

**Nomination of Riane Eisler**

**for the**

**Templeton Prize in 2011**

**from**

**Betty Williams**

**Nobel Peace Laureate 1976**



# World Centers of Compassion for Children International

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20 August 2010

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Dear Templeton Prize Judges:

I am deeply gratified to nominate Riane Eisler for the Templeton Prize as a way to honor and recognize her major contributions to a more peaceful, caring, and truly spiritual world. Riane has said that it's not enough to talk about love as integral to spirituality. She exhorts us to put love into action by showing how we can create the conditions that will support rather than impede the realization of our enormous human potentials for consciousness, caring, and creativity – thus laying foundations for the greater good of all. Through her research and through the written and spoken word, cyberspace, innovative curricula and many other means, she has been demonstrating the historic and scientific basis of her message, which challenges commonly held assumptions that domination and war are part of our intrinsic nature.

I met Riane at a conference in Italy where she and I spoke, and she made a powerful impression on me. As we came to know each other, I saw that we not only share a passionate commitment to making ours a better world but that in both our cases this passion is rooted in our own life experiences: mine as a young woman in Northern Ireland and hers as a child forced to flee her native Austria from the Nazis and grow up in the slums of Havana.

Scholars, scientists, and other international luminaries, including those cited here, have been inspired by Riane Eisler's groundbreaking findings. Her innovative research makes it possible to better understand the root causes of violence and injustice and her books and projects help us bring the core spiritual teachings of love into practice. The combination of her research in the human sciences with a superior level of scholarship in philosophy and other areas of the humanities have enabled Dr Eisler to create both a new school of thought as well as organizations that edify and inspire those who study her work and apply the principles she has so generously shared and modeled in her life's calling. Through her research, writing, teaching, commentary, speaking, and her Center for Partnership Studies, she has been an "entrepreneur of the spirit" devoted "to expanding our vision of human purpose and ultimate reality" – to use the words of the late Sir John Templeton in describing the kind of individual who merits the Templeton Prize.

Nobel Peace laureate, Dr. Jose Ramos-Horta cited Sir John's words in his letter of support of Dr. Eisler's nomination for the Templeton Prize as follows:

Riane Eisler's pioneering work helps revive an ancient uplifting message that has been suppressed for millennia. To these questions posed by Sir John Templeton, "Can new information from science research on basic spiritual truths and realities reduce conflict between religions? Can religious conflict vanish if people come to recognize from science research spiritual information that is universal to all people?" her contributions certainly provide a resounding and affirmative response.

As evidence of the depth and creativity of Dr. Eisler's work, one is immediately struck by an evaluation from the late Ashley Montagu upon reviewing a blind manuscript for *The Chalice and the Blade: Our History, Our Future*, where he stated that in sixty-five years of reading

related kinds of books, he knew of none that anywhere approached this one. In summation, he wrote the following:

I regard this book as one of the most important of the 20<sup>th</sup> century, and for that matter, of any century. Apart from Darwin's *Origin of Species* no book has impressed me as profoundly as *The Chalice and the Blade*.

Riane Eisler's work is recognized worldwide as an original contribution of profound significance in advancing our understanding of God, our spiritual task on earth, and how we act this out in our daily lives. To already within her lifetime have her work compared to Darwin's in importance, and to be identified with Toynbee, deChardin, Khaldun, moral theorist Pitirim Sorokin, and even Saint Augustine by Johann Galtung and Sohail Inayatullah in *Macrohistory and Macrohistorians* as one of the world's 20 most important macrohistorians, is a rare achievement. To write an international bestseller, published in practically every language in Europe, in Central and South America, as well as in Chinese, Japanese, Arabic, Hebrew and Urdu, is an extraordinary accomplishment in itself. To follow this book with a series of other works – including *Sacred Pleasure*, *Tomorrow's Children*, and *The Real Wealth of Nations* – that deepen and expand our understanding of the major problems confronting humanity, and help us find new dimensions of the sacred in our lives and relationships, signifies brilliance combined with dedication. And to do all this as a woman pioneering both in science and in spiritual understanding in what is still overwhelmingly the "man's world" of scholarship, elevates her far beyond the exceptional to the truly unique.

Drawing from archeology, mythology, anthropology, and other disciplines, Eisler has been able to take us back to the roots of religion in universal human questions about our nature and the nature of the world. By identifying two models – domination/control and partnership/mutual respect – and illustrating how they have existed in history and prehistory, we are able to transcend conventional thinking and envision how we may realize our highest human potentials. Her application of systems, chaos, and self-organizing theory takes us from blame and shame to understanding hitherto invisible dynamics of societies and our choices as conscious, sentient beings. Eisler's work is not only exceptionally thorough and deep; it is also courageous in breaking out of conventional constraints, and in candidly addressing emotionally loaded issues, such as how the social construction of the roles and relations of the female and male halves of humanity is central, rather than peripheral, to what is considered normal in all relations, from intimate to international.

Prof. Robert Thurman of Columbia University's Department of Religion and presenter in the inaugural 2001 series of the Templeton Research Lectures on the Constructive Engagement of Science and Religion wrote of Riane Eisler:

She not only has made her perspective widely known through her writings and tireless travels and speeches; she has spread her spiritual and historical insight through other fields of knowledge.

He continued by noting that for too long, the feminine side of God has been hidden throughout the world and in making the case for Dr. Eisler being awarded the Templeton Prize, he went on to say:

It is time Her foremost living representative was recognized for the great "Progress in Spiritual, Scientific, and Humanistic Understanding" she has achieved.

In his letter to the judges of the Templeton Prize supporting Riane Eisler's nomination, Dr. Walter Wink, Professor at the Auburn Theological Seminary, wrote:

As a biblical scholar, I was most drawn to her reconception of the teaching of Jesus. . . she revolutionized my understanding of what Jesus was about. He was not "gentle Jesus meek and mild," but the first person in history to critique the system of domination which, since around 3000 B.C.E. had penetrated to virtually every corner in the world. He was not technically a feminist, but he had a view of human relations that encompassed both masculine and feminine values.

Eisler's breakthroughs in educational philosophy and practice – a further application of her basic research outlined in her book *Tomorrow's Children: A Blueprint for Partnership Education in the 21<sup>st</sup> Century* – exemplify how she bridges the gap between science and religion. For example, in *Tomorrow's Children* she proposes teaching what she calls "meaningful evolution." She writes: "I have chosen the phrase *meaningful evolution* to describe a view of evolution in which we can find a larger sense of purpose. It is an approach that draws from an emerging body of scientific findings pointing to the evolutionary roots of caring for others and caring for what happens to future generations."

In her most recent book, *The Real Wealth of Nations: Creating a Caring Economics*, Eisler shows the urgent need for an economic system that gives visibility and value to the most essential human work: caring for people and for nature. The overarching spiritual dimension that Eisler illuminates is powerfully expressed by Archbishop Desmond Tutu in his comments of praise:

*The Real Wealth of Nations* gives us a template for the better world that we have been so urgently seeking. As practical as it is hopeful, this brilliant book shows how we can build economic systems that meet both our material and spiritual needs. It illuminates the way to a bold and exciting new future.

Dr. Linda K. George, a former Templeton Foundation advisory board member and project co-leader of a 5-year Templeton grant for a Research Fellowship in Religion/Spirituality and Health at Duke University Medical Center, observed that:

Through her Center for Partnership Studies and her wide-ranging worldwide involvement with religious, intellectual, and political leaders, Dr. Eisler is at the hub of an ever-expanding network dedicated to transforming the planetary culture to one of highest moral and ethical standards and principles.

The following examples illustrate some of the numerous ways Riane Eisler's original contributions have been applied by individuals, groups, and communities around the world.

- ◆ Her works are having a significant impact on Christian, Jewish, Muslim, and Buddhist scholars interested in strengthening the partnership elements in their faiths and have spread throughout the Baha'i faith.
- ◆ As part of the workshop approach to spreading an understanding of her work, Partnership Education Centers were spontaneously formed throughout the U.S. and even as far away as the Seychelle Islands.
- ◆ An International Partnership Initiative launched by the Chairman of Volkswagen International spread her work within the international business community.
- ◆ The Chinese Academy of Social Sciences, in a three year study by leading archeologists and anthropologists, substantiated the operation of Eisler's domination and partnership model interaction in Asian culture, publishing *The Chalice and the Blade in Chinese Culture* in both Chinese and English.
- ◆ A world partnership conference in Crete—which figures significantly in her work as the site of the high point for an early partnership culture—drew people from 50 countries.

- ◆ The Center's Caring Economics Campaign bridges theory and practice through its public policy, webinar trainings, and other projects aimed at changing economic indicators, policies, and practices in ways that will support both our material and spiritual needs (<http://partnershipway.org>)
- ◆ The Center's Spiritual Alliance to Stop Intimate Violence (SAIV) offers resources for caring and connected parenting, and highlights "the need to change traditions of violence in our primary parent-child and man-woman relations – where people first learn what is and is not normal, possible, and moral – since this is foundational to creating cultures of peace." Many internationally known leaders including Archbishop Tutu, advisors to the Dalai Lama, Jane Goodall, Queen Noor and Prince El Hassan bin Talal of Jordan, as well as representatives of the other major faiths are on the SAIV Council (<http://www.saiv.net/council.htm>)

(I should add that I co-founded SAIV with Dr. Eisler because of my commitment to peace, since cross-cultural research shows a direct link between violence against women and children and political violence, terrorism, and war).

I see Riane's work as directly related to the mission of the Templeton Prize. As Charles Taylor, 2007 Templeton Prize honoree, noted "the culture of the humanities and the social sciences has often been surprisingly blind and deaf to the spiritual." For decades, Riane Eisler has demonstrated how integrally related these endeavors are. In understanding the current state of the world and the phenomenon of extreme violence that Taylor has addressed in his writings, we can gain tremendous insight and awareness of its roots and how it escalates by attending to Dr. Eisler's work. In addition, Eisler illuminates the spiritual foundations of humanity's capacity for love and caring.

In recognition of the spiritual impact and global importance of her contributions to science and spirituality, Eisler has been awarded numerous honors, including being named a commissioner on the World Commission on Global Consciousness and Spirituality (other commissioners include the Dalai Lama and Archbishop Tutu) and receiving the 2009 Distinguished Peace Leadership Award from the Nuclear Age Peace Foundation. Many other honors can be found in Dr. Eisler's curriculum vitae.

I will conclude with the assessment of Prof. Linda K. George of Duke University as it speaks most eloquently to the magnitude of Dr. Eisler's contributions.

In a world that is increasingly fragmented and, it seems, hostile, Dr. Eisler's work is critically important. Her rigorous scholarship would merit the highest awards under any circumstances. Given the tensions and divisions of the planet, her work is a beacon that demonstrates the underlying unity and purpose of human life. She carefully and meticulously demonstrates that principles of partnership, community, and love have been part of all formal religions for all of recorded history. She strips away the illusion of separation from God and each other and calls us to a higher purpose – a purpose that transcends religions, governments, and cultural specificities...

I want to emphasize that Dr. Eisler is first and foremost a scholar. Her work is rigorous, of the highest scientific standards, and incredibly integrative across disciplines and cultures. While most scientists concentrate on "manageable" research questions, Dr. Eisler tackles the big questions – questions often viewed as so unmanageable as to lie outside the scope of science. Through her pioneering analysis of anthropological and archaeological research, she not only tackles those questions, but also brings clarity and understanding to them. This is a common characteristic of that small cadre of scientists who truly transform our understanding. Albert Einstein is said to have stated that the purpose of his science was to understand how God thinks. Dr. Eisler is showing us how God loves.

I truly believe that Dr. Riane Eisler is the sociohistorical equivalent of Albert Einstein and that her contributions will have equivalent impact on how we come to think about life and its purpose. I cannot imagine a better candidate for the Templeton Prize.

For these and other reasons, I am privileged to nominate Riane Eisler for the Templeton Prize.

Love & Peace,

WORLD CENTERS OF COMPASSION  
FOR CHILDREN INTERNATIONAL

*Betty Williams*

Betty Williams  
Nobel Peace Laureate  
President and Founder



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November 2, 2010

To the Templeton Prize Judges:

Dear Colleagues,

I am writing to highly recommend Riane Eisler for the 2011 Templeton Prize. I first met Riane in 2005, when as President of Case Western Reserve University I had the pleasure of honoring her with our degree of Doctor of Humane Letters, *honoris causa*, in recognition of the lasting importance of her great contributions as a scholar, teacher, and advocate for a more caring and compassionate world.

As our university Provost said at the commencement festivities, “Few people on earth embody the values of integrity and respect, mentorship and diversity, and partnership and social responsibility more completely than Riane Eisler... Through her books, creative research, and untiring ability to take action, she serves as a leader and inspiration to all who believe that life should be based on harmony with nature, nonviolence, and equality.”

Eisler’s life demonstrates the power of the human spirit not only to overcome adversity but to transcend it through deep insight and compassionate service. As we often see in the lives of those who make great contributions to humanity, her passionate commitment to scholarship, education, and action – an inspiration that brings out our highest potential – has its roots in her painful early experiences as a child Holocaust survivor who barely escaped Nazi Europe.

Her work is imbued with the spiritual values of caring and compassion. Her scholarship brings together many disciplines in unique and illuminating ways that affirm the fundamental values at the core of all religions: empathy, nonviolence, and, above all, love. In an age when the pressure has been to look at our world through the lenses of disconnected disciplines, her intellectual courage and determination forged a new method of inquiry that reveals connections we must understand if we are to express our enormous human capacities for empathy, caring, and creativity, rather than for insensitivity, cruelty, and destructiveness.

Eisler’s teaching has nurtured this understanding in students of many ages, and, like her influential books, has helped them find a higher purpose in their lives. Her advocacy work has creatively addressed underlying conditions that stand in the way of the spiritual health of our planet.

Her speaking is truly inspirational. When she spoke at Case Western Reserve a few years ago, I was moved to write to her afterward: "When you gave that inspirational keynote address to our deans, vice presidents, and senior faculty, your talk sent more reverberations through our community than any speaker we'd ever had. You spoke from the heart, but also with such a depth and breadth of research data and sophisticated analysis at your finger tips, gently prodding us all to do better and better."

Indeed, one of Eisler's most enduring contributions is that she makes it possible for us to do better and better, showing it is within our power to awaken in each of us sparks of the divine. As others have no doubt noted, Riane Eisler's life and work encompass research in the human sciences, scholarship in philosophy and other areas of the humanities, as well as practice through creation of organizations that edify and inspire, all while contributing commentary on matters of character formation and the flourishing of the human spirit.

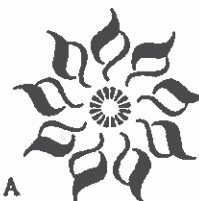
I would be hard pressed to name a living person who has accomplished more in terms of making profound contributions to affirming life's spiritual dimension while simultaneously devoting her talents to expanding our vision of human purpose and ultimate reality than Riane Eisler. She brilliantly epitomizes the qualities and contributions that the Templeton Prize seeks to recognize and honor.

Sincerely,

A handwritten signature in black ink that reads "Edward Hundert". The signature is written in a cursive, flowing style with a prominent initial "E".

Edward M. Hundert, M.D.





**COUNCIL FOR A  
PARLIAMENT OF THE  
WORLD'S RELIGIONS**

To the Templeton Prize Judges:

I am happy and honored to write this letter strongly recommending that Dr. Riane Eisler be awarded the 2011 Templeton Prize.

I first met Riane Eisler when I heard her speak at an event in Chicago, and was deeply moved. It was clear to me that her work could be a valuable contribution to help advance the mission of the Council for a Parliament of the World Religions (CPWR) to cultivate harmony among the world's religious and spiritual communities and foster their engagement in order to achieve a just, peaceful and sustainable world.

Subsequently, I and a group of my colleagues met with Dr. Eisler to explore how we might incorporate the findings and practical proposals from her scholarship in our Partner Cities program. The Partner Cities program is an international program to bring together people of various faiths from all continents around issues that impact all our lives, and we felt that Dr. Eisler's work on what she calls "caring economics" fits with our goal of developing a network of cities that facilitates the sharing of best practices and inspires opportunities for cooperative action. Accordingly, we generated a plan to link CPWR's Partner Cities Network of faith communities in several pilot cities in Africa, Latin America, North America, and Asia and Dr. Eisler's Center for Partnership Studies' Caring Economics Campaign in a way that can make a global impact in promoting economic justice, consciousness of our oneness, caring policies and practices, and women's leadership in reducing poverty and increasing the quality of life for all.

When Nobel Peace Laureate Betty Williams nominated Dr. Eisler for the Templeton Prize, and I was asked if I wanted to be a reference, I jumped at the chance to recommend this extraordinary woman for such an important award, which she richly merits not only as a scholar but also as a practical visionary and activist following the best spiritual tradition of eliciting from us our capacities for what she calls "putting love into action."

Dr. Eisler shows us that we humans have an inherent need and capacity not only to receive love but to give it and that, provided the opportunity, we will act on this capacity. Her research identifies the conditions that will support us in this, and those that will inhibit us. Yet her theories and findings are not abstractions. As illustrated by the project I briefly sketched above, they have direct practical applications. For example, her analysis of what she calls "real wealth" not only confirms spiritual and religious teachings, but shows that we can change our economic systems so they advance, rather than impede, our search for meaning and purpose.

Dr. Eisler's research also helps reinstate feminine attributes and influences that have for too long been marginalized or ignored. And in so doing, her work not only empowers women but also affirms those qualities stereotypically associated with the feminine -- "soft" qualities such as empathy, nonviolence, and caring -- in both women and men.

Riane Eisler has been a devoted seeker of wisdom determined "to chart a path forward with her ideas and deeds." She has not only demonstrated the transformative power of love and

creativity but also “provided new perspectives on the spiritual dilemmas of modern life.” For these and many other reasons, I highly recommend Dr. Riane Eisler for the 2011 Templeton Prize.

I should add that I not only do this as a woman deeply committed to the CPWR's goal of creating cross-cultural faith networks that advance peace and craft new responses to our global challenges, but as the mother of four young children, as I see in Dr. Eisler's work grounded hope for a better future for us all. Her life's work provides a language and vocabulary and outlets for raising and educating young girls to grow up to be competent, confident, and cherished members of local communities who will be in positions to effect change for the better of all members of our global village.

Sincerely,



Zabrina Santiago  
Deputy Executive Director & Partner Cities Director  
Council for a Parliament of the World's Religions.

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8 November 2010

To the Distinguished Judges of the 2011 Templeton Prize:

I am pleased and deeply honored to write this letter of reference to support the nomination of Dr. Riane Eisler for the 2011 Templeton Prize by Ms. Betty Williams. I believe she richly deserves the prize not only for her groundbreaking scholarship but also for her unique capacity to engage both our hearts and minds. These have led people all around the world to take action and work to improve the lot of their neighbors and themselves in both the physical and spiritual dimensions. This added component of inspiring "action in the world" is one of the things that distinguishes Riane Eisler's gift to that of many other scholars whose contributions tend to remain in the theoretical realm.

I first heard Riane Eisler speak when she keynoted a special meeting at the United Nations on global warming, a meeting that prepared non-governmental organizations for the United Nations Climate Change Conference in Copenhagen in April of this year. She brought the audience to its feet in response to her powerful insights about our global challenges, which she placed in the context of her clear and enlightening analysis of how these challenges arose and what can be done to more effectively meet them. In her keynote, the nexus between caring economics and ecological justice was elucidated clearly.

Dr. Eisler's research provides a new conceptual framework that is urgently needed at this critical time. It offers new social categories and a new language to describe how universal spiritual values of compassion and peace can be translated into social realities. It enables us to see social configurations that are not visible through the lenses of old social categories; for example, the connection between the status of women and children, on the one hand, and the

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values that guide education, economics, and politics on the other hand. And it does this through a systemic approach that includes both qualitative and quantitative studies—illustrating the latter is the study using statistical data from 89 nations conducted by Eisler and her colleagues at her Center for Partnership Studies showing a strong correlation between a higher status of women and a generally higher quality of life for all.

Eisler's integrated approach expands our understanding of human society and "human nature" in ways that lead to concrete actions with measurable outcomes, a matter I consider of particular importance as Main Representative to the United Nations in both my religious denomination (as Assistant General Secretary for United Nations and International Affairs of the General Board of Church and Society of the United Methodist Church) and as President and CEO of the Conference of Non-Governmental Organizations in Consultative Relationship with the United Nations (CoNGO), an international non-governmental organization serving as umbrella of more than 600 NGOs with consultative status at the United Nations and that plays an important role in bringing a caring perspective into international policies that engender just, peaceable and sustainable communities.

In May of this year, Dr. Eisler keynoted the CoNGO Civil Society Development Forum 2010, held in New York. At this Forum, she eloquently addressed delegates from around the world on the theme "Women's Human Rights and Development: Inclusion, Participation, and Equality." Her address influenced the writing of Paragraph 11 of the Forum's Outcome Document, and speaks to the issues about which Dr. Eisler's life and work are about:

"In addition, the link between a higher status for women and more caring social and economic policies that support human capacity development – such as universal health care, child care, paid parental leave – needs to be understood and acted upon. A number of studies, including the World Economic Forum's Gender Gap reports, show convincingly that nations with the lowest gender gaps and significant investment in the social and fiscal support for caring policies maintain a generally high quality of life for

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all and enjoy economic success. Findings of such studies should be widely disseminated as they also show that gender equity is a major factor in determining whether stereotypically 'feminine' qualities and activities, such as caring, care-giving, and non-violence are truly valued – be it in women or men – and the effect it has on social and economic policy.”

Eisler herself is instrumental in initiating important actions to affect policies. Recently, I had my organization, the General Board of Church and Society of The United Methodist Church, to support the recommendations of the Urban Institute report, *The State of Society: Measuring Economic Success and Human Well Being* that Eisler commissioned through the Center for Partnership Studies, along with leaders representing 30 million people, including heads of faith-based and religious organizations. That report recommended that new measures of "productivity" must include the enormous economic value of the work of care—a subject Eisler deals with at length in her most recent book, *The Real Wealth of Nations*. And not content with this important step toward a more caring economy and society, Dr. Eisler is now working with the State of the USA (SUSA) and the National Academy of Sciences (NAS) to develop a new indicator domain she proposed called Social Wealth, which will highlight the value of caring and caregiving—whether by women or men.

Eisler's work is of major importance in bringing attention to the importance of the United Nations goal of ending violence against women and generally raising the status of girls and women worldwide. But Eisler does this with a grace that is characteristic of her, one that shows that this is not a matter of blaming men but of moving forward the best in both men and women—including the humanitarian values of empathy and caring. As a Christian, I find that these very qualities reflect most strongly the example and teachings that Jesus imparted to us.

Riane Eisler and her contributions to humanity truly embody insight, discovery, and practical works—any one of which Sir John Templeton established as sufficient criteria for a person who has made an exceptional contribution to affirming life's spiritual dimension.

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I feel blessed to have the opportunity to learn from and work with this remarkable and extraordinary woman. I can think of no more fitting candidate for this prize that celebrates humankind's quest for progress in our efforts to comprehend and emulate the Divine than Dr. Riane Eisler.

Yours sincerely,

Rev. Liberato C. Bautista  
Assistant General Secretary for United Nations and International Affairs  
Main Representative to the United Nations  
General Board of Church and Society of The United Methodist Church  
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To the Templeton Prize Judges:

It is with great pleasure that I recommend Riane Eisler for the 2011 Templeton Prize, an honor she richly merits for her lasting contributions to a more truly spiritual world through her scientific research, teaching, and advocacy.

I first met Dr. Eisler when we were both invited by President Vaclav Havel of the Czech Republic to speak at his Forum 2000 meeting in Prague. I recognized in her a kindred spirit, both because of our shared (though very different) multi-cultural backgrounds and because of our shared passion to help build a more caring and peaceful world.

Over the years, we have exchanged scholarly papers and speeches, most recently on our concerns for human dignity and environmental sustainability. I believe Dr. Eisler's work powerfully supports the core moral and ethical teachings of religion, not by preaching, but through empirical research and a way of writing and speaking that inspires us to go beyond the boundaries of conventional thought and action to what is most meaningful and humane in us.

Eisler dispels the notion of an innately flawed "human nature." She often writes about our "human yearning for connection" – to both receive and give love – and offers us new understandings that both enlighten and inspire. She notes that at the core of all religions are teachings that recognize our great human capacities for empathy, caring, and nonviolence, but that, like a beautiful work of art that has been painted over with degraded scenes, these teachings have all too often been distorted to justify injustice and violence.

Dr. Eisler's commitment to reinterpreting sacred texts and traditions, thereby illuminating the values of compassion, love, peace, and cooperation, which are contained beneath overlaid messages of repression, fear, and violence, is of enormous value in enhancing our world. Central to my thinking is the importance of an overall ethic of human understanding and inter-religious dialogue, and it is my view that Dr. Eisler's work supports these critical areas.

In her more recent work, Dr. Eisler's empirical research on the enormous human, environmental, and economic value of what she calls a "caring economics" provides a soundly grounded way of translating our spiritual values into practical realities. Again, she does this, not by preaching, but by demonstrating that a moral and ethical economic system is actually more effective for both long-term economic success and a generally better quality of life worldwide. Most importantly, she shows us that we can join together to help all children, both boys and girls, realize their highest human potentials.

For these and other reasons I believe that Riane Eisler should be honored by the Templeton Prize for her exceptional contributions to affirming life's spiritual dimension and expanding our vision of human purpose.

Sincerely,

His Royal Highness Prince El Hassan bin Talal  
Amman, Jordan