

CORN POLLEN MODEL CURRICULUM GUIDE

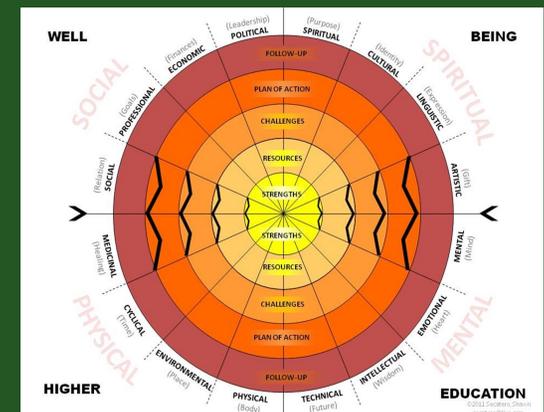


Ataa' da' Diin
Baa' Hane'



UNM Native Educational Sovereignty in Teaching & Leadership (NEST-L) Program

UNM College of Education & Human Sciences



The Corn Pollen Model (At'aa diin baa' Hane')



Synopsis of Corn POLLEN

Corn is considered a sacred element of our Mother Earth who nourishes the seeds and roots of our foundation as educational leaders. Corn is spiritual to all Indigenous Nations which provides prayers, food, and continues to serve as a proud symbol of life. As Navajo people, Corn Pollen is collected by female leaders by sifting through the tassels of the corn during harvest season. The tassels are finely grounded into powder using a grinding stone and a prayer is conducted by a medicine person. Those who use corn pollen place it in a medicine bag and pray to the east by sprinkling a small portion on their forehead and onto the sacred limbs of the body. This practice honors spiritual, mental, physical, and social well-being.

Ataa'dadiin baa' Hane:

"You are created as a seed which was planted in our sacred mother earth to honor your purpose, mind, body, and relations. Honor your roots, grow your leaves of knowledge, stand strong as a cornstalk, and sprout your beautiful tassels for your people. Always remember who you are, where you are from, and where you are going in life. Create and continue your legacy by following the corn pollen path through education, well-being, and leadership." --- Secatero (2019)

The Indigenous based Corn Pollen Model or "At'aa' da'diin baa' Hane'" in the Navajo language, is a holistic framework that evolved from my qualitative dissertation study (2009), "Beneath Our Sacred Minds, Hands, and Hearts: Stories of Persistence and Success among American Indian graduate and professional students." The results from my qualitative study indicated that honoring the holistic connections of spiritual, mental, physical, and social well-being contributed to their overall success in higher education. Furthermore, their success stories and determination ignited my interest in creating a holistic education and leadership model, which would inspire and help other future scholars learn about the importance of holistic education, leadership and well-being.

In this curriculum framework, I would like to introduce the holistic leadership concepts of the Corn Pollen Model that relate to our overall well-being. In addition, I will introduce the evolution of the model in four stages, four main pillars, and 12 sub-pillars, and the implications toward leadership and education. I was very fortunate to be raised traditionally on the Canoncito Navajo Reservation and grew up participating in ceremonies which involved the sacred use of Corn Pollen. My father, the late Leon Secatero, told me about the importance of corn pollen and prayer each morning by stating, *"Each morning, you face east before the sun rises and pray to the holy ones by blessing yourself with Corn Pollen. You begin by sprinkling corn pollen on top of your head, forehead, heart, limbs and feet. This practice honors our holy beings as they recognize your sacred existence in this world. You are protected and blessed."* (personal communication, 2008).

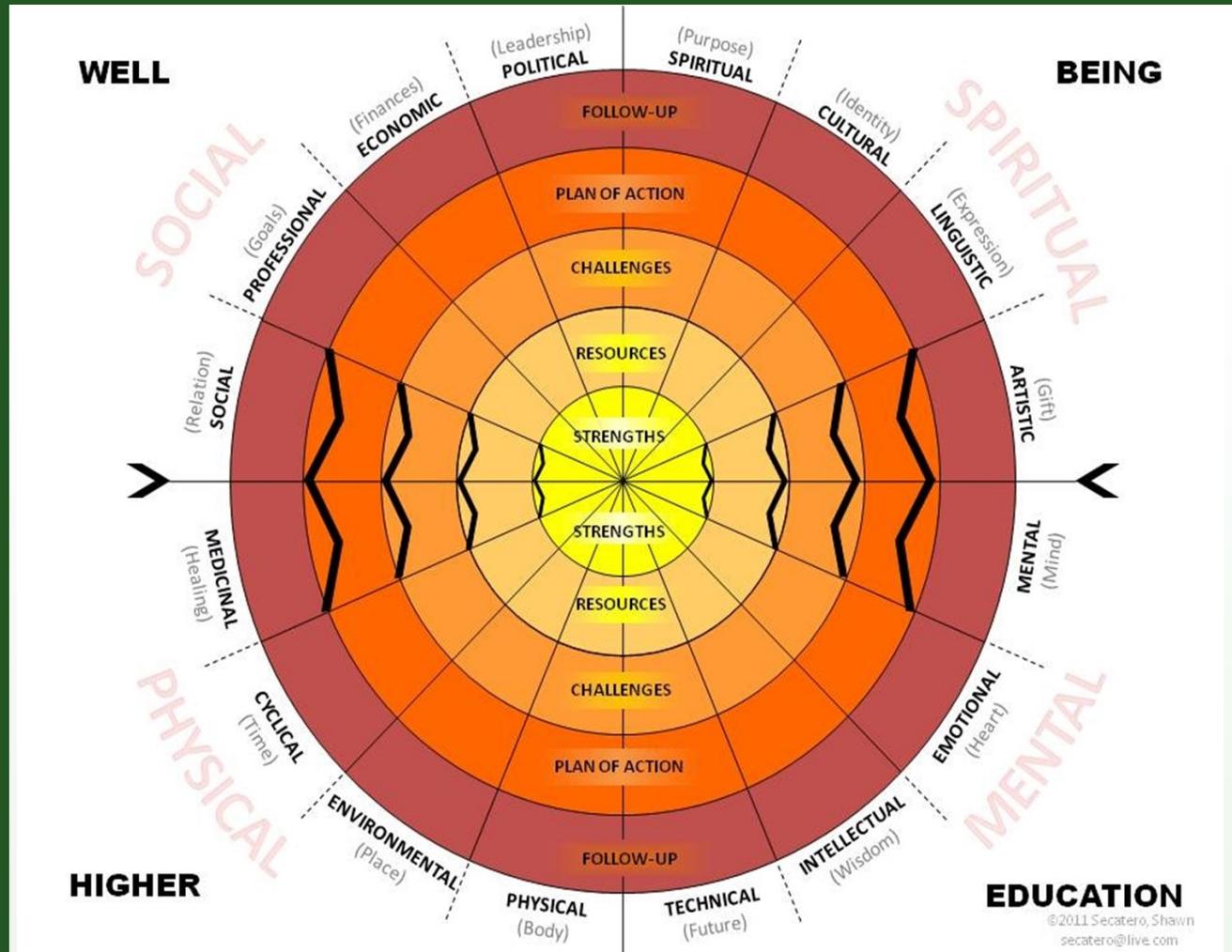
Holistic Leadership and Well-Being

The concept of Holistic leadership serves as the focus of my research as an Associate professor at UNM. Dhiman (2019) describes holistic leadership as, *"a moral and spiritual journey whose guiding compass is found within a leaders soul. The first step begins with self-knowledge."* As leaders and educators, we must create a vision within ourselves before progressing into action and simultaneously acknowledging our balance through well-being. According to the Ontario Leadership Education site (2020), well-being serves as a holistic balance among individuals as they posit:

"Well-being is a positive sense of self, spirit and belonging that we feel when our cognitive, emotional, social, spiritual and physical needs are being met. It is supported through equity and respect for our diverse identities and strengths. Well-being is about helping school and system leaders become resilient, so that they can make positive and healthy choices to support learning and achievement both now and in the future." (2020)

The sacred symbol of corn in Navajo cultural lifeways serves as a holistic symbol of success for all students in education, well-being, and leadership. The symbolic roots of the corn serve as our spiritual connections to the earth through cultural, linguistic, and artistic well-being. The corn leaves represent our knowledge systems which correlate to mental well-being. Furthermore, the embedded pillars of emotional, intellectual, and technical well-being pillars further promote the concepts of mindfulness,

The Corn Pollen Model: Holistic Education & Leadership



and thinking processes. The corn stalk represents our third quadrant, which refers to physical well-being, which relates to self-care and health. This bonding strength of physical well-being refers to additional sub-pillars, which include environmental, cyclical, and medicinal well-being sub-pillars. Finally, the corn tassel serves as a symbol of our social, professional, economic, and political well-being pillars. These examples of relationships, professional well-being, economics, and political attributes represents a holistic pathway to honoring leadership and education.

CORN POLLEN MODEL STAGES

Stage One: Basic Well-Being Pillars (1997-2000)

Elder perceptions on well-being (Traditional Native Perspective & Elders) Well Being basic pillars: spiritual, mental, physical, and social. Qualitative Methodology

Stage Two: Intermediate Well-Being Pillars (2001-2009)

23 Study participants perception of well-being (Native Scholars – Masters degree and beyond). Success Stories, Questionnaire, and Interviews. Mixed Method Methodology

Well Being Pillars added: cultural, emotional, environmental, professional.

Dissertation Study (2009): "Beneath our Sacred Minds, Hands, and Hearts, Stories of Persistence and Success Among American Indian Graduate and Professional Students," University of New Mexico; Completed March 2009.

Stage Three: Advanced Well-Being Pillars (2010-2012)

Western ways of knowledge (non-Native perspective). Well Being Pillars added: technical, cyclical, financial, and political. Talking Circles and Presentations: Qualitative Methodology

Stage Four: Finalized Well-being Pillars (2013-2017)

Indigenous conferences and studies (International Scholars from conferences):

Well-Being Pillars added: Artistic, intellectual, medicinal, and linguistic. Talking Circles and short Interviews: Qualitative Methodology.

Stage Five: Implementation of Corn Pollen Model (2017 – present)

Development of Corn Model Curriculum

Integrate into tenure track research: 1) Spiritual Well Being: Corn Model, 2) Mental Well Being: Dual Enrollment and Higher Education project, 3) Physical Well-Being: Striking Eagle Basketball Tournament, and 4) Social Well Being: POLLEN – Administrative Licensure Program

NEST-L FORMULA FOR LEADERSHIP AND WELL-BEING SUCCESS

Purpose	Identity	Voice	Gift	Spiritual Well Being
Vision +	Background +	Language +	Pedagogy +	East—Sunrise
(Spiritual)	(Cultural)	(linguistic)	(Artistic)	Roots of Corn
Knowledge	Heart	Wisdom	Future	Mental Well Being
Mind +	Love+	Character+	Planning +	South—Day
(Mental)	(Emotional)	(Intellectual)	(Technical)	Corn Leaves
Body	Place	Time	Healing	Physical Well Being
Self Care +	Nature +	Change +	Resiliency +	West—Dusk
(Physical)	(Environmental)	(Cyclical)	(Medicinal)	Corn Stalk
Relation	Goals	Finances	Leadership	Social Well Being
Community +	Occupation +	Stability +	Trust +	North—Night
(Social)	(Professional)	(Economic)	(Political)	Corn Tassel



Planting of the Corn Pollen Model



Planting of the Corn Pollen Model

The Corn Pollen Model began to grow its seed in 1997 and progressed through four stages to become a four quadrant model consisting of spiritual, mental, physical, and social well-being. As part of growth and change, the corn continued its growth by adding 12 sub-pillars through the nurturing of elders, Native scholars, international and non-Native resources. The Corn Pollen model followed its own path of Si'ah Naagháí Bik'éh Hozho or Navajo traditional living system of harmony. My reflection is based off Dine College's (2020) this Navajo philosophy which includes the four sacred concepts of thinking, planning, living, and assuring.

Stage One: Nitsáhákees (Thinking)

The Corn Pollen Model began its thinking processes from 1997 to 2000 through my own doctoral research journey by interviewing Canoncito Navajo elders about their perceptions of well-being. Their responses planted the holistic seeds of spiritual, mental, physical, and social well-being attributes.

Spiritual well-being is referred to as “hodiyingo ba’ hozho” which provides people with purpose and balance. Mental well-being is called “Bini’ba’ hozho” in the Dine’ language includes mind and thinking processes and physical well-being is referred to as “A’tsiis ba’ hozho” which includes self-care and developmental changes. The social well-being refers to relationships and community and is often referred to as “K’e ba’ hozho” in the Dine’ language. These basic four pillars of well-being are strongly connected in harmony to promote a holistic framework for well-being. In reference to the corn model, these four pillars consist of a developmental phase of learning and growing and serve as the “roots” of our existence.

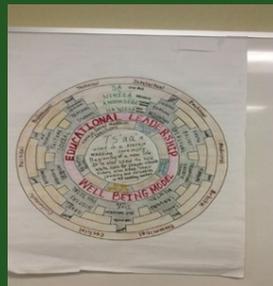
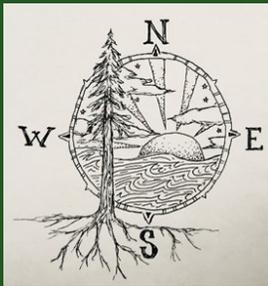
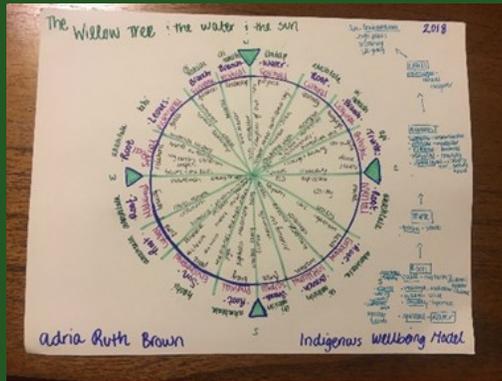
Stage Two: Nahat’á (Planning)

As I was developing the four main well-being pillars from my elders, I applied these concepts to research and data collection for the second stage of my research that evolved into planning my dissertation study as mentioned earlier at the University of New Mexico. I interviewed 23 American Indian scholars from across the country from various tribes, majors, and attained a masters degree or professional degree. My research focused on this question: “As a Native American graduate student, how did you succeed and persist at the graduate level? My study participants also completed an online survey, which contained questions on spiritual, mental, physical, and social well-being factors. In addition, seven of my study participants wrote personal stories on their pathway to success and provided much needed insight for potential American Indian students to attain higher degrees.

As a result of my research, I added four additional well-being pillars as suggested by my research participants which included cultural well-being (identity), emotional well-being (Heart), environmental well-being (place), and professional well-being (goals).



The Corn Pollen Model



Images on the top are from the Corn Pollen Model workshop and coursework. Students adapted versions of the holistic well-being model which signifies transformational leadership and education.

Stage Three: Iina' (Living)

The third stage of the Corn Pollen Model add living of life component in 2010-2012 by combining both western ways of knowing and indigenous education. I continued to think beyond indigenous research by identifying holistic education concepts such as Gardner's Multiple Intelligences (2009), Blooms Taxonomy (2015), the Learning Pyramid (2006), Washington University wellness website (2009), and wellness resources such as Rath (2016). From these concepts, I added the concepts of technical well-being that includes future and planning, cyclical well-being that addresses time and change in our everyday lives. I added economic well-being which highlights financial management, capital, and the final well-being sub-pillar, political well-being, which acknowledges leadership and trust in our everyday lives. The Corn POLLEN Model continued to grow with 12 pillars and I decided to add an international perspective.

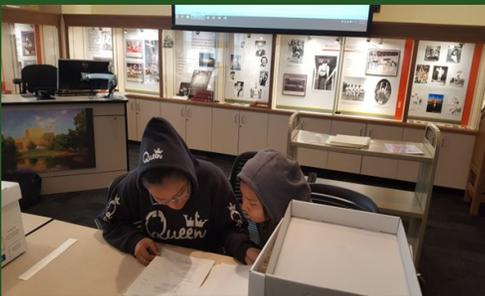
Stage Four: Sihasin (Assuring)

The final stage of the Corn Pollen model focused on the Navajo concept of reassurance that my model was continuing is growth to survive in the research and traditional worlds. My research collection continued to grow and blossom in 2013. I presented the Corn Pollen model at several international conferences such as the World Indigenous Peoples Conference in Education (WIPCE), and the Nga Pae O Te Maramatanaga Maori Research for Excellence in New Zealand, and aboriginal education programs in Australia to provide me further guidance. As I continued to collect more information from an international perspective and added artistic well-being which acknowledges giftedness, intellectual well-being which is strongly related to wisdom and character. Also, there needed to be a healing and resiliency concept which I labeled, medicinal well-being. Several conference attendees stressed the importance of language revitalization that I include linguistic well-being.

It is important to note that the Corn Pollen Model can be utilized by all nations and nationalities as a curriculum model to learn about spiritual, mental, physical, and social well-being. The Corn Pollen Model continues to be revised and developed as we continue to grow in education, leadership, and well-being. I would like to focus on Canoncito Navajo based teachings from the well-being model that include: 1) honoring your roots through spiritual well-being, 2) growing your leaves of knowledge as part of mental well-being, 3) standing strong as a cornstalk to illustrate physical well-being, and 4) sprouting your tassels of success for your people that correlates to social well-being. I will share the symbol, key terms, strengths, and challenges of each of the four main pillars along with the 12 pillars.



The Corn Pollen Model Stages of Development



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<p>—PROFESSIONAL—</p> <p>PROFESSIONAL WELL-BEING (Goals & Success) Nanish 'ish'i Ba' Hozho' Eagle Feather</p> <p>INTELLECTUAL WELL-BEING (Wisdom/Character) Nitsahak'ees Ba Hozho'— Tobacco Pipe</p> <p>----CAREER/HIGHER ED.----</p> <p>ARTISTIC WELL-BEING (Gift & Expression) Na'ach'aah Ba' Hozho' Basket</p> <p>CYCLICAL WELL-BEING (Time/Change) Ninahah'ai Ba' Hozho' Calendar</p>	<p>Ataa'didiin (Corn Pollen/ Spiritual)</p> 	<p>—ELDER —</p> <p>POLITICAL WELL-BEING (Leadership/Trust) Binahat'a' Ba' Hozho' Spear Staff</p> <p>TECHNICAL WELL-BEING (Future & Planning) Bee'nanish Ba' Hozho' Celestial Beings</p> <p>----ADULTHOOD----</p> <p>MEDICINAL WELL-BEING (Healing & Resiliency) Azee' Ba' Hozho' Medicine Bundle</p> <p>ECONOMIC WELL-BEING (Stability & Capital) Baah haah hasin ba' hozho' —Livestock</p>
<p>----SECONDARY EDUCATION----</p> <p>EMOTIONAL WELL-BEING (Heart & Love) Ba'a'ni' Ba' Hozho Arrowhead</p> <p>LINGUISTIC WELL-BEING (Voice/Language) Bizaad Ba' Hozho' Drum and Songs</p> <p>-----ELEMENTARY----</p> <p>PHYSICAL WELL-BEING (Body & Self Care) Hats'is ba' hozho' CORNSTALK</p>	<hr/> <p>SOCIAL WELL BEING (Relation & Community) K'e Ba' Hozho' TASSEL</p> <p>---EARLY CHILDHOOD---</p> <p>SPIRITUAL WELL BEING Hodiyingo' ba' hozho' (Purpose & Balance) ROOTS</p>	<p>----ADOLESCENCE----</p> <p>ENVIRONMENTAL WELL-BEING (Place & Nature) Keyah ba' hozho' Home Foundation</p> <p>CULTURAL WELL-BEING (Identity & Background) Bi'i'ool'iil ba' hozho' Hands—Five fingered Ones</p> <p>-----CHILDHOOD-----</p> <p>MENTAL WELL-BEING (Mind/Thinking) Bini' Ba' hozho' LEAVES OF KNOWLEDGE</p>

Spiritual Well-Being: Honoring Your Roots



The spiritual well-being quadrant is connected to creating a vision or purpose in one's life, which also connects to cultural well-being (identity), linguistic well-being (language/ voice), and artistic well-being (giftedness).

SPIRITUAL (EAST) NAVAJO TERM: Hódiingo' ba' Hozho' PURPOSE (Corn Pollen)

Spiritual Well-Being is defined as, "A personal matter involving values and beliefs that provide a purpose in our lives. While different individuals may have different views of what spiritualism is, it is generally considered to be the search for meaning and purpose in human existence, leading one to strive for a state of harmony with oneself and others while working to balance inner needs with the rest of the world." (UC Riverside, 2018). Examples of spiritual well-being include visionary and spiritual leadership which include indigenous based strengths as ceremony, hope, reassurance, daily prayer, observance of sacred events, and balancing the modern and traditional ways of life. The challenges of spiritual well-being include loss of family, death, lack of self-actualization and self-worth.

CULTURAL WELL-BEING NAVAJO TERM: Bi'il'ooliil ba' Hozho. IDENTITY (hands) the pattern of hands- there are no two alike in the world which defines an individual as unique.

According to the Fem North website, (2020), "Cultural well-being is about having the freedom to practice your own culture, and to belong to a cultural group. Cultural well-being helps us be who we are as individuals. Cultural well-being comes from being valued for the differences that define us and our beliefs, our history, and our roots." Multicultural and Cross-Cultural leadership are positive practices of cultural well-being which promotes the sense of belonging, inclusiveness, knowledge of clan groups, kinship, appreciation for diversity, and critical race theory. The challenges of cultural well-being include loss of culture, history, norms, confusion of identity, lack of maturity, racism, lack of appreciation of diversity, and criticizing differences.

LINGUISTIC WELL-BEING NAVAJO TERM: Bizaad ba' Hozho'. VOICE (Drum). The drum serves as a heartbeat of language through sacred songs, and without these songs, an individual society can no longer exist.

Linguistic well-being is a new term that I define as, "Patterns of thought and communication that are tied to behavior, belief systems, cultures and our reality. It also includes honoring voice that preserves languages." One example of leadership relating to linguistic well-being is oratory leadership which refers to a person who knows how to bring together people through voice, reasoning, and bilingualism. Reading, writing, speaking, listening, oral history, Native language preservation, bilingualism, voice are a few examples of linguistic well-being. The challenges of linguistic well-being include loss of Native language, lack of respect for bilingualism, negativity, and use of profanity.

ARTISTIC WELL-BEING: Navajo Term: Na'ach'aah Ba' Hozho'. GIFT/CRAFT. The symbol of artistic well-being is connected to the sacred basket which honors the circle of giving among people. I would define artistic well-being as honoring the past, present

- **Hódiingo'**
- ceremony, hope, self-acceptance, dreams, life/death, achievement.

- **Bi'ooliil**
- tribe, family, clan, norms, history, background, sub-groups,

Spiritual Well Being
PURPOSE

Cultural Well Being
IDENTITY

Linguistic Well Being
VOICE

Artistic Well Being
GIFT

- **(Bizaad)**
- home, school, work language, literacy, teaching, revitalization,

- **Na'ach'aah**
- song, dance, stories, ritual, food, craft.



Mental Well-Being: Growing Your Leaves of Knowledge



culture. Examples of artistic well-being include giftedness, singing, film development, media documentation, arts and crafts, dancing, traditions, pedagogy, and mastery learning. The challenges of artistic well-being include lack of pride in work, giving up, anxiety, and lack of patience or understanding.

In the mental well-being quadrant, the pillars connect to thinking or cognition skills that include emotional well-being or heart, intellectual well-being or wisdom, and technical well-being or future skills needed to promote wellness.

MENTAL WELL BEING is referred to as, “Bini ba’ Hozho” in the Navajo Language. The leaves of knowledge are symbolic for mental-well-being which I define as the ability to comprehend thinking processes, learning strategies, and stimulations of the mind. Examples of mental well-being thinking, critical analysis, learning styles, creativity, problem solving, multi-tasking, understanding. The challenges of mental well-being include mental abuse, fear, doubt, and negative outlook on life.

EMOTIONAL WELL BEING (Arrowhead). Navajo term: **Ba’ani ba’ Hozho’.** The arrowhead is sacred part of well-being which relates to your heart and love. Emotional well-being is recognizing and understanding the heart of wellness through emotions and healthy lifestyles, caring for others and showing compassion for less fortunate living beings. Examples of emotional well-being are happiness, giving to others, anger/stress management, positive attitude, love, affection, caring, friendship, approachability. The challenges of emotional well-being includes fear, powerless, victimization, jealousy, anger, blame, boredom, and revenge.

INTELLECTUAL WELL-BEING (tobacco) which relates to Nitsahk’ees ba’ Hozho’ in the Navajo language. The practice of sharing wisdom involved the sacred use of tobacco among elders. Intellectual well-being can be defined as being open and responsive to new ideas, critical thinking, learning from elders and knowledge keepers. Its also strongly tied to character development and building a positive reputation. Examples of intellectual well-being includes experience, character, mentoring. Respect, responsibility, rigor, insight, relevance, instinct, elder teachings, advisement, knowledge keeping. The challenges of intellectual well-being includes lack of confidence, bad attitude, bad judgement, and disrespecting elders.

TECHNICAL WELL-BEING (celestial beings) which refers to bee’nanish ba’ hozho’ in the Navajo Language. The stars and celestial beings help guide critical thinking and into the future of the unknown. Technical well-being can be further defined as learning to navigate technology, planning ahead and accepting change by building knowledge. Examples of technical well-being includes technology and planning, forecasting, science, math, computers, netiquette, and giving back to future generations. The challenges of technical well-being are as follows: close mindedness, fear of technology, negative outlook on community, lack of planning or initiative, frustration, and no positive out-

- Bini’
- thinking skills, critical thinking, study skills, test strategies
- Learning Styles.

Mental Well Being
MIND

- Ba’ani’
- Anger Mgt. Feelings, Stress Mgt.
- Happiness, care, positive attitude

Emotional Well Being
HEART

Technical Well Being
FUTURE PLANNING

Intellectual Well Being
WISDOM

- Be’nanish
- STEM, computer literacy, plan, development, planning.

- Nitsahkees
- character, survival, life skills, etiquette, instinct.



Physical Well-Being: Stand Strong As A Cornstalk



- **Hatsiis**
- Diet, exercise, hygiene, health awareness, drug prevention, foods

- **Keyah**
- home and school culture, travel, nature, mother earth, father sky, living things.



- **Ninahahi**
- maturation, stages of life, rites of passage, death, birth, seasons.

- **Azee'**
- rest, relaxation, reward, talking circles, health, counseling, medicine



The physical well-being quadrant is related to the body and includes environmental well-being or sense of place, cyclical well-being or honoring time/change, and medicinal well-being which is needed for healing purposes.

In relation to the Corn Pollen Model, the stalk must stand strong to support the leaves, roots, and tassels for growth. You cannot lead if you are not well and physical stamina is detrimental for leadership. The Fem North website further defines physical well-being as, “Our body is our vehicle to get us through life. Physical wellbeing is about strength, health, endurance, and feeling well. It is not about physical beauty or ability. Being physically well means being able to have a healthy lifestyle, including being able to have a healthy diet and body. Physical wellbeing also includes having access to a safe, affordable, appropriate place to live.” (2020). Examples of physical well-being include proper diet, exercise, health awareness, drug and alcohol prevention, hygiene, medical family history. The challenges of physical well-being are physical abuse, lack of self-care, alcohol and drug abuse, learned helplessness, negative self-image, and bad diet.

ENVIRONMENTAL WELL-BEING is also referred to as land or “Keyah ba’ Hozho’” in the Navajo language. The sense of place is very important such as having a safe living environment or home. The symbol for environmental well-being is a hooghan or living quarters. I refer to environmental well-being as honoring our environment by respective all living beings, mother, earth and father sky. It also includes creating a safe home, school, work, and community environment for future generations. Examples of environmental well-being include travel, geography, honoring mother earth and father sky, sacred site preservation, protecting all living things, free zone climate change, and cleanliness. The challenges of environmental well-being include pollution, lack of safety, destroying nature, no respect for living things, and lack of resources for the people.

CYCLICAL WELL-BEING is also called “Ninahahi ba’ Hozho’” in the Navajo language which includes honoring time, change, seasons, and development. The sacred symbol for cyclical well-being refers to a calendar. Every nation has a calendar to monitor time and change which is also important in leadership that cultivates the planning process for community survival. I would define cyclical well-being as, “Understanding the concepts of time and change through stage so f development which includes learning patience, and creating positive outcomes for a group of people. Examples of cyclical well-being include time management, maturation process, rites of passage, birth, childhood, adulthood, elder status, responsiveness to change, and patience. The challenges of cyclical well-being include lack of patience, tardiness, lack of forecasting, no respect for the seasons, and no vision for the future of community.

MEDICINAL WELL-BEING is referred to as “Azee ba Hozho’” in the Navajo language. The medicine bundle is the symbol for medicinal well-being which can also include forgiveness, balance, and resiliency. I would posit that medicinal well-being is the ability to heal ourselves from life obstacles and challenges to restore our mind, body and spirit. This includes restoration of self, restructuring our life, reflection on good things, and reshaping our surroundings. Examples of medicinal well-being includes knowledge of medicinal herbs, rest, relaxation, rejuvenation, counseling, talking circles, self-restoration, and health awareness. The challenges of medicinal well-being include trauma, abuse, assault, drama, and destruction of living creatures, plants, sacred sites.

Social Well-Being: Sprout Tassels for your People



In the final quadrant, the social well-being correlates to honoring relations to embody professional well-being or goals, economic well-being or maintaining stability, and political well-being which connects leadership attributes to life-long learning. New Philanthropy Capital, (2018) defines social well-being as “A person’s state of mind, relationship with the world around them, and the fulfilment they get from life. It can be understood as how people feel and how they function, both on a personal and a social level, and how they evaluate their lives.”

SOCIAL WELL-BEING is also called “K’e ba’ Hozho’ ” in the Navajo language which highlights the importance of relationships such as **clanship, community, and social networks**. The sacred symbol of social well-being refers to the Corn Tassels which elates to the sacredness and heart of prayers by using corn pollen. Furthermore, corn pollen is used in ceremony that involves the successful interactions with family, community, and networking with support structures to achieve social justice. Examples of social well-being includes family and extended family, collaboration, friendship circle, humor, and social justice. The challenges of social well-being include ignorance, lack of family structure, bad influences, passivity, and discrimination.

PROFESSIONAL WELL-BEING is referred to as **Nanish’ishi ba’ Hozho’** which refers to setting goals in life and achievement. An common practice for achievement is the symbol of an eagle feather which is deemed as sacred for professional well-being among many Native nations. Professional well-being is achieving wellness through the enrichment of life goals, education, career aspirations, purpose, and finding happiness. Examples of professional well-being includes short and long-term goal planning, ethics, job skills, people skills, professionalism, organization, evaluation. Challenges of professional well-being includes lack of career skills, authoritative attitude, bad judgement, and no positive outlook in the community.

ECONOMIC WELL-BEING is defined as, “**Baah haa Hasin ba’ hozho’**” in Navajo which refers to creating a stable life through socio-economics and financial literacy. The ownership of livestock is an example of economic well-being, survival, and prosperity for many Native nations. I would further define economic well-being as creating a stable life though effective decision-making, financial literacy, Nation building, earning, savings, and socio-economic background. Examples of economic well-being includes resources, financial literacy, resource development, capital, and understanding global trends. Challenges of economic well-being include greed, nepotism, favoritism, poverty, power struggles, and materialistic wealth.

POLITICAL WELL-BEING can be defined as “**Binahat’a ba’ Hozho’**” in the Navajo language. The symbol of political well-being refers to a spear-staff which is given to a leader. Political well-being is developing a stronger sustainable community through positive change, service, care, trust, and giving back to your people. Prime examples of political well-being includes honesty, integrity, leadership, sovereignty, self-determination, advocacy, inspirational leadership, success. Challenges of political well-being include distrust, misuse of power, self-righteousness, and negative practices to bring down a community.

- **K’e**
- cooperation, humor, circle of friends, communication, social media.

Social Well Being
RELATION

- **Nanish’ ash’i**
- short and long term goals, planning, career awareness, job skills, development

Professional Well Being
GOALS

Economic Well Being
STABILITY

- **Binahat’a’**
- decision making, responsibility, sponsorship, collaboration.

Political Well Being
LEADERSHIP

- **Baah haa hasin**
- money management, financial aid, taxes, capital, credit management, finances.



Future of the Corn Pollen Model

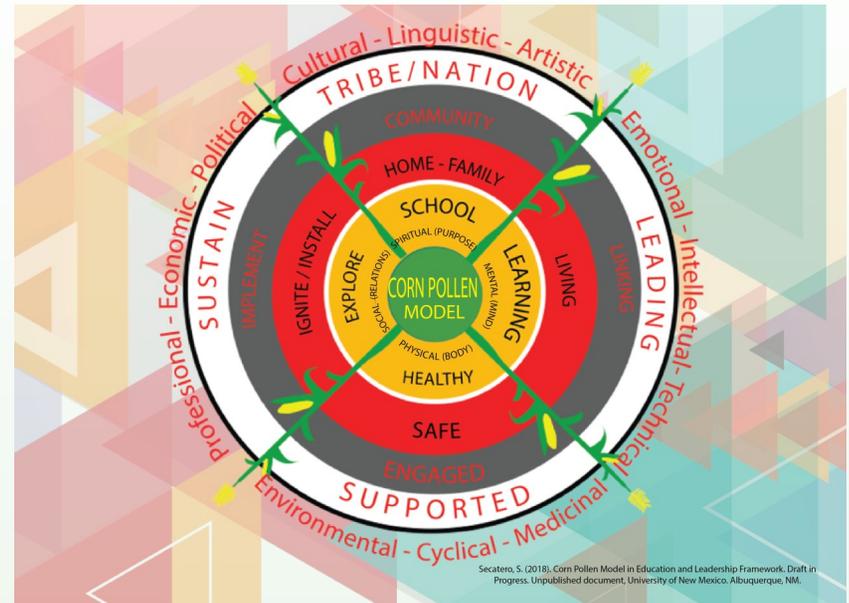


The Corn Pollen Model continues to evolve as a holistic based framework for future educators, leaders, and generations to enjoy and preserve. Several educational leadership courses at the University of New Mexico have integrated these concepts into their curriculum. In addition, teacher and principal education programs such as UNM's Promoting Our Leadership, Learning, and Empowering our Nations (POLLEN), American Indian Professional Educators Collaborative (AIPEC), and Native American Leadership in Education (NALE), and the Striking Eagle Native American Invitational Academy (SENAI) have integrated the Corn Pollen Model into their educational programs such as workshops, academies, and dissertations. In the future, the Corn Pollen Model will eventually blossom into an educational leadership book with various authors who will focus on its vision of following an educational path of sacred blessings, "Si'ah Naaghai bik'eh Hozhoon."

AHE'HEE'

A BIG THANK YOU AND BLESSINGS TO THE VARIOUS COHORTS OF STUDENTS, FELLOW UNM FACULTY, PARTNERSHIPS, AND THE UNM COLLEGE OF EDUCATION & HUMAN SCIENCES FOR INSPIRING ME TO CONTINUE THIS IMPORTANT WORK TO HONOR THE TEACHINGS OF OUR ANCESTORS. THE SACRED SYMBOL OF CORN CONTINUES TO GROW IN OUR PURPOSE, MIND, BODY, AND RELATIONS.

—DR. SHAWN SECATERO



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CORN POLLEN MODEL FRAMEWORK

WELL BEING PILLAR	KEY WORD & SYMBOL:	DEFINITION:	EXAMPLES OF STRENGTHS:	EXAMPLES OF CHALLENGES:	PRIMARY SOURCE:	QUESTION:
Ba' Hozho'		Ba' Hane'	Bidziil			
SPIRITUAL(EAST) Hodiyingo' Vison Holistic Well-being	PURPOSE (Corn Roots or seeds)	Finding meaning in life based on epistemology, faith, and belief through personal values, choices, and achievement. This serves as the primary foundation of well being and leadership.	Ceremony, celebration of birth and life, dreams, visions, spirit, soul, hope, happiness, self acceptance, self prayer, religious practices, achievement, reassurance.	Death, being lost, loss of family, lack of self-actualization, loss of purpose in life along with lack of self acceptance.	Elders Holistic Spiritual Leadership	What is your overall sense of purpose in life?
CULTURAL Bi'il'ooliil Inclusivity/ Belonging	IDENTITY AND ROOTS (hands)	Knowing who you are, where you are from and where you are going in life. Background. Gender, LGBTQ, organizations, race, society, tribal lineage, clan lineage, family origin, and history.	Finding life balance, family tree, appreciation of diversity, pride, subculture identification, critical race theory, knowledge of cultural practices and tribal affiliation.	Loss of culture, norms, history, clanship, confusion of identity, lack of maturity, and values. Racism, lack of appreciation for diversity, ideas, and	Indigenous Scholars Multicultural Leadership	Describe four layers of your identity.
LINGUISTIC Bizaad Voice and Expression	LANGUAGE (Drum)	Establish your inner and outer voice through reading, writing, speaking, listening & leading. Language preservation, songs, respectful language.	Proficiency in language, communication, and articulation, bilingualism, writing skills, reading proficiency, oratory skills,	Criticism, profanity, no reflection, negative commentary, being judgmental, and lack of respect for elders.	International Scholars Oratory Leadership	Identify your most powerful voice
ARTISTIC Na'ach'aaah Skills and Pedgaogy	GIFT/CRAFT (Basket)	Identifying and developing mastery learning through talents, gifts, and arts. Pedagogy methods, crafts, giftedness.	Multiple intelligences, arts, dance, storytelling, traditional knowledge, giftedness, mastery learning.	Lack of attention or pride in work, giving up, bad outlook on life, self defeating behavior.	Western knowledge	What skills can you teach someone?
MENTAL (SOUTH) Bini' -Learning	MIND & THOUGHT (Corn leaves)	The ability to comprehend thinking processes, learning strategies, and mind stimulation.	Problem solving, analysis, multi-tasking, open to learning, comprehension, empowerment,	Mental and emotional abuse, self-defeating behavior, fear, self-doubt, hate.	Elders	What is your area of expertise in learning?
EMOTIONAL Ba'a'ni' Commitment & Compassion	HEART AND LOVE (Arrowhead)	Recognizing and understanding the heart of wellness through emotions and healthy lifestyles. Love is the key. Caring for others and showing compassion for less fortunate living beings.	Happiness, care, anger & stress management, love, healthy relationships, compassion, passion, enthusiasm, optimism, contentment.	Fear, powerlessness, victimization, grief, depression, hatred, jealousy, anger, anxiety, revenge, blame, boredom, overwhelming circumstances, disappointment.	International Scholars Empathetic Leadership	What is your strongest emotional attribute?
INTELLECTUAL Nitsahak'es Experience Mentoring	WISDOM AND CHARACTER (Tobacco)	Being open and responsive to character development, new ideas, and critical thinking. Learning from elders and knowledge keepers.	Respect, responsibility, rigor, insight, elder teachings, good advice, instinctive learning, street smarts.	Self-righteous, lack of confidence, bad attitude, judging, ignorance, keeping knowledge to ones self.	Indigenous Scholars Charismatic Leadership	Describe your character.
TECHNICAL Benanish Technology	FUTURE AND PLANNING (Celestial Beings)	Learning to forecast a successful future, navigate technology, and knowledge of STEM fields. Planning ahead and setting positive future outcomes. Accepting a technological changing society and learning new ways of knowledge building.	Computer literacy, problem solving, science and math ability, community development, Netiquette, community planning, and effective planning.	Close mindedness, fear of technology, negative outlook on community, no initiative, limited future. Frustration and anger.	Western Knowledge Strategic Leadership	Identify a critical issue in our world and how can you solve it.

CORN POLLEN MODEL FRAMEWORK

WELL BEING PILLAR Ba' Hozho'	KEY WORD & SYMBOL:	DEFINITION:	EXAMPLES OF STRENGTHS: Bidziil	EXAMPLES OF CHALLENGES:	SOURCE:	QUESTION:
PHYSICAL (WEST) Hatsiis - Health	BODY AND SELF CARE (Corn Stalk)	Achieving physical wellness through strength, diet, exercise, and living a healthy lifestyle. Learning about family medical history and conditions for self awareness.	Proper diet, exercise, health care system awareness, sportsmanship, family health history, hard work, stress management,	Alcohol and drug abuse, laziness, helplessness, physical abuse, overworking, lack of self-care, negative self-image,	Elders	How do you care for yourself and others?
ENVIRONMENTAL Keyah Safety Zone Founda- tion	PLACE AND NATURE (Hogan)	Honoring our environment by respecting all living beings, mother earth, and father sky. This also includes creating a safe home, school, work, and community environment.	Land stewardship, planting, respect for animals. Travel, maintaining safe spaces for home, work, school, and community.	Pollution, lack of safety zones, violence, bullying, defamation, no resources, destroy living things.	Indigenous Scholars	Where is your sense of place?
CYCLICAL Ninahahai Timeline	TIME/ CHANGE (calendar)	Understanding the concepts of time and change through stages of development. This also includes becoming accustomed to change and fostering positive outcomes.	Knowledge of seasons, ceremony, rites of passage, time management, organization, learning from past mistakes and challenges.	Continuous downward spiral, overworking, lack of patience, anxiety, being lost, frustration,	Western Knowledge Visionary Lead- ership	How has time and change been helpful and challenging?
MEDICINAL Azee' Forgiveness Balance	HEALING AND RESILI- ENCY (Medicine Bundle)	The ability to heal ourselves from life obstacles and challenges to restore our mind, body, and spirit. Restoration of self, revitalization, restructure our life, reflection on good things, reshaping our surroundings.	Knowledge of healing herbs, songs, self-care, honoring elders, children, disabled, and women. Rest, relaxation, rejuvenation, counseling and self-	Trauma, drama, abuse, neglect, victimization, assault, destruction of sacred sites, plants, and earth.	International Scholars	How do you heal yourself and others?
SOCIAL (NORTH) K'e—Community	RELATIONS AND FAMILY (Tassel)	Successful interactions with family, community, and networking with support personnel. Social Justice education.	Family, collaborative learning, circle of friends, extended family, humor, extended family.	Ignorance, lack of family support, bad influences, passivity, discrimination,	Elders	How do you maintain good relationships?
PROFESSIONAL Nanish'ish'I Development Occupation	GOALS & SUCCESS (Eagle Feather)	Achieving wellness through the enrichment of life goals, career, education, and purpose. Happiness,	Short and long term planning, decision making, job skills, occupational wellness, professionalism, good attitude.	Authoritative, lack of career skills, bad judgement, individualistic, no positive outlook, confusion.	Indigenous Scholars	List at least five life goals relating to your purpose.
ECONOMIC Baah haah hasin Resources—Finances	STABILITY AND CAPI- TAL (Sheep)	Creating a stable life through decision making, financial literacy, suitable lifestyle, earnings, savings, and effective forecasting. Socio-economic background.	Budgeting, credit management, resource allocation, tracking expenditures and income, identifying resources,	Greed, personal power, taking more than needed, nepotism, favoritism, poverty.	Western knowledge Authoritative Leadership	Describe ways to which contribute to your financial literacy.
POLITICAL Binahat'a' Flag Nation—Transformation	LEADERSHI P AND TRUST (Spear-staff)	Developing a stronger sustainable community through positive change, service, care, and giving back to your people. Trust, leadership styles,	Trust, love, positive experience, education, strong work ethic, social justice, service learning, focusing on elders, children, disabled, and women.	Distrust, misuse of power, self-righteousness, negative attitude toward community,	International Scholars Transforma- tional leader- ship	What is your leadership style and how does it influence others?

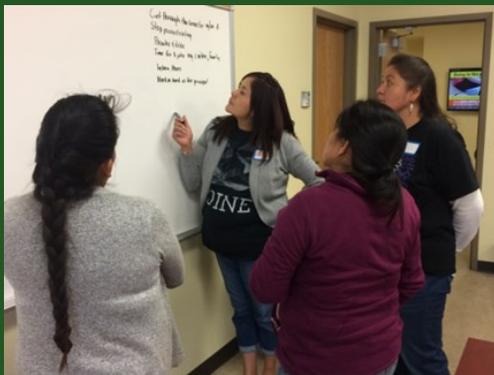
Students participating in our past EDLEAD cohorts have evaluated their own Native schools, organizations, and programs by utilizing a PATHWAY OF SUCCESSFUL INNOVATION & CHANGE model which was adapted from Grant Lichtman(2014) and expanded from M. Lippett (1987) and T. Knoster, (1991). In 2018, Dr. Shawn Secatero adapted this model to incorporate 16 well-being pillars which coincide with Knoster's Model of Successful change. Student cohort input was added as an end result of their experiences of working in Native-serving schools and organizations. The Pathway of Change Pathway includes well-being pillars at the top portion of the chart and connects successful practices below each pillar. If there is a missing element in each change concept, the students identified the end results which are located on the right column of the chart. At the bottom of the chart, all of the change concepts add up to a successful change in Native serving schools and organizations.

SPIRITUAL WELL BEING (PURPOSE)	CULTURAL WELL BEING (IDENTITY)	LINGUISTIC WELL BEING (LANGUAGE)	ARTISTIC WELL BEING (GIFTEDNESS)	(-) END RESULT:
VISION AND HOLISTIC WELL BEING	INCLUSIVENESS & BELONGING	COMMUNICATION & COLLABORATION CONSENSUS	MISSING	ANXIETY
VISION AND HOLISTIC WELL BEING	INCLUSIVENESS & BELONGING	MISSING	SKILLS & PEDAGOGY	DISCONNECT
VISION AND HOLISTIC WELL BEING	MISSING	COMMUNICATION & COLLABORATION CONSENSUS	SKILLS & PEDAGOGY	SILOS & DIVISIONS
MISSING	INCLUSIVENESS & BELONGING	COMMUNICATION & COLLABORATION CONSENSUS	SKILLS & PEDAGOGY	CONFUSION
VISION AND HOLISTIC WELL BEING (+)	INCLUSIVENESS & BELONGING (+)	COMMUNICATION & COLLABORATION CONSENSUS (+)	SKILLS & PEDAGOGY (+)	= SUCCESSFUL CHANGE

PATHWAY OF SUCCESSFUL INNOVATION & CHANGE

MENTAL WELL BEING (Mind and Thought)	EMOTIONAL WELL BEING (Heart & Love)	INTELLECTUAL WELL BEING - Wisdom/Character	TECHNICAL WELL BEING - Future/Planning	(-) END RESULT:
CURRICULUM & LEARNING	COMMITMENT & COMPASSION	EXPERIENCE & MENTORING	MISSING	OBSOLETE
CURRICULUM & LEARNING	COMMITMENT & COMPASSION	MISSING	TECHNOLOGY & STEM	LACK OF SUPPORT
CURRICULUM & LEARNING	MISSING	EXPERIENCE & MENTORING	TECHNOLOGY & STEM	DON'T CARE
MISSING	COMMITMENT & COMPASSION	EXPERIENCE & MENTORING	TECHNOLOGY & STEM	LACK OF ASSESSMENT
CURRICULUM & LEARNING (+)	COMMITMENT & COMPASSION (+)	EXPERIENCE & MENTORING (+)	TECHNOLOGY & STEM (+)	= SUCCESSFUL CHANGE





PHYSICAL WELL BEING Body - Self Care	ENVIRONMENTAL WELL BEING Place/Nature	CYCLICAL WELL BEING Time & Change	MEDICINAL WELL BEING Healing/Resiliency	(-) END RESULT:
HEALTH AND SELF CARE	SAFETY ZONE	TIMELINE AND PLANNING	MISSING	ANGER
HEALTH AND SELF CARE	SAFETY ZONE	MISSING	FORGIVENESS & BALANCE	WANDERING
HEALTH AND SELF CARE	MISSING	TIMELINE AND PLANNING	FORGIVENESS & BALANCE	FEAR
MISSING	SAFETY ZONE	TIMELINE AND PLANNING	FORGIVENESS & BALANCE	MEDICAL COMPLICATIONS
HEALTH AND SELF CARE (+)	SAFETY ZONE (+)	TIMELINE AND PLANNING (+)	FORGIVENESS & BALANCE (+)	= SUCCESSFUL CHANGE

SOCIAL WELL BEING Relationships	PROFESSIONAL WELL BEING Goals - Occupation	ECONOMIC WELL BEING Stability and Finances	POLITICAL WELL BEING Leadership	(-) END RESULT:
COMMUNITY & FAMILIES	ON-GOING EFFECTIVE DEVELOPMENT	RESOURCES	MISSING	FAILURE TO LAUNCH
COMMUNITY & FAMILIES	ON-GOING EFFECTIVE DEVELOPMENT	MISSING	TRUST	FRUSTRATION & RESISTANCE
COMMUNITY & FAMILIES	MISSING	RESOURCES	TRUST	OFF TRACK
MISSING	ON-GOING EFFECTIVE DEVELOPMENT	RESOURCES	TRUST	LACK OF ENCOURAGEMENT
COMMUNITY & FAMILIES (+)	ON-GOING EFFECTIVE DEVELOPMENT (+)	RESOURCES (+)	TRUST (+)	= SUCCESSFUL CHANGE



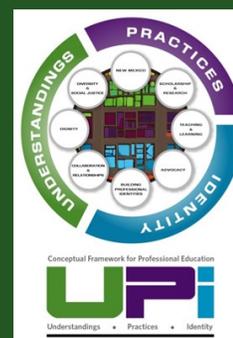
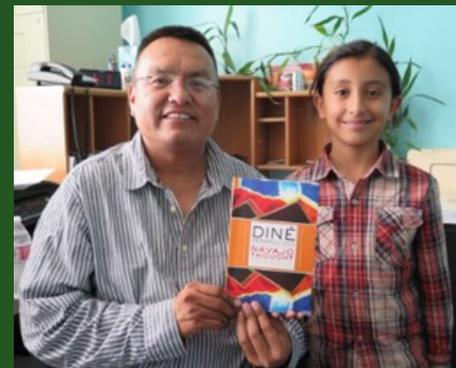
Dr. Shawn Secatero, NEST-L Program Director, Corn Pollen Model Visionary Leader

Shawn Secatero, Ph.D. is a member of the Canoncito Band of Navajo and is an Associate Professor in the UNM Teacher Education, Educational Leadership program. His research concentrates on holistic learning, indigenous leadership, dual enrollment, rural education, and Indigenous education. His research focuses on holistic well-being which is designed to promote education, healing, and epistemology for Native American and rural communities.

Dr. Secatero coordinates various programs in the UNM Educational Leadership Program including NALE (Native American Leadership in Education), POLLEN (Promoting Our Leadership, Learning, and Empowering our Nations), AIPEC (American Indian Professional Educators Collaborative), SENAI (Striking Eagle Native American Invitational and Education Fair), and SNAGS (Society of Native American Graduate Students).

He also teaches courses in Visionary Leadership, Communication for School Leaders, Leadership Foundations, Rural Leadership, School Finance, and Event Management as part of the UNM Educational leadership program. He currently volunteers to teach dual enrollment courses at Tohajiilee Community School as part of New Mexico State University in Grants and serves as a guest faculty at the Brown School of Social Work at Washington University.

Secatero has transformed his research into the UNM NEST-L Program which culminates projects to benefit Native-serving schools and organizations along with his Corn Pollen Model which has gained national attention in Native American research through publications, conference presentations, and course offerings.



UNM NEST-L PROGRAM

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GROWING OUR WINGS TO FLY HIGHER IN LEADERSHIP AND EDUCATION

A SPECIAL THANK YOU TO THE UNM AMERICAN INDIAN PROFESSIONAL EDUCATORS COLLABORATIVE FOR THEIR SUPPORT OF THIS PUBLICATION THAT WILL BE DISSEMINATED IN OUR NATIVE SERVING SCHOOLS, PROGRAMS, AND FUTURE COURSES.

