

WHO WAS DR. DANIEL C. JORDAN?
A TRIBUTE

By Wm. Keith Bookwalter
October 14, 1992
(Revised [and updated]: 3/22/2004; 12/25/2020)

On the eve of the 10th anniversary of the passing of Professor Daniel C. Jordan I feel moved and personally obligated to write a few words to honor the life of this unique man, this precious soul. For those of us who knew him personally he was something special for each one of us. The following inadequate, yet heart-felt tribute will, I hope, expand your understanding and appreciation of his multi-faceted life. For those who know little about Dr. Jordan, it is my sincere wish that this paper will serve as an introduction to his work and purposes which you can explore further through his extensive writings (both published and unpublished) and through the various audio and video recordings of his presentations.¹ It is also my longing desire that this brief sketch will stimulate someone to take up the task of writing a biography of Dan Jordan's life in order to better preserve his memory and to inspire the lives of succeeding generations of educators and spiritual-minded people all over the world.

The information presented here contains both fact and personal opinion drawn from various sources listed in the endnotes. Readers are invited to send to this author¹ any comments, corrections, additional information, personal memories, photos, etc.; anything which could serve a future biographer.

Born June 2, 1932 into a large family in Alliance, Nebraska, Daniel Clyde Jordan was a child prodigy who at the age of nine was considerably on his own financially, paying, for example, for his own piano lessons. At the age of 13 he began his musical studies of the organ at the University of Wyoming from which he graduated with a Bachelor of Arts in Music when he was 17. During his junior year Dan Jordan became the first American to be awarded a Rhodes Scholarship for music.² At Oxford University in England he earned both a Bachelor and Master of Arts degree in the composition, theory, and history of music; and he began his doctoral studies in musicology at the same institution. Interrupting his studies, he served in the U.S. Army for two years from 1956 to 1958.

At this point, in 1958, Daniel Jordan made a critical decision that would change the course of his life and which will change, I believe, the future course of education. Turning down an offer to play Beethoven's "Emperor's Concerto" with the Oslo Symphony, which most likely would have set him on the tour circuit as a concert pianist, Jordan changed his career direction to human development and began collegiate studies again at the University of Chicago.³ In 1959 he completed the course work for his bachelor's degree but did not take the final exams because he already had two B.A.'s. From 1959 to 1960 he earned a master's degree in human development: an interdisciplinary course of study which examined the development of the human organism from conception to death from biological, psychological, sociological, and anthropological points of view. In 1964 he obtained a Ph.D. in human development with specialization in social

¹ kbookwalter@gmail.com

anthropology and psychology. He went on to carry out a post-doctoral sequence in brain structure and brain chemistry and their relation to memory, emotion, and learning.

In 1965 Dr. Jordan became the Director of the Institute for Research in Human Behavior at Indiana State University in Terre Haute where his principal project was the Upward Bound Program for disadvantaged high school students. In 1968 he joined the faculty at the University of Massachusetts, Amherst as the director of the Center for the Study of Aesthetics in Education, the director of the Tutorial Program for Minority Students, and the director of the Comprehensive Study of Compensatory Education in Massachusetts.

It was from 1971 until 1975 that Dr. Jordan, with the invaluable collaboration of his long-time friend, former doctoral student, and administrative assistant Dr. Donald T. Streets,⁴ directed the Center for the Study of Human Potential at the University of Massachusetts. His principal endeavor at the Center was the Anisa⁵ Project in which he guided the conceptualization of a comprehensive educational system organized around a coherent and integrated philosophical base. From this organismic philosophy, a theory of human development was deduced from which were generated sub-ordinate theories of curriculum, pedagogy, administration, and evaluation. Dr. Jordan also guided the successful fielding⁶ of the Anisa Model of Education⁷ in Hampden, Maine; Suffield, Connecticut; Fall River, Massachusetts; Kansas City, Missouri; and in southern Ohio.⁸

In 1978 Dr. Jordan became the Chairperson of the Department of Education at the California American University in Escondido, California. In 1979, he established contact with National University in San Diego, California and, via the timely intervention Dr. Donald T. Streets,⁹ Dr. Jordan joined its faculty and founded the University's School of Education and became its Dean. During this same year he was appointed to a National "blue ribbon" Task Force on Nutrition Education for Pregnant Women, Lactating Mothers, Infants, Children, and Adolescents which was jointly sponsored by the Department of Health, Education and Welfare, the U.S. Department of Agriculture, the White House, the National Institutes of Health, and the National Association for Nutrition Education.¹⁰

At the time of his passing on October 15 or 16, 1982, at the age of 50, Dr. Daniel Jordan was at the peak of his career. He had established at National University an accredited master's degree program; a university-based, laboratory school for kindergarten through high school; and was on the verge of obtaining accreditation for a doctoral program. He had obtained a contract with the Association for the World University¹¹ to develop their curriculum and had founded the International Center for Human Development.¹² All of these programs were based on the concepts underlying the Anisa Model of Education.¹³

This chronology of Daniel Jordan's professional life needs to be supplemented with other miscellaneous notes of interest. During his undergraduate studies at the University of Wyoming he was the recipient of several awards: Phi Sigma Iota Award for highest grade average in Modern Languages, Phi Mu Alpha Award for work in Music, Phi Kappa Phi and Phi Beta Kappa Awards for the highest grade average in his graduating class, and the Theodore Presser Award for Music. His doctoral dissertation, *An Experimental Approach to the Jungian Theory of the Archetypes* won Honorable Mention in the Creative Talent Awards sponsored by the American Institute of Research. (In addition to being an authority on the work of Carl G. Jung¹⁴, Dr. Jordan had a deep understanding and was an outstanding interpreter of the ideas and philosophy of Alfred North Whitehead. He gave courses, conducted seminars, and lectured extensively on his work.) During the period 1959-1960 Jordan worked as an orderly on the Psychiatric Ward at the University of Chicago's Medical Clinics and in 1975 he obtained a license to practice

psychology. In addition to his extensive and varied consultant work (twenty-two projects are referred to in the documents on file), he was a guest lecturer at over seventy universities throughout the U.S. and other countries; and was a speaker or panelist on over two hundred television and radio programs including popular talk shows over national networks such as The Dinah Shore Show and The Mike Douglas Show.

In the area of the arts, in addition to being a virtuoso on the piano, Daniel Jordan had expertise in dance,¹⁵ drawing, music composition, and film production. As part of his doctoral work he wrote and directed a ballet titled *Metamorphosis of the Owls* for which he wrote the musical score and scenario.

In the field of architecture Professor Jordan was an expert on *The Pattern Language* of Christopher Alexander, considered by many during the 1970's and early 80's to be the foremost design theorist in North America; an opinion which was more recently confirmed when Alexander won the 2001 Residential Architect Leadership and Hall of Fame Award.¹⁶ In 1979 Dr. Jordan was instrumental in commissioning Christopher Alexander to design an Anisa-based school at a Bahá'í property near Davison, Michigan. The resultant design plan--*Patterns for the Design of the Louhelen Educational Center*¹⁷--was never realized due to a financial crisis caused by the 1978 revolution in Iran. In 1979 Dan Jordan traveled to Tegucigalpa, Honduras to train the faculty and administrators of The Mayan School in the Anisa Model and to create design specifications for their new school plant.¹⁸ Dr. Jordan understood the depth and long-range prospects of Alexander's approach to environmental design, especially the great potential it held for the creation of educational facilities that would support rather than restrain human development and learning.

Dan Jordan, the husband, father, and family man is a story I am not able to tell. Someday I hope it will be told by his beloved wife Nancy and his three precious daughters, Melissa, Sarah, and Charlotte.

His religious life and services were deep and extensive. He served many years as an elected member of the governing body of the Bahá'í community of the United States. I recall one of our last conversations during which he mentioned that he would be entering upon his 20th year of service on this board of directors. He reminisced about all the changes he had seen take place. I asked him about his management of time and how much of it he dedicated to his religious activities. He estimated about 40 hours per month. But again, this fascinating aspect of Dan Jordan's life will have to be told by those who have better access to the pertinent information.¹⁹

What I am able to offer the readers are a few comments made by some of his students and colleagues. They are not extensive, yet they serve as flashes of light in the darkness, illuminating briefly the various facets of one of the Creator's very special souls as perceived by those who worked with, loved and admired him.

In the words of Lynn Laing, the news bureau director at the Vista Campus of National University, "I would say the best way to describe him is to say he was a genius. He also had a good sense of humor. He laughed often. He was well-liked and respected... especially for his contributions to this university."²⁰ To this comment about Dr. Jordan's genius I would add a further dimension. He was a genius who was fully conscious of both his Divinely-granted gift and of his responsibility to serve humankind that such genius entails. On one occasion, while he was speaking on some subject with his usual superb command of both concepts and pertinent data, he must have sensed my awe (or seen my jaw drop in wonder), for he stopped and commented to me, "But I am not even bilingual and YOU are" in an unsuccessful attempt to reduce my amazement.

The Anisa consultants, Gordon and Irene Hartley,²¹ attributed Dr. Jordan's power to attract and motivate people to his unique combination of genius and deep spirituality—his ability to “touch people at the very center of their being.” They were also amazed by his knowledge and expertise in such a wide variety of activities, some of which were of a very practical and technological nature: cooking, baking, carpentry, mechanics, construction, and others.²²

Dr. Magdalene Carney, a close friend of Dan Jordan, wrote the following memo which I found appended to her dissertation, “Dan, your ideal of excellence is a constant lure. With grateful heart and abiding affection for all you have done for me. Mag.”²³

Dr. Pattabi Raman, in his dissertation, wrote the following acknowledgement:

Words cannot do full justice to the encouragement and constant guidance I received from Professor Daniel C. Jordan, Chairman of my Committee. His exemplary dedication to excellence in providing quality professional direction in all of his undertakings, a virtue on the wane in academic circles, has been one of the greatest sources of inspiration in this effort. His indefatigable energy, which met its ultimate test as he tried to read every sentence of the manuscript, and his constant emotional support during my periods of fatigue and depression will long be remembered and greatly appreciated.²⁴

Another doctoral student, Lawrence N. McCullough, expressed his “deep feelings of indebtedness and gratitude” to “Dr. Daniel C. Jordan for his professional interest and friendship extending over many years and for the inspiration of his broad vision of possibilities in education.”²⁵

In the “Acknowledgements” section of his dissertation Walter Leopold stated,

...I wish to acknowledge my indebtedness, gratitude and love for Dr. Daniel C. Jordan, who by his personal example taught me that a teacher is not only responsible for the intellectual growth of his students, but must also be a physician of the soul.²⁶

Dr. George Bondra included the following words of acknowledgement in his doctoral dissertation *The Anisa Model: A Scientific Paradigm for Education and Its Implications for a Theory of Evaluation*:

I wish to express my deepest thanks to Dr. Daniel C. Jordan, chairman of my dissertation committee, for his substantial contribution to the growth of knowledge and his devotion to putting that knowledge into practice as he did in working with me. To experience the universal in the particular, as I did in each step of this work with Dr. Jordan, is unique indeed—beyond any explicit verbal thanks.²⁷

In order to understand the profound and far-reaching effect that Jordan's work has brought about and will continue to bring about on the development of education as a new science (and art), I think that it is worthwhile quoting the following section from Dr. Bondra's dissertation:

Since scientific models are the creation of an inventive mind, it will be helpful in understanding the Anisa Model to discuss briefly some of the influences that have shaped the inventor's view of reality. Daniel C. Jordan, a Rhodes Scholar, epitomizes C. P.

Snow's "two cultures." He has earned three degrees in music. He holds two advanced degrees from the University of Chicago in an interdisciplinary course of study involving human development from biological, psychological and anthropological perspectives. Post-doctoral study involved brain chemistry and its relationship to memory and learning. These influences contributed to his bridging the two cultures of art and science. He characterizes Kuhn's observation about men who have invented new paradigms; they are either very young or new to the field and not fully committed to the traditional rules permitting them to be freer to conceive of another set. Professor Jordan became aware of gaps between theory and practice in education. He believed that education was dominated more by practice than theory. There was no organized knowledge about human growth and development that could be optimally used for practice by teachers.

His initial conceptual efforts began over eighteen years ago as Director of the Institute for Research in Human Behavior at Indiana State University. Initially, Jordan observed that educators were more concerned with curriculum and not the nature of the child for whom it was designed. Very early on, therefore, Jordan selected his basic unit of study—man. Toward that end, he studied man's best thinking about the nature of man reviewing all major philosophers from Parmenides to the process philosophers of today.

Over a ten year span, Dr. Jordan, reviewed the most significant philosophic works as the basis for theory construction. The organismic philosophy of Alfred North Whitehead generated the best framework for analyzing and synthesizing knowledge about human growth and development, including the concept of purpose. In order to design a new educational system that is comprehensive (i.e., to be able to unite every aspect of human experience) required a philosophy that held promise for a new ideological base. Whitehead (1969) believed that "philosophy is the endeavour to frame a coherent, logical, necessary system of general ideas in terms of which every element of our experience can be interpreted (p21)." ²⁸ His process philosophy, which is integrative and all-inclusive, nevertheless, keeps any system open to new data with no claim that it his system is final. Whitehead's system is a synthesis of both Eastern and Western streams of thought. However, it is not eclectic; the synthesis was seen as providing the basis for an educational model with cross-cultural implications.

Hartshorne (1950), currently the most outstanding process philosopher, makes the following observation on Whitehead's philosophy:

... one may say that the basic principles of our knowledge and experience, physical, biological, sociological, aesthetic, religious—are in this philosophy given an intellectual integration such as only a thousand or ten thousand years of further reflection and inquiry seem likely to exhaust or adequately evaluate. . . (p. 19) ²⁹

Jordan, in his review of the major philosophers, therefore, discovered an organizing principle for a science of education in specific form from the cosmology set forth in Whitehead (1929) *Process and Reality*. For Whitehead, the most pervasive characteristic of the universe is change. Change means process, and process presupposes potentiality. This for Jordan served as his first principle: the concept of process as the translation of potentiality into actuality.

As noted in the Introduction (p.1), Jordan viewed science as more than knowledge. A science of education could not be created until the massive information available about human growth, development, learning, and behavior could be organized into usable form. Jordan found such a principle in Whitehead's concept of the process of creativity; this provided him with a basis for deriving a set of concepts that could be used to organize current knowledge about human development. This offered the possibility of translating our knowledge into a coherent body of theory that could serve as the substantive body of knowledge for professional educational practices. With such an empirical scientific footing, educational practices could be evaluated and continuously refined. Analogous to medical practices, which are based on the biological sciences, education could then make more accurate predictions, providing, as a consequence, improved accountability.

Jordan and his colleagues, in establishing a coherent body of theory that addressed all aspects of education (i.e., human development, curriculum, pedagogy, administration, etc.) attempted to test every newly developed theoretical concept against relevant empirical studies available from the literature of the biological and behavioral sciences. Based on this broad philosophical and theoretical foundation, the beginning of a comprehensive and coherent model of education was generated.³⁰

How did Jordan describe himself? As a specialist he considered himself to be an authority on human development.³¹ But during one of his lectures,³² he used a term which is far more accurate. He referred to himself as an "integrative generalist."³³ And indeed he was. His knowledge and expertise were far too vast for anyone to refer to him only as an authority on human development. He was also a psychologist (cognitive psychology was his area of specialization³⁴), an educator, philosopher, brain/mind expert, administrator, dean, staff developer, curriculum specialist, school plant design consultant, educational and religious leader, visionary, theorist, writer, author, pianist, artist, dancer, husband, father, friend and much, much more. He exerted himself day and night to keep his mind on the cutting edge of new developments in any and all fields which offered possibilities for increasing the quality of human life: medicine, science, technology, parapsychology, psychiatry, brain research, social movements, government, religion, etc. Armed with this knowledge he not only moved the pre-paradigmatic field of education onto a scientific foundation, but also chose for that foundation the leading edge paradigm variously described as organismic, holistic, process-oriented, Whiteheadian—a new cosmology, a unified world view, a philosophy of reality which has already swept through the hard sciences and is now bringing about radical changes in the human sciences and the traditional world religions. And beyond being a "man of powerful ideas" Dr. Jordan was also the epitome of the "man of action" who wanted to translate his new schemes of thought into viable, practical programs for the benefit of all peoples.

Dr. Nancy McCormick Rambusch, one of Dr. Jordan's doctoral students, founder of the American Montessori Society and major contributor to the pedagogical practices of the Anisa Model and trainer of Anisa teachers, makes reference to Dr. Jordan in her doctoral dissertation as follows:

The impulse behind the development of the ANISA model came from within Daniel Jordan, its architect. It was in response to the broadest assessment of existing cultural and moral conditions and existing education options within them, that he developed the model.

At the present time the world of humanity and the different cultures it represents are in the midst of the most extensive crises ever known to man. The ways we have learned to feel, think, and act are no longer functional....

These crises are forcing humanity to seek a new culture, one that is universal and therefore functional for all men everywhere; one that can create a new race of men, new social institutions, and new physical environments (Jordan, *World Order*, 1970, 5(1), pp. 12-13).

There was no external pressure on Daniel Jordan to develop the ANISA model. He was impelled by a personal sense of urgency to do this. The public problem which served as the basis for his action was his perception of the world as being in a state of collapse; his response was the formulation of an educational model which aspired to create a 'new race of men [Ibid.]."³⁵

In another section of her dissertation Ms. Rambusch states:

Dan Jordan was in a situation similar to that of Montessori before she left the University of Rome and struck out on her own to franchise her own educational model. The university setting represents a free market of inquiry. To work within a university setting is to invite criticism and evaluation. Dan Jordan was willing to do this, as Maria Montessori was not. He was the ANISA model; the ANISA model was he, in the sense that he was its ultimate interpreter as well as proximate "manager." The model was fully articulated in its essentials, prior to diffusion and it was fully realized in its essentials in the person of Daniel Jordan. Dan was the "center" of the center.³⁶

Ms. Rambusch made, what would turn out to be, a tragic, yet inspiring, parallel between the lives of Daniel Jordan and Mahatma Gandhi:

It [the Anisa Model] might also be considered, in its educational guise, as a social movement³⁷ . . . Those drawn to participate in the ANISA model came both because of the stunning intellectual clarity that informed it and because of the opportunity it offered them to work with Daniel Jordan, its propagator. A rare person and a genuine innovator, Jordan can be compared to Gandhi in his effect on those working close to him, as I perceived the relationship.

Whatever their identity when they met Gandhi... their pasts have now become part of his life and his death... men and women forever living in a glorious past when historical actuality had been quickened to a rare intensity and pace... [Erickson, 1969, p.61]

They felt augmented in his presence beyond personal desert and native capacity... For the numinous² person has the strange power to make the participant feel part of him and yet also feel augmented in himself." [Ibid., 1969, p.63].³⁸

² "Numinous," according to *Webster's New International Dictionary*, means "... characteristic of... the divine force or potency ascribed to objects or beings regarded with awe."

And now, looking back over these past ten years, it can be seen that the “augmented participants” have not failed to carry forward “historical actuality” towards the fulfillment of Daniel Jordan's dream of a new, universal cultural in which every person’s potential faculties and talents will be brought forth into the sunlight of honoring the Creator and His creation through service to the world of humanity. His fellow colleagues, his students, and those who have been attracted to the elegance of his scheme of thought and his call for a “new way” of educating the future generations of humankind have taken up his ideas and applied them each in his or her own sphere of life: in their classrooms; the raising of their children; university research³⁹; professional associations; their writings; their school systems and communities; their way of thinking, feeling, and perceiving reality. . . their very way of living and being. No doubt the near future will see a resurgence of interest in his process-based system of education and the distant future, when the fruits are in hand, will see Dr. Daniel C. Jordan being given the homage he deserves as one of the most outstanding and far-sighted leaders the field of education has ever seen.

NOTES

¹ Dr. Jordan’s publications, manuscripts, recordings, and personal library are housed in the Stanford University Libraries, Palo Alto, California. Many of his articles and other Anisa publications, along with a more extensive bibliography of Anisa documents compiled by this author, can be accessed at: <http://www.edpsycinteractive.org/anisa/>. (The sources of the following notes will, also, eventually, be donated to and housed at Stanford University Libraries.)

² “The San Diego Union,” from an article by Jim Okerblom, Section B-2, Column 1, circa October 24, 1982. According to Donald T. Streets, Dan Jordan was awarded his Rhodes Scholarship when he was a junior at the University of Wyoming. (Donald Streets to Keith Bookwalter, December 24, 2020.)

³ Much of this biographical information was taken from a video recording made some time during 1982 at National University in which Dr. Gerald Ball introduces Dr. Jordan who speaks about the evolution of the universe and life systems during this cosmic epoch and their relation to the processes of differentiation and integration.

⁴ According to a telephone conversation of this author with Donald Streets (on 12/22/20), his friendship with Dan Jordan began in 1957 or 1958 when Dan invited Don to become a member of the Bahá’í National Youth Committee. Their professional collaboration started in 1968 when Dan invited Don to carry out his doctoral studies in education at the University of Massachusetts, Amherst. His dissertation, *The Development of Perception*, was a significant contribution to the research-base of the theory of development and to the process curriculum of the Anisa Model. Dr. Streets also made significant contributions to both the development of the theory of administration and to the management of, what can be called, the Anisa Project on both the East Coast and West Coast of the United States. His students (the author included) often paid tribute to his kind encouragement, unwavering support, and sagacious guidance. The book that he contributed to as one of the chapter authors and edited, *Administering Day Care and Preschool Programs*, published by Allyn and Bacon, Inc., in 1982, is a major contribution to the development of the Anisa Model and its application to the field of early childhood education. Both in Massachusetts and California, students affectionately termed the Anisa program “The Dan and Don Show.”

⁵ The term “Anisa” has two meanings. It is an ancient word meaning “the tree of life” and “symbolically represents never-ending growth and fruition in the context of protection and shelter, and signifies the blending of the useable and fruitful past with a new sense of future (See: “The Anisa Model: A New Basis for Educational Planning,” D.C. Jordan and D.T. Streets, in *Young Children*, 1973, June, p. 290). ANISA is also an acronym that stands for “American National Institutes for Social Advancement,” a non-profit organization created to promote the Anisa Model of Education.

⁶ This fielding process was culminated by the official validation of the Anisa program in Suffield, Connecticut on October 16, 1976 by the U.S. Office of Education. (Source: letter dated February 1, 1977 to Dr. Daniel Jordan from Roger E. Richards, Dissemination Coordinator, State of Connecticut, State Department of Education.)

⁷ A major source of inspiration and guidance for Dr. Jordan in the creation of the Anisa Model was the writings of the Bahá’í Faith most of which can be accessed at <https://reference.bahai.org/en/>.

⁸ Most of the above biographical information was taken from Dr. Jordan's curriculum vitae dated September 1979.

⁹ Dr. Streets related to the author the story of how the Anisa Model moved from the East Coast to the West Coast. Briefly, needing to strike out on their own due to the lack of funding available at the University of Massachusetts for continuing the needed research and to hire more salaried staff beyond just Streets and Jordan, they presented the Anisa Model to several prestigious universities on the East Coast with the hope of implementing an Anisa-based school of education. The universities of renown turned a "deaf ear" to the proposal. Kenneth Blanchard and Paul Hersey invited them to the West Coast to establish a department of education at their fledgling California American University. However, it proved to be too small of an operation for the resources needed. National University, the newly founded, fastest-growing, and most innovative universities in California at the time; was contacted. Interest was expressed but hesitation followed. Dr. Streets intervened, reminded them that they needed a school of education, that Dr. Jordan was a Rhodes Scholar and an up and coming figure in the field of education. The proposal was accepted and the Anisa-based School of Education was then founded.

¹⁰ *National University MU Weekly* bulletin, December 3, 1979.

¹¹ According to Douglas McAdam, a student and close associate of Marian Lippitt who was the principal compiler of the book *The Worlds of God: Basic Classifications of Existence as Defined in the Bahá'í Writings: A Compilation*, prepared by The National Reference Library Committee of the National Assembly of the Bahá'ís of the United States, 1965-1974 and developer of a new science called Science of Reality, which is based on this book, Dan Jordan was also a protégé of Marian Lippitt and that they collaborated closely on the proposal of a curriculum for the world university project referred which, according to this author's understanding, although independent UNESCO, was an outgrowth of a perceived need of that organization. See, for example, the monologue "An Integrative Framework for a World Education Curriculum—Science of Reality" prepared by Marian Lippitt and Daniel Jordan and presented by Dr. Jordan to the Committee for the World University, Inc., June 1980.

¹² During a visit at the author's home in Honduras in 1979, Dr. Jordan showed us the physical plant designs of the International Center for Human Development. One of its purposes was to serve as an international "think tank" for generating solutions to stubborn, national and world problems. The project proposal had received a favorable response from the sitting Vice President of the United States at the time, Walter Mondale (copy of letter on file) who passed the project on to the Department of Health, Education and Welfare for its consideration. Unfortunately, due to Jordan's untimely death, the dream that was perhaps the closest to his heart was never realized.

¹³ *National University Bulletin*, Vol. 12, No. 3, Summer, 1982, pp. 177-205.

¹⁴ According to Donald T. Streets, Dan Jordan was scheduled to meet with Dr. Jung, but the latter passed away two weeks before the appointment. (Donald Streets to Keith Bookwalter, December 24, 2020.)

¹⁵ *Proposal for Graduate Degree Programs*, prepared by the Center for the Study of Human Potential for Pepperdine University, January 1976, Appendix III, "Faculty and Staff Vitae," 1.

¹⁶ As accessed on March 22, 2004 at www.patternlanguage.com

¹⁷ *Patterns for the Design of the Louhelen Educational Center*, Volume V, Submitted to The National Spiritual Assembly of the Bahá'ís of the United States by The Louhelen Educational Center Project Committee, June 1979.

¹⁸ My participation in the project I found to be so intriguing that in 1982, as a culminating master's degree project at National University, under the tutelage of Professor Jordan, I carried out an in depth study of Christopher Alexander's now classic trilogy—*A Timeless Way of Building*, *A Pattern Language*, and *The Oregon Experiment*—and applied his "language" to the creation of specifications for a new school facility titled, "Fits, Misfits, and Omits: Patterns for the Design of the New Campus for the International School of San Pedro Sula, Honduras."

¹⁹ For more information regarding his services to the Bahá'í Faith, see: https://bahaipedia.org/Daniel_Jordan.

²⁰ *The San Diego Union* newspaper, article by Jim Okerblom, section B-1, circa October 24, 1982.

²¹ The late Gordon and Irene Hartley were international Anisa consultants who dedicated their retirement years to promoting the Anisa Model throughout the world. They implemented the Model in Connecticut, California, Canada, West Germany, India and Colombia, and in 1992 were invited to Brazil and Bolivia. Gordon Hartley had expertise in the design and arrangement of classroom furniture and didactic materials in accordance with the specifications of the Anisa Model. Irene Hartley was an Anisa master teacher, curriculum specialist, and staff developer. Dr. Jordan referred to her as his "model practitioner." She was the first teacher to offer to implement his theories in her kindergarten classroom in Suffield, Connecticut in 1973 and became the first person to be credentialed by the State of Connecticut as an Anisa Curriculum Specialist.

²² Based on interview notes of this author.

²³ Margaret Magdalene Carney, *The Learning Competence Paradigm of the Anisa Model and the Preparation of Teachers*, Ed.D. diss., University of Massachusetts, Amherst, 1977.

²⁴ S. Pattabi Raman, *Biological Dimensions of the Value Theory of the Anisa Educational Model*, EdD diss., University of Massachusetts, Amherst, 1974, v.

-
- ²⁵ Lawrence N. McCullough, *An Organic Approach to Educational Program Development: Model, Method, and Framework*, EdD diss., University of Massachusetts, Amherst, 1978, v.
- ²⁶ Walter Daniel Leopold, *Creativity and Education: Some Theories and Procedures to Enhance the Development of Creativity Within a Classroom Setting*, EdD diss., University of Massachusetts, Amherst, 1972, v.
- ²⁷ George Bondra, *The Anisa Model: A Scientific Paradigm for Education and Its Implications for a Theory of Evaluation*, EdD. diss., University of Massachusetts, Amherst, 1980, v.
- ²⁸ Alfred North Whitehead, *Process and Reality* (New York: The Free Press, 1978), 3.
- ²⁹ Charles Hartshorne, *Whitehead's Philosophy: Selected Essays 1935-1970* (Lincoln and London: University of Nebraska Press, 1972), 19.
- ³⁰ Bondra, *The Anisa Model: A Scientific Paradigm for Education and Its Implications for a Theory of Evaluation*, 120-23.
- ³¹ Based on a diagram created by Dr. Jordan for Irene Hartley outlining the major theorists and philosophers drawn upon for the Anisa Model.
- ³² Based on this author's lecture notes taken during the summers of 1981 and 1982.
- ³³ The only similar type of integrative generalist which I can compare Dr. Jordan to is R. Buckminster Fuller in the applied, physical sciences. As a note of interest, in a letter to the author, Dr. Jordan refers to an hour-long interview with Buckminster Fuller whom he deeply admired. He stated that the recording of the interview should be at the University of Massachusetts and that he has a letter from Mr. Fuller in which he offers to serve as a consultant for the development of the Anisa science curriculum. [A transcript of this interview is now available at Stanford University Libraries where the R. Buckminster Fuller Collection is also housed.]
- ³⁴ During a personal conversation with this author, Dr. Jordan related that in 1976 the Teacher Training University of Teheran, Iran, asked the U.S. Department of State to send them an expert in cognitive psychology. The American Specialist Program, Bureau of Cultural and Educational Affairs first chose Jerome Bruner, but he had just returned from a consulting assignment. Their second choice was Dr. Jordan who accepted and carried out the request.
- ³⁵ Nancy McCormick Rambusch, *Intuitive and Intentional Change Agency*, EdD diss., (Amherst: University of Massachusetts, 1977), 186. (Retrieved in print in 1987 from University Microfilms International, Xerox University Microfilms No. 77-21,492, Ann Arbor, Michigan, 48106.)
- ³⁶ Rambusch, *Intuitive and Intentional Change Agency*, 131.
- ³⁷ Dr. Rambusch also referred to the impact of Anisa on the "social ecology" of a school:
Complex innovations [in reference to the Anisa Model] which involve not only discrete administrative and pedagogical strategies but an alteration in the social ecology of the school must be "lived" to become clear. In a Research, Development, and Diffusion model of change, such as the ANISA model, not until the model was in the field was it possible to speak of clients having more than a theoretical understanding of it. (Rambusch, *Intuitive and Intentional Change Agency* 185.)
- ³⁸ *Ibid.*, 118.
- ³⁹ Regarding Daniel Jordan's profound influence on this author, upon the completion of my master's degree in the Anisa Model of Education at National University, San Diego, in the fall of 1982, Dr. Jordan extended to me a formal invitation to engage in doctoral studies with him. He gave me a description of a course of study that he had designed. His untimely passing just a few weeks later, of course, made this impossible. Nevertheless, I decided to carry on with the pathway he had mapped out. At one point we had discussed what a study of Alfred North Whitehead's most significant works would entail along with the perusal of the most significant commentaries and elaborations of Whiteheadian scholars. It took me nearly a decade to complete the outline Dr. Jordan had made for me. Then, in 1994, after a great deal of searching and false starts, I finally found a university (The Union Institute & University in Cincinnati, Ohio) that made it possible for me to design my own doctoral program (which I based on Dr. Jordan's vision of an Anisa-based, doctoral course of study) and to place on my doctoral committee two principle players in the development of the Model—Dr. George Bondra and Dr. Malcom Evans. In 1998 I graduated with a Ph.D. in human development with specializations in cognitive development and education. In my dissertation—*The Development of Four Logical Structures in a Sample of Colombian Children*—the dedicatory frontispiece features the words, "To the memory of my beloved mentor, Daniel C. Jordan, seer of potentialities within, visionary of ideals beyond, encourager of excellence in all." Then, over the course of 15 years I trained over 130 teachers from 15 schools in five cities of Colombia in how to develop the logical, mathematical, and scientific thinking of children. In 2007, based on this same research, I co-founded the Foundation for Multidimensional Education (which has its headquarters in Cartagena, Colombia) for the purpose of carrying forward this Piagetian approach to cognitive development, an approach that was often referred to in Dr. Jordan's lectures and television presentations.

Just two months before his passing, I met with Dr. Jordan in his university office. It was not the usual sort of conversation. He spoke of his frequent travels, the risks that such travel entailed, and the possibility that at any given moment he might not be with us any longer. He wanted us (he mentioned a few names of his staff members) to carry forward the development of the Model. For the first time since I had met him, he told me that there were definite anomalies in the Model and that his commentary on them could be found in his notes which he jotted into small notebooks while traveling and which he kept in his office at home. (After his death, according to Don Streets, the last of these was confiscated by the police for their investigation of his murder and was never returned.) In 2017, I found three others in the Jordan Collection at Stanford University Libraries, but they contained no references to anomalies, only recommendations for the future development and application of the Model. My own work has been an attempt to identify and correct anomalies in the Model in the light of practice and current research and developments in education and related fields.

From 1987 to 1993, I collaborated with Irene and Gordon Hartley in the implementation of Anisa principles as we created the Marymount-Barranquilla Model of Education at the Marymount School in Barranquilla located on the Caribbean Coast of Colombia. My efforts to carry forward the development of the Anisa Model, termed the Wholistic Educational System (WES) for practical and legal reasons, were published in *Process Papers*, No. 4, December 1999 and as “Chapter 2: WES: A Theory and Framework for an International Curriculum” in *The Internationalization of the Curriculum Studies: Selected Proceedings from the LSU Conference 2000*, edited by Donna Trueit, William E. Doll, Jr., Hongyu Wang, and William F. Pinar, (New York: Peter Lang Publications, 2003). Another Anisa-inspired project in which I have engaged is the creation of *Life in Dynamic Harmony: a Wholistic Program for Self-Transformation* (paperback book in the offing) which is based on nine principles and utilizes the Native American Indian Medicine Wheel as an archetypal, graphic organizer for harmonizing thirty-six basic life processes. Presently, after retiring in 2019 as the principal of a public, K-8, dual immersion, school of choice in East Palo Alto, California, I am engaged in expanding my university textbook chapter on the Wholistic Educational System into a book with the same title.