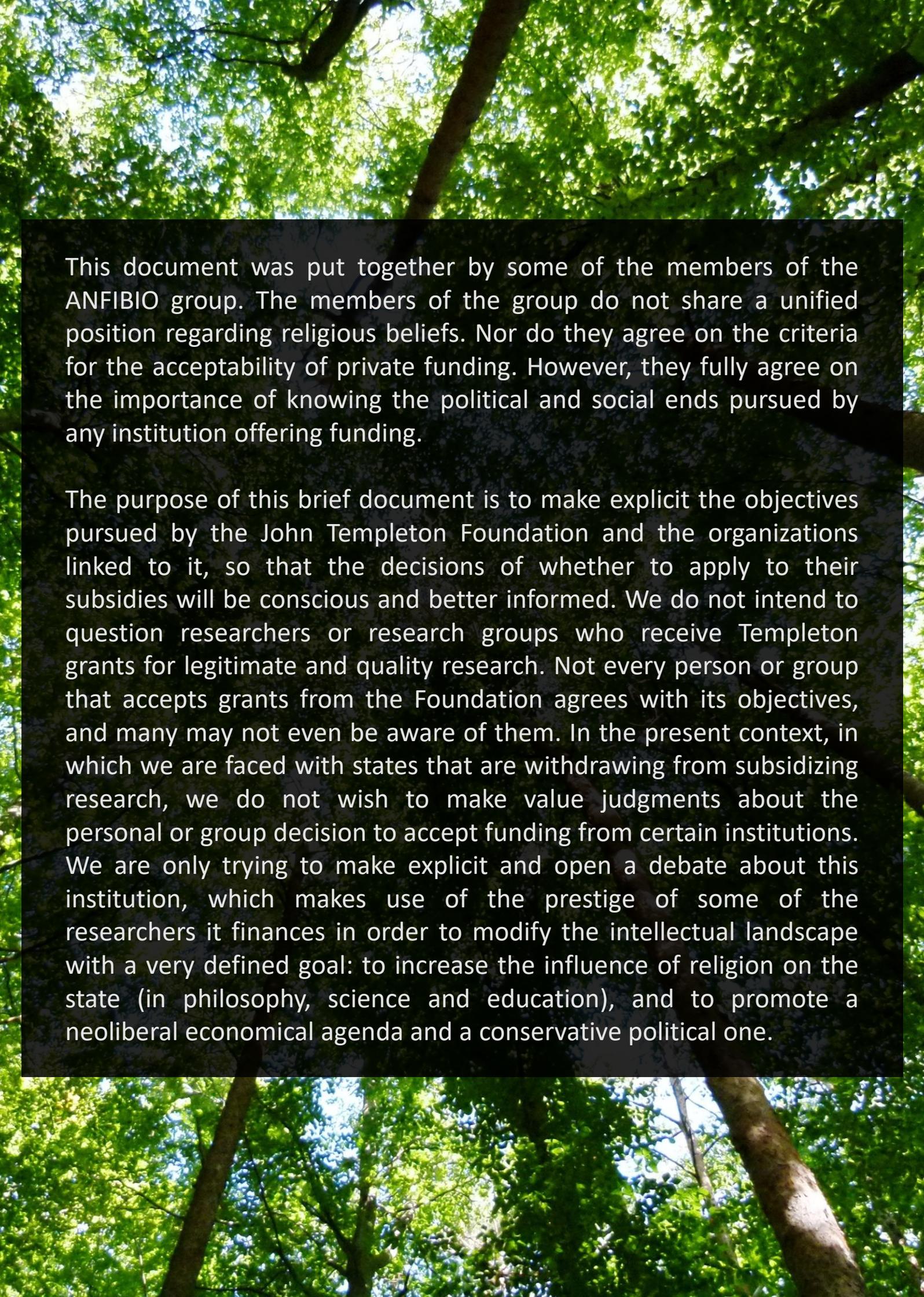


THE JOHN TEMPLETON FOUNDATION

By the Anfibio Group

<http://www.anfibio.com.ar/>





This document was put together by some of the members of the ANFIBIO group. The members of the group do not share a unified position regarding religious beliefs. Nor do they agree on the criteria for the acceptability of private funding. However, they fully agree on the importance of knowing the political and social ends pursued by any institution offering funding.

The purpose of this brief document is to make explicit the objectives pursued by the John Templeton Foundation and the organizations linked to it, so that the decisions of whether to apply to their subsidies will be conscious and better informed. We do not intend to question researchers or research groups who receive Templeton grants for legitimate and quality research. Not every person or group that accepts grants from the Foundation agrees with its objectives, and many may not even be aware of them. In the present context, in which we are faced with states that are withdrawing from subsidizing research, we do not wish to make value judgments about the personal or group decision to accept funding from certain institutions. We are only trying to make explicit and open a debate about this institution, which makes use of the prestige of some of the researchers it finances in order to modify the intellectual landscape with a very defined goal: to increase the influence of religion on the state (in philosophy, science and education), and to promote a neoliberal economical agenda and a conservative political one.

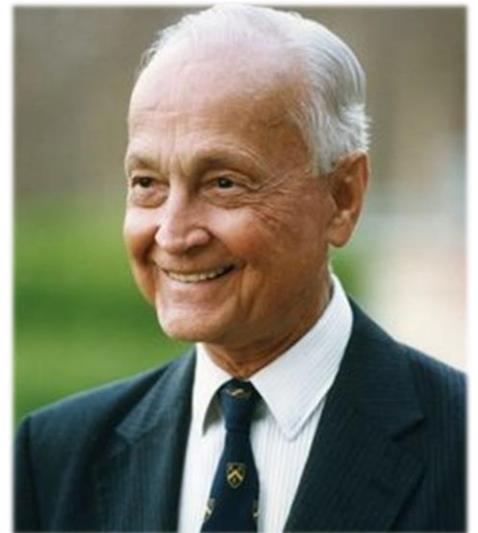
CONTENT

1. What is the John Templeton Foundation?
2. The founder and his successors
3. Wealth and strategic priorities
4. Science and religion
5. Influence on the historiography of science
6. Abortion and sex education
7. Secular education
8. Neoliberalism
9. Climate change denialism
10. The Franklin Templeton Investment fund
11. Sources

1. WHAT IS THE JOHN TEMPLETON FOUNDATION?

The John Templeton Foundation, Templeton World Charity Foundation and Templeton Religion Trust are institutions that fund a variety of research areas (including science, philosophy and theology) as well as social and political intervention programs.

The John Templeton Foundation was established in 1987 by John Marks Templeton, a multimillionaire stock market investor, with the stated intention of promoting the progress of religion, taking science as a model and support.



The main objectives of the Foundation are:

- To dilute the frontier between science and religion.
- To introduce a religious perspective into education, promoting the discussion of what they call the "Big Questions" in classrooms.¹
- To promote neoliberalism in the economic sphere and conservatism in the political sphere.²

2. THE FOUNDER AND HIS SUCCESSIONS

John Templeton was born in the United States in 1912. In 1964, he gave up U.S. citizenship to stop paying taxes, and settled in the Bahamas.³ In 1972, he instituted the Templeton Prize for Progress in Religion, monetarily superior to the Nobel Prize. In 1987 he founded the John Templeton Foundation, which he presided over from that year until his death in 2008.

John Templeton Jr. replaced his father as president of the Foundation. He is considered a harder-line evangelical Christian than his father, and more committed to the conservative agenda. In 2008, he donated \$1 million to the campaign to ban gay marriage in California. He also founded, chaired and donated \$1 million to Let Freedom Ring, an organization that promotes skepticism about climate change, the ban on abortion and stem cell research, and the creation of the border fence with Mexico. He was also a major donor to the Heartland Institute, an organization that promotes skepticism about climate change and the risks of smoking. He chaired the John Templeton Foundation until his death in 2015.

It is currently chaired by Heather Templeton Dill, granddaughter of John Templeton and daughter of John Templeton Jr.

3. WEALTH AND STRATEGIC PRIORITIES

The John Templeton Foundation has a net worth of approximately \$2.81 billion.⁴

For the 2019-2023 period, the Foundation plans to give \$406 million in grants, of which \$325 million will go to “strategic priorities.” These include areas called Dynamics of Religious Change, Religious Cognition, Health, Religion and Spirituality, Science of Purpose, Public Involvement, and Programs in Latin America.⁵



[ABOUT](#)

[FUNDING AREAS](#)

[OUR GRANTS](#)

[DISCOVERIES](#)

[PARTNERS](#)

FEATURED GRANTS



PHILOSOPHY AND THEOLOGY
DIVINE PROVIDENCE: PERSPECTIVES
FROM LATIN AMERICA

Grantee(s): Universidad Austral



PHILOSOPHY AND THEOLOGY
FAITH AND SCIENCE IN BRAZIL:
DISSEMINATING THE DIALOGUE
APPROACH

Grantee(s): Associação Brasileira de Cristãos na Ciência



PHILOSOPHY AND THEOLOGY
ANALYTIC PHILOSOPHY OF
RELIGION IN BRAZIL

Grantee(s): Brazilian Association for the Philosophy of Religion



PHILOSOPHY AND THEOLOGY
FORMAL APPROACHES TO
PHILOSOPHY OF RELIGION AND
ANALYTIC THEOLOGY

Grantee(s): Universidade Estadual de Campinas

As can be seen in this table, the largest amount of money allocated to Latin American projects is directed at religious issues and others, such as free will, historically linked to religion.

START YEAR	ID	TITLE	GRANTEE(S)	GRANT AMOUNT	FUNDING AREA	REGION	FEATURED
2019	61255	LATAM Free Will, Agency, and Responsibility	Universidad de los Andes	\$1,210,964	Philosophy and Theology	South America	No
2018	61128	Faith and Science in Brazil: Disseminating the Dialogue Approach	Associação Brasileira de Cristãos na Ciência	\$234,003	Philosophy and Theology	South America	No
2018	61108	Formal approaches to philosophy of religion and analytic theology	Universidade Estadual de Campinas	\$228,675	Philosophy and Theology	South America	No
2013	38920	Determinism and Indeterminism: From Science to Philosophy in Spanish-Speaking Academia	Universidad Austral	\$212,853	Philosophy and Theology	South America	No
2017	61030	Divine Providence: Perspectives from Latin America	Universidad Austral	\$207,681	Philosophy and Theology	South America	No

Taking into account the scarce funding available to philosophy researchers, especially in Latin America, the provision of millions of dollars by the Templeton Foundation has the effect of abruptly reorienting interests, subjects and opportunities for dissemination, replicating the tactics used for modifying the philosophical intellectual landscape already applied in other parts of the world. [6](#)

4. SCIENCE AND RELIGION

Initially the foundation expressed its objectives in the following way: *"None of us has ever understood even one percent of the reality of God, the infinity, the eternity of God. All that we have learned is still tiny compared to what is still yet to be discovered if we search for it."* Over the years the Foundation has removed the word God from its stated goals, but continues to recognize as its primary purpose the promotion of "informed and cordial dialogue among scientists, philosophers, and theologians, as well as between these experts and the general public."⁷

Templeton provides substantial financial support for projects of an explicitly religious nature. It also funds secular research projects, but the selection is biased towards those that touch on issues of importance to a religious worldview. They tend to focus on areas sparsely funded both privately and publicly, such as theoretical physics, cosmology, evolutionary biology, consciousness and philosophy of science. The Foundation insists that the results of such research should be placed in dialogue with theology and spirituality. For that, it organizes events in which scientists and philosophers share posters with theologians, thus putting theology on an equal footing with the rest of the disciplines that speak about the origin and functioning of the universe, the evolution of species, human consciousness, or the character, structure, and functioning of scientific theories.

Each year the Foundation awards the Templeton Prize, which by internal regulation must be economically greater than the Nobel Prize (currently £1,100,000). It was originally called the Templeton Prize for Progress in Religion and was awarded to figures such as Mother Teresa of Calcutta and televangelist Bill Graham. Since 2001 it has been called the Templeton Prize for Progress in Research or Discovery about Spiritual Realities. From 2008 onwards it began to be given to people who had made "an exceptional contribution to the affirmation of the spiritual dimension of life", usually scientists or philosophers with religious inclinations or who support the intended dialogue between science and religion.⁸

In addition to being questioned as an attempt to give religion a voice in scientific matters, the Templeton Prize has been criticized for lack of impartiality and cronyism. In his 2011 article Sunny Bains notes that 9 of the last 14 winners were on the Foundation's Board of Directors prior to being awarded.⁹

Another religious lobbying tool of the Foundation is the organization of events aimed at science journalism. Twelve journalists are invited each year to attend lectures on the relationship between science and religion, given by scientists and philosophers as well as theologians. Journalists receive \$15,000 for attending and then must write about the topic in their respective media. According to John Horgan, who attended one of these meetings, when he said that he did not want a reconciliation between science and religion, he was approached by an official of the Foundation who told him that the meeting had cost one million dollars and that a person with opinions like his should not have accepted the invitation. Horgan's name was removed from the website that lists the attendees.¹⁰

Another form of legitimation is the acquisition of paid space in large newspapers and magazines (Scientific American, Nature, Skeptic, Financial Times, New York Times) to publish content referring to "Big Questions" —questions such as "Does evolution explain human nature?", "Does the universe have a purpose?", "Does science render the belief in God obsolete?". Among the answers elaborated by scientists, those of theologians are interspersed, giving the mistaken impression that the existence of God and the purpose of the universe are issues that concern and divide the scientific community. According to the editor of Skeptic, the campaign cost nearly \$1 million.¹¹

In another example of how Templeton favors religious meddling in scientific matters, the Foundation appointed a theologian as one of the two principal investigators in Cooperation and Interpretation in the Emergence of Life, a biology project to which they dedicated \$630,791.¹²

5. INFLUENCE ON THE HISTORIOGRAPHY OF SCIENCE

In recent years the Templeton Foundation has invested great sums of money in spreading the idea that the historical conflict between science and religion is nothing more than a myth, stimulating the reinterpretation and minimization of episodes such as Galileo's condemnation and fostering the belief that scientific disciplines can and should do their work in dialogue with religion.

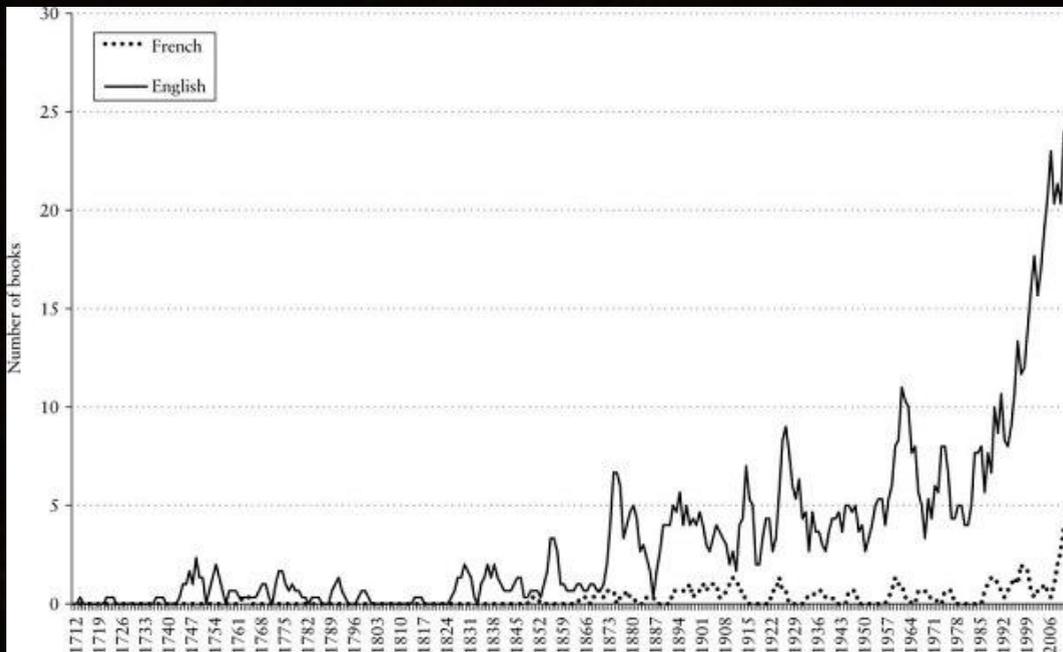
Yves Gingras points out in his book *Science and Religion, An Impossible Dialogue*:

For the programme 'Science in Dialogue' alone, the Foundation invested \$56 million in 56 different projects between 1996 and 2013, to which must be added the other millions paid to journalists. With such amounts, which are astronomical when compared to the paltry sums normally allotted to research in the human sciences, we should not be surprised that the theme of a largely defensive 'dialogue' between science and religion has invaded not only public space but also the academic world.

The drastic increase in the number of books devoted to the relationship between science and religion, and especially to the idea of dialogue between science and religion, coincides with the creation of the Templeton Foundation and its millionaire investment in the area, which is not exhausted in the 56 million indicated, but also encompasses the following links and direct and indirect actions:

- Since 1980, the Center for Theology and the Natural Sciences (CTNS), led by Pastor Robert J. Russell, has promoted activities related to the dialogue between science and religion, financed in part by the JTF.
- Theologian Ralph Wendell Burhoe, founder of Zygon magazine, dedicated to "investigating the differences and similarities between theology and science," won the Templeton Prize in 1980.
- In 1989, the journal Science and Christian Belief, published by the Evangelical Alliance with the help of the JTF, was founded.
- In 1996, JTF awarded \$6 million to the American Association for the Advancement of Science (AAAS) for a project entitled "Dialogue on Science, Ethics, and Religion," which has been active ever since.
- In 2004, it awarded \$280,000 to the Royal Society of London to organize a series of related conferences, and four of the six speakers were academics associated with the Foundation.
- In 2016 Kathryn Pritchard (spokeswoman for the Archbishop's Council of the Church of England) got a full page from Nature to promote a dialogue project between science and religion, without explaining that she had JTF funding of 2 million dollars.

The historiographic case treated in this section shows how the Templeton Foundation managed to exert a powerful influence on the lines of research that are followed in a discipline, putting ideas and discussions that were previously marginal into the agenda.



Number of books with the words "science" and "religion" in their title.



Relative frequency of the expression "dialogue between science and religion" in the Google Books Ngram Viewer corpus.

Source for this section: Yves Gingras, *Science and Religion: An Impossible Dialogue*.

6. ABORTION AND SEX EDUCATION

In a national and international context, the legality of the voluntary interruption of pregnancy and the access to comprehensive and secular sex education are being hotly debated. Both are resisted by religious organizations. It is interesting to examine the positions and links between the Templeton Foundation and these issues and organizations. One of the six "Funding areas" of the Foundation is entitled Voluntary Family Planning. The website of the Foundation states:¹³

The Voluntary Family Planning funding area supports research, programs, and policy development efforts around the world that seek to better understand factors that influence family planning decisions, provide information on and access to family planning methods, and strengthen policy related to effective family planning. We are particularly interested in partnering with faith-based organizations to support this work in their local communities. The Foundation only funds research and programs that affirm the value of human life from conception until natural death.

At the local (Argentinian) level, the most funded institution Austral University, strongly linked to the Opus Dei. During the debate for the legalization of abortion, this university worked as a think tank for the *pañuelos celestes* (light blue scarves, the movement against the legalization of abortion), contributing a large number of speakers to the debate in Congress as well as opinion pieces in major media outlets, signed in many cases by academics financed by the Foundation. According to Templeton's website, the Foundation has contributed the sum of 1,075,611 dollars to projects of the Austral University between 2013 and 2017.¹⁴

In addition, the Templeton World Charity Foundation, in partnership with the University of Navarra (also part of Opus Dei), promotes a Christian approach to sex education. They gave an award to the program Integral Affective Education, a Catholic version of the ESI, developed by the Universidad Austral with the aim of being taught in secondary schools.



The screenshot shows a news article from the website 'tiempo de San Juan'. The header includes a sun icon, the temperature '35° mas info', and the website name 'tiempo de San Juan'. Below the header is a navigation bar with categories: ECONOMÍA, POLÍTICA, SAN JUAN, EL PAÍS, EL MUNDO, POLICIALES, and DEPARTAMENTAL. The main headline is 'ORGULLO El colegio secundario de la UCCuyo recibió una distinción internacional'. The sub-headline reads: 'Se trata de los Premios Templeton otorgado por la World Charity Foundation y el Instituto Cultura y Sociedad de la Universidad de Navarra de España como un buen modelo de trabajo en el aula.'

7. SECULAR EDUCATION

A central part of Templeton's agenda is the introduction in the classrooms of the so-called "Big Questions", questions referring to the role of religion in knowledge, the existence of God and the identification of purposes in the design of the universe, promoting the idea that scientific education is incomplete if it is not linked to religion.¹⁵



Within the Spanish-speaking world, Templeton's projects with the University of Navarra (UNAV) can be taken as a sample. These include several initiatives to train teachers and produce materials that introduce religious issues into the science classes of secondary schools. One of them is carried out by Science, Reason and Faith (CRYF) and the Culture and Society Institute (ICS) of the UNAV, with a funding of 190,000 dollars from Templeton. On the project's website, which superficially maintains an air of scientific respectability, one can find links to recommended material full of pseudo-scientific statements, with a marked religious focus, which include the statement that scientific ideas that make no room for the notions of original sin and redemption should be rejected.¹⁶

1. El cristianismo y la teoría de la evolución

Modelos de reconciliación

La lectura de la Biblia

El alcance y de los límites de la ciencia

Reduccionismos científicos inaceptables



a explicar toda la realidad por medio de un elemento: materia, espíritu o casualidad caótica. Desde el punto de vista teológico hay que rechazar la idea reduccionista de un poligenismo que niegue la realidad del pecado original y la necesidad de la redención. La ciencia en ningún caso podrá presentar "pruebas" que contradigan el mensaje cristiano.

8. NEOLIBERALISM

Another central and explicit objective of the John Templeton Foundation (JTF) is to promote neoliberal ideology. The foundation has an area called "Individual Freedom and Free Market"¹⁷ and the Templeton World Charity (TWC) has an area to "promote character development".¹⁸ As the foundation insistently recalls in its informational texts, the importance of the development of personality traits considered fundamental to the free market (e.g., self-sufficiency, flexibility, diligence, non-risk aversion, patience, and positive thinking) goes back to John Templeton's ideology and literary production.¹⁹

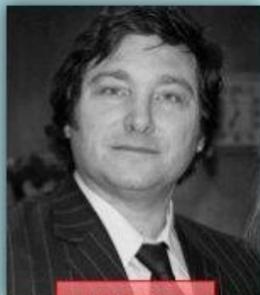
In this regard, both the JTF and TWC provide grants and awards that fund a variety of research and activities: academic research projects in the social sciences and humanities, intervention programs in governmental institutions (mostly carried out by NGOs), and direct intervention programs in communities.

In Latin America, the JTF allocates large sums to subsidizing projects whose objective is to intervene in education, a strategy it shares with other institutions dedicated to promoting neoliberalism in our hemisphere.

One of the projects promoted by the foundation is entitled "Expanding freedom in Argentina"²⁰ and was financed with a subsidy granted to the accountant Eduardo Marty, founder and former president of the Argentine branch of the NGO "Junior Achievement" (JA).²¹ JA is dedicated to promoting and executing learning programs for people between the ages of 5 and 25, to prepare to integrate them into the labor market, emphasizing the presumed values of entrepreneurship and free enterprise. They also fund events for the Fundación Responsabilidad Intelectual (FRI), in which the organizers always defend a stance of extreme economic liberalism, sometimes presenting as thought authorities characters more dedicated to media extravagance and right-wing demagoguery than to intellectual activity, such as Javier Milei and Gloria Álvarez.

FRI FUNDACION
RESPONSABILIDAD
INTELLECTUAL

FRI TE INVITA A LA CHARLA Y DEBATE POR QUÉ Y CÓMO DEFENDER AL CAPITALISMO



**JAVIER
MILEI**



**GLORIA
ALVAREZ**



**EDUARDO
MARTY**



**JUEVES 3 DE NOVIEMBRE A LAS 18.15 HS
EN EL AUDITORIO DE UCEMA –RECONQUISTA 775
ENTRADA LIBRE Y GRATUITA**



INFORMÁ TU ASISTENCIA A MARTYMARIA16@GMAIL.COM

FRI FUNDACION
RESPONSABILIDAD
INTELLECTUAL

DEBATE EN BUENOS AIRES

¿DEBE EL ESTADO INVOLUCRARSE EN LA EDUCACIÓN?

A FAVOR:

**GABRIELA
DIKER**



**DOCTORA EN
EDUCACIÓN Y
RECTORA DE LA
UNIVERSIDAD
NACIONAL GRAL.
SARMIENTO**

**MARIANO
NARODOWSKI**



**MÁSTER EN
CIENCIAS SOCIALES,
DOCTOR EN
EDUCACIÓN Y
EX MINISTRO
DE EDUCACIÓN**

**GUILLERMINA
TIRAMONTI**



**MÁSTER EN
EDUCACIÓN
Y SOCIEDAD,
INVESTIGADORA
(FLACSO)
Y DOCENTE (UNLP)**

**AGUSTÍN
ETCHEBARNE**



**ECONOMISTA,
PROFESOR (UB)
Y DIRECTOR
GENERAL DE
LIBERTAD Y
PROGRESO**

EN CONTRA:

**MAURICIO
VÁZQUEZ**



**MÁSTER EN
CIENCIAS DEL
ESTADO Y EN
POLÍTICAS PÚBLICAS
Y DOCENTE
(UBA Y ESEADE)**

**EDUARDO
MARTY**



**ECONOMISTA
Y PRESIDENTE
DE LA
FUNDACIÓN
EDUCACIÓN
PARA EL FUTURO**

**MODERADOR:
JUAN MARÍA SEGURA**

**MIÉRCOLES 26 DE SEPTIEMBRE 18 HS.
CENTRO CULTURAL DE LA CIENCIA
GODOY CRUZ 2270, CABA**

**INFORMACIÓN EN:
fricrusader@gmail.com**

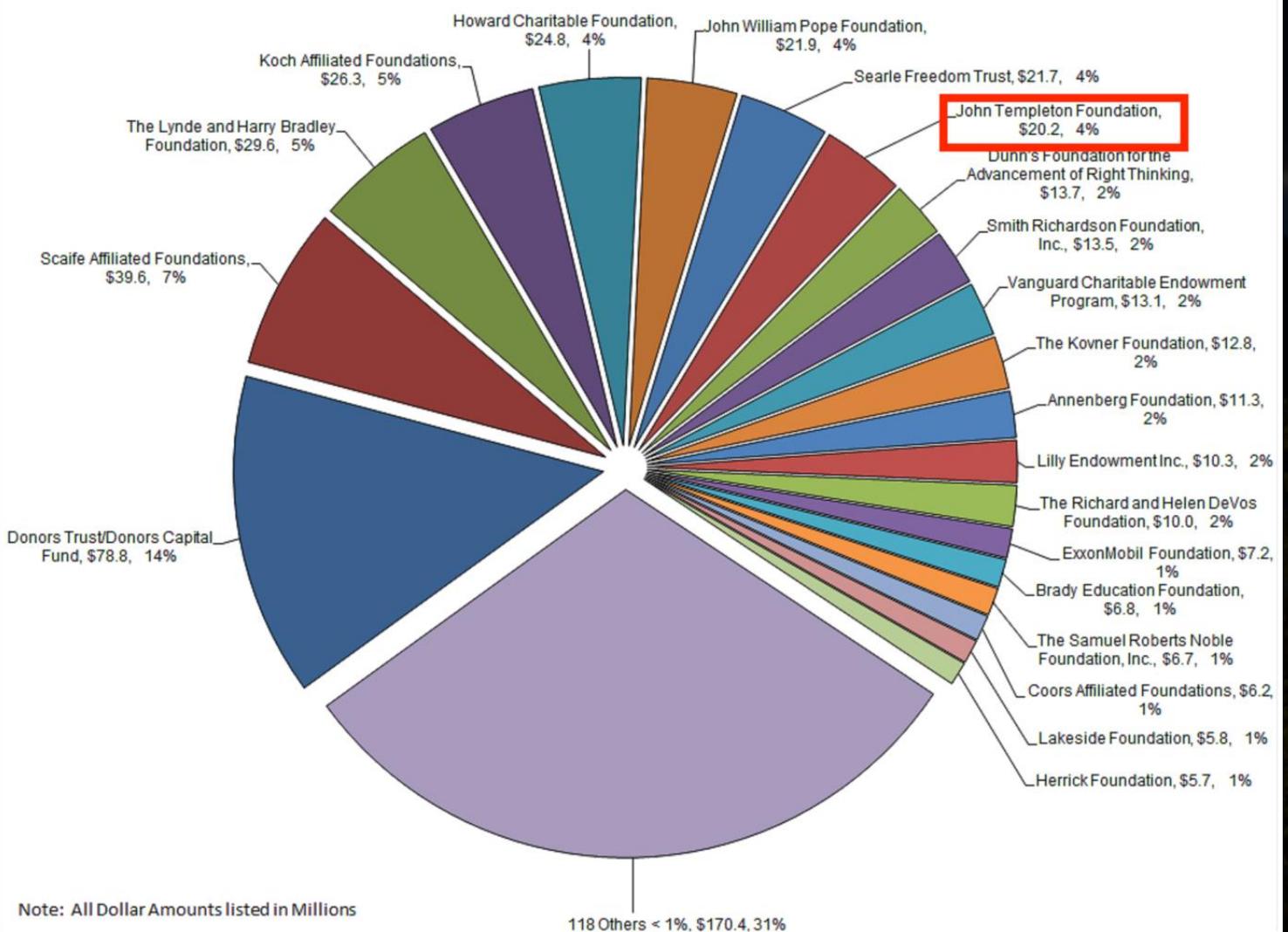
**ENTRADAS LIMITADAS
REGISTRATE EN
EVENTBRITE**

**JOHN
TEMPLETON
FOUNDATION**

9. CLIMATIC CHANGE DENIALISM

According to research conducted by sociologist Robert J. Brulle, the Templeton Foundation provided significant funding to climate change denialist organizations, having donated \$20.2 million by 2013.²²

**Total Foundation Funding Distribution - 2003 to 2010
U.S. Climate Change Countermovement Organizations**



10. THE FRANKLIN TEMPLETON INVESTMENT FUND

The foundations are economically linked, in a way that is not entirely transparent, to the Franklin Templeton Fund, one of the main creditors of the Argentine State. Mark G. Holowesco, one of Franklin Templeton's directors, leads the offshore entity that manages the foundations' funds.

FRANKLIN TEMPLETON INVESTMENT FUNDS

THE BOARD OF DIRECTORS

The Board

Chairman

Gregory E. Johnson

Gregory Johnson (57) was appointed to the Board on November 28, 2003. He is Chairman, President and Chief Executive Officer of Franklin Resources, Inc. and serves on the Board of Directors. He is also President of Templeton Worldwide, Inc., Chief Executive Officer and President of Templeton International, Inc. and serves as a Director for a number of subsidiaries of Franklin Resources, Inc. He is a member of a number of Franklin Templeton's International Fund Boards. Mr. Johnson joined Franklin in 1986 after working as a senior accountant for Coopers & Lybrand. He has served as President and Chairman of the Board for Franklin Templeton Distributors, Inc., President of Franklin Investment Advisory, LLC, President of FT Trust Company, Vice President of Franklin Advisers, Inc., co-portfolio manager of Franklin Income Fund and Franklin Utilities Fund and as an investment analyst.

Directors

Mark G. Holowesco

Mark Holowesco (58) was appointed to the Board on November 30, 1994. Mark Holowesco is the founding Partner and Chief Executive Officer of Holowesco Partners Ltd (HPL). Mark launched the firm in the fall of 2000, under the name of Templeton Capital Advisors, to serve the needs of institutional and high-net-worth investors. Subsequently renamed Holowesco Partners, under Mark's leadership HPL has enjoyed steady and consistent growth and now stands as one of the premier global equity hedge firms in the industry.

Mark's investment career began in 1985 when he joined Templeton Global Advisors as a research analyst. By 1987, he had assumed the day-to-day management of all portfolios previously managed by Sir John Templeton, including the Templeton Growth Fund and the Templeton Foreign Fund. In 1989, Mark became the Director of Research of the Templeton Global Equity Funds and later, in 1996, assumed the role of Chief Investment Officer.

Mark served as a member of the Executive Committee of Templeton, Galbraith & Hansberger from 1987 to 1992 and as a member of the Executive Committee of Franklin Resources from 1992 to 2000. Mark was Director, President & Head of Investments of Templeton Global Advisors Ltd. from 1992 to 2000.

Currently, Mark is Chairman of the Investment Committee of First Trust Bank, an offshore entity responsible for managing the assets of two of Sir John Templeton's Foundations.

11. SOURCES

1. https://en.wikipedia.org/wiki/John_Templeton
https://www.forbes.com/2009/02/23/templeton-international-value-personal-finance_john_templeton.html#463e51552eb5
2. <https://www.templetonworldcharity.org/our-work/big-questions-classrooms-0>
3. <https://www.templeton.org/funding-areas/individual-freedom-free-markets>
4. <https://www.templeton.org/about/vision-mission-impact>
5. <https://www.templeton.org/strategic-priorities>
6. <https://whyevolutionistrue.wordpress.com/2012/09/05/templeton-uses-its-wealth-to-debase-philosophy/>
7. <https://journals.sagepub.com/doi/10.1177/147470491100900111>
8. https://en.wikipedia.org/wiki/Templeton_Prize
9. <https://journals.sagepub.com/doi/10.1177/147470491100900111>
10. https://www.edge.org/conversation/john_horgan-the-templeton-foundation-a-skeptics-take
11. <https://journals.sagepub.com/doi/10.1177/147470491100900111>
12. <https://whyevolutionistrue.wordpress.com/2018/04/06/templeton-wastes-630791-on-biology-research-making-its-teleological-and-theological-agenda-explicit/>
13. <https://www.templeton.org/funding-areas/voluntary-family-planning>
14. https://www.templeton.org/es/grants/grant-database_y
<https://www.templetonworldcharity.org/projects/search/region/South%20America>
15. <https://www.templetonworldcharity.org/our-work/big-questions-classrooms-0>
16. <https://www.revistaecclesia.com/concurso-de-educacion-ciencia-y-religion-en-torno-al-origen-del-universo-en-la-universidad-de-navarra/>,
<http://educacioncienciayreligion.com/quienes-somos/proyecto/>,
<http://www.unav.es/cryf/ohombre/player.html>
17. <https://www.templeton.org/funding-areas/individual-freedom-free-markets>
18. <https://www.templetonworldcharity.org/our-work/global-innovations-for-character-development>
19. <https://www.templetonpress.org/books/templeton-plan>
20. <https://www.templeton.org/grant/expanding-freedom-in-argentina>
21. <https://junior.org.ar/institucional/>
22. <https://drexel.edu/now/archive/2013/December/Climate-Change/>