

Proceedings from
THE ANISA REUNION
December 17-18, 2000
Orlando, Florida

These proceedings constitute an attempt to accurately capture the flow, essence and content of the discussions taking place at the ANISA Reunion, which convened at 2:30 PM on Sunday, August 17, 2000, at the Rosen Plaza Hotel in Orlando, following the Rabbáni Charitable Trust's 2000 Bahá'í Conference on Social & Economic Development in the Americas. About 20 individuals participated at various points in the day-and-a-half post-conference meeting (a roster of participants is included in the appendix). The proceedings provide a "modified transcript" of conference discussions, which primarily took place in an informal, collegial – and yet guided – format. As such, documented comments were not taken from a tape-recording, but rather from the "notes of the scribe," and some accuracy and literal thoroughness may have been sacrificed in the process.

Although this document has undergone peer review by several Reunion organizers and presenters, further changes and additions may be suggested by the broader readership. The intent was to capture as much of the essence of the dialogue as possible, so that the Reunion might serve as an ongoing reference resource for future dialogue and action, and so that interested persons unable to attend the Reunion might be brought up to date with the thoughts and ideas expressed there. In this light, the comments herein are attributed to those offering them; however, we cannot claim that it is a perfect record of what was said. It is also true that the names of many other individuals were mentioned in the course of the dialogue, and it should be kept in mind that what is recorded here is now at best a "third-hand" recollection of the ideas attributed to them. Such references are retained here "for the sake of the dialogue," realizing that corrections, clarifications and/or apologies may be required in due course.

The purpose of the ANISA Reunion was to gather associates and friends of the late Dr. Dan Jordan, students and practitioners of the ANISA Model founded by him, and others interested in ANISA, in order to share the friends' connections with Dr. Jordan and ANISA, to revisit the Model and its potential to transform education, to discover what various ANISA students have done to apply the Model in various contexts in the world, and to explore what might be done to reinvigorate ANISA research, practice, and networking.

Since the reunion took place at a Bahá'í conference on social and economic development (SED), most of the participants were Bahá'ís, thus casting a particular Bahá'í flavor to the conversation that would not have been the case had this been in other contexts or venues. It was simply the outcome of the setting, and we have thus decided not to ignore or omit the Bahá'í-specific references and contexts. There were many participants and presenters at the SED conference who were not members of the Bahá'í Faith but who all accepted that this was a Bahá'í conference and that SED issues in this context would be explored from the Bahá'í perspective. If that is kept in mind with respect to the post-conference ANISA reunion, it will be evident that these were "Bahá'ís talking about ANISA" -- which might in itself be of special interest with regard to how Bahá'ís value the Model and its kind of thinking.

However, this should not be mistaken or misconstrued to indicate that Bahá'ís think that all ANISA conversations should include the Bahá'í context. To the contrary, Bahá'í educators are highly sensitive to this issue and see the distinctions clearly. Anyone who has worked with the ANISA Model knows that it was designed to serve the world at large, not just the Bahá'í

community, although a number of Bahá'í individuals (including Dr. Dan Jordan) were responsible for much of the original work.

Realizing this "Bahá'í connection," it may be helpful to preface the proceedings with a reflection on the spiritual inspiration that still motivates the continued efforts of the Bahá'ís who are involved in the ANISA phenomenon. The following texts were penned in the mid-nineteenth century by the central figures of the Bahá'í Faith:

“Forget your own selves, and turn your eyes towards your neighbor. Bend your energies to whatever may foster the education of men.” (Bahá'u'lláh, quoted in Gleanings from the Writings of Bahá'u'lláh, p. 9)

“Regard man as a mine rich in gems of inestimable value. Education can, alone, cause it to reveal its treasures, and enable mankind to benefit therefrom.” (Bahá'u'lláh, quoted in Gleanings from the Writings of Bahá'u'lláh, p. 260)

“Man is the supreme Talisman. Lack of a proper education hath, however, deprived him of that which he doth inherently possess.” (Bahá'u'lláh, quoted in Gleanings from the Writings of Bahá'u'lláh, p. 259)

“. . . man should know his own self and recognize that which leadeth unto loftiness or lowliness, glory or abasement, wealth or poverty. Having attained the stage of fulfillment and reached his maturity, man standeth in need of wealth, and such wealth as he acquireth through crafts or professions is commendable and praiseworthy in the estimation of men of wisdom, and especially in the eyes of servants who dedicate themselves to the education of the world and to the edification of its peoples. They are, in truth, cup-bearers of the life-giving water of knowledge and guides unto the ideal way. They direct the peoples of the world to the straight path and acquaint them with that which is conducive to human upliftment and exaltation. The straight path is the one which guideth man to the dayspring of perception and to the dawning-place of true understanding and leadeth him to that which will redound to glory, honour and greatness.” (Bahá'u'lláh, quoted in Tablets of Bahá'u'lláh, p. 35)

“. . . The third requirement of perfection is to arise with complete sincerity and purity of purpose to educate the masses: to exert the utmost effort to instruct them in the various branches of learning and useful sciences, to encourage the development of modern progress, to widen the scope of commerce, industry and the arts, to further such measures as will increase the people's wealth. For the mass of the population is uninformed as to these vital agencies which would constitute an immediate remedy for society's chronic ills...” (‘Abdu'l-Bahá, The Secret of Divine Civilization, p. 39)

The ANISA Model is scientific in its method and was designed purely as an instrument for the field of education. It is interesting to note that hundreds of Bahá'í schools around the world serve a predominantly non-Bahá'í community without the slightest concern for anything else. Those who have worked closely with any of the Bahá'í social and economic development projects throughout the world know that none of these projects is designed to be self-serving or to proselytize the Bahá'í Faith. Many governments (including industrialized nations such as Canada through CIDA and IDRC) now come to the Bahá'ís because they know that these projects not only work, but that they are not self-serving. Such distinction should be evident in the following ANISA conversation.

SESSION #1

INTRODUCTIONS. After opening devotions and welcoming remarks by the organizing team (Greg Watson, Jeff Kiely, Grant Suhm, and Roger Coe), the participants introduced themselves, commenting on their respective connections to the ANISA Model and/or to Dr. Dan Jordan. In brief summary:

Beverley Davis is involved in elementary education and drama in Ontario, Canada. She once met Dan Jordan in Toronto at one of his “musical firesides” and was “blown away” by Dr. Jordan’s compelling personality and by his integration of teaching with the arts.

Lou Kinsey is from Kokomo and Ft. Wayne, Indiana. She knew Dan Jordan and heard his lectures about a dozen times, considering these occasions among her best life experiences. She provided a story: There was a particularly abrasive woman residing in the vicinity of Indian State University when Dr. Jordan was there. She would go around town handing out pamphlets on the Faith. Lou’s mother was quite irritated by this woman, and the irritation went on for years. But Dan Jordan treated this so-called irritating person like “the queen of the world,” which really taught Lou’s mother a lesson about relating to people. Before Lou’s mother passed away, she said that one of her greatest blessings in this life was that “God had given her Dan Jordan.”

Scott Kinsey is an attorney in Kokomo, Indiana, who left his law practice in order to work full-time applying Marion Lippitt’s Self-Direction Program in Kokomo’s juvenile jails. Though from a Bahá’í family, he became inspired to join the Faith in recent years, in part through becoming familiar with Marion Lippitt’s work. Dr. Jordan had been very close to Marion and had worked with her in developing Bahá’í personal development materials; Scott sees a “very strong connection” between Marion’s and Dan’s work. Scott met Doug McAdam, who was carrying on Marion’s research, and started using the Self-Direction Program in his work with inmates in juvenile jails in Kokomo. The program is everything needed “and more.” Scott suggested that perhaps “the time wasn’t right” for the full implementation of ANISA before now. Scott told a story: A couple of weeks ago, 10 inmates in a GED class protested when a chaplain shifted them to the chapel for Bible classes, saying that they want the Self-Direction Program to have a higher priority than the Bible classes. So, Scott sees this as SED work, and he’s looking for a couple more prominent Bahá’ís on his advisory board. *Greg Watson inserted that Scott’s father had been a prominent judge, in whose name a local \$6 million judicial facility had been built.*

Jaque Bookwalter lives in Bogotá, Colombia and became familiar with ANISA when it was at California American University. Dan Jordan had come down to Honduras to help her husband Keith set up an educational program based on the model. She later moved to Colombia and in 1988 ANISA associate Irene Hartley started coming down as a consultant twice a year for 3 months visits during a period of 5 years, helping to apply the ANISA model in the development of classroom environments and activities at Marymount School in Barranquilla.

Ellen Jordan now serves as co-administrator at the Louis Gregory Institute. She was in Massachusetts in the 1970s, and her way of learning the model was to “collect everything” and then to try to teach herself. She went pioneering in Honduras, where she established a kindergarten based on ANISA, giving it her all. She then went to work at San Pedro Sula, where she had the bounty of working with Keith Bookwalter as administrator; he was a great role model, and she grew and flowered in this setting. At LGI, she and her husband are putting together a daily education program for area children. She emphasized that her foundation is ANISA; although she has become involved with implementing a number of programs and ideas, they are all viewed

through the “looking glass” of ANISA. She looks forward to putting her educational practice “back into the ANISA framework.”

Marjorie Torres said that she had heard about Dan Jordan and knew people who had worked with him. She was participating here out of curiosity.

Jodi King lives near Albuquerque, New Mexico, and is not a professional educator. She is nevertheless a “longtime Dan Jordan fan,” having facilitated the Personal Transformation course he developed. She considers his article “Becoming Your True Self” the “best of the best.” She offered a story: When living in California, her son was a “spirited” boy though active in the Faith. She once received a call from a friend’s mother, who said that Jodi’s son was welcome in her home any time, since he was so polite and delightful to have around. As Jodi could not believe her ears, she went to Dan Jordan and asked how this could be, i.e., that her son’s behavior would be so much better in the friend’s home. Dan responded that her son had “heard” Jodi as she attempted to guide her boy, but that children often have to go somewhere else “to try it out.” Jodi commented that she recently dusted off her Personal Transformation course and has re-dedicated herself to getting it going again as a deepening and training program.

Ania Rzeszutko lives in Phoenix. She said that she had heard about ANISA from Dick Hastings (now pioneering in Bolivia). Ania is an educator at Phoenix Job Corps, working with a wide diversity of dropouts, both American and immigrant; the work includes teaching English as a Second Language. She is interested in finding ways to “build unity,” and as she feels intellectually isolated, she wants to find a “community of educators” with whom to explore new theory and practice.

Geneva Walker lives in Colorado. Her father, Phil Walker, was working at National University for Dan Jordan at the time of his death. Geneva came to the Rabbani Trust’s Social and Economic Development Conference, especially for the reunion because she wants to learn as much as she can about education and psychology. She is an undergraduate student studying those fields and has heard about ANISA all her life. Her older brother, Eric, was one of the children in the lab school at National University. Both Eric and Geneva have been participating in the E-groups Email conversation for the last several months and reading as many ANISA materials as she can get her hands on. She contributed well-thought out perspectives to the reunion conversation and frequently spoke on behalf of her age group. FYI: Her brother Eric is in China working as a computer programmer.

Beth Bowen lives in the Atlanta, Georgia area. She was involved in the ANISA program at UMass from 1973 to 1978. She recalls the “world-famous” firesides in the Dan and Nancy Jordan home, always with the homemade cookies. She said that the ANISA Model had had a profound influence on her life, and she offered to the ANISA network a copy of her dissertation on comprehensive training for health educators. After UMass, Beth spent some time in China, then went to medical school. She now teaches family medicine at Morehouse School of Medicine; 6 months a year she goes international travel teaching. She serves on the Board of Mottahedeh Development Service, which has worked to train 200 SED facilitators. Her next trip will be to Bolivia, for her 4th time, to include attendance at a conference on the Moral Leadership program and other SED projects throughout Latin America, being held at the University of Núr, February 16-18. In March she will go to Indonesia with the United States Task Force on Education, where there is a new National Spiritual Assembly and 35 Local Spiritual Assemblies. Beth’s overarching comment about ANISA is that we should encourage the development of Bahá’í schools, and share the ANISA Model as part of this development. She related that she is working on a biography of the late Magdalene Carney (a close associate of Dan Jordan’s and member of the US National Spiritual

Assembly, later at the International Teaching Centre), and she would appreciate any stories or leads to help her with this task.

Before departing from the Reunion, Beth said that there are about 1,600 SED projects worldwide, most of which involve education in some manner. Perhaps this Reunion can form the nucleus for a "Bahá'í Educators Association", which could also be regionalized. It could become a non-governmental organization (NGO). In closing, she offered the hope that this Reunion would help ANISA "arise like a phoenix."

Keith Bookwalter lives in Bogotá, Colombia. He commented that Beth Bowen was once his professor on the "Biological Underpinnings of Development." He noted that there are a lot of people who are spiritually "with us" in our work to apply the ANISA Model. He reported that Dr. Dwight Allen (who was Dean of the UMass School of Education when Dan Jordan was there, and served with Dan on the National Spiritual Assembly of the Bahá'ís of the US) wishes the ANISA Reunion well, having shared the view that Dan's work was "ahead of its time." Keith said that [the late Dr.] Mag Carney (formerly an ANISA associate, a US National Spiritual Assembly member, and later member of the International Teaching Centre at the Bahá'í World Centre in Haifa, Israel) had guided some of Keith's work at Barranquilla, Colombia (which Keith was to share in greater depth later in the Reunion). Dr. David Ruhe (retired member of the Universal House of Justice, the Bahá'í world's supreme institution) is also a great encourager of the ANISA work, having told Keith that he did not want the ANISA work to be "lost." The late Hasan Sabri (director of the Bahá'í international Office of Social & Economic Development in Haifa in his last years) was another "ANISA encourager," who once asked Keith, "What are we doing to keep ANISA abreast of current research?" Finally, the late Nancy Rambush, founder of the American Montessori Society in the US, expressed to him her interest in seeing ANISA grow and offered to carry out staff development at Marymount School in Barranquilla, Colombia in 1988.

Keith reported that his first contact with ANISA was when he was at Ohio State during the Vietnam War times. Similarly to the feelings Dan Jordan had expressed regarding the distress about the world condition following his army days (thus leading to Dan's career shift into the field of human development), Keith likewise felt this distress and accordingly shifted his academic emphasis to psychology. Initially this involved studies in the "remedial" arena, leading him to ask, "Where's the arena of prevention?" And the answer appeared to be education. During this time, he became a Bahá'í, and he began looking for "shoulders he could stand on" in trying to make sense of the field of psychology and education from a Bahá'í perspective. He missed the "Amherst opportunity" (when Dan and the ANISA Model were at UMass) because he needed a Master's degree to join the program. But he followed the ANISA project via its publications and recorded talks of Dan Jordan. He found Dan to clearly "stand out" in his ability to synthesize the field of education and the Bahá'í teachings. By the time Keith graduated from college, there was no opportunity to directly study ANISA, and he went "pioneering" for the Bahá'í Faith in Latin America. He began work at an alternative school in Honduras, where, upon his presentation on the ANISA concepts, he was given the go-ahead to work on bringing ANISA into the school program. Given this surprise, he ended up calling Dan, who came down to Honduras, helped convince the university to support the project, and helped in the design of the school program and a new school physical plant. Dan traveled to Washington, DC, and made presentations to the US Agency for International Development (USAID) and other departments to obtain funding for training. Unfortunately, because the school was not sponsored by the Office of Overseas Schools, the program couldn't get the needed funding. Keith and Jaque homefront pioneered to the north coast of Honduras where, now 29 years old, he became the principal of the preschool and

elementary sections of the International School of San Pedro Sula. Needing further credentials, he looked for a graduate-level program – and fortunately Dan Jordan and Don Streets had established an ANISA-based academic program at National University in the San Diego area. He enrolled at National, where he undertook a Master's degree program that covered all aspects of the ANISA Model, with emphasis in administration and a special project on school architecture (for implementation back in Honduras).

Just a few weeks after Keith completed his masters degree program, Dan Jordan was killed. Before he passed, he had told Keith that he had notebooks in which were expressed all his ideas about the future development of the Model, including the "anomalies" that needed to be worked on. Unfortunately, these notebooks never turned up. Dan had invited him to get an ANISA doctorate, but it didn't work out. Keith and Jaque moved to Colombia, where he began worked for three years at the Karl C. Parrish School, an American overseas school in Barranquilla, and then for 13 years at Marymount School (also in Barranquilla), a Catholic school. The school has shifted from being staffed by nuns to having a lay faculty. They were looking for a way to preserve spirituality while moving into what was new to them -- the more psychology-oriented field of modern education.

Re-enter the ANISA Model! Irene Hartley joined them for 3 months at a time for 5 years (in pockets of time required by travel and visa limitations). He learned a lot from this process. In 1994, Keith finally took up the task of obtaining a doctorate. He still had the course descriptions given to him by Dr. Jordan and, after being accepted at and dropping programs at four different universities, he finally found an ANISA-compatible doctoral program via The Union Institute in Cincinnati, Ohio. At different times both Malcolm Evans and George Bondra sat on his doctoral committee. His faculty advisor was Dr. Mary Sheerin, who had studied at UMass and attended Bahá'í meetings at the home of Dwight Allen. She still uses the first four chapters of Alfred North Whitehead's *Aims of Education* to initiate her orientation seminars for new doctoral students. After graduating in 1998 with a PhD in human development with specialization in cognitive development and education, he continued to look for ways to develop and implement the ANISA Model. He is now in Bogotá. *He reported that he would be providing a full presentation on his work later in this ANISA Reunion.*

Roger Coe lives in Palm Harbor, Florida. He said that he owes Dan Jordan a lot, saying that Dan had inspired him "in so many ways." He was especially inspired by Dan's "commitment to comprehensivity." The first book Roger read as a Bahá'í in 1971 was *The Secret of Divine Civilization*, in which 'Abdu'l-Bahá (states that, "the goal of learning is comprehensive knowledge ... in all the useful arts and sciences." Roger got his undergraduate degree from the University of New Mexico in educational anthropology and kept abreast of some of the ANISA literature. When the opportunity came to join the graduate program at National University in 1978, he jumped for it. He found it to be great fun; it may have been the only all-Bahá'í class at the graduate level in the US! Roger said that he loves to research; his Master's work included development of a curriculum for Bahá'í "Local Spiritual Assemblies," focusing on the consultation process. He recalled words of Shoghi Effendi [appointed Guardian of the Bahá'í Faith from 1921 to 1957], i.e., that the Bahá'í Faith is "scientific in its method" and that philosophy is "the mother of science." This connection led to his ongoing research work since then, exploring the "philosophy of Bahá'u'lláh" (cf. *World Order of Bahá'u'lláh*, p. 19). Roger's major work was presented at the Association of Bahá'í Studies conference dedicated to the work of Shoghi Effendi, held in Ottawa in 1984; his paper was entitled, "An Organic Order," and it includes an appendix on the ANISA Model. This paper can be found on the new ANISA website [*reachable through*

anisamodel@egroups.com]. Greg Watson reported that Dan Jordan once affectionately referred to Roger as an “inveterate snooper of the universe.”

Stephen Waite now lives in Swaziland, where he is developing and administering a Bahá'í high school. From 1969 to 1976 he worked with Dan Jordan at UMass. Steve's dissertation was in the area of cognitive development, focusing on mathematical thinking. He started out academically in the sciences, and then turned to philosophy. After defending his dissertation in November 1976 (on the Holy Day observing the Birth of Bahá'u'lláh), five days later he went to India to develop the Rabbání School. This work was “intensely practical,” in that it involved carrying out the specific instructions, i.e., implementing the mandate, of the Universal House of Justice. The educational work expanded to include social and economic development work. He subsequently went to serve at Maxwell International Bahá'í School at Shawnigan Lake, British Columbia. He is now working on building the Bahá'í high school in Swaziland. They just closed the school session, arriving directly at this SED conference in Orlando. Stephen said that, after all this experience he is “maybe approaching being able to integrate” the ANISA principles with the practical requirements of school administration, adding that he can't really say that he has “arrived at a coherent model,” even of the Bahá'í requirements and their interface with the ANISA Model.

Stephen indicated that Swaziland presents an interesting process. There was first a Bahá'í pre-school, then elementary, and now high school. It is a strongly Christian country, so people necessarily ask, “Why Bahá'í?” The Bahá'í school represents something real and tangible, which helps demonstrate the Faith's distinctiveness. He is now writing a page for the local newspaper on Bahá'í education. This alerted the local leadership, who complained, “Do you know how high you've raised the standards!?” He indicated that he would put this material on the ANISA website. He reported that he has found the school to be a very valuable instrument. There are 120 students, Forms 1 and 2, probably to grow to about 500. The primary school will also be 500, to be administered by another Bahá'í educator, soon to arrive. The context for all of this is important: this country has an HIV rate over 30%; there's a funeral every weekend. Children from the late primary level to early high school are at the highest risk. So he encourages the kids every week on topics related to health, marriage and fidelity.

Anne Waite works in primary health care and women's issues in Swaziland, including the use of drama. She said that she was “in the wings” in Amherst, learning a lot of the ANISA material by osmosis and interacting with ANISA students. She said that the clear thinking inherent in the Model informs the Waites' approach to education. In India, the focus was on the moral and spiritual core; drama is an effective way to approach the moral development work. She suggested that service is a phenomenal tool that is under-reflected in the ANISA Model. Service is a strong medium. She referred to 'Abdu'l-Bahá's teaching in *Star of the West* regarding the “3 cardinal principles,” i.e., that teachers must be dedicated to (a) the cause of education, (b) the cause of morality, and (c) the cause of compulsory service to humanity – the goal being that one knows from one's heart that he is “one with mankind.” Thus, at Rabbání they developed a model where school and community are inter-linked. Students learn about community resources, and this impacts on the school. It is a very dynamic, reciprocal engagement. ANISA serves as an excellent foundation for all of the work ... “but you have to work it out in real situations by means of service.” In our view, the more education happens with the real world as the medium, the better. They have found that the creative abilities of students “far exceed expectations.” The school and its students become the community's best resource! This is an example we attempted to model at Maxwell International Bahá'í School.

Anne went on to share that the main focus is character development, where we need to always be updating “best practices.” But we haven’t been scientific in this process. She suggested, then, that we (1) organize our experiences in the application of the ANISA Model, (2) become systematic regarding the lessons learned and areas of need, (3) evaluate these lessons very carefully, and (4) get more efficient and effective in applying the Model. We (as an ANISA network) can now start the reflective process. She noted that Susan Stengel (Indonesia), Dan Vaillancourt (Brazil) and Dick Hastings (Brazil) have all done a lot of application work. The world is hungry for what the Bahá’ís have to offer, but our work needs fine-tuning. We need to connect, and share what works. Hopefully, this Reunion will serve as stepping stone in that direction.

Melanie Smith said that her contact with the ANISA Model had been tangential. Her husband David Smith was Secretary of the National Education Committee when Don Streets (and later on, Jeff Kiely) was on the Committee (and when Dan Jordan was also on the National Spiritual Assembly), and thus there was a lot of reference to the ANISA Model during this time. In recent years, Melanie has been writing moral education lessons for the World Centre. She commented on the effectiveness of the “Personal Transformation Program” developed under Dr. Jordan’s supervision, as a kind of ANISA-like approach to Bahá’í education. This shows another positive impact on Dan’s ANISA work on the Bahá’í community, albeit indirectly. Melanie indicated that she was eager to talk with the ANISA folks when there is a larger body of experience. *Roger Coe inserted praises of Melanie’s work, for example The Word of God and The Covenant, which he regarded as some of the very best curriculum materials in the Faith.*

Jeff Kiely lives in Gallup, New Mexico and has been a Bahá’í “pioneer” to the Navajo Reservation area for about 24 years. He taught school in Tanzania in the early-mid-1970’s (where he also served on the National Spiritual Assembly of the Bahá’ís of Tanzania), and after obtaining a Master’s from Arizona State University in 1976, he moved to the Navajo Reservation, where he directed an adult education program and subsequently served successively as assistant superintendent, community planning director and executive assistant to the local Navajo community-controlled school board. Dan Jordan had a profound influence on his life, and his passing likewise affected him deeply. Only recently has he been able to fully “re-engage” things related to Dan and the ANISA Model, and he has taken strength from the re-emergence of dialogue and networking regarding ANISA, including wonderful consultations in recent years with Dr. Don Streets (longtime ANISA colleague with Dan Jordan). Jeff had studied ANISA materials, as well as Dan’s Bahá’í works, for several years before Roger Coe told him about the graduate study opportunity with Dan and Don at National University. He finally took leave in 1980 to enter the program. In 1982, he was invited to assume the lab school principalship at National; for family and “pioneering” reasons, however, he found himself unable to accept the offer at that time. It was soon thereafter that Dan was killed. In the 1980’s, Jeff served for 4 years with his wife Helen (a Navajo educator) as administrator of the Native American Bahá’í Institute, which he continues to serve to this day as a member of the Institute’s board of directors. He is currently Deputy Director of the Northwest New Mexico Council of Governments, where he has served for 11 years. Jeff expressed excitement about the new ANISA dialogue and said that he had looked forward all year to this “ANISA Reunion.”

Greg Watson lives in Massachusetts. He related that he had learned of the National University ANISA grad school program from Roger Coe while living in Oklahoma (where he is from), and decided to take a sabbatical from the computer company he owned in order to enroll in the summer program. He was so moved by the experience that he decided to go into the field of education. He saw Dan Jordan and the ANISA Model “resurrect” people’s educational careers. He got to

know the family well while staying in their home for awhile in Escondido, CA. He also helped Dan get his first computer. He referred to a special photograph taken in the Jordan living room one evening on the occasion of a gathering of Bahá'í ANISA students with Dan Jordan; several of those in the photograph were here in Orlando for the Reunion. He indicated that Dan was one of his counselors as he went through his divorce. He last saw Dan at a Bahá'í meeting in Dallas, where he presented to about 800 people, using a grand piano. After having breakfast with Dan the next morning, Greg drove him to the airport to catch his plane as he left Dallas. Greg commented that, prior to Dan's Dallas speech, he witnessed Dan cleaning the lavatories – wiping down the whole counter – in the bathroom, and that this showed not only the selfless humility of the man, but also the value he placed on taking care of people through awareness and observation. As in his approach to the world, he wanted to make that bathroom a better place when he left it – for the next person, even though he did not even know him.

Since the time of Dan's passing, Greg attended Harvard University to get a doctorate in education. While there, Don Streets sent him all the original ANISA video tapes, which he was able to copy at a Harvard media lab with the help of a team of students he organized; he forwarded copies to the National Spiritual Assembly of the Bahá'ís Alaska for their use. He later worked on a task force on literacy at the invitation of Mag Carney when she was at the International Teaching Centre in Haifa. As an undergraduate student he undertook the life-long goal of becoming an “integrative generalist” along with whatever specialist goals he had for his education. Dan Jordan was a model for him of this achievement in a human life because he knew so much about so many different areas of knowledge and attempted to integrate them. Since his initial ANISA studies Greg said that the Model, as a conceptual framework, has continued to inspire and inform his work in the field of education, as a teacher, administrator and the education advisor for an NGO in Washington (Council for Global Education) that specialized in moral development and character education. He also served as a consultant to the U.S. Department of Education in Washington as a grant reader for two years. At the same time he was working for the NGO in Washington, he briefly served as a consultant to the Government Affairs Institute at Georgetown University, testifying on the Bahá'í position on poverty and hunger at the Congressional Hunger Center. He has also been a middle school science teacher and became certified as a middle school principal in Massachusetts. He also has taught developmental psychology in the graduate program for teachers at the University of Massachusetts and an early childhood literacy course at the Eliot Pearson Child Development Center at Tufts University, under a grant funded by UNICEF.

Grant Suhm lives in College Station, Texas, where he works at Texas A&M University. He referred to this Reunion as a catharsis and reaffirmation. He said that the real genesis for this ANISA Reunion happened at last year's National Convention during a discussion with Don Streets and Dwight Allen; it was agreed that it would be a shame if all this ANISA brilliance were lost. After a number of options were considered, the Orlando SED conference seemed like the best opportunity. He said that he was perhaps the “youngest living ANISA student,” as he entered the ANISA program while only a sophomore at UC-Davis. He considers himself a sort of Forrest Gump, since he had met so many great Bahá'ís in his life from the time of his childhood (when he first met Dan Jordan), thus witnessing “great moments in Bahá'í history” by accident. He was at UMass for 8 years in the Center for International Education, at the same time as Eloy Anello, Haleh Arbab and others. He sort of looks up to the “baby-boomers,” and he sees all of this Bahá'í background as helping him to do what he does. Dan Jordan once called him a “divine malcontent.” His work now at Texas A&M involves funding 28 projects under funding from the Kellogg Foundation to stimulate educational change. He sees himself as a moth attracted to the flame; service is what he does. His life includes 11 years of pioneering, where he saw the evolution of

Bahá'í community development in non-US settings; he now wants to create a model of community development for the US. He referred to the work at College Station, recently chronicled on the US Bahá'í Newsreel, where they're working on how a community can "rise up." The real issue, in his view, is "what we can do that's tangible for the Faith."

SESSION #2

Session #2 began with a brief viewing of a video excerpt from a lecture delivered by Dr. Dan Jordan at Maharishi International University in the 1970's. Open consultation proceeded.

Melanie Smith: Are there any longitudinal studies of ANISA applications – for example, schools where the ANISA Model is being used?

Greg Watson: ANISA principles seem to get diluted in practice. As far as I know, none of the schools that used ANISA were designed from the ground up to embrace the whole model – and now, of course, there is no ANISA model that is entirely current with the latest research in human development. There may never have been an ANISA school -- yet. One can only imagine what a powerful experience it would be to build an entire school culture from a strict philosophical base, using systematic theory. The school in Maine and the school system in Connecticut are the only ones I know that even began an attempt at using the model, and I don't know of any school that is still using it. It is amazing to see, however, how impressed the educators were who used it – even though using it in only a limited way. I have these testimonies I compiled here for you to look at. (Showed us a one page sheet later review, titled, "What Other Educators Think of the ANISA Model.")

Grant Suhm: ANISA is hard to implement, given all the impinging factors.

Ellen Jordan: Also, there are other developments in the "science of education"; for example, the "brain-compatibility" program is very helpful, as is adult learning theory. These speak to the need for a lot of coaching; it takes a lot in order to really implement the Model -- there has to be systematic coaching and education. The Reflection-Action model is becoming more widespread now; can it be used? For example, Dan Jordan had mentioned possible "anomalies" in the Model; might the Reflection-Action approach be used to help? George Bondra worked on an Evaluation Model.

Keith Bookwalter: We worked on it in Barranquilla – we'll discuss it tomorrow. Implementation involves the deductive process, then inductive: from practice back to theory, back to practice again.

Grant Suhm: The ANISA training itself would excite and motivate teachers, who would in turn take that inspiration back into their own teaching situations.

Greg Watson: And we should not underestimate the philosophical basis -- the vision of the Model. Without this broader comprehensive framework, educational practice becomes piecemeal, and therefore loses its cohesive power.

Roger Coe: As Dan Jordan could be seen saying in his lecture at Maharishi International University, he wished they'd found [process philosopher] Alfred North Whitehead sooner – but it was nevertheless fun going through all the philosophers. It's important for us to understand how this philosophical consideration serves as a basis for the whole ANISA structure. And as we heard, Dan worked with Marion Lippitt, who was working so diligently on a systematized framework of

spiritual development, based on the Bahá'í Writings. A key to it all is that the philosophy underpinning the Model has to be adequate, i.e., it has to hold for every issue.

ANISA OVERVIEW, PART I.

Greg Watson was asked to give an overview of the ANISA Model as a refresher for the “alumni,” as well as for those not so familiar with the Model. This section includes part of that presentation, and other elements are integrated into the context of broader conversation by the participants at various points, in order to give greater context to his comments. Except where separately attributed to comments by other participants, the following notes summarize Greg’s presentation and are generally presented in the first person.

It’s important, I think, for us to try to get a grasp on what a conceptual model is. A model is a conceptual framework used to organize knowledge, right? – to organize what is known. Dan used to say that you could have any number of educational models based upon the same knowledge-base. In other words, the knowledge-base we could use for education would be the composite scientific findings about the nature of a human being and what constitutes and facilitates his development. These findings would be the discoveries in psychology, neurology and brain development, psycholinguistics, cognitive science including cognitive neuropsychology or neuroscience, human development, and even artificial intelligence. Each different model (based on the same scientific findings) could be just as valid as any other. Any of them could be complementary to any of the others. Depending on the rigor of the design and how comprehensive the model attempted to be, some would be more capable of producing results (efficacious) than others. ANISA was one such model, and probably still represents a pioneering example in model building. What Dan and his ANISA colleagues did was take information on the “reality of man,” and systematically incorporate it into the ANISA Model. Buckminster Fuller said we should “think in wholes as much as possible.” A true universal educational model, then, must attempt to encompass the whole world of human development.

The general concept of a “model” given to me by Dan (and later he interpolated from Whitehead) has helped me frame a concept of how any coherently organized set of first principles can serve to organize action (projects) in the context of social and economic development (SED) work. Since education and health issues constitute the bulk of SED, many of the principles in education and SED seem almost transferable. I prepared a report on behalf of the Bahá'í International Community regarding Bahá'í work in Social and Economic Development, written for a UN conference (and posted on my website, http://www.homestead.com/watsongregory/files/un_talk.html), in which I explain in the appendix the need to discover the principles that are sufficiently generalizable across cultures, stating them in ways that define their coherence -- that is, the connectedness and interdependence of those principles (conversely, “incoherence” Whitehead defines as the “arbitrary disconnection of first principles”).

One of the characteristics Roger Coe brought up earlier to define the coherence of a model is the term “adequate,” which A.N. Whitehead defines quite precisely and in an uncommon way. It is a paradigm shift to think the way he does about this term in Process and Reality – a paradigm shift in the truest sense of the word, as Thomas Kuhn defined it. A paradigm shift is a new way of looking at familiar data. He said “familiar” data, not new data. Whitehead was an original thinker and Dan explained for us that Whitehead was faced with the problem of either inventing new terms to define his new ideas, or to assign new meanings to old terms already familiar in the

English vocabulary. The danger in the first instance is that no one has an inkling of what you are talking about, and the danger in the second instance is that everyone thinks that he knows at first and then later realizes he doesn't... and so either situation is recondite and challenging to what you think you already know. Dan used to say that reading Process and Reality was a stretch of the cerebral cortex and that you could not possibly understand the book until you had read it to the end.

One of the new terms that Whitehead invented was “conrescence,” which includes everything normally conveyed by the word development but goes beyond it to include man’s ability to perpetually move beyond himself – the concept of transcendence. What is so great about this term from an ANISA perspective is that it involves volitional competence (the capacity to “intend”) – an anathema to the behaviorists still dominating the field of psychology at the time the model was first formulated. The individual expressing this characteristic formulates ideals and then begins to bring his or her behavior into conformity with those ideals. It is like goal setting in terms of who you become. Your ideal is out there in front of you, but your behavior is at first inconsistent and contradictory with it. Conrescence is the process of bringing these dichotomies into a unity or into conformity with each other. It is an attribute of those competent learners who are managing their own development process, as an aspect of “subjective aim” (another Whitehead term). Conrescence is the marriage of knowledge, volition and action in the process of becoming better than you were.

As Whitehead defines it, the term “adequacy” is just as difficult to grasp as “conrescence,” even though it is a familiar term. There is a real excitement in the mind, however, once the light dawns on how powerful it is to take a familiar term – even a simple term such as this – and redefine it. Why didn’t Whitehead simply create a new term? What is the value of using an old term since the old meaning just gets confused with the new one? Well, I think that the reason is that he thinks the original definition is a good starting point from which to build a new perception (perspective), and he also wants us to hear the new definition whenever we hear the old term used in familiar contexts. So for a while we will have our old associations (in memory) and then this new idea begins to take hold in the familiar contexts, offering a paradigm shift in perspective while you are in the middle of a familiar experience. It reinvents the world – or world-view, more precisely. Let’s take a look at it more closely to see how this works.

“Adequacy” to the man on the street means that something is good enough... Sometimes the implication is that it is just “barely” good enough. But Whitehead raises the bar and turns the whole thing around. By the time he is done with you, you think that the term was never “adequately” defined in the first place. Through his new definition, he implicitly asks the question, “what does it mean to be good enough?” If the standard is excellence and thoroughness, then being good enough is being the best you can be or being complete. Anything less than the best is inadequate, in this sense. It’s not good enough to be less than your best. This kind of definition is almost the opposite of our common sense of the term (“best” vs. “barely passing”). I haven’t given you the definition yet. Before I do, remember that the value of the new definition is meant to be inside the new system or schema of thought. The other world views you still have and may still wish to employ can utilize the term in its original limited sense. From an ANISA perspective, we have a new set of terms that are most meaningful to those who are familiar with them – in fact, some of these terms were not meant to be meaningful at all to anyone unfamiliar with the way they are used inside the ANISA scheme of thought. Consider the redefinition of the term “value” for example, defined as: “a relatively enduring patterned use of energy.” (How you use your energy tells what you value.) How meaningless to anyone who had not had a long conversation with Dan

and meditated on its meaning! (We will get back to that.) Once you understand it, however, a power arises for communicating an idea with one simple phrase (term) that would require an entire conversation outside the system.

“Adequacy” was a term Whitehead used to specify one of the requirements that any fully comprehensive schema of thought (world-view) must have if it was to encompass the universe. In other words, no element of experience (or item of existence) was incapable of being interpreted by the new world-view or cosmology. Better stated, the world-view (or model) should be able to interpret everything within its domain. By definition, the universe denies the existence of anything outside of itself, forbids relationships with anything outside itself, and any system of thought that explains the universe would have to address everything in the universe – if not item by item, then certainly by categories, principles and laws. As we use language, the term “everything” does not admit any existence that is not contained within itself, as a category – the category called “everything.” Whitehead was discussing the largest cosmology (the whole universe), but we can extrapolate to a model of education (a smaller cosmology), and this extrapolation suggests that while looking within the domain of education (the science of facilitating the development of a human being) a model must be able to address every aspect of the human being, or it is “inadequate.” How can a bucket be adequate to hold water if it has holes in it?

Now, imagine putting this new meaning into everyday conversations and how you would hear the term (“adequate”) differently. An educational system is inadequate when it doesn’t address everything. It is inadequate because it is not a system – because it doesn’t think systematically and does not consider the whole. Likewise, when a model or paradigm is incomplete and does not encompass every issue and every problem that can arise it is not comprehensive. *Adequacy* is temporary way of defining *comprehensiveness*. Whitehead probably chose the term “adequate,” rather than “comprehensive,” because needs change over time. Any model must be able to adapt itself to newly discovered information. The model of the universe, with the earth at the center, had to adapt itself to the new information that the earth revolved around the sun. The ANISA Model was adequate for an earlier time, but it was never “comprehensive,” even though it took in everything that was known about human development at the time. Moreover, sometimes we don’t need to claim comprehensiveness. It does not have to explain everything in the universe to be adequate.

To say that the ANISA model was “adequate” is not a diminution or an insult, but the highest compliment. Unfortunately, without an upgrade it is inadequate as a model today, even though its principles have as much integrity (“hold-togetherness”) as they always did. It can still get you to the moon and back without bringing in all the new knowledge that has been discovered in human development. For example, I think, you are better trying to raise a child with it than without it, as long as it does not express the limits of what you know. Newton’s laws of motion are adequate to get you to the moon and back but not comprehensive enough to account for “special relativity” or the “uncertainty principle” in the domain of physics. Similarly, a model for education only has to deal with the issues of education. (The astronauts traveling to the moon did know about special relativity, but they did not have to use that information.)

ANISA did the same thing as Whitehead suggested was necessary for a cosmology – any valid cosmology: it developed its own systematic terminology to account for all things. It coined new words and concepts and reinvented old ones. Thus, some of the words inside the system may still be common words but they have a specific use inside the ANISA system. Once you are inside the system talking that language, however, everyone else inside the system knows what you are talking about quickly. Linguists know that each individual brings his own meaning (deep

structure) of the language to the words (surface structure) in speech or print. The words themselves do not have the meaning; broader concept built up over time imparts the meaning to the person. Then the meaning resides in the person. Different people will bring different meanings and associations to the words when they hear them. In general communication, in the world, hopefully the difference will not be too great or communication and understanding will break down in the absence of agreement. In specialized communication, where a domain has its own systematic terminology, it takes considerable time to embed the new meanings – before you can be in the same conversation with the masters of any domain: physics, chemistry, psychology, and now education. You can use some of the same words just as quickly as you always did, but the other, deeper, implications and meanings enter the conversation.

For me, one of the most powerful contributions of the ANISA model is this invention of its language or systematic terminology. The language is largely definitional and highly specific. When this happens in a model, the outcome is counter-intuitive. What you think would make conversations more complex, actually makes them more streamlined and simple – ultimately. Terms with bigger meanings convey more information in less time. Conversations can happen more quickly. This is as true for mathematics, music or any of the sciences as it is for a science of education. A certain elegance then arises out of this simplicity – the conveyance of a few words to exchange large meaning. The term “adequacy” is an illustration of what I am talking about. Let’s consider a couple of other terms.

One of the most important things I think that Dan took from Whitehead’s thinking was the criteria for determining what defined “coherence” and “logical consistency” in the model. A scheme (schema) of thought is considered coherent if the principles upon which it is based present a consistent logic (they presuppose each other) and if the scheme is “adequate” and “applicable” to the domain (i.e., human development or education). The special meaning Whitehead assigns to these common terms defines the nature of what it means for a scheme or model to be universal (within a domain). (In Whitehead’s cosmology the domain was the universe itself, but smaller domains can be served by the same logic.)

Adequacy is a term applied to the elements within the domain (i.e., no elements that are not interpretable by the model), while *applicable* is a term that determines whether certain elements should remain outside the domain. *Adequacy* defines the power of the model to interpret all the elements of the educational experience, while *applicability* defines what principles must be brought into the domain. You can speak of the model’s *adequacy* to address the whole domain and the *applicability* of principles within the domain. No aspect of the learning experience can be outside an interpretation (explanatory power) by the principles of learning if the model is adequate to address the whole field of education.

Remember, too, that depending on the limits and intention of a particular model, the explanatory power may be limited to only one or two explanations or peculiar aspects of particular phenomena. The explanation of brain development as it relates to education (within a model) does not have to be as comprehensive as the neurosurgeon’s view of *cerebral concurrent synaptogenesis*, but may be more concerned with “critical periods” or windows of opportunity for learning -- phenomena that the neurosurgeon could care less about (the two *knowledges* are related, but the interest and depth of examination are different within the different domains of neurology and education).

Perhaps it would help to make this more concrete. So far, the theory of gravity is not an educational principle -- not an essential or “first principle” anyway. A teacher or curriculum specialist might have to account for the acceleration due to gravity in designing and building the

height of a platform in the middle of a classroom, but this is not central to the model's interpretive power of the human learning experience. The principle of gravity could be a "content" objective inside a physics curriculum, but should not be confused with the learning process or what's actualizing human potential. As a learning principle (which it is not) it is outside the domain of creativity ($P \rightarrow A$) and not applicable. Gravity is not intrinsic to the human experience. It is an external force that significantly influences the human experience but only when the human is on a planet's surface. Whether gravity is present part of the time or all of the time is irrelevant. If it were present only part of the time, yet was intricately linked to the other first principles through the philosophy and theory underlying the essential nature of the translation of potentiality to actuality, then the principle of gravity itself would achieve the status of a "first principle" in learning. In fact it does not and therefore does not add to the power of the model to interpret how learning takes place. In another example, the fetus that orients himself "head downwards" (just before birth) may indeed "learn" this orientation. We don't know the extent to which this movement is externally or internally governed. Again, if the movement is internal at all, we may say that the fetus has learned something on the basis of making a differentiation. However, gravity is the content, not the process in the curriculum and *Nature* is the teacher that arranged the environment so that this could be learned. Again, behaviors that are learned (content) are not the principles by which the learning takes place (process).

If an experience related to human development, or education, or learning cannot be interpreted by the model the experience represents an anomaly to the model's interpretive power. At that point the model must be revamped, perhaps by the discovery and incorporation of some new principle. Maybe a new category will have to be created for housing a new psychological potentiality if the existing categories cannot contain the new human power. Old concepts are not necessarily displaced any more than the concept of gravity was destroyed by the theory of flight and the principles of aviation. Sometimes you do not have to discover a new principle, you only have to learn how to talk about things differently. You may need to employ new terms – as secondary principles (not first principles). Consider the anomaly that a "close encounter" with an extraterrestrial being might represent, assuming you wish to bring him into your educational system. In terms of actualizing biological potentiality alone the principles of nutrition may change. Issues concerning psycho-motor development may change and we may even have to ask whether we are anymore talking about "human" education if the biology is silicon-based instead of carbon. Who knows? What is important here is to know whether the model can encounter anomalies and make adjustments to them. Probably a model cannot if it does not have some recursive, or self-evaluation features for examining itself. Fortunately, the ANISA model was so conceived.

In principle, ANISA was designed with a recursive nature so that it could evolve into a model that was truly universal. The recursiveness of ANISA is partly based on its theory of evaluation (which included the ability of the Model to evaluate itself). The Model, as conceived, was meant to evolve as new discoveries in human learning entered the field. It is therefore hard to say that it could be outdated. It is also hard to say that it is not universal since it was never defined as something perfect or complete. That would be like saying human beings are not good (when they are neither inherently good or bad). They have the potential to be good. Like a human being, the Model is a "becoming" – with the potential to become universal built into its design. It would have been impossible for the Model to be universal from the beginning, however, because there has not been enough application of the Model in diverse cultures. It is not that "the jury is still out"... the data simply isn't in yet to make it what it has the potential of becoming. The Bahá'í perspective that helped generate the initial vision in Dan Jordan's mind may have given it some "a priori" knowledge or given him some intuition into what was universal, but the Model is based on

science not religion. It includes the spiritual nature of man. so it includes religion as a powerful aspect of culture, but it is not based on any one religion. Moreover, as it evolves, the theory building of universality is largely inductive – out of the data from the field of practice.

COMMENT: Grant Suhm: In order for a Model to explain “everything,” then it must be very general. To be effective, then, applications would have to be situational.

Greg Watson: There is need for a concept of the educational system as a whole so that the actions within a system can unified, or ideas can at least be shared across boundaries. Universal principles can be used within any culture or society, but you can’t necessarily transfer how they are used within one culture into another culture. You can compare the efficacies of principle-based solutions against the needs of the village, but you can’t necessarily transfer those applications out of the context of that village. Transfer has always been a goal of educators, however, because you don’t want to have to keep inventing the wheel. You want to find out what works and see if it has application in other situational contexts. If the principles are universal, they will transfer, but the way they are applied may not. ...or they may, with slight modifications. The only way to determine whether the principles or the practices are universal (“applicable and adequate” in Whitehead terms), ultimately, is to show enough diverse instances (cultural contexts) where they work. You probably have a greater chance of these principles working if your philosophical and theoretical definitions of the nature of man are both accurate and broad enough at the same time. Philosophy is the only place you can start speaking universally, according to Dan, and then the deductive and inductive theory-building begins to expand your ideas of what is universal.

You can attempt to implement educational principles without the benefit of a model to weave them together – much less without the benefit of some universal applicability. However, without the systematic application of the principles, their use becomes incoherent, fragmented and piecemeal. It doesn’t seem possible to create some kind of explicit school culture (of course you will still have a tacit one), without a systematic approach that puts all the teachers and administrators on the same page, consistently approaching the children with the same philosophies and theories. It is the philosophical and theoretical base that adds glue to the integration or provides the integration of the principles. “First principles” can only presuppose each other if they are defined as aspects of a whole. That way they become inherent in each other. These are some of the characteristics of their coherence, defining the nature of the set of principles as a whole. That they presuppose each other does not mean they are definable in terms of each other. For instance, *unity* cannot be defined simply in terms of the “equality of men and women,” or the “equality of races.” *Unity* is a much bigger concept, with many expressions. The principle of unity in a school, for example, probably should involve the principle of consultation and the unity of thought. When teachers and administrators and to some extent the students are on the same page they can enjoy some kind of harmony as an aspect of the same school culture, without the need for subcultures (of antisocial behavior, terrorism, etc.).

Defining a principle in terms of another is only “half of the truth.” So, one aim of the conceptual framework (the model) is to challenge half-truths constituting the first principles, in order to systematize knowledge – in order to create a “system” of principles. All the general truths, and the principles that condition each other, and those that are essential to the overall conceptual design of the model are called “first principles.” Only as relational constructs (concepts) can they define and thereby create the coherence of the whole. One of the meanings of integration is the “defining of relationships.” These principles within a wholistic or integrated system are relational concepts. For example, you cannot talk about learning without talking about nutrition. You cannot talk about early childhood education without talking about parent education. You cannot talk

about growth without development. You cannot talk about school without talking about the home. You cannot talk about the individual without talking about the community. All of these concepts presuppose each other. These examples are easier to see perhaps because they are almost oppositional. Let's look at another meaning of a relational concept or category.

What is a relational concept? In terms of the model, the best overview I can think of is summarized in the Content/Process Curriculum Summary Table, which I have been asked to go over with you as a five-minute nutshell overview of the ANISA model – and the table is actually simple enough for us to accomplish that. The table is almost completely relational. First, before I do that however, I want to give you another example – a powerful example of a relational concept. Consider the concept of vision. What is the first thing you think of? You think of the eye. But that is incomplete. So you think of the retina and the optic nerve, and then probably the brain where nerve impulses -- the information gathered by the eye – are compiled into some image. And then you may want to include the cognitive or information processing that makes sense out of those images. But how many of you included the nuclear-solar furnace 93,000,000 miles away? The design of the eye and the process of vision presupposes the existence of the sun. What does this mean? Obviously, you can't see in the dark. The eye interprets light. But wait! There is more! When the brain is wiring up the initial connections for vision it is as if the eye “expects” sunlight in the environment for its training. Did you know that, if you blindfold a cat's eye for just two weeks (sometime between the 5th and 7th weeks after birth), the cat will be blind in that eye for the rest of its life? That is because there is a critical period in the brain's development for wiring up vision. The visual system must be stimulated into its initial functioning before the brain structures are actually formed in the brain. This is just the opposite of other bodily organs that have to have the structure develop before they begin to function. It will interest you also, as students of ANISA, if you don't already know this, that the cat will also become blind if you put him in a white box with only pure white light to stimulate his eyes during those same two weeks. Why? Because there is no variation and therefore no differentiation. There is no “figure/ground.” There is no contrast between light and dark, there are no shades or scales of gray and no color. Color, of course, is somewhat subjective. I use the term here to designate variation. The human visual system is similar to the cat's, though the critical period is not so critical because the sensory deprivation must be sustained over a longer period for there to be deleterious effects. Still, the human baby will be permanently blind without visual stimulation from the environment during the first few months. This is how critical a critical period can be. The window of opportunity closes forever and there is no recovery. So, the relational concept of vision includes an eyeball, a brain, a sun in the heavens, interaction with the environment, and a critical period in neurological development. Without all these factors in the concept you do not have the concept of vision. Buckminster Fuller said that we needed to think in wholes as much as possible, and that our survival depended upon it. Relational concepts help us to think in wholes – help us to become “whole-istic.”

Dan Jordan said that you can create broad “essential categories” to define the human attributes, and this is exactly how the model is designed. There seems to be an infinite number of human attributes or qualities, so you can't expect to list them all. You can only begin to manage them – to approach them or work with them, if you have these broad general categories. If you find a quality of human experience (some power or potentiality) that doesn't fit in one of these categories, you may have to treat it as an anomaly and add a new category, or redefine your categories. Theoretically, you could eventually map a set of categories to define all human experience and obtain a universal schema, but you have to look at lots of different contexts before you begin to get a sense that you have a universal system. The more diversity you see among

humans, the more able you are to see the commonalities. When you travel across cultures, for example, you begin to see what is essential to human nature because you contrast it against what is diverse about it. Without a perception of the diversity you cannot perceive the essential. The perception of commonalities emerges out of the experience of diversity. You can begin to see that people in all cultures laugh, cry, dance, sing, cook and give birth and die. How they relate to these dimensions of themselves is accidental or circumstantial, but the existence of these aspects of life is essential to the human experience.

GENERAL DISCUSSION.

Keith Bookwalter: Take the example of the 19-Day Feast within the Bahá'í community. It includes certain categories of activity (i.e., devotions, consultation, socialization), but the Feast expressions themselves vary across culture and place.

Greg Watson: Another example might be the transference of Bahá'í principles into non-Bahá'í contexts and calling them something else, such as the story we heard at a previous SED conference regarding the application of Bahá'í economic principles to rebuild the social, physical, political and economic structure of an Afghan village. The principles can possibly still work, no matter what you call them. A 19-Day Feast can be a "monthly meeting" and if some of the essential components are there, such as the principles of consultation, a power not possible otherwise is there. I am not speaking theoretically. This actually happened.

Scott Kinsey: Why hasn't the ANISA Model been used in one of the Bahá'í schools?

Greg Watson: The "ANISA" name was both a help and hindrance with respect to the advancement of the model. The fact that the Model had a particular name sometimes got in the way of promoting the principles discovered within it. But, there was no way of getting around it. Otherwise, it would have lost its integrity because the philosophy and theory would have been lost. This problem is not my opinion; this is something Dan Jordan told a group of us at his home one evening. He really was committed to a revolution in education and would have given up any personal interest or labels, I think, to see it happen. One of the evidences of this was his selfless contribution to the personal transformation deepening program, and sometimes no interest to have his name on things that he made major contributions to both within and outside the Bahá'í Faith, in terms of his supervision and guidance.

Jeff Kiely: Refer back to the Waites' experience at Rabbání School in India, and to my own experience at the Native American Bahá'í Institute, wherein we were confronted with the dictates of "intense practicality." In our case at NABI, we sat down on more than one occasion with Don Streets to examine the possibility of implementing ANISA there, but there were so many other challenges going on in the development of both that Institute and the Bahá'í community, that we lacked the time, energy and resources to pursue it at the time. At our most recent "ANISA consultation," Don steered us in the direction of family development, parenting and community development as developmental priorities in the educational work at NABI, drawing upon ANISA principles little by little along the way.

Grant Suhm: There are both formal and informal systems. The Faith itself even went through a sort of "corporate phase," i.e., the need to certify and prove ourselves in comparison with other systems. So it would have required a huge leap of faith to throw out the "institutionalization" of the Model.

Keith Bookwalter: Dr. Farzam Arbáb once told me that ANISA was very sophisticated and thus difficult to absorb into "poor realities" and that it might be better to work with Bahá'í schools which had "richer realities." The Office of Social & Economic Development speaks about research, etc. that is not absorbable into Bahá'í schools, the vast majority of which are very primitive in nature. So if we want to implement ANISA, we would need to look at the more sophisticated settings.

Scott Kinsey: So why not implement ANISA in a regular school system? For example, the juvenile "self-direction" program that I run is an alternative to what's available. Is ANISA still cutting edge? How does it compare to the Moral Leadership program?

Ellen Jordan: ANISA is a broad and integrated framework for looking at anything we want to do. Moral Leadership is something that would work well within the broader Model.

Greg Watson: Some of us attended the Moral Leadership pre-conference a few days ago here in Orlando, just before the SED conference. It was interesting to see the impact ANISA has had on the thinking that went into the model for moral leadership training. For example, the definition used for learning was EXACTLY the ANISA definition: i.e., the translation of "potentiality into actuality." I think that Dan Jordan's thinking has had a much bigger impact on the thinking within the Bahá'í community than many of us realize. It is too bad that the power of the Model (or any model) to organize concepts has not been fully benefited from. The moral leadership training has been extremely successful. I don't think we have a finer example of Bahá'is serving non-Bahá'í communities and organizations with SED than this. Yet, when those of us in the workshop here at the pre-conference were asked to write down our values, ideals, and goals there was a lot of difference between perceptions and concepts of what these terms mean. They were not defined. So, not everyone could be on the same page. There was a lack of coherence.

Grant Suhm: I happened to be in the room with Eloy Anello [*member of the Bahá'í Continental Board of Counsellors for the Americas, founder of Núr University in Bolivia, and fashioner of the "Moral Leadership Program"*] back when the whole Moral Leadership program idea sprang up. It is a synthesis of a lot of things we were learning; Eloy is a great synthesizer. ANISA, on the other hand, is a comprehensive theoretical framework, a philosophical approach. I see the need for an "ANISA Incubator" – and figure it out as we go along.

Jeff Kiely: That's what Dan Jordan was talking about, i.e., ANISA's need for experimenters; and that is what he had started at National University. But as he discovered, it takes a lot of resources to get people together to develop the whole ANISA system.

Keith Bookwalter: Sharon Jensen has the "stockpile" of the documents that were left over when the ANISA program was shut down at National.

Grant Suhm: On another note, I recall seeing Dan Jordan try to summarize the ANISA Model in a 5-minute segment on the Mike Douglas Show, when Seals & Crofts were featured on the same show. It couldn't be done!

Melanie Smith: To be alive, thoughts must inform action. Relate all of this to the *Prosperity for Humankind* statement [*encyclical paper published by the Bahá'í International Community office in 1995*], where we learn that any model or project must take into account the evolutionary process. The Moral Leadership Program resulted from a socio-historical process. The educational goal -- what's needed -- is people who will serve the Divine Civilization. And where is the application in the community? The principles are in the Faith; as you apply them, you generate knowledge, and your understanding of the principles evolves. There's been a lot of Bahá'í development in the last

18 years [*i.e.*, since the seminal letter from the Universal House of Justice to the Bahá'ís of the world in 1983, which set the vision for a new international thrust in Bahá'í social and economic development work], all of it embedded in the evolutionary process involving knowledge and action in dynamic relationship.

Ellen Jordan: What is needed is a built-in mechanism for what will be added to and grow with ANISA. How can the eternal things affect the changeable? For example, the service aspect [mentioned earlier by Anne Waite] is a new insight. Also, I've found myself getting frustrated with the development of volition – maybe experiential learning is the “missing medium” for that.

Greg Watson: This recalls the “pilgrim’s notes” from Ruth Moffat on the “5 Steps to Prayer” as outlined to her by Shoghi Effendi, which included action as the fulfillment of prayer. There are new things going on in such areas as “Multiple Intelligence” (MI) and “Emotional Intelligence” theories. So the “science” is growing, to which ANISA was and can continue to be an important contributor; it would be interesting to know if ANISA could be effective without the “name.”

Grant Suhm: A problem is that ANISA is seen to address “education.” Maybe its true value is in the explanatory power of elements of the Model as Dan Jordan articulated them. So the new idea would be to diffuse the ideas out into many fields. Educational systems are extremely resistant.

Beverly Davis: The Regional Training Institutes are growing. We're trying to build up knowledge across the world. But what's the style in which we're doing it? We need a model and structure for the learning process – to grow it larger than what we have. At some point, we have to get past “Ruhi Course, Part VI.” There is a need for much better teacher preparation.

Scott Kinsey: Where would ANISA be if Dan Jordan hadn't died?

Greg Watson: We still have a “map” that fits over a lot of different concepts and programs. There's a conceptual power in the Model.

Anne Waite: I am interested in using and testing this assumption. ANISA does seem to be a good overlay, but we may find that we're overlooking some human development essentials. And we may see that, in practice, the arts are missing (even though Dan Jordan was a champion of the arts). We need to get our “ANISA experts” together to do the comparisons.

Geneva Walker: Some people don't know the Model, but they would be interested in systematically accessing these kinds of concepts.

Ellen Jordan: I am excited by the prospect of starting such a process. When we see the transformation that can take place . . . !

Jeff Kiely: I cannot help but think that, had Dan lived, he would have been most curious and open to such explorations.

Scott Kinsey: If ANISA is truly valid, then wouldn't it still be applicable?

Roger Coe: Yes, since it has both a scientific and a Bahá'í basis.

Grant Suhm: Right now our Bahá'í schools are our children's classes. Maybe we should take small parts of ANISA and infuse them, bit by bit, and incorporate them into our Regional Training Institute methodology. That would make a big impact; the Bahá'í community – in hundreds of places around the world -- becomes the incubator, and then the disseminator.

Geneva Walker: Teachers are really looking for a model; they're looking for innovation.

Greg Watson: We are guided to use the best of existing programs, and in the Bahá'í context, there's the Personal Transformation Program that drew upon the ANISA work.

Keith Bookwalter: In further response to Scott's question: When Dan was killed, he was on his way to speak at a conference of the Association for a World University. In other words, he was getting ready to launch ANISA on the broader platform. Patabi Raman said that ANISA was set back by 20 years by Dan's death. Since that time, ANISA has not had a university body to do the research, train the teachers, etc. Dan Jordan was a historic phenomenon, a brilliant man who pulled together the best minds; he had the ability to "convene and inspire" spiritual, like-minded individuals. Now here we are, almost 20 years later, a colleague group that has connected through the Internet. We no longer need "the campus." We have the knowledge, the practice ... now we can begin to put it all together. We are at the threshold of achieving something; so let's keep in close touch, forget the physical boundaries and proceed from here.

Anne Waite: There has been some systematic work in the Bahá'í world in the education arena, e.g., Ruhi, Core Curriculum, Moral Leadership Program. We likewise need to be systematic with ANISA. People should be guided and asked to use ANISA, and they will then design programs with it, use it and provide feedback regarding "ANISA practice." In one way, we need to be humble and detached from any one form and name. Be systematic, but not overly vested in one method. I helped evaluate Regional Training Institute programs for the Regional Bahá'í Council of the Western States, from which I became aware that we need to adapt things, explore what works. So the key for helping ANISA grow is to go about looking at it systematically.

Jaqueline Bookwalter: With regard to the issue of the "ANISA" name, we should remember that the commitment is to the scientific approach. Remember Dan's uncanny ability to "teach with sticks and stones" based on deep understanding of human development, of scientific principles and of the core teaching processes of "arranging environments and guiding interaction with those environments." Scott Kinsey added the note that it's a continuous deepening on "what works."

Melanie Smith: In what context are we talking about applying the Model? Greg Watson responded that there's some freedom to explore its application within the context of the Faith. Outside the community, we encounter other issues, such as the "name, competing models, etc."

Keith Bookwalter: In tomorrow's session, I will show what we've done with a Catholic school, and it will become clearer how the ANISA Model "uses the Model to develop itself." It's interactive and ever-growing. The Montessori movement got "frozen"; it stopped growing. What I say about ANISA is yes, I have files and files of activities, but don't let it get rigid. Dan's vision was beyond that: the goal was the master teacher who could generate learning activities "on the spot" (a metaphor was that of the "jazz musician" who could come in on any musical theme presented to him and make it work). So at Marymount School, "the Model" was what we developed to respond to "that situation at that time."

Greg Watson: We can recall what Dan said about "abstracting the principle" and applying it in context. Ellen Jordan added that this is the kind of Bahá'í teachers we want to be; being an ANISA educator becomes, then, a specific application of this general "spiritual competency."

Greg went on to present the ANISA Model matrix depicting the elegant categorization of learning competencies [*to be made available on the ANISA website*].

Anne Waite: The Moral Leadership Program does utilize a listing of "moral capabilities." At Maxwell, we started using the concept of "capabilities," which we found was, for us, a more useful way of configuring these potentialities.

Greg Watson: The power of the ANISA conceptual framework is that you have a “place” to stash things in your brain. Physical sight (outward vision) is a relational concept (category), and ANISA supports insight through its relational clarity. Dan used the words “concept,” “category” and “construct” almost synonymously. He told me they were the same. ANISA is a set of relational categories.

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SESSION #3

The ANISA Reunion reconvened on the morning of December 18th. There was some preliminary discussion preceding the main presentation of the day.

ANISA OVERVIEW, PART II.

Greg Watson highlighted some key ANISA terms, revealing one of the ANISA training methods involving precise definitions of terms on “flashcards.” A model “reduces many words to a few.” One of the terms was transcendence – the ability to identify ideals and to entertain possibilities. Another was concrecence – implying many things coming into unity, growing together; as you develop one potentiality, others are developed, as your capacity itself expands. He posed the concept of “the possibility of a possibility” as an example of having only a few words or a key phrase evoke an internal response to a host of ideas. This kind of motif conjures up an inspiration through the force of a few words. The impact of the simple phrase will not occur however, without an in depth discussion, an analysis and/or meditation to get the meaning inside the learner. It will be meaningless to the reader here. You have to have the experience. This phrase “possibility of possibility” means nothing.

Briefly without taking you through the exercise the concept was this: Before a human potentiality becomes actualized it is an unexpressed (as yet) possibility in the world. Teachers who have already actualized a potential (acquired a certain power or ability, awareness, knowledge or relationship, such as a certain relationship to God, for example) stand as a model in the world for that possibility to exist for others. It may be that before a learner can acquire this potential for himself (herself) he must see a model of this attribute (quality or power) in the world before he even knows that the possibility exists. Thus, teachers have a great responsibility as models. Once a person (a learner or a seeker, for example) hears or sees this reality (the expression of a power) modeled in the world, then that reality (power) becomes a possibility for the learner himself. Until then the learner does not even have this possibility in his consciousness “as a possibility” therefore he is ignorant of the possibility. The virtue or attribute is totally unrecognizable and unrecognized to the learner. But when he actually sees the teacher standing in front of him in that condition (in his relationship to that which is still incomprehensible), then the teacher represents that possibility. The possibility of that virtue or power exists, now, because of the teacher. At this time the “ignorant one” can become a “seeker” of the knowledge because he knows of the existence of something. He may say, “Ah ha!” when he comes to this awareness – unless he is too young to be cognitive and is still dominantly an inductive learner – and still only infer what he is seeking. (He now knows of the existence of something, but he does not yet know the thing itself because he has not attained it or internalized it. This is the difference between the “*knowledge of a thing*,” and the mere “*knowledge of the existence of a thing*.”) Before the person (learner) becomes aware that the possibility exists then the teacher is only the “possibility of that possibility” – the teacher is not

yet the “possibility” for him. But “possibility of possibility” always only exists in the mind of the teacher, never in the mind of the student or learner even after the ignorant one becomes a “seeker.”

This is true for any conscious possibility. Some possibilities do not even exist “in potentia” until the meta-level (in this case, the teacher’s consciousness) appears first, which is another way of saying that “potential” in a student can be increased. This can sound crazy at first because we commonly think of *potential* as already holding all possibilities. At the meta-level, however, it is a *little* like Whitehead’s notion of an “ideal object” because it may never come to exist in this world. (Leave out the notion of “approximation vs. perfection.”) From the learner’s perspective, until it comes into his world, a “possibility” might as well not even exist. This whole idea is supported by Vygotsky in his “zone of proximal development,” meaning that potential ability is the ability possible at a given time only with help and guidance from a teacher.

The teacher has to know that his role is extraordinary, because without him/her the “possibility” (for that other person) cannot even exist in the world – that is, it cannot exist in the other person’s consciousness even as a hint of something that is possible. That is why the teacher is so important. If a teacher can say to himself or herself, “I am the possibility of possibility” that is a very powerful place to stand (or walk around *grin) in terms of who you can become for someone else. It is a very powerful place to stand (consciously – in consciousness) every day for a teacher, triggered by only a few words to remember. This remembrance is a consciousness elevator and we need these tricks to help us recall who we are – as teachers (remembering what a teacher is).

Ania Rzeszutko said that she is looking for guidance on helping those who have experienced a lot of failure in their lives.

Keith Bookwalter noted that one idea about potentiality in a learner is that it lies dormant unless the potentiality is modeled. At the level of “ANISA teaching,” the ANISA educator must be the ANISA process of continually developing one’s own capacities through the systematic transformation of potentiality into actuality.

Anne Waite offered to provide a few more names and addresses from the “early ANISA days.” *[These names will be included in the ANISA database associated with the anisamodel E-groups list-serve.]*

KEYNOTE PRESENTATION: Keith Bookwalter

Keith Bookwalter prepared this presentation in response to the E-mail message from the organizers, i.e., inviting ANISA-trained professionals to provide information on work being done in the world inspired, at least in part, by the ANISA Model. He began by recounting his experience at the Marymount School in Barranquilla, Colombia. As context, the Marymount sisterhood had decided to serve the poor instead of the rich and they began to divest themselves of their schools for girls of wealthy families in various parts of the world. In Barranquilla the Mother Superior, Sister Johanna Cunniffe, chose to remain with the school community along with two other nuns. A group of parents bought the school and created a non-profit corporation. They began hiring lay teachers but found that there was a deep communication problem because the nuns were used to religious terms being applied to education (“providence” and “repentance,” for example) while the lay staff used terms from psychology. There was a fear that the spiritual aims and values of the School were being undermined (this was five years after the school had changed hands). They were also very interested in developing reasoning skills. The Anisa Model offered a means for bridging the two camps -- an approach grounded in research yet upholding the spiritual nature of

the child. Concerning the idea of a Bahá'í working at a Catholic-based school, after Sister Johanna read The Hidden Words, she commented that any individual who followed these words had to be a good person.

With this direction, he then had to scramble to assemble the materials and resources to do it. This led to the search for teacher trainers. Correspondence included a letter from Nancy Rambush from the State University of New York at New Palz, who was responsible for leading the promotion of the Montessori Method in the US. Montessori served as the key underpinning for the pedagogical methodology under the ANISA Model. He also contacted Irene Hartley, who had tried to keep the Model afloat in the San Diego area, but the effort "fell apart," and she retired to Mexico. Keith invited her to assist at Marymount in Barranquilla. Irene came down to Barranquilla for two years, during which time Keith "shadowed" her and assisted with staff and curriculum development. He then spent three years in the classroom teaching at the 3rd grade level. (The first of these years, the Hartleys did not come to Colombia because of the drug-related bombing in Medellín and Bogotá.) During the 1992-1993 time period he came out of the classroom to work as a full-time staff and curriculum developer under the guidance of Irene Hartley, who was the first and only person to obtain Connecticut certification as an ANISA curriculum specialist thanks to the efforts of Malcolm Evans, who brought the Model to the Suffield School System. Now working nearly full-time on the implementation of the Model, Keith pulled together an ANISA library and bibliography (which needs to be cross-referenced with the materials in the care of Sharon Jensen) [*Roger Coe indicated that it is our goal to digitize these bibliographies. Greg wondered about proprietary rights to the materials, and Grant suggested that we should get the materials known first, then see if there are any problems. The group wondered how to contact Linda Hendricson, Dan Jordan's secretary at National University.*]

Keith went on to say that Irene was a "delight," providing very hands-on training. She had pushed Dan to get ANISA trainees more hands-on experience. She would start at the concrete, and then build up to the abstract, climbing through the hierarchical levels of abstraction. She began training teachers by helping them to arrange the physical classroom environment: you ask, "what do I really need in this space?" and you design, even down to colors, plant life, etc. She even helped Keith design his office this way. A key principle was for the space to be uncluttered; the top surfaces of all cabinets, for example, were exclusively for exhibition (such as plants and special displays of items of interest). Ellen Jordan commented that this was an important principle in Brain-Compatible Learning theory, i.e., the setup of the learning environment.

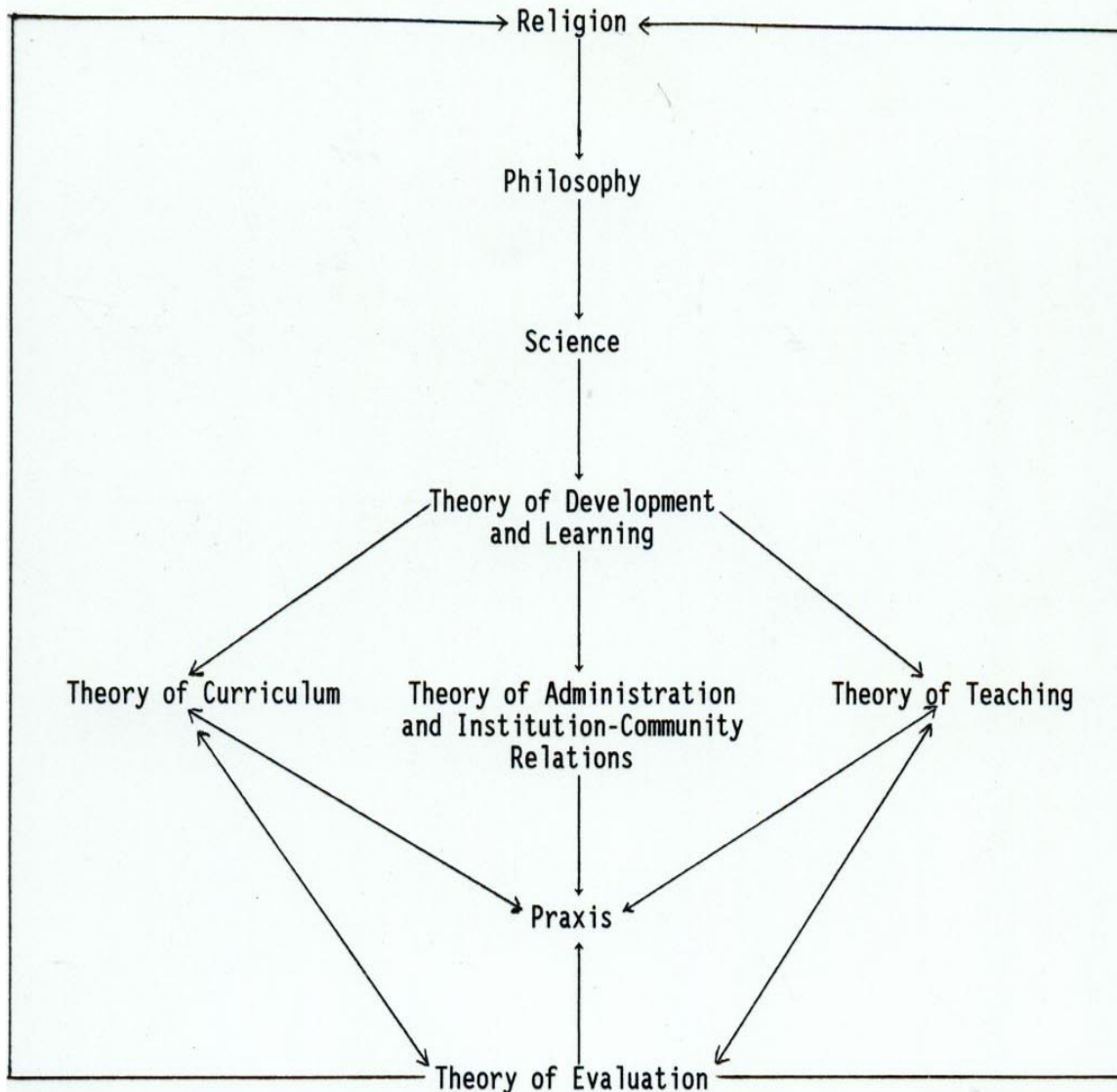
Keith explained that Irene's approach to staff training was to build up from the hands-on and concrete toward increased staff readiness for the philosophical. She was very strong about "Figure-Ground relationship": what stands out in the environment is the activity you want the learner to attend to. Another key principle was a Dan Jordan precept: to give kids choice.

Keith mentioned a "Friends of ANISA" newsletter begun in 1992, and his paper of that time entitled, "Who Was Daniel C. Jordan?" [*copies of this article were provided to participants, and a copy is included in the appendix to this report for the reader's reference*]. Dan's daughter Melissa Aiff is now doing a biography of her father, so we need to send her everything we know from our contacts with him, with stories about how Dan affected people (Melissa's Email address is lis-mike@mweb.com.na).

Keith worked with the Marymount mid-school principal on the model being developed there, resulting in the publication "The Marymount Barranquilla Model of Process Education." This had been an opportunity to organize the ANISA principles around a Christian model. [As a

parallel project, he is in the process of publishing a program titled *Life in Dynamic Harmony: A Comprehensive Approach to Self-Transformation* based on the Native American Indian Medicine Wheel concept. This program synthesizes principles from process philosophy, the Bahá'í life, and Native American culture. This same medicine wheel concept is used by the Four Worlds Curriculum developed by ANISA graduate Phil Lane, Jr. in Canada for use with Native American populations.] The task was then to adapt the ANISA Model to the local culture and its symbols, to elaborate the model in terms of the uniqueness of community and culture. In the Marymount context, then, the “translation of potentiality into actuality” could be understood as the translation of “being created in God’s image” into reality on the personal level and translating the potentiality “the Kingdom of God (in heaven)” into “the Kingdom of God on Earth” at the social level. A diagram of the Marymount Barranquilla model [*updated by Keith for inclusion here, based on his articulation of the Wholistic Education System (WES)*] is included on the following page as Figure 1.

Figure 1: Model of the Wholistic Educational System



Note: Top-to-bottom arrows indicate lines of deductive generation of the system components. Bottom-to-top arrows originating from praxis and evaluation indicate lines of inductive development of the system, thereby guaranteeing the perpetual renewal of the System. (Actually, bottom-to-top arrows should be drawn to all components but, for the sake of visual clarity, this was not done.) Also, it should be noted that the evaluation of religion does not mean the assessment of God's Revelations but rather the continual reconsideration of our understanding of the Revealed Word and its implications for education, the results of which will be different from one generation to the next.

In the process of developing and implementing this model, good materials were discovered and/or developed. However, the "rolling up" of the Model stopped when a 2nd grade teacher refused to try grouping and regrouping students amongst four classrooms for mathematics according to their needs. A new staff developer was hired who did not have a developmental view of learning. When this became clear, Irene no longer returned. The new staff developer adopted the Chicago University program Everyday Mathematics. It has excellent activities and is great as a resource, but unfortunately it does not, as Mag Carney used to say, "give the child what he needs, when he needs it, for as long as he needs it."

Other components of the program included staff development, starting with early education and working up to 2nd grade, as well as parent training. There was a "body movement" program, with room space and activities organized around psychomotor development, which is still operating. At Marymount, we had cross-age tutoring and reading, and we utilized the Virtues Program developed by Linda and Dan Popov, adapting it to the Catholic setting. But a key thing to know is that you don't "package the model"; the curriculum comes out of the kids!

Keith said that we can take heart in Shoghi Effendi's statement that the development of "Bahá'í education" would take generations. Greg Watson added that we have been told that there is no "Bahá'í education" *per se*, at this time. Anne Waite commented that the more we apply the educational principles, the more our understanding grows, and the more the Model grows. Keith said that there would be resistance to the Model, precisely because it is a coherent model. He recalled that at his school in 1993, the new teacher trainer/staff developer from Columbia University was totally resistant to ANISA.

Anne Waite: As Bahá'ís, we have challenges. Everyone in the education field is using "best practices" the best they can, wherever they are; the same challenge is there for the Bahá'ís. We may find that "well-intentioned" Bahá'ís might unknowingly disrupt systematic efforts. So we need to persist in tracking ANISA applications and move experiences into the framework. So if we keep to the "ANISA framework," we can apply it to our situations and develop localized models. We then do some reflection and identify what is there to add into the growing body of ANISA experience. Then we would need a well-versed ANISA person who could help articulate and incorporate the new additions. There is a role for the scholar in using professional methods to "evaluate and connect." The "doers" don't always have time to reflect.

So ... the ANISA network can help with the reflection process; it would "hang onto" the ANISA framework as one set of lenses. Bahá'ís are doing schools all over; this group can have a role, by keeping track of the "ANISA lenses" as one (potentially powerful) reference point for evaluating and designing effective educational practices. Dan Jordan did want to be scientific; thus, using scientific processes, we gain insight over time into what really works. In the process and over time, for example: we find out about such things as "synergy" and "sequence"; we come to see the value of service as a developer of volitional and social competencies; we learn the relation of aesthetics to the spiritual attitude. Maintaining respect for different approaches is appropriate to this scientific process.

Greg Watson: Specialization is important as part of the overall mix, but we need to avoid the tendency to "reinvent the wheel." Models should not have to compete for turf as much as they should contribute to each other. Someone (e.g., via the ANISA Model) needs to integrate what's going on in the world of education today in a coherent fashion. As various models and experiences come up, we monitor the interchange and move collectively toward a more and more integrated understanding of (a) the human development process and (b) what kinds of methods – hopefully increasingly organized and systematized within a coherent framework – most optimally release

human potential in various settings. Emerson wrote, “If you would lift me up, you must be on higher ground.” Each model can pull others up in some ways as the whole field of education benefits from their interchange.

Grant Suhm: It is important not to miss a key point in all of this, i.e., that what ANISA is, actually resides within us – those who studied the ANISA Model with Dan Jordan. It’s not in research tomes or even in schools; it’s in how we ANISA-trained folks perceive the world differently, and how we understand the underlying processes of development. I’d say that over half of the leading Bahá’í educators are ANISA-trained. So, ANISA lives within us – and the point is: how do we utilize this essence to make an impact? ANISA wasn’t primarily about “creating schools”; it was about preparing teachers – generative teachers who could apply the power of the Model to any educational situation in the world. So in terms of reality, you can find applicability of ANISA anywhere. We need to look at all the possibilities.

In concurrence, Keith Bookwalter noted that the Office of Social & Economic Development (OSD, at the Bahá’í World Centre) guides Bahá’í work more toward teacher training than toward starting schools. Roger Coe added that Shoghi Effendi is quoted in the booklet “Centers of Learning” as saying that the focus (of centers of Bahá’í learning) must be about the training of teachers. Keith further emphasized that the knowledge base must come out of practice (or *praxis* – a term used by Keith and others to denote systematic experience), not just theory. Bahá’í projects, such as schools, tutorial programs, NABI and Louis Gregory Institute, etc., become laboratories for the application of the best principles and ideas that can be found. In this context, we are confident that the ANISA Model will stand the test, but it can only grow through a body of field experience, as well as research and evaluation.

Geneva Walker: One thing I see missing in all of this is the youth. The Moral Leadership Program [*begun at Núr University*] is now looking at training youth, and the Kingdom Project (US Bahá’í Community initiative) speaks about intergenerational mentoring and modeling. But I don’t see evidence of this being developed systematically in the Faith; we need to work on training and using mentors who are closer to the age of the younger kids. There are good examples of other groups doing these kinds of things well; all of these social movements didn’t originate in the Faith – we didn’t invent them. But we can make them work in unique (and maybe more powerful) ways due to the Bahá’í framework ... and educationally, through the ANISA framework.

Greg Watson suggested that such movements, though appearing in non-Bahá’í groups, are all inspired by the spirit of the Age, being born in the Light of Bahá’u’lláh. Grant added, nevertheless, that no other group in the world is working as systematically as the Bahá’ís are to bring about universal unity. No one is taking the world specifically toward that goal, nor doing it systematically through the fundamental ANISA learning process of “D-I-G” (Differentiation-Integration-Generalization). We (the Bahá’ís, and the ANISA alumni) can be the shepherds – to help the people articulate what they’re doing in the light of unity and the processes of divine civilization. Greg further suggested that, whatever social action models we might draw upon, we still select and apply them based on our continuous reference to the Bahá’í ideals. The models must serve those ideals, or they will be known to be fundamentally flawed. Grant agreed, saying that all of us who are working in an enlightened way to solve social problems – whether inside or outside the Bahá’í Faith – are in fact creating “Bahá’í structures,” whether they’re called that or not, because the Revelation of Bahá’u’lláh is the universal reference point. Jeff Kiely added that the Bahá’ís also have a “world-building” context in its system of Bahá’í institutions; our “selections” of models and processes are ideally assisted by the consultative and authoritative guidance of those Institutions.

Keith Bookwalter: Bahá'í SED projects are often an intense crucible for “working things out” among diverse Bahá'ís. For example, Allen Fryback at the School of Nations in Macau, who is working on adapting the service idea from FUNDAEC, has commented on the difficulty of working with Bahá'ís from different backgrounds and frameworks.

Keith Bookwalter: [*back to the Barranquilla experience*] I have a letter from Mag Carney dated November 4, 1987, in which she says that the ANISA theory is “impeccable” but that implementing the Model in practice is very difficult to achieve. The curriculum flows and derives from a “spiritual concept”.

Keith added that David Weikart of the High/Scope program identified 50 “key experiences” at the core of his model, largely based on ANISA. David had interviewed Dan Jordan at the University of Massachusetts and had followed him to hear his lectures. However, when Keith interviewed him he learned that David could barely remember Dan. The warning implicit in some of what happened after Dan's passing was that ANISA needs to not become a “closed society,” nor a context to “gather Bahá'ís around you.” Beverly Davis suggested that we should all find ways to present ANISA in various contexts, so that the energy is being infused into a variety of places with a variety of people.

Anne Waite, broadening the discussion, suggested that “Bahá'í SED” – its principles and purposes – is us, wherever we are. Principle-based action is the key; in the educational arena, ANISA provides a powerful principle-based Model. The ANISA network – perhaps later in this Reunion – needs to articulate “what we are” and “what we want to do.”

Greg Watson indicated that the Rabbání Trust was reluctant to include ANISA as a presentational element of the SED conference because they saw ANISA as a “top-down” concept. Ellen Jordan suggested, then, that we need to correct this by articulating our understandings under such a heading as, “ANISA and Development.” Anne suggested that people just don't understand SED well enough at this point. We can show how it can be done, wherever we're working, but we have to have the tools, and we have to demonstrate their usefulness or adaptability to a variety of settings. We need to show that ANISA is not culture-bound, that it was designed to be universal.

Grant Suhm suggested that we're missing a “celebrity draw”; in the post-Jordan era, the Model won't sell itself, unless and until we have a body of effective and documented practice. Ellen Jordan indicated that she would be looking to develop and demonstrate ANISA applications at the Louis Gregory Institute, but recognized that Bahá'í Institutions may be opposed to such a focus for various reasons. Grant suggested that Bahá'í local spiritual assemblies could be called upon to sponsor ANISA-based projects, as they are free to implement programs as they see fit.

Roger Coe commented on the conceptual tools available within ANISA to help guide application. For example, he will put up on the ANISA website the article by Don Streets, “The Relationship of Immanence and Transcendence to Administration”.

Anne Waite suggested that ANISA might become better received if the body of research and articulation is in “case study” mode, rather than trying to “preach a model.” Keith agreed, saying that this is what he had been trying to accomplish all along. He further noted the seminal 1983 letter from the Universal House of Justice on social and economic development, in which it is emphasized that the SED process should be undertaken in “well-established Bahá'í communities.” Jeff Kiely added to this perspective (based on the Bahá'í SED materials produced by Mottahedeh Development Service) by advising against “skating on thin ice,” i.e., as projects increase in formality, complexity and resource-intensiveness, the requirement of a strong community base along with sophisticated consultative and leadership processes also increases. Keith further

suggested that often the best application work can get done in the context of working with non-Bahá'í institutions. Geneva Walker agreed, saying that many of the Bahá'í presentations at this week's SED conference spoke to working beyond the Bahá'í community.

Grant Suhm commented on what is involved in accessing "national Bahá'í policy," suggesting that it is often in how you frame your project, how you relate it to national initiatives and how much your success is publicized. Greg Watson added that, at this point, it is entirely OK for ANISA not to be prominently featured. All of this dialogue is getting us "ready" for a new stage in the development, use, articulation, evaluation and dissemination of the Model.

Ellen Jordan: The National Spiritual Assembly has been promoting the Core Curriculum, and more recently, the Ruhi Institute method (originated in Colombia). If ANISA is seen as trying to undermine or distract from these program priorities, then it definitely won't be accepted. Greg agreed, saying that we're talking about parallel processes. The House of Justice asked us to use existing materials rather than to go about inventing new ones. That is not the most efficient use of our time. There is too much else to do I guess. The Personal Transformation Deepening program developed by Dan and others is a rich resource ("already developed") that isn't being used. It might be good to resurrect it.

Anne Waite added that we're at a difficult stage in the development of programs; it is appropriate to allow each program to produce its fruits – they are "protected" in their implementation and unfoldment. In this context, there is no reason for ANISA to try to "rise up in prominence." Our approach is a serious and thoughtful one of exploring particular educational projects and experiences, reflecting on them in the light of the Model, and articulating the role of ANISA in empowering positive program development. Such an approach keeps it non-threatening. Geneva added that this would show how they're not in conflict, but inter-supportive. Grant suggested that, under this scenario, you would portray Dan Jordan and the formative ANISA era as a brilliant moment in history, with some interesting results early on, and providing a coherent framework with the continuing promise of being able to make important contributions to the evolving Bahá'í experience of development. Jeff Kiely noted that the group appeared to be in consensus regarding the approach of not being heavy-handed or high-profile in sharing the Model more broadly at this time – always placing our work in a non-competitive context.

Keith [continuing his "ANISA application" presentation] went on to say that eventually the Marymount-Barranquilla work "fell apart" and he went on to complete his doctoral work at The Union Institute Graduate School. He presented a paper titled "The Bahá'í Education Project" to the Bahá'í Pedagogical Group in Colombia in October 1997. A revision was made in April 1999 and the paper was published in Spanish by FUNDAEC in Cali. It reviews the need to develop a Bahá'í system of education and proposes that any effort should include the following components: the fields of religion, philosophy and science; theories of human development and learning, curriculum, teaching, administration and institution-community relations, and evaluation; and praxis/experience.

Keith recalled a consultation he had with Dr. Farzam Arbáb at the Ruhi Institute; Dr. Arbáb acknowledged how inspired the "ANISA people" were, even marveling at their devotion to the Model. Dr. Arbáb indicated that he would like to see a number of models "out there" by the Bahá'ís. Keith's "take" on Dr. Arbáb's perspective was that working models – even for ANISA - - would need to be regional, rather than universal, due to cultural, philosophical, linguistic and historical context. We also need to be a learning model, by which means we continue to learn from each other; in several generations, we just might evolve the "Bahá'í model of education."

Thus, Keith's paper suggests a model of a "Bahá'í-inspired" system of education, incorporating within it the principle of *praxis* – practice informs the model.

Keith suggested that, in the light of an "ANISA-based, Bahá'í-inspired" model (refer to the diagram on page 13 above), the Core Curriculum by comparison appears to jump directly from "Religion" straight to "Curriculum", i.e., without explicitly and coherently moving through philosophy and science. Ellen Jordan countered that the Core Curriculum implicitly incorporates philosophy and science throughout the structure of the curriculum. Greg Watson suggested that perhaps it is an issue of philosophical and scientific rigor – such as embodied in the comprehensivity of the ANISA Model and its requirement that philosophical premises be adequate in their ability to describe or accommodate all phenomena. Ellen suggested that the ANISA network should meet with the "top" Core Curriculum people. Keith recalled that Dan Jordan had said that, although ANISA would be accessible to all educators, the Bahá'ís would "intuit the Model," due to their spiritual perception.

Jaque Bookwalter commented that it may be true that the Core Curriculum is inherently limited by its reliance, in its genesis, on a single quote of 'Abdu'l-Bahá. Roger Coe agreed, referring to a quote by 'Abdu'l-Bahá in Secret of Divine Civilization regarding "all the conditions of learning." Keith added that the ANISA Model says that you have to cross-check each component with all other components, and work to eliminate contradictions. If it aligns with the existing framework, it will last as a supported element of the Model. We need to keep in mind that a lot of models and systems of practice are non-inclusive. The promise of ANISA lies in its commitment to truth, to comprehensivity and to the optimal release of human potentialities, as best understood from the perspectives of religion, philosophy, science and practice.

Keith read a message from Malcolm Evans to the Reunion, in which Dr. Evans offered the Association for Process Philosophy of Education as a legally constituted vehicle for obtaining funding for future projects involving the development of the ANISA Model, subject, of course, to the approval of the APPE board of trustees. The letter's content follows here:

Dear Keith,

Your messages about an Anisa reunion are heartwarming. I will not be there, but would like you to share a thought with the group.

APPE is an incorporated, non-profit organization; thus able to receive funds from governments and other non-profits. APPE is embarking on what has been named The Schooling Project; an ill defined effort to do something to get process philosophy into educational practice. The Anisa model of education may be a wonderful vehicle for concrete action as well as philosophical and research adventures.

Anisa has as one of its philosophical underpinnings Whitehead's philosophy of organism. APPE has tried to build its work and publications around the process thought of Whitehead, Dewey, and Bergson.

Several members of APPE are Anisa veterans; perhaps willing to work to put Anisa ideas or the model per se, into a current concrete form. In this electronic age, much that was limiting in the 1970 UMASS effort is overcome by instant communication and data processing.

Why not discuss the possibility of APPE being a sponsoring organization for a 21st century reincarnation of the Anisa model? Let me know how this strikes you, bearing in mind that this is all suggestion with no prior discussion between me and APPE trustees.

Malcolm

Keith shared excerpts from a number of his papers and articles, some of which were distributed to Reunion participants [*to the extent feasible, these will be digitized and made available via the ANISA network listserv*]. Because his work has introduced changes in the Anisa Model, in order to avoid confusion and out of respect for ANISA, he decided to use the term "Wholistic Educational System [WES]". Keith's articles included:

- ◆ "Partial Bibliography of ANISA Materials," January 1988
- ◆ "Who Was Dr. Daniel C. Jordan?" October 1992
- ◆ "The Bahá'í Educational Project: Towards a Universal System of Education," April 1999
- ◆ "An Overview of Life in Dynamic Harmony: A Comprehensive Approach to Self-Transformation," December 1999
- ◆ "The Wholistic Educational System," in Process Papers: An Occasional Publication of the Association for Process Philosophy in Education,* Issue No. 4, December 1999 (for sale at US\$10.00)
 - ✓ Dr. Malcolm Evans, former Superintendent of Schools at Suffield, MA and implementer of the ANISA Model there, is APPE Executive Secretary. The above issue also has a review by Karen McDaniel of Dr. Evans' book, Whitehead and Philosophy of Education: The Seamless Coat of Learning.
- ◆ "A Theory and Framework for an International Curriculum based on the Wholistic Educational System," April 2000

NOTE: The Reunion coordinators, including documentor, were obliged to leave the Reunion following Monday luncheon for reasons of travel. However, consultations with Dr. Bookwalter continued on Monday afternoon, December 18th, though with a smaller group of participants and without formal documentation.

Proceedings respectfully prepared by,

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with additional content, editorial assistance and review by

Gregory Watson, Keith Bookwalter, Roger Coe & Grant Suhm

APPENDIX

- Appendix A Roster of ANISA Reunion Participants**
- Appendix B**
- Appendix C**
- Appendix D**
- Appendix E**
- Appendix F**
- Appendix G**

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