even though gifted individuals exhibit good social adjustment or healthy self-concepts, they do face several problems and challenges that originate due to their exceptionality (Kirk, Gallagher, Anastasiow & Coleman, 2006).

**Uneven Development**

Gifted children demonstrate an unusual discrepancy between physical, emotional and intellectual development, which is known as asynchronous development (Bainbridge, 2008a). Sometimes it may also lead to psychomotor problems, as gifted children develop low tolerance for the lag between their complex ideas and their ability to manifest them into actions due to their “not-so-developed” psychomotor skills (Clark, 1979, in Hardman, Drew & Egan, 1999). Damages can occur when adults ignore a child’s high level ability and focus instead on weaknesses or in areas of slower development (Roedell, 1984).

**Extreme Perfectionism**

Gifted individuals appreciate professional work and they set professional standards for themselves, where they expect superior performance as well as high productivity (Roedell, 1984). Setting a high standard for oneself is not negative in itself, but if perfectionism pairs up with neurosis, the gifted get depressed even by a minute failure (Kirk, Gallagher, Anastasiow & Coleman, 2006).

**Unrealistically High Adult Expectations**

Parents and teachers expect a lot from gifted children and they are rarely satisfied with their performance. For example, parents expect the gifted child to indulge in worthwhile activities rather than spending time in playing with ordinary toys (Roedell, 1984).
Dangerously Intense Sensitivity

The intense sensitivity and internal responsiveness characterizing many highly gifted individuals can intensify reactions to the ordinary problems of growing up (Whitmore, 1980, in Roedell, 1984). Among the gifted youngsters, those who are extremely creative artistically may be more vulnerable to mental illness, than their other academically gifted classmates (Kirk, Gallagher, Anastasiow & Coleman, 2006). Their sensitivity to injustice and hypocrisy in the society leads many highly gifted children to feel despair and cynicism at a very young age (Roedell, 1984).

Alienation

Gifted children seem to face intolerance and a lack of understanding from their peers which leads to them being rejected and isolated (Clark, 1979, in Hardman, Drew & Egan, 1999). The cause of rejection is the perception of peers that gifted children are dominating, nosey (Howell, Heward & Swassing, 1996, in Heward, 1996), infuriating and "know-it-all" individuals (Renzulli, 1976, in Lynch & Lewis, 1988). Gifted children also use sarcastic humour to criticise others, which proves to be damaging to their interpersonal relationships (Clark, 1979, in Hardman, Drew & Egan, 1999). They may start alienating themselves from others by choosing to read over participating in social activities (Howell, Heward & Swassing, 1996).

Inappropriate Environments

Gifted children attending regular classrooms experience boredom due to the regular curriculum, get impatient waiting for the group and feel frustrated when they do not feel challenged (Clark, 1979, in Hardman, Drew & Egan, 1999). The frustration of highly gifted children forces them to stifle their love of learning at times, due to inhospitable environments, and demonstrate withdrawal, behaviour problems, or psychosomatic symptoms (Roedell, 1984).

Role Conflict

The conflict between society’s stereotyped expectations for certain age, sex, and racial groups and the highly gifted children’s need to fulfill extraordinary individual potential can
be severe (Roedell, 1984). They face severe role conflicts, as they are described and at times even criticised for their androgynous nature (Coleman & Cross, 2001, in Kirk, Gallagher, Anastasiow & Coleman, 2006).

Need to Nurture the Gifted Children
To deal effectively with the current problems, ranging from pollution and human rights to global depletion of energy and nuclear armament, the world is in dire need of its most resourceful population, the gifted individuals. The gifted are equipped with pragmatic, as well as the aesthetic skills, in diverse areas like advances in science and technology, medicine, human interaction, music and poetry. Educational neglect towards this population may result in “tragic waste to both, individual and society.” (Kitano & Kirby, 1986, p. 8). There have been many studies indicating that regular education teachers do not normally alter the curriculum, construct differentiating assignments, or provide specialized opportunities for students who are highly gifted and talented (Westberg, Archmbault, Dobyns & Slavin, 1993, in Howell, Heward & Swassing, 1996). Gifted children receive the desired enrichment only when put among other high-achievers with accelerated coursework and left room to develop their own ideas and viewpoints (Kirk, Gallagher, Anastasiow, & Coleman, 2006). There is a definite need for educational programmes for the gifted to accommodate the needs of these intelligent and creative children (Singh, 1998).

Instructional Models and Methods for Enriching Gifted Children
There are systematic programme models that provide relatively comprehensive plans for enriching gifted children (Feldhusen, 1989b). A list of some representative instructional models follows.

Revolving Door Identification Model
This model is given by Renzulli, Reis, and Smith (1981) which of late is also known as the School wide Enrichment Triad Model (Feldhusen, 1989b). It states three consecutively enriching programme experiences where (a) the first rung of the programme can accommodate all the students, average and gifted, (b) the second rung involves group training activities for all the students, designed to develop cognitive and affective processes,
and (c) the third rung would be left with the gifted students, also known as the talent pool, that would call for individual and small group investigations of real problems (Feldhusen, 1989b). Starko (1988) examined the effects of the Revolving Door Identification Model (RDIM) on seventh and eighth grade students' creative productivity and self-efficacy. The findings of the study were that, as compared with a control group of students not subjected to the RDIM, students who did projects at the third level of the RDIM programme were more likely to report that the project positively affected their career goals, improved research skills, led to a more positive attitude toward school, and increased insight into personal strengths and weaknesses than students not in the RDIM programme who completed major school projects.

**Feldhusen's Three-Stage Enrichment Model**

Even though primarily concentrating on creative development, Feldhusen's Three-Stage Enrichment Model (Feldhusen & Kolloff, 1981, in Davis & Rimm, 1985), also known as Purdue Three-Stage Model (Feldhusen, 1989b) focuses on three types of instructional activities aimed at three levels of skill development; vis-à-vis the stages focusing on basic divergent and convergent thinking abilities, more complex creative and problem-solving activities, and strengthening independent learning abilities respectively (Davis & Rimm, 1985). Moon (1996) used the theoretical framework of Feldhusen's Three Stage Enrichment Model to develop a training programme in order to improve evaluation skills of the staff of programmes for the gifted and talented students. Results suggest that self-evaluation training was effective in helping the coordinators become more skilled programme evaluators.

**Autonomous Learner Model**

The Autonomous Learner Model (ALM) developed by Betts in 1985 was designed to be implemented in a special class by a trained teacher to develop complete (autonomous) control of the gifted children over their learning. The five dimensions of ALM are orientation, individual development, enrichment activities, seminars, and in-depth study. The programme also demands community involvement and support (Howell, Heward & Swassing, 1996).

**Integrated Curriculum Models**
Maker (1993) proposed the Integrated Curriculum Model to enhance achievement and creativity of the gifted students in a normal classroom by providing guidelines to modify the key elements of content, process, products and the environment of the child’s learning situation (Howell, Heward & Swassing, 1996). However, in 1995, VanTassel-Baska went beyond, with a broader goal, to benefit the gifted as well as the other children in the classroom with his Integrated Curriculum Model by providing optimal learning experiences for all. The model draws upon the use of concepts, rather than being topic-based (Henderson, 2004). Henderson (2004) studied the effect of VanTassel-Baska’s Integrated Curriculum Model on mixed-ability students. The key findings of the study were that the model encouraged higher order thinking in students with respect to a range of abilities and produced significant improvement in students’ persuasive writing and literature interpretation skills.

**Educational Considerations for Gifted Children**
Educators need to practice differentiation in the curriculum in order to accommodate the interests, needs, and abilities of the gifted students to assure their continuous progress (Roberts, 2006).

**Acceleration**
Acceleration permits a gifted student to move through the required curriculum at a faster pace (Howell, Heward & Swassing, 1996; Piirto, 1999). It is required as the gifted student’s advanced level in skills and knowledge, as compared to the other students in the class, may prove detrimental to the student’s development (Feldhusen 1989b). Gifted students may face boredom with the regular curriculum, become impatient waiting for the group each time, and be perceived as stubborn, willful, uncooperative and a show-off by their classmates (Hardman, Drew & Egan, 1999). A possible drawback of acceleration is that skipping a grade may subject the child to problems in social adjustment (Singh, 1998). In a meta-analysis of 23 studies of acceleration, Kulik (1992) found that students whose classes were accelerated generally outperformed those who were not accelerated, but who were of the same ability levels (Piirto, 1999).

**Enrichment**
Enriched classes are those that cover more subjects in greater depth (Piirto, 1999) and provide opportunities to the gifted to explore in great detail over and above what is ordinarily possible in the conventional school curriculum (Howell, Heward & Swassing, 1996). A Masters dissertation by Sawant (1983) on enrichment programmes in Mumbai showed that they were not effective. On the other hand, of the 25 studies that were analysed by Kulik (1992), 22 studies showed that high-ability students who had enriched curricula had higher achievement levels than the high-ability students who did not have the enriched curricula (Piirto, 1999).

**Ability Grouping**
Gifted students subjected to ability grouping learn at an advanced pace with other students of similar abilities who provide a very stimulating environment (Kirk, Gallagher, Anastasiow & Coleman, 2006). The probable threat in grouping is that the children may feel superior, as compared to the others in the class and instead of social commitment, they may segregate and form their own small clique (Singh, 1998). Several studies (Kulik & Kulik, 1992, in Piirto, 1999; Slavin, 1987, 1991, in Piirto, 1999; Schuler, 1997, in Piirto, 1999) endorsed positive results of various kinds of ability grouping.

**Pullout Programs**
The most commonly practiced way of educating gifted children is to have a pullout programme, where gifted students undergo special education from a professional special educator in a resource room for a certain number of hours per week in school while attending regular classes (Piirto, 1999). Feldhusen (1991) studied the Program for Academic and Creative Enrichment Program and found that the families and the students felt that the programme had provided many benefits and only a few hindrances to the gifted students. Students felt that they learned to think and to problem-solve. In particular, they felt that the personal and emotional benefits were great, as the pullout program gave them more self-confidence, self-esteem, and the courage to be different (Piirto, 1999).

**Curriculum Compacting**
Curriculum compacting compresses the instructional content and materials in order to provide time to academically able students to work on more exigent materials (Howell, Heward, & Swassing, 1996).
**Evaluation of Program for the Gifted**

“The general purpose of evaluation is to gather, analyse and disseminate information that can be used to make decisions about educational programmes.” (Renzulli, 1975 in Seeley, 1989).

Any programme constructed for the gifted must be subjected to evaluation as one needs to gauge the trajectory of progress of these programmes to identify the different trends and issues related to giftedness that need attention. It also helps in future policy making by increasing the credibility of the programmes, as lack of evaluation and research on programmes for gifted may tend to be weak in conviction (Van Tassel-Baska, 2006). Table 1.2 illustrates three studies on evaluation of programmes for the gifted.

Evaluation of the programme for the gifted could be done by the teachers involved in the programme and the participants of the programme. The teachers are the best judges of what is required by the programme owing to their expertise with respect to gifted education and the needs of the participants. The participants being the primary stakeholders of the programme are highly sensitive to their own needs and the changes in the programme. Other than the teachers and the participants, evaluators may differ based on the audience of the evaluation and the sophistication required for the same. As such, teachers of other programmes for the gifted, parents of the participants and experts in the field may be invited for the evaluation (Seeley, 1989).

Evaluation of the programs for the gifted should occur in relation to the context of the evaluation, the audience of the same, the classes of decisions (need for intervention, reaction to requests from the participants of the programme and so forth) usefulness of evaluation information and lastly, the ethical considerations such as confidentiality and scientific caution (Seeley 1989).

(Table 1.2)

Several experts have suggested models for evaluation of programmes for the gifted such as Callahan (1983), Renzulli (1975) and Renzulli and Smith (1979) (Kitano and Kirby, 1986). Renzulli’s model explores areas such as “How accurate is the screening?”, “Do children show effective thinking processes?”, “How effective is replication?” and so forth. These areas are
explored using several measures, such as a follow-up in public schools of the children, teacher daily log of activities, parent questionnaire and child interview (Kitano and Kirby, 1986). The Discrepancy Evaluation Model (DEM) suggested by Yavorsky (1976) evaluates programmes for the gifted by focusing on broader components, rather than specific objectives for each student and encouraging the use of multiple measures for evaluating each component. (Kitano & Kirby, 1986). Piirto (1999) suggested that longitudinal data should be used for evaluation of the programmes for the gifted. Fetterman (1993) insisted that programmes should engage in self-evaluation so as to permit early detections of problems (Piirto, 1999).

Borland (1989) cautioned that programme evaluation should include Nevo’s (1983) psychological or sociopolitical functions by asking questions, such as “Is the evaluation being conducted to advertise or promote the programme or to get rid of the programme?” in order to receive a broader picture of the purpose of the programme and then evaluate it accordingly (Piirto, 1999).

**Instructional Strategies**

Various instructional strategies may be adopted to capitalise on the ability of the gifted students to generate new information from old and to deal with problems of great complexity (Kirk, Gallagher, Anastasiow & Coleman, 2006). Some of them are (a) allocating * tiered assignments*, that allow for individualised instruction according to the abilities of the students; (b) involving students in * problem-based learning*, where they can exercise their critical thinking skills thus improving their problem solving abilities; (c) *pacing instruction*, by giving the gifted students qualitatively and not just quantitatively challenging tasks to accomplish, as compared to other normal children in the classroom; and (d) initiating activities that kindle the creativity of gifted students (Roberts, 2006).

**Facilitators of the Gifted Children**

Apart from professional and specific educational considerations, gifted children need a lot of support from their family, especially understanding from their parents regarding their giftedness (Alvino et al, 1985). They need a host of facilitators, like teachers, parents, and
mentors, to be their role models, stimulate them and guide them when the need arises (Seeley, 1989). Gifted children may also be subjected to counselling to help them cope with their anger, boredom, very high IQ leading to maladjustment in a normal classroom, over excitability, disturbingly incompatible self-concepts across various domains of performance and so forth (Piirto, 1999).

Teachers of gifted children need not be gifted or have a high IQ but they require to have personal characteristics of charisma, excitement, drive and interest that all good teachers have (Piirto, 1999). Rubin (1983) called for artistry in teaching. Teachers who use artistry have four attributes

a) they make their teaching decisions intuitively
b) they have a strong handle on their subject matter and do not have to grope to find relationships between ideas
c) they have confidence in their teaching ability
d) they are exceedingly imaginative (Piirto, 1999).

Bishop (1981) conducted a study to identify characteristics of effective teachers for the gifted by seeking opinions from their students. He found that the teachers appreciated by the students pursued more intellectual interests, had high achievement needs, encouraged and accepted student participation in classroom and were systematic and imaginative (Kitano & Kirby, 1986).

**Gifted Children in Disadvantaged Groups**

An ideal programme plan for the gifted is necessarily preceded by identification of the gifted children. One of the principles of the identification of the gifted children is equity, meaning, the civil rights of all students should be safeguarded and disadvantaged and talented students should be identified (Richert, Alvino, McDonnel, 1982, in Piirto, 1999). One cannot underestimate the presence of potential in the minority or disadvantaged groups as they are not culturally inferior or cognitively less competent than the children of other groups (Gautam, 2003). Past research conducted by VanTassel-Baska and Chepko-Sade (1986) has suggested that as many as 15% of the gifted population may be children who are disadvantaged (Hardman, Drew, & Egan, 1999). Despite the prevalence of a substantial number of gifted students in those groups, classes for gifted students lack a representative number of diverse, minority and disadvantaged students (Baldwin, 2005). Efforts are
therefore required in the direction of the assessment of the disadvantaged gifted children. Following are a few methods for the same.

**Assessment of Giftedness of Disadvantaged Children**

Over the years, educational scholars and researchers have recommended that the assessment of the gifted children from varying cultures, especially the disadvantaged groups, should be done by employing methods other than the traditionally used IQ tests (Baldwin, 2005; Hardman, Drew & Egan, 1999; Howell, Heward & Swassing, 1996; Scott, Deuel, Jean-Francois & Urbano, 1996) to avoid the mainstream cultural bias of many of the instruments (VanTassel-Baska, 1989).

Some methods that can be employed to assess the gifted disadvantaged children are:

1. To use standardised tests that have a history of effectiveness in identifying disadvantaged students (Frasier, in VanTassel-Baska, 1989). For example, the System of Multicultural Pluralistic Assessment or SOMPA (1979) is a battery of tests designed to bypass cultural variables by providing a non-discriminatory system for assessing language minority and socioeconomically disadvantaged children (Piirto, 1999).
2. To exercise flexibility on the arbitrarily set high cutoff scores of tests identifying gifted children (VanTassel-Baska, 1989)
3. To use non-verbal tests like Ravens Standard Progressive Matrices (Baldwin, 2005)
4. To use multiple criteria other than the typical identification procedures (Frasier, 1997, in Hardman, Drew & Egan, 1999); for example, have parent, teacher, or community checklists that include special characteristics that have been noted for culturally different students who have been identified as gifted (VanTassel-Baska, 1989)

However, standardised tests should not be ruled out completely from the assessment of disadvantaged gifted children, just because they are scarred with the notion of cultural biases. Though IQ is no more the only measure to identify gifted individuals, it continues to be a popular and well-established indicator of giftedness (Baldwin, 2005; Singh, 1998). Standardised tests serve to be a major source of information for screening and identifying general ability or intellectual giftedness in children and adolescents (Hardman, Drew & Egan, 1999). IQ is still looked upon as a standardised objective measure to identify gifted children (Howell, Heward & Swassing, 1996). Kirk (1970) argues for intellectual superiority
to be the “common denominator” for all the gifted and talented behaviour. Group tests to identify giftedness are still popular for their economical and practical value (Kirk, Gallagher, Anastasiow & Coleman, 2006). Most recently, after administering internationally standardised IQ tests on the tribal children in India, Sarwade (2008) concluded that giftedness in Indian tribal children can be identified using internationally standardised IQ tests.

What follows is an understanding of giftedness from the Indian perspective and work carried out in that area.

**Giftedness in the Indian Context**

The Ancient Indian Vedic literature has a rich store of conception of intelligence, giftedness and its development (Dr. S. Watve, personal communication, June 14, 2008). One of the means for arousing and concentrating already existing forces of the human psyche is chanting Aum (Singh, 1976). According to Deodhar (1984), it is a mantra scientifically proven to have mind-altering effects and sharpen intelligence (Patil, 1997). In India, very few studies have been carried out in the field of the education of gifted (Tripathi & Misra, 1984, in Rajhans, 1992; Dr. S. Watave, personal communication, June 14, 2008). The Government of India has reflected its neglect towards the gifted population when the Kothari Commission, the pivotal body to draw educational plans and policies, did not even state what it means by talented and did not insist on special education for special abilities (Khire, 1970). The Navodaya Vidyalaya Scheme, launched by the Government of India in 1985, claims to be the largest in India for talent development. However, this institution does not yet have its official definition of giftedness (Gaddam, 2003).

In 1976, in Jnana Prabodhini, Dr. Usha Khire established Mensa India, associated with Mensa International, an organisation which works to identify and nurture gifted individuals for the upliftment of the society (Sarwade, 2008). It is the only institution in India entirely dedicated to the education of the gifted children. Jnana Prabodhini Pratishthan, the institution with which Mensa India is associated, is a school for the gifted in Pune city, the only one of its kind in India. Some projects and studies on giftedness are sporadically taken up by the Jnana Prabodhini Institute of Psychology (Dr. S. Watve, personal communication, June 14, 2008) such as the doctoral thesis of Khire (1970) on “Creativity in Relation to
Intelligence and Personality Factors” and that of Rajhans (1992) on “Development of Behavioural Intelligence among the Gifted Students through Training”. In 1987, Khire constructed tests to measure 30 behavioural factors (Rajhans, 1992). Recently, in 2007, Dr. Narayan Desai with his colleagues launched a project to identify and nurture the gifted children from the tribal areas of Pune, called the Tribal Mensa Nurturing Programme (TMNP).

Dr. Desai is an ecologist of international recognition, specialising in natural restoration. He was identified and nurtured as a gifted child in Jnana Prabodhini Pratishthan, Pune. He has been conducting “Eco-tours” for small groups of gifted children since 1998. The tours serve the dual purpose of providing the gifted children with a natural habitat to explore their potential and experiment with it and at the same time create awareness in their minds regarding ecological restoration. Dr. Desai believes that spirituality means connecting to the Almighty and religion shows the path which connects one to God. His passion for nature and ecological restoration, his observations regarding the deteriorating status of the sacred groves in tribal areas of Maharashtra that inhabit several rare species of flora and fauna, his exposure to the education for the gifted, and his study and faith in the ancient Indian scriptures, all led him to launch the unique project of Tribal Mensa Nurturing Programme. At this juncture, an understanding of the tribal people of India is in order (Dr. N. Desai, personal communication, 2007).

Tribal Life in India and Its Consequences for the Gifted Tribal Children

Originating from the Latin word tribus, the word tribe does not have a uniform definition. Though popularly known as adivasis, meaning the original inhabitants of the land, “the term is commonly used more as a device to classify societies according to their techno-economic level in the evolution of human society” (p.20) (R. Rath & A. Rath, 2002).

Socio-cultural Perspective

The tribal people prefer to stay aloof from the mainstream in order to preserve their own culture which is their group identity and to ensure a certain degree of stability to their value system, leaving practically very little or no scope for any flexibility in their set social norms (R. Rath & A. Rath, 2002). This rigidity and sense of discipline results in the thwarting of the
independence and imagination of the gifted children, like in any minority group (R. Rath & A. Rath, 2002; Alvino et al., 1985).

**Political Scenario**

In the west, reforms are being made to provide more options to children belonging to the minority and/or lower income groups, with respect to their school choice in order to enhance the quality of their education (Goldhaber & Eide, 2002). However, for the first time in the history of tribal India, in February, 2004, the government formulated the National Policy on Scheduled Tribes, of which formal education was only one of the many areas it covered (Srivastava, 2006). The Annual Report 2007-08 of the Ministry of Tribal Affairs speaks of a draft of the “National Tribal Policy”, wherein some of the main issues covered were related to “alienation of tribal land, enhancement of human development index, creation of critical infrastructure, violent manifestations, conservation and development of particularly vulnerable tribal groups, ...” (Ministry of Tribal India, 2008, p.1). Even when the report stated elsewhere that “educational development is a stepping-stone to economic and social development” (Ministry of Tribal India, 2008, p. 5) of the tribal population, no mention about identifying and nurturing the gifted tribal children was found therein, even when it is one of the crucial methods for the progress of the nation as a whole (Singh, 1998; Khire, 1972).

**Educational Background**

A high level of illiteracy persists in the tribal population of India (Ahuja, 2001; Rao, 2007) due to reasons like their social isolation, exploitation resulting from feudalism and subsistence economy (Rao, 2007) as education, economy and society are closely linked (Deshmukh, 2004). The Government of India is trying to promote education for the tribal children by setting up Ashram Schools which are residential institutions where the children are provided with food, lodging and boarding free of cost (Jha & Jhingran, 2005). Educationally the tribal people are at different levels of development but on the whole, formal education has made very little impact on tribal groups (Deshmukh, 2004; Gautam, 2003) as they are unable to relate to the textbook material taught to them (Deshmukh, 2007; Slattery, 1996). Nevertheless, some tribal individuals have met the challenges to become bureaucrats, politicians, professionals, university professors and so forth (Srivastava, 2006). There has never been an attempt to identify and nurture gifted tribal
children from the tribal area which would be a solution to many problems of the tribal region like those mentioned in the National Tribal Policy above, for example, tribal-forest interface and empowerment (Dr. N. R. Desai, personal communication, May 27, 2007).

**Cognitive, Psychological and Personality Characteristics**

In a study conducted on 60 tribal boys and girls of the Chittoor district, Kusuma and Reddy (2001) found that most of the tribal children have field independence and reflection as their cognitive styles, which are desirable and that there is no significant effect of age and sex on cognitive styles of the children. Nevertheless, generally tribal children live in an environment which lacks cognitive stimulation (Baldwin, in Alvino et al., 1985; Yadav & Dash, 1980, in Kusuma & Reddy, 2001) resulting in them being less creative, impulsive, having limited vocabulary and poor linguistic abilities and lacking in flexibility (Yadav & Dash, 1980, in Kusuma & Reddy, 2001). Rimm and Davis (1985) give a very interesting hierarchical explanation of the cognitive and creative growth of gifted children stating that the three R’s, that is basic reading, writing, and arithmetic, are at the base of the pyramid of cognitive and creative growth, followed by knowledge and its application at its second level, analysis, synthesis and evaluation at its third level and creative production, at its apex. They maintained that gifted children could climb up the hierarchy, only if they had mastered the lower levels. It was therefore essential, according to Rimm and Davis, to find ways and means to facilitate and encourage the gifted tribal children to climb up the hierarchy to meet their potential.

In her report on the Tribal Mensa Nurturing Programme, Sarwade (2008) reviews a number of studies depicting various psychological characteristics and personality traits of the tribal population. She begins with studies done by Bora, Banerjee and Parikh (1972), and Bhagat and Verma (1986) that throw light on various characteristics of the tribal students like low levels of trust, adjustment and independence. Observations drawn from the studies by Shrivastav and Saksena (1978) are that the tribal population is inclined towards high degrees of life-satisfaction. The studies of Bhargav and Arora (1981), and Mohan (1984) have indicated that tribal people are characterised by high levels of aloofness, pessimism, shyness, emotional instability, conventionality, and lack of a gentle disposition, and low levels of a competitive spirit and a sense of self development. Sarwade also mentions the study by Das (2000) asserting the importance of augmenting the self-concept of the tribal
population for its effective social and economic rehabilitation (Sarwade, 2008). Tribal Mensa Nurturing Programme is the first ever attempt in India to identify and nurture the gifted tribal children. It commenced by identifying 64 gifted tribal children from the tribal areas in Pune district (Dr. N. R. Desai, personal communication, June 27, 2008).

**Need to Identify and Nurture Gifted Tribal Children in India**

According to the 2001 census, with a population size as large as 1028.6 million, India is a populous, developing nation, complete with the richness with regard to its diversity in cultures, rituals, geographical regions, political scenarios, educational policies and so forth. Out of those 1028.6 million individuals, 83.3 million is the “strength” of the tribal population. Assuming at least 5% of this tribal population to be gifted, the robust figure of the gifted tribal population comes to a good 4.2 million. In her article, “Nurturing the Gifted Children for Social Progress”, Nisha Singh (1998) posits that preservation and advancement of the Indian society can happen only if the gifted children of the nation are nurtured. There are chances of this treasure of gifted tribal children remaining unexplored, if it is not identified and nurtured for the benefit of the tribals as well as the nation (Dr. N. R. Desai, personal communication, August, 2007). Many thinkers have purported that a tribal leader is the best mentor a tribal community can have. Also, tribal people function best, in their own tribal milieu (Furer-Haimendorf, 1982, in Mohanty, 2003; Nehru, in R. Rath & A. Rath, 2002; Slattery, 1996) Therefore the gifted tribals, who have the potential to be leaders to their community, should be encouraged to guide their community (Nehru, in R. Rath & A. Rath, 2002).

In India, there is lack of awareness regarding the education for gifted. Till now, not much has been done for the disadvantaged gifted children, especially in India, it is an unexplored area. Thus, taking together that the tribal population has a lot of gifted potential, that tribals need to be channelised towards the betterment of the society by educating them and giving them mentors from their own community, and that nurturing the gifted children is one of the crucial aspects to develop the nation, identifying and nurturing the gifted tribal children of India essentially gains importance. The Tribal Mensa Nurturing Programme is one such revolutionary attempt to identify and utilise the precocious “gifts” of the nation. TMNP is a project undertaken by the Pune Chapter of Mensa India, whose parent body is the international organisation called “Mensa International”.

**Mensa International**

Mensa International is an organisation that was founded in England in 1946 by Roland Berrill, a barrister, and Dr. Lance Ware, a scientist and a lawyer. The word "Mensa" means "table" in Latin. The name stands for a round-table society, where race, colour, creed, national origin, age, politics, educational or social background are irrelevant. The founders of Mensa had the idea of forming a society for bright people, with the only qualification for membership being a high IQ.

The goals of Mensa are:

- To identify and foster human intelligence for the benefit of humanity
- To encourage research in the nature, characteristics and uses of intelligence
- To promote stimulating intellectual and social opportunities for its members

Membership in Mensa is open to persons who have attained a score within the upper two percent of the general population on an approved intelligence test that has been properly administered and supervised. (Mensa International, 2007)

**Brief description of the Model and the Programme**

Tribal Mensa Nurturing Programme, the brainchild of Dr. Narayan Desai, seeks to accomplish a two-fold goal. It seeks to generate tribal leaders who will go back to their tribal areas and be the role models for their communities to guard their sacred groves.

**Panchakoshatmak Model**

The following is a description of the Panchakoshatmak Model (Dr. N. R. Desai, personal communication, May 27, 2008, Abhyankar, Radhakrishnan, 1974)

Tribal Mensa Nurturing Programme is based on the concept of *panchakoshas*, which serves as a model to develop the programme to nurture the gifted tribal children. *Panch* means five, whereas *koshas* means sheaths. The model symbolically assumes the five sheaths to be concentric in nature where each consecutive sheath is inclusive of the inner sheath, but at the same time, transcends it. The five sheaths comprise of food or matter (*anna*), life or vital energy (*prana*), instinctive and perceptual consciousness or emotions (*manas*), intelligence or thought (*vijanana*), and bliss (*ananda*) respectively. The sheaths are named after their
constituent elements and thus are called Anamaya Kosha, Pranamaya Kosha, Manomaya Kosha, Vijananamaya Kosha and Anandamaya Kosha respectively. The figurative representation of the sheaths is shown in Figure 1.1.

"While man has all the five elements in his being, he may stress one or the other, the material, the vital, the mental, the intellectual or the spiritual. He who harmonises all these is the complete man" (Radhakrishnan, 1974, p.557). To attain ultimate bliss and thus experience God, a human being needs to develop the Self from the innermost to the outermost sheath, that is from Anamaya Kosha through to Anandamaya Kosha, step by step. Essentially, TMNP revolves around the idea of this ascent from matter to bliss by nurturing the relevant faculties of the gifted tribal children.

**Figure 1.1.**

**Anamaya Kosha**

*Anna* literally means food. It implies everything that is healthy, that which is perceptible by the five senses, and material in nature. Human beings are made up of matter and so is everything around them. Thus, matter becomes the primary sheath upon which the further development can be made possible. To develop the faculties of the Anamaya Kosha is to augment the receptivity of the five senses. To begin with, this can be done only through a healthy, proportionate and timely intake of food (which is why the name).

**Pranamaya Kosha**

*Prana* means life. Matter alone does not explain the Self of human beings completely as only the human body by itself cannot account for its motion and functioning in general. A human being without life cannot qualify to be the complete self. Thus, the material sheath is embedded in the sheath of vital energy or life or prana which also goes beyond the material sheath. The breath is the essence of life. Essentially, having a control over the breath, which is a means to purify the body and thereby the Self, is the sole principle to develop the Pranamaya Kosha. Performing yoga and *pranayama* is imperative for the same.

**Manomaya Kosha**

*Manas*, meaning mind or consciousness, is the root from which this sheath derives its name. The mind accounts for the instinctive and perceptual consciousness of the Self. There are
forms of life without consciousness, but there can be no consciousness without life. Manomaya Kosha is inclusive of the former sheath, which is characterised by life and transcends it to add the element of emotion to the functioning of a human being. It is due to this sheath that the Self interacts with the environment, thus evoking various emotions within. Being aware of one's emotions and dealing with them effectively is essentially the development of the Manomaya Kosha. There are various means to enhance this sheath, one of which could be exposing the Self to various stories which portray emotions effectively and thereby trying to relate to them.

**Vijnanamaya Kosha**

Vijnana or intelligence which is the faculty of reason and judgement is the essence of this sheath as it transcends manas, which is the faculty of perception. Intelligence frames concepts and ideals and plans means for their realisation. The Self has to surpass the previous sheaths to reach a level where it encounters intelligence which is the rational instrument in the sphere of positive sciences. Devoid of emotional bonds, the Self needs to develop a certain amount of intellectual stability and the ability to judge and reason objectively and morally. The Vijnanamaya Kosha can thus be developed by exercising concentration over thoughts, analysing, disputing, organising, etc.

**Anandamaya Kosha**

Ananda means bliss and it is not an emotion as in happiness which would be characteristic of the Manomaya kosha, but bliss in the sense of the feeling of oneness with the surroundings. The Self has to identify with every 'other' in the environment to attain the highest expression of consciousness. Bliss, or the feeling of the Self to be one with each and every creation of God and God Himself, transcends and controls the preceding sheaths.

**Parallels drawn between the Panchakoshatmak Model and Theories in Human Development and Counseling**

The Panchakoshatmak Model asserts that self-actualization or divine stability is attained only when all the five sheaths in the human being are in harmony with each other. This idea is quite similar to Carl Jung’s Analytical Theory, which states that self actualization is attained when all the functions, that is, sensing, intuiting, feeling, and thinking are fully developed and are placed equidistant from each other on the circumference of the circle.
which represents the synthesis of the four fully differentiated functions. Abraham Maslow's Hierarchy of Needs and the Panchakoshatmak Model, both, have emphasized a hierarchy of human development and that the physiological need, that is, hunger needs to be satisfied. Appropriate physical nurturance is the basic level in Maslow’s theory and the Panchakoshatmak model. Also, to reach to highest level, that is, self-actualization, this basic need has to be satisfied (Dr. N. A. Almeida, personal communication, July 5, 2008).

The Panchakoshatmak model is believed to have a holistic developmental approach, that is, development through all the sheaths enriching the physical, vital, emotional, intellectual and the spiritual aspects of human development. It strikes a chord with Gestalt therapy that also holds a holistic view of human nature. *Vijnanamaya kosha* in Panchakoshatmak model is partially similar to the *disputation* method in Albert Ellis’ Rational Emotive Behavioural Therapy, as both deal with rational and logical reasoning, devoid of deep emotional involvement (Dr. N. A. Almeida, personal communication, July 5, 2008).

**Tribal Mensa Nurturing Programme**

Tribal Mensa Nurturing Programme aims at holistic development of the gifted tribal children through the application of the Panchakoshatmak Model extracted from ancient Vedic literature (Dr. N. R. Desai, personal communication, May 27, 2008). The following is a general description of the programme based on the researcher’s attendance of the programme.

**Identification and Selection of Children**

Sixty-four gifted tribal children were identified, from among 2193 children across twelve Ashram schools from twelve tribal areas in Pune district (Kohinde, Tokawade, Terungan, Gohe, Phulawade, Aasane, etc.) by employing the internationally standardised Mensa test.

**Finance**

TMNP selected only 50 out of those 64 children due to sponsorship (financial) reasons. The children do not pay for anything. Funds are generated through donations and sponsorships from different organizations, national as well as international.

**Duration of the Programme**
The duration planned for the programme initially was 17 months such that each month, all the gifted tribal children assemble for three days. Due to certain problems, the time-plan of the TMNP alters frequently. The participants are brought by buses that pick them up from their respective Ashram schools on a designated Friday morning and the buses drop them back by Monday afternoon. Thus they do not miss great amount of school-work.

Setting
The participants, along with the educators, live in a bungalow in Kamshet, a village 50 kilometers away from Pune city. It is situated amidst green fields and mountains. Children play in these open fields in the evening.

Resource Material
The participants of the TMNP are provided with a variety of books such as those of inspirational poems, storybooks and notebooks to write in; stationery, such as chart papers, papers, pencils, pens and sketch pens; a personal kit that consists of items, such as a comb, a nail cutter, a soap, toothpaste and a toothbrush and a variety of games, such as Brainvita, Uno, chess, Business, racquets, bats and balls.

Functioning and Activities
There are several activities conducted at the TMNP that nurture the various facets of the participants, such as the yoga sessions, storytelling sessions, movie-times, games and group discussions. One of the fascinating activities in TMNP is “Writing 500 probable observations about an imaginary leaf” which serves several purposes like enhancing the inquisitiveness, divergent thinking and observation skills of the gifted tribal children.

Course Instructors
The children are supported by course instructors who are generally volunteers who were identified as gifted in their childhood and nurtured through the years. National as well as international resource individuals are invited to the TMNP. They are experts in their fields, such as an experienced gynecologist, a yoga specialist, a renowned saxophone player, an international restoration ecologist and so forth.
Children explore their ideas and abilities in this secure niche to apply their learning to their tribal areas, schools and homes. The loving atmosphere, the innovative ideas generated by these gifted tribal children and the immense dedication of each and everyone at the TMNP in moving towards the goal of TMNP leaves a deep impact on anyone visiting this programme.

**Conclusion**

There are very few institutions that work for the gifted in India. Moreover, a paucity of research exists on the effectiveness of interventions involving nurturing the gifted. If this programme holds water in the holistic development of the gifted tribal children, it can be widely applied to identify and nurture tribal children all over India (Sarwade, 2008). Assessment of the model and the associated Tribal Mensa Nurturing Program, is thus imperative.

**Rationale**

Due to the exceptionally advanced cognitive skills of the gifted children, many adults around them, especially their parents and teachers, tend to think that these gifted children will be able to take good care of themselves emotionally, physically, socially, cognitively and so forth. However, gifted children need to be nurtured to help them realise their potential and use their skills and abilities effectively. The various ways in which gifted children can be helped are counselling, educational programmes, spreading awareness about giftedness among the parents and teachers and so forth. There is great awareness about such avenues abroad but the situation is very bleak in India.

There are not more than a handful of people working for the gifted individuals in India, developing programmes for them or conducting research on giftedness. Mensa India is an organisation, one among those few, working for the identification and nurturance of the gifted children in India and supporting research on giftedness. Globally, 15% of the gifted individuals are from the disadvantaged groups. In India, one of the disadvantaged groups is tribal population. Tribal Mensa Nurturing Programme is the first of its kind in India aimed at identifying and nurturing gifted children from the tribal areas in the Pune district of Maharashtra. The programme is based on the Panchakoshatmak Model extracted from the Upanishads.
Even though the programme set out with a noble aim, there is no research done to evaluate the programme. Such an evaluation will prove useful in improving the current program and appreciating its positive and appropriate aspects. The evaluation is necessary as the programme may have immense potential to be applicable and benefit in many more contexts other than just the gifted tribal children. The best sources of evaluation are experts from the relevant fields (such as human development, psychology and special education for the TMNP) and the participants of the programme. For this reason an evaluation was sought from experts and feedback taken from participants regarding the programme.

**Objectives of the Study**

1) To document the Tribal Mensa Nurturing Programme for gifted children in terms of the following areas:
   a) Development of the TMNP
   b) Vision and Goals of the TMNP
   c) Identification and Selection of Gifted Children for the TMNP
   d) Target Group
   e) Duration of the TMNP
   f) Setting
   g) Curriculum
   h) Activities Conducted
   i) Evaluation, Feedback and Assessment of the TMNP

2) To evaluate the quality of the Tribal Mensa Nurturing Programme for the gifted children with the expertise of professionals from the fields of special education for the gifted and psychology

3) To obtain feedback, regarding the Tribal Mensa Nurturing Programme, from the gifted tribal children who are the participants of the programme

4) To provide suggestions to the developer of the programme which would enhance the quality of the Tribal Mensa Nurturing Programme
II METHODOLOGY

Sample
The developer of the Tribal Mensa Nurturing Program (TMNP) (1), the experts from the fields of special education for the gifted (3) and psychology (3) and the gifted tribal children who are participants of the program (10) constituted the total sample (17).

Sample for the Documentation of the Tribal Mensa Nurturing Program
Rationale for Inclusion of Only the Developer of the Program
The developer of the TMNP had consulted other experts from the fields of psychology, special education and spirituality regarding the development of the program. These experts were however not aware of the program in its totality and thus were not in a position to provide information regarding the same. They were thus not included the documentation of the TMNP. Thus the developer was included as he was alone cognisant of each and every aspect of the TMNP.

Sample for the Evaluation of the Tribal Mensa Nurturing Program
Experts: The number of experts who evaluated the TMNP was six, three each from the fields of special education for the gifted and psychology respectively.
Rationale. For the evaluation of the program, experts were taken from two different fields to obtain an evaluation from two perspectives vis-à-vis the special education and the psychological perspectives. Experts from the field of special education would be able to evaluate the program from a more esoteric perspective due to their first hand experience with respect to teaching the gifted and conducting research on the same. Psychologists would be able to specially comment on several aspects, namely the model, the assessment of the participants, the activities conducted, the applicability of the program and so forth.

Sample for Obtaining Feedback of the Tribal Mensa Nurturing Program
Gifted Tribal Children: Ten gifted tribal children provided feedback regarding the TMNP.
Rationale. The gifted tribal children participating in the TMNP are the primary stakeholders of the program. As such, their views and opinions were considered to be relevant in the evaluation of the program.
Inclusion and Exclusion Criteria of the Sample

Inclusion Criteria for Experts: A Minimum of a Masters Degree, Preferably a Doctorate Degree and Minimum Ten Years of Experience, Preferably Teaching/ Conducting Research/ Guiding Students in Research in their Areas of Expertise

Rationale. An advanced educational degree and several years of experience in the relevant field would ensure a thorough and comprehensive understanding, proficiency and competence of the experts in evaluating the program.

Familiarity with Models/ Theories Human Development/ Personality
Rationale. Since the program was based on the Panchakoshatmak Model, the program had to be evaluated in the light of this model. Understanding theories/models of human development would facilitate the comprehension of the role of a theory/ model in the development of a program.

Theoretical Knowledge/ Practical Experience in the Field of Giftedness
Rationale. The experts’ theoretical knowledge/ practical experience in the field of giftedness was deemed essential as the program focused on nurturing gifted children

Understanding of the tribal population in India
Rationale. The target group of the program was the tribal gifted children. As such, it was considered essential that the experts be familiar with tribal life in India in order to determine whether the program was relevant for the tribal gifted children.

Inclusion Criteria for Gifted Tribal Children
Attendance in more than 80% of Sessions of the TMNP
Rationale. Children who had not attended 80% or more of the sessions would not have sufficient exposure to/ experience with the TMNP in order to provide feedback.

Sampling Technique
**Sampling Technique for Experts:** The present study used purposive/judgmental sampling. Those who fulfilled the inclusion criteria and consented to participate in the study were included in the sample.

**Sampling Technique for Gifted Tribal Children:** The present study used purposive sampling. 10 children (3 girls, 7 boys), from a total of 42 children (6 girls, 36 boys), who were participants of the TMNP at the time of the study participated in the research. Their age range was from 11 to 15 years. Care was taken to ensure that at least one representative of each age was a part of the sample.

**Sample Characteristics**

Table 2.1 presents the characteristics of the developer of the TMNP (sample for objective 1). Tables 2.2 and 2.3 present the characteristics of the experts and the participants of the TMNP (samples for objectives 2 and 3 respectively).

As evident from Table 2.1, the developer of the program, Dr. Narayan Desai, did his schooling from the Jnana Prabodhini Prashala, obtained a Ph.D. in Restoration Ecology and is currently pursuing a Ph. D in Vedic Ecology. He has 13 years of national and international experience in ecological restoration and ten years of experience in educating the gifted.

The experts consisted of four female and 2 males covering a wide age range of 30 to 80 years (M=58.33 years). All of them were Hindus. Educational qualifications of four of the experts were a Doctorate in Philosophy in the relevant fields and the rest of the two experts were post-graduates in Education. The number of years of experience in the field ranged from 10 to 50 years (M=36 years). Two of the experts are currently the director and the principal respectively of the Jnana Prabodhini Prashala (School for the gifted in Pune). Two other experts are at chief positions at the Jnana Prabodhini Institute of Psychology (Institute in Pune that conducts research on intelligence and education of the gifted). These four experts were aware of the TMNP prior to the study. The rest of the two experts head the Departments of Psychology of the D. G. Ruparel College and the University of Mumbai respectively. With respect to the exposure of the experts to giftedness, all of them had reviewed literature about giftedness and taught about giftedness. Four of them had also taught gifted children and conducted research with respect to giftedness. With respect to
their experience regarding tribal life in India, all of them had reviewed literature about the same, two of them had even conducted research with the tribal population. One expert each had served as a consultant to those working with the tribal population and worked at an action level with the tribal population.
<table>
<thead>
<tr>
<th>Aspect</th>
<th>Characteristic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Name</td>
<td>Dr. Narayan Desai</td>
</tr>
<tr>
<td>Gender</td>
<td>Male</td>
</tr>
<tr>
<td>Age</td>
<td>38 years</td>
</tr>
<tr>
<td>Marital Status</td>
<td>Married</td>
</tr>
<tr>
<td>Religion</td>
<td>Hindu</td>
</tr>
<tr>
<td>Language Proficiency</td>
<td>English, Hindi, Marathi, Kannada, Sanskrit</td>
</tr>
<tr>
<td>School Attended</td>
<td>Jnana Prabodhini Prasha, special school for the gifted</td>
</tr>
<tr>
<td>Educational Qualifications</td>
<td>Bachelor of Science (Botany)</td>
</tr>
<tr>
<td></td>
<td>Master of Science (Botany – Plant Ecology)</td>
</tr>
<tr>
<td></td>
<td>Doctorate of Philosophy (Botany – Restoration Ecology)</td>
</tr>
<tr>
<td></td>
<td>Doctorate of Philosophy (Vedic Ecology) [in progress]</td>
</tr>
<tr>
<td>Professional experience</td>
<td>Project Assistant in National Chemical Laboratory, Pune (1 year)</td>
</tr>
<tr>
<td>(number of years)</td>
<td>Researcher in Salim Ali Institute of Ornithology and Natural History, Coimbatore (2 years)</td>
</tr>
<tr>
<td></td>
<td>Research Officer in Ecological Society, Pune (4 years)</td>
</tr>
<tr>
<td></td>
<td>Founder member &amp; Executive Director of Society for Ecological Restoration-India Chapter (8 years)</td>
</tr>
<tr>
<td></td>
<td>Conservation Scientist at the A.F. Clewell Inc., Holmes Beach, U.S.A (4 years)</td>
</tr>
<tr>
<td></td>
<td>Teacher of urban gifted children (Mensans) in Mensa India, Pune Chapter (10 years)</td>
</tr>
<tr>
<td>Role in TMNP</td>
<td>Developer of the program</td>
</tr>
<tr>
<td></td>
<td>Mentor for the tribal gifted</td>
</tr>
<tr>
<td></td>
<td>Teacher for the tribal gifted children</td>
</tr>
<tr>
<td></td>
<td>Supervisor for the course instructors</td>
</tr>
<tr>
<td></td>
<td>Co-ordinator of the program</td>
</tr>
</tbody>
</table>
Table 2.2

*Characteristics of the Experts*

<table>
<thead>
<tr>
<th>Characteristic</th>
<th>Frequency (f)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Gender</strong></td>
<td></td>
</tr>
<tr>
<td>Female</td>
<td>4</td>
</tr>
<tr>
<td>Male</td>
<td>2</td>
</tr>
<tr>
<td><strong>Age</strong></td>
<td></td>
</tr>
<tr>
<td>41 – 50</td>
<td>2</td>
</tr>
<tr>
<td>51 – 60</td>
<td>2</td>
</tr>
<tr>
<td>61 – 70</td>
<td>1</td>
</tr>
<tr>
<td>71 – 80</td>
<td>1</td>
</tr>
<tr>
<td><strong>Marital Status</strong></td>
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</tr>
<tr>
<td>Married</td>
<td>4</td>
</tr>
<tr>
<td>Unmarried</td>
<td>2</td>
</tr>
<tr>
<td><strong>Religion</strong></td>
<td></td>
</tr>
<tr>
<td>Hindu</td>
<td>6</td>
</tr>
<tr>
<td><strong>Educational Qualifications</strong></td>
<td></td>
</tr>
<tr>
<td>Doctorate of Philosophy (specialization: psychology)</td>
<td>3</td>
</tr>
<tr>
<td>Doctorate of Philosophy (specialization: special education)</td>
<td>1</td>
</tr>
<tr>
<td>Masters in Education</td>
<td>2</td>
</tr>
<tr>
<td><strong>Number of Years of Experience</strong></td>
<td></td>
</tr>
<tr>
<td>11 – 20</td>
<td>1</td>
</tr>
<tr>
<td>21 – 30</td>
<td>2</td>
</tr>
<tr>
<td>31 – 40</td>
<td>2</td>
</tr>
<tr>
<td>41 – 50</td>
<td>1</td>
</tr>
<tr>
<td><strong>Exposure to Giftedness</strong></td>
<td></td>
</tr>
<tr>
<td>Reviewed Literature on giftedness</td>
<td>6</td>
</tr>
<tr>
<td>Taught about giftedness</td>
<td>6</td>
</tr>
<tr>
<td>Taught the gifted</td>
<td>4</td>
</tr>
<tr>
<td>Conducted research on giftedness</td>
<td>4</td>
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</tbody>
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Table 2.2 (Contd.)

*Characteristics of the Experts*

<table>
<thead>
<tr>
<th>Characteristic</th>
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<tbody>
<tr>
<td><strong>Exposure to the Tribal Individuals</strong></td>
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<tr>
<td>Reviewed literature on tribal individuals</td>
<td>6</td>
</tr>
<tr>
<td>Conducted research on the tribal population</td>
<td>2</td>
</tr>
<tr>
<td>Served as a consultant to those working with the tribal population</td>
<td>1</td>
</tr>
<tr>
<td>Worked at an action level with the tribal population</td>
<td>1</td>
</tr>
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</table>
### Table 2.3

**Characteristics of the Participants of the TMNP**

<table>
<thead>
<tr>
<th>Characteristic</th>
<th>Frequency (f)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Gender</strong></td>
<td></td>
</tr>
<tr>
<td>Female</td>
<td>3</td>
</tr>
<tr>
<td>Male</td>
<td>7</td>
</tr>
<tr>
<td><strong>Age</strong></td>
<td></td>
</tr>
<tr>
<td>11 years</td>
<td>1</td>
</tr>
<tr>
<td>12 years</td>
<td>2</td>
</tr>
<tr>
<td>13 years</td>
<td>3</td>
</tr>
<tr>
<td>14 years</td>
<td>2</td>
</tr>
<tr>
<td>15 years</td>
<td>2</td>
</tr>
<tr>
<td><strong>Standard</strong></td>
<td></td>
</tr>
<tr>
<td>VI</td>
<td>1</td>
</tr>
<tr>
<td>VII</td>
<td>2</td>
</tr>
<tr>
<td>VIII</td>
<td>3</td>
</tr>
<tr>
<td>IX</td>
<td>3</td>
</tr>
<tr>
<td>X</td>
<td>1</td>
</tr>
<tr>
<td><strong>Ashram School</strong></td>
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<tr>
<td>Malegaon</td>
<td>6</td>
</tr>
<tr>
<td>Wadeshwar</td>
<td>4</td>
</tr>
<tr>
<td><strong>Religion</strong></td>
<td></td>
</tr>
<tr>
<td>Hindu</td>
<td>10</td>
</tr>
<tr>
<td><strong>Mother Tongue</strong></td>
<td></td>
</tr>
<tr>
<td>Marathi</td>
<td>10</td>
</tr>
<tr>
<td><strong>Socio-economic Status</strong></td>
<td></td>
</tr>
<tr>
<td>Low</td>
<td>10</td>
</tr>
<tr>
<td><strong>Type of Family</strong></td>
<td></td>
</tr>
<tr>
<td>Nuclear</td>
<td>4</td>
</tr>
<tr>
<td>Joint</td>
<td>6</td>
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</table>
Table 2.3 (Contd.)

*Characteristics of the Participants of the TMNP*

<table>
<thead>
<tr>
<th>Characteristic</th>
<th>Frequency (f)</th>
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<td><strong>Family Members</strong></td>
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<td>Mother</td>
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</tr>
<tr>
<td>Father</td>
<td>10</td>
</tr>
<tr>
<td>Number of siblings</td>
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</tr>
<tr>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>3</td>
<td>5</td>
</tr>
<tr>
<td>Grandfather</td>
<td>6</td>
</tr>
<tr>
<td>Grandmother</td>
<td>6</td>
</tr>
<tr>
<td>Uncle</td>
<td>4</td>
</tr>
<tr>
<td>Aunt</td>
<td>4</td>
</tr>
<tr>
<td>Number of cousins</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td><strong>Household Accommodation</strong></td>
<td></td>
</tr>
<tr>
<td>Number of rooms</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>2</td>
<td>5</td>
</tr>
<tr>
<td>Water facility</td>
<td>7</td>
</tr>
<tr>
<td>Sanitation facility</td>
<td>7</td>
</tr>
<tr>
<td><strong>Number of sessions attended at TMNP</strong></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>8</td>
</tr>
<tr>
<td>3</td>
<td>2</td>
</tr>
</tbody>
</table>
The participants of the Tribal Mensa Nurturing Program that constituted the sample of the study comprised of three girls and seven boys. Their ages ranged from 11 to 15 years (M=13.2 years). Most of them were in the eighth or ninth standard studying in the Ashram Schools of Malegaon or Vadeshwar. All of them hailed from the lower socio-economic class of the society. The adults in their homes were either barbers, contract workers or farm workers. The mothers of most of the participants were housewives. The fathers generally did not complete their schooling and the mothers generally did not even complete their elementary education. All the participants were Hindus and their mother tongue was Marathi. Some of them came from nuclear families, others from joint families. Children living in joint families had parents, siblings, grandparents, uncles, aunts and cousins staying with them at home. Their home was a two room hutment dwelling in the tribal areas. There were water and sanitation facilities in only seven of the participant’s homes.

**Research Design**

Two research designs were applicable to the study, namely the evaluative research design and the action research design. The research design is evaluative, as the study deals with the evaluation of the quality of the TMNP. The study was characterised as an action research design as it fulfilled the definition of the design, as given by Veldsman (2008). According to Veldsman (2008) an action research design is the one in which the researcher is personally involved with a fully functioning organisation and its members in:

- affecting real time organizational change of direct relevance and importance to the organisation and its members,
- currently generating learning and scientific knowledge about the change,
- adding to the scientific body of knowledge (the theory) and insights for the organisation regarding change and its navigation (the practice), and
- enhancing the organization’s capability to affect future change more successfully

**Method of Data Collection**

**Interview Method:** The interview method was employed in order to collect the data.

**Rationale:** The interview method was used because it facilitates probing, allows clarification of responses if necessary, and also ensures that all the items on the schedule have been answered. It also gives scope to motivate the participants to respond if required.
In addition, examination of records was employed for collecting the data for the purpose of documentation.

**Procedure for Data Collection**

**Steps in Data Collection**

1. Contacting the developer of the TMNP and obtaining his consent
2. Obtaining the consent of the gifted tribal children (and their parents) who are a part of the TMNP for the study
3. Identifying relevant experts belonging to two different fields (gifted education and psychology), contacting them and obtaining their consent to participate in the study
4. Constructing three interview schedules, one for documenting the program, one for evaluating the program by experts and one for obtaining feedback from the gifted tribal children in the program
5. Translating the interview schedule for gifted tribal children into Marathi and obtaining feedback from language experts
6. Fixing an appointment with the developer of the program
7. Conducting an interview with the developer on the designated days
8. Documenting the TMNP based on the interviews conducted with the developer of the program and an examination of the records
9. Fixing appointments with the experts and the participants of the TMNP who consented to participate in the study
10. Conducting interviews with the experts and the participants on the designated days

**Measurement**

**Operational Definitions**

**Evaluation:** The careful examination and the resulting opinions of the experts regarding the Tribal Mensa Nurturing Program for the gifted tribal children

**Panchakoshatmak Model**

The explanation of human development extracted from the Upanishads, which is in terms of optimal functioning across the five sheaths, namely Annamaya Kosha (physical sheath),
Pranamaya Kosha (vital sheath), Manomaya Kosha (emotional sheath), Vijnanamaya Kosha (mental sheath) and Anandamaya Kosha (spiritual sheath)

**Tribal Mensa Nurturing Program (TMNP)**
The program that nurtures the gifted tribal children through its philosophy and the instructional methods and climate that it provides

**Nurture**
To facilitate a wholistic growth encompassing the physical, vital, emotional, intellectual, and spiritual domains

**Gifted Children**
Children who fall in the range of acquiring the top two percentile scores on the standardised Mensa test

**Tribal Areas**
The 8 tribal areas in Pune district namely, Gohe, Tokawade, Phulawade, Aasane, Vadeshwar, Malegaon, Kohinde and Terungan. They are recognised as tribal areas by the Government of India

**Tribal Children**
Those children living in the tribal area, who attend the Ashram School and who may or may not belong to a scheduled caste or a scheduled tribe

**Tools for Data Collection**

**Interview Schedule for the Developer of the Program**
The interview schedule for obtaining information about the TMNP was constructed by the researcher of the current study (sub-study B) along with the researcher of the study “Evaluation of the Tribal Mensa Nurturing Program for Gifted Children by Experts and the Course Instructors of the Program” (sub-study A). This schedule was developed after the researcher attended one session of the Tribal Mensa Nurturing Program and had a
preliminary discussion about the program with the developer of the program, Dr. Narayan Desai.

The interview schedule consisted of 80 items, all of which were open-ended. These items were categorised into nineteen areas, namely rationale for developing the TMNP and use of the Panchakoshatmak Model, philosophy, vision and goals of the TMNP, pre-program preparation, funding, management, identification and selection of gifted children for the TMNP, target group, duration of the program, setting, curriculum, activities conducted, course instructors, co-ordinators/supervisors, resource material involved, documentation/record keeping, feedback/evaluation/assessment of the program, supportive system, post-program agenda and applicability of the TMNP and the Panchakoshatmak Model.
(Refer to Table 2.4 for illustrative items covered in this interview schedule.)

Data were also obtained by examining relevant records of the TMNP on the same areas as listed above.

**Interview Schedule for the Experts**

The interview schedule for the experts for the evaluation of the TMNP was constructed by the researcher of the current study (sub-study B) along with the researcher of the sub-study A. The tool consisted of two parts. One part consisted of open-ended questions regarding the various aspects of the program while the other comprised four point rating scales. Each item on the open-ended interview schedule corresponded with an item on the rating scale. For example, the first open-ended question on the interview schedule was “Is the rationale for developing the TMNP relevant?”. Here the experts were asked to give reasons and provide suggestions regarding the same. This item corresponded with the first item on the rating scale “Relevance of the rationale of the program” which the experts had to rate on a four point scale where 1 indicated the lowest level and 4, the highest level.

There were 70 items in the interview schedule. The areas that were evaluated by the experts were: rationale of the TMNP, Panchakoshatmak Model, philosophy, vision and goals of the TMNP, pre-program preparation, finance, management of the TMNP, co-ordinator and supervisors, identification and selection of gifted children for the TMNP, target group, setting and accommodation, curriculum, time-plan of the program, food, course instructors, resource material, documentation/record keeping, feedback, evaluation and assessment of
the program, support system, post-program agenda and applicability of the program and the Panchakoshatmak Model.
(Refer to Table 2.5 for illustrative items covered in this interview schedule.)
Table 2.4

*Illustrative Items on the Interview Schedule for the Developer of the TMNP for the Documentation of the Program*

<table>
<thead>
<tr>
<th>Illustrative Aspect</th>
<th>Illustrative Item</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rationale for developing the TMNP and use of the Panchakoshatmak Model</td>
<td>What prompted you to develop the TMNP?</td>
</tr>
<tr>
<td>Identification and Selection of gifted children for the TMNP</td>
<td>What criterion/criteria was/were employed to identify the gifted children in your program? Probes (IQ, creativity, specific talents in various areas such as visual and performing arts, mechanics, botany, leadership)</td>
</tr>
<tr>
<td>Curriculum</td>
<td>Could you please elaborate on the content of the curriculum of TMNP? Probes (planning committee, thematic allocation of sessions/workshops, number of units to be accomplished, modules developed)</td>
</tr>
<tr>
<td>Course Instructors</td>
<td>(a) Are there any criteria, which the course instructors have to fulfil, to be selected as facilitators of these gifted children? (Yes/No) (b) If yes, what are they? Probes (age, qualification, experience, level of intelligence, personality, aptitude, interests, commitment, etc.)</td>
</tr>
<tr>
<td>Feedback/ Evaluation/ Assessment of the Program</td>
<td>Have you contrasted program goals with the actual performance of the children? (Yes/No). If yes, in what manner has this been accomplished? What findings have you obtained?</td>
</tr>
<tr>
<td>Post-Program Agenda</td>
<td>Can this program be applied to areas other than gifted tribal children? Please give reasons for your answer.</td>
</tr>
<tr>
<td>Illustrative Aspect</td>
<td>Illustrative Item</td>
</tr>
<tr>
<td>-----------------------------------------</td>
<td>---------------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Rationale of the TMNP</td>
<td>Is the rationale for developing the TMNP relevant? (Yes/No)</td>
</tr>
<tr>
<td>Identification and Selection of Gifted Children for TMNP</td>
<td>Is/Are the criterion/criteria employed to identify the gifted tribal children appropriate? (Yes/No)&lt;br&gt;Probes (multiple criteria employed, culture-specific, innovative)</td>
</tr>
<tr>
<td>Curriculum</td>
<td>Is the content of the program appropriate with respect to the following aspects? (Yes/No)&lt;br&gt;a) Planning (organisation, number and qualifications of personnel involved)&lt;br&gt;b) Relevance of the themes explored in terms the goals and the objectives of the program</td>
</tr>
<tr>
<td>Course Instructors</td>
<td>Do you think that the training received by course instructors of the program is appropriate? (Yes/No)&lt;br&gt;Probes (frequency, language, skills, knowledge about giftedness and tribal life)</td>
</tr>
<tr>
<td>Feedback/Evaluation/Assessment of the Program</td>
<td>Is appropriate feedback incorporated in the program? (Yes/No)</td>
</tr>
<tr>
<td>Post-Program Agenda</td>
<td>Is the TMNP applicable to areas other than TMNP? (Yes/No)</td>
</tr>
</tbody>
</table>

*Note. For each item, the experts were asked to give reasons and provide suggestions regarding the same.*
The tool was developed after referring to the guidelines by Piirto (1999) on the evaluation of programs for the gifted, the Discrepancy Evaluation Model (DEM) by Yavorsky (1976), the Evaluation Planning Matrix by Renzulli (1975) and the Program Planning Checklist by Reichert (1990).

**Interview Schedule for the Gifted Tribal Children for Obtaining Feedback of the TMNP**

The interview schedule for obtaining feedback of the Tribal Mensa Nurturing Program from the gifted tribal children who participated in the program was constructed by the researcher of the current study. The tool was translated into Marathi as this was the language in which the participants felt comfortable to converse in.

The interview schedule consisted of 64 items, most of which were open ended questions while a few were closed-ended questions. The areas tapped, through this interview schedule were understanding of TMNP and the Panchakoshatmak Model, identification and selection for the TMNP, expenses, duration and timings of the TMNP, travel, setting and accommodation, food, resource material, activities conducted, resource individuals/instructors, assessment, feedback, vision and goals of the TMNP, supportive system, overall opinion about TMNP and application and impact of the TMNP. (Refer to Table 2.6 for illustrative items covered in this interview schedule.)

**Experts Contacted for the Development of the Tools and their Feedback**

Experts were contacted to evaluate the tools and offer feedback on the following aspects

1. specific items included (clarity and comprehension)
2. comprehensiveness of the tools
3. length of the tools
4. modifications required (if any)

The list of experts contacted, their educational qualifications and their work experience in the field are given in Table 2.7. Care was taken to ensure that the tool was examined by specialists from several domains vis-à-vis psychology, human development, and education. Table 2.8 lists the feedback provided by the experts that was incorporated in the tools. The tool for obtaining information about the TMNP was assessed by one of the course instructors for its comprehensiveness.
<table>
<thead>
<tr>
<th>Illustrative Aspect</th>
<th>Illustrative Item</th>
</tr>
</thead>
<tbody>
<tr>
<td>Understanding of TMNP and the Panchakoshmatmak Model</td>
<td>You have been chosen from your class and school to attend this program. What do you think is the reason for choosing you?</td>
</tr>
<tr>
<td>Identification and Selection for the TMNP</td>
<td>Were you satisfied with the information given to you? (Yes/No) prior to the test? If no, what additional information would you have liked to have?</td>
</tr>
<tr>
<td>Expenses</td>
<td>(a) Did your family have to spend any money for this program?</td>
</tr>
<tr>
<td></td>
<td>(b) If yes, what expenses did they bear?</td>
</tr>
<tr>
<td></td>
<td>(c) If no, who do you think took/takes care of the money aspect?</td>
</tr>
<tr>
<td>Activities Conducted</td>
<td>(a) Which activities did you like the most? Give reasons for the same.</td>
</tr>
<tr>
<td></td>
<td>(b) Which activities did you like the least? Give reasons for the same.</td>
</tr>
<tr>
<td>Resource Individuals/Instructors</td>
<td>(a) Is there any quality which your teachers do not possess, but you wish they did? (Yes/No)</td>
</tr>
<tr>
<td></td>
<td>(b) If yes, do mention the same.</td>
</tr>
<tr>
<td>Evaluation and Assessment/Feedback</td>
<td>Are you aware of the purpose of you being tested? Probes (to check progress, to evaluate your performance)</td>
</tr>
<tr>
<td>Application and Impact of TMNP</td>
<td>(a) What have you learnt in the following areas? Probes (knowledge, skills, attitudes, values, etc.)</td>
</tr>
</tbody>
</table>
Table 2.7

List of Experts Contacted for Obtaining Feedback on the Tools Developed for Data Collection

<table>
<thead>
<tr>
<th>Name</th>
<th>Educational Qualifications</th>
<th>Number of Years of Experience</th>
<th>Job Position</th>
<th>Institution</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ms. Elizabeth Mehta</td>
<td>Bachelors in Psychology (Leeds University)</td>
<td>35 years</td>
<td>Trustee and Director</td>
<td>Muktangan School</td>
</tr>
<tr>
<td>Ms. Parveen Sheikh</td>
<td>Masters in Human Development (University of Mumbai)</td>
<td>15 years</td>
<td>Preschool Coordinator</td>
<td>Avalon Heights International School</td>
</tr>
<tr>
<td>Ms. Ranjan Amin</td>
<td>Masters in Human Development (University of Pune)</td>
<td>50 years</td>
<td>Ex-Head of Department of Human Development</td>
<td>Nirmala Niketan, College of Home Science</td>
</tr>
<tr>
<td>Ms. Sonal Joshi</td>
<td>Masters in Human Development, pursuing the Ph.D. (University of Mumbai)</td>
<td>6 years</td>
<td>Project Officer</td>
<td>Tata Institute of Social Sciences</td>
</tr>
</tbody>
</table>
### Table 2.8

**Incorporation of Feedback Received from Experts on the Tools Developed for Data Collection**

#### Tool 1

**Addition of Items**

- Do you share the leadership role with anybody in the program?
- Do course instructors give you any suggestions or provide you with any information/knowledge in order to enhance the quality of the program?
- Are you making any plans for the long-term sustainability of the program?
- (a) Have you faced any problems with respect to the tribal culture regarding the admission of the gifted tribal children into TMNP? (Yes/No) (e.g. girls from tribal areas not sent to TMNP after being identified as gifted)
- (b) If yes, how have you dealt with the same?
- What arrangements have you made in case of unforeseen emergencies?
- Probes (load shedding when you want to use the computer, medical emergencies, accidents, back-up plans for several other difficulties, etc.)
- What is the philosophy of the TMNP?

**Modification of an Item**

<table>
<thead>
<tr>
<th>Old Item</th>
<th>New Item</th>
</tr>
</thead>
<tbody>
<tr>
<td>What is the hierarchy of the management of the TMNP?</td>
<td>What is the structure of the management of the TMNP?</td>
</tr>
</tbody>
</table>

**Addition of Probes**

<table>
<thead>
<tr>
<th>Item</th>
<th>Additional Probe</th>
</tr>
</thead>
<tbody>
<tr>
<td>Is feedback taken from the course instructors regarding (a) performance of the children (b) activities conducted</td>
<td>(c) developer of the program (d) supervisor/coordinators</td>
</tr>
</tbody>
</table>
Table 2.8 (Contd.)

Incorporation of Feedback Received from Experts on the Tools Developed for Data Collection

<table>
<thead>
<tr>
<th>Addition of Probes (Contd)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Item</td>
</tr>
<tr>
<td>(a) How would you compare TMNP with home?</td>
</tr>
<tr>
<td>i. Eating habits</td>
</tr>
<tr>
<td>ii. Sleeping habits</td>
</tr>
<tr>
<td>iii. Health and hygiene</td>
</tr>
<tr>
<td>iv. Activities engaged in</td>
</tr>
<tr>
<td>v. Freedom of expression</td>
</tr>
<tr>
<td>vi. Any other</td>
</tr>
</tbody>
</table>

Tool 3

Addition of an Item

If you know about other gifted tribal children, would you talk to them about this program and ask them to join the same?

How much time is allotted to these testing sessions in TMNP?

Addition of Probe

<table>
<thead>
<tr>
<th>Item</th>
<th>Additional Probe</th>
</tr>
</thead>
<tbody>
<tr>
<td>Is there any special attention given to your meals at Kamshet? (Yes/No)</td>
<td>variety, taste/flavour</td>
</tr>
<tr>
<td>Probes</td>
<td>(amount of food, kind of food, timing to eat the food, etc.)</td>
</tr>
</tbody>
</table>
### Table 2.8 (Contd.)

**Incorporation of Feedback Received from Experts on the Tools Developed for Data Collection**

<table>
<thead>
<tr>
<th>Change of Sequence of Items</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Old Sequence</strong></td>
</tr>
<tr>
<td>1. Why do you think you come to TMNP every month?</td>
</tr>
<tr>
<td>Probes (for fun, to engage in activities, to increase your intelligence, to learn new skills, to enhance your talents, etc.)</td>
</tr>
<tr>
<td>2. You have been chosen from your class and school to attend this program. What do you think is the reason for choosing you?</td>
</tr>
<tr>
<td>Probes (gifted, to benefit from an educational program, etc.)</td>
</tr>
</tbody>
</table>
Three other personnel from the TMNP too were contacted to ascertain the relevance of the tool developed for obtaining feedback from the gifted tribal children who were participants of the TMNP. Table 2.9 enumerates the personnel related to the TMNP and their role in relation to TMNP who were contacted for the same. There were in all only two suggestions from only one of the personnel from the TMNP. Table 2.10 lists the same. (Tool for evaluating the TMNP received no feedback in terms of any alterations).

**Plan of Analysis:** The plan of analysis for the different objectives of the study was as follows

**Objective 1**
To document the Tribal Mensa Nurturing Program for gifted children in terms of the following areas:

a) Development of the TMNP  
b) Vision and Goals of the TMNP  
c) Identification and Selection of Gifted Children for the TMNP  
d) Target Group  
e) Duration of the TMNP  
f) Setting  
g) Curriculum  
h) Activities Conducted  
i) Evaluation, Feedback and Assessment of the TMNP

From the responses gained through the interview schedule for obtaining information about the Tribal Mensa Nurturing Program, a document was prepared that indicated the information regarding the various aspects of the program in detail, for the experts’ perusal. This facilitated their understanding of the program and thus made it possible for them to evaluate it.

**Objective 2**
To evaluate the quality of the Tribal Mensa Nurturing Program for the gifted children with the expertise of professionals from the fields of special education for the gifted and psychology
The responses to the open ended items were categorised and frequencies were obtained for the same. The data were also analysed qualitatively. Data on the rating scales that accompanied the interview schedule for the experts were analysed in terms of means and standard deviations.

**Objective 3**
To obtain feedback, regarding the Tribal Mensa Nurturing Program, from the gifted tribal children who are the participants of the program

To get the feedback from the participants of the program which are the gifted tribal children, an interview schedule was employed. The responses to these open ended items were categorised and frequencies were obtained for the same. The data were also analysed qualitatively.

**Objective 4**
To provide suggestions to the developer of the program which would enhance the quality of the Tribal Mensa Nurturing Program.

Based on the data obtained from objectives 1, 2 and 3 and the researcher's insights, suggestions were provided to enhance the program.

Table 2.11 presents a conceptual framework of the study.

**Table 2.9**
*Personnel Related to the TMNP Contacted to Obtain Feedback on the Tools*

<table>
<thead>
<tr>
<th>Name</th>
<th>Role in TMNP</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ms. Sameena Manasawala</td>
<td>Involved in psychological testing and assessment of gifted tribal children</td>
</tr>
<tr>
<td>Mr. Sahil Gokhale</td>
<td>Involved in discussions regarding development of the TMNP</td>
</tr>
<tr>
<td>Mr. Chaitanya Shivade</td>
<td>Course instructor of TMNP</td>
</tr>
<tr>
<td>Mr. Rahul Bendre</td>
<td>Individual identified as gifted during childhood and exposed to special education</td>
</tr>
</tbody>
</table>
Table 2.10  
*Incorporation of Feedback Received from the Personnel Related to the TMNP on the Tools Developed for Data Collection*

**Tool 1**

*Addition of Items*

What is the relationship of the gifted tribal children in TMNP with  
(a) other children in TMNP?  
Probes (friendly, competitive, etc.)  
(b) other children in their Ashram schools?  
Probes (friendly, competitive, strained, etc.)  
How are the Ashram schools involved in the program?  
Probes (permit children to attend TMNP, grant children permission to implement certain projects, etc.)

**Tool 3**

*Addition of an Item*

(a) Has TMNP influenced your future plans in any way? (Yes/No)  
(b) If yes, how has it influenced your plans?  
Probes (having a profession, being a better farmer, urge to study further, etc.)
### Conceptual Framework of the Study

<table>
<thead>
<tr>
<th>Objective of the Study</th>
<th>Measure</th>
<th>Plan of Analysis</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. To document/describe the Tribal Mensa Nurturing Program on selected aspects</td>
<td>Interview Schedule and Examining the records of the program</td>
<td>Qualitative</td>
</tr>
<tr>
<td>2. To evaluate the quality of the Tribal Mensa Nurturing Program for gifted children with the expertise of professionals</td>
<td>Interview Schedule and Rating Scale</td>
<td>Qualitative and Quantitative</td>
</tr>
<tr>
<td>3. To obtain feedback of the Tribal Mensa Nurturing Program from the gifted tribal children of the program</td>
<td>Interview Schedule</td>
<td>Qualitative and Quantitative</td>
</tr>
<tr>
<td>4. To provide suggestions to the developer of the program for enhancing the quality of the TMNP</td>
<td></td>
<td>Qualitative</td>
</tr>
</tbody>
</table>
III RESULTS

Objective 1
To document the Tribal Mensa Nurturing Program for gifted children in terms of the following areas:

1. Development of the TMNP
2. Vision and Goals of the TMNP
3. Identification and Selection of Gifted Children for the TMNP
4. Target Group
5. Duration of the TMNP
6. Setting
7. Curriculum
8. Activities Conducted
9. Evaluation, Feedback and Assessment of the TMNP

A brief description of each of the areas documented will now be presented. (Refer to Appendix for the entire document. It has been provided for the convenience of the reader in order to understand the program holistically.)

Development of the TMNP
While Dr. Desai was pursuing his Doctorate in Restoration Ecology, he gauged the urgency with respect to the restoration of the sacred groves, which are an asset to the nation due to their biodiversity. He also realised that there was a lack of awareness among the inhabitants of these tribal areas, who resided in close proximity to these sacred groves, with respect to the need for ecological restoration. Dr. Desai realised that an effective way to get through to the tribals would be to generate a host of leaders from among the tribals themselves, who would work towards ecological restoration and guide the community in this respect.

Meanwhile he observed that a tribal girl, who was identified by Mensa (an international organization that identifies and nurtures gifted children) as gifted, benefited tremendously from the nurturance provided by his program for the urban gifted children and was currently working as a teacher in a tribal school. Dr. Desai thus thought of identifying gifted tribal children and developing a specific program for nurturing them.
He was convinced that the tribals would relate far more easily with the spiritual perspective of ecological restoration. He therefore chose the panchakoshas (five sheaths), a concept in the Upanishads, as a model for the program. The panchakoshas, according to him, provided a wholistic paradigm to the program. The panchakoshas are Annamaya Kosha (physical sheath), Pranamaya Kosha (vital sheath), Manomaya Kosha (emotional sheath), Vijnanamaya Kosha (mental sheath) and Anandamaya Kosha (spiritual sheath). The TMNP is aimed at enhancing each of these koshas through its activities.

**Vision and Goals of the TMNP**

**Vision of the TMNP:** The vision of the TMNP was to create tribal leaders who would be responsible for the ecological restoration of the sacred groves in their tribal area. These gifted tribal children would one day be, according to Dr. Desai, “ecological priests”, that is, an ideal blend of an understanding of nature and spirituality. TMNP has specific goals for its stakeholders, namely Dr. Desai, the gifted tribal children and the tribal community.

**Goals of the TMNP:** The goals set by TMNP were:

a) to percolate the principle of ecological restoration to the grass root levels by developing a network of tribals who could nurture the rich natural environment (Dr. Desai),

b) to become aware of one’s future role, that of taking care of the sacred groves and becoming ecological priests (gifted tribal children) and

c) to encourage and support the gifted tribal children in their task of ecological restoration (tribal community).

**Communication and the agreement regarding the goals of the TMNP:**

The goals of the TMNP were communicated to all the members of the TMNP. Though there was a general agreement regarding these goals, in a few matters there has been a difference of opinion. For example, two course instructors have steadfastly maintained that Dr. Desai should adopt a scientific approach to nurture the children, while Dr. Desai has a deep conviction that a spiritual model works best.

**Identification and Selection of Gifted Children for the TMNP**
The criterion for identifying and selecting the gifted children was a very high Intelligence Quotient (140 and above). The identification test was conducted, in twelve Ashram Schools from four Talukas of the Pune district, by a team of psychologists trained by psychologists from the Jnana Prabodhini Institute of Psychology (an institute in Pune dedicated to the study of intelligence and education of the gifted). The tests that were employed were the Standard Progressive Matrices, Nafde's Non-Verbal Test of Intelligence, Akruti Olakh Chachani, Shaleyabudhimapan Kasoti (subtests 16 and 20).

Out of the 2,183 children assessed, 64 children were identified as having a very high IQ (children whose IQ fell in that of the top two percentile of the population). However, only 50 students were chosen for the nurturing program due to lack of administrative feasibility and limitations of human and financial resources. The tests were conducted in the classrooms of the Ashram Schools of the children. Around 30 children were seated in one classroom with one test administrator and one assistant. Step-by-step instructions were given to the children, with respect to procedure of each test and specific information was provided with respect to the time limits for each of the respective tests. Qualified test assessors from the Jnana Prabodhini Institute of Psychology performed the tasks of scoring and interpreting the tests. All the tribal children who were identified as gifted were given a certificate that endorsed their high IQ.

**Target Group**

**Demographic characteristic:**
The demographic characteristics of the target group, that is, the pool of the gifted tribal children who were the participants of the TMNP, are as follows. There are in all 42 participants (8 of the selected ones dropped out of the program). There are 6 girls and 36 boys between the age of 10 and 15 years. They are studying in classes ranging from the 5th to the 10th standard. All are Hindus. Their mother tongue is Marathi and most of them hail from the lower socio-economic strata of society.

**Awareness of the participants regarding their giftedness:**
The gifted tribal children are not aware of being ‘gifted’ as Dr. Desai found the concept to be too abstract and technical for them to understand and has therefore not provided them with
the information. However, the participants know that Dr. Desai, the course instructors of the TMNP and they are similar on some plane, that is they all possess very high intelligence.

**Awareness of the participants regarding the Panchakoshatmak Model:**

The *Panchakoshas* were considered to be the guidelines to be followed by those who nurtured the gifted tribal children and by the individuals in-charge of the logistics. The children are aware of the purpose of the activities in simple terms but are not provided with the jargon of the *panchakoshas*. Regarding the achievement of goals, according to Dr. Desai, if one does a task with a good (pure) conscience, one always moves closer and closer to the goal. TMNP sought to have a good judgement of how well the children are achieving the goals through observation of relevant behaviours, such as communication skills, leadership skills, and so forth. If the children failed in achieving the goals, it was not considered a personal failure of the children, but a failure of the program.

**Duration of the TMNP**

The program was chalked out to complete 36 days of formal nurturance of the gifted tribal children between November 2007 and March 2009, that is, 17 months. The days that the children would attend TMNP were weekends, so that they did not miss out on their academics. The long term plan was to follow-up these children till 2013. The developer of the program was unable to follow the time-plan. There were several reasons for the same. There was a delay in the financial support from the funding agencies. Also, during the school vacations, many of the participants had returned to their homes, situated in remote places, thus making it inconvenient to attend the sessions. Certain pressing commitments of Dr. Desai regarding his role as a lecturer for students of ecology, and an ecologist (for which he was invited to other countries) also resulted in a cancellation of some of the sessions. Due to the missing of quite a few sessions, Dr. Desai reorganised the time plan and scheduled sessions for four days in a month, (rather than for two days in a month), as the children had to meet the target goal of receiving special facilitation for 36 hours in all. Some of the sessions thus extended beyond the weekend and the children occasionally missed school. However, they coped effectively with their academic work through the assistance and support of their friends in the Ashram School, who were not a part of the TMNP.

**Setting**
The Tribal Mensa Nurturing Center is a bungalow in Kamshet, a village 50 kilometers away from Pune city where the children live, along with the course instructors/director. This setting was chosen for the implementation of the sessions, as it was an ideal rural set-up amidst green fields and mountains and at the same time, it had all the urban amenities (such as water supply, electricity, communication network) which could support the nurturing of the children. The open fields near the bungalow provide the children with a wonderful opportunity to play in the evening. There is also a garden outside the bungalow and the children play an active role in the maintenance of the same. The bungalow has two floors, each having 7 rooms, with good ventilation and sufficient lighting. Furniture in the bungalow includes 14 wooden/iron cupboards (9 big cupboards and 5 small cupboards), 3 wooden desks, 10 chairs (some wooden, some plastic, some iron), 5 beds (iron), and carry mats (over 60) for the children to sleep on. There are pieces of furniture donated by several people. However, those furniture items had been repaired, that required the same.

Curriculum

The curriculum of the TMNP can be divided into three parts vis-à-vis the content, the methodology and the assessment. The content of the program pertains to the enhancement of the *panchakoshas*. Each session has a theme to which the program is aligned, such as a particular *hritu* [season] (for example, one session was called *Varsha*, meaning rains; it was conducted during the rainy season), or a certain attribute such as spontaneity or creativity. Care is taken to ensure that through the activities taken together, all the *koshas* are given appropriate focus although a single activity may choose to predominantly focus on one *kosha*. Before actually constructing any activity, Dr. Desai first created some matrices and diagrams to gauge the number and kind of activities that would be required for various purposes pertaining to the development of the *panchakoshas*. The activities in the program are not directly related to the subject matter taught in the school. However, skills that are required for effective learning are nurtured in the TMNP.

The methodology employed by the TMNP is a combination of a directive and non-directive, as well as a structured and an unstructured approach. The group discussions are more non-directive and unstructured. Values, such as cohesiveness, team work, and so forth, are promoted naturally/implicitly through the activities conducted and the role modelling of the course instructors. Regarding the schedule of the day, Dr. Desai preferred it to be
structured in nature. The reason for being structured as well as directive, is to ensure that the *koshas* are practised faithfully. There are several methods/approaches/techniques employed by the TMNP to impart knowledge, skills, values and attitudes to the children, namely chalk and board, group discussions, paper-pencil activities, self-initiated reading/writing activities, mentoring, meditation, *yoga*, prayer (chanting), games, role-plays/dramatisation and audio-visual aids.

The assessment of the curriculum involves two aspects, vis-à-vis the areas of assessment and the methods employed for the assessment of the children. Assessment of children focuses on their skills (e.g. observation), knowledge (e.g. self-awareness regarding their intelligence), values (e.g. respect for each other), qualities (e.g. creativity) and attitudes (e.g. service to society).

Assessment is accomplished through observation, psychological testing and socio-metric measures. Certain behaviours, such as the communication styles of children, initiative in undertaking and accomplishing tasks and so forth are noted mentally, though not documented. Quantitative assessment is accomplished through psychological tests administered by trained testers and interpreted by experts in the field (qualified psychologists). The tests were primarily conducted to obtain pre-intervention and post-intervention measures. The worksheets (ruled/plain papers) serve as a medium of free expression of the children and are maintained systematically in files that constitute the portfolios of the children. Assessment is ongoing as some kind of assessment is continually taking place.

**Activities Conducted**

Each *kosa* dictates certain principles that predominantly pertain to specific aspects of human development. The principle of the Annamaya *Kosha* is to enhance the action organs or the *karmendriyas* such as the eyes, the nose, the hands and so forth. The principle of Pranamaya *Kosha* is to improve the connections between the brain and the *karmendriyas* by activating and purifying the *jnanendriyas* (neurological transmitters present in human body to take messages to and from the brain). The Manomaya *Kosha* adds the concept of emotional involvement to perception and Vijnanamaya *Kosha* promotes the self to involve in rational behaviours. Lastly, the basic principle of the Anandamaya *Kosha* is to experience
oneness with every creation of God and have a sense of responsibility to worship the Almighty. Thus, development of the physical aspect of an individual is predominantly the prerogative of the Annamaya Kosha. Activities conducted in the TMNP serve the purpose of enhancing the koshas. Table 3.1 describes an illustrative activity per kosh.

Apart from the specific activities that are conducted by the course instructors of the TMNP, there are other tasks such as gardening, cleaning, serving food and so forth that are performed by the participants of the TMNP throughout the day. To perform these tasks, children are grouped according to their schools. During the sub-group activities that are conducted by the course instructors, the same grouping comes into play.

**Evaluation, Feedback and Assessment of the Program**

Dr. Desai is constantly evaluating the program. He perceives the following to be the successes of the program

- a) building a mutual attachment with the gifted tribal children and helping them to develop attachments among themselves,
- b) enhancing their self-awareness regarding their very high intelligence and
- c) use their intelligence to train them to become ecological priests for the restoration of the sacred groves

The children have been evaluated in terms of several dimensions such as qualities, attitudes, skills and so forth. They have demonstrated an increase in their self-confidence as well as their interpersonal skills, as evidenced by the fact that they talk more freely to the course instructors, the guests as well as the other children of the TMNP. They also have taken the initiative with respect to enhancing the functional literacy of others. They have taught their family members to read and write and have taken it upon themselves to enlighten their tribal community about ecological restoration by putting up pictorial posters of the same and sharing with the community members their knowledge regarding the same.

Feedback about the program has been orally elicited from all the stakeholders of the program, that is the children, the course instructors, the mentors, the guests, the logistics in-charge, the teachers of the children in the Ashram Schools. Feedback was sought in relation
to certain criteria, such as understanding of the program, quality of the learning experience, the knowledge level of the children, their self-confidence, their communication skills, their sense of belonging and so forth. With respect to the scope of research regarding the TMNP, data were collected in the form of the ongoing psychological tests that have been conducted on the children. Psychological tests are also to be conducted during the post-program period. Dr. Desai plans to contact some academic institutes to conduct research using the data obtained.

There are some challenges that TMNP has faced frequently. One of the challenges arose when the Ashram schools wanted the TMNP to have a uniform for the children and teach them English. The Ashram schools were informed that the TMNP was not a school but rather a forum for the children to exercise freedom of thought and explore their creativity. As such, it was impressed upon the schools that the rigidity of wearing uniforms and educating children in the English language was not on the agenda. The schools were in agreement regarding the same.

Table 3.1
Illustrative Activity per Kosha as given in the Document

<table>
<thead>
<tr>
<th>Activity</th>
<th>Procedure</th>
<th>Purpose</th>
</tr>
</thead>
<tbody>
<tr>
<td>Annamaya Kosha</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>


### Surya Namaskar

<table>
<thead>
<tr>
<th>Activity</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>The traditional Exercise of Surya Namaskar</td>
<td>The children are encouraged to be as close as possible to the appropriate position at each step.</td>
</tr>
<tr>
<td>Surya Namaskar</td>
<td>Surya Namaskar is an exercise which focuses on stretching each and every muscle of the body, through 12 positions performed systematically in a particular order and with breath control, while praying to Sun God for a healthy day.</td>
</tr>
<tr>
<td>Doing it in the morning keeps the body energetic and fresh throughout the day.</td>
<td></td>
</tr>
</tbody>
</table>

### Pranamaya Kosha

<table>
<thead>
<tr>
<th>Activity</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Description of an object</td>
<td>This is a sub-group activity.</td>
</tr>
<tr>
<td>Pranamaya Kosha</td>
<td>Some senses might be ignored over the others. Awareness is therefore required to consciously use each sensory organ effectively.</td>
</tr>
<tr>
<td>10 objects are kept in a closed bag.</td>
<td>This exercise helps to make one aware of sensations coming from various sense organs.</td>
</tr>
<tr>
<td>The bag is passed around for the children to pick out one object each.</td>
<td></td>
</tr>
<tr>
<td>The child does not see what the object is as he/she has closed his/her eyes.</td>
<td></td>
</tr>
<tr>
<td>The child has to identify and describe the object in as much detail as possible by sensing it through sensory organs other than the eyes.</td>
<td></td>
</tr>
</tbody>
</table>
Table 3.1 (Contd.)

**Illustrative Activity per Kosha as given in the Document**

<table>
<thead>
<tr>
<th>Activity</th>
<th>Procedure</th>
<th>Purpose</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Manomaya Kosha</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Presentation of a drama</td>
<td>This is a sub-group activity.</td>
<td>• Issue based topics to be presented through a drama lend themselves to sensitising the child to real life issues.</td>
</tr>
<tr>
<td></td>
<td>• Children are given socially relevant real life issues.</td>
<td>• Presenting such plays enhances skills required to function in a group and fosters team spirit.</td>
</tr>
<tr>
<td></td>
<td>• They are supposed to put up a play of the same in front of everyone.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• After the play has been enacted, all the children discuss each play and critically evaluate the plot, content and acting, particularly in terms of expression of emotions.</td>
<td></td>
</tr>
<tr>
<td><strong>Vijnanamaya Kosha</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Establishing connections</td>
<td>• Children are given five objects from the surroundings.</td>
<td>• The activity serves to be a starting point to learn the skill to seek connections between objects that are not interconnected naturally.</td>
</tr>
<tr>
<td></td>
<td>• Children are supposed to create a short story using the objects in the story. (The presence of the objects should have significance in the story.)</td>
<td>• Abstraction skills are essential to form connections.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• It helps children to appreciate their creative construction and thus, welcome the presence of opportunities/options for enhancing the same.</td>
</tr>
</tbody>
</table>


### Table 3.1 (Contd.)

*Illustrative Activity per Kosha as given in the Document*

<table>
<thead>
<tr>
<th>Activity</th>
<th>Procedure</th>
<th>Purpose</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anandamaya Kosha</td>
<td>• Children are taught several prayers associated with certain activities like eating, meditating, recreating, and so forth.</td>
<td>• It is essential to respect God in each particle of the Universe. Therefore, prayers are offered in relation to everything that is done to acknowledge the divinity in it and to surrender to God, the creator of this Universe.</td>
</tr>
</tbody>
</table>
Objective 2

To evaluate the quality of the Tribal Mensa Nurturing Program for the gifted children with the expertise of experts from the fields of special education for the gifted and psychology

The objective was accomplished through an interview schedule that consisted of 70 open-ended questions each of which was accompanied by a four-point rating scale to rate the respective aspect.

The rating scale consisted of 122 closed ended questions. It consisted of 20 areas, one of which had 3 sub-areas. Each item was rated by the experts on a four point rating scale ranging from 1 that assumed the least value and 4 that assumed the highest value. The minimum obtainable score for the quality of the program was therefore 122 and the maximum obtainable score was 488 on this scale. Higher scores were indicative of higher quality of the program.

An arbitrary classification of the global scores based on the theoretical range, into five levels, namely very low, low, moderate, high and very high, revealed that the scores of all the experts fell in the high quality category (See Table 3.2). The mean score obtained was high too ($M=386.17$, $SD = 25.530$, theoretical range $= 122 – 488$, theoretical midpoint=305.00).

The scores for each area were classified arbitrarily into three levels, namely, low, moderate and high based on the theoretical range of scores on each area respectively. Accordingly, several areas scored a mean in the high quality category such as (Refer to Table 3.3) rationale of the TMNP ($M = 7.17$, $SD = 1.169$), coordinator and supervisors ($M = 10.00$, $SD = 1.673$) and setting and accommodation ($M = 15.00$, $SD = 0.894$). Only three areas fell into the moderate quality category, namely, philosophy, vision and goals of TMNP ($M = 25.50$, $SD = 4.764$), target group ($M = 8.50$, $SD = 2.429$) and supportive system ($M = 16.33$, $SD = 4.457$).

None of the areas were assigned a low score by the experts. Area scores were also calculated separately for the experts from the two fields of gifted education and psychology. All the areas were assigned a high rating by the experts from the field of psychology, whereas out of 20 areas, 13 areas were assigned a high rating by the experts from the field of gifted education and 7 areas were assigned a moderate rating by them, such as
philosophy, vision and goals of TMNP” ($M = 23.7$, $SD = 6.658$, Theoretical Range = 9 – 36), and supportive system ($M = 14.3$, $SD = 2.309$, Theoretical Range = 6 – 24). Eyeball differences were noted with respect to the mean scores assigned by the experts from the field of gifted education and by the experts from the field of psychology where the former assigned a lower rating than the latter. Also, eyeball differences between the standard deviations on area scores as assigned by the experts from the field of gifted education were higher as compared to those scored by the experts from the field of psychology.

### Table 3.2

**Arbitrary Classification of Scores of Experts on the Closed Ended Items of the Quality of the TMNP**

<table>
<thead>
<tr>
<th>Quality of the Program Category</th>
<th>Range of Scores</th>
<th>Experts ($f$)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very High Quality</td>
<td>414.81 – 488.00</td>
<td>0</td>
</tr>
<tr>
<td>High Quality</td>
<td>341.61 – 414.80</td>
<td>6</td>
</tr>
<tr>
<td>Moderate Quality</td>
<td>268.41 – 341.60</td>
<td>0</td>
</tr>
<tr>
<td>Low Quality</td>
<td>195.21 – 268.40</td>
<td>0</td>
</tr>
<tr>
<td>Very Low Quality</td>
<td>122.00 – 195.20</td>
<td>0</td>
</tr>
</tbody>
</table>

*Note.* The classification is arbitrary.

Table No. 3.3

Table 3.4 presents the mean scores and standard deviations on all the items according to the scores assigned by the experts. Based on the theoretical range of the scores of the items (1 – 4), the scores for each item were classified arbitrarily into three levels, namely, low (1.00 to 1.99), moderate (2.00 to 2.99) and high (3.00 to 4.00). Overall, many items scored a mean in the high quality category, such as relevance of the rationale of the program ($M = 3.83$, $SD = 0.408$), acculturation of the setting of the program ($M = 3.83$, $SD = 0.408$) and space provided for accommodation ($M = 4.00$, $SD = 0.000$) scored very high mean scores. The two items that scored the lowest values were transparency of communication of goals to the families of the gifted tribal children ($M = 1.83$, $SD = 0.753$) and thoroughness in
conducting the pilot study and incorporation of the results of the same in the development of the program ($M = 1.83, SD = 0.753$).

The experts from the field of gifted education assigned a high rating to several items, such as attitude towards intake of food ($M = 4.00, SD = 0.000$) and openness to opportunities in the area of research ($M = 3.67, SD = 0.577$). Some items, such as relevance of the Panchakoshatmak Model to the program ($M = 2.33, SD = 1.155$) and awareness of the gifted tribal children with respect to their giftedness ($M = 2.67, SD = 1.528$) were assigned a moderate rating by the experts from the field of gifted education. Only four items were assigned a low rating by them, such as transparency of communication of the goals to the families of the gifted tribal children ($M = 1.33, SD = 0.577$) and adequacy of the duration of the program to reach its goals' ($M = 1.67, SD = 0.577$).

**Table No. 3.4**

Some of the items assigned the highest scores by the experts from the field of psychology were overall rating for the rationale of the TMNP, appropriateness of the acculturation of the setting of the program and surroundings of the setting of the TMNP, all of which had a mean score of 4.00 and a standard deviation of 0.000 that indicated their absolute consensus. Items such as feasibility regarding the accomplishment of the vision ($M = 2.33, SD = 0.577$) and ease of application of learning to real life situations ($M = 2.67, SD = 0.577$) were assigned a moderate rating by the experts from the field of psychology. The only item that was assigned the low category by them was thoroughness in conducting the pilot study and incorporation of the results of the same in the development of the program ($M = 1.67, SD = 0.577$).

The standard deviation of 0.000 on the items indicated a very high consistency across the experts. Some items that scored a standard deviation of 0.000 on the scores assigned by the experts from the field of gifted education were overall rating for the financial aspect of the program ($M = 3.00$), appropriateness of the activities developed for each monthly session ($M = 3.00$) and overall rating for the program ($M = 3.00$) and some of those assigned by the experts from the field of psychology were overall rating for the rationale of the TMNP' ($M = 4.00$), Manner of assessment of the psychological tests ($M = 3.00$) and overall rating for the
course instructors of the program ($M=3.00$). Items that scored a standard deviation of 0.000 as calculated for the scores obtained from all the experts were overall rating for the financial aspect of the program' ($M = 3.00$), space provided for accommodation ($M = 4.00$), overall rating for the curriculum of the program ($M = 3.00$) and overall rating for the course instructors of the program ($M = 3.00$) indicating consistency across all the six experts.

High difference of opinion among the experts was indicated by a high standard deviation (more than 1.000) on the item. The number of items that showed a high standard deviation on the scores assigned by the experts from the field of gifted education (16) was four times more as compared to the number of items indicating high difference of opinion among the experts of psychology (4). Eyeball differences between the scores assigned by the experts from the field of gifted education and those assigned by the experts from the field of psychology indicated that scores assigned by the former were lower than the latter.

The results of the open-ended questions will now be presented.

**Rationale of the TMNP**

Experts were asked to comment on the rationale of TMNP on two aspects, namely its relevance and its innovativeness. Almost all experts were of the opinion that the rationale was both relevant and innovative. The reason that was essentially mentioned was that the TMNP nurtured the intelligence of a neglected population of the country, namely the tribal folk/tribal children. One expert however maintained that the program was neither relevant nor innovative. In his words, “Taking children from Ashram Schools may not be relevant as they do not remain ‘tribal’ any more. Tribal children would be those living in the tribal areas with the tribes... Personally I don’t find it innovative due to exposure to similar programs, though the rationale has potential for others to find it so.” An overall comment on the rationale of the program by one of the experts is worthy of mention was “Dr. Desai’s own experience rooted in Indian ideas adds value to the rationale!”

**Panchakoshatmak Model**

The first question regarding the Panchakoshatmak Model was “Is the Panchakoshatmak Model relevant and comprehensive in understanding human development?” Most of the experts were highly convinced about relevance and comprehensiveness of the model in
understanding human development and attributed the relevance of this model to its roots in the Indian ethos and spirituality. Surprisingly, an almost equal number of experts pointed out to flaws in the Panchakoshatmak Model, with more criticising about the model for being a traditional structural model rather than a developmental model. Table 3.5 presents the responses of the experts with respect to the relevance of the Panchakoshatmak Model in relation to the program.

Except for one expert from the field of special education, all the experts maintained that the Panchakoshatmak Model was effectively represented in the program. The expert who held an opinion that the model was not effectively represented in the program, differed by saying that there seemed to be a forced association between the activities and the *koshas*, when essentially, the activities should evolve out of the model. He also mentioned that the approach used was traditional and structural and not integral and developmental.

### Table 3.5

**Responses of Experts from the Field of Special Education and Psychology on the Relevance of the Panchakoshatmak Model in relation to the Program**

<table>
<thead>
<tr>
<th>Responses of the Experts</th>
<th>G.Ed.* $f$ (N=3)</th>
<th>Psy.** $f$ (N=3)</th>
<th>Total $f$ (N=6)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Positive</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Relevant due to roots in Indian ethos and spirituality</td>
<td>2</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>- “Conceptual framework of the program is sound as the theoretical basis is taken from Upanishads which has been worked upon over centuries by eminent people.”</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td><strong>Negative</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>- A developmental model of the Panchakoshas is relevant here and not the traditional structural model which is right now being used</td>
<td>3</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td>- Several modifications are required in the model as</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Responses of the Experts</td>
<td>G.Ed.*</td>
<td>Psy.**</td>
<td>Total</td>
</tr>
<tr>
<td>--------------------------</td>
<td>--------</td>
<td>--------</td>
<td>-------</td>
</tr>
<tr>
<td></td>
<td>( f )</td>
<td>( f )</td>
<td>( f )</td>
</tr>
<tr>
<td></td>
<td>((N=3))</td>
<td>((N=3))</td>
<td>((N=6))</td>
</tr>
<tr>
<td>well as its application to take on a developmental perspective.</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>• “The Panchakoshatmak Model may get too theoretical for effective application and implementation.”</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>• “It might be rather difficult to implement on the philosophy of the Panchakoshatmak Model as portrayed to these children and some compromises will be done. For example, children may understand <em>anna he poorna brahma</em> but they do not visualise or experience this principle. Only at the cognitive or literal level they may understand, they may not assimilate these principles.”</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>

* Experts from the field of Gifted Education  ** Experts from the field of Psychology
**Philosophy, Vision and Goals of TMNP**

The question “Is the philosophy of the TMNP sound?” was answered in the affirmative by all the experts, as they too believed that intelligence is present in the tribal individuals who would be able to empower themselves if they are made aware of their abilities. Experts were queried about the vision and the goals of TMNP. All perceived that the vision was specific and most, that it was clear. However, they did raise a few objections. One expert was of the opinion that the word ‘ecological priest’ may be misunderstood and may imply the creation of an undesirable hierarchy in the society. Another expert commented, “One needs to start from where one is and move towards the vision. But the vision and the activities seem like disjointed sets. The program does not indicate how the idea of ecological restoration will become the central theme for all the participants.”

Once again, all the experts perceived that the goals were specific, and most that they were clear. However, that the goals did not seem to emerge from the vision was a comment made by one of the experts. The experts were also requested to comment on the accomplishment of the vision and the attainability of the goals. Almost all the experts were of the opinion that with continued and conscious efforts, for the vision of TMNP would be actualised. All the experts however cautioned that the duration of TMNP (17 months) seemed too short to achieve the vision. Regarding the attainability of the goals of TMNP, two experts each from the field of special education and psychology felt that the goals of TMNP were attainable, whereas one expert from both the fields doubted the attainability of the goals. To quote them “The goals are too big to be attained with one project only, it may happen that we may not get all the results.” and “Attainability of goals cannot be gauged currently.”.

The degree of agreement on goals by all involved in the development or implementation of the program was the next aspect that the experts had to comment on. Five out of six experts indicated that there was an absence of absolute agreement on the goals by everyone concerned. However four of them were of the opinion that the degree of agreement was acceptable as individual differences are normal and inevitable and also since there were only a couple of course instructors whose views were not in alignment with the goals of TMNP.
There were mixed responses to the next question, "Is the communication of the goals of TMNP to the stakeholders (course instructors, gifted tribal children, families of the gifted tribal children) clear and specific?" For the course instructors, two experts each from each of the two fields felt that the communication of goals was clear and specific. All the experts strongly suggested that the goals of the TMNP needed to be communicated to the gifted tribal children effectively as they are the primary stakeholders of the program. All the experts reported that the families of the gifted tribal children were not at all conveyed the goals of the TMNP. Five out of six experts felt it to be essential to communicate the goals to the families. In the words of one of them, “Involvement of parents should be ensured, as the program is development oriented and informal learning happens at home.”. One of the experts from the field of psychology discounted the importance of communicating the goals to the families because of the problems of feasibility in reaching out to these parents and also their lack of intellectual capacity to comprehend the goals.

**Pre-program Preparation**

The question pertaining to the pre-program preparation dealt with aspects, namely the extensiveness of the literature scanned, the thoroughness of the pilot study, the prior accomplishment of relevant legalities, the adequacy of resource individuals contacted and the familiarization with relevant aspects, such as giftedness, special education and tribal life in India. Most of the experts maintained that the literature scanned was very comprehensive and extensive. However, they were of the opinion that there was no pilot study conducted. In fact, four out of the six experts recommended that a pilot study should be conducted. Interestingly, one of the experts from the field of special education suggested that this program be treated as a pilot study which would serve as a precursor to a grand scale implementation of the program all over the country. The two experts who did not suggest a pilot study were of the opinion that Dr. Desai was aware of the results of the studies on giftedness and special education conducted in Jnana Prabodhini (a special school for the gifted in Pune) and had appropriately incorporated the results of these studies in the planning and implementation of the program. Regarding the accomplishment of the relevant legalities, all the experts maintained that he had sought approvals from relevant authorities. There were mixed opinions regarding the evaluation of the adequacy of resource individuals contacted, with some maintaining that very meaningful discussions were held with experts from various fields, and some, that additional resource individuals
and particularly an expert on the developmental perspective of the Panchakoshatmak Model could have been consulted.

All the experts were convinced about the proponent’s familiarisation with the tribal life of India. Indeed, a couple of experts from the field of special education and an expert from the discipline of psychology commented that his knowledge was remarkably rich as it was experiential and not merely theoretical. Similarly all the experts appreciated the proponent’s familiarisation with giftedness and gifted education. Indeed two experts from the field of special education commented on the proponent’s experiential learning with respect to giftedness and gifted education as he himself was a product of a special school for the gifted and had undergone special education. While most were appreciative about the wealth of experience of the proponent, it is important to note that one expert cautioned that there was a need on the part of the proponent of the program to look at special education more objectively rather than depending only on his personal experiences. In his words, “As an action research project, this is very good but as a theoretical research study, it lacks theoretical soundness.”

**Finance**

Experts were queried about the adequacy of the amount funded for the program. While only a couple of them were reassured that the amount was adequate, the rest felt that similar programs of such kind require an abundance of funds to be successful. Regarding the extent to which financial security had been ensured by TMNP, a couple of experts from the field of special education and one expert from the field of psychology considered the proponent’s efforts in achieving financial stability to be fruitful.

All the experts were in agreement that the budgeted expenditure on a single (4-6 days) session of the TMNP was highly appropriate. Two experts from the two fields respectively, in addition, appreciated the fact that the proponent was very transparent with respect to the budget. Regarding the management of the funds, all the experts found the management of the same highly effective and appropriate. One expert gave reasons as to why he believed that the expenditure was justified. To quote him, “If tribal children staying in their villages were coming to the program, then less funds could have been employed, but for children from the Ashram Schools, they are used to a minimum amount of facilities. Those have to be
given to them and something additional also has to be provided as an incentive for them to participate wholeheartedly.”

As an overall comment, all the experts expressed the fact that greater financial stability would have been desirable for the sustenance of the program. To quote one of them, “For perpetuity, some financial arrangement is essential. There are always recurring expenses. The program should stabilize and not remain in a project mode.”

**Management of the TMNP**

The first question regarding the management of TMNP was “Is the structure of the management of TMNP appropriate?” to which five out of six experts responded positively. The reason given by the experts for the same was that a centralised structure is useful and essential, though they added that this structure was relevant only during the initial phase of the program. One expert was against such a centralised structure and suggested the relevance of having a hierarchy where responsibilities could be delegated and shared. Regarding the appropriateness of the roles of the various personnel in the TMNP, all the experts agreed that the roles assigned to the individuals were appropriate according to their expertise and competence.

The next question, “Is the leadership role taken up by appropriate personnel?” elicited very favourable comments from the experts. While some endorsed the competence of the proponent of the program, others felt that the special one to one relationship that he has with the children was more important than any expertise. In the words of one of the experts, “Relationship between the children and the leader is more important and necessary in an educational program than any expertise. Expertise can be obtained from resource persons, but the chief person in the project has to have a one to one relationship with the students and I think Dr. Desai has that relationship with the students, which is most important.”

Mixed responses were obtained from the experts regarding the appropriateness of the communication channels in the TMNP. One expert each from the field of special education and psychology found the communication channels fairly appropriate and they appreciated its transparency. However, two experts from the field of education and one from that of
psychology found the communication channels lacking in dialogue and characterised by a one-way communication. An expert from the field of special education voiced a caution saying "Motivated persons like Dr. Desai may be so preoccupied with their endeavours that they may not get the time to communicate certain things to others, they may tend to assume that others are equally motivated and involved when it might not be so. For building an institution, the lack of communication could be detrimental."

At the closure of the discussion on the management of TMNP, a couple of experts from the field of special education reinstated that a centralised management works well in the beginning of any program, but eventually it should be decentralised.

**Co-ordinator and Supervisors**
All the experts, except for one expert from the field of special education, remarked that the co-ordinator (who is the developer of the program) was competent in the relevant domains. They also appreciated the fact that the learning that he brought to execute his tasks was highly experiential. One expert was however of the opinion that the co-ordinator was lacking in theoretical and objective knowledge about special education and was ignorant with respect to the developmental perspective of the Panchakoshatmak Model. With regard to the relevance of the tasks assigned to the supervisors of TMNP, most of the experts remarked that these supervisors were well suited for the tasks and appreciated their efficiency and competence. One expert from the field of psychology however brought to attention the fact that the supervisors did not receive any ongoing training at the site and emphasised the need for the same. While summing up the discussion on the co-ordinator and the supervisors of the TMNP, an expert from the field of special education optimistically suggested “There is a scope for improvement. For long term planning, there should be handful of persons working with Narayan on a long time basis and each person should have some job specification.”

**Identification and Selection of Gifted Children for TMNP**
Experts were invited to share their opinions regarding the appropriateness of the criterion/criteria and the method/s employed to identify gifted tribal children. Only a few experts asserted that the criterion and method employed to identify the gifted tribal children were appropriate, with one expert expressing appreciation for the fact that
culture-fare tests were used. More of the experts found the criterion inadequate, in that it was restricted only to the IQ test and did not take into account creativity, verbal ability and the naturalistic intelligence required for ecological restoration. Many experts objected to the use of paper-pencil tests alone in the identification of gifted tribal children. To quote one of them, “Paper-pencil tests may be appropriate for identifying the mainstream giftedness, but if tribal children are in a program where the vision and the goal is that of ecological restoration, then some type of performance test to identify their naturalistic intelligence should have been used.” An expert from the field of psychology criticised the tests used on the grounds that SPM and NVTI are similar, in that they both tap non-verbal intelligence. Most of the experts maintained that the outreach of the proponent in order to identify gifted tribal children was extensive. However, one expert from the field of gifted education was critical of the fact that the assessed children who attend the Ashram Schools may not be “tribal” in the true sense any more due to their exposure to formal education and some form of urban amenities.

On being queried about the appropriateness of the physical setting for the administration of the tests for the tribal children, all the experts opined that the setting was very good. However, one expert from the field of special education provided an insight, namely that since the children were sitting in their own classroom, they could have perceived this test as an exam which could have heightened their tension. About the appropriateness of the skills of the assessors, all the experts felt that the assessors were skilled owing to the training they had received from proficient individuals regarding the administration, scoring and interpretation of the intelligence test.

**Target Group**

Two questions put forth to the experts regarding the target group of TMNP were “Are the gifted tribal children aware of the fact that they are gifted?” and “Are the gifted tribal children aware of the Panchakoshatmak Model?” To the prior question, two experts each from the field of special education and psychology shared their belief that the gifted tribal children were aware of their giftedness. According to them, the gifted tribal children are aware that they are the “selected” or the “chosen” ones because they have the potential to perform. The remaining two experts were of the opinion that the gifted tribal children are not aware that they are gifted because according to them, giftedness is a very abstract concept and the children in all probability would not have been able to internalise it.
The experts were also requested to gauge the appropriateness of the outlook of the developer of the program with respect to achievement of the goals of TMNP. Five out of six experts found this outlook appropriate whereas the sixth expert (special education) did not find it appropriate because according to him, there was no link between the goal and the achievements. He commented “Goals mentioned and his outlook do not relate to each other necessarily, he knows what the goals are but he is probably not comparing the achievements by the goals.”

Regarding their views of the target group, one of the experts from the field of psychology found the target group to be very important while another expert from the field of special education found it very unique indeed. However, an expert from the field of special education commented “It is a biased sample as only the group of children who have attended the Ashram School and not the tribal population as a whole have been assessed. Children who cannot come to Ashram Schools are different and there is a need to tap them too. In fact, children from the Ashram schools may not want to go back to their tribal areas.”

**Setting and Accommodation**

Regarding the setting and accommodation of the TMNP, all the experts found the setting to be very well acculturated and the space available to be ample. Barring one course instructor who felt that there should be furniture and setting such as in a classroom, all the experts found the furniture available and the surroundings to be appropriate. The experts from the field of special education elaborated that the setting was certainly far better as compared to the Ashram schools of the children and one expert from the field of psychology remarked that it was a “very good ecologically sensitive venue”.

**Curriculum**

Some of the crucial questions to evaluate the Tribal Mensa Nurturing Program were those pertaining to the area of curriculum of the TMNP that were further split into four sub-areas, namely content, activities, methodology and assessment. Most of the experts found the planning of the curriculum to be highly appropriate. However one expert highlighted a flaw in the planning stating that the structured planning as well as the lack of awareness among the participants of the TMNP regarding the plan would prevent self-paced learning in the
children which is a highly important aspect of education for the gifted. Most of the experts appreciated the relevance of the themes explored through the activities in terms of the Panchakoshatmak Model and giftedness. Regarding the method employed by the developer of the TMNP to generate activities (matrices), half the experts were appreciative of the systematic and effective method of using the creative matrices. However, the rest of them doubted its usefulness for others, as they felt that they might not find those matrices as stimulating to generate activities. One expert even found this method artificial. The pivotal and the most impacting aspect of the content of TMNP were the activities conducted in each of its sessions. Without a single exception, all the experts found the activities, developed for each monthly session, to be highly appropriate. Experts were also invited to comment on the alignment of the curriculum of TMNP with school education of the children. Five out of six experts shared that the curriculum of TMNP was well aligned with school education. Interestingly, one expert from the field of special education commented that though the curriculum is not aligned with the school curriculum, it is ideal that it is so.

Experts were queried regarding various aspects of the activities conducted at TMNP. The first question was “Are the activities/themes clearly spelled out in terms of objectives, methodology, procedure and follow-up?” to which all the experts responded positively by stating that all the above mentioned were spelt out very clearly. One expert from the field of special education indicated that even though every activity has an output, whether this output enabled one to reach the goal was not mentioned.

Regarding the accuracy of the reflection of the koshas in the various activities conducted at the TMNP, the opinions of experts from the field of psychology were diametrically opposed to those of the experts from the field of special education. The former opined that the koshas were adequately represented in the activities, whereas the latter maintained that the activities failed to depict the panchakoshas strongly enough so as to create an impact and enhance the development of the children. One expert from the field of special education commented, “When the whole group participates in the activity, each child is going to look at it differently. It may not mean development of the same aspects for all of the participants. The activities should be more focused on the kosha it is trying to enhance, so that a clear message is conveyed with respect to which aspect one needs to focus on.” The expert
further added that the description of Anandmaya Kosha and its activities, as given by the developer, was not complete.

Experts were asked if they found the activities appropriate for the specific target group, that is, the gifted tribal children. Almost all the experts agreed that all the activities were highly appropriate. One expert appreciated the large number of activities planned. Another expert felt that activities that helped children relate to their cultural ethos was a brilliant idea, especially the activity where a group is named after the name of a God. However, a couple of experts from the field of special education were of the opinion that the activities seemed more fun like activities and were not very challenging.

Almost all the experts were of the opinion that the activities conducted at TMNP facilitated the development of multiple intelligences. One expert from the field of special education however expressed the fact that it would be inappropriate to see parallels between the two models, namely that of multiple intelligences and panchakoshas, while talking about a program that is clearly based on one of them. He explained this by stating that the Panchakoshatmak Model is integral and comprehensive whereas the Multiple Intelligence Model is only comprehensive. Therefore, according to him, their focuses are different and should not be confused with each other. Experts also commented on the ease of application of learning (through the activities) to real-life situations. A few experts stated that it was not possible instantly but that learning would be transferred to the real-life situations in due course of time, as a result of practice. Most of the experts were however doubtful about the application to real life situations as they felt that the children required training in application. One expert commented that there is yet an absence of those skills required for the transfer of training in the children. The same expert suggested training the children under controlled situations in the presence of a facilitator to facilitate transfer of skills.

The next couple of questions pertained to the methodology employed in the curriculum. The first question pertained to the appropriateness of the methodological approach employed to carry out the activities, to which all the experts responded positively, endorsing the appropriateness of the same. Most of the experts appreciated the absence of lecturing but the constant encouragement provided with respect to participation. The second question was regarding the appropriateness of the methods used to instruct the children. This aspect
too was given a favourable evaluation by all the experts who appreciated the varied methods employed, such as chalk-and-board, role-play, demonstrations, meditation and so forth. However, many experts did not agree with Dr. Desai’s operationalisation of the word ‘mentoring’, which was one of the teaching methods employed. The experts commented that appropriate mentoring takes place when there is a strong and constant one-to-one relationship between the mentor and the mentee, which was absent at TMNP. With respect to the frequency of assessment of the children, barring one expert, all the experts found the frequency appropriate. An expert complimented the assessment, since in her opinion, it was very well planned and systematic.

Almost all the experts believed that the assessment at the TMNP was very valuable and that the methods were both varied and appropriate. Some of them had several suggestions with respect to the incorporation of new methods (those would be discussed in the results for Objective 4).

**Time-plan of the Program (overall duration and daily-plan)**

While responding to the first question regarding the time-plan of the program, all the experts severely doubted the adequacy of the duration of the program to reach its goals (e.g. “To motivate their inner self to take up social responsibility, 36 days is not time enough”) In fact, some experts completely negated the possibility of achieving the goals in the stipulated time. To quote one of the experts, “Orientation of students that ‘this’ is where you have to go, can be done in 17 months but the achievement of the actual goal is distant.”. A few of them did acknowledge however that the goals may be attained by some participants. Experts were also queried about the appropriateness of the daily plan with respect to time management. Most of the experts found the schedule of the day to be appropriate in terms of providing the participants adequate time to interact with each other, benefit from the different activities conducted, manage their routine (e.g. having a bath, having their meals, and so forth) and yet not feel exhausted. One expert added that the flexible daily plan would allow the participants to explore various paths to attain the goals. This would in turn give them the psychological space to think more creatively and powerfully. However, the same expert also cautioned that the plan seemed to be overambitious and that some children may not be able to cope with the “heavy schedule”. All the experts endorsed the effectiveness of the implementation of the time-plan and the appropriateness of arrangements made to cope
with problems faced while implementing the time-plan. The reasons provided by the experts for their appreciation were the flexibility and creativity shown by Dr. Desai in planning the daily schedule and the entire program as well as measures to cope with problems that are likely to obstruct the course of the program.

**Food**

The experts were queried about the appropriateness of the quality (nutrition, balanced diet) and the quantity (intake of food that is felt appropriate by each individual, stomachful) of the food served at TMNP, to which all the experts responded positively asserting that it was indeed very appropriate. Regarding the timings of meals too, all the experts asserted that the schedule of meals was indeed appropriate. Except for one expert, all the other experts were not convinced about the relevance of serving *sattvik* food to the tribal children for various reasons. Few experts commented that the children may not want to have *sattvik* food due to their normal diet which includes non-vegetarian and spicy food. Few other experts expressed that the principle of *sattvik* food may not be understood by the children and therefore serving *sattvik* food may not be meaningful. Another expert was of the opinion that serving food items, such as onion and garlic can be *sattvik* if it is taken with the right attitude as prescribed by the Annamaya Kosha. One expert felt that it was not relevant to serve *sattvik* food to the children. To quote him, “It (*sattvik* food) is not a necessity; development of giftedness may not be relevant to this. May be it is Dr. Desai’s preference. All trainers may not have this preference. *Sattvik* food is for people of refined sensibility. In the course of the development of the *panchakoshas*, the dislike for food that is not *sattvik* emerges with that refinement, it is not relevant for these children. *Sattvik* food should be a choice and not forced.”

Experts were then queried about the attitude towards the intake of food at TMNP. All the experts were in agreement regarding the appropriateness of the same as the attitude mentioned in the document, namely preparing and serving food with love and respecting food while eating it was considered to be appropriate. Some experts cautioned that children may not be able to comprehend a certain philosophy of the Annamaya Kosha or further internalise it. For example, the participants may not really comprehend the meaning of
“Anna he poornabrahma”, a philosophy of the Annamaya Kosha which states that food is the Ultimate God.

**Course Instructors**

The first question in this area pertained to the criteria/characteristics used to employ the course instructors. Here, all the experts endorsed the criteria employed by Dr. Desai for selecting course instructors, namely their knowledge with respect to their own subject matter and the Panchakoshatmak Model, their skills such as leadership and communication and their qualities such as creativity, spontaneity and commitment. Some experts also appreciated the volunteering spirit of the course instructors. One expert suggested that someone who was acquainted with naturalistic intelligence should have been a part of the team. With respect to the thoroughness regarding the orientation given to the instructors with respect to the TMNP and the Panchakoshatmak Model, half of the experts were of the opinion that it was thorough. The rest of them felt that though the course instructors had knowledge about the TMNP, their knowledge regarding the Panchakoshatmak Model was not in depth. Most of the experts found that the training received by the course instructors regarding the Panchakoshatmak Model and facilitation of the participants was sufficient, as the course instructors learnt about the same through discussions and through pictorial depictions of the *panchakoshas*. All the experts found the approach of the TMNP towards the maintenance of daily log to be systematic as Dr. Desai ensured the comprehensiveness of the report. All the experts agreed that the acknowledgement given to the course instructors, namely verbal appreciation was appropriate as they were volunteers with an intrinsic motivation. The next question pertained to the manner in which the feedback was given to the course instructors. All the experts found it to be appropriate as the feedback was given orally and was directed towards the behaviour of the course instructor and not the person. With respect to feedback solicited from the course instructors, all the experts appreciated the fact that feedback was sought from the course instructors, but they recommended various other ways (written, tape-recorded) in which it could be solicited (Details in the results for objective 4).

**Resource Material**

Experts were invited to comment on the various aspects of the resource material, namely adequacy, condition, diversity/variety, acculturation, stimulation, inclusive of technology,
freedom of access by the children and independence of the children in the use of the material. All the experts were highly satisfied with all aspects of the resource material, except for one expert who maintained that the technology used for the tribal children was irrelevant. According to him, using a laptop or a computer would not be relevant for these children, as compared to using tools that would be readily available for their use when they return to their Ashram Schools or homes.

**Documentation/Record Keeping**

The experts were queried regarding the appropriateness of the frequency of record keeping/documentation of the program, to which almost all experts agreed that it was indeed appropriate, as each session was documented in great detail by the developer of the program. As a response to the question regarding the appropriateness of the nature of the documentation of TMNP, half of the experts were satisfied, according to them, as systematic portfolios and psychological test results were maintained for each child whereas the rest of them were dissatisfied with the nature of the documentation. The latter proposed that the documentation should not be so elaborate but rather should be more organised/structured and focused. One expert also mentioned that recording should not be anecdotal. Regarding the frequency of documentation of the performance of children, most of the experts agreed that the documentation was done frequently as psychological tests were conducted for each session and their results were documented giving the documentation an ongoing rhythm. However, a couple of them disagreed stating that the frequency of the documentation was rigid and limited. To quote one of the experts, “Some flexibility is needed in the frequency of the documentation. More records or observations for some children and less for some could be kept. You need to decide for which children you want to document and how often. For those who are erratic, very creative, energetic, dynamic, innovative, frequent documentation is essential. For the routine type children, some observations are enough”

When queried about the appropriateness of the documentation of the children’s performance, most of the experts found the documentation to be appropriate (e.g. “The documentation seems good, since a lot of procedural details are outlined. This helps replication.”). But a couple of experts were critical of the fact that the process of development of each child was not documented and only the outcomes were. Many experts had several suggestions for the documentation.
Feedback, Evaluation and Assessment of the Program

The first question regarding the feedback obtained for the program was “Is the feedback sought regarding the TMNP relevant?” All the experts endorsed the relevance of the feedback solicited and acknowledged its value for the growth development of the program. Some experts thought that multiple sources were tapped, namely the participants, the course instructors, the guests and the teachers in the Ashram Schools, in order to obtain feedback regarding TMNP, while some experts disagreed with the same providing several other options to solicit feedback such as parents and peers of the participants. These options would be presented in the results of objective 4. A couple of experts commented that no standardised questionnaires were employed, which would have helped in soliciting relevant feedback from the respondents. Regarding the appropriate incorporation of feedback, most of the experts agreed that it was appropriate whereas a few of them maintained that obtaining feedback orally without any standardised questions and format to obtain the same was hindering the incorporation of relevant and valuable feedback, as one may not be able to recall the feedback that has not been written down or tape-recorded.

Experts were also invited to state their opinion regarding the appropriateness of the impact on the target group. Responses solicited from the experts were mixed. Some experts were unsure about the impact of the program. One of them elaborated on the same “The impact on children is not very clear in quantifiable terms.” One expert was however of the opinion that the impact would be long term in nature, as the children were very young. Openness on part of the developer, to research conducted on the TMNP was appreciated by all the experts (e.g. “Of course TMNP is open to research! Isn’t this document and its evaluation a product of this openness?”). Almost all the experts maintained that the coping strategies employed to handle challenging situations were effective. One expert however stated that proper understanding of the goals of TMNP by all personnel involved in the program was essential for effective coping. Regarding some problems that might arise with respect to the children, the expert stated “There is no need to solve all the problems. Let the children think of solutions. They will!”

Supportive System

Experts were queried about the effectiveness of the TMNP in enhancing the social relationships of the gifted tribal children with other children in the TMNP and peers in
Almost all experts were of the opinion that the TMNP successfully enhanced the peer relationships of the children in the TMNP as well as in the Ashram Schools, except for one expert who commented that “Arrangement could be made to obtain feedback from other children in the Ashram schools in order to understand their relationships with the children in the TMNP.”

Further, experts were asked to comment on the degree of involvement of the various support systems in the nurturing of the gifted tribal children, namely the parents of the gifted tribal children, the Ashram Schools of the children, the tribal community of the children and the other professional personnel such as counsellors, mentors and social workers. All the experts were of the opinion that there was no strong involvement from any of the support systems, though there was some degree of awareness among the parents and the teachers of the Ashram School about a special program being implemented for these children. All the experts have strongly urged the proponent of the program to involve the teachers of the Ashram School in some way in the goals of the program. Many have also suggested involving the parents in the program. However, a few are not in favour of their involvement. They have justified their stand by stating that parents are not accessible and lack the mental ability to comprehend the goals of the TMNP. To quote one of the experts, “The parents can't understand the difference between giftedness and scholastic aptitude. Some awareness can be brought about though, by bringing them together for meetings. But then again there is a problem to get them all in one place, as they live in remote areas.” All the experts had grave concerns regarding conveying the goals of the TMNP to the community. Many have given some worthwhile suggestions regarding the same.

**Post-Program Agenda**

The experts were queried regarding the celebration of the success of the children for accomplishing the goals. All the experts felt that giving the participants certificates of participation from national as well as international organisations was highly appropriate. For the follow-up of the program, only half of the experts were convinced about the program's follow up plan being successful. One expert commented “Keeping track of their changing thoughts and ideas is difficult. One may not know ten years from now if they are
still pursuing the same goal of ecological restoration of the sacred groves. Some system should be developed to keep in touch.” whereas another expert expressed “There are intentions of planning, but the plan is not obvious right now. Gifted children decide on their own what is good and how they want to continue. There is a lot of internal stroking in gifted children. They exercise their choice more often than others do. Their continuing with TMNP cannot be ensured without a concrete plan to facilitate them to own the vision and work towards it passionately.” The experts also made some suggestions regarding raising funds for sustenance of the program as a provision for the period after the 36 days of formal nurturance.

**Applicability of the Program and the Panchakoshatmak Model**

Experts were queried regarding the applicability of the TMNP to other areas. All the experts were convinced about the very high potential of the program to benefit several other kinds of target groups. A couple of experts expressed that the program was very suited to the Indian community. In the words of one of them, “The program seems pretty much culture bound, since the recipients need to be familiar with the model and the concept that is quite indigenous. All good programs need not be global, local modules are often powerful.” Regarding the applicability of the Panchakoshatmak Model, almost all the experts were thoroughly convinced about its wide scope of application. To quote one of the experts, “The panchakoshas are extracted from the Upanishads which are not really religious. Upanishads are in fact a philosophy. Therefore it is applicable to any religion.” One expert, who did not agree with the applicability of the Panchakoshatmak Model as the others did, opined that the model was very traditional and a developmental to be applied anywhere at all. In fact, he had questioned the application of the model as portrayed by Dr. Desai to this program itself in the first place.

Experts gave an overall comment on the program. They were very favourable towards the program. One of the experts congratulated Dr. Desai by saying “He is not a mere social activist but has a research background and is therefore conducting the program very systematically.” All of them believed that the program had great potential to benefit a large number of target groups provided some changes were made. Many of them gave several suggestions too. This will be addressed in the section that pertains to the suggestions provided by the experts and the participants of the program.
Objective 3
To obtain feedback, regarding the program, from the gifted tribal children who are the participants of the program

The third objective of the study was accomplished through an interview schedule consisting of 64 open-ended questions. The responses to those questions will now be presented.

Understanding of the TMNP
Participants of the TMNP were queried about their understanding of the reason for being chosen for the TMNP. Their responses could be classified into two categories, namely their beliefs (7) and evidence (7) they sought regarding the same. Regarding their beliefs, many (6) of the gifted tribal children believed that the reason for them to be chosen for the TMNP is their intelligence. A few of them (2) believed that their thoughts and thought processes are different as compared with others. With respect to evidence, half of them (5) thought that they were chosen for the TMNP because, as compared with others, they gave correct answers to a larger number of questions in the given time in the test administered to them (for the identification of the gifted children). Again, half of them (5) found the test (identification for giftedness) easy as they found it similar to the Intelligence Test they were administered for their scholarship examination conducted by the Maharashtra Board in their fourth or seventh standards.

On being asked about the reason for attending the TMNP, the responses of the participants seemed to fall under five categories vis-à-vis learning certain aspects (5), enhancing certain aspects of self (5), building interpersonal relationships (4), providing service to others (2) and miscellaneous (4). Half of the participants felt that the reason for attending the TMNP was to learn certain aspects, such as observation skills, new games, how to think creatively and innovatively. Some thought that the TMNP enhanced intelligence by helping children learn new skills, good habits and values through the various activities implemented/executed. Making new friends and meeting new people were the reasons given by some of the participants for attending the TMNP. Some children were of the opinion that they attended TMNP to take different tests. Only a few children realised that they attended the TMNP for the purpose of the betterment of the tribal community which is
actually the primary goal of the TMNP. One child believed that children of the TMNP were to be observed by psychologists who are working on developing their intellect.

After joining the TMNP, all the gifted tribal children were aware that they are gifted. Their notions of giftedness were varied and included both, qualitative and quantitative dimensions. Most (8) of the participants of TMNP had a qualitative notion of giftedness. For example, some of them thought that giftedness implied taking the initiative and participating readily/ being prompt (3) or being altruistic (3) or using intelligence better than others (3). In the words of one of the participants, “Everybody is equally intelligent but some do not use their intelligence. I am better because I use my intelligence better than others do.” A couple of participants thought gifted children are those who are all-rounders (2). Some participants also felt that giftedness implied having individualised opinions or being silent and well-mannered, perseverant, someone who loves to be a leader and one who engages in action-oriented strategies. Many of the participants (6) also had a quantitative notion of giftedness. The idea generated by relatively more of the children (4) was that gifted children understand things faster or do things faster as compared to others and score more marks than others. Being chosen by Mensa which chooses intelligent children also gave the children a clue that they were gifted. Most of the children had developed these notions of giftedness themselves through reflection and observation (8), while some of them obtained certain ideas from what Dr. Desai conveyed to them about giftedness. One child also mentioned reading about giftedness and the characteristics of gifted individuals.

The responses of the participants regarding the purpose of TMNP could be classified into three categories, namely enhancing cognitive development (7), developing skills (3) and facilitating community development (3). Many of the participants maintained that the purpose of TMNP was to enhance their cognitive development by stimulating their intelligence (5), fostering good thoughts and values (4) and motivating them to achieve by exposing them to different people and their achievements (2) [e.g. “TMNP wants us to know how to use our intelligence by seeing how other people have learnt. TMNP wants us to become like them – learn like them and be like them, be an all rounder or a topper in our own field.”]. One participant each spoke about the purpose of TMNP being that of orienting children to a way of thinking different from that propagated in the Ashram School and providing information about seeds and stones from the sacred groves. Some children
thought that the purpose of TMNP was to develop skills like observation (2) and gardening (1). Few participants realised that the purpose of the TMNP was for them to transfer knowledge/ skills/ values learnt at TMNP for community development (2) or to help conserve the natural resources of the local community (1).

**Understanding of the Panchakoshatmak Model**

None of the children were aware of the Panchakoshas as a term. However, all of them could identify the application of the model in the program with respect to the physical, vital and mental sheath. They were aware that to maintain the structures and the functions of all the parts of a human body, the physical and the vital sheaths need to be enhanced by the intake of good food and regular exercise. Also that the mental sheath is enhanced by playing games, sharpening observation skills and solving tests. Many (6) of them identified the application of the model to the spiritual sheath as well, which is rendered, according to them, through prayers and exposure to the Vedic scriptures. To quote one of the children, “To be in touch with spirituality, one should be acquainted with the Geeta as they are God’s own words, especially the 15th chapter which is the favourite of Lord Krishna where He motivates Arjuna to fight against the wrong, irrespective of who the enemy is.”. Very few (2) children were able to identify activities in the TMNP that enhanced the emotional sheath, that is, expressing/sharing thoughts and feelings, empathising with others, respecting elders, and so forth. An interesting finding was that one of the participants identified the core concept of Anandamaya Kosha, that is feeling one with the other and serve, love and respect the other as God is omnipresent. However, she was not able to identify a single activity at the TMNP pertaining to the development of the spiritual sheath.

**Identification and Selection for the TMNP**

The participants of the TMNP were queried about their identification and the selection for the TMNP and it was found that most of their answers were similar. For the question pertaining to what was the information given to the children at the time of the assessment, all of them recollected all the instructions given to them, such as to raise their hand before the time for taking the test begins, to strike the wrong answer with three horizontal lines, to respect the time limit, not to turn the pages of the question booklet before being asked to do so, and so forth. Many (6) of them remembered that they were informed that the test to be
taken was an intelligence test. All the children believed that the basis of their selection was a very high score on the test.

**Expenses**

All the children stated that they did not have to bear any expenses to attend the TMNP, when asked about it. According to them, funds were taken care of by the proponent of the program (10), individuals/donors (6) and charitable organisations (3). All the participants said that they are provided everything free of charge at the TMNP. They specifically mentioned stationery (10), such as papers, pencils, sketch pens, books, notebooks; play material (10) such as games, toys; personal care articles (5) such as soaps, combs, toothpaste, toothbrush, oil; food (10), namely breakfast, lunch, evening snacks and dinner and other miscellaneous items (3) such as bags, clocks and so forth.

**Duration and Timings of the TMNP**

The participants were queried about the duration of the TMNP. All the children were aware of the starting date of the TMNP, namely November 2007, but only one of them was aware that the program was going to end in March 2009. Some of them (4) had absolutely no idea about the end date, while others either believed that it would end when they were academically secure that is they had enrolled in some college for higher education (3) or settled in their respective careers (2).

Regarding the satisfaction with the number of days per session (4-6 days), half of the participants were satisfied, as they believed that they could cope with their school work well inspite of attending the pullout program. Half of them were dissatisfied with the duration and suggested several alterations (elaborated in the results of objective 4).

If the children were absent for any session at TMNP or even a day at TMNP due to some reason, all of them reported that they felt sad about it as they missed everything that had been taught. Some of them (4) acknowledged that they missed their friends too. All the children were satisfied with the daily schedule at TMNP.

**Travel, Setting and Accommodation**

All the children said that they were satisfied with the travel to and from Kamshet as they are very well taken care of with respect to comfort and timings of departure or arrival at the
respective venues. They are also provided with food, if the journey is a little longer and with necessary medication, if some child feels nausea while travelling in the bus. To quote one of the children, “We are from the school farthest from Kamshet, so we are sent a bus with an attendant. Children from two other schools join us here. We enjoy travelling together and we long to reach and meet our friends. We have snacks in the bus during the journey. I feel nausea in the bus so they have medicines too for me.”.

All the children were satisfied with the venue due to its greenery, cleanliness and its homely and calm atmosphere. All of them were in general satisfied with the accommodation. None of the children were provided with or had the desire to have a personal space at TMNP, as they enjoyed living with their friends (8). Some of them opined that a separate arrangement for the girls was appropriate, but further need for personal space was not necessary (3). A few of the children (2) also said that by living together, the older children were able to take good care of the younger ones and also that children could understand their schoolmates better when they live together (1).

**Food**

Children were queried about the food served at TMNP. All the children reported the daily schedule. They indicated that they were given water and honey as soon as they wake up in the morning. Then they were served breakfast that included biscuits and cooked snacks like poha or upma. Lunch consisted of rice, dal, chapatti, a vegetable preparation, some sweet item and pickle. For evening snacks they were served biscuits, some dry snacks, such as chakli and/or fruits. Dinner was the same as their lunch.

Regarding their satisfaction with the food, the responses of the participants seemed to focus on several aspects, namely amount (10), timing of meals (2), nutrition (5), cleanliness (10), predictability (10) and values imparted (6). All the children stated that special attention was given to the amount of food consumed. They were repeatedly told that one should consume an adequate quantity of food, neither more, nor less. That emphasis was also given to hygiene and cleanliness of the food was reported by all of the children. They indicated that the place where they sat down to have their meals was cleaned regularly before and after they have their meals. All the children acknowledged the predictability and consistency of the food they were served. Most (8) of them liked to be served a sweet everyday and they experienced great satisfaction to be served a balanced diet everyday.
Some children found the food to be nutritious (4) and the diet to be balanced (2). Few children also expressed that the food was served at regular time intervals, such that they felt energetic throughout the day. Quite a few children mentioned the values imparted with respect to the consumption of food (6), such as serving others food (3), maintaining a cheerful atmosphere while eating (2), praying before eating (2) and eating with the right hand only (1).

Resource Material
The participants reported that they were provided with a variety of material at TMNP such as play material, namely bat and ball; stationery items, such as papers, pencils, sketch pens, glue, crayons, paints; equipment, like CDs and laptop; material enhancing motor coordination, such as carom, blocks and mechano sets; several books, such as storybooks, school curriculum related books, prayer books, poetry books, autobiographies; and material that stimulates the intellect such as games like Business, chess, Uno and Brainvita.

All the participants were satisfied with the variety, Indianness, the stimulating nature and the novelty of the resource material. They were also satisfied with the number of resource material, except for one participant who desired more sets of the game Uno. All the participants particularly appreciated the freedom of access and use of the material. In the words of a participant, “The absence of a lock and key conveys to us that Narayandada trusts us.” Most (8) of the children were satisfied with the freedom to use the material though a couple of them acknowledged that they were allowed to play only when they were not attending the various activities during the day. One child mentioned that when they arrived at the venue of TMNP, they were immediately given the responsibility of all the material which gave them an opportunity to learn how to collectively take care of objects.

Activities Conducted
All the children expressed their daily routine which is presented in Table 3.6

When the question “Which activities did you like the most?” was raised, the responses of the participants were found to be varied and could be classified into the categories of activities (10), games (4) and presentations (2). All the children spoke of some activity or the other that they liked and gave the reasons for some of the same. Some liked watching films, as they were entertaining and provided information about aspects, such as wildlife and new
countries (3). Others enjoyed participating in any group activity (3), assessment of psychological tests, as they found them challenging (2), reading (2), performing yogasanas (1) and participating in activities that involve spontaneity (1). Some (4) participants enjoyed the games they played of which Uno was the most liked (4) followed by Business (2) and Chess (2). Few (3) participants took great interest in attending presentations made by guests/resource individuals (2) and science experiments/demonstrations (1) [e.g. “The guests who come and display their talent are very motivating. Mathew dada (French Friend of Dr. Desai) played the saxophone and I was touched by the music as it was very inspiring at the same time very soothing.”]

When queried about the activities that they disliked, half the participants said that there was no activity that was conducted at TMNP that they disliked. A few did however mention some games and activities they disliked. Three children disliked focusing on activities that emphasised the use of observation skills and one child disliked reading. One child strongly opposed the idea of conducting games that involved splitting the children into teams and making them compete in a physically aggressive manner, as it led to some children getting hurt.

Responses obtained for the methods liked by the participants were also highly varied. The methods liked by the participants were group discussions (6), games (4), talks by Dr. Desai (4), movies (4), performances by children (role-play, songs, drama, mad-ads) (3), discovery of intellect by self (3), interactions with guests from abroad (2) and reading (2).

There were only two participants who disliked certain methods used in TMNP. One child said that she did not like the group discussions as one group does not get to know what the other group is discussing thereby depriving the children of experiencing of how other course instructors instruct and interact. Another child opined that speculating individually as a method for learning led to confusion and ambiguity.

The participants shared the various ways that they were grouped. Firstly, they were grouped according to their gender. The six girls formed one group (called ‘Annapurna’, in-charge of food). The 36 boys were furthered divided into four subgroups based on their schools. Each subgroup is assigned daily tasks as and is held in-charge for the same:
gardening, cleaning, entertainment and water facilities. The same groups are maintained in order to arrange for the accommodation of the children. Each group occupies one room. The participants were queried about the various aspects of grouping. All the participants maintained that they were satisfied with the way they were grouped for different purposes. Participants expressed various reasons for being satisfied with the grouping, like systematic time management to accomplish tasks (4), better bonding among schoolmates to make a good team (4) and convenience and comfort felt by all the girls to be together (2).

All the participants were satisfied with the sequence, number and timings of the activities conducted though half of them had some valuable suggestions to make. Participants had varied preferences for activities to do in the free time. The responses were playing (5), reading (4), gardening (1) and observing trees (1).

**Course Instructors**

The participants were requested to rate their course instructors on a 3-point scale (where 1 was the least and 3 was the highest score) on various characteristics. All the children found the all the course instructors very approachable ($M = 3$), stimulating ($M = 3$), predictable/stable ($M = 3$), inspiring ($M = 3$), good at teaching ($M = 3$) and encouraging ($M = 3$). The course instructors scored a little lower than a perfect score on communication skills ($M = 2.8$). Two of the participants reported that they sometimes could not understand what the course instructors were saying. The course instructors received an almost perfect score on the characteristics of being patient ($M = 2.9$), lively ($M = 2.9$), spontaneous ($M = 2.9$) and impartial ($M = 2.9$). Out of the ten participants, only seven chose to rate the course instructors on the characteristic of creativity ($M = 3$) while 3 of them expressed that they were unable to
Table 3.6

*Daily Schedule of the TMNP as Reported by the Participants*

<table>
<thead>
<tr>
<th>No.</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Wake up at 6 a.m.</td>
</tr>
<tr>
<td>2.</td>
<td>Have honey water</td>
</tr>
<tr>
<td>3.</td>
<td>Brush teeth and go to the toilet</td>
</tr>
<tr>
<td>4.</td>
<td>Clean the rooms for the day</td>
</tr>
<tr>
<td>5.</td>
<td>Break the silence by chanting the name of God in unison</td>
</tr>
<tr>
<td>6.</td>
<td>Attend a spiritual or philosophical talk by Dr. Desai</td>
</tr>
<tr>
<td>7.</td>
<td>Perform <em>Yogasanas</em> and <em>Suryanamaskars</em></td>
</tr>
<tr>
<td>8.</td>
<td>Have Breakfast</td>
</tr>
<tr>
<td>9.</td>
<td>Attend the Mitra workshop (some group/sub-group activity conducted by the course instructors)</td>
</tr>
<tr>
<td>10.</td>
<td>Have Lunch</td>
</tr>
<tr>
<td>11.</td>
<td>Utilise free time to have a bath, wash clothes and other preferred activities</td>
</tr>
<tr>
<td>12.</td>
<td>Attend the Varun workshop (some group/sub-group activity conducted by the course instructors)</td>
</tr>
<tr>
<td>13.</td>
<td>Have evening snacks</td>
</tr>
<tr>
<td>14.</td>
<td>Play outdoors</td>
</tr>
<tr>
<td>15.</td>
<td>Sing/ Chant with the group</td>
</tr>
<tr>
<td>16.</td>
<td>Have dinner</td>
</tr>
<tr>
<td>17.</td>
<td>Watch movies / performances put up by the children for entertainment</td>
</tr>
<tr>
<td>18.</td>
<td>Go to sleep at 10.00 p.m.</td>
</tr>
</tbody>
</table>
All the participants maintained that composition of course instructors varied from session to session, in that some course instructors were constant while some kept changing. Almost all children liked it that way, as they found it interesting to learn different things from different course instructors. One participant differed saying that he was in favour of having the same course instructor/s as the same one/s could also teach different things.

When queried about the characteristics of the course instructors that were most liked by the participants, the responses were varied such as patience while explaining (5), enthusiasm (4), friendliness (treat us as equals, chat and play with us) (3), humour (even while teaching values that stay with them better) (1) and spontaneity (1). There was no characteristic of the course instructors that the participants disliked.

**Assessment**

On being queried about the manner of tests conducted at TMNP, all the children stated that individual paper-pencil tests were administered on an ongoing basis at the TMNP. Some of them (4) also recollected that they were assessed, on a group basis, on their gardening skills. All the participants recalled some of the aspects tested, such as mathematics (5), general knowledge (4), language (4), creativity (3) and observation skills (2). Almost all of them (9) had opinions regarding the tests such as they were diverse and interesting (4), that they exercised and stretched the intellect (3) and that they were easy (2).

The children were then asked “How much time is allotted to (these) testing sessions in the TMNP?” to which many responded “Approximately one hour” (7). A few maintained that it was approximately half an hour, and one child insisted that it was fifteen minutes. Most of the participants (7) were satisfied with the time allotted for testing, whereas a couple of them found an hour to be too long a duration of time for testing. The child who had considered the duration of testing to be fifteen minutes reported that he found it to be a very short period of time. Half of the children were unaware of the reason for testing, while the rest thought it was to stimulate the intellect (3) or to measure their progress (2).

**Feedback**

All the participants responded in a similar way when they were queried about various aspects regarding feedback solicited from them by the developer and the course instructors
of the program. All of them expressed that they were asked for feedback verbally in groups after an activity was accomplished with respect to what they understood, what they liked and what they disliked. All of them maintained that they were also asked for overall feedback at the end of each session and also the needs of the children were ascertained and catered to [e.g. “Narayandada asks us, before we leave, if we need anything like notebooks, papers, pens, pencils, bag, powder, oil. We are provided with the material that we thought was lacking (or may be we lost) in the session itself or in the next session.”]. Finally, some children (4) also reported that feedback was elicited after meals regarding which preparation was liked or disliked.

**Vision and Goals of the TMNP**

In order to gauge the perception of the participants regarding the vision and goals of the TMNP, they were asked two questions that were “Do you think there is something specific that TMNP wishes to give/teach you by arranging these sessions for you?” and “What do you want to gain from/accomplish through the TMNP?” For the first question, their responses could be categorised as a) some aspect of the participants that TMNP wished to enhance (5), b) something that the TMNP wanted to teach them (3) and c) a couple of miscellaneous responses. Half the children thought that the TMNP enhanced their intelligence (4) or skills that involved problem solving (1). Few of them (3) believed that the TMNP wanted to teach them observation skills (2) or gardening (1). Some (4) participants thought that the TMNP was facilitating their professional success and very few of them (2) thought that it was meant for them to help the tribal community progress. Surprisingly, out of the ten participants, three of them maintained that they did not know what TMNP wanted to give them.

Regarding the second question which pertained to what they wished to gain from the TMNP, the participants spoke about gaining from the TMNP knowledge in general (3), enhancement of their intelligence (3), social status (2), the motivation to be like Dr. Desai (1), social skills (1), academic success (1), knowledge and skills pertaining to the undertaking and working on new projects (1) and drawing skills (1).

**Supportive System**
Participants were asked some questions regarding their supportive system with respect to the TMNP. This supportive system constituted their family, peers, various individuals at TMNP, their Ashram School and their community. They were initially queried about their peers in TMNP, to which they responded on two levels vis-à-vis the sense of competition they experienced in relation to their peers at the TMNP and their bonding with their peers. Almost all (9) the participants reported that they felt very competitive towards their peers at TMNP, but they also stressed that it was a healthy competition. However, one child expressed that he did not feel competitive towards his peers at TMNP due to his strong belief that all of them are equal. All participants maintained that they shared a friendly relationship with the other participants of TMNP. Some (4) of them mentioned the experience of caring towards each other.

When asked to speak about their peers in the Ashram School along the same lines, all the participants expressed that they found their relationships with their peers in the Ashram School to be friendly as well as competitive, with some of them (4) maintaining that the competitive feeling in the Ashram School was not as healthy as that at TMNP, but indeed was more fierce.

The next question asked to the participants pertained to the awareness of their family, peers at the Ashram School, the management of their school and their community regarding the TMNP. All the children reported that their family and their peers at the Ashram school knew everything about the TMNP, such as the activities conducted, the schedule, and so forth. However, the management of the schools was only aware that these children attended a pullout program for the gifted tribal children, but were unaware of the kind of activities conducted there. All the children maintained that the people of the community knew nothing regarding the TMNP.

Participants were asked about the support they gained from their family, peers in Ashram school, the management of their school and the community with respect to their participation in the TMNP. All the participants expressed that their families felt proud of them attending the TMNP and some (4) of them added that the parents encouraged them to make the most of this golden opportunity to learn new things. All the children expressed that their peers were happy about them being a part of TMNP. Many of them (7) shared that
their peers in the Ashram School were always eager to hear about the TMNP and play games that were played there. Peers of a couple of participants had also expressed their desire to be a part of the TMNP. Only one child expressed that his friends refused to listen to what he shared about TMNP, especially when he brought up values such as respecting elders or praying regularly. All the participants expressed that their Ashram Schools neither participated in any activity conducted by the TMNP nor did they encourage sharing of whatever happened at the TMNP. One child especially mentioned that the teachers prevent the children from sharing values learnt at the TMNP in the classroom. Another child spoke of teachers not entertaining any talk about the TMNP. Only one out of the ten participants had attempted to communicate to the community about TMNP and the thoughts and values taught there. But he reported that the elders never listened to him and silenced him by saying that he was too young.

**Overall Opinion about TMNP**

To gather an overall opinion about the program from the participants, a question that was asked to them was "Tell me the two things you look most forward to in the TMNP?" The responses they gave could be categorised in terms of activities, individuals, and outcome. All the participants looked forward to some or the other activity such as games (4), movies (3), *suryanamaskars* (2), *yogasanas* (2), prayers (2), observation (1) and science experiments/demonstrations (1). Most of them (8) also longed to meet individuals like Dr. Desai (whom they fondly call Narayandada) (7), their friends at TMNP (5) and the course instructors of TMNP (5). Few participants (3) also mentioned that they cherished the values imbibed (3) and the knowledge gained (1) through the TMNP.

Participants were also enquired about what they disliked about TMNP, the responses to which were waking up early (3), drinking honey water (2), watching films (1) and playing board games (1). Out of the ten participants, three students expressed that there was nothing in TMNP that they disliked. None of the participants experienced any problems being a participant of TMNP.
When asked to compare their home environment with the environment at TMNP, the responses of the participants could be categorised into two aspects, namely the similarities and the dissimilarities between the two environments. The similarities were freedom of expression (9) [permission to express freely regarding opinions and needs], eating habits (8) [timely, cleanliness, hygiene], health and hygiene (8) [having a bath daily, eating nutritious food], sleeping habits (6) [early wake-up timings and bed-timings] and the activities engaged in (5) [daily routine activities, cleaning, gardening, playing]. The dissimilarities were that of sleep timings (3) [participants either woke up earlier at TMNP (2) or slept earlier at TMNP (2)], food (2) [participants found food at TMNP less spicy (1) or felt the absence of non-vegetarian food (1)] and activities [participants found activities at TMNP more cognitive (5) or more outdoor (5); one child also mentioned praying as an activity different from home].

Participants were also asked to compare the environment in the TMNP with their Ashram School environment, the responses to which could be categorised as aspects pertaining to instruction (10), relationship with peers (10), cognitive development (8) and general climate (7). Most of the participants (8) found the method of teaching better at TMNP. Many of them (7) also reported that the methods of discipline used by the course instructors at TMNP were better than the discipline methods used by the teachers in the Ashram schools [e.g. “In school, our teachers hit us for everything, even for nothing sometimes. They hit with a ruler, or a duster. They fling at us, anything that comes handy to them. At TMNP, the tais and dadas are very patient and never hit or even scold, even if we have made a mistake. They always explain everything very patiently and if we do not understand they explain again and are always gentle.” or “We are not afraid of tai-dada. Their language is easy and we enjoy that they treat us like friends and respect individual differences and individual pace of learning.”]. Almost all participants found their relationship with their peers in the Ashram School and TMNP to be the same. Only a couple of them mentioned that they could relate to their peers at TMNP better. Many participants (7) experienced a greater scope for creativity at TMNP. One child mentioned that the environment at TMNP was more conducive to mental growth at TMNP [e.g. “School atmosphere and curriculum does not allow for creative things like poems etc. The atmosphere in Kamshet is very conducive to mental growth.”]. Many participants (7) shared that the freedom of expression was outstandingly greater at TMNP, as compared to that in their Ashram Schools.
Overall Impact of TMNP

An important aspect to explore was the impact of the program as perceived by the participants. Here their responses to the same fell under four categories where more than half of the participants (6) expressed that they gained knowledge, some mentioned qualities (4) or values (4) and one child mentioned skills. Under the category of knowledge, the participants spoke about the learning of new intellectually challenging games (4), gaining new knowledge about animals (1) and the learning of new prayers (1) and observation skills (1). For qualities, the participants mentioned effective functioning (2), empathy (1), and spontaneity (1). The participants also indicated the learning of values like respecting elders (3) and taking care of younger ones (3). Participants were asked with whom they shared what they had learnt at TMNP. All the participants mentioned that it was their family, while nine of them mentioned peers too. However, none of them mentioned school authorities or the community.

When participants were asked to share any positive difference they had experienced with respect to being a part of TMNP, their responses were highly varied. Some (4) mentioned that they prayed which they never did before joining TMNP. A couple of them expressed the fact that they experienced an enhancement in their intelligence. Participants also mentioned the acquiring of social skills (1), being confident (1), eating with one hand (1), taking the initiative, even if elders did not encourage (1), thinking deeply (1) and persevering (1).

Participants were also queried as to what they desired to change in themselves after attending TMNP. Here too, their responses were highly divergent. A couple of them mentioned the desire to be more creative, while other responses were the desire to be more spontaneous (1), plant trees (1), help handicapped persons (1), exercise daily (1), read (1) and wake up early (1). As a response to a question pertaining to difficulties that they faced outside the program after attending the TMNP, all the children mentioned that they faced no difficulties at home and a majority of them had no difficulties at their Ashram Schools or in their community. One child however expressed hurt feelings about not being given a listening ear by the authorities at the Ashram School, if he tried to share what happened at the TMNP. He also mentioned elders in the community turning a deaf ear to the values learnt at TMNP, that he wanted to transfer to them.
The participants promptly responded to the question asking them to share the impact TMNP had on their future plans. Their responses could be categorised as either professional (7) or academic (4). After joining the TMNP, a couple of participants desired to be stalwarts in whichever profession they pursued, a few (2) expressed that they wished to be a teacher, a doctor (1) or an engineer (1). One child reported that he initially wished to become an engineer but after joining the TMNP, he had made up his mind to become a teacher for the handicapped.

Application of TMNP

The question “Do you think this program is applicable to individuals other than gifted tribal children?” elicited responses which could be categorised as applying the program using IQ as a criterion (4), without using IQ as a criterion (2) and without using IQ as a criterion but with a condition (4). One child mentioned that only Mensans could be a part of TMNP and another child said that she found the program applicable for the children falling in the top five percentile of the population and not just two. A couple of participants shared that TMNP could be applicable to other children who are not Mensans. Some participants held the same opinion but with a condition in mind. A couple of them said that it was applicable but only to their other friends from the Ashram Schools. One child maintained that the program would be applicable to other children who are not Mensans but only after simplifying the instructions. Another child firmly opined that the program was applicable to rural or tribal children only.

Participants were asked if they would recommend the program to others, and if they did, they were also asked the reasons for the same. All the children expressed that they would strongly recommend the program to others and their reasons could be classified into four categories, namely cognitive development (7), food (1), social development (1) and recreation (1). Participants found that the TMNP was a very fertile learning ground (4), that it enhanced intelligence (3) and that it gave a great opportunity to explore and grow (3). One child mentioned that it provided good food. Another child mentioned meeting new people as a good reason to join the TMNP. A young child stated “One enjoys there!” This was his reason to be at the TMNP.
Participants were lastly asked if they would like to convey any message to the developer of the TMNP. Half of the participants expressed gratitude towards the developer of the program for offering them this great opportunity to be a part of TMNP. A couple of them strongly urged the developer to continue the work by assessing and identifying more and more gifted tribal children and conducting programs for them. One child sought help from the proponent in finding ways to communicate effectively to his peers and his community all that he had learned at the TMNP.

Objective 4
To provide suggestions to the developer of the program which would enhance the quality of the TMNP

There were suggestions from the experts on almost every area, but as the participants were too young to comment on certain aspects, suggestions were not solicited from them with respect to some areas.

Rationale of the TMNP
The rationale of the TMNP mentioned by Dr. Desai was that he chose to nurture gifted tribal children to become the future leaders of their community with respect to ecological restoration because

a) gifted individuals have a very high potential to become good leaders and
b) the tribals can relate best with leaders from their own community.

Only one expert had a suggestion to make with respect to the same. She suggested that ecological restoration should rightly so be the ultimate goal but that prior to this, the focus should be on catering to the basic needs of those children, such as their health or survival skills, and helping them to develop their talents, in whatever direction they may be expressed.

Panchakoshatmak Model
With respect to the Panchakoshatmak Model, the experts from the field of special education were critical about the traditional and structural perspective adopted by Dr. Desai. According to them, a developmental perspective, would actually be more facilitative and
growth oriented. They thus strongly suggested modifications in the model, such that the focus would be developmental and consequently more relevant to the education of the gifted. Indeed one expert suggested that Dr. Desai should have reviewed the literature of Sri Ghosh Aurobindo (1972 – 1950), to gain knowledge and insight about the developmental perspective of the Panchakoshatmak Model.

**Philosophy, Vision and Goals of TMNP**

All the experts ardently urged Dr. Desai to communicate the goals of the TMNP clearly and specifically, to the gifted tribal children, as they were the primary stakeholders of the program. According to the experts, the participants of the TMNP would then know what they have to aim for, which would in turn give them a stronger focus that would be aligned with that of Dr. Desai. All the experts also suggested that the goals of the TMNP should be communicated powerfully to the teachers of the Ashram Schools. Many experts also suggested conveying the goals to the families of the gifted tribal children, as according to them, immense informal learning takes place at home. Suggestions to accomplish the same were as follows: holding meetings with the parents, communicating the goals to the parents in the form of some printed pamphlets or letters and showing relevant films to the parents. Some experts were of the opinion that the goals definitely needed to be communicated to the tribal community as well. One expert suggested involving others in the management of the TMNP in the planning of the goals in order to ensure a greater degree of agreement on them.

A few experts expressed that the vision should be open to modifications in view of the need of the hour, as they were of the opinion that flexibility with respect to needs is essential for having an effective and positive impact. One expert cautioned after reviewing the vision of TMNP, that the term “ecological priests” should be clarified or else it may create an impression of initiating a caste hierarchy in the society, which is not a part of the vision.

**Pre-Program Preparation**

One expert expressed the need for Dr. Desai to update his reading regarding the imparting of special education and to study the programs of Jnana Prabodhini Pratishthan objectively rather than merely operating according to his own past experiences and reflection.
**Finance**

All the experts were highly concerned about the large amount of financial resources that are required for planning and implementing programs, such as the TMNP. They had some valuable suggestions to cope with this enormous financial requirement. Almost all the experts felt the urgent need for two kinds of data to be provided, that is overall funds required for the TMNP against the funds currently available with the TMNP. According to them, this data would persuade the donors to bridge the gap by providing the necessary funds. One expert from the field of special education suggested that if funds are not forthcoming, then it would be better to chalk out goals, which do not require excessive funds or else one would have to exert oneself tremendously to obtain the finance required. Another expert suggested collaboration with some research institutes, which would sponsor the funds.

**Management of the TMNP**

All the experts acknowledged the effectiveness of the centralised horizontal structure of the management of the TMNP. However, they pointed out that though this structure was very valuable in the initial stage of the program, the assignment of specific roles to different individuals for better management was required, as the program took on shape and developed. One expert suggested that sharing the feedback of the participants (that was obtained through the letters) with the course instructors would prove to be motivating for the latter. She also added that cell phones or “phone money” could be given to the participants to make phone calls, rather than requesting them to write letters. Another expert from the field of psychology suggested that regular meetings of the management of TMNP with clearer channels of communication would be essential. An expert from the field of special education recommended that “Others involved should be allowed to make mid-stream corrections for which feedback from concerned persons should be taken.” He insisted that the course instructors should be allowed to make detours during the current activities if they find these detours facilitative to the growth and understanding of the children.

**Co-ordinator and Supervisors**

There were no suggestions from the experts and the children with respect to the co-ordinator and the supervisors of the TMNP.
**Identification and Selection of the Gifted Children for the TMNP**

Experts had several suggestions regarding the identification and selection of the gifted children for the TMNP. The suggestions pertained to the criteria as well as the methods that could be employed to identify the gifted tribal children. For the criteria, they suggested that various other dimensions could be included, namely high verbal ability, sensory and perceptual capacity and creativity. One expert suggested that the social intelligence could be tapped as the participants are required to become leaders eventually. A couple of experts from the field of special education mentioned the need to tap naturalistic intelligence but they confessed that they were unaware of any test that would facilitate the same. An alternative and more effective method to identify gifted tribal children, as suggested by the most of the experts, was situational or performance tests. One expert suggested that reviewing school records and obtaining teacher-evaluation and self-evaluation could also help in identifying giftedness.

One expert suggested using the government machinery effectively in order to expand the outreach to identify gifted tribal children from the Ashram Schools. She elaborated by stating that the government conducts various examinations in order to identify adults willing to work passionately for a social cause in the rural and tribal areas. Such individuals could be located and contacted by the TMNP to gain their resourceful support for the identification of more and more gifted tribal children. With respect to the sample assessed to identify the gifted tribal children, one expert pointed out that currently, the children living in the Ashram Schools have been assessed for their giftedness. He suggested that children living in the tribal areas with the tribes should be assessed, as those children would constitute a more valid sample of what is termed ‘tribal children’.

All the participants of the TMNP, but none of the experts, had only one unanimous suggestion with respect to the identification and selection process. They all recommended that information should have been provided to the children prior to the assessment, namely that the children who scored higher on the test would be selected for attending the TMNP. To quote one child, “We would have solved the paper better if we knew that there was such a wonderful and special workshop being planned for the chosen children.”
**Target Group**

Experts evaluated the awareness of the target group regarding the rationale, vision and goals of the TMNP and the Panchakoshatmak Model. The experts did not have any suggestions for the awareness of the target group with respect to the TMNP, except for making the goals of TMNP explicit to them. One expert had a suggestion regarding creating awareness, among the participants of the TMNP with respect to the development each *kosha*. He opined that this awareness could be created through stories from the Panchatantra, Aesop's Fables, and so forth. Another expert suggested that the gifted tribal children could be delivered some lecture on the *panchakoshas* by employing simple terms. Following this lecture, the participants should be made to have a group discussion about their insights regarding the *panchakoshas*. During this discussion, the course instructors could play the role of silent observers and make notes on what the children have imbibed.

**Setting and Accommodation**

Regarding the housing at the TMNP, all the experts from the field of special education emphasised the need to secure a permanent venue for the follow-up and the sustenance of the program. One of them elaborated: “I visualise a big land and a hill, at the foot we have a building and the whole hill should be the field for work!”. Another expert recommended that the new venue should be more hygienic and dry, as there are too many areas with stagnant water around the bungalow (beyond the fence). He also added that there should be better drainage system (This expert had visited the site of the TMNP). Another expert recommended a traditional classroom set-up (with benches and chairs for the children, all facing the teacher and the backboard) to be made available as according to him, for certain activities it is essential that the students pay complete attention to the teacher, such as, while testing. The expert also stated that a small permanent exhibition with charts, maps, photographs should be put up to function as a constant stimulation for the gifted tribal children. He further recommended that these exhibits required to be changed perpetually in order to stimulate the thinking processes. The expert emphasised the importance of conducting the session of the TMNP in an urban setting too, in order to expose the participants to urban life.
All the participants of the TMNP were satisfied with the accommodation but some (5) of them had a few suggestions, such as the provision of warm water for bathing (4), tiling of the veranda (3) and a bigger room for the group of ten boys (3).

**Curriculum**

The curriculum of TMNP was evaluated with respect to three broad areas, namely content, methodology employed and assessment. The experts gave suggestions for each of these areas. One of the experts suggested giving the participants some theoretical background of the sacred groves in simple terms as, according to him, they need to feel connected to the sacred groves to work for their ecological restoration. The expert shared that the ideal that has to be sought, that is the ecological restoration of the sacred groves, must be made available to them from the beginning in order for them to realise their aim and thus feel empowered to engage in self-paced learning. The expert also suggested that the plans regarding the content and delivery should be made available to the participants to minimise the ambiguity and facilitate the participants’ viewing of the goal as their own. For the activities conducted at the TMNP, some experts and a few participants suggested that there should be a greater number of activities. One expert further suggested that newer activities could be generated through experimentation. Some experts suggested that owing to the giftedness of the participants, the activities should involve more dynamism and challenges. To quote one of them, “Many more activities could be added as the target group is gifted and tribal. These activities are what can be conducted with urban children too in a similar program.” A couple of participants too, were of a similar opinion. Other suggestions regarding the activities conducted were giving homework to the participants between sessions and introducing project-work as an activity for the participants to take up. Interestingly, one of the participants too expressed the desire to learn how to work on projects at the TMNP. Another participant wished to learn drawing at the TMNP. Regarding the reflection of the *panchakoshas* in the activities conducted at the TMNP, one expert opined that Anandamaya Kosha (spiritual sheath) was represented very weakly. He suggested that several activities could be conducted with the participants of the TMNP, whose age ranged from 10 to 15 years, in order to promote the importance of maintaining friendships and the value of loving/serving others without expecting any returns.
Some of the participants (3) suggested that the time duration of the entertainment programs put up by the children should be increased and that these programs should be scheduled on a daily basis. Some participants recommended increasing the overall number of activities per day (2) and reducing the time for outdoor play (1) [e.g. “I think the time for outdoor play could be reduced to fit in some more challenging activities as we play on the ground at home and in school too.”].

A suggestion with respect to the methodology was to introduce simulation experiences at the TMNP for the participants to practice the skills and values they have learnt at the TMNP in order to ensure transfer of those skills and values to the real-life settings. Another suggestion was that of holding group discussions among the participants where the course instructors do not participate but are merely silent observers making note of what each child has assimilated.

The experts had several suggestions regarding the assessment of the TMNP and the participants. Many of them suggested that some individuals who are not involved in the planning and the execution of the TMNP must be involved in formal observation. These observers should take notes regarding the performance of the participants. Some other suggestions with respect to assessment were conducting situational tests, obtaining reports from school teachers and parents and repeating the administration of certain tests to trace the development of the participants. Regarding the time when the assessment should be conducted, a couple of suggestions were that an ongoing formal assessment plan should be developed and a post program assessment should be arranged. Since the participants were young, it was felt that post-program assessment could give a better measure of the impact of the program. Half of the experts added that only a summative evaluation (evaluation of the outcome) has been done, whereas formative evaluation (evaluation of the process) was also necessary. To quote the words of one of the experts, “Rather than merely noting if the child has been able to perform a particular asana perfectly, it would be helpful to know how many trials and days he/she took to perfect that position.” The expert also recommended that it would be highly essential for the developer of the program to explain and justify how the input (the activities) would affect the output required (acquiring relevant knowledge and skills to become an ecological priest).
Time-plan of the Program

Almost all the experts were satisfied with the daily schedule of the TMNP. Only one expert emphasised that flexibility was lacking in the schedule. He suggested that the course of the day needed to be available for detours with respect to what the children feel or think about the activity they are engaged in. As in, the day needs to have gaps to give the participants psychological space and freedom to continue, discontinue or modify an activity if the alteration would make the learning more powerful and meaningful for the participants as well as the course instructors. Half the experts were dissatisfied with overall duration of the program as they found it too short to attain the goals of the TMNP. One expert suggested an approximate duration of 120 months to enhance the panchakoshas and reach the goals of the TMNP, instead of merely 17 months.

Half of the participants were dissatisfied with the duration of each session. They would have preferred it if the duration was extended from 4-6 days to a week (3) or a month (2). Most (8) of the participants of the TMNP were dissatisfied with the frequency of the sessions of TMNP as they would have liked them to be more frequent to enhance learning and memory, such as a monthly schedule (8) or during vacations (1). In the words of one of the participants, “TMNP does not happen monthly. I would like to go more often. It should be monthly, and should be there during holidays too, so as not to miss school and be able to stay there longer. We might forget things if the gaps are huge.” Regarding the daily schedule, half of them have suggested a change, namely that they would like to wake up a little later in the morning (4). One child suggested a change in the daily schedule, that is having a bath before having lunch rather than vice-versa.

Food

Though many of the experts were not in agreement with serving sattvik food to the children, they did not insist on changing it in any way as they felt that it was not detrimental to the children’s learning. Some of the suggestions from the participants were the inclusion of food items like mutton (1), gulabjamun (1), gajar halva (1) and fruit juice (1) and food preparations that are hot and spicy (1). Some children expressed the desire to eliminate spinach (4) and tomato soup (3) from the menu as they did not like the taste of these preparations.
**Course Instructors**

Regarding the feedback solicited from the course instructors, many experts suggested that written feedback should be obtained from the course instructors with respect to the performance of the participants. A couple of experts also added that the feedback should be solicited systematically from the course instructors through checklists that are specifically designed for obtaining feedback in certain areas, with respect to certain aspects. A few other suggestions were including a course instructor who is familiar with the development of naturalistic intelligence and training the course instructors to relate each activity with the goal. As the course instructors of the TMNP were volunteers from various fields, one expert suggested a thorough training for them regarding the *panchakoshas* and special education for the gifted. He added that the course instructors should be aware of the principles and the *panchakoshas* within themselves, which they are not due to the superficial orientation given to them.

One child strongly suggested that though the course instructors are very encouraging, they should encourage the children to engage in reading, cognitive tasks and playing challenging games rather than simpler ones.

**Resource Material**

The experts were highly satisfied with the resource material provided at the TMNP. A couple of suggestions were that the resource material could be completely created on site by the children as they are tribal children, because readymade games make an individual dependent on outside material rather than self-dependent. It was also felt that a video camera should essentially be made available at the TMNP in order to document the proceedings of the TMNP.

A couple of children indicated the desire to decorate the venue themselves. Few children spoke about the need to include more outdoor play material such as bats and balls (3) and some gym material such as bars and dumbbells (1). One child each expressed a keen desire to be granted permission to construct a small wooden house, a small temple and furniture for the dollhouse.
**Documentation/Record Keeping**

Suggestions for documentation could be classified into two categories, namely the purpose of documentation and the manner of the documentation. Regarding the purpose of the documentation, one expert suggested that two points need to be visualized with respect to where the participants were at the beginning of the program and where they are needed to be after the program and documentation should focus on where the participants are currently situated on this line.

With respect to the manner of the documentation, suggestions provided by the experts were that of documenting the program ongoingly through video filming and observation. One expert also suggested that the participants should be asked to maintain diaries.

**Feedback, Evaluation and Assessment of the Program**

Regarding the feedback solicited about the program, half of the experts suggested that multiple sources should be tapped in order to obtain this feedback. A couple of experts also added that formal questionnaires must be developed for the same. Other suggestions regarding the feedback were holding collective feedback sessions, having impartial observers or supervisors, obtaining feedback from the parents and school teachers of the participants and video or audio recording of the feedback given orally.

**Supportive System**

Most of the experts suggested that the families, the Ashram Schools and the community of the participants must be involved in the program in some manner as it would serve to be functional for the gifted tribal children to achieve their goals at the TMNP. Involvement of the peers of the participants in the Ashram Schools by constructing some group tasks with them and arranging to obtain feedback from them was suggested. To improve the involvement of the Ashram Schools of the participants in the TMNP, suggestions provided by the experts were as follows:

- **a)** to improve the social dialogue with the school authorities
- **b)** to provide the schools with pamphlets and charts relevant to the goals of the TMNP
- **c)** to give some recognition or honour to the principals of the schools
d) to obtain feedback from the teachers in the Ashram Schools regarding the progress of the participants of the TMNP.

Another suggestion was involving individuals from the local governance, such as the grampanchayats, who have a vision aligned with that of the TMNP’s and the desire to contribute to the society, in order to extend the outreach for identification and raise funds. Experts insisted that some way to communicate the goals to the community needed to be employed.

**Post-Program Agenda**

Most of the experts were satisfied with the post-program agenda of the program. Some experts indicated that funds needed to be generated for the sustenance of the program. One expert also suggested that conducting a follow-up rather than merely sending letters to the participants would be essential as the participants would need constant motivation to relate with the goals of the TMNP.

**Applicability of the Program and the Panchakoshatmak Model**

The experts indicated that both, the program as well as the model would require modifications for application. A couple of experts suggested application of the program to other target groups would be facilitated if the documentation of the program would be simpler and in the primarily spoken regional languages of India so that the individuals from the tribal areas have an access to this information. One of them added that the application of the Panchakoshatmak Model should be written in a manual format, very elaborately like a thought analysis. The expert also encouraged conducting such a program in tribal areas on the Indian borders. A couple of children recommended that children from the younger batches should be tested too when they are eligible for assessment and should be a part of the TMNP.
IV DISCUSSION

Discussion of the closed-ended questions put forth the experts will be presented below.

The findings of the study have indicated that most of the scores of the individual areas and the items respectively, have been assigned a high quality rating by the experts. The overall mean score for the program fell in the high quality category too ($M = 386.17$, $SD = 25.530$, theoretical range $= 122 – 488$, theoretical midpoint $= 305.00$). Several reasons can be attributed to this high quality rating. The evaluators appreciated the fact that this is a pioneering program with gifted tribal children, the first of its kind in India. The innovativeness and novelty of the program may have appealed to them. Also, what may have impressed them tremendously is the passion and deep commitment of the proponent towards the program. The transparency of the proponent regarding the program and the initiation of comments and suggestions from evaluators is another part which may have caused the evaluator to in general view the program in a very favourable light. There were very strong elements of the program, such as rationale of the TMNP, pre-program preparation, setting and accommodation, curriculum and resource material, which could have contributed towards a very positive evaluation obtained by the program. Finally the expectation that any program in its teething stage is likely to face numerous challenges may have caused the evaluators to be very realistic rather than idealistic in their ratings.

Variation in the responses of the experts from the field of gifted education was greater than those of them from the field of psychology. Experts from the field of gifted education, as they are teachers of the gifted, are more influenced by individualistic thinking and a sense of intuition (Myers and McCaulay, 1985, in Piirto & Rubin, 1983, in Piirto, 1999). It is possible that the experts from the field of psychology were more influenced by the principles of the discipline that they had expertise in. The experts from the field of gifted education scored the items more stringently as compared to those from the field of psychology. This was obvious owing to the extensive experience of the former group of experts of educating the gifted children for more than 25 years and also their familiarity with the program and hence a knowledge of its finer details as well.
Discussion for the open ended questions for objective 1, 2, 3 and 4 will be presented simultaneously as follows.

**Development of the TMNP**

The document presented the rationale of the TMNP, that is nurturing the gifted tribal children to assume leadership in their tribal community for ecological restoration of the sacred groves, because the community would be better able to identify with these children due to their tribal origin. The role of the Panchakoshatmak Model was to serve to be a holistic paradigm for the program. *Almost all the experts found the rationale of the TMNP relevant and innovative and the model to be facilitative for human development.* One of the experts suggested that the giftedness of the children living in the ‘tribal areas’ with the tribes and not in the Ashram Schools should have been assessed for their giftedness. Though this is a very valuable suggestion, its feasibility is questionable. Dr. Desai would have had to face several challenges to assess a sample of this kind for his program. For one, he and his team would have to travel to the interiors of the tribal areas for assessment. Secondly, gaining the co-operation of the community regarding the need for ecological restoration of the sacred groves would have been a very painstaking and arduous task. Since this is the first program of its kind in India, it would be better to initially explore with a less risky group and then extend the program to target groups posing greater amounts of risk. *Hence focusing on children in the Ashram Schools was a wise decision.* Moreover, this program too already involved several challenges, such as convincing Ashram Schools regarding the program, obtaining permission from Government Officials, gathering funds, arranging for other logistics such as the travelling of the children to and from the Tribal Mensa Nurturing Center and so forth. It would have been almost impossible for the assessors of the TMNP to reach out to the tribal areas and screen as many children as they did from the Ashram Schools.

*Regarding the role of the Panchakoshatmak Model in the TMNP, almost all the experts have appreciated the model for its roots in the Indian ethos and its spiritual flavor.* The idea of using such a model holds positive implications as research shows that the tribal community can relate better to indigenous ideas than any other (Rath & Rath, 2002; Deshmukh, 2004).
Half of the experts suggested that Dr. Desai should adopt a developmental perspective rather than a structural perspective of the Panchakoshatmak Model. They justified their opinion by stating that a developmental model is highly dynamic and provides immense scope for movement and diversity as against a structural model. Dr. Desai emphasises that the five sheaths, that make a comprehensive whole, are innate in every living organism and development pertains to their realization through choices that each organism makes. Cutting edge ideations of a developmental model refute the idea of explaining development as revelation or unfolding of previously present constructs within a human being, as this notion upholds principles of pre-formism which is an adevelopmental model of human development (Cairns, 1998; Gottlieb, Wahlsten & Lickliter 1998).

One of the experts has argued that there seems a forced association between the koshas that are to be enhanced on the one hand and the activities designed for the same on the other. This argument may not hold true for two reasons. Firstly, the Panchakoshatmak Model is a comprehensive model that constitutes the physical, vital, emotional, intellectual and spiritual domains of human development and therefore, any activity would essentially lead to the development of any one or more koshas. Secondly, when the children were asked about the activities pertaining to the development of each kosa in simple terms, they were able to identify the activities accurately. However, the children were not able identify all the activities for the development of each kosa, especially with respect to the Manomaya Kosha and the Anandamaya Kosha. Thus, though the activities reflect the koshas, the participants need to view this connection powerfully and effectively. Perhaps the participants can be encouraged to identify at the end of each activity, the kosa/koshas it intends to enhance.

Regarding the awareness of the target group with respect to the concept of giftedness and the Panchakoshatmak Model, the document stated that they were not explained the concepts as yet as giftedness was considered to be too abstract for them and the Panchakoshatmak Model was meant only for the course instructors. This is indeed an underestimation of the capacity of the gifted tribal children. In fact, their notions of giftedness were found to be aligned with the cutting edge notions of giftedness rather than a singular idea of a high IQ. For example, certain qualities that the children mentioned as
characteristics of giftedness, such as being prompt, altruistic, perseverant and engaging in action-oriented strategies pertained to *practical intelligence*, that is, “intelligence reflected in successful performance in natural, everyday, nonschool settings” which is indeed a broader definition of intelligence (Sroufe, Alan, Cooper, Robert, Deffart, Ganie, 1992). One child mentioned that everyone is equally intelligent but he seems to be more intelligent as compared to others only because he knows how to use the intelligence better than others do. This description of intelligence had a deep spiritual flavour. It is aligned with the conceptualisation of intelligence rendered by one of the world’s most leading motivational writers, Louise Hay (n.d.). She describes intelligence to be only one in the Universe which is accessible to everyone. She further elaborates on the idea saying that each one can access this intelligence. In her words, “There is an incredible power and intelligence within you constantly responding to your thoughts and words. As you learn to control your mind by the conscious choice of thoughts, you align yourself with this power.”

The document mentioned that the children were not communicated anything about the Panchakoshatmak Model as they were considered to be too young to comprehend the philosophy. However, when asked in simple terms, the participants were certainly able to recognise the activities meant for the development of each *kosha*. Thus, once again the children’s capacities were underestimated. The participants however saw each activity as developing only one aspect of the self. For example, they held an opinion that the outdoor games were meant only for the physical well-being or the puzzles they solved were meant for cognitive development alone. They need to view development as an integrated process. Thus, the Panchakoshatmak Model and the integrated and holistic paradigm that it provides to the program needs to be conveyed to the participants in simple terms.

*Philosophy of TMNP*

The philosophy of the TMNP as given in the document was that the tribal individuals possess the necessary/relevant intelligence and attitude to help the tribal population. However, they are not aware of their own potential. **Therefore, it was essential to increase the awareness regarding their intelligence, so that they could be resourceful for their own community.** All the experts endorsed this philosophy. **It was also found that the children had become positively and profoundly aware of their intelligence after they commenced attending the TMNP.** It was these children who recommended to
Dr. Desai that more tests should be conducted to identify more gifted tribal children. Thus, their awareness of their own intelligence had in effect made them aware of the intellectual strength in the tribal community. The Gestalt and the Person-centered approaches of counselling too assert similar ideas, namely that awareness is a cornerstone for positive development (Corey, 1996). What this implies is that when people are aware of themselves, then they can change things within themselves if negative, or use it for growth and development if positive.

Vision and Goals of TMNP
The vision of the TMNP is to nurture the gifted tribal children to become ecological priests. The experts have appreciated the concept but have cautioned against the use of the term ‘priest’ as, according to the, it may give the impression of the desire to create a hierarchy in society wherein these children are superior to others. The Indian society has already faced a lot of disharmony due to the Varna (caste) system. In this system, the society is divided into four castes, namely the Brahmins, Kshatriyas, Vaishyas and Kshudras and the Brahmins (or the priests) are considered to be more learned and having sole authority to access the Vedic scriptures. ‘Priest’ is thus a very powerful label in the Indian society. Labeling is highly instrumental in creating a social hierarchy (Hinshaw, 2007). It is therefore essential to clarify the use of the word ‘priest’ as it can be misused by other individuals who may wish to replicate the program. Dr. Desai has stated that ecological priests are those who have a balance of nature and spirituality. However, he needs to also clarify that ecological priests are those who empower others through their leadership.

One of the experts suggested that “the existential relation of the gifted tribal children with their ecological system should be enriched through the philosophy”. This suggestion holds strong implications for the vision too. The vision needs to focus on strengthening the ties of the gifted tribal children with their home, that is the tribal area. The connection that the TMNP desires to establish may not take place however, if the children return with a sense of superiority or the burdening responsibility of being ‘priests’. The vision therefore needs to include the aspect of connectivity with the tribal people and this vision should be reflected in the mission statement.
Regarding the goals of the TMNP, the document stated that becoming ecological priests, is one of the goals of the TMNP for children, but this goal has not been conveyed to them as yet. It was true as none of the participants mentioned that they were attending the TMNP for the purpose of becoming an ecological priest. Dr. Desai plans to explain this to them, but after some sessions. However, all the experts were of the firm opinion that the goals should have been conveyed to the participants as they are the primary stakeholders of the program. Also, as one becomes aware of the endpoint, one may choose one's own path and pace to reach it. This idea is in accordance with the principle of canalisation adopted from research conducted by Waddington (1962) in the field of genetics, where individuals seek options to reach a goal if they find the optimal path obstructive in some way (Sameroff, 1983). Another important aspect is, if Dr. Desai discloses the goal of becoming an ecological priest to the participants, he would be able to gauge their motivation levels with respect to the accomplishment of the goals. Accordingly, he could more specifically groom those, who in addition to having the capacity, share his passion of ecological restoration.

According to the document, Dr. Desai has not communicated to the parents of the children the goals of the TMNP. This is evident from the interviews held with the participants of the program. The parents of the children look at TMNP as an opportunity to achieve academic or professional success in life. Many experts have insisted that the goals should be conveyed to the parents of the children in some form. Having the parent's focus aligned with that of the TMNP with respect to the goals is essential as then, TMNP as a unit, can proceed towards its noble cause more powerfully. Research too supports the pivotal role that a collaborative parent-professional relationship plays in the achievement of gifted children (Friedman, 1994). A couple of experts doubted the mental ability of the parents of the gifted tribal children to comprehend the depth and the gravity of the goals of the TMNP and thus were in favour of not conveying the goals to them. This is highly pessimistic with respect to the power of comprehension of the parents of the gifted tribal children, so also, the power of communication of the proponent of the program. The goals therefore must be conveyed to the families of the participants as rightly stated by one of the experts that immense informal learning occurs at home.

Only two of the course instructors disagreed with the goals of the TMNP and the experts in this study felt that this disagreement was inevitable owing to the individual differences
among the course instructors. However, the goals must be owned by the course instructors in order to facilitate the children effectively. Their half-heartedness regarding the goals would be unfair to the participants as there are several activities where sub-groups of the participants are assigned to one course instructor each. At such times, the sub-group that is guided by a course instructor who does not own the goal may not receive a powerful rendition of the activity.

One of the experts mentioned that owing to his giftedness, the proponent of the program may experience a fast closure, that is, he may not be able to locate the milestones of the process of reaching his decisions. This would result in him communicating only the outcomes of his thought processes (final decisions) to the course instructors. However, the proponent of the TMNP would need to make conscious efforts to convey to the course instructors the detailed rationale of each goal or decision. This would ensure the holistic understanding of the course instructors with respect to the goals and thus enhance their facilitation of the participants in the achievement of the same.

**Pre-Program Preparation**

Dr. Desai was engaged in preparing for the program on multiple areas such as reviewing literature, reflecting on experiences in relation to his own special education as a gifted child, generating a pool of resource individuals and contacting several relevant organisations. The experts have congratulated the efforts invested by Dr. Desai in the preparation for the program and have especially acknowledged the relevant applications of his experiential learning. Research too, supports that experiential learning is highly powerful as then, the knowledge is actively constructed by the learner (Piaget, 1983). One of the experts recommended Dr. Desai to read the work of Sri Aurobindo (n.d.) to gain insights about the developmental perspective of the Panchakoshatmak Model. Sri Aurobindo has given a vertical path of concentric circles, wherein development occurs as a human being transcends each circle/rung to reach higher levels of consciousness. The five rungs are similar to the five koshas, the only difference being, the pictorial depiction of these rungs as given by Sri Aurobindo places the physical sheath as the outermost peripheral circle rather than the innermost circle as adopted by the Panchakoshatmak Model applied in the TMNP. His writings are very illuminative of the application of these principles of transcendence in
education. In the words of Sri Aurobindo, 'Every one has in him something divine, something his own, a chance of perfection and strength in however small a sphere which God offers him to take or refuse. The task is to find it, develop it and use it. The chief aim of education should be to help the growing soul, to draw out that in itself which is best and make it perfect for a noble use.'

Some experts have criticised the developer of the program for not conducting a pilot study. It is indeed essential to conduct a pilot study, so as to be able to foresee certain problems that can be avoided or sorted out before initiating the program. For example, the budget for the whole program as well as for each session could have been altered according to the funds in hand. The duration of the program would have been adjusted according to the goals chalked out for the same. The concepts of giftedness and the Panchakoshatmak Model would have been made clearer to the children. Revisions of the curriculum could have been made with respect to the content as well as the methodology in order to convey relevant and crucial ideas to the participants powerfully. Indeed one expert interestingly commented that the program itself could be treated as a pilot study for future similar programs. The relevance of a pilot study thus cannot be underestimated.

**Finance**

Dr. Desai contacted several individuals and organisations in order to obtain funds and donations in kind. The participants too asserted that they attend TMNP at the expense of Dr. Desai or other donors and organisations. The program however, is in dire need of funds. The experts recommended the documentation of data presenting the total funds that the TMNP requires and the funds already collected which would help the donors visualise the financial need of the program and provide accordingly. There is a dire need for ecological restoration not only in India, but globally. Ecological restoration has an impact on all areas of our life – political, economic, social and so forth. There would be quite a number of GO’s and NGO’s willing to sponsor programs like this one which is working for a worthy cause. Dr. Desai is contacting several national as well as international organisations to raise funds for the program in order to ensure its sustenance, he needs to contact the relevant organisations.
The document states that the participants of the TMNP are not expected to pay anything to the TMNP as fees and all the necessary amenities from accommodation to stationery and a personal kit are provided to the children free of cost. All the participants asserted that they received stationery, play material and food as provisions given free of cost but only some of them mentioned the personal kit. Perhaps, they took this facility for granted and would have stated it, had they been probed to do so. Dr. Desai needs to be appreciated for his efforts to construct an inviting program for the gifted tribal children and above all providing them this program free of cost. Almost all of these children come from families whose income falls below the poverty line. If they had to pay for the facilities at the TMNP, they might not have attended the TMNP and thus, a great mission would have been left unaccomplished.

**Management of the TMNP**

The document stated that the management of the TMNP has a centralised horizontal structure where all the members have a direct communication with the centre that is Dr. Desai. The experts have stated that though the structure is relevant in the beginning of any program, the management should eventually develop a decentralised system for effective and efficient performance of individuals at various levels. Indeed in this age of democracy and consensus, a decentralised structure would be more appreciated. According to the concept of an “incomplete leader” given by Ancona, Malone, Orlikovski and Senge (2007), an optimally functional decentralised structure would involve a collaborative effort of individuals skilled and specialised in certain areas. Leadership then would be present at each level, that is characterised by expertise, vision, new ideas and commitment. Dr. Desai should strive for such a management where tasks are completely delegated based on the expertise of the individuals.

With respect to the communication channel developed between the participants of the TMNP and the management of the TMNP, it is important to note that an expert recommended that the participants should be given money to put in phone-calls to Dr. Desai rather than write letters to him when they are away from the program. However, the letters sent by the children would serve as a record of the feedback from the children. Also, the
letters can be motivating to the course instructors at the TMNP. Perhaps the children could both put in phone calls as well as pen down their experiences.

Dr. Desai had made attempts to involve other individuals in the TMNP but he did not find them as passionately involved in the TMNP. The document states that this has been the reason for Dr. Desai to shoulder most of the major responsibilities of the TMNP himself. Perhaps, the fact that the participants write letters only to the developer of the program and not to the other course instructors makes the lack of passion and personal involvement of the course instructors evident. With respect to communication with the participants of the TMNP, a few letters sent by Dr. Desai to the participants and vice-versa feature in the appendix of the document. These letters personify the deep bond between the proponent and the participants of the program. Stronger evidence was obtained when many of the participants mentioned Dr. Desai to be a driving force for them to attend the TMNP. Some of the experts too have found this bond highly commendable.

**Identification and Selection of Gifted Children for the TMNP**

The experts suggested several other options to the criterion and the method employed to identify the gifted tribal children by the developer of the program. Rather than using only high IQ as a criterion, they suggested other criteria, such as creativity, and social intelligence. They also recommended methods other than paper-pencil tests such as situational tests, teacher-evaluation and self-evaluation. Exploring new dimensions of intelligence for the purpose of identifying giftedness is a task that lies ahead for Dr. Desai. Recent ideas of giftedness are broader than merely high IQ. In fact, IQ is now considered to be a measure of only academic intelligence (Sroufe, Alan, Cooper, Robert, Deffart, Ganie, 1992). Besides, only non-verbal intelligence was assessed. It would have been better to include tests measuring verbal intelligence as well, as one of the experts has suggested. Since these children are tribal children, efforts could have been directed towards designing a battery of tests particularly applicable to them. Over here, Gardner’s theory of multiple intelligences is very relevant wherein he speaks of eight types of intelligences (linguistic, logical-mathematical, musical, bodily-kinesthetic, spatial, interpersonal, intrapersonal and naturalistic), one of which is naturalistic intelligence which would have been highly relevant for these tribal children (Smith, 2002, 2008).
Indeed one expert suggested considering the recent theories of intelligence which is a very important suggestion.

The document described the organisation of the administration of the identification test with respect to the seating arrangement, the number of test administrators present in each classroom (2) and the list of instructions given to the children prior to the administration. Surprisingly, almost all the children were able to recall their identification test on the above mentioned aspects and their descriptions matched the document. Another area that the participants spoke of that was highly true to the document was the daily schedule of the TMNP.

**Target Group**

The document stated that the target group consisted of 6 girls and 36 boys. The ratio of girls to boys is 1: 6. The minimum number of girls in the program was however due to the fact that the number of girls who join the Ashram Schools is itself much lower than that of boys. It is nevertheless commendable that the parents of the girl participants were willing to send them to the program.

**Duration of the TMNP**

The document stated that the program was chalked out to facilitate the nurturance of the gifted tribal children for 36 days across 17 months. The experts have strongly recommended an extension of this duration in order to effectively convey the depth of the philosophy and the vision. The program has commenced but there have been gaps in between wherein no sessions have been conducted. Perhaps only after all the 36 days of the program have been covered, would one be able to definitely gauge whether or not the duration is appropriate. If the duration is found to be too short to accomplish the goals, then the goals could be altered to suit the time and other resources, as rightly suggested by one of the experts.

Surprisingly, the participants of the program were not aware of the end date of the program at all. They were under the impression that the TMNP would continue until completed their higher education or have secured jobs. They certainly need to be made aware of the duration of the program. Otherwise they would falsely rely on the TMNP to achieve their
personal goals, such as academic or professional success that are not the goals thought of for them by the proponent of the program. Any intervention requires a well planned termination and communication of the tentative dates of termination so that the individuals involved can be emotionally and psychologically prepared for the closure.

Some of the participants mentioned that the TMNP should take place more frequently to facilitate the memory of their learning. The huge gaps between sessions may demotivate the children and they may lose connection with the program. Dr. Desai mentioned that the course instructors were not passionate enough about the TMNP to shoulder greater responsibilities. Probably, the gaps between sessions would further demotivate the course instructors to participate in the program.

Setting
The experts found the setting of the program and the accommodation highly acculturated and spacious. Half the number of experts mentioned that a permanent venue needs to be sought for the sustenance of the program. Dr. Desai has clarified that as for now, the bungalow at Kamshet is an asset. A French lady who has donated the bungalow for five years to house TMNP is a very close acquaintance of Dr. Desai and she has offered the use of the bungalow for sustenance purposes, if need be. Also, it would be highly difficult to find another such convenient, spacious facility for accommodating all the participants and the course instructors.

One expert has suggested that a classroom setting be created in the bungalow with benches, all of them facing the teacher and with a blackboard behind him/her. Actually, this traditional setting of a classroom is not considered to be a developmentally appropriate practice. Most western educators have come to believe that the most efficient ergonomics (an applied science concerned with designing and arranging things people use so that the people and things interact most efficiently and safely) for a classroom is the placement of desks that fosters community and co-operative learning. Thus, currently there is a greater emphasis on group learning and agile classroom design that permits formation of smaller groups of students to suit different kinds of activities. (Ergo In Demand, 2009). The setting at the TMNP is highly functional in that case. The absence of the desks makes the children feel at ease. The children are more than accustomed to sitting on the floor. Creating a
classroom situation would make them feel that they are back at school, which the TMNP seeks to avoid.

Participants of the TMNP have asked for some changes in their accommodation, one of which is provision of warm water for bathing. Arranging for warm water for 42 children to have a bath is very tedious as the water needs to be heated on traditional stoves, due to unavailability of boilers or geysers. Also the participants have a bath in the afternoon when it is warm enough to have a bath with cold water. Thus, they do not really require the warm water. However, if some children are accustomed to having a hot water bath or feel comfortable doing so, then as far as is possible, their needs can be catered to. If cleanliness is one of the principles of the Annamaya Kosha (physical sheath), every possible effort needs to be made to make the activity of cleaning the self enjoyable.

Curriculum
The content, the methodology employed and the assessment of the participants were the three aspects included under the curriculum of the TMNP. The experts found the themes explored, through the sessions of the TMNP, to be highly appropriate with respect to enhancing the giftedness and the panchakoshas of the children.

However, most of the experts questioned the operational definition of mentoring as a method used in the TMNP to enhance the giftedness of the participants. Indeed, mentoring refers to a one-to-one strong and deep bond between the mentor and the mentee which is not the case in the TMNP. Gifted children need mentoring as a mentor is essentially an individual who is a specialist in the area of the child’s interest and gifted children require an expert in the field of their interest to guide them through the intricacies of their interest. The mentor models what the mentee can become by “showing the lifestyles, modes of thinking, professional practices, costs and advantages associated with high-level achievement” in the particular area of specialisation/interest (Piirto, 1999). Dr. Desai considers the guests whom he invites as mentors for the children. However, these goals cannot be considered as mentors as their contact with the children is brief and superficial. At the most they can be a source of inspiration to them (the way one child was touched by the music of the saxophone played by one of the guests). Dr. Desai would need to find
mentors for the participants who would be able to be with them for a prolonged period of time to guide, encourage, stimulate and support them in several aspects.

It was interesting to know that the participants had very diverse preferences for the methods of teaching employed at the TMNP. Many of them liked one or many of the methods, such as talks by Dr. Desai, performances by children and interactions with guests from abroad. It was even more interesting to note that there were some participants who liked as well as some who disliked the same methods such as group discussions, watching movies, reading and discovery of the intellect by self. In addition to the vast range of interests of the gifted children (Piirto, 1999), each child's experience of the TMNP is unique to that child. Thus, the varied preferences of the children bring out the individuality in their responses to the methods of teaching employed at the TMNP.

In connection with the methods employed to nurture the gifted tribal children, it is essential to mention here that reading as a method needs to be more powerfully used at the TMNP because it has not been emphasised upon at the TMNP. Children should be asked to read and discuss books with course instructors. Books should be read to the children by the course instructors as a role model. The gifted tribal children must be encouraged to read as research indicates that it is a very effective method for gifted children to acquire knowledge as it facilitates self-paced learning which is preferred by the gifted children (Piirto, 1999).

One of the experts criticised the structured and inflexible planning of the sessions of the TMNP. He stated that children would be deprived of self-paced learning if the sessions are so structured. According to Sullivan (2003), assuming control over the pace of learning is highly motivating for many learners.

The assessment of the participants was conducted on an ongoing basis by employing methods like informal observation and psychological tests. Almost all the experts suggested that formal observation is required. Formal observation is more focused and itemised such that data can be collected systematically keeping in view the purpose of collecting the data. Also, external observers would add objectivity to the assessment. Tables 4.1 and 4.2 are examples of two checklists that can be used by the observers. Table 4.1 is a checklist to record the initiative-taking behaviours of the participants. Table 4.2 has been constructed to
record the behaviours shown by a single participant that are aligned with the multiple intelligences while participating in various activities.

An interesting inconsistency was found with respect to the opinions of the experts regarding the alignment of the curriculum of the TMNP with the school curriculum. The document stated that the content was not aligned with the school curriculum of the participants. One expert was in agreement with this idea and found this non-alignment to be appropriate. He opined that otherwise, there would not be any difference between the school and the TMNP. However, most of the experts asserted that the content of the curriculum was aligned with the school curriculum as they perceived the content more globally, wherein they considered and appreciated the skills taught at the TMNP (study, observation and so forth) to be in alignment with the school curriculum though not the content. They therefore found this alignment with the school curriculum appropriate.

Most of the participants liked the psychological testing and interestingly, they found the tests to be a means to enhance their intelligence rather than tools to measure their intelligence. Indeed, an activity such as the testing conducted at the TMNP is an additional means to improve the gifted tribal children’s cognitive functioning. Research shows that any cognitive activity leads to more and more branching of dendrites on the neurons of the brain, which in turn increases the synaptic regions that result in better cognitive functioning (Lemme, 2002).

**Daily Plan of the TMNP**

Most of the experts were satisfied with the daily plan with respect to the number and the sequence of activities and the multiple tasks the participants were required to perform throughout the day. The participants too were very satisfied with the daily schedule. As these children are the best evaluators their favourable evaluation holds a lot of meaning in judging the appropriateness of the daily plan.

**Table 4.1**
Checklist for Initiative-taking Behaviours of the Participants

<table>
<thead>
<tr>
<th>Initiative-taking Behaviour</th>
<th>Lata</th>
<th>Hari</th>
<th>Sunita</th>
<th>Ganesh</th>
</tr>
</thead>
<tbody>
<tr>
<td>Poses questions to course instructors during an activity</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Answers to questions posed by course instructors during an activity</td>
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<td></td>
<td></td>
<td></td>
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<tr>
<td>Interacts with guest lecturers during their rendition/ activity</td>
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<tr>
<td>Requests the proponent on behalf of some group of participants</td>
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<tr>
<td>Interacts with course instructors during free time</td>
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<tr>
<td>Engages in personal conversations with the course instructors</td>
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<tr>
<td>Takes on the leadership role during a group task</td>
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<tr>
<td>Experiences disagreement with the course instructors on an issue/issues</td>
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<td></td>
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<tr>
<td>Other (please specify)</td>
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</tbody>
</table>
Table 4.2
*Checklist for Behaviours shown by the Participant (Lata) in Activities with Respect to Multiple Intelligences*

<table>
<thead>
<tr>
<th>Role-play</th>
<th>Group discussion</th>
<th>Outdoor play</th>
<th>Chanting/Prayer</th>
<th>Reading</th>
<th>Serving</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gardening</td>
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<tr>
<td>Linguistic</td>
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<td>Logical-</td>
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<tr>
<td>Mathematical</td>
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<tr>
<td>Spatial</td>
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<tr>
<td>Bodily-</td>
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<tr>
<td>Kinesthetic</td>
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<tr>
<td>Musical</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Interpersonal</td>
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<td></td>
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<tr>
<td>Intrapersonal</td>
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<tr>
<td>Naturalistic</td>
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Few participants however were uncomfortable with the sleeping timings. A suggestion could be that there should be a range of wake-up timings and bed-timings for the participants where they would experience the power of choice within limits such as wake-up timings could range from 5 a.m. to 7 a.m. and the bed-timings could range from 9 p.m. to 11 p.m. One participant gave a very worthwhile suggestion, namely that the lunch time should be shifted and sequenced after the bathing time rather than vice-versa. It is indeed a very well thought-out suggestion. It gives the participants a sense of comfort and familiarity when they perform the routine activities in the order suggested above, as this is what they follow in their own homes. Also, it is healthier to have a bath before the intake of food. For one it ensures the cleanliness during food intake. Also, relaxing after having food aids in digestion.

Activities Conducted

The document enumerated five illustrative activities each for the panchakoshas. One expert mentioned that the description of Anandamaya Kosha (spiritual sheath) was incomplete and that the activities did not communicate the values of Anandamaya Kosha powerfully, namely serving/loving others without expecting any returns. This probably stands true as one of the participants spoke of feeling one with the others as her notion of knowing God. However surprisingly, she was unable to locate activities at the TMNP that support the nurturance of this notion which is highly aligned with the development of the spiritual sheath of the panchakoshas.

Some experts were of the opinion that the number of activities was less and then the activities were not as challenging as they should have been for the gifted children. The participants too sensed the need for higher challenges at the TMNP, as some of them did mention that there should be some more activities, and that the course instructors should initiate activities that are more cognitively challenging. Some challenging activities for the children to spotlight their giftedness would be as follows:

1) In a conversation, each participant speaks only one sentence at a time. However, the number of words in his/her first sentence should be equal to the number of alphabets in his/her first name. Likewise, the second sentence that he/she says, should have number of words equal to the number alphabets in his/her last name.
The conversation continues as the participants continue to converse in single sentences with the number of words in each sentence being alternatingly equal to the number of alphabets in his/her first name and last name. This game would help in communication skills as the participants will need to be precise. It would also enhance concentration of the participants. Several versions of this game can also be played using different names for the protocol of the number of words.

2) The participants prepare an edible and a tasty collage or a sculpture of the food items available in the kitchen without using water. The restriction regarding using water is to facilitate the creativity of the participants with respect to thinking about other bonding elements. Also that the collage or the sculpture has to be edible and tasty, facilitates the participants in order to acknowledge and appreciate the different tastes of different food items and their combinations.

3) A role-play could be planned for a participant to advertise and sell a book he/she has read. Several skills could be addressed through this activity, such as the abstraction skills of the participant with respect to the book he/she has read, his/her communication skills and so forth.

A few experts felt that considering the tribal origin of the participants, the activities were not indigenous. Indeed, the activities must essentially evolve from the context of the tribal children as learning is powerful when the context is found relevant by the learner (Ferrari & Sternberg, 1998). One such activity could be where the participants create slogans or songs in praise of the sacred groves. The challenge in this activity could be introduced by stating that these slogans or songs should bear within themselves, powerful mental imagery in order to create compatible pictorial posters for the same.

One course instructor recommended inclusion of project-work as an activity for the gifted tribal children. One of the participants too has expressed the desire to work on projects at hand. Indeed, TMNP should make this suggestion a reality, as gifted children find working on projects highly challenging owing to the problem-centred learning that occurs thereby (Wheatley, 1989).

When the children were asked to list what they learnt/liked/disliked at the TMNP, many of them mentioned activities pertaining to enhancing observation skills. The document
mentions that various skills, such as leadership skills and communication skills are being enhanced at the TMNP and not only observation skills. It was disturbing to find that the children were consciously aware of the activities pertaining to observation skills alone. It would thus be essential for the TMNP to focus on other skills too, such that the participants can make a conscious attempt to learn and apply them. In fact, one of the participants was highly sensitised to the lack of his communication skills, as he realised that nobody gives him a listening ear when he tries to speak about the knowledge gained and the values imbibed at the TMNP.

Course Instructors

The demographic characteristics of the course instructors indicated that their pool included both young as well as older course instructors. The combination serves a good blend of greater energy, enthusiasm, flexibility and patience of the younger course instructors and the richness of experience and greater wisdom of the older course instructors. The criteria employed to select them were highly appreciated by the experts. However, some experts emphasised that more training should have been given to the course instructors with respect to the Panchakoshatmak Model and special education. The course instructors are not constant across the sessions of the TMNP. Therefore it becomes difficult for Dr. Desai to train the course instructors thoroughly with respect to these two concepts. Also, the course instructors are volunteers coming from varied fields. Dr. Desai manages to orient them to the basics of special education and the Panchakoshatmak Model, as much as would be required for that particular session. This has been acknowledged by the experts as well. Perhaps recruiting a few part time course instructors would be valuable. Then they could be oriented thoroughly to the Panchakoshatmak Model and special education and they in turn could orient the new recruits. Once again, funding is very relevant. If the course instructors were offered a fair monetary deal, they could be more easily retained and consequently there would be greater continuity with the course instructors across the sessions.

One of the experts has suggested soliciting feedback from the course instructors in a very systematic manner, that is, by developing questionnaires to acquire knowledge regarding the progress of the children and the quality of the program. This is a valuable suggestion as it provides Dr. Desai an opportunity to document the performance of each child.
The gifted tribal children have a very high opinion of the course instructors. As compared to their teachers in the Ashram School, they find the course instructors very compassionate, understanding, patient and friendly during the sessions. This could prove to be a very positive aspect for the TMNP because the respect gained by the learner through partnership in learning, boosts the learner’s self-esteem and also increases his/her desire to learn more (Head, 1999). Perhaps, Dr. Desai should commence his plans for teacher training as soon as possible for the teachers in the Ashram School. The programs could be designed in such that they would be cost effective with meaningful and relevant content.

**Resource Material Involved**

Most of the experts were highly impressed with the resource material with respect to its acculturation, amount, freedom of access to the gifted tribal children and variety. One expert however suggested that relevant technology should be used to facilitate the gifted tribal children. For instance, rather than spending money on a laptop, which is used only to screen movies, Dr. Desai should invest in video filming the proceedings of the TMNP, for the documentation of the program. The suggestion of filming the activities at the TMNP is indeed very important from the point of view of documentation but the laptop too is an essential commodity that the gifted tribal children are exposed to. Also, the video filming for documentation would not facilitate the children in any way. It would however be meaningful if the children are shown the tapes of the recordings for certain purposes such as showing them their own progress such that they take pride in it or showing a child his/her progress across times in case he/she feels demotivated or discouraged due to some transitory failure.

Many children expressed that they enjoyed watching the various films shown at the TMNP as they were a rich source of information about various cultures across the globe, species of animals and entertainment. To nurture giftedness, apart from acculturation, gifted individuals have to be exposed to other cultures too. For the participants of the TMNP, the films are a very effective means to accomplish this goal. Some of the participants as well as one of the experts suggested that some resource material should be made by them. The experts added that this would make the participants self-dependent rather than tool-dependent. It is indeed important that the gifted tribal children create their own resource material which would hone their creativity as well as facilitate self-reliance which is a
quality of importance in tribal areas where urban facilities that the children are used to in their Ashram Schools may or may not be available, such as a television or some electrical appliances. It would also enhance their emotional attachment with the material each time they use it, as they would feel resourceful for having created something useful. Another reason to allow the children to make their own resource material is that some of the participants expressed the desire to do so. The participants have shown an interest in making a small doll house with furniture and a temple which is feasible too. Children could be assigned an activity where they have to explore the radius of half a kilometre around the bungalow to collect waste material and create something useful but which has never been thought of out of this waste. This would encourage divergent thinking.

One of the children mentioned that giving the participants the responsibility of the resource material conveys to them immense amount of trust on part of the proponent of the program. The children then feel responsible too. Indeed, it is a very good idea to facilitate the sense of social responsibility in the children.

**Documentation/ Record Keeping**

The document of the TMNP (created for this study) briefly describes the procedures of documentation of the TMNP. Experts suggested that the documentation required to be more systematic. More formative data (that which enumerates procedural details of the participants prior to reach the outcome with an intent to improve) (Scriven, 1991) should be collected rather than only summative data (that which focuses only on the outcome after the intervention/program) (Bhola, 1990). The suggestion is highly important as it would also be interesting to know which child reached what level in how many trials or in what way. It would be a document that would display the multiple pathways the gifted children have taken to reach similar goals.

**Feedback, Evaluation and Assessment of the Program**

Experts suggested that the feedback should be either written down or tape recorded, as receiving it orally may cause some of the relevant feedback to be forgotten later. Also, systematic documentation of feedback makes it accessible, whenever needed. Pre- and post-program assessments have been recommended by the experts, which is very essential to
evaluate the impact of the program. Pre-assessment has not been done, though psychological tests have been conducted from the first session of the TMNP.

TMNP aims to nurture the giftedness of the children that they become ecological priests. It would thus be highly relevant to measure the impact of the program as investing such a large amount of resources for the program, that may prove to be ineffective, would not be fruitful. This evaluation could be done by observing these children, in their Ashram Schools or in their community after the program has terminated, on certain skills such as leadership, communication and observation. Evaluation could also be made by requesting parents and peers of the participants to indicate any change in the participants with respect to various aspects, such as expressions of innovative and creative ideas, interest in ecological restoration, and so forth. Checklists or questionnaires can be developed to help in this process.

**Supportive System**

The document stated that the participants of the TMNP do not feel competitive towards each other as they are frequently told that they all are equal. In reality, only one child expressed that he did not feel competitive, while the rest of the nine participants maintained the desire to compete with their peers at the TMNP. The participants however mentioned that the competition was healthy and not at all fierce as it was in the Ashram Schools. The TMNP needs to be congratulated for making the participants sensitive towards the appropriateness of the degrees of competitiveness.

The degree of involvement of the family of the participants, the Ashram Schools and the community was not appropriate, according to most of the experts. The family needed to be involved in the TMNP as informal education takes place at home. The Ashram Schools are the residence of the participants for most of the year, as they are residential schools for tribal children. Therefore, they too have to be involved to a great extent in the TMNP in various ways, such as persuading the teachers to attend the TMNP. One expert suggested giving the teachers some form of recognition for attending the TMNP in order to motivate them. The community is the system wherein the participants of the TMNP have to function eventually. If the community is not involved in the TMNP from the commencement of the program the original problem of it not being able to relate to the leader would still prevail.
because the gifted tribal children would be looked upon as young and superior outsiders. One of the participants has urged Dr. Desai to empower him with the skills to communicate with his peers and the elders in the community the values and the principles taught at the TMNP.

The way the society impacts an individual’s course of development by either supporting or obstructing his or her life path, the individual too holds the power to alter the society. As given by Brofenbrenner, a child would be able to alter the thoughts feelings and behaviours of his or her parents or peers who constitute his or her microsystems or the mesosystem easily (Thomas, 2000). However, the child, or for that matter, any individual would need to enforce a lot more conscious effort, mentally as well as physically, to bring about a specific goal directed change in the community, which is not only his or her own, but several other individuals’ macrosystem or the cultural milieu. However, the gifted children, along with other gifted children can together make a powerful impact on the community.

Dr. Desai should have ideally obtained some support before the onset of the program. He could have first conducted some special activities in the schools and delivered powerful lectures on the vision of the TMNP for the teachers and the principals. The idea is to make the Ashram Schools feel that even they are gaining something valuable by making a contribution to the goals of the TMNP. Prior to the pictorial charts that have been put up in the tribal areas by the children information about the program should have been provided in an appealing manner. Some camps regarding gardening could have been conducted with the parents and the participants together to capture their attention with respect to the concept of ecological priests. If the access to the parents was not feasible, they should have been sent photographs and short letters about the four tribal girls who were identified as gifted at Sevadham School. These letters would have anchored the trust of the parents in the TMNP, as they would have been exposed to the nurturance and the current missions of the lives of those girls.

**Post-Program Agenda**

Post-program agenda of the TMNP involved giving the gifted tribal children certificates from national as well as international organisations for attending the TMNP. The TMNP also had plans for a follow-up. The experts were satisfied with the manner of celebration of the
success of the participants and the follow-up. However, only giving certificates to the children may not hold much value and meaning. The celebration would need to be reinforcing their tasks and the values imbibed at the TMNP so that they are ingrained strongly in the minds of the children. In fact, after the program is over, each participant should be given a choice regarding whether or not he or she would call himself or herself an ecological priest. Thereafter, those who have chosen to be one should be given more special grooming in the same. Later, perhaps they could be taken to various schools and tribal areas to perform street-plays created by them, about their visualisations of and efforts towards making an ecologically restored sacred grove. The children who have not chosen to become ecological priests should still be assured that they would be welcome to TMNP if they ever chose to revise their choice or consider to revise their choice.

Some consistencies and inconsistencies in the document and the responses of the experts and the participants of the TMNP would now be presented.

**Consistencies**
There were several aspects where the responses of the participants endorsed that the document was true to the actual program, such as provision of all the daily necessities as well as the resource material for the participants free of charge by the TMNP, the organisation of the identification in the Ashram Schools, the bond between Dr. Desai and the participants as is evident through the letters, the balanced meals served at the TMNP, the activities conducted, such as group discussions and watching films, the daily schedule, the lack of involvement on the part of the Ashram Schools in the TMNP and so forth.

**Inconsistencies**
A couple of inconsistencies were noted between the document and the responses of the participants of the TMNP. Firstly, the document stated that the participants would not comprehend the notion of giftedness as it would be too abstract for them. However they had already developed very powerful and meaningful notions of giftedness for themselves. Secondly, the document mentioned that the participants did not feel competitive towards each other. But when the participants were asked to express their feelings with respect to their peers at the TMNP, they certainly mentioned feeling competitive with them. The
developer of the program would require address these inconsistencies by becoming aware of the thoughts and emotions of the participants of the TMNP.

**Contributions of the Study**
The contributions of the study were two-fold. Firstly, as it employed an evaluative and an action research design, its findings held great implications for enhancing the quality of the TMNP. Secondly, the study contributed to the researchers in the field of giftedness. Initially, the information regarding the program was scattered and disorganised. Therefore program immensely benefited from the document, that was an outcome of the study. The document provided by the study is a detailed, organised and a comprehensive account regarding aspects of the TMNP, such as its vision, the Panchakoshatmak Model that it is based on, identification and selection of the tribal children, the accommodation and setting, the activities conducted, the resource material, the supportive system of the gifted tribal children, the post-program agenda and so forth. A valuable contribution to the program was the evaluation of the experts and feedback from its participants that gave the developer of the program insights and suggestions in order to enhance the program. The three tools that were developed for the study are a contribution to the researchers in the field of giftedness. These tools can serve as a model to construct similar tools for collecting information regarding other such pullout programs for the gifted, evaluating them and eliciting feedback from their participants.

**Suggestions for Further Research**
1. A longitudinal study to observe the life paths of the participants of the TMNP after terminating the program
2. A study with respect to the formative evaluation of the program
3. An experimental study to construct activities of a self-paced program for the participants
4. Development of a battery of tests to identify gifted tribal children from the tribal areas

**Challenges of the Study**
The most challenging component of the study was that its data collection took place in six different cities, towns and villages, namely Mumbai, Pune, Kamshet, Talegaon, Malegaon and Wadeshwar. Out of these, Mumbai and Pune were cities easily accessible, Kamshet and
Talegaon were towns that were away from the main cities and did not have convenient trains to reach to. Malegaon and Wadeshwar were villages where the Ashram Schools were situated and the access to these villages was minimal due to scarcity of government transportation and inconvenient approach roads. Secondly, the researcher had a varied sample vis-à-vis the developer of the program, eminent experts from the fields of gifted education and psychology and gifted tribal children. Each of the interviews conducted required different facets of communication skills such as being non-judgemental yet clarifying with the developer of the program, being alert and prompt to disambiguate aspects regarding the Panchakoshatmak Model and the TMNP by being sensitive to the experts comments without being defensive and being nurturant towards the children in order to make them feel comfortable to respond honestly.

**Interesting Experiences of the Researcher**

One of the experts read the document and asked "If there is darkness, and a candle is giving some light, why do you want a critique on the candle? Isn’t the light enough to prove its credibility?" The answer to this question could be only one. “If the candle is spreading light in the darkness, one would like to know what the candle is, how it is made, could the candle be modified and replicated for better light in more places in order to set it as an example to enlighten other areas of darkness.” Such dialogues and moments gave meaning to the study.

Some of the most emotionally powered interviews were conducted with the participants of the program. Some of the participants were full of joy and enthusiasm while expressing their views regarding the various aspects of the TMNP. A few participants’ eyes welled with tears when they spoke of the non-involvement of their schools in their nurturance.

The researcher stayed with the participants in their Ashram Schools for two days and experienced a glimpse of their life very closely. During the interviews, when the children were offered laddoos to eat, they refused to have them as they mentioned that they would need to walk a whole kilometer to reach the only tap in the vicinity to wash their hands. The researcher was touched by their thoughtful and sincere decisions. The participants actually role modeled for the researcher the principles of hope and happiness in life with their smiles and laughter.
V SUMMARY

The study “Evaluation of the Quality of the Tribal Mensa Nurturing Program for Gifted Children by Experts and the Participants of the Study” is a sub-study complementing the other sub-study, “Evaluation of the Quality of the Tribal Mensa Nurturing Program for Gifted Children by Experts and the Course Instructors of the Program”. Objectives of the study were a) to document the program with respect to selected aspects, b) to evaluate the quality of the TMNP with the expertise of professionals, c) to obtain feedback regarding the program from the gifted tribal children who are participants of the program and d) to provide suggestions to enhance the quality of the TMNP.

The sample of the study for objective 1 was the developer of the program. The sample for objective 2 and 3 consisted of three experts each from the field of special education for the gifted and psychology and ten participants of the program respectively. The inclusion criteria for the experts were their high educational qualification in their relevant fields (preferably a Ph.D. but a minimum of a Masters Degree), minimum of ten years of experience in their field of expertise and theoretical or practical experience with giftedness and tribal life of India. Participants who had attended a minimum of 80% of the sessions of the TMNP were taken up as a sample of the study. Most of the experts had a Ph.D. in their relevant fields and had theoretical knowledge or/and practical experience with gifted education and tribal life. The participants (3 girls, 7 boys) ranged in age from 11 to 15 years, were studying in the Ashram Schools at Vadeshwar or Malegaon and lived in the tribal areas.

The interview method was employed to collect data. For the documentation of the program, records of the TMNP were examined too. Three interview schedules were developed to collect the data, one each for the developer of the program for documentation), the experts (for evaluation) and the participants (for obtaining feedback). Most of the areas were common to all the schedules. Some of the areas tapped were vision and goals of the TMNP, identification and selection of gifted children, curriculum, activities conducted and assessment of the program. The interview schedule for the experts was accompanied by a four point rating scale where 1 was assigned the least value and 4 the most. Each open-
ended item on the interview schedule had a compatible closed-ended item on the rating scale.

The document indicated that the program was based on the Panchakoshatmak Model, a concept extracted from the Upanishads that pertained to understanding human development from a holistic perspective. The model explained the human being in terms of five sheaths or panchakoshas, namely Annamaya Kosha (physical sheath), Pranamaya Kosha (vital sheath), Manomaya Kosha (emotional sheath), Vijnanamaya Kosha (mental sheath) and Anandamaya Kosha (spiritual sheath). The vision of the program was to generate tribal leaders for ecological restoration. The developer of the program coined the term "ecological priests" for these tribal leaders. The tribal children were identified as gifted on the basis of their IQ (140+). The program was housed in a bungalow at Kamshet. The curriculum was designed, such that the activities were aligned with enhancement of the five koshas and giftedness of the participants.

The scores of all the experts fell in the high category (M=389.3, SD = 25.72, theoretical range = 123 – 492). Almost all areas were assigned a high score, such as rationale of the TMNP (M = 7.17, SD = 1.169), setting and accommodation (M =15.00, SD = 0.894) and course instructors (M =23.33, SD = 1.633). Only three areas fell into the moderate quality category, namely, philosophy, vision and goals of TMNP (M = 25.50, SD = 4.764), target group (M = 8.50, SD = 2.429) and supportive system (M =16.33, SD = 4.457). None of the areas received a low score. Many items were assigned high scores by the experts, such as were ‘Relevance and comprehensiveness of the Panchakoshatmak model in understanding human development’ (M=3.50, SD= 0.548) and ‘Quality of food’ (M=3.67, SD= 0.516). Some items that were assigned a moderate rating by the experts were ‘Relevance of Panchakoshatmak Model to the program’ (M= 2.33, SD= 1.155),

‘Feasibility regarding the accomplishment of the vision’ (M=2.67, SD=0.577), and ‘Overall rating for feedback/evaluation/assessment of the program’ (M= 2.67, SD= 0.577). Only four items were assigned a low rating by the course instructors, such as ‘Transparency of communication to the families of the gifted tribal children’ (M= 1.33, SD=0.577) and ‘Adequacy of the duration of the program to reach its goals’ (M= 1.67, SD= 0.577).
The experts were highly appreciative of the setting and accommodation of the TMNP as it was very well acculturated and spacious. The resource material was also appreciated for its quality, quantity and acculturation. Though the experts were not convinced about the relevance of serving sattvik food to the tribal children, they appreciated the other aspects such as the quality of food and the systematic and timely schedule of the meals. They criticised the singular criterion employed to identify giftedness, the structural perspective of the Panchakoshatmak Model and the lack of involvement of the support system of the participants.

The participants were highly satisfied with the program, the variety of food, the freedom of access to the resource material and the teaching methodology (role-play, group discussions). They shared a deep bond with the course instructors and the developer of the program.

The experts suggested that funds needed to be raised for sustenance of the program, the duration of the TMNP should be increased to accomplish the goals and parents and teachers should be communicated the goals of the program to ensure their involvement. The suggestions given by the participants included permitting them flexible wake-up and bed timings, increasing the timing for entertainment programs and providing hot water for having a bath.

Discussion of the findings highlighted the congruencies and the incongruence's among the responses of the developer, the participants and the experts across the areas tapped through the interview schedules. High degree of congruency was observed among certain aspects, such as the appreciation from the experts for the setting and accommodation of the TMNP and the meals served to the participants and the appreciation as well as endorsement from the participants for the same. Some incongruence's found with respect to the operationalisation of the term 'mentoring' and 'tribal children' as done by the developer and some of the experts. He developer of the program assumed that the participants do not feel competitive towards each other but the interviews with the participants revealed the incongruence as the participants did feel competitive towards their peers at the TMNP.
REFERENCES

Abhyankar, W. N. (n.d.). *Panchakosh Vikasanaatoon Shikshan* [Education through the development of the Panchakoshas]. India: Jnana Prabodhini Prakashan.


Appendix E1

Background Information of the Developer of the Programme

Name:
Address:
Phone number:
E-mail:
Date of birth:
Marital status:
Educational Qualifications:
   Educational history
   School (name and type)
   College (name and type)
Professional experience:
   Names of institutes
   Number of years
   Positions held
Sources of inspiration for working with the gifted:
   Personal experience
   School
   Tribal community
   Any other
Functions performed at TMNP:
   Decision maker
   Mentor
   Teacher
   Supervisor
   Any other
Role in implementing the programme:
   Number of sessions taken
   Kind of Activities Conducted
Contribution to the field of giftedness:
- Teaching the gifted
- Teaching about the gifted
- Conducting research on the gifted
- Functioning in a consultant capacity for those working with the gifted
- Working at an action level with the gifted

Areas of special interest and current endeavours:

Appendix E2

Interview Schedule to Obtain Information about the Tribal Mensa Nurturing Programme from the Developer of the Programme for the Purpose of Documentation

We are going to ask you certain questions regarding the programme you have developed to nurture the gifted tribal children. Please respond to them. Your responses will facilitate us in the documentation of the programme.

Rationale for developing the Tribal Mensa Nurturing Programme (TMNP) and use of the Panchakoshatmak Model

1. What has prompted you to develop the TMNP?
   Probes (prior experience with tribal children, being identified as a gifted child and exposed to an educational programme for the gifted, etc.)

2. (a) You have applied the Panchakoshatmak Model for the development of the TMNP. Could you indicate the essence of this model?
   (b) What is your rationale for selecting this particular model?
   Probes (applicability to the Indian scenario, spiritual base, etc.)

Vision and Goals of the TMNP

3. What is the philosophy of the TMNP?

4. What is your vision regarding the TMNP?
5. What broad goals do you seek to accomplish through the TMNP?

Probes
- For yourself (serve the community, self fulfilment, etc.)
- For the gifted tribal children (enhance leadership skills, self-sufficiency, self-reliance, for career planning, as future contributors to the tribal community, etc.)
- For the course instructors (explore life of the tribal children, contribute to society by nurturing the gifted, etc.)
- For the tribal community (support gifted tribal children in forwarding the community by spreading awareness regarding education, health and hygiene, etc.)

6. What specific goals have you chalked out for the same?

Probes
- (attitude, values, skills, knowledge, etc.)

7. (a) Is there an agreement on goals by all involved in the development/implementation of the TMNP? (Yes/No)
(b) (If no) What are the goals that have not been agreed upon?
(c) (If no) How has the difference of opinion been dealt with?

Pre-Programme Preparation

8. What preparation did you engage in prior to developing the programme?

Probes
- (scanned through the review of literature focusing on giftedness and tribal life, conducted a pilot study, assessed the needs of the gifted tribal children, reviewed other relevant programmes, obtained approval from the relevant authorities, consulted professionals in the field, attended any training sessions for the gifted/seminars on the gifted, etc.)

Funding

9. Has this programme been funded? (Yes/No)
(a) (If yes) By whom is it been funded?
(b) (If yes) What amount has been sanctioned?
(c) (If yes) For what duration of time has it been funded?
(d) (If yes) When were these funds sought?
    Probes (year, month)
10. (a) Have any donations been given for the programme? (Yes/No)
    (b) If yes, please indicate how much and what has been donated?
11. Which aspects have been funded?
    (a) Staff (travel, accommodation, special training, instructional sessions conducted, etc.)
    (b) Educational material (toys, games, stationery, books, LCD, computer, etc.)
    (c) Non-educational facilities (food, accommodation, gardening tools for cultivating vegetables, water, electricity, transportation, etc.)
    (d) Pre-programme planning (administrative set-up such as stationery and payment for administrative personnel, testing, pilot study, transportation to the Ashram schools from various tribal areas, etc.)
12. (a) What percentage of funds is allocated to each of the above mentioned categories, namely staff, educational material, non-educational facilities and pre-programme planning?
    (b) What is the procedure for making decisions regarding the allocation of funds?
        Probes (opinions from all the instructors are taken, some prior analysis is done, etc.)
13. Are you seeking other financial resources?
    (a) (If yes) Please indicate the reason/s or the same.
        Probes (need for additional funds because of price rise, need for back up as the funds might get depleted, etc.)
    (b) (If yes) Please specify the source/s of these financial resources.

Management of the TMNP
14. What is the structure of the management of the TMNP?
    Probes (decisions with respect to responsibilities regarding personnel, execution of tasks, communication channels and follow-up decisions of the programme, any other)
15. (a) Do you share the leadership role with anybody in the programme? (Yes/No).
    (b) Give reasons for the same.
16. What is the role of each personnel in the management of TMNP? Please elucidate with examples.

Probes (organising transportation of children, testing, securing funds, conducting activities)

Identification and Selection of gifted children for the TMNP

17. What preparations were made for identifying the gifted children from the tribal population?

Probes (institutions/personnel contacted, special setting organised, test administrators with certain qualifications contacted, special training given to test administrators/assessors, tests selected, tests bought, tests developed, etc.)

18. What criterion/criteria was/were employed to identify the gifted children in your programme?

Probes (IQ, creativity, specific talents in various areas such as visual and performing arts, mechanics, botany, leadership skills, etc.)

19. What methods were employed to screen these children as gifted?

Probes (specific tests in IQ, creativity tests, educational achievement tests, previous records of outstanding achievement of children, observation, etc.)

20. How were the assessment sessions organised?

Probes (location of testing, physical setting, ratio of the number of children present in each session to the number of test administrators, time taken for each assessment, procedures followed, instructions, administrations, scoring and interpretation, orientation given to the children about the tests and test administration, qualifications of the test administrators, etc.)

21. (a) Have you faced any problems with respect to the tribal culture regarding the admission of the gifted tribal children into TMNP? (Yes/No) (e.g. girls from tribal areas not sent to TMNP after being identified as gifted)

(b) If yes, how have you dealt with the same?
Target Group

22. (a) Is the target group aware of the purpose of the TMNP?
(b) If yes, how has it been made explicit to them?
(c) If no, what is the reason for the same?

23. (a) Is the target group aware of the Panchakoshatmak model?
(b) If yes, how has it been made explicit to them?
(c) If no, what is the reason for the same?

24. What are the characteristics of your target group?
   Probes (gender, age, income level, caste, religion, geographical location, I.Q., basic education, mother tongue, language of instruction in the school attended, etc.)

Duration of the Programme

25. When did this programme start?

26. (a) What is the duration of the entire programme?
(b) On what basis was the duration of the programme decided upon?
   Probes (children would have attained the goals, termination of financial support, etc.)

27. (a) Is TMNP following its time-plan that has been chalked out? (Yes/No)
(b) If no, what are the obstacles regarding the same?
   Probes (no permission granted by the Ashram schools, stormy weather, problems with transportation, lack of funds, etc.)

28. If some children have not attained the objectives chalked out at the time of terminating the programme, how would you address the same?
   Probes (extend the programme, terminate the programme but have a few sessions with those who have to yet reach the desirable goals, etc.)

Setting and Accommodation

29. Can you describe the setting where this programme is conducted?
   Probes Surroundings (urban/rural area, mountains, fields, approach road, etc.)
Building
(bungalow/building/guesthouse/temple/dharamshala, etc.)
Rooms (approximate size of the rooms, number, ventilation, lighting, décor, etc.)
Furniture: Pieces (cupboards, desks, chairs, beds, etc.)
Types (wooden, plastic, glass, etc.)
Nature (e.g. child-friendly)

30. (a) Was/Were there any reason/s for selecting this particular setting/ venue?
(b) If yes, please indicate the reason/s for the same.

Probes (proximity from any place of relevance, funding, appearance similar to a tribal area, conducive for learning and creativity, etc.)

Curriculum
Content
31. Could you please elaborate on the content of the curriculum of TMNP?

Probes (planning committee, thematic allocation of sessions/workshops, number of units to be accomplished, modules developed, etc.)

32. How is the curriculum aligned with the school education of the children? Please elucidate with examples.

Probes (new methods of doing mathematics, richer understanding of poetry, testing of concepts through scientific experiments and science laboratories, relevance to tribal context, practical application of skills taught, etc.)

Methodology
33. What is your approach regarding the instruction of the gifted tribal children?

Probes (directive, collaborative, laissez-faire, authoritarian, authoritative, democratic, etc.)

34. What methods are employed to communicate the content of the curriculum to the gifted tribal children?
Probes (chalk and board, LCD, group discussions, role-plays, hands-on experiences, games, paper and pencil activities, insight sessions, etc.)

Assessment

35. (a) Indicate the areas in which you are assessing the gifted children?

Probes (knowledge, skills, values, qualities, affect, interests, attitudes, etc.)

(b) Specify the aspects within these areas you consider relevant for assessment.

Probes (positive attitude toward learning, effective thinking processes, development of wide interests, encouragement of identified interests, affective development, basic skill development, appreciation and acceptance of various cultures, etc.)

36. How are you assessing/plan to assess the above mentioned areas?

Probes (tests, questionnaires, observation, portfolios, group discussions, etc.)

37. (a) Is there any ongoing assessment of the children? (Yes/No)

(b) If yes, how is the assessment conducted?

(c) If yes, how often is the assessment conducted?

Probes (alternate sessions, every session, etc.)

(d) If no, state the reason for the same.

Activities conducted

38. What is the general schedule of a typical day in the TMNP?

Probes (wake-up/ sleeping time, meals, activities, etc.)

39. (a) Are there any principles followed while planning these activities?

Probes (age of the child, developmental appropriateness, sequencing, transition, multiple intelligence development, grouping options, individualised, flexibility, child-initiated versus instructor-initiated, etc.)

(b) Give illustrations to explain your point.

40. List the various activities. For each indicate the following aspects.

(a) Objective (sheath to be enhanced, skills to be developed, etc.)

(b) Methodology (games, group discussion, hands-on experiences, etc.)
(c) Procedure (instructions given, manner in which activity is conducted, insight session after activity, follow-up etc.)

41. Who are the various personnel responsible for developing the diverse activities in the programme?

Probes (you, psychologists, experts in the field of special education, target group, course instructors, several personnel etc.)

Course Instructors

42. (a) Are there any criteria, which the course instructors have to fulfil, to be selected as facilitators of these gifted children? (Yes/No)
(b) If yes, what are they?

Probes (age, qualification, experience, level of intelligence, personality, aptitude, interests, commitment, etc.)

43. (a) How many course instructors are there in the programme?
(b) What are the characteristics of the current group of course instructors?

Probes (same as above)

44. Can you highlight the role that these instructors play in relation to these children?

Probes (guide, use disciplinary strategies, help with routine activities, engage in one-on-one communication, facilitate formal or informal interaction among the children, transmit values to the gifted tribal children such as punctuality, organisation, democracy, equality, respect, competence, etc.)

45. (a) Do course instructors give you any suggestions or provide you with any information/knowledge in order to enhance the quality of the programme? (Yes/No)
(b) Give reasons for the same.

46. (a) Do the course instructors share their expertise with each other? (Yes/No)
(b) If yes, please explain with an example.

47. (a) Is training provided to the resource individuals/ instructors? (Yes/No)
(b) If yes, what is the specific nature of the training provided?

Probes (orientation to the following: Panchakoshatmak model, TMNP, giftedness, tribal life, certain protocol for the activities, language, etc.)
48. Please comment on (a) flexibility as well as (b) consistency maintained by the different course instructors in conducting activities in their subgroups?

   Probes (set of standardised instructions provided to the course instructors, etc.)

49. (a) Are the course instructors evaluated or supervised during the activities/sessions? (Yes/No)

(b) If yes, how are they evaluated?

50. (a) Is feedback given to the course instructors?

(b) If yes, in what manner?

   Probes (written, oral, confidentially, in group meetings, etc.)

(c) If no, please give reasons for the same.

51. Is feedback taken from the course instructors regarding

   (a) performance of the children

   (b) activities conducted

   (c) developer of the programme

   (d) supervisor/co-ordinators

52. (a) Do the course instructors keep a daily log of their tasks?

(b) If yes, indicate the format and the content respectively.

(c) If no, please indicate the reason for the same.

53. Are the course instructors provided with any acknowledgement for their involvement in TMNP?

   Co-ordinators/ Supervisors

54. (a) Are any co-ordinators/ supervisors appointed for this programme? (Yes/No)

(b) If no, please give reasons for the same.

   (c) (If yes) How many co-ordinators are there?

   (d) (If yes) What are the qualifications of the co-ordinators?

   Probes (psychologists, special education experts, administration experts)

   (e) (If yes) What are their tasks?

   Probes (supervising instructors, monitoring them, providing feedback, appraising their performance, documenting certain
aspects, such as ongoing assessment, providing suggestions/information/knowledge in order to enhance the quality of the programme, etc.)

**Resource Material Involved**

55. What are the kinds of resource material that are available for the TMNP?

   Probes Printed material (journals, magazines, story books, newspaper, encyclopaedia, dictionaries, books on different subjects, etc.)
   
   Play materials (indoor games, outdoor games, etc.)
   
   Musical instruments (flute, drum, etc.)
   
   Computer Facilities (Microsoft Office, internet facility, etc.)
   
   Stationery (papers, notebooks, art and craft materials, etc.)
   
   Audio-Visual gadgets (television, music system, tape recorder/CD player, microphone, video recorder, LCD projector, Overhead Projector/OHP, etc.)

56. Please mention the amount/number of material available for each of the ones mentioned above.

   Probes (same as above)

57. What is the approximate cost of the material?

58. What is the child’s role in relation to the resource material?

   Probes (ease/freedom of access to the material, degree of independence in the use of the material, involvement in the preparation of the material, etc.)

**Documentation/Record Keeping**

59. (a) Are the proceedings of this programme documented? (Yes/No)

   (b) (If yes) What is the nature of the documentation?

   Probes (video recording, written minutes, etc.)

   (c) (If yes) How regularly is the documentation accomplished?

   Probes (daily, monthly, quarterly)

   (d) (If yes) What is documented?
60. (a) Is the performance of each child documented?
   (b) If yes, in what way is it documented?
      Probes (individual files, computer records, portfolios, etc.)
   (c) If no, state the reason for the same.

61. (a) Is any ongoing assessment of the children documented?
   (b) If yes, how/how often?
   (c) If no, state the reason for the same.

Feedback, Evaluation and Assessment of the Programme

62. (a) Have you sought feedback regarding the programme? (Yes/No).
   (b) If yes, specify the source.
      Probes (experts in fields of education, psychology and so forth, target group, parents of target group, peers of target group, teachers of target group, etc.)
   (c) If yes, please specify the kind of feedback sought.
      Probes (reflection of the model in the activities, instructional methodology employed, etc.)

63. (a) Have you incorporated any feedback sought? (Yes/No)
   (b) If yes, please specify the same.
      Probes (change in style of instruction, alterations in activities, methods of assessment of children, etc.)

64. (a) Have you contrasted programme goals with actual performance of the children? (Yes/No).
   (b) If yes, in what manner has this been accomplished?
   (c) What findings have you obtained?
      Probe (progress of children is as per expected/planned, etc.)

65. (a) Has any research been conducted in relation to the programme? (Yes/No).
   (b) If yes, please specify the same.
      Probe (quality of the programme, etc.)

66. What according to you would constitute the success of the programme?
Probes (children become equipped with certain skills/farming, children have incorporated certain values and attitudes)

67. (a) Do you visualise/are you experiencing any challenges in conducting the programme? (Yes/No).
   (b) If yes, please indicate the same?
      Probes (shortage of funds, time constraints, problems in obtaining instructors, difficulty in transporting the children from their Ashram school to Kamshet, dealing with parents of the children, tribal girls not being granted permission to attend the programme)
   (c) What are the methods/strategies employed by you to deal with the same?

68. What arrangements have you made in case of unforeseen emergencies?
   Probes (load shedding when you want to use the computer, medical emergencies, accidents, back-up plans for several other difficulties, etc.)

Supportive system

69. What is the relationship of the gifted tribal children in TMNP with
   (a) Other children in TMNP
      Probes (friendly, competitive, etc.)
   (b) Other children in their Ashram schools (friendly, competitive, strained, etc.)

70. (a) Were the parents of the target group given any kind of orientation regarding the programme? (Yes/No)
   (b) Give reasons for your answer.
      (c) (If yes) Indicate an outline of the same.
      (d) (If yes) Denote the time period when it was conducted.

71. How are the parents of the gifted tribal children currently involved in the programme?
   Probes (encouraged to prepare food based on Annamaya kosha, etc.)

72. How are the Ashram schools involved in the programme?
   Probes (permit children to attend TMNP, grant children permissions to implement certain projects, etc.)
73. How is the community involved in the TMNP?
   Probes (seek help in restoration of sacred groves, spread awareness about TMNP, etc.)

74. (a) Are counsellors/social workers appointed to help the target group in times of need? (Yes/No)
   (b) Give reasons for your answer.

Post-Programme Agenda
75. (a) Will the children be given any kind of reinforcement after the completion of the programme? (Yes/No)
   (b) If yes, what will be given to them?
   Probes (awards, report cards, certificates, etc.)
   (c) If yes, for which aspects will they be given these rewards?
   Probes (creativity, regularity, personality growth and development, etc.)

76. (a) Do you intend to conduct a follow-up session with the children once the programme is terminated? (Yes/No)
   (b) If yes, how do you plan to do so?

77. (a) Are you making any plans for the long-term sustainability of the programme? (Yes/No)
   (b) If yes, can you spell out the same?

78. Where do you envision these children to be after the program?
   Probes (enabling them to become contributors to their own cultural society, etc.)

Applicability of the Programme and the Panchakoshatmak Model
79. Can this programme be applied to areas other than gifted tribal children? Please give reasons.

80. Can the Panchakoshatmak model be used to nurture individuals from varied lifestyles and cultures? (Yes/No)
   (a) Would you like to give any additional information about the programme other than what we have already covered in this interview? (Yes/No)
   (b) If yes, please do so.
Appendix F1

Background Information of the Experts

Name:
Gender:
Age:
Address:
Phone number:
E-mail:
Marital Status:
Religion:
Educational Qualifications:
Professional experience:
  Current
    Institution
    Number of years
    Position held
  Past
    Institutions
    Number of years
    Positions held
Exposure to giftedness:
  Reviewed literature on giftedness
  Taught topics related to giftedness
  Conducted research on the gifted
  Served as a consultant to those working with the gifted
  Worked at an action level with the gifted
Teaught the gifted
Any other
Exposure to the tribal individuals:
  Reviewed literature on tribal individuals
  Taught topics related to the tribal population
  Conducted research on the tribal population
Served as a consultant to those working with the tribal population

Worked at an action level with the tribal population

Any other

Any Special contribution to the field of giftedness:
Appendix F2
Open-ended Questions for the Experts to Evaluate the Programme

Interview schedule for Experts to Evaluate the Tribal Mensa Nurturing Programme

Please respond to the following questions. First, give your rating regarding the below mentioned criteria on the accompanying scale. Then specify the reason for your rating and feel to give any suggestions regarding the same. If on completion of the schedule you feel that some additional criteria should have been included, do mention them and proceed in a manner similar to the criteria you have already responded to.

Rationale of the Tribal Mensa Nurturing Programme

1. Is the rationale for developing the TMNP relevant? (Yes/No)
2. Is the rationale for developing the TMNP innovative? (Yes/No)
   Please give an overall comment on the rationale of the TMNP.

Panchakoshatmak Model

3. Is the Panchakoshatmak model relevant and comprehensive in understanding human development? (Yes/No)
4. Is the Panchakoshatmak model relevant to the programme? (Yes/No)
5. In general, is the model represented in the programme effectively? (Yes/No)
   Probes (application of each sheath to activities, balanced representation of all sheaths in the activities)
   Please give an overall comment on the application of the Panchakoshatmak model to the TMNP.

Vision/Goals of TMNP

6. Is the philosophy of the TMNP sound? (Yes/No)
7. Is the vision of the TMNP clear and specific? (Yes/No)
8. Is the vision of the TMNP realistic with respect to its accomplishment? (Yes/No)
9. Are the goals of the TMNP clear and specific? (Yes/No)
10. Are the goals of the TMNP attainable? (Yes/No)
Probes (realistic, attainable, too idealistic, unattainable with regard to the duration of the programme, etc.)

11. Have the goals been agreed upon by all involved in the development/implementation of the programme? (Yes/No)

Probes (not conveyed so cannot be subjected to comment, didactic, democratic, etc.)

12. Is the communication of the goals of TMNP to its stakeholders clear and specific? (Yes/No)
   
   a. Course instructors
   b. Tribal children
   c. Families of Gifted Tribal children

Please give an overall comment on the vision and goals of the TMNP.

Pre-Programme Preparation

13. Has literature been scanned for the development of the TMNP? (Yes/No)

Probes (relevance, comprehensiveness, adequacy, culture-specificity, etc)

14. Has the pilot study been conducted thoroughly and its findings incorporated in the development of the TMNP? (Yes/No)

Probes (representative group, rigour, great/meager incorporation of findings, etc.)

15. Have the relevant legalities been accomplished? (Yes/No) (e.g. seeking approval from relevant authorities)

16. Have adequate and relevant resource individuals been contacted by the developer of the programme in order to develop the activities to be conducted in TMNP? (Yes/No)

17. Did the developer familiarise himself with relevant aspects vis-à-vis giftedness, Indian tribal life and special education while planning for the programme? (Yes/No)

Probes (attended seminars/ workshops/ training sessions on special education for gifted children, exposed self to working with tribal life, was familiar with existing models of giftedness and programmes for the gifted, etc.)

Please give an overall comment on the pre-programme preparation of the TMNP.
Finance

18. Is the stipulated amount funded for the programme adequate? (Yes/No)

Probes (sufficient, more than required, inadequate, etc.)

19. Has the financial stability for the programme been ensured? (Yes/No)

Probes (pre-programme, ongoing, emergency)

20. Is the amount spent on a single session appropriate? (Yes/No)

21. Have the funds been managed appropriately? (Yes/No)

Probes (appropriate distribution with respect to the resources, pre-programme planning, administration, etc.)

Please give an overall comment on the Finance aspect of the TMNP.

Management of the TMNP

22. Is the structure of the management of TMTN appropriate

Probes (tall, horizontal, centralised, decentralised, etc)

23. Are the roles of the various personnel in TMNP appropriate?

Probes (according to their experience, according to their qualifications, etc.)

24. Is the leadership role taken up by appropriate personnel?

25. Are the communication channels in the TMNP appropriate?

Probes (open, restrictive, one-way, two-way, etc.)

Please give an overall comment on the management of the TMNP.

Co-ordinators/Supervisors

26. Does the programme have a coordinator? (Yes/No)

27. Is the expertise of the co-ordinator of the programme appropriate to ensure the quality of the programme? (Yes/No)

Probes (training, orientation, etc.)

28. Are the tasks assigned to supervisors relevant? (Yes/No)

Please give an overall comment on the co-ordinators/supervisors of the TMNP.

Identification and Selection of Gifted Children for TMNP

29. Is/Are the criterion/criteria employed to identify the gifted tribal children appropriate? (Yes/No)

Probes (multiple criteria employed, culture-specific, innovative, etc.)
30. Is/Are the method/s employed to identify the gifted tribal children appropriate? Would you like to suggest alternative method/s to identify the gifted tribal children that can be employed?
   Probes (standardised tests from various areas like intelligence and creativity, tests developed and its pilot testing, reliability and validity accomplished, etc.)

31. Has the outreach been adequate to identify tribal children as gifted? (Yes/No)
   Probes (number of children tested, number of Ashram schools contacted, number of Ashram schools visited for testing, etc.)

32. Was the physical setting that was arranged, for the administration of the tests for the tribal children, appropriate? (Yes/No)
   Probes (lighting, ventilation, seating arrangement, availability of appropriate stationery, etc.)

33. Were the assessors/test administrators designated to identify the gifted tribal children, equipped with the required skills? (Yes/No)
   Probes (qualification, procedures followed, children-administrator ratio, etc.)

Please give an overall comment on the identification and selection of the gifted tribal children.

**Target Group**

34. Are the gifted tribal children aware of the fact that they are gifted? (Yes/No)
35. Are the gifted tribal children aware of the Panchakoshatmak model? (Yes/No)
36. Is the outlook of the developer of the programme with respect to achievement of the goals of TMNP appropriate? (Yes/No)

Please give an overall comment on the characteristics of the target group of the programme.

**Setting and Accommodation**

37. Is the setting and accommodation of the programme appropriate with respect to the following aspects? (Yes/No)
   a) Acculturation of setting (comfort of tribal children)
   b) Space (adequate, inadequate, adequate lighting and ventilation, effective use of space regarding personal physical space for each child and versatility, etc.)
c) Furniture (adequate number, appropriate types, child-friendliness, acculturated, etc.)
d) Surroundings (natural, stimulating, acculturated, etc.)

Please give an overall comment on the setting and accommodation of the programme.

Curriculum

38. Is the Content of the programme appropriate with respect to the following aspects? (Yes/No)
   b) Planning (organisation, number and qualifications of personnel involved, etc.)
   c) Relevance of the themes explored in terms the goals and the objectives of the programme
   d) Appropriateness of the activities developed for each monthly session (Comprehensiveness with respect to the Panchakoshatmak Model, relevance to giftedness, relevance to the time of the year, etc)
   e) Alignment with school education (new methods of doing mathematics, richer understanding of poetry, testing of concepts through scientific experiments and science laboratories, etc.)
   f) Is the method employed by the developer of the programme (matrices) to generate activities for the same facilitative? (Yes/No)

39. Please respond to the following questions pertaining to the Activities conducted at TMNP.
   a) Are the activities/themes clearly spelled out in terms of objectives, methodology, procedure and follow-up? (Yes/No)
   b) Are all the koshas accurately reflected in the activities? (Yes/No)
      Probes (clearly represented in activities, sufficient activities to emphasise the development of each kosha, day-wise balance of enhancing all the koshas through activities)
   c) Are the activities appropriate for the specific target group?
      Probes (age-wise, culture-wise, intellectual level-wise)
   d) Are the activities facilitative for developing multiple intelligences? (Yes/No)
e) Would it be easy for the children to apply what they have learnt in the programme to their real life situations? (Yes/No)
f) Do the activities lend themselves towards reaching the goals of the programme?

40. Please answer the following questions regarding the Methodology adopted by TMNP

a) Is the methodological approach employed to carry out the activities appropriate? (Yes/No)
   Probes (directive, nondirective, structured, unstructured, etc.)

b) Are the methods used to instruct the children appropriate?
   Probes (games, demonstrations, experiments, spontaneous contributions, group discussions, etc.)

41. Is the Assessment in the programme appropriate with respect to the following aspects? (Yes/No)

a) Frequency of assessment (monthly, quarterly)
b) Purpose of assessment (to measure progress of the children, research, etc.)
c) Manner of assessment (expertise of the assessor, setting of assessment, etc.)
d) Variety of methods employed for assessment (psychological tests, observation, sociometric tests, etc)
e) Appropriateness of the methods of assessment (achievement tests, sociometric tests, observation, performance tests, etc.)

Please give an overall comment on the curriculum of the TMNP.

**Time-plan of the Programme**

42. Are 17 months adequate to reach the goals of the programme? (Yes/No)

Probes (extend the programme beyond 17 months, etc.)

43. Is the daily plan appropriate with respect to time management? (Yes/No)

Probes (number of hours spent on each activity across the day, time-spacing, etc.)

44. Is TMNP effectively implementing its time-plan? (Yes No)

45. Are appropriate arrangements made to cope with problems faced while implementing the time-plan? (Yes/No)

Please give an overall comment on the time-plan of the programme.
Food

46. Is the food provided at the TMNP appropriate with respect to following aspects in terms of Annamaya Kosha? (Yes/No)
   a) Quality of food (hygienic, nutritious)
   b) Quantity of food (amount of food, number of meals, etc.)
   c) Relevance of serving “sattvik” (pious, vegetarian food without onion and garlic) to tribal children
   d) Time of meals
   e) Attitude towards intake of food (it is a offering to God within the Self, it should be cooked and served with love and affection, etc.)

Please give an overall comment on the food provided at the programme.

Course Instructors

47. Are the criteria/characteristics expected of course instructors appropriate? (Yes/No)

48. Is there thoroughness regarding the orientation given to the instructors with regard to the TMNP and the Panchakoshatmak model? (Yes/No)

49. Was the training received by the course instructors by the programme is appropriate? (Yes/No)

   Probes (frequency, language, skills, knowledge about giftedness and tribal life, etc.)

50. Is the approach of TMNP regarding maintenance of daily log by the resource individuals systematic? (Yes/No)

51. Is the acknowledgement given to the instructors appropriate? (Yes/No)

   Probes (discouraging, encouraging, critical, motivating, etc.)

52. Is the feedback given to the instructors appropriate? (Yes/No)

   Probes (frequency, manner, relevance, etc.)

53. Is the feedback systematically taken from the instructors about the children and activities? (Yes/No)

   Please give an overall comment on the instructors/resource individuals of the TMNP.
Resource Material

54. Is the resource material employed by the programme appropriate with respect to the following aspects? (Yes/No)
   a) Adequacy
   b) Condition (old, new, tattered, attractive)
   c) Diversity/Variety
   d) Acculturation
   e) Stimulating (for thoughts, for senses)
   f) Inclusive of technology
   g) Freedom of access by the children
   h) Independence of the children in the use of the material

Please give an overall comment on the resource material employed the TMNP.

Documentation/Record Keeping

55. Is the frequency of the documentation regarding the proceedings of the programme appropriate? (Yes/No)

Probes (sporadic, ongoing, etc.)

56. Is the nature of documentation of the programme appropriate? (Yes/No)

Probes (quality, specificity, etc.)

57. Is the frequency of the documentation of the performance of the children appropriate? (Yes/No)

58. Is the performance of the children documented appropriately? (Yes/No)

   Probes (manner, methods used like maintaining portfolios, conducting tests, seeking post-task insights, etc.)

Please give an overall comment on the documentation of the TMNP.

Feedback/Evaluation/Assessment of the Programme

59. Is relevant feedback sought for the programme? (Yes/No)

Probes (purpose, etc.)

60. Does the programme seek multiple sources for feedback? (Yes/No)
61. Is appropriate feedback incorporated in the programme? (Yes/No)
62. Is the programme having an appropriate impact on the target group? (Yes/No)

Probes
Comprehensiveness (all versus some areas)
Direction (positive versus negative)
Temporal (short-lasting versus long-lasting)

63. Is TMNP open to opportunities in the area of research (Yes/No)
64. Are the coping strategies that are employed to handle challenging situations in TMNP effective? (Yes/No)

Please give an overall comment on the feedback/evaluation/assessment of the TMNP.

Support System
65. Is the TMNP effectively enhancing social relationships of the gifted tribal children with
   (a) Other gifted tribal children in TMNP (Yes/No)
   (b) Peers in Ashram school (Yes/No)
66. Is there active involvement of the following support systems in the nurturing of the gifted tribal children? (Yes/No)
   a) Parents of the gifted children (participate in TMNP, be open to positive change in eating habits, etc.)
   b) Ashram schools of the children (allowing children to be tested in the schools, allowing gifted children to implement their learning in TMNP in the schools, etc.)
   c) Tribal community of the children (awareness regarding safety of sacred groves, etc.)
   d) Other professional personnel from the areas such as psychology and social work (help children cope with new life situations, interpersonal relationships, etc.)

Please give an overall comment on the degree of involvement of the support system of the TMNP.

Post-Programme Agenda
67. Is the planning regarding the celebration of the success of the children for accomplishing the goals appropriate? (Yes/No)
68. Is the plan to follow-up the children once the programme has been terminated appropriate? (Yes/No)

Applicability of the Programme and the Panchakoshatmak Model

69. Is the TMNP applicable to areas other than its current one? (Yes/No)

70. Can the Panchakoshatmak model be used to nurture individuals from varied lifestyles and cultures? (Yes/No)

Please give an overall comment on the post-programme agenda.

Please give an overall comment on the programme.

(a) Would you like to comment anything that has not been covered in the interview schedule? (Yes/No).
(b) If yes, please feel free to do so.
Appendix F3
Rating Scale for Evaluation of the TMNP

Please rate TMNP on the following items on a four-point scale. (1 indicates the lowest rating on the criterion whereas 4 indicates the highest rating on the criterion)

<table>
<thead>
<tr>
<th>No.</th>
<th>Items</th>
<th>Rating</th>
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<tr>
<td>Rationale of TMNP</td>
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<td>1.</td>
<td>Relevance of the rationale of the programme</td>
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<td>2.</td>
<td>Innovativeness of the rationale of the programme</td>
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<td>Overall rating for the rationale of the TMNP</td>
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<td>Panchakoshatmak Model</td>
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<td>3.</td>
<td>Relevance of Panchakoshatmak model in understanding human development</td>
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<td>4.</td>
<td>Relevance of Panchakoshatmak model to the programme</td>
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<td>5.</td>
<td>Extent of the representation of this model in the programme</td>
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<td></td>
<td>Overall rating for the application of the Panchakoshatmak model</td>
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<tr>
<td>Vision and Goals of TMNP</td>
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<td>6.</td>
<td>Soundness of the philosophy of TMNP</td>
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<td>7.</td>
<td>Clarity and specificity of the vision of TMNP</td>
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<td>8.</td>
<td>Feasibility regarding the accomplishment of the vision</td>
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<td>9.</td>
<td>Clarity and specificity of the goals of TMNP</td>
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<td>10.</td>
<td>Attainability of the goals</td>
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<td>11.</td>
<td>Degree of agreement on goals by all involved in the development/implementation of the programme</td>
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<td>12.</td>
<td>Transparency of communication to stakeholders (clarity and specificity)</td>
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<td>Course Instructors</td>
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<td>Gifted Tribal Children</td>
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<td>Families of the gifted tribal children</td>
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<td>Overall rating for the vision and goals of the TMNP</td>
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<td><strong>Pre-Programme Preparation</strong></td>
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<td>13</td>
<td>Scanning of literature</td>
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<td>14</td>
<td>Thoroughness in conducting the pilot study and incorporation of the</td>
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<td>results of the same in the development of the programme</td>
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<td>15</td>
<td>Accomplishment of relevant legalities</td>
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<td>16</td>
<td>Adequacy and relevance of resource individuals contacted to develop</td>
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<td>the activities of the programme</td>
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<td>17</td>
<td>Familiarisation with relevant aspects vis-à-vis giftedness, Indian</td>
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<td>tribal life and special education</td>
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<td><strong>Overall rating for the pre-programme preparation</strong></td>
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<td><strong>Finance</strong></td>
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<tr>
<td>18</td>
<td>Adequacy of the amount funded for the programme</td>
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<td>19</td>
<td>Ensuring of financial security</td>
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<td>Appropriateness of money spent on a single session</td>
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<td>Appropriateness in management of funds</td>
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<td><strong>Management of the TMNP</strong></td>
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<td>22</td>
<td>Appropriateness of the structure of the management of the TMNP</td>
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<td>23</td>
<td>Appropriateness of the roles of the various personnel in the TMNP</td>
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<td>Appropriateness of the leadership roles of the personnel</td>
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<td>25</td>
<td>Appropriateness of the communication channels of the programme</td>
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<td><strong>Overall rating of the management of the programme</strong></td>
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<td><strong>Co-ordinators/Supervisors</strong></td>
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<td>Appointment of a coordinator</td>
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<td>27</td>
<td>Appropriateness of the expertise of the coordinator</td>
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<td>Relevance of the tasks assigned to the supervisors</td>
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<td><strong>Identification and Selection of Gifted Children for TMNP</strong></td>
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<td>29</td>
<td>Appropriateness of criterion/criterion employed to identify gifted</td>
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<td>tribal children</td>
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<td>Appropriateness of method/s employed to identify gifted tribal</td>
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<td>No.</td>
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<td>Adequacy of outreach to identify gifted tribal children</td>
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<td>Appropriateness of the physical setting arranged for the administration of the tests for tribal children</td>
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<td>Appropriateness of the skills of the assessors/test administrators</td>
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<td>31</td>
<td>Adequacy of outreach to identify gifted tribal children</td>
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<td>Appropriateness of the skills of the assessors/test administrators</td>
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<td>Overall rating for the identification and selection of the gifted tribal children</td>
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<td><strong>Target Group</strong></td>
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<td>34</td>
<td>Awareness of the gifted tribal children with respect to their giftedness</td>
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<td>35</td>
<td>Awareness of the gifted tribal children with respect to the Panchakoshatmak Model</td>
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<td>36</td>
<td>Appropriateness of the outlook of the developer of the programme with respect to achievement of the goals</td>
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<td></td>
<td>Overall rating for the characteristics of the target group</td>
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<td></td>
<td><strong>Setting and Accommodation</strong></td>
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<td>37</td>
<td>Appropriateness of the setting and accommodation in terms of the following aspects:</td>
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<td>a. Acculturation</td>
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<td>b. Space</td>
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<td>c. Furniture</td>
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<td>d. Surroundings</td>
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<td></td>
<td>Overall rating for the time-plan of the programme</td>
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<td><strong>Curriculum</strong></td>
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<td>38</td>
<td><strong>Content</strong></td>
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<td></td>
<td>a. Appropriateness of the planning</td>
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<td>b. Relevance of the themes explored in terms of the Panchakoshatmak Model and giftedness</td>
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<td>c. Appropriateness of the activities developed for each monthly session</td>
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<td></td>
<td>d. Alignment with school education</td>
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<td>e. Facilitation of the method employed by the developer of the</td>
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<td>programme (matrices) to generate activities</td>
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<td>39.</td>
<td><strong>Activities</strong></td>
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<td></td>
<td>a. Clarity in spelling out of activities/themes in terms of objectives, methodology, procedure and follow-up</td>
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<td></td>
<td>b. Accurate reflection of the koshas in the various activities</td>
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<td>c. Appropriateness for the specific target group</td>
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<td>d. Facilitation of the activities for developing multiple intelligences</td>
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<td>e. Ease of application of learning to real life situations</td>
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<td>f. Facilitation of the activities in order to reach goals of TMNP</td>
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<td>40.</td>
<td><strong>Methodology Adopted</strong></td>
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<td></td>
<td>a. Appropriateness of the methodological approach employed to carry out the activities</td>
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<td>b. Appropriateness of the methods used to implement the curriculum</td>
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<td>41.</td>
<td><strong>Assessment</strong></td>
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<td></td>
<td>a. Frequency of assessment</td>
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<td>b. Purpose of assessment</td>
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<td>c. Manner of assessment</td>
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<td>d. Appropriateness of the methods of assessment</td>
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<td>Overall rating for the curriculum of the programme</td>
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<td></td>
<td><strong>Time-plan of the Programme (Overall Duration and Daily-pan)</strong></td>
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<td>42. Adequacy of the duration of the programme to reach its goals</td>
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<td>43. Appropriateness of the daily plan with respect to time management</td>
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<td>44. Effectiveness of implementation of time-plan</td>
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<td>45. Appropriateness of arrangements made to cope with problems faced while implementing the time-plan</td>
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<td>Overall rating of the time-plan of the programme</td>
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<td><strong>Food</strong></td>
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<td>46. Appropriateness of the food with respect to the following aspects in terms of <em>Annamaya Kosha:</em></td>
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<td></td>
<td>a. Quality of food</td>
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<td>1</td>
<td>b. Quantity of food</td>
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<td>2</td>
<td>c. Relevance to “sattvik” (pious, vegetarian food without onion and garlic) food to tribal children</td>
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<td>3</td>
<td>d. Time of meals</td>
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<td>4</td>
<td>e. Attitude towards intake of food</td>
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<td>Overall rating for the food provided by the programme</td>
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<td><strong>Course Instructors</strong></td>
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<td>47</td>
<td>47. Appropriateness of the criteria/characteristics used to employ the course instructors</td>
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<td>48</td>
<td>48. Thoroughness regarding the orientation given to the instructors with regard to the TMNP and the Panchakoshatmak model</td>
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<td>49</td>
<td>49. Appropriateness of the training received by the course instructors</td>
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<td>50</td>
<td>50. Approach towards maintenance of daily log (systematic)</td>
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<td>51</td>
<td>51. Appropriateness of acknowledgement given to the course instructors</td>
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<td>52</td>
<td>52. Appropriateness of feedback given to instructors (manner)</td>
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<td>53</td>
<td>53. Systematic feedback taken from instructors (about children and activities)</td>
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<td></td>
<td>Overall rating for the resource individuals/ instructors of the programme</td>
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<td><strong>Resource Materials</strong></td>
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<td>54</td>
<td>54. Appropriateness of the resource material employed by the programme</td>
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<td>54.a</td>
<td>a. Adequacy</td>
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<td>54.b</td>
<td>b. Condition</td>
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<td>54.c</td>
<td>c. Diversity/ Variety</td>
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<td>54.d</td>
<td>d. Acculturation</td>
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<td>54.e</td>
<td>e. Stimulating</td>
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<td>54.f</td>
<td>f. Inclusive of technology</td>
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<td>g. Freedom of access by the children</td>
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<td>h. Independence of the children in the use of the material</td>
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<td>Overall rating for the resource material employed by the programme</td>
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<td>No.</td>
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<td>55</td>
<td>Appropriateness of frequency of record keeping/documentation of the programme</td>
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<td>56</td>
<td>Appropriateness of nature of record keeping/documentation of the programme</td>
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<td>57</td>
<td>Frequency of documentation of the performance of children</td>
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<td>58</td>
<td>Appropriateness of documentation of the performance of children</td>
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<td></td>
<td>Overall rating for the documentation/record keeping of the programme</td>
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<tr>
<td>59</td>
<td>Relevance of feedback sought regarding the TMNP</td>
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<tr>
<td>60</td>
<td>Multiplicity of sources contacted in order to seek feedback</td>
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<td>61</td>
<td>Appropriate incorporation of feedback</td>
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<td>62</td>
<td>Appropriateness of the impact of the target group</td>
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<td>63</td>
<td>Openness to opportunities in the area of research</td>
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<td>64</td>
<td>Effectiveness of coping strategies employed to handle challenging situations</td>
<td>1 2 3 4</td>
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<td>Overall rating for feedback/evaluation/assessment of the programme</td>
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<td>65</td>
<td>Effectiveness in enhancing social relationships of the gifted tribal children with</td>
<td>1 2 3 4</td>
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<td>66</td>
<td>Degree of involvement of the following support systems in the nurturing of the gifted tribal children</td>
<td>1 2 3 4</td>
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<tr>
<td>a.</td>
<td>Parents of the gifted tribal children</td>
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<td>b.</td>
<td>Ashram schools of the children</td>
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<td>c.</td>
<td>Tribal community of the children</td>
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<td>d.</td>
<td>Other professional personnel such as counsellors, mentors and social workers</td>
<td>1 2 3 4</td>
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<td>No.</td>
<td>Items</td>
<td>Rating</td>
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<td></td>
<td>Overall rating for the degree of involvement of the support system of the TMNP</td>
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<td><strong>Post-Programme Agenda</strong></td>
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<td>67</td>
<td>Appropriate planning regarding the celebration of the success of the children</td>
<td></td>
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<td>68</td>
<td>Appropriateness of planning regarding follow-up</td>
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<tr>
<td>69</td>
<td>Possibility of application of TMNP to areas other than TMNP</td>
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<tr>
<td>70</td>
<td>Possibility of application of the Panchakoshatmak model to other areas</td>
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Appendix G1
Background Information of the Gifted Tribal Children

Name:
Gender:
Age:
Tribal Area:
Address:
Religion:
Type of family:
Family members (relationship with child, age education, school / work engaged in):
Household accommodation (space, water and toilet facilities)
Name of Ashram school:
Standard:
Date of Identification as Gifted:
Number of sessions attended at TMNP:
Appendix G2
Interview Schedule to Obtain Feedback Regarding the Tribal Mensa Nurturing Programme from the Participants of the Programme

I will be asking you certain questions about Tribal Mensa Nurturing Programme. Take your time to think about each one and then answer the same. There is no right or wrong answer. I would like to assure that I will not indicate your answers to anyone. So please answer freely and frankly.

Understanding of the TMNP and the Panchakoshatmak Model

1. You have been chosen from your class and school to attend this programme. What do you think is the reason for choosing you?
   Probes (gifted, to benefit from an educational programme, etc.)

2. Why do you think you come to TMNP every month?
   Probes (for fun, to engage in activities, to increase my intelligence, to learn new skills, to enhance my talents, etc.)

3. (a) Do you feel that you are gifted? (Yes/No)
   (b) What makes you feel that you are gifted/not gifted?
   Probes (gifted, high IQ, talented in particular area, high educational achievement, etc.)

4. (a) What do you know about giftedness?
   (b) Who told you about it?
   Probes (Dr. Narayan Desai, course instructors, etc.)
   (c) When was it told to you?
   Probes (before the beginning of the programme, at the start of the programme, etc.)
   (d) How was it conveyed to you?
   Probes (written report, orally, etc.)

5. What do you think the programme wishes to transmit to you?
   Probes (knowledge, skills, values, attitudes, etc.)

6. (a) Do you know anything about the Panchakoshas? (Yes/No)
   (b) What is it that you at the TMNP that enhances your physical development?
   (c) What is it that you at the TMNP that enhances your emotional development?
(d) What is it that you at the TMNP that enhances your mental development?
(e) What is it that you at the TMNP that enhances your spiritual development?

Now that we have spoken a little about TMNP, let us go back to how and why you were selected to be a part of the programme.

Identification and Selection for the TMNP

7. (a) Were you given any information regarding why you were being tested/selected for the programme? (Yes/No).
(b) If yes, what was told to you regarding the same?
   Probes (intelligence, high IQ, learning programme for gifted tribal children, etc.)
(c) Who gave you the information?
   Probes (Dr. Narayan Desai, course instructors, test administrators, etc.)

8. (a) How were you selected for this programme?
   Probe (on the basis of tests that were given, etc.)
(b) What was conveyed or explained to you regarding the same?
   Probes (when were you told, explanations of the nature of tests and their results, their implications, etc.)
(c) When was this told to you?

9. (a) Were you satisfied with this information given to you? (Yes/No)
(b) If no, what additional information would you have liked to have?
   Probe (characteristics of gifted children)

Let us now talk about the expenses regarding your participation in the TMNP.

Expenses

10. (a) Did your family have to spend any money for this programme? (Yes/No/Don’t know)
(b) If yes, do you know for what purpose they had to spend the money?
    Probes (travelling, books, accommodation, etc.)
(c) If no, who do you think took/takes care of the money aspect?
Probes (developer of the programme, course instructors, government, someone donated, etc.)

11. (a) Is any material provided to you free of cost such as pencils, books and so forth? (Yes/No)
(b) Are they provided to you freely or are they restricted?

*After talking about the expenses, let us move on to the duration and timings of TMNP.*

**Duration and Timings of TMNP**

12. (a) Do you remember when this programme started? (month, day)
(b) Do you know when this programme will end?
(c) What do you feel about the duration of the programme (year and a half)?
   Probes (is it too short, too long, just enough, etc.)
13. What do you feel about coming here for three days in a month?
   Probe (is it too short a stay, is it too long a stay, do not like being here for 3 days continuously, satisfied with the duration, etc.)
14. (a) Is TMNP held every month? (Yes/No)
(b) If no, why do you think TMNP sessions are not held at times?
   Probes (bad weather, problems with transportation, lack of funds, no permission from Ashram schools, etc.)
15. (a) Have you been able to attend the programme each time? (Yes/No)
(b) If no, what is the reason for your absence?
   Probes (had to work to earn some money, had to attend some function, parents did not agree on going for the programme)
16. (a) What do you feel about missing sessions at TMNP?
   Probes (helpless, sad, frustrated, happy, etc.)
   (b) Can you give a reason as to why you feel so?
17. (a) Could you tell me when your day at maherghar starts and when it ends?
(b) Are you comfortable with these timings (Yes/No).
(c) Give reasons for the same.
The next set of questions has to do with the travelling, setting and accommodation in Kamshet.

Travel, Setting and Accommodation

18. (a) How do you travel from your Ashram school to Kamshet?
   Probes (jeep, train, matador, truck, bullock cart, etc.)
(b) Are you comfortable with the travel? (Yes/No)
(c) Could you please give reason/s for your answers?
   Probes (time taken to travel is not too long, adequate space to sit in the vehicle, reach at a comfortable time, etc.)

19. How do you find the place where the programme is conducted?
   Probes (peaceful, spacious, with natural beauty, similar to your home environment, etc.)

20. (a) Regarding your accommodation in maherghar, are you satisfied with the following aspects? (Yes/No)
   - water facilities
   - toilet facilities
   - sleeping arrangements
   - lighting
   - ventilation
   (b) Would you like any changes to be brought about in the accommodation facilities? (Yes/No)
   (c) If yes, then please indicate these changes.
      Probes (hot water for bathing, personal space, etc.)

21. Are you satisfied with the space provided to you for various activities? (Yes/No) Give reasons for the same.
   Probes (too small, too big, just enough, etc.)

I would like you to focus on the meals provided at the TMNP.

Food

22. Generally, what are you served in each meal?
   Probes (for breakfast, lunch, evening snacks, dinner, etc.)

23. Is there any special attention given to your meals at Kamshet? (Yes/No)
Probes (amount of food, kind of food, timing to eat the food, variety, taste/flavour, etc.)

24. (a) Are you satisfied with the food that you have been given during this programme regarding the following aspects? (Yes/No)
   - Amount (less, more, just enough, etc.)
   - Taste (spicy, salty, bitter, sweet, tasty, bland, etc.)
   - Health (nutritious/ not nutritious, etc.)
   - Hygiene (clean, unclean, etc.)

(b) If yes, what are the reasons for the same?
(c) If no, do you want any changes in the food provided to you? (Yes/No)
(d) Please give the reasons for the same.

Probes Amount (less, more, etc.)
   Taste (spicy, bland, etc.)
   Hygiene (cleanliness, etc.)
   Variety

Let us talk about the resource material that is available to you at TMNP.

Resource Material

25. (a) Could you please indicate the material you are provided at the programme?
   Probes Printed material (journals, magazines, story books, newspaper, encyclopaedia, dictionaries, books of different subjects, etc.)
   Play material (indoor games, outdoor games, etc.)
   Musical instruments (flute, drum, etc.)
   Computer Facilities (Microsoft Office, internet facility, etc.)
   Stationery (papers, notebooks, art and craft materials, etc.)
   LCD projector/ Overhead Projector (OHP)
   Audio-Visual gadgets (Television / Music System tape recorder/ CD player, microphone, video recorder, etc.)

26. (a) Are you satisfied with the following aspects of the material provided in Kamshet? (Yes/No)
   - number
- variety
- Indianness
- stimulating nature
- novelty
- condition (old, new, worn out, unsafe, etc.)
- freedom of access to the material
- liberty to use the material

(b) Give reasons for your answers.

27.  
   (a) In addition to all the above material provided, do you think there is any material which you would like to be provided to you? (Yes/No)

(b) If yes, could you please mention the material and give reasons for the same?

28.  
   Have you ever made any articles which were employed as resource articles? (Yes/No).

   (a) (If yes) Could you please indicate the same?
   Probes (paintings, baskets, pottery, etc.)

   (b) What did you feel about preparing these articles?
   Probes (happy, anxious, pressurised, etc.)

   (c) (If no) Would you like to make some articles yourself? (Yes/No)
   (d) If yes, what would you like to make?
   Probes (paintings, clothes, baskets, pottery, toys/play material, etc.)

What follows are the activities which are conducted in the TMNP.

Activities Conducted

29.  
   (a) Could you please indicate some daily routine activities that you perform during the programme?
   Probes (filling water, cooking, gardening, cleaning, etc.)

   (b) Can you also tell me about some activities that are not a part of the daily routine but are specially planned for the TMNP; that are conducted by the instructors?
   Probes (skill development, story telling, movie watching, games, etc.)

30.  
   (a) Which activities did you like the most? Give reasons for the same.
   (b) Which activities did you like the least? Give reasons for the same.

31.  
   (a) Do you feel that the activities that you engage in bring out any of the
following in you at the TMNP? (Yes/No)

   Take care for the parts of the body (meals, exercise)
   Enhance functioning of the parts of the body (yoga)
   Help you express better (emotions, expressions, role-plays, group discussions, etc.)
   Facilitate your thinking (memory, observation, etc.)
   Take you at a spiritual level (prayers, silence, etc.)

(b) If yes, can you remember and tell me at least one activity which has brought about the above mentioned in you?

32.  (a) Can you tell me how are you grouped with the other children in the programme for the activities?
Probes (boys with boys and girls with girls, age-wise, activity-wise, etc.)
   (b) Are you satisfied with the way you are grouped? (Yes/No)
   (c) If no, how do you prefer to be grouped in TMNP?
      Probes (same as above)
   (d) Give reasons for the same.

33.  (a) What is the sequence of the activities conducted at the TMNP?
(b) Are you comfortable with the sequence of the activities conducted in TMNP?
      (Yes/No)
   (c) Give reasons for your answer.
   (d) If no, would you like to change the sequence of the activities? (Yes/No)
   (e) If yes, specify the same.

34.  (a) What is your opinion regarding the number of activities conducted in any particular day of the programme?
      Probes   (hectic, very few activities per day, balanced, etc.)
(b) If you are given free time, what would you do in TMNP?
      Probes (play, engage in gardening, watch movies, read, cook, just relax, etc.)
Now I would like you to tell me something about the teachers who conduct these activities with you.

**Course Instructors**

35. I am going to give you a list of qualities. For each please indicate to what degree your different resource individuals have these qualities (low degree, moderate degree, high degree, etc.). Please rate each one, one at a time.

- Creative
- Approachable
- Good communication skills
- Stimulating
- Knowledgeable
- Patient
- Predictable
- Lively
- Spontaneous
- Inspiring
- Encouraging
- Good at teaching
- Impartial

36. (a) Is there any quality which your teachers do not possess, but you wish they did?

(Yes/No)

(b) If yes, do mention the same.

37. (a) Do the same instructors teach you or do you have different instructors teaching you each month?

(b) Do you prefer having the same instructors or different instructors? Give reasons for your answers.

38. (a) Could you indicate 3 things you like the most about your instructors? (in general or specifically about one instructor without naming the person)

(b) Could you indicate 3 things you like the least about your instructors (in general or specifically about one instructor without naming the person)
39. What are the various methods/ways used by the course instructors to conduct various activities in the programme? Please explain with examples.
   Probes (group discussion, games such as treasure hunt and puzzles, cultural dance and music, movie, chalk and board method, etc.)

40. (a) Which two methods used by your instructors do you like the most?
   Probes (group discussions, hands-on activities, etc.)
   (b) Please give reasons for the same.
   Probes (quality time with other children, opportunity to know my talents, develop skills, etc.)

41. (a) Which two methods used by your instructors do you like the least?
   Probes (group discussions, hands-on activities, etc.)
   (b) Please give reasons for the same.
   Probes (not enjoyable, do not understand the purpose of doing it, etc.)

We are now going to discuss the different tests which you take when you come to TMNP.

Evaluation and Assessment

42. (a) Were you tested/evaluated on anything during the programmes? (Yes/No).
   (b) If yes, do you know on what aspects you were tested?
   Probes (memory, observation, creativity, leadership skills, etc.)
   (c) How were you tested?
   Probes (individual test, group test, performance test, paper-pencil test, etc.)

43. (a) How much time is allotted to these testing sessions in TMNP?
   (b) Is this amount of time, according to you, less, more or just enough?

44. Are you aware of the purpose of this testing?
   Probes (to check progress, to evaluate your performance, etc.)

45. (a) Were you satisfied with the manner in which the teachers were doing the testing? (Yes/No)
   (b) Give reasons for your answers.
   Probes (gave instructions clearly, repeated instructions if necessary, was very particular of the timing, etc.)
Let us talk about feedback taken from you in TMNP.

Feedback

46. (a) Has anybody asked for your feedback regarding the programme?
    (Yes/No)
    Probes (that is what you liked, what you disliked, etc.)

(b) If yes, could you mention the various aspects about which you gave feedback?
    Probes (activities, instructions, methods, etc.)

(c) If yes, when was this feedback taken from you?
    Probes (after each activity, at the end of each day, at the end of each workshop, etc.)

(d) If yes, how was this feedback taken from you?
    Probes (as a written response to a questionnaire, orally, group discussions, etc.)

(e) If yes, are you satisfied with the way feedback is taken from you?
    (Yes/No)

(f) Give reasons for your answer.
    Probes (feedback is incorporated/not incorporated, etc.)

We will now talk about what one wants to gain by being a part of the TMNP

Vision and Goals of TMNP

47. Do you think there is something specific that the TMNP wishes to give/teach you by arranging these sessions for you?
    Probes (knowledge about farming, values regarding learning/education, attitude towards sacred groves, etc.)

48. What do you want to gain from/accomplish through TMNP?
    Probes (skills, knowledge about various possible professions, opportunities to explore myself, etc.)

Let us talk about some specific people around you and their support for you in your participation in the TMNP.

Supportive System

49. After coming to TMNP, how do you feel being with
    (a) other children in TMNP
Probes (friendly, competitive, strained, nervous, etc.)

(b) other children from your Ashram school
Probes (same as above)

50. (a) Is there anyone you can approach if you feel you need something at TMNP?
(Yes/No)
(b) If yes, whom would you approach?
Probes (developer, course instructor, peer, etc.)
(c) If yes, for what purpose would you approach this person?
Probes (to obtain extra food, to ask for certain play material, to report that you are feeling lonely/troubled, etc.)
(d) If no, would you like someone to be available whom you can approach?
(e) Can you indicate who you would like to be there for you?
Probes (social worker, counsellor, parents, teacher, etc.)

51. We are now going to see if people who are close to you, but not directly a part of the TMNP, are still supporting you to be a part of it. They are the individuals in your family, your school and your community.

(a) Can you tell me which of these are aware of the TMNP?
(b) What exactly do they know about TMNP?
Probes (programme for gifted, programme for intelligent children, etc.)

52. (a) Are the individuals in your family, school and community supportive in any way towards your participation in the TMNP? (Yes/No).
(a) If yes, then in what way are they supportive?
Probes
- Family (encourages you to go to TMNP, accepts your new ideas, etc.)
- School (allows you to attend the TMNP, permits you to practice what you have learnt here in the school, allows to share your experiences of the TMNP in your class, etc.)
- Community (involves you in restoring the environment, provides you with an opportunity to spread awareness regarding what you have learnt at TMNP, etc.)
After talking about so many things regarding the TMNP, I am eager to know what general opinions you hold of TMNP as a programme.

**Overall Opinion about TMNP**

53. (a) Tell me the two things you look most forward to in TMNP? Give reasons for the same.

   Probes (food, friends, activities, teachers, knowledge gained, etc.)

(b) What are the two things in TMNP that you would not like to be included in the programme at all?

   Probes (getting up early in the morning, engaging in some particular activities, eating at a particular time, etc.)

(c) What are the two things in TMNP that you would like to change?

   Probes (food, friends, resource people, resource material, activities, etc.)

54. (a) Do you face any problems/difficulties in TMNP?

   Probes Difficulties/problems (understanding the purpose of being a part of TMNP, tasks assigned, working in groups, following the schedule, feeling incompetence as compared to other fellow group mates, etc.)

(b) Have you shared your problems with anyone?

(c) Have you made any attempt to deal with these challenges? (Yes/No)

(d) If yes, in what way?

   Probe (talk to resource individuals, discuss with peers, show perseverance, etc.)

(e) If no, give reasons why.

55. (a) How would you compare TMNP with home?

   - Eating habits
   - Sleeping habits
   - Health and hygiene
   - Activities engaged in
   - Freedom of expression
   - Treatment because you are a boy or girl
   - Any other
(b) How would you compare TMNP with school on the following aspects?
- Freedom of expression
- Creativity
- Teachers (loving, caring, strict, versatile, good communicators)
- Method of teaching
- Peers
- Treatment because you are a boy or girl
- Any other

After giving your general opinion about the TMNP, let us talk about how you apply what you learn in the programme.

Application and Impact of TMNP

56. (a) What have you learnt in the following areas?
   Probes (knowledge, skills, attitudes, values, etc.)

(b) Have you shared anything you learnt at TMNP with someone? (Yes/No)
(c) What did you share?
   Probes (eating habits, leadership skills, attitude towards education, etc.)

(d) With whom did you share the same?
   Probes (siblings, parents, peers, etc.)

57. (a) Has TMNP made a positive difference in any way in your life? (Yes/No)
   Probes (intake of food, health care, feelings, social relationships, relationship with teachers in Ashram school, thoughts, understanding of God or the Supreme power, etc.)

(b) If yes, in what way?
   Probes (using resources effectively to conserve them, writing poetry, developed an interest in a subject in school, better friendships, better control of anger, dispute irrational beliefs rather than quarrel in times of arguments, etc.)

58. (a) Has TMNP created any difficulties for you in the following set-ups. Give reasons for the same
- at your home (Yes/No)
   Probes (duties and responsibilities, restrictions, etc.)
at your school (Yes/No)
Probes (strained friendships, cannot relate to teachers, etc.)

- in the community (Yes/No)
Probes (gender specific roles, restrictions on spreading awareness regarding certain values, etc.)

(b) If yes, have you taken any steps to cope with these difficulties?
(c) If yes, indicate the steps.

59.  (a) Is there anything you have thought of changing after coming here?
Probes (helping those who are poor, trying to preserve the environment, etc.)

(b) How would you change what you want to change
- at your home
- at your school
- in the community

60.  (a) Has TMNP influenced your future plans in any way? (Yes/No)
(b) If yes, how has it influenced your plans?
Probes (profession, being a better farmer, urge to study further, etc.)

61.  (a) Do you think this programme is applicable to individuals other than gifted tribal children? (Yes/No)
(b) Give reasons for your answer.
(c) If yes, who according to you can be a participant of this programme?
Probes (other gifted children, other tribal children, other children, other adults, etc.)

62.  (a) If you know about other gifted tribal children, would you talk to them about this programme to them and ask them to join the same? (Yes/No)
(b) Give reasons for your answer.

63.  (a) Is there anything that you would like to add to what we have already spoken regarding the programme? (Yes/No)
(b) If yes, please do so.

64.  What message would you like to convey to the developer of the programme?