

Science for Monks:

Reflections On Interviews with Monks

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Reports from the Field:

Inverness Research supports the Science For Monks program through a process of “groundtruthing” where we help the program articulate its theory and intentions, and then make site visits to the field to check the congruence of theory and field realities. This report is part of a series of Reports from the Field where we ask senior researchers to write about their site visits sharing what they learn from their in-depth interviews, observations and discussions with monks and faculty. The reports are intended to maintain an informal tone and reflect the researcher’s impressions as well as the data they have gathered.

Background on this report

These findings and reflections were written by Scott Stambach, a teacher, author, and senior researcher at Inverness Research. Scott attended a SFM leadership institute held in Dharamsala in 2017. This Institute is designed to help monks advance their knowledge of science, while at the same time, developing their propensity and capacity for leadership. In this summary of interviews, Scott identifies key attributes of the institute that makes the experience valuable for monks, as well as a range of contributions to the monks arising from their experience with the Science For Monks program.

Background on the Science for Monks program

The Science For Monks leadership program is designed to provide Buddhist monks and nuns with an opportunity to learn science more deeply and broaden the connections between science and Buddhist philosophy. Cohorts of monks and nuns spend three years preparing themselves to be leaders for their peers and to help operate local science centers within their home monasteries. Each leadership cohort takes on different projects aimed at helping them improve their skills and capacity, through writing, developing lessons and hands-on activities, creating a community exhibition, and other outreach and research activities they as a cohort decide to take-on.

In 2017, the leadership program was developing its third cohort of leaders, and the monks and nuns participating in the 3-week institute were attending their second annual institute.

Findings from Conversations with Monks

November 2017

I. Recurring Themes in the Interviews

1. The monks feel empowered and excited about the progressive forms of education they are encountering at the Leadership Institute.

This was the overarching sentiment expressed by both the monks and nuns. They feel like they are a part of something important and transformative when they attend these workshops. The new learning techniques such as inquiry, hands-on activities, labs, and writing inspire them. Most of the monks compared what they learned at the Leadership Institute to the teaching techniques used at their monasteries, which primarily focused on teacher-centered lectures and rote memorization. Consequently, they see the Leadership Institute techniques as more engaging, audience-centered, and also more in-line with the spirit of Buddhism, which is something discussed more below.

Overall, the monks feel empowered by these techniques, like they now have the power to lead and communicate in ways that didn't seem possible before the workshops. One gets the feeling that they are experiencing a mindset shift in which they are beginning to see themselves as leaders and scientists for the first time. For example, before the Leadership Institute it may have been a pie-in-the-sky dream to take on a more active role in science education at their monasteries, but now such leadership is seen as a legitimate and palpable possibility. There was a glimpse of something that I often see in progressive high school classrooms, a phenomenon where students with low social capital suddenly begin to see themselves as scholars for the first time and the dream of college is not some crazy idea that their teachers are pushing. In the same way, the monks are beginning to see themselves as scientist-educators (and even monastic leaders) and that taking on a leadership role is something real and attainable.

Back at our monasteries, the learning techniques make us sleep. Here there are lots of cool techniques. We get our bodies moving. Even though the Leadership Institute classes are quite long, they are not boring.

[At our monasteries], all we ever learn is through oral teaching and memorization. Here the teacher gives us many great ideas and hands-on activities. I'm very excited to take this back to my science center.

2. The monks believe that the writing lessons taught at the Leadership Institute are one of the most useful and enriching aspects of the workshop.

I cannot express how universally beloved the writing portion of the Leadership Institute was to these monks. It was striking how much something we take for granted in the West (a formal writing education), is something that has been truly transformative and life-changing for this audience. Many of them talked about how writing allowed them to articulate their thoughts for the first time. Others saw writing as a form of meditation. They also see it as a way of preserving their ideas in perpetuity, and perhaps most importantly, as an important tool for communicating and leading.

I learned here how to become a writer for the first time in this program.

In our monastery, it is all debate and discussion, no writing. This program for me personally is very important because I am learning to improve my writing skills. Four corners, and exit slips really help.

We pass away, and everything dies with us. If we write our ideas can still serve humanity.

To be honest, in Tibetan, our grammar is very important. If I were to show my writing to someone, I'd get a lot of criticism. So I was scared to show my writing. But our teachers last year, Richard and Charlie, said that we shouldn't be afraid because every writer has to go through that path. That gave me more motivation and confidence. I thought, 'who cares if they criticize me.'

Writing is like meditation. Analytical meditation. You can write about impermanence. You can write about emptiness. And you can write about the science.

3. Monks feel limited in their abilities to be science leaders by their lack of fluency in English.

As much as the monks loved learning to express their thoughts in writing, there is a tangible sentiment among those who aren't fluent in English that their language limits are limiting their ability to be good scientists and teachers. This is largely because so many of the resources (textbooks, articles, lectures, etc.) are still in English. They feel as though there is an upper-limit to the depth of their science content knowledge as a result. There is also a limit to their ability to administer a class and lead a science center if they can't put in orders for something to be built. Overall, this limitation puts a chill on the monks' motivations to contribute at their science centers.

I cannot be a very good leader because of my language problem. For example, if I'm going to set up a learning box, I have to talk to the shop and request stuff. Right now I can't do that.

4. Learning progressive forms of education like inquiry, writing, and hands-on activities gives the monks ideas for improving the much more traditional Buddhist teaching methods at their monasteries.

Several monks were enthusiastic about the possibility of using these new learning techniques to improve their traditional Buddhist education programs, which often rely on lecture, reading, rote-memorization, and debate. They saw their traditional education as not being very student-centered, and now see the value of making learning concrete and considering the needs of students in order to engage and inspire. There were not many concrete ideas per se as to how to make Buddhist education more hands-on and student-centered, but several monks were excited to begin exploring ways to make a difference in their traditional education structures. This is, of course, a powerful example of leadership in and of itself.

We can use this method to teach Buddhism! All our teachers at the monastery just talk, talk, talk.

We should start using mental hands-on activities to teach impermanence and other concepts.

We have been taking the technique of experimentation back to our monasteries and using it to help see if what is written in the texts is right or wrong.

5. The work that Science for Monks and the Leadership Institute is doing is having an impact on the broader monastic community in India, especially with respect to the number of monks who are embracing science education and see its potential value in their lives.

Since the Dalai Lama began encouraging the teaching of science in Tibetan monasteries, there has been a lot of resistance from senior monks and the monastic community at large. But now most monks report that the effects of Science for Monks, the Leadership Institute, and other science education initiatives are beginning to filter out into their communities deeply enough to create more buy-in and decrease the resistance to science education. It was very promising to repeatedly hear that a thawing is happening back in monasteries in which senior and junior monks alike are becoming more open to science education, more accepting of its place in a Buddhist education, and see its potential for furthering their mission of service. One monk even mentioned that the legitimacy of science instruction has made senior monks more open to monks learning English. Since most science teachers teach in English, the senior monks see it as essential that the monks have some English mastery.

At the beginning, most of the monks at the monasteries did not think science was cool. The senior monks refused and said it was a waste of time. Now, you know, they all encourage us. There is a sense we have an obligation to learn science.

There has been a very positive impact [on the community]. The monks are really becoming interested in science.

From last decade to this decade there is a huge difference. We can see a difference in the attitude. Now, monks are very enthusiastic about attending workshops. But this science program is still like a little baby. It is still growing.

The monks back at our monasteries are now beginning to see science as a tool to serve mankind.

We have learned that debate is not enough. There are other techniques. There are other ways to investigate. Monks have begun to go deeper because of science.

6. Learning boxes help monks feel more confident in the role of science teacher. They also provide ample options for hands-on activities that monks can bring back to their science centers.

When asked about the learning boxes, most monks shared that this activity was particularly helpful for building up their confidence as teachers. This seems especially relevant because a lack of confidence in the role of teacher appears to be one of the largest impediments for monks taking the leap to teach/lead at their own science centers. The experience of being in the formal role of a science instructor during a learning box, even if for a brief period of time, seems to help give the monks that small burst of confidence needed to light their teaching fires. It also presumably gives monks the opportunity to explore whether they even enjoy being in that role and if it's something they'd like to explore more in the future.

Learning boxes are wonderful because I can note the hands-on activities and share it with my friends. They also give me confidence to teach one day.

One of the most important experiences of the Leadership Institute is the opportunity to practice teaching hands-on activities to the other monks.

7. The monks universally recommend the Leadership Institute to their peers back at their monasteries.

When asked if they would recommend the Leadership Institute to other monks at their science centers, literally every monk replied with an enthusiastic yes.

8. Most monks wish there were more resources in the Tibetan language at their science centers. Some also wished that they had better teachers, specifically ones who operate on the level of the teachers they meet at the Leadership Institute.

When asked about their needs back at their science centers, the monks often mention two things. First, they want more science resources translated in Tibetan. Despite the impressive effort to get books and articles translated into Tibetan, many of the monks still feel that what they have to work with is totally inadequate for teaching monks who are not fluent in English.

The second need that was mentioned frequently is better-trained teachers. Compared to the quality of the teachers they meet during the Leadership Institute workshops, the monks find the lay instructors at their science centers to generally be inexperienced and more traditional. Consequently, there is a general craving for teachers who offer student centered, hands-on instruction.

9. The Leadership Institute monks are embracing the role of the 21st century monk.

Frequently, the monks shared how important it was to them that they fulfill His Holiness's wish of becoming 21st Century monks. When asked what they thought a 21st Century Monk was to them, they say monks who are educated in Buddhism AND science, who see the areas of connection and overlap between the two disciplines, and who use that knowledge in service of humanity. One gets the sense that this mission of becoming a 21st Century Monk is helping to facilitate buy-in for studying science.

We must understand science, not only monks and nuns, but everyone. And you must understand religion in order to understand science.

One reason why this work is important is because the Dalai Lama is asking us to be 21st Century monks.

I hope that I can be a good teacher there, so that I can contribute from my side to humanity and fulfill the Dalai Lama's vision of being a 21st century monk.

A monk who understands ALL the perspectives, both science and Buddhist, and then come into society and use it in service, that is a 21st Century monk.

10. The monks in the Leadership Institute are very satisfied with the quality of the instructors.

There was very liberal praise for the instructors of the Leadership Institute workshops. They describe having a sense of awe that smart, busy people from the West are willing to take the time to leave their countries to serve the participants. They find the instructors to be incredibly generous. They also feel an automatic kinship with these instructors because they share the spirit of selfless service. They believe that the instructors are very capable and qualified. There is also a sense of respect at how much they know and understand about the universe. Perhaps most of all, they enjoy all the informal conversations with the faculty and appreciate how open-minded and curious they are about Buddhism and Tibetan culture.

I'm not feeling very shy around them. I'm very happy with them.

The other science programs do not teach us leadership skills. The Leadership Institute focuses on how to teach from different angles and different methods. This is very helpful.

Here I feel very much involved with each of the teachers and management and it makes me feel very comfortable to share my thoughts and I can even put in my own ideas about what I want to learn.

11. The Leadership Institute reminds monks to focus on audience.

One observation that came up again and again was that the Leadership Institute shifted the monks' focus from the needs of the instructor to the needs of the student. They exhibited a sense of surprise that it didn't occur to them sooner that students that should be the focus of any form of education, not teachers. They explained that the Leadership Institute has shown them that it is the responsibility of the instructor to engage students, to understand their needs as a group, to figure out what can get them interested if they aren't already. A teacher should not automatically teach what they're interested in and a student shouldn't necessarily be expected to be interested. Rather, it is incumbent upon the teacher to know the students well enough to know their passions and needs.

This insight and shift in perspective for the monks happens both with respect to teaching science, and also in a much broader sense. They also feel as though their traditional Buddhist instruction (both in the monastic and in the secular communities) should be more audience- and student-focused. This new attitude seems to be a genuine paradigm shift in the thinking of these monks.

Here [In the leadership institute] we are learning how to lead an audience. How do we guide them? How do we get them interested in science?

Connecting science to Buddhist principles is one of the best ways to engage a monastic audience.

There are three parts of the learning experience: The teacher, the student, and the concept being taught. I learned that the student needs to come first.

I want to know what the students are thinking. Before when I taught debate classes, I debated what I wanted to debate. But here I realized that audience/students more important.

Now [after the leadership institute] I want to go back and start collecting information from students and ask students about their ideas and thoughts more and more. This is important I think.

12. Hands-on activities are a game changer for the monks.

It might be obvious, but the phrase "hands-on activity" was easily the most commonly occurring phrase in these interviews. The regular usage of hands-on activities for educational

purposes has been a huge paradigm shift for these monks, who are, once again, used to lecture and rote memorization.

Hands-on activities are the most important thing we learn.” (x20 participant-responses)

When they teach us something at our learning center, like about electrons and protons, I’m not really convinced. But when I come here to the Leadership Institute and we do a hands-on activity about it, then it makes sense.

When I receive teachings from lectures I usually forget very quickly. But when we learn with the hands-on activities I actually remember.

13. The Leadership Institute has several benefits and advantages that the other science programs (Emory, Science meets Dharma) do not.

The monks talked about the Leadership Institute as if it were something truly special and transformative, much more so than the other programs dedicated to teaching science literacy to monks. When I asked them what made it so special, it felt as though they were dancing around the old platitude “give a man a fish and you feed him for a day, teach a man to fish and you feed him for a lifetime.”

In other words, they are learning the skills they need to not only understand science but to share it with the world, which is part of their calling as Tibetan monks. They appreciate that they get to leave the Leadership Institute feeling empowered. The workshops fill them with hope that one day they might be teachers and play their part to fulfill the Dalai Lama’s vision of 21st Century monks.

To be fair, the monastics also see the other programs like Emory and Science Meets Dharma as wonderful and useful, but ultimately focused on content, instead of service. They describe these programs as less student-centered and more like their traditional monastic education. For these reasons, they do not feel as empowered to lead after participating in other workshops.

In the Leadership Institute you get to be more involved because you have a moral responsibility to share your knowledge.

Here everybody participates. With the Emory class, only the professor participates. The Leadership Institute teaches us to care about the audience.

In this program, the questions are focused on how you can improve, how can you make your science center better. They give you chances to share [your vision]. In the Emory classes, many of the monks sleep.

The Emory classes don’t have a Bryce. No guy who manages everything.

Emory is only about scientific knowledge. The Leadership Institute is about learning scientific knowledge and then learning how to share that knowledge.

I'm not as comfortable sharing my thoughts in other workshops.

14. With that said, the monks also believe that all three programs (the Leadership Institute, Emory, and Science Meets Dharma) compliment each other nicely to create well rounded, science educated monks who are capable of both teaching and leading.

The monks still believe that the other science education programs are vital and necessary. In order to be confident and successful teachers, they believe they need to go deeper into the content understanding, which happens to be the strength of Emory and Science Meets Dharma. Some monks describe the three programs as an essential triad: Science Meets Dharma introduces monks to science and provides a basic understanding of important concepts; Emory takes that knowledge deeper and brings students to more of a university level understanding; and the Leadership Institute trains monks to take that understanding back to their monasteries and effectively facilitate learning in other monks.

Science Meets Dharma teaches the basic science knowledge, Emory takes it deeper, and the Leadership Institute teaches us how to share that knowledge. You need all three.

We have a foundation of science from Emory. The Leadership Institute teaches us how to bring that back to our science centers.

15. Monks believe they should begin learning science at a younger age, preferably as children.

A few monks expressed the importance of getting started with a science education earlier. They noticed a sharp difference between the monks who were exposed to science at traditional Indian schools when they were young vs. monks who had only ever been educated in the monasteries. They found that the monks who had some exposure to science in their younger years were able to pick up concepts more quickly, had more academic confidence, and were more likely to speak up and participate. There was also a sense that their might be more potential for science buy-in if monks got exposed to scientific instruction at an earlier age.

I can see the difference between the monks who were exposed to science in school at a young age. They are more engaged, learn the concepts faster.

16. At the Leadership Institute, monks learn the “mental habits of a good teacher.”

Some monks mentioned that they felt as though they were learning the habits of a good teacher at the workshops. When asked what they meant by this, they talked a lot about *really understanding students*: acknowledging their weakness as well as strengths, discovering what engages them, and determining the barriers they most overcome to teach them. I found this to

be incredibly insightful as these “teaching habits” are some of the most important qualities that new teachers are trained to pick up in most Western progressive education teaching programs.

The Western teachers show us the mentality that a good teacher must have, and what barriers we must overcome. They teach us to engage with what amazes the audience.

17. Monks see the Leadership Institute as helping them further their mission of service to humanity.

The monks actually perceived the Leadership Institute as a tool to help make them better Tibetan Buddhists. They explained that one of the primary goals of Tibetan Buddhism is to promote the well-being of sentient life, and one major way to do that is to share knowledge about the truth of the universe with humanity. They believe that the Leadership Institute is teaching them exactly how to do that. Through the Leadership Institute, the monks are learning about new methods for discovering and knowing truth. They are uncovering interesting connections between Buddha truths and those revealed through the scientific method. And most importantly they are learning effective techniques for sharing those truths. Thus, these methods allow them to further their sacred mission to serve mankind.

One of the important purposes of being a monk is sharing truths about the world with others. The Leadership Institute teaches us the skills to be able to do that.

18. Most monks (and nuns) are excited to practice being leaders back at their monasteries and science centers, and have aspirations to teach and share the things they are learning, especially the connections between science and Buddhism.

I tried to get a sense of how many monks in the workshop were interested in going back to their monasteries to teach or lead in some capacity. The vast majority, quite possibly all of them, had aspirations to teach at their science centers (even if many of them were still hesitant due to a lack of confidence in science content and English proficiency).

I'm excited to bring these techniques and activities back to my science center. Especially this time after this workshop.

That said, there are also a few monks (Sera Mey monastery especially came up a lot) where the senior monks and overall community are still resistant to science education. This was a common barrier (second only to content knowledge and English language proficiency) that the monks' expressed as something they needed to overcome in order to teach.

It's kind of challenging. At our monastery we don't have many science experiences. Seventy to eighty percent of the monks are not into science. Even in the 20% who are interested, are only interested because of the Dalai Lama. The convincing is the hardest part.

19. Many monks still feel limited by their lack of deep science content knowledge.

This was hinted at in many of the previous findings, but it seems worth stating again because of how frequently it came up. By far, the most significant inhibiting factor for whether a monk or nun is committed to leading at his or her science center is their self-perceived lack of content knowledge. Without feeling confident with their science knowledge, the monks feel an imposter syndrome in the role of a science teacher.

Not right now, I don't have too much confidence in science knowledge. But one day, I would like to teach.

There should be a pre-requisite of some basic level of science knowledge before a monk can even attend the Leadership Institute.

20. The monks believe that their dialogue with Westerners will have a positive impact on western science as well as their own Tibetan Buddhist communities.

In general, the monks felt very positive about the dialogues and interactions they were having with their Western instructors at the Leadership Institute workshops—so much so that they are left with the feeling that sharing the values and spirit of Tibetan Buddhism is inevitably going to have a positive impact on Western science as well. They felt like they had a voice and a role in the discussions with their Western teachers. They believed that the Westerners they talk to are receptive to the potential benefits that the Buddhist perspective can provide to their own fields, and that these benefits include adding a spiritual dimension to science, a focus on using science to serve humanity, and allowing values to merge with scientific pursuits.

One of the purposes of this work is to create a cultural exchange between the East and the West. That cultural exchange could help further the vision for science that benefits humanity.

We want to focus on including the mental and psychological development of science to serve the well-being of humanity. We can help scientists think about the broader way to help all of humanity.

21. Monks appreciate the opportunity to meet other kindred spirits from different science centers from other parts of India. It allows them to have enriching conversations about science and monastic life that they wouldn't normally get to have.

According to the monks, one of the side benefits of the Leadership Institute was the opportunity to mingle with monks they never met and share their celebrations and frustrations about learning science and leading their science centers. Through these conversations, they are able to learn new insights, bounce ideas off of each other, and enjoy the feeling of teamwork that happens during collaboration. One gets the impression that a strong sense of community

arises as a result of the workshop. Consequently, that resulting comradery can be used as a source of strength and inspiration while the monks go forth and practice being science leaders.

When we come to this Leadership Institute we get to meet monks from other science centers and to learn many new things.

The first thing I'd like to share is the teamwork. There is a lot of amazing teamwork going on here.

22. In much the same way that Western scientists are reporting that their interactions with the monks and Buddhism has created a softening in their own attitude towards Western science, some monks report that their own belief structures have been humbled by studying science.

A few monks shared that they have had to challenge their own deeply held beliefs as a result of studying science. They have accepted what they learned within their Buddhist education as unconditional truth. And now suddenly they are encountering an entirely new system of beliefs and ways of knowing. It has forced them to release the monopoly that Buddhism has had on their worldview. The beauty of this is that it is the same sentiment that many of the Western scientists shared in *their* interviews, but in reverse—that interacting with the monks and witnessing their deeply held values and commitment to service has resulted in a softening of their feelings of superiority with respect to Western science. They shared that their interactions with monks caused them to question the moral vacuum that science can sometimes live in. They were reminded that ethical considerations and service to humanity should be the ultimate goals of science and technology. This may be the most potent and symmetric example of how this East/West exchange is resulting in the spiritual and intellectual growth of both groups.

Before we studied science we had this pride like 'we know of everything'. But after studying science and listening to science teachers that pride has subsided. We no longer act like we know everything.

II. What being a science leader means to the Leadership Institute monks

I had the opportunity to ask most of the monks what they thought being a science leader meant to them. Here is what they said:

1. Engaging an audience; understanding what the audience needs
2. Taking on the moral responsibility of sharing their science knowledge with others in their community
3. Specializing in a certain area of science and independently learning it and studying it in depth

4. Sharing truths about the universe to any one who will listen
5. Using science as a universal tool to demonstrate the ethics of Buddhism
6. NOT being a leader who sits on a chair and talks
7. Teaching outside of their monasteries and sharing scientific and Buddhist teachings with the broader world community

III. The monks' ideas for improving the Leadership Institute

1. One monk said that he would like to see Western teachers using some of the traditional Tibetan Buddhist learning techniques to teach their science lessons, for example proving a scientific point through logical reasoning or deduction. There was a sense that monks would connect with material more if there were some reaching out to their style of learning.
2. The nuns interviewed wished there was more outreach and inclusion of nuns in the program. (But they were careful to say that they did not feel at all out of place or excluded during the course of the Leadership Institute workshop.)
3. Some monks mentioned wanting even more hands-on activities than there already are. (I almost didn't include this one because I'm not even sure how that's even possible.)
4. Some monks wished that the lay teachers at their science centers were better. After having had the teachers in the Leadership Institute, they know what good instruction should look like. They explained that the Western teachers they've interacted with are more engaging, and more fun. They are disappointed that with their Indian lay teachers classes often feel unplanned to them. They also feel as though they are doing the same thing every class period.
5. Several monks are requesting that English be taught along with the science. They believe that it is difficult to fully understand science without it, and translators are not always available.
6. One monk requested more of a critical mass of monks from each monastery. Having only 3-4 monks from each monastery attend a workshop often isn't enough to facilitate change back at their monasteries. They suggest that having 6-7 from each monastery would be better.
7. Another monk suggested that participants of the Leadership Institute should be required to teach a lesson back at their science centers as part of the workshop. Then the monks could come back to the next workshop and debrief how the lessons went. I found this to be an interesting idea and could be modeled after something like the American or Japanese lesson study system.
8. A few monks mentioned that it is hard to really absorb both the science and pedagogy in just three weeks. Consequently, it would be helpful if the workshops were longer.

9. Some monks suggested providing workshops to the senior/elder monks so that they could better understand the value of science.

10. They also suggested more outreach to junior monks about the workshops. One monk suggested that not many students know about it. He suggested that the heads of the monasteries should announce it to all the monks. This might give monks time to prepare and learn enough English for the leadership program.

11. Given that so many monks feel like the learning boxes help build their confidence to get up in front of an audience and teach, some monks thought it might be helpful to include more activities where they take on the responsibilities of teaching each other. Perhaps this can be a larger focus of the third workshop in the Leadership Institute series—slowly transitioning to a place where the monks are more and more responsible for the teaching that happens during the workshop.

IV. Thoughts of one of the translators

What is working really well in the science center?

“It’s not only about teaching science. We are also keeping our language and culture alive by making it relevant through science and technology. When we teach science, we are also teaching Tibetan language and Tibetan culture. This is our biggest achievement. This is most important.”

How can the Sager science center improve and grow?

1. One of our biggest goals is to reach more monastic centers and have more monks and nuns participating in this work.
2. In Tibetan lay schools, students are only learning science in English. If there are students who want to learn science in Tibetan, we need to have the facilities and resources to teach those students as well.
3. We should publish more scientific works and resources into Tibetan.
4. Create some online courses.

V. In a perfect world, here are some supports the monks requested for their science centers

1. **A more stable faculty.** In addition to the low quality of some of the lay teachers, some monks are concerned about the teacher turnover rates they are experiencing at their science centers. They explain that they often hire new teachers straight out of college,

and within 3-4 months they will leave for another job. Then it often takes them up to a year to find another teacher. They are hoping for a more sustainable process.

2. **More science resources in Tibetan.** As stated earlier, this issue was mentioned often.
3. **More opportunities for English Language instruction.** This too was discussed frequently.

VI. What monks think about Bryce

I gave each monk the opportunity to give their thoughts about Bryce and share if there were anything else they needed from him. These were the responses:

His nature, and his technique of understanding students, he understands what we need.

Bryce has a very strong commitment and is very accessible. You can demand anything and he will provide it.

He is our close friend who wants to help in every possible way.

Bryce is a role-model to us. He wants to contribute to our well-being in the same way that we want to contribute to the well-being of all mankind.

I am fully amazed by how Bryce works. He has so much ability to administrate and run a program. It's much more than I see at my monastery.

Bryce was the first time I saw a Westerner working so hard for our community.

The fact that there is a Westerner working so hard for our community inspires us to be the very best that we can be to pay him back.

Bryce is really smart, he can think of everything in a really fast way.

I'm fully convinced that what Bryce is doing is the best.

Monks Interviewed during the Leadership Institute

Lama Sanjey, *Sera Mey Monastery*
Kaldon Choegyal, *Gaden Jangtse Monastery*
Karma Lhadon, *Jangchup Choeling Nunnery*
Dhondup Dolma, *Jangchup Choeling Nunnery*
Lobsang Tenzin, *Gaden Jangtse Monastery*
Lobsang Tsering, *Gomang Monastery*
Ngawang Sosa, *Drepung Gomang Monastery*
Pelden Namgyal, *Drepung Loseling Monastery*
Phuntsok Tsondue, *Drepung Loseling Monastery*
Tenzin Gyatso, *Gomang Monastery*
Tenzin Lobsang, *Sera Mey Monastery*
Tenzin Ngodup, *Drepung Loseling Monastery*
Jamyang, *Sera Mey Monastery*
Tony, *Sera Mey Monastery*
Lobsang Choephel (Kunga)
Jampa Topden
Dhakpa Jinba

Other Interviews

Karma, *Tibetan Library*
Thapke, *SeraMjey Monastery*