


“We are trying to persuade people that no human has yet grasped one percent  of what can be known about spiritual realities. So we are encouraging people to start using the same methods of science that have been so productive in other areas, in order to discover spiritual realities.”

—Sir John Templeton

"How little we know, how eager to learn."

*Celebrating
the Time,
Opportunities,
& Blessings of*

the first

25

YEARS

of the John Templeton Foundation
& Laws of Life Essay Contest

40

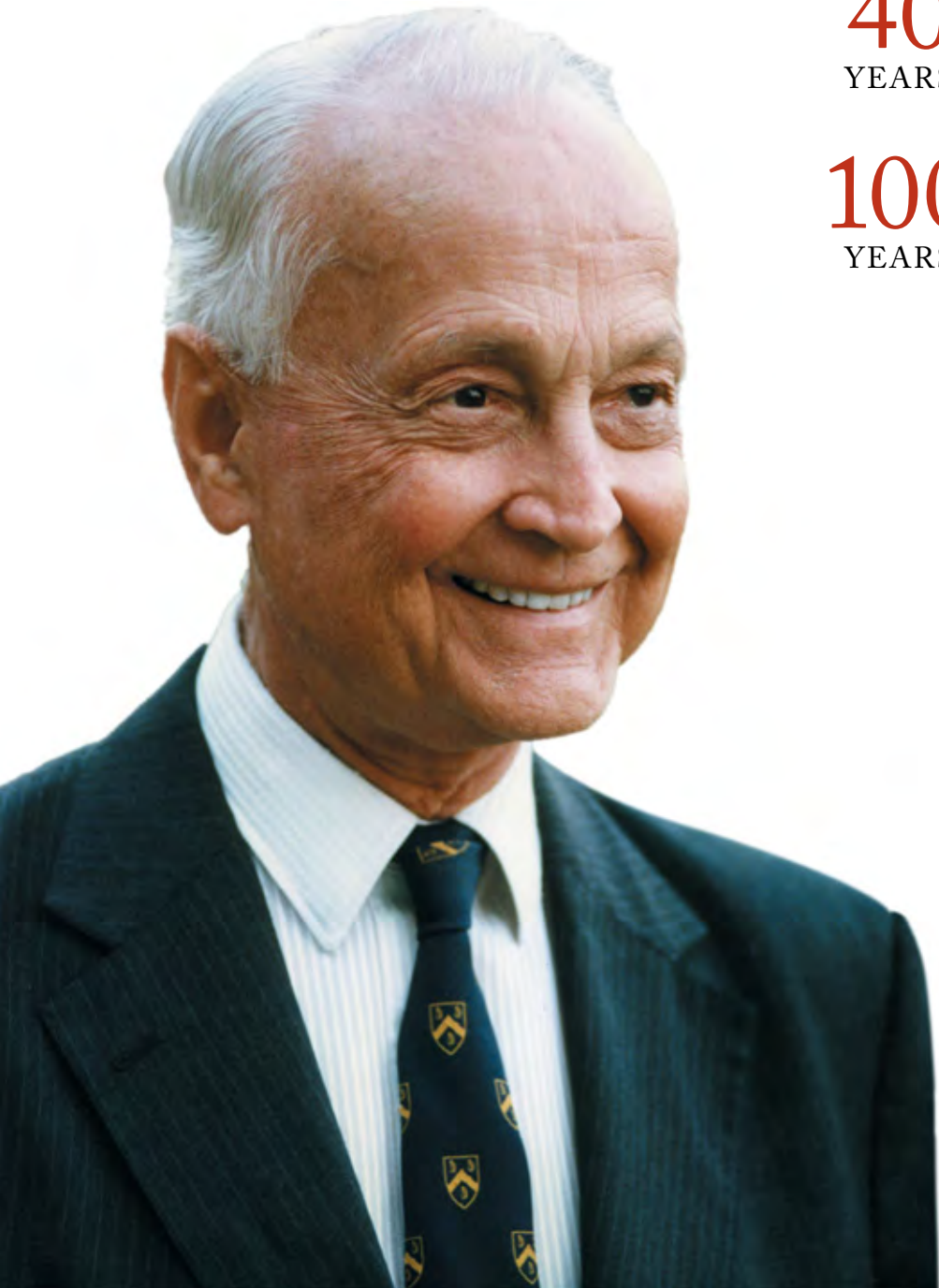
YEARS

of the Templeton Prize

100

YEARS

since the birth of Sir John Templeton



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Letter from the President

Since the origin of the Foundation in 1987, how effectively have we addressed Sir John's expansive vision and the core themes he established for the Templeton Foundation? How have we embraced the critical role of contrarian perspectives?



Part of my father's vision was that science can be a friend to spirituality rather than an adversary. Another part was that we know far less than we think, but not as much as we might. A third key principle is that humility in the face of uncertainty, tied to mental rigor in the pursuit of new information, is the proper path to greater spiritual and empirical understanding of the universe. A fourth is that money wisely spent—through judicious philanthropy—can make a difference in all of these things.

Sir John believed that philanthropy wasn't about building huge bureaucracies and splendid headquarters buildings with heavy overhead costs. Instead, he wanted the John Templeton Foundation to fund outside expertise and innovation in regard to both the mind and the spirit, to support leading thinkers and researchers in neglected areas that offer great potential for positive mental and

social transformation. True to his beliefs in the world of business and investment, he also maintained that any philanthropic investment was far more likely to succeed when curiosity and open-minded questions prompted greater imagination and fresh rethinking of timeless big questions.

Dad's vision for the John Templeton Foundation rested on the unwavering principle that if you approach subject areas that are restricted by limited knowledge in a spirit of humility and open-mindedness, you're much more likely to discover new ideas and transformative information.

The John Templeton Foundation began in 1987 above the garage of my family home in Bryn Mawr, Pennsylvania, with a staff of three. Today, the Foundation employs a talented and experienced staff of more than 70 who use competitive selection procedures, informed by the best scholarly expertise in multiple fields, to distribute more than \$100 million annually from approximately \$2.5 billion in assets. The Foundation's adherence to the highest scientific standards is critically important in understanding the relationship between one's spiritual and scientific worldview, the behaviors resulting from that worldview, and the impact of those behaviors on individual and social outcomes and progress.

“Dad’s vision rested on the unwavering principle that if you approach subject areas that are restricted by limited knowledge in a spirit of humility and open-mindedness, you’re much more likely to discover new ideas and transformative information.”

— Dr. Jack Templeton





“What excites me most
are our possibilities
for the *next* **25** years.”

— Dr. Jack Templeton

How can we help the public to embrace both spiritual understanding and transformative social progress?

Can we measure and nurture human imagination?

We may never fully understand new discoveries in spiritual information, but my father never wavered in his belief that truth exists and that we should dedicate ourselves to discovering and understanding different domains of truth.

Thus this humble world view of Sir John’s—“How little we know, how eager to learn”—is a powerful, perhaps unlimited perspective for beneficial progress. Is it any wonder that Dad fostered this thought in his book *The Humble Approach* and adopted it as our formal Foundation motto?

I’m proud of the Foundation’s many accomplishments during the past 25 years. They’ve included the more strategic positioning of the annual Templeton Prize and the *Humble Approach Initiative*. They’ve encompassed a continuing “connectivity” with the public on the part of the Templeton Press, and the advancement of scholarly and spiritual knowledge in positive psychology, physics, freedom, cosmology, forgiveness, and love—just to name a few of the Foundation’s special areas of interest.

But what excites me most are our possibilities for the next 25 years, or, as Dad posited, long-term thinking—“What do you think that the John Templeton Foundation will be doing in the next 100 years?”

How can we help the public to embrace both spiritual understanding and social progress? Can we measure and nurture human imagination? Can we aid human progress by reaffirming and grounding ourselves in clear moral frameworks built upon timeless virtues such as trust, honesty, gratitude, forgiveness, generosity, and love?

Thank you for your interest and support over the last 25 years. I am most grateful for the contribution of our grantees, advisors, trustees, and staff for their time, talents, imagination, and creativity. I invite you to review our 25th anniversary report and continue with us on our journey.



Dr. Jack Templeton
President and Chairman



Can we aid human progress by reaffirming and grounding ourselves in clear moral frameworks built upon timeless virtues?

100
YEARS

The Vision of Sir John Templeton

Even as a youngster in his hometown of Winchester, Tennessee, John Marks Templeton (1912-2008) knew how to size up a market, and make it work to the benefit of everyone around him.

At four, he planted beans in the family garden and—with some help from the grown-ups—sold them at the local county store for a profit. At five, he agreed to a clever pair of business deals with his father.

Under the first, he'd be granted a bale of cotton for every report card he brought home with nothing less than an A. (That came to 22 straight bales by the end of high school.)

Under the second contract, he accepted his father's offer of \$1 a day, to be invested in a 10-year bond, for each day during World War I that he didn't fight with his brother.

Young John's precocious business sense continued to develop.

At eight, he noticed that no one could buy fireworks in Winchester, so he arranged for a supply from an Ohio store and resold them around the Fourth of July and Christmas—again, for a solid profit. At 12, he bought a broken-down Ford car from a nearby farmer for \$10, named it "Esmeralda," replaced the broken parts with the help of his eighth-grade friends, and kept it running through high school.



These instructive initiatives revealed early signs of Templeton's acuity in the art of free enterprise—his appetite for prudent risks and far-sighted investments, his thrift and discipline—all of which would lead to mature equivalents such as selling his investment company in 1992 for \$440 million, and guiding the assets of the John Templeton Foundation toward their current value of almost 2.5 billion dollars. But his financial feats were matched by harbingers of John Templeton's larger vision in life—a profound respect for learning, a belief in the centrality of spiritual life, a higher purpose beyond profit for profit's sake—which grew together with his humility, independence, and commitment to intellectual boldness and integrity.

Sir John's decisions on such matters, from the time he was a child, were his own. "I can't remember either my mother or my father ever giving me any advice or instruction," he told interviewer the Rev. Dr. Bryant M. Kirkland many years later. "They never told me what to do or what not to do."

Like many young men, Sir John exhibited high-energy involvement in practical activities. He helped his older brother Harvey wire houses that their father was putting up in Winchester, sponsored home dances during high school, and organized hunting, fishing, and camping trips. But he also, at 15, became the Sunday school superintendent at

His financial feats were matched by early signs of John Templeton's larger vision in life—a profound respect for learning, a belief in the centrality of spiritual life, a higher purpose beyond profit for profit's sake.

Cumberland Presbyterian Church, his mother Vella's place of worship. Around that time, he began to read the literature of the Unity School of Christianity, a religious group highly regarded by his mother, which stressed the importance of an open mind and a spirit of humility. Years later, Templeton recalled that the Sunday school position "caused me to begin to develop some conscience, because I felt badly standing in front of all those good people knowing that I was not a very

good Christian myself... My thoughts were too often about girls, sports, and possessions."

Not all his thoughts. Those were the years in which his fondness for "the humble approach" in life took hold—a disposition later expressed in his commitment to give to charity ten times the amount he spent on himself, to fly economy class, to drive used cars, and to live modestly. None of his outgoing activities, practical or spiritual, interfered with those A's he needed to earn his

bales of cotton. Upon graduation from Central High School in Winchester, John, the school valedictorian, had won four of the five gold medals for debate, public speaking, citizenship, and scholarship. For the future Yale graduate, president of Phi Beta Kappa, and Rhodes Scholar, his childhood and adolescence proved a lesson in Aristotle's vision of a balanced life, one in which practical accomplishment and devotion to ceaseless learning both could go together and ought to go together.



John Marks Templeton was born on November 29, 1912



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Graduates from Yale University in 1934 as president of Phi Beta Kappa

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In 1939, borrows money to buy 100 shares in each of 104 companies

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Establishes the Templeton Growth Fund in 1954

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Establishes the Templeton Prize in 1972

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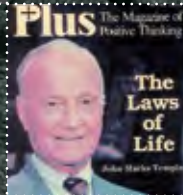
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Creates the John Templeton Foundation and is knighted by Queen Elizabeth II

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Sells the family of Templeton Funds to the Franklin Group in 1992

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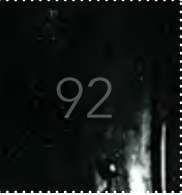
Money magazine calls him "arguably the greatest global stock picker of the century"

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Dies on July 8, 2008 at age 95

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The year 2012 brought a wealth of important milestones for the John Templeton Foundation and illuminated the memory of the extraordinary man whose ideas and aims frame the Foundation's culture of curiosity and discovery. It marked the 25th anniversary of the Foundation itself, which now distributes more than \$100 million to support annual programs. It has been a quarter century since Sir John's knighting by Queen Elizabeth II for his many philanthropic accomplishments, and it was the centenary of Sir John's birth. 2012 also marked the 40th anniversary of the Templeton Prize, given to an individual who has made an exceptional contribution to life's spiritual dimension. It comes with one of the world's largest monetary awards, set at a higher amount than the Nobel Prize to support Sir John's belief that progress in spiritual knowledge is as important as progress in any individual science or endeavor. Finally, 2012 was the 25th anniversary of the "Laws of Life" essay contest that began in Franklin County, Tennessee. The contest has now become a successful expression of Sir John's philosophy in 27 states and 54 countries.

Those milestones reflect the remarkable combination in Sir John's vision of four sets of beliefs that guided his success as investor, philanthropist, and thinker. In finance, he stood for precise, data-based risk-taking and thrift that builds a consistent stewardship of wealth. In ethics, he argued for greater knowledge and practice of 200 spiritual principles that he eventually compiled in *Worldwide Laws of Life* (1997)—principles that resonate with multiple faith and wisdom traditions in that they are "true for most people under most circumstances." (Two of his favorites were, "Love hoarded dwindles, but love given grows," and "How little we know, how eager to learn.") In theology, he championed spiritual principles that acknowledge man's humble position in the universe before the

immense, unknowable mystery of God. In philosophy, he celebrated and supported science as a modern gateway to open-minded, never diminishing curiosity.

Key elements of Sir John's vision are stated in one of the Foundation's governing documents, through which he sought to avoid a tendency he noted in many American foundations: a straying from the original intentions of their founders. "The major intentions of the Founder," the Templeton document states, "are (i) to encourage new spiritual information and spiritual research to increase as rapidly as medical information did in the 20th century; (ii) to encourage the world to spend at least one-tenth as much resources on research for new spiritual information as the world spends on all scientific research; and (iii) to encourage the idea that less than 1 percent of spiritual reality is yet known by humans, just as less than 1 percent of the cosmos was known before Nicolaus Copernicus... For progress in religion, the Foundation shall always encourage open-minded research and never advocate any particular religious theme or argument."

Sir John believed religion could make progress—that it was not a static thing. Unlike many philanthropists, who make their money first and then consider causes to support, Sir John knew from the beginning of his investment career that he wanted to use his gifts as an investor to advance the spiritual progress of mankind. He believed that a chief obstacle to our progress as spiritual beings was egotism, a conceit that we already know what we need to know. We need, he wrote in his first book,



The Humble Approach: Scientists Discover God (1981), to “rid ourselves of that rigidity and intellectual arrogance that tells us we have all the answers already.”

In Sir John’s view, scientists surpassed theologians in avoiding that attitude. “Natural scientists, by and large,” he observed in his introduction to *The Humble Approach*, “have overcome this hurdle. They are more open-minded. They research the natural wonders of the universe, devising new hypotheses, testing them, challenging old assumptions, competing with each other in professional rivalry.”

Sir John constantly emphasized that we know only a tiny bit about the Creator. Far from thinking that religion had already fully defined spiritual realities and that science ought to learn from it—he perceived that in many cases established religions had become too complacent in their theology. “Has our human concept of this creative source been too small?” he asked. Sir John believed that established religions would profit from illumination arising from scientific research on spiritual phenomena such as unlimited love, forgiveness, and the effect of faith upon health—all matters that became key research subjects for the Foundation. “Spiritual realities are not quantifiable of course,” Sir John wrote in *The*

Humble Approach, “but there may be aspects of spiritual life that can be demonstrated experimentally one by one” in the same way, he noted, as is common “in experimental medicine.”

In adopting this modest view of man’s knowledge, Sir John echoed such modern science writers as Timothy Ferris in *Coming of Age in the Milky Way*. Given that we may live in a universe with as many as a hundred billion galaxies, Ferris

observed that “we will never understand the universe in detail; it is just too big and varied for that.” Sir John’s vision also agreed with the modern worldview of many scientists. He noted, in his introduction to *Evidence of Purpose* (1994), a collection of essays he edited, that “Physicists like Albert Einstein openly and movingly spoke of the religious attitude as essential to good science, and Sir James Jeans said that the universe was beginning to

look not like a great machine but rather like a great thought...”

“Just a century ago,” Sir John continued, “science appeared to be tidying up our world, dispelling the illusions of gods and inexplicable miracles and finally providing us with an ‘objective’ view. Yet today the credo of objectivity, together with its tight little mechanisms and clockwork images, is gone. Matter has lost its tangibility, space and time are no longer separable



“There is a great need for both scientists and theologians to be open to the **spiritual significance** of new discoveries in the sciences.”

“**Forgiveness** is a process of giving up the false for the true, erasing error from mind and body and life.”

“An attitude of **gratitude** creates blessings.”

“**Wisdom** often includes a forgetting of self and focusing on service to others.”

“**Progress** thrives in the context of fair and fully open competition.”

“Let’s put it this way: the **things that are unseen** may be reality.”

“**Freedom** fosters competition, which yields progress.”

“Lying at the deep center of our spiritual being, **unlimited love** is self-sustaining and creates its own energy.”

“True **humility** can lead us into a prayerful attitude, and prayer helps bring us in tune with the infinite.”

“Humility is the gateway to discovery.”

— Sir John Templeton

entities, and quantum physics has shown our world to be more like a symphony of waveforms in dynamic flux than some sort of mechanical contrivance.”

And yet, he wrote in *The Humble Approach*, “Each time new laws are discovered by scientists... we learn a little more about God and the ways He continually maintains and is building His creation.” In that first book, Sir John explained his vision of humility. The “humble approach,” he wrote, “teaches that man can discover and comprehend only a few of the infinite aspects of God’s nature, never enough to form a comprehensive theology. The humble approach may be a science still in its infancy, but it seeks to develop a way of knowing God appropriate to His greatness and our littleness.”

In the 21 years between Sir John’s establishment of the Templeton Foundation in 1987 and his death in 2008, he sought to share these basic beliefs by implementing programs and strategies to bring them to a wider public. One of his fundamental beliefs about investing was, he often said, the

“principle of maximum pessimism”—buy when other people, feeling frightened and gloomy, are selling. It might be said that his fundamental belief in philanthropy and spirituality was the “principle of maximum optimism.”

That is, Sir John believed, as he wrote in *The Humble Approach*, that “God’s purpose is not some permanent status quo, but change, progress, and progress based upon the laws of the spirit.” He defined those laws as “universal principles of the unseen world that can be determined and tested by extensive examination of human behavior and other data.” Good science could help us determine them.

But that didn’t mean we couldn’t first gather up the likely ones as we pondered how best to test them. Sir John did just that in *Worldwide Laws of Life: 200 Eternal Spiritual Principles* (1997), a remarkable, erudite compilation that listed key timeless principles, commented and reflected on them, and accompanied them with rich quotations from a formidable array of sources.



Some of the principles were familiar ones from the Gospel, such as “Love thy neighbor as thyself” (Matthew, 19:19). Many came from the world’s greatest thinkers and aphorists: Benjamin Franklin (“Failing to plan is planning to fail”), for instance, and St. Francis of Assisi (“It is by forgetting self that one finds self”). But other thoughts came from figures—Eldridge Cleaver, Lao-Tzu, Virgil—who may have surprised readers unfamiliar with Sir John’s lifelong openness to a wide world of diverse people and fresh information—an openness exemplified by the ambitious trip he took, self-financed on pennies, around the world after graduation from Oxford.

The book also included Sir John’s own formulations, which sometimes beautifully captured the core of the man.

“To be forgiven, one must first forgive.”

“Love given is love received.”

“You cannot be lonely if you help the lonely.”

As the Foundation grew and prospered, Sir John acted to implement his vision in scores of concrete programs and

initiatives, to put in place important guidelines for achieving it. He directed that the Foundation should concentrate on the prevention of human problems through accumulation of wisdom, rather than traditional humanitarian relief of current problems—a worthy aim, but one to which the efforts of many other foundations were already directed. He identified a variety of specific empirical areas—human evolution, neuroscience, the genetics of wellness, the boundaries of cosmology, the nature of purpose and creativity in the universe—in which scientific research might bear spiritual and transformative fruit. And he made clear that he thought the dialogue between science and religion must be encouraged, supported, broadened and woven into the ordinary fabric of modern intellectual life.

For all that however—even amid the fascinating mosaic of those “laws of life” that expressed his vision in its most complex form—Sir John could make things simple when he wanted to.

“What I’m financing,” he once said, when asked directly, “is humility.” ■

“Any account of the origins of the John Templeton Foundation,” observes the Foundation’s current chairman and president, Dr. Jack Templeton, “ought to begin not with the Foundation’s official birth as an organizational entity in 1987, but with an overview of the life, values, and goals of the founder whose name the Foundation bears.”

That insight, admirably declared by a son committed to upholding his father’s vision and legacy, rests on a simple fact: to an extraordinary degree, Sir John Templeton designed his Foundation to express the principles and goals he’d identified in both his highly successful professional life as an investor, and his equally successful intellectual life as a believer in spiritual progress. Almost uniquely, the Templeton Foundation puts the principles and goals of its founder first, and ensures that its initiatives always reflect them.

The Foundation may have begun as a three-person office on the second floor of a suburban Philadelphia garage, but that is hardly the most important thing. Perhaps a more telling detail is that Sir John directed the Foundation to always rent office space rather than build or buy a place for itself. It was one of his many ways of seeking to guarantee the humility that undergirds even the most dynamic of the Foundation’s projects and enterprises.

Robert L. Herrmann, the biochemist and founding trustee who became Sir John’s co-author on such books as

The God Who Would Be Known and Is God the Only Reality? described the founder’s original wishes in his biography, *Sir John Templeton: Supporting Scientific Research for Spiritual Discoveries* (1998).

Sir John, explained Herrmann, “put down his ideas in a series of one-sentence statements, which were designed to raise the awareness of the infinite size and all-encompassing nature of God, of the dynamic nature of His activity and the incredible variety of His ongoing creations, and of our response in humility as we recognize that we know almost nothing about this Unlimited Creative Spirit. These statements were then organized into paragraphs characterizing the theology of humility as 1) centered in an infinite God; 2) creative, progressive; and 3) welcoming diversity.”

Although some people mistakenly think the Foundation’s central mission is to yoke or bind together science and religion, or to lure secular scientists into religious belief, Sir John rejected those misunderstandings in a 2001 interview.

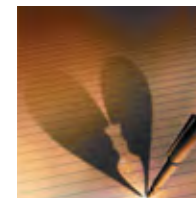
“We never started out to study science and religion,” Sir John recalled, exhibiting his at times sharply critical view of institutionalized religion. “We started out to encourage *progress* in religion, all types of religion. We hoped that religion would become just as progressive as medicine or astronomy. For at least

History of the Templeton Foundation

JOHN TEMPLETON FOUNDATION MILESTONES



The John Templeton Foundation started above Dr. Jack Templeton’s garage



Worldwide “Laws of Life” essay contest created

1987

1987

40 years, I have thought that religion should be just as exciting as any other field. But throughout history most religions have been uninterested in new concepts. Most religious people have felt that they knew it all already and that anybody who disagreed with them was wrong.” The Foundation rejects that bent. Its motto, as noted, is the strongly contrarian thought that Sir John never tired of sharing: “How little we know, how eager to learn.”

The Foundation first announced its general research program in March, 1992. It listed three primary areas of concentration: Utilization of scientific methods in understanding the work and purpose of the Creator; research on studying or stimulating progress in religion; research on the benefits of religion.

Projects in those areas initially took a variety of forms: surveys of which scientists were addressing themselves to spiritual subjects; analysis of how many universities and colleges were teaching courses that dealt with the way religion and science interact (and whether such courses could be encouraged); examination of the effect of spiritual life on health and medical practice; and regular Templeton conferences, lectures, and symposia to explore the relationship between science and religion in multi-dimensional realms. All the activity, however, aimed not to accumulate information for its own sake, nor to project a smug air of certain knowledge, but to advance spiritual progress.

One distinctive mark of Sir John was his desire to bring the principles of his spectacular investment career to his philanthropy. So, in his funding of projects as in his financial

investing, Sir John looked for a healthy return—for a high beneficial impact on society given the resources invested. All Templeton initiatives are meant not to be mere academic exercises, but adventures in discovery with a real-world payoff in scientific and spiritual breakthroughs. In line with that aim, the Foundation regularly invests in making beneficial findings broadly known—to top opinion leaders and wider cultural audiences.

A second dimension of his financial career that Sir John brought to philanthropy was his contrarian style of thinking, his willingness to zig when others zagged. In the stock market, that meant buying undervalued stocks when everyone else was selling—what Sir John called the “principle of maximum pessimism.” In philanthropy, it meant looking, in an age of narrowing disciplinary specialization, for bold thinkers able to leap disciplinary boundaries and trailblaze in the pondering of big questions, especially questions obscured by tunnel vision among academic specialists. It meant taking the long view for the Foundation—not a five-year plan, but a hundred-year plan.

A third core of Sir John’s thinking was his honoring the importance of rigorous research. As an investor, he tirelessly analyzed hard numerical data from around the world to make the best decisions for his clients. Similarly, the Foundation has always looked for researchers and thinkers who conduct their work in the most stringent manner possible, able to satisfy peer reviewers and meet the highest academic standards. For Sir

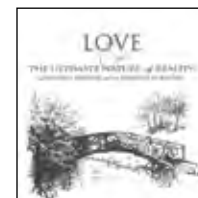


First grant awarded in Spirituality and Health

1991

First Foundation-sponsored conference: Conference on Spirituality and Scientific Investigation

1994



First Humble Approach Initiative symposium held

1998

John, scientific research—through the scientific method—is a critical way God reveals himself to us. To do that, the science has to be top-notch.

As the results of the Foundation’s early endeavors began to accrue, Sir John, ever on the outlook for new ways of doing things, saw another opportunity. By the time the Foundation celebrated its 15th anniversary in 2002, Sir John had become increasingly inspired by developing ideas in “venture philanthropy,” which sought to incorporate principles of innovation pioneered by venture capital firms. In response, the Foundation launched a new specialized area, “Strategic Initiatives,” which focuses on highly experimental projects that cross multiple disciplines. To date, Strategic Initiatives has developed more than 200 grants and sub-grants, with a total value of more than \$100 million, that have spanned the funding areas of the Foundation.

In time, the Foundation’s efforts took on recognizable shape. After operating under such early rubrics as “Science and Religion” and “Spirituality and Health,” the Foundation’s grantmaking system underwent a comprehensive restructuring in 2010. Templeton’s five Core Funding Areas are now “Science and the Big Questions,” “Character Virtue Development,” “Freedom and Free Enterprise,” “Exceptional Cognitive Talent and Genius,” and “Genetics.” A worldwide board of advisors—some 100 distinguished people ranging across many religious traditions and more than 30 countries—helps the Foundation’s staff evaluate how best to support research in those areas,

which requires detailed grant proposals subjected to comprehensive expert review.

While the headings have sometimes changed over time, the Foundation’s enduring interests and aims have not. All of them might be said to converge on the one paramount goal of discovering what Sir John called “new spiritual information”—information that would allow humankind to make “spiritual” progress in the same way that it has made technological progress in recent centuries. Thanks to a gift by Sir John in 2005, the Foundation’s assets rose to \$1 billion, and since his death, have risen to \$2.5 billion, permitting the Foundation to give away more than \$100 million a year and expand its activities. Some of the Foundation’s most prominent and influential initiatives in its first 25 years follow.

SCIENCE, RELIGION, AND THE BIG QUESTIONS

While Sir John recognized that there is “no knockdown argument for purpose” in the universe, he equally believed that “there are strong hints of ultimate realities beyond the cosmos.” In the first decade of the Foundation, it supported many initiatives to look at what it now calls the “Big Questions.”

One effort assisted the Center for Theology and the Natural Sciences (CTNS) in Berkeley, California, founded by physicist Robert Russell in 1981. In a four-year program from 1998 to 2002 called “Science and the Spiritual Quest” (SSQ),

Sir John Templeton donates an additional \$550 million to the Foundation

Dr. Jack Templeton becomes president of the Foundation

The Foundation begins accepting electronic Online Funding Inquiries (OFIs)



Sir John Templeton dies July 8 at age 95



Big Questions Essay Series begins

The Full Proposal grantmaking process goes online

2005

2006

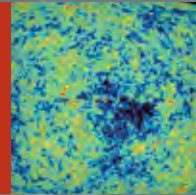
2007

2008

2008

2010

What, if anything, happened before the big bang?



We support projects that engage the toughest questions at the nexus of science and religion.

Is water “biocentric”?



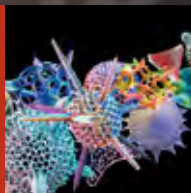
Do we understand dark matter in the universe?



Is our universe unique or part of a multiverse?



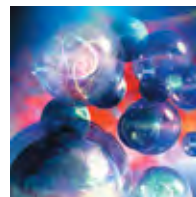
What is the origin of the complexity in the universe?



the project organized conferences, workshops, and seminars in the U.S., Europe, Israel, Japan, and India that brought together scientists who were equally people of faith to discuss the connections between their religious and scientific beliefs. One Paris conference included five Nobel Prize winners. The Foundation also provided CTNS with a four-year grant to lead an international Science and Religion Course Program to encourage institutions in the U.S. and abroad to teach the issues and controversies that arise at the contact point of religion and science.

Around the same time, Paul Davies, the British physicist, author of *The Mind of God* and a Templeton Prize winner, was chairing the kind of high-power intellectual meetings for which the Foundation became known. In 1998, Davies chaired a symposium (the second in the *Humble Approach Initiative* series) that brought together top scientists and theologians in the Bahamas for a conversation on “Many Worlds”—the participants included physicists Freeman Dyson of Princeton and Sir Martin Rees of Trinity College, Cambridge, both future Templeton Prize winners. The book that emerged from the conference, *Many Worlds*, explored whether our universe is

The commitment to bringing stellar minds together and watching them spark one another became a signature of Templeton activity.



peculiarly “fine-tuned” for life. The following year, Davies chaired an equally expansive HAI symposium in Santa Fe, New Mexico, on complexity and design, with leading scientific thinkers such as Stuart Kauffman and Harold Morowitz. The issue of “fine-tuning” proved challenging enough to the Foundation that it soon provided multi-million-dollar funding for sophisticated research on the notion’s cosmological implications.

That commitment to bringing stellar, contrarian minds together and watching them spark one another became a signature of Templeton activity. Top scientists such as Harvard’s Owen Gingerich, MIT’s Lisa Randall and Charles Townes—a lifelong Baptist who won the Nobel Prize for discovering the laser—exchanged ideas at one gathering on such notions as quantum gravity, the anthropic principle and the possibility of “information-generating” processes in nature, while Jaroslav Pelikan, the great Yale historian, added a humanist strain by pondering the “itch to speculate” from Heraclitus to Wheeler. Another major venue for Templeton’s ongoing effort to bring major scientists together with eyes open to outside-the-box questions came in its “Big Ideas Series,” held in conjunction with the annual World Science Festival, organized in part by Columbia physicist Brian Greene.

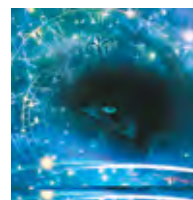
And if interested parties couldn’t make it to such events themselves, Templeton’s “Big Questions Essay Series” produced online and in print such titles as “Does science make

SIGNIFICANT SCIENCE & THE BIG QUESTIONS GRANTS



Campaign for Forgiveness Research

1998



Science, Theology, and the Ontological Quest (STOQ)

2003



Amazing Light: Visions for New Discovery

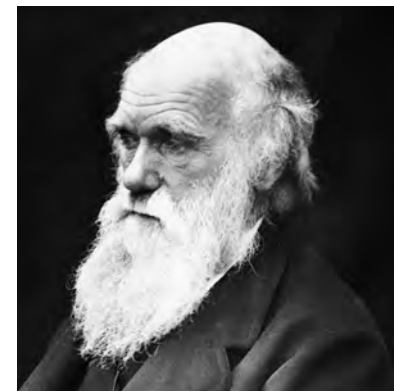
2005

belief in God obsolete?” and “Does evolution explain human nature?” recreated on the page animated interchanges among diverse thinkers.

Along the way, the Foundation continued to support projects that would engage the toughest questions at the nexus of science and religion. At the American Association for the Advancement of Science, the Dialogue on Science, Ethics, and Religion (DoSER) program sought to facilitate constructive conversations between the scientific community and religious leaders on evolution, the nature of the human mind, the origin of the universe, and the possibility of life elsewhere in the universe.

More recently, the Foundation supported research into the place of purpose in the cosmos, seeking through the Cambridge Templeton Consortium and the work of evolutionary paleontologist Simon Conway Morris to explore how purpose connects to emerging biological and chemical complexity. The Foundation’s excellent relationship with British educational and research institutions, exemplified by the Cambridge project and other effective grants, also successfully produced two high-impact partnerships: a series of six public events over two years (2008 to 2010) at the Royal Institution of Great Britain, featuring prominent lecturers on topics such as free will and the quantum theory of space and time, and a series of Templeton Lectures at the Royal Society featuring, among others, 2004 Templeton Prize winner George Ellis and Harvard’s Martin Nowak.

True to its bent for exploring big-issue conundrums through focus on concrete matters, the Foundation regularly asked cutting-edge questions. Is water “biocentric”? Researchers took on the challenge for two days in Varenna, Italy. Do we understand dark matter, vacuums, and the source of gravitational interaction in the universe? Nineteen Nobel Laureates came together to discuss the possibilities as they honored the Foundation’s 2005 Templeton Prize winner, Charles Townes. Did anyone understand what, if anything, happened before the big bang? The Foundation empowered cosmologists Max Tegmark of MIT and Anthony Aguirre of the University of California, Santa Cruz, to research such frontier questions about the universe.



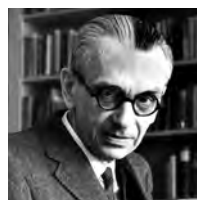
Are there theological implications of cooperation within evolution?

In recent years, the Foundation expanded its scientific purview beyond an early concentration on physics to engage with Big Questions at the interface of religion and the biological sciences, particularly genetics. Projects examining evolutionary theory have particularly won support because they fit with the founder’s concerns. “The reason why the idea of evolution is of such great importance,” Sir John once wrote, “is



Foundational Questions Institute

2006



Kurt Gödel Research Fellowship Program

2006



Religion as the Basis for Power and Property in the First Civilizations: Analysis of the Findings at Çatalhöyük, Turkey

2006



New Vision 400

2007

that it points us to the fundamental and dynamic unity or oneness of the world. Our worldview, once static, has now become entirely dynamic.”

Initiatives funded by the Foundation typically exhibit breadth and boldness. Tightening the evidentiary standards

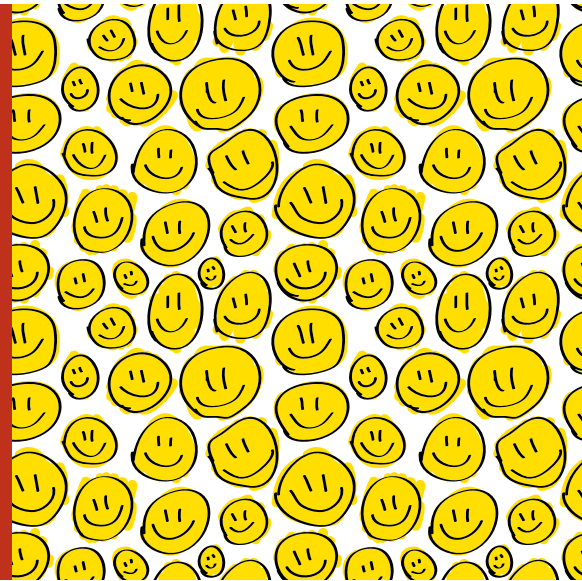
question that mightily intrigued the Foundation was: What were the theological implications of cooperation within evolution, a process normally seen as a “survival of the fittest” phenomenon rooted in competition? Martin Nowak, professor of biology and mathematics at Harvard, and Sarah

Coakley, professor of divinity at Harvard Divinity School, explored it with a contrarian project, “Evolution and Theology of Cooperation.” And with the support of Strategic Initiatives, psychologist John Cacioppo and the University of Chicago created a new experimental initiative at the university in 2006. Named “Areté,” this administrative entity within the university aimed at being a “research accelerator” for cross-disciplinary initiatives, including a variety of multi-disciplinary projects and grant competitions, such as Defining Wisdom, Catalyzing a New Science

of Virtues, and the Chicago-Templeton Consortium on the Scientific Study of Sociality and Spirituality.

As Templeton galvanized physicists to push the boundaries of physics in what one project director, Max Tegmark, called “a more metaphysical and philosophical direction,” and projects in the biological sciences expanded, the Foundation also supported cutting-edge thinking in mathematics and

The Foundation’s support of research into “Positive Psychology” created a whole new field.



of cognitive science as applied to religious faith, for instance, was a goal Sir John heartily endorsed, so Justin Barrett, senior researcher at the time at the Centre for Anthropology and Mind at the University of Oxford, got three years of support for a project to do just that. From 2006 to 2009, the Darwin Correspondence Project at the University of Cambridge created a new web-based resource on “Darwin and Religion.” A



Biologos

2008



Science of Generosity

2009



Big Questions in Free Will

2010



Philosophy of Cosmology

2011

logic—thinking that might produce discoveries to rival Georg Cantor’s insights into the possibility of unimaginably different sizes of infinity, or Kurt Gödel’s demonstration that our knowledge of mathematics must ultimately remain incomplete.

Taking action toward that goal, the Foundation commemorated the centenary of Gödel, considered the greatest logician since Aristotle, with a 2006 international symposium at the University of Vienna, announcing at the same time the establishment of the Gödel Centenary Research Prize Fellowships to encourage original research in logic.

Finally, the Foundation, for all its attention to science as a tool to garner new spiritual information, devoted considerable attention to the “human sciences” and the resources they provide for understanding life’s issues. Two of the most consequential enterprises in the history of the Foundation were its funding of the Institute for Research on Unlimited Love and the Campaign for Forgiveness Research. The Foundation prominently supported University of Pennsylvania Professor Martin Seligman in his multi-decade achievement of making “Positive Psychology” an important part of psychology’s research terrain, creating a whole new field. In addition to funding Seligman’s work directly, the Foundation sponsored Templeton Prizes for Positive Psychology that encouraged work in the area. Equally transformative and future-minded was the chief upshot of the Foundation’s “Faith Matters” project, the influential book *American Grace: How Religion*

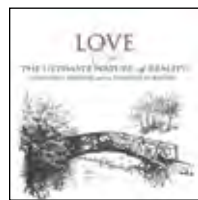
Divides and Unites Us by distinguished Harvard sociologist Robert D. Putnam and Notre Dame’s David E. Campbell. Drawing on extensive research supported by a \$1.7 million Templeton grant, the two authors convincingly explained in *American Grace* how Americans defiantly remain both religiously engaged and deeply tolerant, unlikely to slip toward European-styled secularism and generous and friendly toward those of other faiths.

If, as philosopher Alfred North Whitehead once wrote, “The future of civilization depends on the way the two most powerful forces of history, science and religion, settle into relationship with each other,” the Templeton Foundation stood front and center, decade by decade, in encouraging and speeding that process.

THE HUMBLE APPROACH INITIATIVE

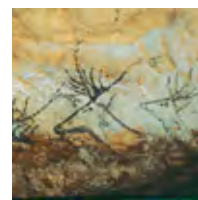
All research that Templeton funds presumes compatibility with the “Humble Approach” that Sir John articulated as a general philosophical method. “Humility,” Sir John believed, “is a gateway to greater understanding and opens doors to progress.” For more than a decade, the Foundation therefore has maintained a *Humble Approach Initiative* that specifically pursues new spiritual information by gathering together small, interdisciplinary groups of scholars and scientists in three-day symposia, chaired by a distinguished figure, to examine

NOTABLE HUMBLE APPROACH SYMPOSIUMS



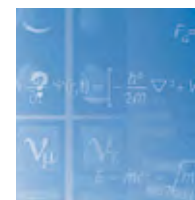
*Love and the
Ultimate Nature of
Reality: Cosmology,
Freedom, and the
Theology of Kenosis*
Queens’ College
Cambridge University

1998



*Innovation in Material
and Spiritual Cultures:
Exploring Conjectured
Relationships*
Les Eyzies, France

2004



*God, Matter,
and Information:
What is Ultimate?*
University of
Copenhagen

2006

Since 1998,
43 Humble
Approach
symposia have
explored such
themes as the
multiverse and
string theory,
the nature of
personhood,
and the science
of complexity
resulting in more
than 30 books.

up-to-the-minute topics in religion and science. At many points it has been a kind of seed-bed for larger projects that the Foundation subsequently supported.

Since 1998, 43 Humble Approach symposia have explored such themes as the multiverse and string theory, the nature of personhood, and the science of complexity. The symposia have resulted in more than 30 books, including *From Complexity to Life: On the Emergence of Life and Meaning*, edited by Niels Henrik Gregersen (Oxford University Press, 2002); *The Psychology of Gratitude*, edited by Robert A. Emmons and Michael McCullough (Oxford University Press, 2004); and *Universe or Multiverse*, edited by Bernard Carr (Cambridge University Press, 2007).

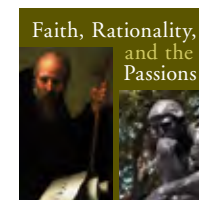
The first Humble Approach symposium took place in 1998, at Queens' College, Cambridge. Chaired by the distinguished mathematical physicist, Anglican priest and Templeton Prize winner John Polkinghorne, it addressed the “kenotic” view of creation—the notion of divine “self-limitation” and “self-emptying”—and its implications for Christian doctrine and scientific discovery. “There is a widespread feeling among practicing scientists,” Polkinghorne observed at the time, “that there is more to the physical world than has met the scientific eye.”

In this area, as elsewhere, ideas led the way, and the projects and events followed. Were we making progress in understanding string theory and the multiverse? Paul Davies chaired a meeting at Stanford University. What did scientists,



*Conscious Process
and Free Action*
Amelia Island, Florida

2008



*Faith, Rationality,
and the Passions*
Wolfson College
Cambridge University

2010



philosophers and theologians mean today when they spoke of matter? Davies and Niels Gregersen, professor of systematic theology at the University of Copenhagen, held a 2006 symposium at Gregersen’s university. A distinctive feature of Templeton’s symposia remained their multidisciplinary inclusiveness. At a 2010 symposium held at The Royal Society in London and chaired by George F.R. Ellis, Emeritus Distinguished Professor of Complex Systems at the University of Cape Town, participants discussed difficult and compelling questions related to the fundamental and sweeping concept of top-down causation, which is not only a philosophical idea but also a key ingredient in the emergence and functioning of complex systems, including life and the human brain. Their papers were published in a special issue of the Royal Society’s online journal, *Interface Focus*, a number of which were the journal’s most downloaded and cited articles in 2012.

In its 25th anniversary year, the Templeton Foundation takes great satisfaction in the participation of many of the world’s most distinguished scientists, philosophers, and theologians in its gatherings.

CHARACTER AND VIRTUES

Sir John’s concern for development of timeless virtue-based character remained a constant throughout his long life. His

Sir John believed we could learn far more about the roots of character in human nature than we know.

first and most striking achievement, the “Laws of Life” Essay Contests that celebrate their 25th anniversary this year, is a story in itself (see page 40.) But Sir John and the Foundation also found many other pioneering, innovative ways to

encourage the creation of character.

“Every moment of our life we are molding character,” Sir John wrote, “and it is our character that determines our destiny.” True to his open-minded, scientific bent, Sir John believed we could learn far more about the roots of character in human nature than we know. In his “200 Laws” and elsewhere, including the Foundation’s charter, Sir John nonetheless reflected on qualities that many cultures tend to admire including awe, creativity, compassion, curiosity, diligence, entrepreneurship, forgiveness, future-mindedness, generosity, gratitude, honesty, humility, joy, love, respect, self-discipline, purpose, reliability, and thrift.

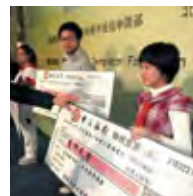
In accord with those concerns, the Foundation embarked on a broad range of virtue development programs and projects over the years. Beginning in 2003, David Blankenhorn of the Institute for American Values studied thrift as a virtue rather than just a response to hardship, producing research papers,

SIGNIFICANT CHARACTER VIRTUE DEVELOPMENT GRANTS



Smart & Good High Schools

2002



Junior Achievement Laws of Life Essay Competition

2004



Purpose Prize

2005

creativity

diligence

humility

compassion

gratitude

honesty

respect

purpose

thrift

“Every moment of our life we are molding character,” Sir John wrote, “and it is our character that determines our destiny.”



books and an exhibition exploring thrift as a cultural value deeply rooted in America.

In 2006, the Foundation and the Atlantic Philanthropies co-launched “The Purpose Prize” for social innovators over age 60 who are changing the world. Led by Marc Freedman, Founder and CEO of the San Francisco group Encore.org, the Purpose Prizes, which can range up to \$100,000, go to men and women who have become social entrepreneurs in their “encore careers.” Early winners included California psychiatrist Judith Broder, who began an organization that offered free psychotherapy to military families, and Ohioan Ann Higdon, who launched charter schools to help dropouts learn a trade. Other efforts included the Maxim Research Grants Program, which enhanced character virtue education through the use of maxims, proverbs, aphorisms and wise sayings, and the John Templeton Foundation Epiphany Prizes for Inspiring Movies and TV, given to movies and television shows that positively influence moral and spiritual values within the entertainment industry.

“The world operates on moral and spiritual principles just as it does on the laws of physics and gravity,” said Sir John. “It is up to us to learn what those principles are and then live by them.” Twenty-five years after its birth, the Foundation continues its science-based commitment to transformative virtue development.

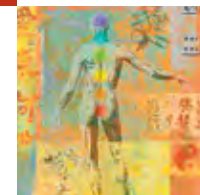
SPIRITUALITY AND HEALTH

From its earliest years, the Foundation believed, as Sir John did, in the integration of spiritual and physical well-being. One of its ongoing enterprises has been to experimentally test how a person’s spirituality affects his or her bodily health. In that vein, the Foundation supported Dr. Harold G. Koenig, professor of psychiatry and behavioral sciences at Duke University Medical Center, in three programs under the general rubric, “Religion, Spirituality and Health.”

The Foundation funded post-doctoral training for future researchers in religion and health, as well as grants to researchers on such topics as the relative effectiveness of faith-based and secular substance-abuse treatment.

When the Foundation first began putting its shoulder to efforts in spirituality and health, little attention was paid to the possible causal links involved. Now, Koenig says, the number of catalyzing studies done in the area since 2000 “probably exceeds all the research in the 150 years prior to 2000.” After some 100 studies, Dr. Koenig finds himself able to make strong statements about correlations. “Religious attendance

In 1992, only three of the nation’s 141 accredited medical schools taught a course on spirituality and health. By 2005, it was more than 100.



SIGNIFICANT SPIRITUALITY AND HEALTH GRANTS



Religion, Spirituality and Health



George Washington Institute for Spirituality and Health



Partnerships for Change: Transforming the Profession of Pastoral Care

2002

2004

2007

Does spirituality have an effect on health?



seems to be the characteristic most commonly associated with better health,” he says. “How often do you go to church, or synagogue, or mosque? That is the most powerful predictor, of all religious characteristics, on health outcomes, on longevity, on well-being.”

The Foundation also gave substantial support to Dr. Christina Puchalski, founder of the George Washington Institute for Spirituality and Health (GWish), who has become one of the chief pioneering advocates of increased attention in medical education to spiritual factors. As a young medical student, Puchalski wrote a paper, “Integrating Spirituality into the Practice of Medicine,” that won enthusiastic responses from her professors. It transformed her own career.

Puchalski found she was drawn to teaching young doctors to think about both head and heart—to “take a patient’s medical history *and* their spiritual history.” One aim of her first Templeton grant program was to incentivize every accredited medical school in the U.S. to incorporate spirituality into its curriculum. By 2005, Puchalski could boast that more than 70 percent of medical and osteopathic schools included topics related to spirituality in their curriculums,

and spirituality and health had been recognized as a legitimate field in medical education.

Putting the numbers precisely gives one example of Templeton’s transformative real-world impact. In 1992, only three of the nation’s medical schools taught a course on spirituality and health. By 2005, more than 100 of the 141 accredited U.S. medical schools did. Part of GWish’s grant money also went to Residency Training Awards in spirituality and medicine. Another part supported surveys of how well patients and health care workers communicated about the addressing of patients’ spiritual needs, information that led to demonstrable rises in patient satisfaction.

In the still awakening world of spirituality and health, the Templeton Foundation shook up the medical establishment.

FREEDOM AND FREE ENTERPRISE

The Foundation’s emphasis on freedom and free enterprise continues to grow, but the ideas at stake concerned it and Sir John from the beginning. “Freedom fosters competition,” argued Sir John, “which yields progress.” From Yale to Oxford to his long investing career in New York, Sir John revered the great economists from Adam Smith to Milton Friedman. He believed that economic prosperity for all depends on economic freedom, which in turn depends on individual freedom, and often expresses itself in entrepreneurial activity. Accordingly, the

SIGNIFICANT FREEDOM AND FREE ENTERPRISE GRANTS



2003



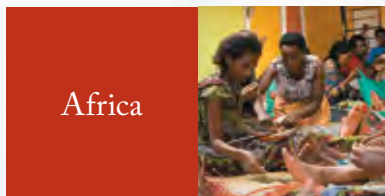
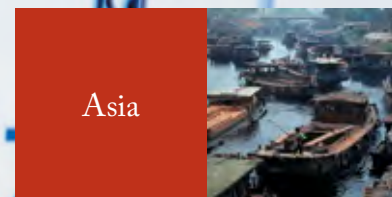
2007



Program on Indian Economic Policies: Free Trade, Democracy and Entrepreneurial Development

2009

The Foundation
strives to liberate
both the individual
and society
through enterprise
programs that
meet real needs.



Foundation strives to liberate both the individual and society through enterprise programs that empower real people at the grass roots level. The object is to break free of centralized control and regulation, to end dependency on state-based aid, and to foster greater prospects for self-generated wealth.

defects of Arab economies in regard to free markets, and won close attention and penetration in the Arab world. Likewise, a grant of equal importance went to “Enterprise Africa!,” over the same three-year period, to enable the Mercatus Center at George Mason University, in partnership with South Africa’s

Free Market Foundation and the London-based Institute of Economic Affairs, to examine innovative solutions to poverty in Africa.

The Foundation also strives to keep its eye on international developments, to better understand how the world is changing. On a broad scale it supported Victor Nee, director of the Center for the Study of Economy and Society at Cornell University, in a Strategic Initiative project on “The Entrepreneurial Spirit and Birth of China’s Free Enterprise Economy.” That produced the largest and most comprehensive study

ever undertaken of China’s transition to a more open, private, enterprise-driven market economy.

The Foundation also supports ambitious projects not keyed to a single region or culture by emphasizing big questions which challenge status quo assumptions in economic development and wealth creation. For example, might one bring to wealth creation the methodology of “Applied General Equilibrium

The Foundation enabled the Fraser Institute to focus on enterprise-based prosperity in the Arab world.



Templeton, for instance, enabled the Fraser Institute in Vancouver, Canada, to focus on enterprise-based prosperity in the Arab world. How, it asked, had the Arab world, the leading trading civilization centuries ago, run aground on models of post-colonial European socialism and big government? The Institute produced an “Economic Freedom of the Arab World Index” that analyzed some 39 variables to chart strengths and



Discovery and Innovation in Free Enterprise Education

2009



Low-cost Private Schools in the World’s Most Difficult Places: The Role of For-Profit Private Education in Conflict-Affected States in Africa

2011



A Comparative Index of Philanthropic Freedom

2011



Promoting Small and Medium Enterprise Growth and Entrepreneurship in Developing Countries: Access to Finance

2011

Economics,” which seeks to understand individual decisions in the context of a larger economy? A grant went to an ambitious program, “The Enterprise Initiative,” run by Robert Townsend, the Charles Merriam Distinguished Service Professor of Economics at the University of Chicago. (It was a collaboration among senior researchers among three institutions—the University of Chicago, the Poverty Action Lab at M.I.T., and the Economic Growth Center at Yale University.) In a related effort, Templeton’s support of SEVEN Fund, headed by Michael Fairbanks and Andreas Widmer, led to increased attention to enterprise-based solutions to poverty by funding both academic research and mainstream outreach. SEVEN’s targeted investments influenced thought leaders through articles, books, films, websites, and essay contests that highlighted the benefits of private sector innovation and its paths to prosperity.

The Foundation also partnered with the Atlas Economic Freedom Foundation to launch the Templeton Freedom Awards in the fall of 2003. The purpose? To honor think tanks that do first-rate innovative work in the areas of ethics, poverty, entrepreneurship and student outreach.

EXCEPTIONAL COGNITIVE TALENT AND GENIUS

Sir John admired genius and its ability to benefit humanity. “History abounds with stories of great minds that have gifted humanity with wonderful discoveries and inventions,” he wrote.

Some of his favorite quotations reflect that view. “Genius without education,” wrote Benjamin Franklin, “is like silver in the mine.” Albert Einstein, for his part, remarked that “Intellectuals solve problems, geniuses prevent them.”

Sir John believed that we need to recognize and nurture the next Galileo or Copernicus. As a result, the Foundation steadily devoted greater attention to the issue of education for cognitively gifted individuals, and how high intelligence correlates with creativity. It also kept asking hard questions. Can we identify potential “one-in-a-million” geniuses? In which way might persons with genius potential be nurtured?

Templeton, in its giving, sees a need to acquire greater understanding of the nature of mathematical and scientific ability, the best tools for advancing logic, cognition, and ideal educational interventions for intellectual development. Toward that goal, the Foundation funded the Center for Talented Youth at Johns Hopkins University, which runs the cogito.org website, an online collaborative community for exceptional students. That success story offers many of the country’s top math, science and engineering students under 18 an opportunity to network with one another and affiliate with older mentors.

Elsewhere, Templeton funded professors Nicholas Colangelo and Susan Assouline of the University of Iowa, working with Dr. Miraca Gross of the University of New South Wales in Australia, to produce in 2004 the two-volume Templeton National Report on Acceleration—*A Nation*

SIGNIFICANT GIFTED EDUCATION GRANTS



Radical Acceleration of Highly Gifted Children

2001



Research on Developing Human Capital

2004

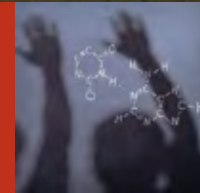


High Achieving Students in the Era of No Child Left Behind

2007

“The one in a million who contribute a new idea to humanity, can be a blessing to billions.”

Where can exceptional students turn for challenges?



How early can genius be identified?



What is needed for potential to be fully realized?



Deceived: How Schools Hold Back America's Brightest Students.

The report stirred wide media debate for its advocacy of “grade skipping” by gifted students. In the four years following publication, project leaders distributed 55,000 copies of the print version, enabled 89,000 downloads of the online edition, and watched the website for *A Nation Deceived* receive 2.5 million hits. The Foundation rewarded the project’s success by providing a further grant to establish the Institute for Research and Policy on Acceleration at the University of Iowa.

Smaller projects have also contributed to the Foundation’s goals in regard to exceptional intelligence. David Lubinski of Vanderbilt University undertook a three-year “Study of Mathematically Precocious Youth.” Robert Plomin, MRC Research Professor of Behavioral Genetics at King’s College, London, combined two grants over several years to study “The Genetics of High Cognitive Abilities” and establish the Consortium on the Genetics of High Cognitive Abilities (GHCA), which applied genomic analysis of existing data about twins from an earlier Duke University program. GHCA published those results in a special issue of *Behavioral Genetics*, which in turn drew attention from such prominent science publications as *New Scientist* and *The Psychologist*.

“The one in a million who contribute a new idea to humanity,” wrote Sir John, “can be a blessing to billions.”

CODA

As it enters its second quarter century, the John Templeton Foundation exerts a powerful pioneering influence on the world of ideas and practice, as recognized by the *Chronicle of Higher Education* in its 2012 article, “The Templeton Effect.” When the Foundation began, hardly anyone in the world of science paid attention to forgiveness. When it began, few medical personnel dared to think about, let alone research, the link between spirituality and health. When it began, dialogue between scientists and theologians also took place comparatively rarely, a mere catch-as-catch-can phenomenon.

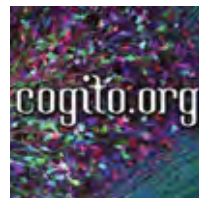
Now, thanks to hundreds of initiatives over a quarter century, the conversation between science and religion flourishes in classrooms and public debate around the world, including on the Internet. Even if the rhetoric is spirited, so is the opportunity for learning and discovery. ■

As it enters its second quarter century, the John Templeton Foundation exerts a pioneering influence on the world of ideas and practice.



Mathematics Competition for Chinese High School Students

2008



Cogito.org: A Website and Online Community for Young People Gifted in Mathematics and Science

2008

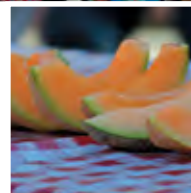


Interactive Online Education Programme for Young People with Exceptional Mathematical Ability

2009



Spirit
on the
Square



2012: Templeton's Anniversary Year

and accomplished. For the Foundation, 2012 presented a cornucopia of anniversaries—the 100th of Sir John's birth, the 40th of the Templeton Prize, and the 25th anniversary of the Foundation itself and the "Laws of Life" essay contest. The Foundation marked them with a year of exciting events that would have left Sir John beaming and looking to others in gratitude.

In Franklin County, Tennessee—in Winchester and nearby Sewanee—the "**Spirit on the Square**" events in June, and a "Human Flourishing" symposium chaired by philosopher Stephen Post, brought the concerns of Sir John and the Foundation down to earth, back where it all began.

Vice Chancellor of Sewanee's University of the South, John M. McCardell, Jr., joined with many citizens of Winchester, and

the clergy and congregation of the Cumberland Church, to welcome a broad spectrum of Franklin County. The occasion's warmth was enhanced by Handy and Becky Templeton and Ann and Doug Cameron, gracious hosts at several meals, and the good company of trustee Heather Templeton Dill and her sister, Members Committee chair Jennifer Templeton Simpson, and their young families, as well as other Templeton relatives and friends of the Foundation.

On the Sewanee campus, 15 high school students from seven states and the United Kingdom, who had been participants in the "**Laws of Life**" essay contest, came together for a Youth Summit focused on developing leadership skills to resolve conflicts, the application of Laws of Life virtues and values to everyday activities, and the importance of a sense of purpose in a meaningful life.

At the "**Human Flourishing**" symposium, Professor Post set the stage by recalling his many conversations with Sir John about the dimensions of the human spirit. Astrophysicist Nidhal Guessoum spoke about the sense of awe invoked by



Laws of
Life Essay
Contest

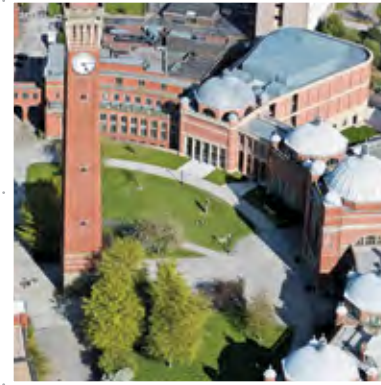


Human
Flourishing
Symposium



discoveries made in the past half century—breakthroughs that have increased human understanding of the immensity, diversity, and richness of the cosmos. Psychologist Robert Emmons reviewed his work and that of others on science and the spirit of gratitude. Psychiatrist Harold Koenig discussed past and ongoing research into how spirituality impacts health. Charlotte van Oyen-Witvliet, Jacobson Professor of Psychology at Hope College, presented scientific research on forgiveness and outlined how JTF funding in that area changed the research landscape. Matthew Lee, professor and chair of sociology at the University of Akron, drew on the work of an international research team he co-directed to show how Americans seek to connect with Unlimited Love, how that experience expresses itself in concrete acts of benevolence. David Myers reflected on Sir John’s vision of “spiritual progress” and research findings on joy and happiness. Harvard professor of psychology George Vaillant gave his reasons for believing humankind is evolving spiritually as well as scientifically.





Jubilee
Centre for
Character
and Values



Reflections
of
Templeton
Prize
Laureates



Scholar at Oxford—annual Templeton events mixed with special moments arranged for the anniversaries. Spring saw the **awarding of the Templeton Prize** to His Holiness, the 14th Dalai Lama, at St. Paul’s Cathedral, as well as the **launch of the Jubilee Centre for Character and Values** in the House of Lords. Then, in June, seven scholars and scientists who have delivered the prestigious Gifford Lectures and also won the Templeton Prize—Freeman Dyson, John Barrow, Ian Barbour, John Polkinghorne, Holmes Rolston, Charles Taylor, and Martin Rees—came together for **“Reflections of Templeton Laureates”** at the British Academy in London

for a forum in which they reflected on how the ideas presented in their Gifford Lectures may have changed over time in relation to progress in science.

But this was an anniversary year, a time for the Foundation to dare to do even more. Back in Philadelphia, where the Foundation’s board of advisors met in mid-October, a **“New Frontiers in Astronomy and Cosmology” conference** took place almost simultaneously at the Franklin Institute, where winners of grant awards and essay prizes presented their work. A few days later, the Center for Theological Inquiry in Princeton hosted a Templeton-sponsored **forum on “Spiritual Progress”** that included a public discussion among Pulitzer Prize winning writer Marilynne Robinson, sociologist of religion and author Robert Bellah, and Lord Jonathan Sacks, Chief Rabbi of Great Britain, hosted by broadcast journalist Krista Tippett.

Yet there was still one more major conference to come. In late October, Michael Welker hosted a **global meeting on “The Science and Religion Dialogue: Past and Future”** at the

for a forum in which they reflected on how the ideas presented in their Gifford Lectures may have changed over time in relation to progress in science.



Forum on
Spiritual
Progress



New
Frontiers in
Astronomy
and
Cosmology



Contrarian
Film



University of Heidelberg, where he serves as professor of systematic theology. Professor Welker and University Rector Bernhard Eitel, along with Dr. Jack Templeton, Professor Post, and Michael Murray, launched a public event that featured addresses by social theorist Hans Joas, mathematical biologist Martin

Nowak, and the Rev. Dr. John Polkinghorne, both physicist and Anglican priest. During the following two days, more than forty eminent thought leaders and promising younger scholars discussed the future agenda for collaboration among scientists, philosophers, and theologians from the perspectives of their various disciplines.

Finally, Templeton's anniversary year of 2012 produced a work that, for decades, will edify and delight those close to Sir John and the Foundation, while vibrantly introducing newcomers to both. Boston-based 50 Eggs Films, and award-winning film director Mary Mazzio, tracked Sir John's extraordinary life from his early years in Winchester onward for her documentary, "**Contrarian**" (tennesseecontrarian.com), paying careful attention throughout to the vivacity and magnitude of his legacy. Successfully conveying to audiences Sir John's humanity and vision, Mazzio shot her initial footage in Tennessee, where 20 Templeton family members, scientists, and scholars spoke on camera, followed by further interviews in New York and Nassau. Her final version included the voices of intimates who knew Sir John from almost every angle—his financial colleagues, his family members, his intellectual and scholarly colleagues, his Nassau housekeepers—capturing Sir John's remarkable combination of financial brilliance, intellectual daring, and spiritual commitment, kindness, and curiosity. ■



2012

The 14th
Dalai Lama,
Tenzin Gyatso

The Templeton Prize

40
YEARS

When Alfred Nobel (1833-1896), the Swedish inventor of dynamite, bequeathed his entire fortune of 33.2 million Swedish kroner to create five Nobel Prizes in physics, chemistry, medicine, literature, and peace, he infuriated his family but accomplished his goal. Nobel believed that setting the monetary value of the prizes extremely high—the amount of a single prize, when the awards began in 1901, equaled that of all prizes awarded by the French Academy of Sciences over the previous decade—would win the world’s attention. After that, and over time, the high quality of the winners would ensure special attention.

So it did. Nobel Literature Laureate William Faulkner, referring to his many

critics, told a reporter in 1964: “It wasn’t until the Nobel Prize that they really thawed out. They couldn’t understand my books, but they could understand \$30,000.” Now, nearly a century later, when the Nobel Prizes are worth more than \$1 million each, their monetary value no longer dominates coverage and is usually mentioned in passing. Rather, the prestige of the prize flows from the consistent quality of its recipients, the august company that each recipient joins.

Sir John Templeton, always a quick study of successful enterprises, understood Nobel’s wisdom about the dynamics of international prize-giving from the moment he conceived the Templeton Prize—originally called the Templeton Prize for Progress in Religion—in 1972. But true to his philosophical convictions, Sir John thought the Nobel Prizes

neglected the universal relevance of spiritual progress, and achievements made in probing spiritual dimensions of the universe. On a personal level it also bothered him, he confided to his co-author and collaborator, Robert Herrmann, that despite the existence of many brilliant, living religious practitioners and thinkers committed to the importance of spiritual life, many of his best educated friends “thought of religion as uninteresting and old-fashioned, or even obsolete.”

Sir John struggled over how best to counter such a phenomenon. He decided that “because I had limited resources and was just one person, the best I could do was to try to single out some of these wonderful people and help them to become more well-known—not so much for their own



1973

Mother
Teresa



1983

Aleksandr
Solzhenitsyn



1993

Charles W.
Colson



2005

Prof. Charles
H. Townes

Templeton
Prize
Laureates

1973
Mother Teresa



1974
Brother Roger



1975
Sir Sarvepalli
Radhakrishnan



1976
H.E. Leon
Joseph
Cardinal
Suenens



1977
Chaira Lubich



1978
The Very Rev.
Prof. Thomas
F. Torrance



1979
The Rev.
Nikkyo
Niwano



1980
Prof. Ralph
Wendell
Burhoe



1981
Dame Cicely
Saunders



1982
The Rev. Dr.
Billy Graham



1983
Aleksandr
Solzhenitsyn



1984
The Rev.
Michael
Bourdeaux



1985
Sir Alister
Hardy



1986
The Rev.
Dr. James
McCord



1987
The Rev. Prof.
Stanley L. Jaki



1988
Dr. Inamullah
Khan



1989
awarded
jointly to:
The Very Rev.
The Lord
MacLeod



1989
awarded
jointly to:
Prof. Carl
Friedrich von
Weizsäcker



1990
awarded
jointly to:
Murlindhar
Devidas
Baba Amte



1990
awarded
jointly to:
Prof. L.
Charles Birch



1991
The Rt. Hon.
The Lord
Jakobovits



1992
The Rev.
Dr. Kyung-
Chik Han



1993
Charles W.
Colson



1994
Michael Novak



1995
Prof. Paul
Davies



1996
William R.
"Bill" Bright



1997
Sri Pandurang
Shastri
Athavale



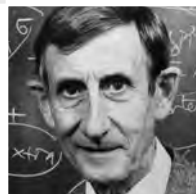
1998
Sir Sigmund
Sternberg



1999
Prof. Ian
Graeme
Barbour



2000
Prof. Freeman
J. Dyson



2001
The Rev.
Canon Dr.
Arthur
Peacocke



2002
The Rev.
Dr. John C.
Polkinghorne



2003
Prof. Holmes
Rolston III



2004
Prof. George
F. R. Ellis



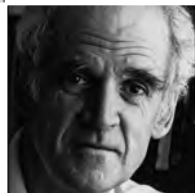
2005
Prof. Charles
H. Townes



2006
Prof. John
D. Barrow



2007
Prof. Charles
Taylor



2008
The Rev. Prof.
Michael Heller



2009
Prof. Bernard
d'Espagnat



2010
Prof. Francisco
J. Ayala



2011
Prof. Martin
Rees



2012
The 14th
Dalai Lama,
Tenzin Gyatso



2013
Archbishop
Emeritus
Desmond Tutu



benefit, but for the benefit of people who might be inspired by them.”

Even before the founding of the John Templeton Foundation, he launched the Templeton Prize with the proviso that “it would be a prize for progress in religion of all types, so no child of God would feel excluded.” Winners have included representatives of Christianity, Judaism, Islam, Hinduism, and Buddhism. Understanding Nobel’s reasoning, Sir John directed that the amount of the Templeton Prize (now more than 1 million pounds sterling) always remain higher than that of the Nobel Prizes, to accentuate his belief that spiritual progress is even more important than advances in the physical sciences. Just as Nobel’s instructions invited the entire world to submit nominations as it entrusted selection of Nobel Prize winners to institutions of the highest quality in his native Scandinavia—the Swedish Academy (Literature), the Karolinska Institute (Medicine), the Royal Swedish Academy of Sciences (Chemistry, Physics), and the Norwegian Nobel Committee (Peace)—Sir John directed that a rotating panel of judges across a broad spectrum of disciplines and religions independently select each year’s Templeton Prize winner.

The criteria? In Sir John’s own phrase, the Prize is aimed at exceptional “entrepreneurs of the spirit,” unafraid to confront the “Big Questions” that concern the Foundation. At the ceremony in 2000, a year in which the prize was given to physicist Freeman Dyson of the Institute for Advanced Study in Princeton, New Jersey, Sir John reflected on that

subject: The judges first ask what this person has done that was entirely original? Next, was it primarily spiritual rather than humanitarian? Finally, what has this person done to expand our understanding of human purpose and ultimate reality? Creativity, innovation, rigor, and impact all matter to the judges, who look at each nominee’s achievements as a whole, and not just in the prior year.

From the onset of the Templeton Prize in 1973, a panel of nine prestigious judges, with at least one judge from each of the five major religions, undertook the independent judging process. Half the judges are not religious professionals. Judges have included Presidents Gerald Ford and George Herbert Walker Bush; Baroness Margaret Thatcher; Patriarch Daniel Ciobotea; and Princess Poon Plismai Diskul of Thailand, former president of the World Federation of Buddhists. His Royal Highness Prince Philip, husband of Britain’s Queen Elizabeth, agreed to give the first prize in 1973, and continued to do so every year until his ninetieth birthday in 2011.

The initial prize went to Mother Teresa of Calcutta for her indomitable, selfless charitable work over many decades, and her devotion to the essential spiritual nature of each human person. Other winners have included Stanley Jaki, the Benedictine priest and professor of astrophysics; the Australian biochemist Charles Birch, who has argued for the compatibility of process theology and science; Paul Davies, now Regents’ Professor and director of the Beyond Center for Fundamental Concepts in Science at Arizona State

University, as well as a prolific writer who has published many influential books on cosmology; Dame Cicely Saunders, founder of the hospice and palliative care movement; Aleksandr Solzhenitsyn, the great Russian novelist and Nobel Prize winner; John Polkinghorne, the Cambridge-based mathematical physicist and Anglican priest; and Canadian philosopher Charles Taylor, whose works have questioned the adequacy of secularism in the modern world (See the complete list of winners on page 38).

The upshot of Sir John’s careful planning for the Prize program has been very much what he hoped. While the Templeton Prize has not eclipsed the Nobel, it has instead come to be regarded by many as the “Nobel Prize for Religion or Spiritual Progress.” Like the Nobels, it wins wide press attention around the world every year. The list of its winners over the last forty years is a Who’s Who of both the world’s great spiritual actors and of thinkers who have led the way in expanding our understanding of the interplay of science and religion. ■

The Templeton
Prize aims
to identify
“entrepreneurs
of the spirit.”



“Laws of Life” Essay Contests

25
YEARS

For all of Sir John’s emphasis on spiritual progress and our relative ignorance about the nature of the universe, he equally believed that we have the capacity to know a tremendous amount about what we should and shouldn’t do in human life and society—how we should treat one another, what we should strive for, what will help us achieve our goals. For Sir John, these were the “Laws of Life,” spiritual rules embedded in all cultures and taken as guidelines within them.

Sir John felt that they possessed, in many ways, the same solidity and permanence as the physical laws that govern our universe. “It’s up to us,” he once said, “to learn what those principles are and then live by them.”

Unfortunately, in his view, such laws have been treated with less respect, and taught much less frequently to the young, as society’s commitment to inculcate moral and practical wisdom in its next generation has flagged. In the same way that Sir John sought to share his insights as an investor with others, he strove to bring them the wisdom traditions he admired. He wanted to help others and above all, the younger generation, to recognize universal and timeless wisdom themselves.

From that urge came one of Sir John’s and the Foundation’s most significant programs for young people: the “Laws of Life” essay contests now celebrating their 25th year. They began with a single contest, in Sir John’s hometown of Winchester, Tennessee, with the help of his niece and nephew,

Becky and Handly Templeton. At a 1986 meeting of the Foundation’s advisory board, Sir John explained how the program began:

“We just made it publicly known that teenage boys and girls could win cash by writing essays on how they planned to lead their future lives—the spiritual principles they were going to use in their lives.

“Two things made it work: one was the prizes—not large, \$2,000 for the first prize with nine prizes scaled back to \$100. Students of that age get terribly excited about winning \$100 or \$1,000. This idea just swept the county with three-quarters of the students of that age writing essays twice a week on the spiritual principles they expected to use in their lives. But, in addition, the other working principle is this: We

don't tell them the spiritual principles. We ask them to tell us! Now there's magic in that because people of that age love to tell you, but they sometimes resent your telling them. It also causes them to think."

The "Laws of Life" essay contest program, which envisions 500-word essays, caught on over the years and expanded as sponsors of the contests—in principle, any organization or individual that cares about young people—continued to multiply. By December 2003, more than 122 individual contests had taken place in 27 states and 54 countries around the world. In 2005, more than 350,000 young people in 50 countries wrote "Laws of Life" essays. And Junior Achievement China, with grant support from the Foundation, organized Laws of Life essay competitions in middle schools and high schools in Beijing, Shanghai, Guangzhou, and Hong Kong, impacting more than 1 million students annually by the 2010-2011 school year.

Kristina Jacinth, a 15-year-old girl in Carlsbad, California wrote: "A few calculated words can completely destroy one's ego, but a few words of love can restore all feelings of love and compassion. In my opinion, Love is the true Law of Life and the greatest virtue of mankind—it is the inexplicable healer of all human souls."

A Wyoming student wrote of learning to "Look with your heart, not with your eyes." A young woman who remained upbeat despite being born a dwarf, wrote that her "law of life"

was: "Positive thinking is contagious." A Philadelphia high school student observed, "Writing an essay is a great way to understand yourself."

Sir John's own guidelines, gathered in his book, *Worldwide Laws of Life: 200 Eternal Spiritual Principles*, (Templeton Foundation Press, 1997), combined eternal principles such as the Golden Rule with less familiar truths: "Failing to plan is planning to fail" (Benjamin Franklin); "The only way to have a friend is to be a friend" (Ralph Waldo Emerson); "No man is free who is not a master of himself" (Epictetus).

Among the many programs that have flourished under the larger rubric of "Laws of Life" was a "Foundations of Life" project, organized by Michael Josephson of the Josephson Institute of Ethics, to align with his own organization's "Character Counts!" effort. It was funded by a \$1,000,000 Foundation grant from 2004 to 2006. Josephson's essay contest asked students to think of "Six Pillars of Character": Trustworthiness, Respect, Responsibility, Fairness, Caring, and Citizenship. All essays began with reflection on an axiom related to character.

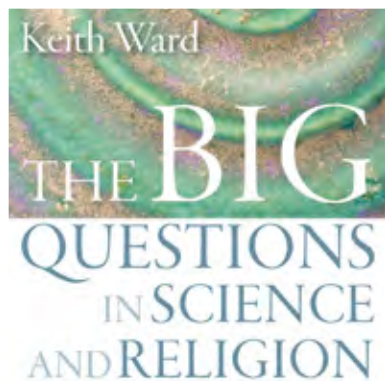
Another positive upshot of the program has been books such

as *Writing from the Heart*, *Laws of Life: Conversations*, and *Teen Ink: What Matters*, which feature "Laws of Life" essays from all over the world.

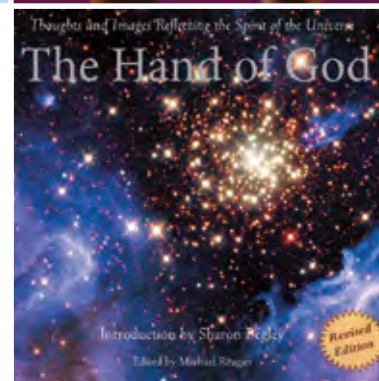
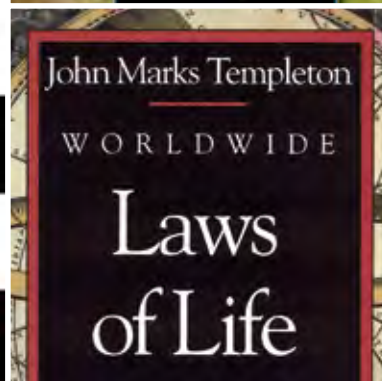
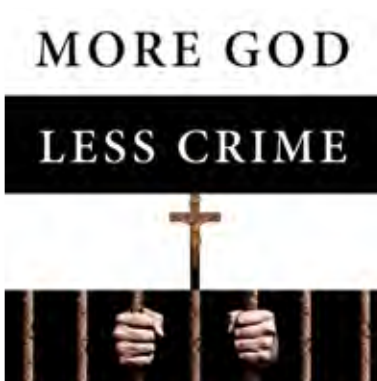
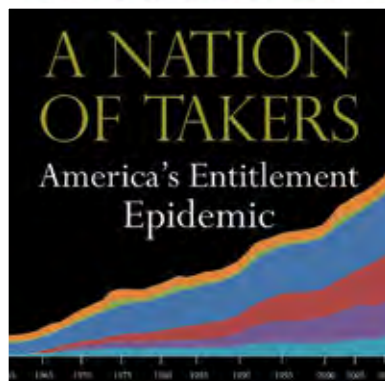
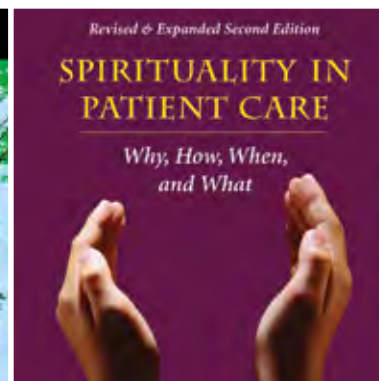
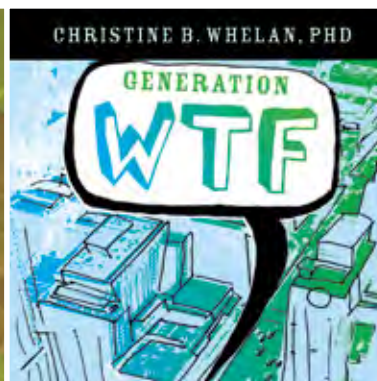
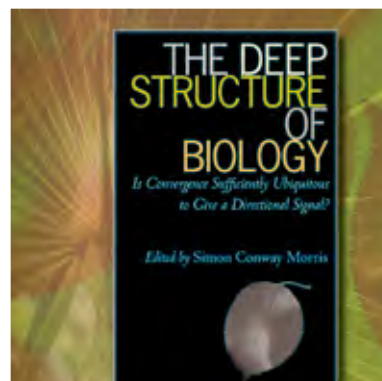
"My hope," Sir John observed, "is that the Laws of Life essay contest will have a beautiful snowball effect. Students writing the essays will have to read extensively in ethics, religion, and philosophy. Thus at a very young age they will have formulated their own laws and will learn to focus on them. The prize-winning essays, when published, will reach others. Gradually, a literature on the laws of life will be built up."

If Sir John could witness the growth of numbers in that modest project he began in Franklin County, Tennessee, he would see his "Laws of Life" snowball in action. ■





TEMPLETONPRESS.ORG



Templeton Press

15
YEARS

When he announced the founding of the Templeton Press in 1996, Sir John emphasized that it would be “dedicated to the same principles as the John Templeton Foundation and the Templeton Prize.”

“The books that will be published under the imprint,” he promised, “will promote a deeper understanding of the influence of spirituality, beliefs, and values on human health, happiness, and prosperity.” Since that time, the Press has stayed true to that vision by publishing titles across four core areas: Science and the Big Questions, Health and Spirituality, Freedom and Free Enterprise, and the Virtues.

By 2012, Templeton Press had published more than 200 books on subjects

across the full range of the Foundation’s interests. Among the Press’s most notable successes has been Michael Reagan’s *The Hand of God*, which combines awe-inspiring photographs from the Hubble Telescope with inspirational quotations from scientists, theologians, and writers. Other influential books have included *Spirituality in Patient Care* by Harold Koenig, *Generation WTF* by Christine Whelan, and Sir John’s own *Worldwide Laws of Life*.

Recent books by major thinkers include *The Deep Structure of Biology*, edited by Simon Conway Morris, *The Big Questions in Science and Religion* by Keith Ward, and Byron Johnson’s *More God, Less Crime*, which has served as a national model for new partnerships between the criminal justice system and faith based organizations. In

the fall of 2012, Templeton Press published Nicholas Eberstadt’s *A Nation of Takers: America’s Entitlement Epidemic*, the most widely cited and most hotly debated book on the entitlement issue during the recent Presidential campaign. The book has now become an essential reference guide for policy makers as they grapple with this most important public issue.

Ever the visionary, Sir John understood that books might only be one of many channels for transmitting information in the twenty-first century, and so he included clear instruction in the founding charter that the Press was to pursue its mission via “any form or medium now known or hereafter devised, including but not limited to books.” As new opportunities emerged over the years, Templeton Press has embraced this

forward-thinking attitude and disseminated its ideas through strategies and mediums that extend well beyond the printed page, including e-books, audio books, specialized websites, web magazines, YouTube channels, contests, mobile phone apps, and partnerships.

Thanks to new technologies, Templeton Press has been able to engage both academics and wider audiences in ways that were never before possible. A recent scholarship contest, for example, used the popular online video site YouTube to engage thousands of college-aged people in a spirited dialogue on the issues raised in a Templeton Press book, *New Threats to Freedom*. This kind of two-way dialogue never would have been possible within the confines of the printed page.

In 2012, to celebrate the Templeton Press publication of Sir John's *The Essential Worldwide Laws of Life*, the Press introduced an online essay contest for high school seniors in which they were challenged to write an essay on finding their purpose, drawing inspiration from a passage on purpose from Sir John's book. Over 3,500 students entered the contest and countless numbers sent emails expressing their gratitude for educating them about this core concept.

Also in 2012, Templeton Press introduced a new web magazine, *Acculturated* (acculturated.com), which looks at the virtues through the lens of popular culture. *Acculturated's* stable of writers include some of today's most

gifted young journalists who post daily on a range of topics that look critically at the pop culture messages, both positive and negative, being sent out to millions of us each day.

Just as many readers have made the leap from finding information primarily in books to finding it on a computer screen, a new generation of readers is now making the leap from computer screens to mobile phones with innovative technology on the part of the Templeton Press. The Press recently published an iPhone

“As we look to the future, and as electronic publishing grows, we are developing ever more sophisticated dissemination packages.”

Susan Arellano, Editor-in-Chief

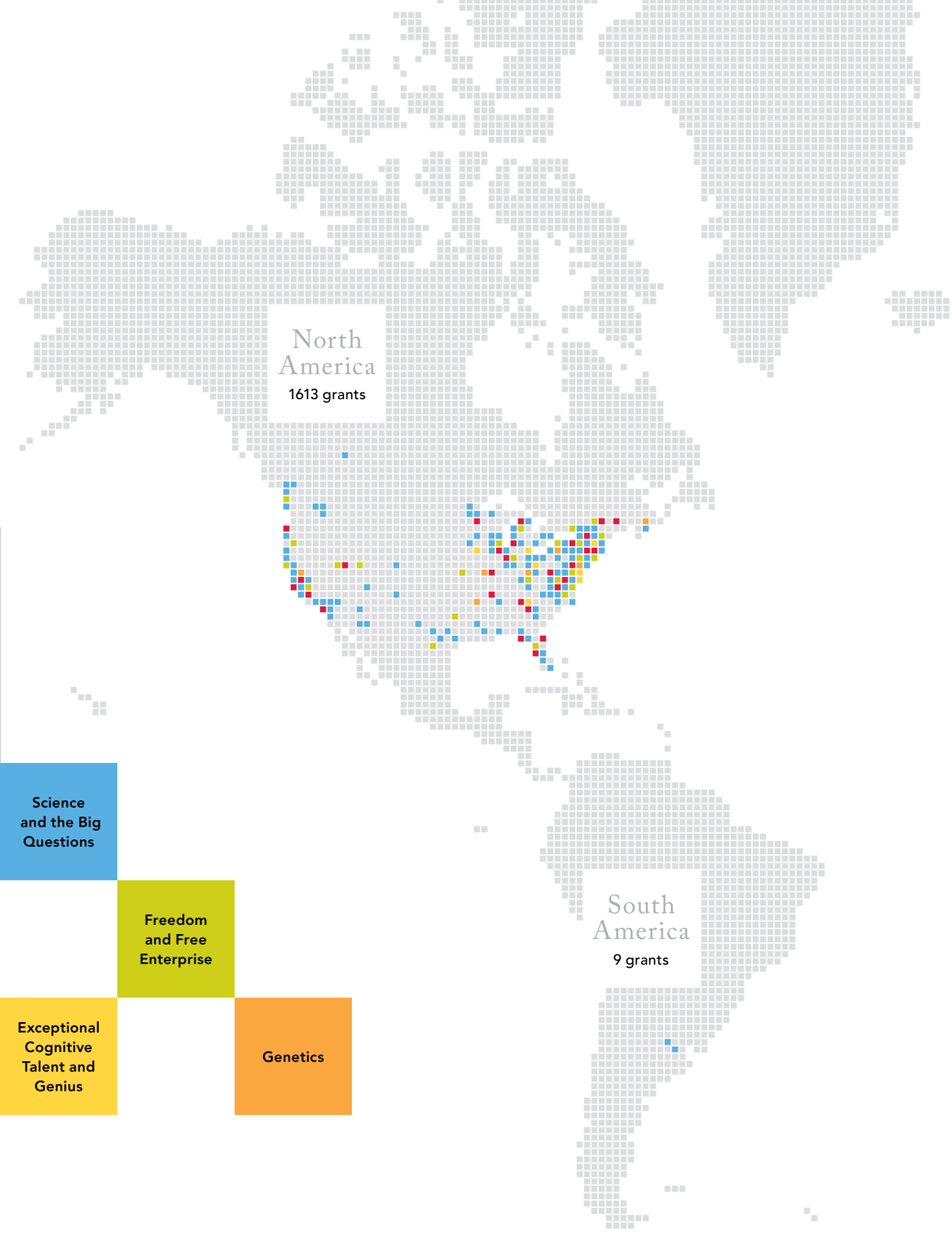
app, titled “Interfaith Care for the Ill,” which puts key information about the prayers and practices of the world's major religions at the fingertips of anyone who might need to offer spiritual comfort to those who are sick or dying.

In addition to these exciting new technological opportunities for engagement, the Press has also been busy building and growing relationships with key strategic partners. For example, the Press has established a co-publishing

partnership with Yale University Press to publish books at the cutting edge of scholarship in a new series called *Foundational Questions in Science*, which will address the philosophical assumptions behind research on core concepts in mathematics, physics, biology, psychology, economics, sociology, and cosmology. Prominent authors signed for this series include David Sloan Wilson for a book titled *Does Altruism Exist?* and James Davison Hunter for *Can Science Be the Foundation of Morality?* In addition, the Press has long nurtured a partnership with Scotland's Gifford Lectures, often considered the most prestigious lecture series in the world devoted to religious subjects. The Press provides a website where visitors can search books derived from the lectures of such luminaries as William James, Alfred North Whitehead, Albert Schweitzer, and Hannah Arendt.

Many of these advances came under the direction of Susan Arellano, Editor-in-Chief of the Press, who came aboard in 2008, bringing deep experience of trade-book publishing from previous posts at Basic Books and the Free Press, as well as knowledge of the industry from her career as an agent for leading academics and journalists. “As we look to the future,” Arellano said, “and as electronic publishing grows, we are developing ever more sophisticated dissemination packages.” At Templeton Press, as throughout the Foundation, Sir John's directive to look forward, not backwards, remains the prime mover. ■

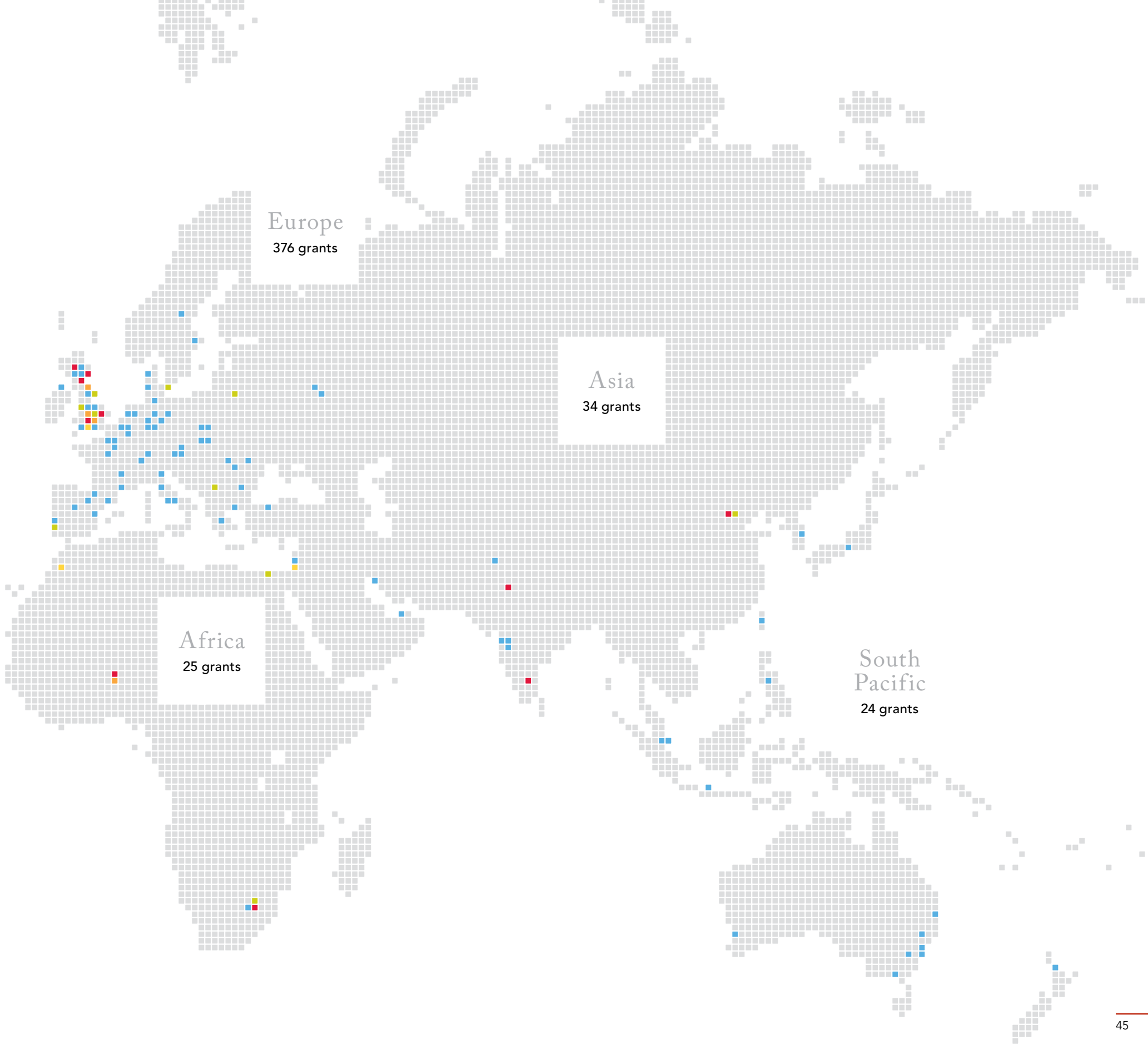
John Templeton
Foundation
Grants Around
the World



North
America
1613 grants

South
America
9 grants







Big Questions and Current Initiatives

Sir John realized that opportunities were sometimes unpredictable but needed to be captured and leveraged as they arose. To prepare for these unforeseen opportunities Sir John took steps to have Foundation resources and staff be dedicated to capitalize on innovative, unexpected special opportunities. The Foundation supports projects that investigate phenomena that concern us, from probes of the physical universe that encompass the largest cosmological and metaphysical issues, to biological and chemical explorations of the meaning of life, to studies of exceptional cognitive ability and freedom-based business success. Here is just a sampling of the more than 450 active Templeton grants in 40 countries.

■ The Templeton Frontiers Program at Perimeter Institute for Theoretical Physics

perimeterinstitute.ca/support/supporters/templeton-frontiers-program

Three core areas dominate research at Perimeter, an independent, non-profit scientific research organization in Waterloo, Canada: 1) quantum foundations and information; 2) foundational cosmology; and 3) the emergence of space/time.

Under the direction of Neil Turok and Lee Smolin, Perimeter will spur innovative young talent to combine expert technical research in science with a “Big Ideas” approach to these fields. Three exceptional postdoctoral researchers will be designated Templeton Frontiers Fellows. In addition, a Distinguished Research Chairs program will bring five of the world’s top theoretical physicists to Perimeter to provide mentoring and help propel, in the words of Turok and Smolin, “a culture of daring and excellence that will ultimately bring major advances in our understanding of the universe.”

“Perimeter Institute researchers have already made substantial contributions to each of these fields,” says Turok, “and we are helping to forge new connections between them.”

■ New Agendas for the Study of Time: Connecting the Disciplines

www.newagendasstudyoftime.wordpress.com

Project leader Huw Price—founding director of the Centre for Time at the University of Sydney and Bertrand Russell Professor of Philosophy at the University of Cambridge—notes that Einstein held a challenging view about time. From the viewpoint of physics, Einstein famously remarked, the distinction between past, present, and future lingers on only as “a stubbornly persistent illusion.” Yet, as Price points out, that “illusion” is central to “who we are.”

“We believe the time is ripe,” says Price, “with psychology, cognitive science, neuroscience, and physics exploding, to take stock of how these disciplines fit together, and consider whether current approaches and concepts are appropriate as research goes forward.”



Mathematical and Physical Sciences

His innovative strategy will be to ask “which aspects of time belong to which disciplines or disciplinary clusters,” employing “a tightly integrated postdoctoral fellowship program and a series of highly interdisciplinary conferences.”

According to Price, “One of the great common projects of philosophy and modern science has been to disentangle the ‘subjective’ and ‘objective’ components of our naïve view of the world. The big challenge we are tackling here is to decide which aspects of time really belong ‘in the world’ and which are in some sense a product of the human perspective.”

■ New Frontiers in Astronomy and Cosmology

newfrontiersinastronomy.org/

Under the leadership of astrophysicist Donald York at the University of Chicago, the project focuses on four big questions: What was the earliest state of the universe? Is our universe unique, or is it part of a much larger multiverse? What is the origin of the complexity in the universe? Are we alone in the universe?

While awards of up to \$500K are available to researchers to explore these questions, the project also offers essay prizes (up to \$50K) to students in college and high school.

Winning students will have a chance to meet and talk with today’s leading thinkers on the nature of the universe.

“The big concepts of dark matter, dark energy, the seed of our Universe and the possible existence of multiverses,” explains York, “are relatively young on the scale of modern physics research, and there is plenty of room for different interpretations of what we see around us every day.” York hopes the project will “lead to some new ideas or breakthroughs in knowledge, as people look at old questions in new ways.”

Apropos of that, York points out the “major change” between 1920 and 1928 “in how humanity viewed the size of the Universe.” The key ideas, he says, “came from looking at the same data that had been around for 300 years, but interpreting them in a drastically different way.”

■ Establishing the Philosophy of Cosmology

philcosmo.physics.ox.ac.uk/

Philosophy of cosmology remains an inchoate field that attracts thinkers of very different expertise and approaches. Project co-directors Joseph Silk and Simon Saunders at the University of Oxford and John Barrow at the University of Cambridge aim to establish it as a solid, firmly grounded discipline within the philosophy of physics.

Drawing on distinguished personnel at Oxford and Cambridge in cosmology, physics, and philosophy, the three plan a comprehensive project that will incorporate rigorous research on the central questions of cosmology. Among those are: 1) Is our universe one among many?; 2) What is the shape of the universe?; 3) How probable is our universe?; and 4) What is the nature of our fundamental laws, fundamental constants, and fundamental chances, if there are any?

Silk, Saunders, and Barrow state that they mean to “achieve progress” in the field, which they’ll accomplish by creating “more effective collaboration” within an “international community of interdisciplinary researchers.” Activities will include mini-courses and master classes by leading cosmologists; a senior visitors’ program; workshops with U.S. partners; a high-profile international conference; video interviews with key contributors to the field; a published collection of original articles; and a resource website devoted to the philosophy of cosmology.

■ The Principles of Complexity: Understanding the Hidden Sources of Order among the Prodigies of Nature and Culture

santafe.edu/templeton

In a proposal co-authored with David C. Krakauer, director of the Wisconsin Institute for Discovery and external professor at the renowned Santa Fe Institute, Institute president Jeremy Sabloff wrote of his wish to investigate “the nature of hidden regularities in complex systems across the biological and social realms,” and “to initiate and promote a fundamentally new research program in complexity with the potential to generate new quantitative frameworks with broad application.”

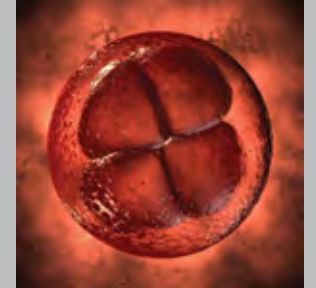
Now underway, the project comprises three large-scale research targets: (1) the evolution of complexity and intelligence on earth (led by Krakauer); (2) the scaling laws that pervade complex biological and social phenomena with specific reference to urban life (led by Geoffrey West, distinguished professor and past president of the Institute); and (3) universal patterns in the emergence of complex societies (led by Sabloff).

Sabloff and Krakauer believe that the “recent revolution in data collection and computational power, when combined with strong mathematical foundations, is allowing us to probe complex phenomena in radically new ways.” All of the project’s activities, they say, “seek to reveal hidden principles of organization that could potentially unify many complex phenomena from brains to societies.”

An exciting aspect of the field, they say, is that while “integration of classical physical concepts of energy and matter with the concepts of information, emergence, and complexity has long been sought,” and has “remained limited in its progress,” yet the “situation is rapidly changing.”

One upshot of the project, Sabloff and Krakauer state, will be “a substantially revised curriculum at the undergraduate level in complex systems and the development of a series of MOOCs (Massive Open Online Courses).” Another will follow in the cutting-edge, real-world tradition of the Santa Fe Institute. As the two men observe, SFI has “already made a strong impression on the business world with many forward looking, entrepreneurial companies including Boeing, Cisco Systems, Google, eBay, Inc, Intel, Steelcase, and Fidelity forming partnerships with the SFI to explore the application of complex systems science to applied research projects, the reorganization of companies, and the future of the market.

The Santa Fe Institute is also living up to the spirit of Sir John in making its findings widely available through annual meetings, easily available materials, publications in major journals (e.g., *Science*, *Nature*, *PNAS*), and popular write-ups in syndicated newspapers. The Institute is also developing the Complexity Explorer, an online resource to help schools, universities, businesses, and others apply key ideas in complexity to academic and applied problems.



What is the nature of hidden regularities in complex systems across biological and social realms?

■ Religion in Human Evolution: From the Paleolithic to the Axial Age to Modernity

robertbellah.com/religionin-humanevolution.html

The distinguished social scientist Robert Bellah says “the fundamental assumption” in all his work “is that religion is not an option, an add-on to culture and society,” but “the meaning-making dimension of every culture and society.”

These two grants facilitated the ambitious books Bellah has been writing to bring the entire cross-cultural, historical story together.

The first grant aided Bellah in looking at how insights from biological and cultural evolution help us to understand the development of

religion as far back as the Paleolithic Era, and into the Axial Age. Along the way Bellah has formulated his own insights, such as how kingship and divinity “seem to have evolved together.”

The second grant supported Bellah’s extension of his mammoth project into its consequences for our thinking on religious evolution generally. Bellah’s aim was to produce a one-volume overview of the subject, aimed at the “educated layperson,” from the Paleolithic Era to the present.

“If religion is co-existent with the human species,” he suggested, “then it must have evolved as the species evolved. My task is to show how.” That nearly 800-page volume—published in 2011 under the title *Religion in Human Evolution: From the Paleolithic to the Axial Age* (Harvard University Press)—has now been called “the most important systematic and historical treatment of religion since Hegel, Durkheim, and Weber.”

■ Religion and Innovation in Human Affairs: Exploring the Role of Religion in the Origins of Novelty and the Diffusion of Innovation in the Progress of Civilizations

bu.edu/historic/riha/

A misconception unfortunately flourishes in contemporary society: that religion always resists innovation and fresh thinking. Project leader

Donald Yerxa of the Historical Society—a professional society of roughly 1000 members, founded more than a decade ago to combat hyper-specialization in history—thinks that the notion calls for close scrutiny.

With Templeton support, the Society is launching its own grant program—approximately 15 two-year grants of \$100,000 each, and a few larger ones of \$250,000—for work that “enhances our understanding of the role religion may play as a driving force of innovation in human affairs.” The Religion and Innovation in Human Affairs (RIHA) program will also host a workshop and produce an edited volume of successful work it has funded.

Yerxa and colleagues will be examining why religions sometimes spark innovation and sometimes don’t, as well as what specifically triggers innovation within a religion. “RIHA,” notes Yerxa, “is predicated on the assumption that study of religion and innovation is pivotal for a more robust understanding of long-term change in human affairs.”

■ Empirical Expansion in the Cognitive Science of Religion and Theology

ianramseycentre.info

Sir John Templeton believed in the importance of empirical testing and measurable results as much as he believed in the importance of religion and spirituality. This project by Justin Barrett of the University of Oxford brings together Sir John’s intellectual proclivities in an unusually direct way.

A “Methodological Expansion Program” was a response to the shortage of scholars who know how to quantitatively test hypotheses in the cognitive science of religion. The project has invited humanities scholars to become literate in these methods.

In addition, a small grant program supported two classes of needed research projects: quantitative testing of major theoretical claims, and theological or philosophical treatments of major, empirically supported claims in the field.



■ Cooperation and Valuing Others: Evolutionary and Emotional Foundations

www.cep.ucsb.edu/codirectors

Most existing theories from biology, game theory and economics

predict that humans should be more exploitative than they appear to be. We are, it seems, a highly cooperative species. But, according to project leaders John Tooby and Leda Cosmides of the University of California, “existing theories of motivation have lacked tools for understanding how and why we value others.”

Having “recently developed and piloted new quantitative methods for exploring these issues,” the two explain, they seek to bring new rigor to them with an “evolutionarily-derived framework for modeling and testing their adaptive functions.” Tooby and Cosmides believe their novel approach will enable them to measure such things as “a person’s propensity to sacrifice her own welfare for another’s,” and to examine the “architectures” of such emotions as caring, guilt, compassion, gratitude, anger, and forgiveness.

“If human nature is shown to be endowed with specializations designed for mutual evaluation and its promotion,” Tooby and Cosmides write, “this will have major impacts across the human sciences, from psychology and economics to anthropology and psychiatry.”

Are there different kinds of evolution, and is there evolution in the context of evolution itself?

■ FQEB - Foundational Questions in Evolutionary Biology

fas.harvard.edu/~fqeb

According to Martin Nowak, professor of biology and mathematics at Harvard and director of the university's Program for Evolutionary Dynamics, there have been severe "missing knowledge problems" in such core areas of biology as the "origins of biological creativity, the deep logics of biological dynamics, the logics of biological ontology, and understandings of teleology and concepts of ultimate purpose in the context of evolutionary biology."

Nowak's project undertakes to explore profound questions. One is, "Are there different kinds of evolution, and is there evolution in the context of evolution itself?" Another asks, "What are the differences between genetic and cultural evolution, and how can these differences be formalized?" A third question is, "Can we build precise models for the evolution of cells, multicellular organisms, animal societies and human language?"

Nowak envisions and is working on creating an academic "center for excellence" that involves "a project council and network of researchers." That involves up to 40 RFP pilot grants, in two rounds of 20 awards each, on "Evolutionary Origins and Dynamics" and "Evolvability/Increasing Complexity." The project also is facilitating interdisciplinary "bridge" work at Harvard. A series of annual working conferences has been part of the vision, and the findings of the project are being shared through such communication tools as the annual conferences, a website, and a newsletter.

■ Stimulating Innovative Global Research in the Science of Generosity: An RFP and Primary Research Initiative on the Scientific Study of the Origins, Manifestations, and Consequences

generosityresearch.nd.edu/

Can scientists investigate and empirically explain the sources and consequences of generosity? Project leader Christian Smith at the Center for the Study of Religion & Society at the University of Notre Dame seeks to do so while also understanding the spiritual dimension of generosity.

An open competition for research proposals on the origins, manifestations, and benefits of generosity will be combined with primary research on the topic conducted by a Notre Dame-based data collection team. At the same time, a comprehensive communications strategy will disseminate spiritual knowledge gained from the initiative. Scholars from a broad array of disciplines—economics, sociology, psychology, anthropology, political science, social psychology, family and developmental studies, geography, law, education, communication and cultural studies, religious studies, and sociobiology—are participating in the project.

Among the questions to be explored: Why do people believe generosity is important? How does giving anonymously, as opposed to publicly, affect generosity? What difference does generosity make to the giver, the recipient, and society as a whole? What are the costs of a lack of generosity?

"Too much research in related areas simply seeks to find significant correlations among demographic, attitudinal, and behavioral variables," observes Smith. "We, by contrast, intend to focus on identifying the actual causal mechanisms that produce generous and ungenerous dispositions and behaviors."

■ Expanding the Science and Practice of Gratitude

greatergood.berkeley.edu/expandinggratitude/

Virtually everyone holds gratitude in high esteem as a virtue, across all times and places. But it's only

recently that scientists have begun to empirically elucidate it.

Project leader Robert Emmons, through competitive proposals and a sub-grant program, aims to stimulate scientific research on gratitude in such disciplines as affective neuroscience, clinical and counseling psychology, evolutionary psychology, gerontology, health psychology, human development, medicine, organizational sciences, religious studies, sociology, and virtue ethics.

The grants competition, run in conjunction with UC Berkeley's Greater Good Science Center project awarded 14 two-year grants, in varying amounts, up to a total of \$3 million. The project will also award up to 15 dissertation research awards for the most innovative dissertation projects on gratitude. Emmons aims to increase public understanding of project findings through research-based articles, videos, phone apps, and podcasts, and a Global Gratitude Journal.

He also plans a large conference at which academic researchers on gratitude and practitioners—counselors, therapists, mental health providers, life coaches, clergy, and anyone else who applies the science of gratitude in primary practice—will come together to bridge the research-practitioner gap. "This public event would be heavily publicized as a major summit on gratitude," says Emmons, adding that it would offer practitioners "the opportunity to learn about—and report on—a trailblazing array of research with significant public implications."

■ New Directions in the Study of Prayer

[ssrc.org/programs/](https://ssrc.org/programs/new-directions-in-the-study-of-prayer)

[new-directions-in-the-study-of-prayer](https://ssrc.org/programs/new-directions-in-the-study-of-prayer)

What difference does prayer make? Although skeptics sometimes mock the scientific study of prayer, the Foundation has been a leader in recognizing that prayer is a widespread human activity with measurable consequences.

Project leader Jonathan Van Antwerpen aims with this grant to generate innovative research on practices of prayer in modern society and to foster an interdisciplinary network of scholars invested in its study. Based at the Social Science Research Council, the project will seek to inform—and potentially to transform—academic and public perceptions of prayer, following on the work of an earlier Templeton grant supporting "The Scientific



Human
Sciences

Study of Prayer Using Cognitive and Textual Methods.” The project will provide grants, hold a conference on prayer scholarship, create a website accessible to both scholars and lay people, and seek to maximize press coverage of its findings.

■ Spirit in the World: A Global Pentecostal Research Initiative

crrc.usc.edu/initiatives/pcrri

Pentecostalism arose rapidly in the late 19th and early 20th centuries, leaving its characteristic doctrines—the immediate role of the Holy Spirit in religious experience, the importance of divine healing, speaking in tongues, the belief in direct personal experience of God—unfamiliar to many. The Foundation, recognizing that Pentecostalism’s 500 million adherents make up a quarter of the world’s Christians, has supported University of Southern California religion professor Donald Miller’s project to understand the movement’s charismatic churches and activities.

In examining Pentecostalism, Miller’s project embraces familiar Templeton concerns—the

conducted by the Pew Forum on Religion and Public Life.

Among the useful volumes that have emerged are *The Spirit in the World: Emerging Pentecostal Theologies in Global Contexts* (Eerdmans, 2008), edited by Prof. Veli-Matti Kärkkäinen of Fuller Theological Seminary, and *Spirit and Power: The Growth and Global Impact of Pentecostalism*, edited by Miller, Kimon H. Sargeant, and Richard Flory (Oxford University Press). They synthesize our current knowledge of global Pentecostalism, and identify important directions for future research. Under the guidance of Miller, the director of USC’s Center for Religion and Civic Culture, the Pentecostal Research Initiative (PRI) funds scholars and institutes around the world who are best able to help us grasp the dynamics of Pentecostalism’s worldwide growth.

■ Religion, Spirituality, Aging, and Health

Of all the virtues Sir John favored and honored, humility, and the humble approach that follows from it, stood first. Neal Krause, the Marshall Becker Professor of Public Health at the University of Michigan, is exploring, through extensive sociological research and data analysis, how humility is the “linchpin” that produces such character strengths as altruism, compassion, and gratitude. He believes Augustine was right when he argued centuries ago that humility is “the first, second, and third thing” in religion.

Kraus’s research—his project collects a “fifth wave” of data for an already established nationwide survey of religion and health—aims to test his beliefs on the logical relationship of character virtues, how humility, altruism, compassion, forgiveness, meaning in life, a sense of God’s vast superiority, trust in God, awe of God, and feelings of gratitude toward God, all come together. Krause proposes that humility leads to compassion, and that compassionate people are more likely to help others. Further, he hypothesizes that “spiritual support from people at church helps an individual develop a deep sense of trust in God, people who trust God develop a close relationship with Him, and this relationship fosters humility.”

Finally, Krause argues and hopes to demonstrate that “when the character strengths are taken together, they create a higher-order character strength—wisdom,” which is associated with health. Krause notes that the Foundation has long

been interested in assessing character strengths individually. “My work,” he states, “will weave these character strengths into a more coherent whole by evaluating the logical causal ordering among them. This will help unify the research program of the Foundation.”

■ A New Research Competition and Network to Accelerate Progress at the Interface of Positive Psychology and Neuroscience

posneuroscience.org

The Foundation and University of Pennsylvania psychologist Martin Seligman have been working together fruitfully for years to create and build the field of positive psychology. It rests on a simple yet radical notion, says Seligman: “that what is good in life is as genuine and as worthy of scientific study as what is disabling in life.”

The current grant seeks “to encourage and disseminate research at the intersection of neuroscience and positive psychology, which is the scientific study of the strengths and virtues that enable individuals and communities to survive.”

What, Seligman and his colleagues ask, “are the neural bases of cognitive and affective capacities that enable such virtues as discipline, persistence, honesty, compassion, love, curiosity, social/practical intelligence, courage, creativity, optimism, and the like?” They also explore issues long of importance to the Foundation, such as: “What is special about the brains of exceptional individuals and what can we learn from them?”

A core part of the project is to create “a network of talented young scientists whose research questions will relate to the great spiritual issues Sir John Templeton challenged us to explore.” The project thus launched in 2009 its own mini-grant program, the Templeton Positive Neuroscience Research Awards, providing up to 20 two-year grants, averaging \$200,000, to young scientists researching how the brain enables flourishing. Other outreach includes a world-class Positive Neuroscience website, the creation of a Positive Neuroscience Network through retreats, and a scholarly anthology of the research.

What are the neural bases of cognitive and affective capacities that enable virtue?

importance of prayer and worship, the power of purpose, the sources of progress, and entrepreneurial activity. An October 2006 symposium, “Spirit in the World,” brought together scholars of Pentecostalism on the 100th anniversary year of the Azusa Street revivals, which launched Pentecostalism world-wide. The Foundation also invested in a ten-country survey on Pentecostals,

Philosophy and Theology

■ Love and Human Agency: An Interdisciplinary Investigation

loveandhumanagency.org/

That love can move mountains was hardly an insight unique to Sir John Templeton, but he brought to the concept his usual curiosity about how we could, scientifically, better understand love. Working with co-directors Agnieszka Jaworska of the University of California, Riverside, and Jeffrey Seidman of Vassar College, philosopher Bennett Helm of Franklin and Marshall College will be drawing together scholars from a variety of disciplines to explore what, in this scientific age, we can understand about love and caring on the one hand, rationality, morality, and freedom on the other, and the nexus between them.

"We anticipate bringing together philosophers, neuroscientists, and psychologists," says Helm.

"For far too long, researchers in this area have tended to work with a relatively simple understanding of human agency," often narrowing the mental states involved to just beliefs and desires. Helm's team plans to investigate the topic broadly, with an aim of producing "broad implications within the medical and legal communities"

in regard to such matters as Alzheimer's disease, autism, substance dependence, and guardianship of patients.

■ Investigations in the Philosophy of Cosmology

philocosmology.rutgers.edu/

What is the nature of reality writ large? Is our universe unique or part of a multiverse? Does it still make sense to ask why there's something rather than nothing? And are such questions ultimately to be answered by science, or are they inevitably philosophical as well?

Although the Foundation supports multiple research projects in cosmology under the Core Funding Area of "Science and the Big Questions," the three-year "Investigations" project led by professors Barry Loewer of Rutgers and David Albert of Columbia seeks to draw together scientific, theological, and philosophical experts to jointly



illuminate the subject in the interdisciplinary manner that Sir John urged.

Indeed, says Loewer, "We aim to establish philosophy of cosmology as a distinctive branch of philosophy and interest and train researchers to work in it." Among the activities envisioned are workshops, conferences, a summer school on the subject for scholars and graduate students, public lectures and presentations aimed at popular audiences, the production of a textbook and website on philosophy of cosmology, and an attempt to found a self-sustaining Center for Philosophy of Cosmology.

■ New Insights and Directions for Religious Epistemology

www.newinsights.ox.ac.uk/

Oxford philosopher John Hawthorne believes that "the last few decades have seen an explosion of new theories within mainstream epistemology that have had a dramatic impact on how epistemology is done." The aim of his project is "to bring those developments to bear on key topics in religious epistemology."

According to Hawthorne, "these new developments have yet to be taken up in a systematic manner by those working within philosophy of religion." To rectify that, Hawthorne will administer six three-year research fellowships, four one-month and nine one-semester appointments of academic visitors to Oxford, nine one-semester Oxford faculty research fellowships, six workshops, nine public lectures, four roundtable discussions, and one major international conference.

All of this will take place at Hawthorne's academic home, the University of Oxford, which he writes is "widely recognized as the leading center for epistemology, philosophy of religion, and theology." Hawthorne anticipates the project will generate "an edited volume, at least three monographs, and at least twenty scholarly articles in leading journals."

"As a direct result of the project," Hawthorne says, "it is expected that there will be a significant new wave of interest in religious epistemology that sets the agenda for work in that area for the foreseeable future."

Why do we lack intellectual humility?

■ The Science of Intellectual Humility

fuller.edu/Academics/Centers-and-Institutes/Thrive-Center/Intellectual-Humility-Project.aspx

Sir John famously emphasized both the importance of intellectual humility in approaching all aspects of life, and the taking of a scientific approach to its mysteries.

In the three-year project he is heading, Justin Barrett of Fuller Theological Seminary aims to empirically investigate intellectual humility and its connections to human thought, reasoning, and well-being. Researchers operating under the grant will explore everything from the evolutionary aspects of the trait to more immediate social, cultural, and religious causes.

"If we can better understand the science behind intellectual humility," observes Barrett, "targeting 'psychological dynamics' in particular, 'perhaps we would have firmer ground for suggesting interventions for cultivating appropriate intellectual humility in young people.'"

Barrett also plans to ask many "Why?" questions. Why, for instance, do we lack intellectual humility? "Are the new media among the causes?" he asks. "Or are the roots of intellectual arrogance deeper, perhaps even evolutionary adaptations that make us biased and over-confident thinkers because of the selective benefits smugness brings in ancestrally common conditions?"

"We have not learned anything so far," says Barrett, "other than what a complex problem intellectual humility is."

Science in Dialogue

■ Evolution and Christian Faith

biologos.org/ecf

Project leader Darrel Falk of Point Loma Nazarene University shares the belief of grantees Daryl Domning and Joseph Wimmer that believers must come to terms with evolution. Addressing Christian communities more broadly, and not just

Catholic ones as they do, Falk proposes to create a network of church leaders, young scholars, and established scholars who can speak to individual issues in the evolution/religion debate.

Falk is especially interested in reaching out on cutting-edge issues to conservative

Christian communities, and will do so through conferences, networking, and dissemination through the Web.

"By bringing clarity to the concept of theistic evolution," argues Falk, the work of his group will "help the church embrace evolution as a legitimate view among evangelical Christians."

■ The ISSR Science and Library Initiative

issrlibrary.org/

Today's proliferation of books in science and religion makes it harder than ever to know which books amount to "must-reads," which have (and likely will) stand the test of time, and which are largely derivative and ephemeral.

The International Society for Science and Religion, under the direction of Pranab Das, has responded to this challenge by selecting a foundational library of approximately 250 central books in the field, encompassing internationally significant areas, disciplines and approaches. To accomplish the project, which is headquartered at St. Edmund's College, Cambridge University, the Society drew on its membership for an executive editor, editorial board, and contributing editors. Society members wrote short, critical essays on each book that have been published online as part of the ISSR Library website and are widely available to the public.

Under the grant, explains Das, wide dissemination of the Society's work will also take place. He writes that "an international competition will be launched inviting applications from institutions

of higher learning and other high-impact centers in targeted regions around the globe." Approximately 150 complete sets of volumes have been awarded to universities and institutions with demonstrated need for using them.

■ The Limits of Scientific Explanation

limitsofexplanation.edu.pl/

What can science explain? What can't it explain? The Rev. Michael Heller, a Templeton Prize winner, seeks with this grant to evaluate the boundaries of scientific explanation from a variety of different perspectives. Drawing on an approach and methodology developed in the Krakow school of philosophy of science, the project will investigate the influence of philosophical ideas on scientific theories, methods, and assumptions.

A key secondary goal is institutional and educational. The project's educational activities and publications are aimed at establishing the Copernicus Center as "the leading European research and teaching institution" on this subject. Graduate and postgraduate courses will be offered. The establishment of an internet portal enriched with the material of public lectures, seminars, conferences, and book and journal publications should, Heller writes, effect "a substantial change in the academic and public perception of the investigated problems."

■ Test of Faith: Harmonizing Science and Religion in Today's Muslim Communities

aicongress.org/programs/science-and-islam/

Many scientists who are also Christians have brought wide notice to how their faith and science might be reconciled, but far less attention has been given to the parallel challenge for Muslim scientists.

To address that, project leader Shakir Mohammed and the American Islamic Congress organized six public dialogues with Muslim scientists as panelists at universities in the U.S. and Canada. The core question is, "Do Muslims keep their faith and science separate, or is there, in Islam, a God-centered approach to science?"

The dialogues will be open to the public and its participation, and audience evaluations will be sought after each event. "Everyday Muslims grapple with how to reconcile scientific

advances within the context of their faith," writes Mohammed. "So many Muslims put science in one hand and prayers in the other. For this generation of young Muslim Americans, the dichotomy between science and religion is not enough. They want to explore Islam's impact on science, its harmonization and divergence."

■ atom + Eve: Using Science in Pastoral Ministry

atompluseve.com/

In a sentence, declare project leaders Dr. Daryl Domning and Rev. Joseph Wimmer, this project asks, "Is a whole-hearted acceptance of evolution compatible with Catholic faith?"

Domning and Wimmer, of Howard University and Washington Theological Union respectively, believe too many Catholic communities misunderstand evolution. They point, for instance, to one Archdiocesan website that insists, because of a Biblical passage, on monogenism as good science.

To combat such attitudes, Domning and Wimmer seek to "delimit the respective domains of science and theology" while "integrating science into faith structures"—a longtime interest of Sir John's. Bringing together scientists and theologians, the project co-leaders will organize four conferences, produce CDs and DVDs, publish essays, and construct a 3-credit course, "Evolution and its Theological Implications."

Targeting those in active Catholic ministry especially, Domning and Wimmer issue a promise: "We will challenge them to imagine a Catholic faith strengthened by science."

What is special
about the brains
of exceptional
individuals and
what can we learn
from them?

■ Laws of Life in China

www.jachina.org

The Foundation's trademark "Laws of Life" essay contest has had great success in China, rising from 5,900 participants in 2004 to 160,000 in 2007 and to over 1 million in 2011. Partnering with government education bureaus in cities such as Beijing, Shanghai, Guangzhou, and Chengdu—and now expanded to both university and primary school students—it continues to broaden its campaign to help build character in China.

"At the school level," according to Yuxia Han, senior research associate and manager of programs and development at Junior Achievement China, which administers the grant, "the program helps dispel the erroneous assumption that character education cannot be taught efficiently." It is also, she adds, "a decisive response to the pressing situation in Chinese education, where few effective measures have been taken to facilitate students' character development."

Among the upshots of the program's research? A determination of the "ten most important moral values and principles upheld by middle school students," and a digital video contest that focused on Sir John's compelling question, "Is free enterprise a teacher of ethics?"

■ Character Education in American Homes: A National Study

iasc-culture.org

Politicians constantly stress that moral education of children must begin and evolve primarily in the home, but we remain less knowledgeable about the moral environment of families than we should be.

The University of Virginia Character of American Families Project has undertaken a massive effort to fill that gap. Working with UVA's Institute for Advanced Studies in Culture, the project seeks to "carefully map the beliefs and behaviors" that form the "moral ecology" of American homes. What kind of people do parents want their children to become? What types of moral reasoning do they use at home? Among its methodological tools, the project employs a national survey of parents of school-age children and face-to-face in-depth interviews.

What have the project leaders learned so far? "Parents are typically much more optimistic about their families and their own parenting than public commentary would suggest," reports Carl Desportes Bowman, the project's co-director. His researchers have found clear "dissonance" between the "family in danger" fears of the media and the "family first" focus of American parents. The latter, assures Bowman, "place personal character at the center of their hopes and aspirations for their children."

■ Fostering Self-Control: Strategies that Facilitate Working, Waiting, and Emotional Regulation

As any parent knows, getting children to focus on goals and big pictures down the line takes constant effort. Kids want what they want "Now!" and "Again!"

The "Fostering Self-Control" grant brings together three psychologists trained in different periods of childhood (early, school-age, young-adult) to examine, in a three-year research program, whether self-control can be taught and learned. A particular focus of the research, says University of Pennsylvania assistant professor Angela Lee Duckworth, is how getting young people to adopt "psychological distance from the situation at hand" can help them avoid succumbing to "momentary temptations." The researchers see their work as in the spirit of Sir John's speculation that self-control entails "ruling your mind."

The project will include controlled and random-assignment experiments with young people at all three age levels. The aim is to publish five empirical articles and one in-depth theoretical review in top peer-reviewed journals, and make at least six presentations at national scientific meetings. The team also plans to energetically go after high-visibility media to promote their findings and reach opinion leaders in policy and education.

So far, says Duckworth, she and her colleagues are learning that we "have a lot to teach each other" as they zero in on "interventions that make self-control easier for children of all ages."

Character
Virtue
Development

■ Promoting a Culture of Generosity: *Little Red Wagon*

littleredwagonthemovie.com

What do foundations do? How do they connect to whether we have, in America, a culture of generosity?

American moviegoers rarely get a chance to see how a foundation works, let alone from its inception onward. Filmmaker Michael Guillen changed that by producing in 2010, under the original grant, *Little Red Wagon*, a documentary feature film based on the life of Zach Bonner. Bonner, as a 7-year-old boy, decided to start a foundation to help homeless youth. Guillen drew on the talents of award-winning professionals such as writer Patrick Sheane Duncan (*Mr. Holland's Opus*) and director David Anspaugh (*Hoosiers* and *Rudy*).

Its creators screened *Little Red Wagon* five times at the Heartland Film Festival in 2011, and also at many high-level philanthropy and opinion-leader meetings. The five Heartland screenings sold out, and viewers awarded the film the highest average rating of all the films shown at the festival. *Little Red Wagon* has also been reviewed in more than half of the U.S. magazines, websites, and newspapers with the highest visibility.

The grant facilitated a wide theatrical release in 10 U.S. cities in Fall 2012 and further distribution of *Little Red Wagon*. Public opinion data show an increase in awareness and support of foundations among the public.



What kind
of people do
parents want
their children
to become?

How can we encourage and inculcate intellectual virtues?

■ Rediscovering Intellectual Virtue

ivalongbeach.org & intellectualvirtues.org

Most of us can cite ethical virtues—e.g., honesty, courage, loyalty—if asked. But what are intellectual virtues?

To Jason Baehr, associate professor of philosophy at Los Angeles's Loyola Marymount University, they're the qualities that "aim at a different kind of understanding," the crucial "beliefs, attitudes, feelings, and other personal attributes" that enable us to educate "the whole person."

Baehr's two Templeton-supported projects—the Intellectual Virtues Academy of Long Beach, California (IVA), and the Intellectual Virtues and Education Project (IVEP)—seek to identify such virtues as curiosity, open-mindedness, tenacity, and attentiveness, and also to encourage and inculcate them. The first project, a charter school already approved by the Long Beach Unified School District, is scheduled to launch in Fall 2013 with 50 sixth-grade students. The second will bring together top scholars from philosophy, education, and psychology to explore intellectual virtues and their importance to education. The education project will hold pedagogy workshops with teachers to examine effective techniques for instilling intellectual virtues in students.

"To our knowledge this is a first in the field," says Baehr of his overarching real-world effort to spur the intellectual virtues. "Now is the time for a project like this."



■ Gratitude Britain

jubileecentre.ac.uk

Cicero wrote that "gratitude is not only the greatest of all the virtues, but the parent of all the others." The University of Birmingham put its shoulder squarely behind that belief when it produced a handsome 197-page brochure proposal to establish a Jubilee Centre for Character and Virtue. The Foundation subsequently funded and launched it, on May 16, 2012, within the university's School of Education. Aimed at exploring "the wider importance of gratitude for contemporary public and professional life in contemporary Britain, and directed by James Arthur, the leading British authority on character, it seeks to capture "Sir John Templeton's interest in character development, particularly in gratitude, service, and humility."

Sir John included gratitude as one of the core virtues in his "Laws of Life" essay contest. He believed it a "Law of Life" that if we develop an attitude of gratitude, then our happiness and fulfillment will increase. He defined gratitude as "a conscious decision to look for the good and the blessing in everyone we meet and in every situation we experience."

The Jubilee Centre, in its comprehensive mission plan, has left almost no area of life untouched. Even as it investigates such scholarly and academic matters as the theological origins of gratitude, programs are underway to explore and promote gratitude in medicine and the other professions, in British schools, and through British media. Awards, contests, and the creation of training materials have started up.

In taking on so much, the Centre is keeping in mind Sir John's concern for big questions. One of the biggest for the Jubilee Centre—one that it's well on its way to answering—is, "How might morally significant gratitude be promoted in Great Britain?"

Freedom
and Free
Enterprise

■ The Digital Freedom Project

accessnow.org

Every day, it seems, we read more about the cat-and-mouse game between those who seek to control the Internet—among them governments, corporations and lobbyists for particular social interest—and those who battle to keep the Internet free.

The Digital Freedom Project, as its title suggests, will take a series of steps to aid the latter. An "Access Innovation Prize" will encourage the rapid deployment of technologies that help protect and empower citizens in the digital age. Three educational and advocacy campaigns are also planned: a series of Digital Security Guides will help those living in oppressed environments to grasp the threats they face; a Freedom of

Speech Index will document how online providers protect or fail to protect the online rights of their users; and a Silicon Valley Human Rights Conference will examine how the high-tech industry can better manage the human rights implications of their technologies.

"We want to know what are the merging online impediments on the pathway to freedom," says Brett Solomon, executive director of Access Now, the organization running the project. "How do we ensure that a connected population continues to be empowered and connected?"

■ More Sweatshops for Africa? An Experimental Study of Firms, Factory Labor, and Poverty Alleviation

chrisblattman.com/projects/industrial-labor

Economist Joan Robinson remarked that the only thing worse than being exploited by capitalists is not being exploited by capitalists. Was she right?

A common view is that industrial labor exploits the poor. "For some," write Yale political science professor Christopher Blattman and his Oxford colleague Stefan Dercon, industrial jobs are harmful, "overworking the poorest, exposing them to health risks or unpleasant working conditions." For others, they note, "industrial jobs are a source of steady wages and higher income than low-productivity agriculture and self-employment."

Blattman and his colleagues at Yale, Oxford, and the organization, Innovations for Poverty Action, have decided to test Robinson's hypothesis. "The

answer is important,” Blattman and Dercan assert. “It not only affects how we feel about our Nike sneakers or Apple iPads, and how we hold these firms accountable, but also for development strategies generally.”

Blattman and his researchers are investigating the question through an innovative experiment in Ethiopia, conducted in partnership with ten medium-sized firms in that country. It randomly assigns applicants to either industrial jobs, a self-employment program, or neither. The team’s findings so far indicate that industrial jobs improve economic welfare for laborers, increase subjective well-being and physical health, and improve the quality of relationships with community members.



■ Uncovering the Moral Imperative of Freedom: A Book Project by Leon Aron

aei.org/topic/roads-to-the-temple

How could the Soviet Union throw off the moral and spiritual constraints of Communism in just five years of *glasnost*? Many analysts of the collapse of the Soviet Union have emphasized economic, political, and demographic factors. But Leon Aron, director of Russian studies at the American Enterprise Institute, believes deep moral beliefs of the Russian people about key questions in life—such as how one ought to live honorably, decently, ethically, and with dignity—played at least as important a role.

Aron will use his one-year grant to publish and disseminate *Roads to the Temple* (Yale University Press, 2012), his account of the *glasnost* revolution that presents many unheard voices of that revolution. Those voices are full of fearlessness and moral wisdom, sending an important message to dissidents under dictatorship today: that successful revolutionary action against oppression must be rooted in moral integrity and fervor about fundamental human rights. A special focus of the grant is to disseminate this story in the Russian Federation itself.

“Economic progress is not a substitute for the pride and self-respect of citizenship,” according to



Aron. “And it is in the search for dignity through liberty and citizenship that *glasnost*’s subversive sensibility lives, and will continue to live.”

■ Investing in the Education Market: Strengthening Private Schools for the Rural Poor

hks.harvard.edu/centers/cid/programs/evidence-for-policy-design/research-policy/policy-research-engagements/investing-in-the-education-market

Private schools for the rural poor are an institutional success story in Pakistan as in other low-income countries. Studies have shown that in Pakistan, for instance, they out-perform governmental schools in math, Urdu and English, produce stronger civic values in students, and empower women.

But such schools face daunting challenges, both financial and bureaucratic. Project co-leaders Asim Khwaja and Tahir Andrabi seek to support this dynamic sector by developing models that will outline the best mix of financial, educational and operational support to help these schools flourish. Work produced by the grant, to be disseminated among the donor community and policy makers as well as researchers, will aim at increasing the number and efficiency of these enterprises.

■ The Religious Freedom Project

berkleycenter.georgetown.edu/rfp

Religious freedom remains a contested matter around the world. In China, the state enables its own version of the Catholic Church while suppressing the more familiar one led by the Pope. In some countries of the Middle East, it’s a crime to sway a Muslim away from Islam, and in Saudi Arabia it is a crime to publicly practice any religion other than

Islam.

The goal of the “Religious Freedom Project,” says project leader Thomas Farr, a leading scholar

on the subject at Georgetown, is to “build knowledge, mobilize scholars, support policymakers, and inform a wider public about the value of religious liberty.” The project is supporting two full-time and four part-time scholars, expert seminars, public symposia (e.g., two Oxford conferences), Georgetown undergraduate courses, reports, briefs and books by the affiliated scholars, and online curricular materials for students and scholars around the world.

How do we ensure that a connected population continues to be empowered and connected?

A nery goal of the project, declares Farr, is to make religious freedom itself “an interdisciplinary subfield.” Another is to establish a Religious Freedom Institute within the Berkley Center at Georgetown, which as a leading Catholic and Jesuit institution can boast a longstanding institutional commitment to the subject.

Immediately following this initial three year grant, Farr will commence with a new project on “Religious Freedoms and Other Fundamental Freedoms” to explore the ways religious freedom intersects with political, economic, and other individual freedoms.

■ Interactive Online Education Programme for Young People with Exceptional Mathematical Ability

nrich.maths.org/7803

Where can exceptionally gifted students aged 5 to 19 turn for challenges? This grant answers that question by developing a substantial program of free online resources that will enlarge such students' horizons as well as those of their teachers, advisors, and parents. John Barrow and his colleagues at the University of Cambridge create what they call "low-threshold high-ceiling" tasks that take students on a mathematical journey of exploration and discovery.

Exceptional Cognitive Talent and Genius

The program builds on the successful NRICH website. According to Julia Hawkins, deputy director of Cambridge's Millennium Mathematics Project, traffic to the online resources has increased by 50% in the past year and is currently attracting more than 300,000 visits and 1.5 million page views per month.

Says Hawkins: "One of the students submitting a solution in the last few weeks summed up the success of the program in a comment: 'I thoroughly believe this is the best website ever made for learning.'"

■ The Future of Academic Acceleration: A Proposal for the Expansion of the Institute for Research and Policy on Acceleration (IRPA)

accelerationinstitute.org

How can school systems help exceptionally gifted students, including bona fide geniuses, to reach their potential?

Over many years of research, Nicholas Colangelo, the Myron and Jacqueline Blank Professor of Gifted Education at the University of Iowa, has found that the answer can be summed up in what he calls "a surprisingly precise and clear" word and process: "Acceleration."

"For gifted students," says Colangelo, "there is no single intervention that is more effective, and consistently so, than acceleration." Acceleration, he explains, is "moving a student through the school system at a rate faster or younger than typical, or providing complex academic concepts sooner than a student would typically experience." Yet acceleration, Colangelo and his Iowa colleagues have found, remains beset by false beliefs—such as that accelerated students don't really learn content well enough, or suffer emotional difficulties—despite research showing those beliefs to be unfounded.

Thanks to this project support, Colangelo and his colleagues have been able to expand the Institute for Research and Policy on Acceleration (IRPA) founded under an earlier Templeton grant.

Through ongoing meetings with educational decision-makers, they plan to lobby for development of broader acceleration policy on the part of school districts and states, only eight of which have written policy guidelines on the subject. They will also continue to publish the data and guidelines essential to

making acceleration a standard part of first-rate educational systems.

■ Mathematical Talent in Full Bloom

<https://myvanderbilt.edu/smpy>

"What psychological characteristics," asks David Lubinski, professor of psychology at Vanderbilt University, "distinguish world-class intellectual leaders and creative innovators in modern times, and how early can such individuals be identified?" Lubinski also wonders: "What kinds of educational opportunities and social supports are needed to ensure that their potential is fully actualized and maintained?"

To answer those questions, Lubinski, along with Camilla Benbow, professor of psychology and human development at Vanderbilt, are engaged in a 5-year project. It's a follow-up study, at age

How can school systems help exceptionally gifted students to reach their potential?

50, of the first two cohorts that participated in the Study of Mathematically Precocious Youth (SMPY), which identified 2,966 participants from 1972 to 1979 as mathematically precocious youth (in the top 1%) by age 13. Driving the new survey is a desire to "understand the educational and developmental needs of intellectually precocious youth as they age"—what contributes to their "optimal professional development, creative expression, spirituality, and life satisfaction."

Lubinski and his fellow researchers have learned that "as early as age 13, an extraordinary pool of talent can be identified, from which a large number become world class leaders in business, science, technical innovation and the professoriate." But, it seems clear, they need stimulating environments in order to thrive in that way. The midlife follow-up, Lubinski explains, seeks to understand "how professional eminence emerges and how it is maintained."



■ Can GM Crops Help to Feed the World?

b4fa.org

Technology for genetically modifying crops has already produced impressive increases in food production in countries from the U.S. to Argentina, as well as a total of 130 million hectares planted. But the part of the world that most needs help in upping food production to combat hunger—Africa—has resisted genetically modified crops for a variety of political and social reasons. Among them are safety fears and a belief that GM crops damage the environment. As a result, poverty and hunger in Africa continue to grow. If African farmers fail to adopt new technologies, they will fall even further behind due to climate change, population increases and other predictable factors.

In keeping with Sir John's desire to explore how research in genetics could help mankind, this grant supports a detailed, highly-thought out practical approach to African resistance to genetically modified crops. Under the direction of project leaders Sir Brian Heap and David Bennett, the aim is to create an enterprise culture among African farmers. Key activities envisioned include: 1) a publication/website that will frame different aspects (e.g., socio-economic, political, environmental and trade) of the new genetics and GM crops debate; 2) a GM crops course on the genetics of plant breeding for journalists and editors in Ghana, Nigeria, Tanzania, and Uganda; 3) research to better understand the agricultural extension systems that advise small-scale farmers in African countries, go-betweens essential to support the adoption of any new agricultural technology, in particular of GM crops.

"GM crops for Africa present a politically complex, highly-charged, and potentially dangerous area," say Heap and Bennett, for the Foundation to confront, but they regard it as essential work:

"Transfer of new knowledge from the laboratory to the field has been weak, and the long road of translation from discovery to application is one which this project seeks to improve."



■ Genetic Literacy/ Gene-ius Big Ideas Project

geneticliteracyproject.org

Everyone today recognizes that modern society's information overload threatens to overwhelm us, but consider the individual case of genetic information. Scientists are illuminating previously unknown links between genetic information and personal behavior, food security, and cancer screening, to mention just three highly important activities. Today's scientists, policy makers, educators, and journalists need better tools to navigate the genetic information battlefield.

The Genetic Resource Bank, headed by project leader Jon Entine, is a resource bank and NGO monitoring watchdog focused on DNA science communication. The Templeton grant will help put GRB on a sound financial footing and enable it to develop a "Gene-ius" section that will highlight out-of-the-box innovations in genomics. Projects include an annual conference and lecture at George Mason University.

GLP takes a "Big Picture"

approach to its issues, mindful that genomic entrepreneurs face all kinds of risk-adverse forces in American society. It will engage with those who worry about the effect of genomics research and discoveries on religious and moral beliefs. Finding the "proper balance" between the latter and scientific ambitions in the field is, says Entine, "a central charge of the GLP."

Genetics

What effects do genomics research and discoveries have on religious and moral beliefs?

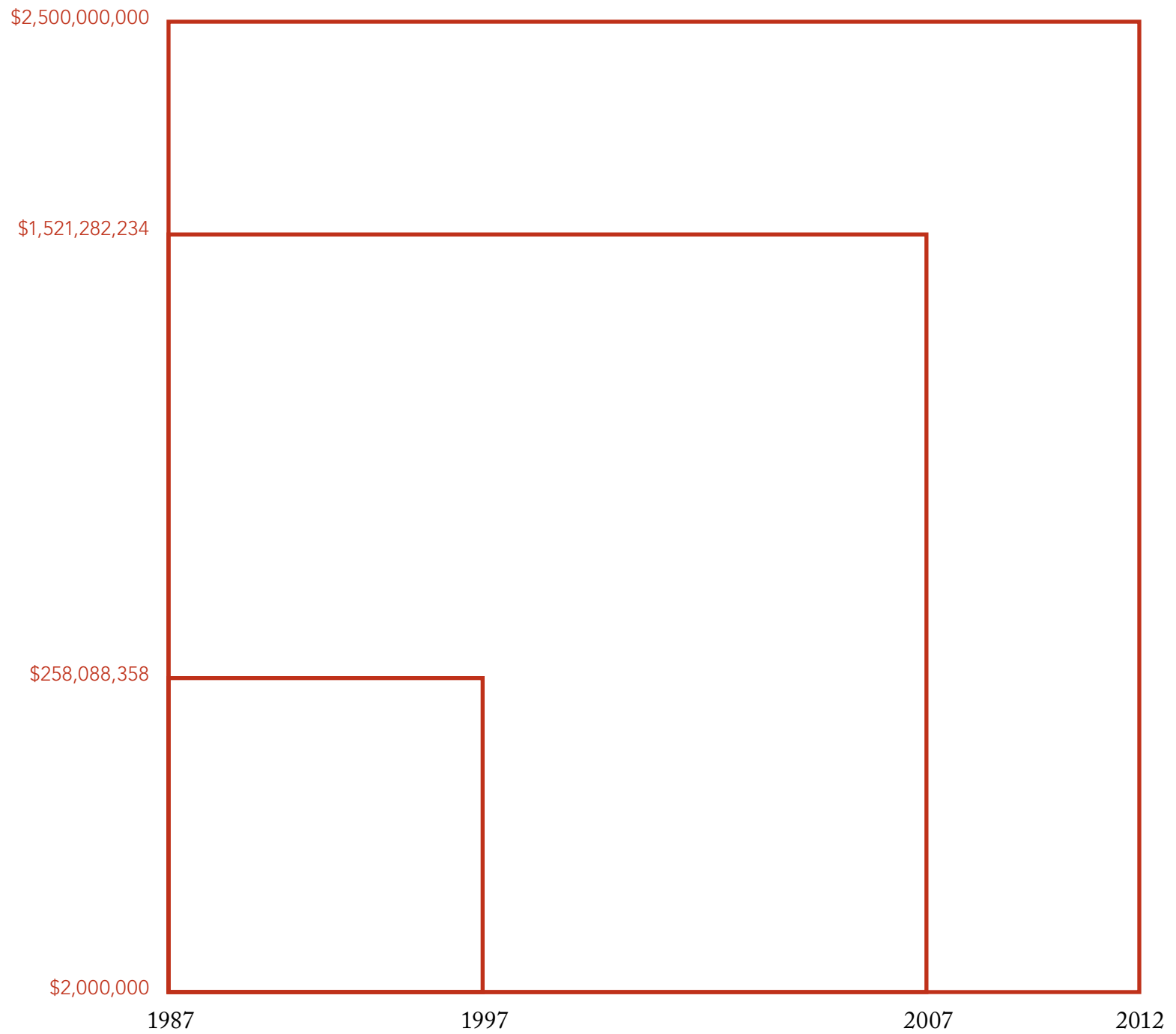
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Total Qualifying Distributions (Grants, Donations, and Other Charitable Giving)



Foundation Assets (Fair Market Value)

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