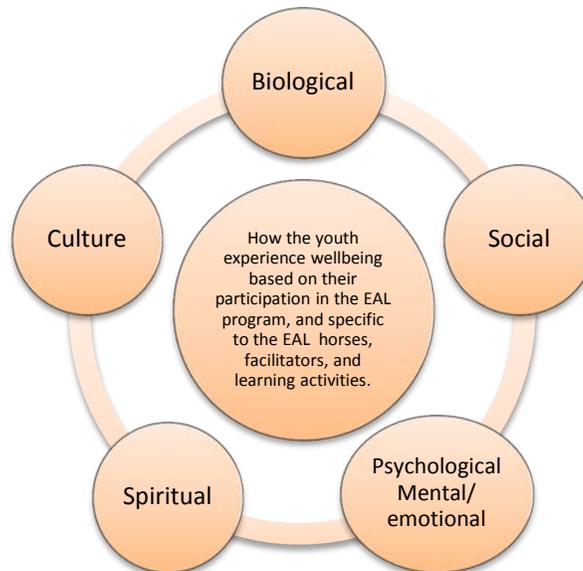


Companion Appendix Report

The Helping Horse: How Equine Assisted Learning Contributes to the Wellbeing of First Nations Youth in Treatment for Volatile Substance Misuse

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Appendix A: Case File Components



It is important to note that although the EAL program takes place at the Cartier Equine Learning Centre, the lessons learned during the program activities are reinforced at the WBYITC by staff who participate alongside the girls in the EAL and other programs. It is not possible, therefore, to examine the effect of the EAL program without accounting for the confounding influence of the White Buffalo treatment centre context. This would characteristically be considered a limitation in Western science research methodology, but in our exploratory case study design we recognize it as beneficial to fully describing what is taking place for the youth in the EAL program.

Appendix B: Narratives

All of the youths' files are presented together to produce 'one narrative story' to detail our findings within their context. This story answers the question of *how* youth experience wellbeing based on their participation in the EAL program, and specific to the EAL (a) horses, (b) facilitators, and (c) learning activities. Chosen segments of the story are shared here with the goal of situating the themes of the coding tree within the context of their stories.

First however, the stories of the Cartier Equine Learning Centre EAL and WBYITC programs are shared. As background, it is important to note that given the absence of empirical research on which to draw to develop and expand VSM programming at WBYITCⁱ, and the cultural significance of the horse to First Nations, when an opportunity presented itself in 2005 to integrate the Cartier Equine Assisted Learning program into residential VSM treatment, it was pursued. This decision was also based on the knowledge that it is cited in the literature that animal assisted interventions, in particular those with equines, is an increasingly popular adjunct to traditional modes of working with high need youth with histories of emotional and behavioural traumaⁱⁱ.

White Buffalo Youth Inhalant Treatment Centre

The White Buffalo Youth Inhalant Treatment Centre is a six-month residential treatment program for female, First Nations adolescents. It is located on the Sturgeon Lake First Nation, on the southeast shore of Sturgeon Lake, approximately 55 kilometers north of near Prince Albert, Saskatchewan. The program is based on the concept of living therapy, which integrates four cornerstones of treatment that parallel teachings of the Medicine Wheel—spiritual, emotional, mental and physical. Underlying this approach is adherence to YSAC's culture-based resiliency model. This model is understood as "...a balance between the ability to cope with stress and adversity [i.e., inner spirit] and the availability of community support [i.e., relations with the collective community]"ⁱⁱⁱ. A foundational concept of the White Buffalo program is nurturing the inner spirit, which is practiced through traditional First Nations teachings and holistic healing (e.g., fasting, sweat lodge). Alongside this, through structured programming, White Buffalo attempts to realign the youths' association with and reliance on their greater community. The

majority of youth who enter into YSAC programs have extensive histories of multiple forms of abuse (e.g., mental, physical)^{iv}. (See Appendix H for further information).

Cartier Equine Learning Centre

Located north of Prince Albert, Saskatchewan, Cartier Equine Learning Centre is noted for becoming a leader in establishing industry standards in the area of EAL certification and program development^v. A private vocational school accredited by Saskatchewan Advanced Education in 2008, the Cartier EAL program is a learner based educational experience with horses that focuses on the animal's non-verbal communication as a teaching modality for cognitive and behavioural change. A fundamental guiding philosophy of the program is the understanding that “[b]y their intuitive nature and innate sensitivity, horses can provide facilitators with a window into the participant’s personality creating opportunities for immediate outcomes and feedback. As such “as facilitators observe a horse’s non-verbal communication, together they have the ability to walk participants through to finding [potential] life-altering change” (4). (See Appendix F for further information).

The Horses’ Contribution to Youths’ Wellbeing

Biological/Physical:

(Story segment for youth data) She led the horses to the field (July 29). She became familiar with the horses’ body language, describing their ears and different ways they respond (Aug 3). She noticed the halters were on wrong, she observed a lot of body language. She then pointed out that the other girls should not be chasing the horses (Sept 7). Her team recognized Kate’s (a horse) body language and evaluated that Kate works better with her (Sept 28). She describes Smokey as beautiful.

(Story segment for White Buffalo staff data) They listen to the horse’s body language. Can understand when the horse is angry (June 25). Showed affection by kissing the horse (Nov 11). The horses have a calming effect on the girls. When the girls brush and play dress-up with the horses it gives them a sense of responsibility. They like caring for them. It changed their patience and understanding (April 24). Great connection between the horse and the team while

they try and get a horse to do a specific task. They all watch his body language and react to it. Giving the horse a kiss showing affection (March 6).

(Story segment for Cartier staff data) They enjoy the presence of the horse. They enjoy petting and brushing them (43-50). They sometimes are pushy and lack trust of the horses at first because they don't really know what is going on (79-93). The physical horse is intimidating for the girls since this is a new experience for them (194-202). The program is effective because of the structure but the program could not be helpful if there wasn't a horse. In other words the horse is #1 (436-462). There is a sense of self-actualization when the youth didn't know she could actually have power over her destiny with the horse (720-726). Often times the youth would want to bond with the horses by brushing them after the exercise. (727-746). They learned a lot about the physical and biological aspects of horses. For instance, horses go to the bathroom any time they want. There is even a component of the program where they compare the horse to a human body. They listen to the heart rate and discuss how horses feel (978-1017). The horse has taught some the girls to be assertive leaders rather than aggressive (1063-1099). The girls learned new physical behaviours while working with the horses such as remaining calm while petting a horse (1190-1234).

Social:

(Story segment for youth data) There are no horses in her community (pre-interview). She took on the leadership role and guided her partner on how to brush the horse (July 27). She developed a relationship with the horse and talks to him. At first she was apprehensive around the horse. She was willing to brush and connect with Data (a horse), showing relationship building (Aug 31). She was placed in the leadership role with her peer. She explained how to approach the horse, and how to pet and talk to the horse. She also explained how to do the pressure and release. She chose relationship building off of the achievement board because they had to build relationships with the horses (Sept 7). During an exercise she said 'you have to respect the horse if you want them to respect you' (Sept 14). She brushed Kate (a horse) before the exercise to build a relationship (Oct 7). She asked Janice to take a picture of her and Rebel (Oct 21). She asked for a picture with Rebel whom is her favourite horse (Nov 25). As time passed, from her client feedback forms, she was gaining more skills by checking off the ones that

applied to her such as understanding body language, respecting boundaries, how to negotiate, communication, team work, respect, trust, and self-evaluate.

(Story segment for Cartier staff data) The horse is forcing them to self-evaluate. The horse does not lie, he has no reason to. Passive behaviors work instead of aggressive behavior (127-145). Working with the horse allowed the girls to develop relationships (161-189). The horse also teaches the girls about the family because they are taught that horses live similar to families as they live in a herd (1250-1266).

Psychological or Mental/emotional:

(Story segment for youth data) Data (a horse) followed her around, made her smile and have more confidence (Sept 23). She wanted to change the plan because she thought that King (a horse) wanted to change (Oct 14). She shared in her evaluation of Cartier that she learned not to be afraid of the horses. Wanted to see Kate (a horse), she loved Kate (Nov 2). She was scared that she would be kicked by a horse when she was blindfolded (Nov 9). She asked for help, when trying to tie up Kate (a horse). She's still a bit afraid of horses, if they come to close to her (Nov 30).

During her pre interview, she said that she would be working with horses at the program. She feels good about horses. She says she's worked with horses before (pre-interview). She has fun with the horses. Her favorite part of the program was spending time with Kate (a horse) (post-interview). She was more relaxed and comfortable around the horses at the end of the program compared to the beginning. She likes going to the farm because that's where the horses are. She said she learnt about how horses communicate, said it's like talking Cree, but they have body language. She developed a bond with Kate (a horse) and trusts her and she shows her affection, she respects her and considers Kate her friend (post-interview).

(Story segment for White Buffalo staff data) Staff member thinks the best part of the program for the girls were the horses, because they all had a favorite horse. The horse was big part of who they were. The girls knew sometimes the horses had bad days as well, and said 'just be calm and the horses will calm down.' Dominique (Cartier facilitator) shared her memory of being scared by the horses when first going to the program, and found that the some of the girls probably felt the same. She knew this was the first time some of the girls were around horses.

She has adjusted to the horses and thinks they have to. The most important thing at the program that contributed to the girl's wellbeing was the horse. The girls learned from the horse; respect, boundaries, discipline, patience, the girls learned a lot. The biggest teaching was respect. Sometimes on cold days, a client would often wish she would've stayed at the centre their attitude would change as soon as she got to the farm. The horse is first in importance for the girls' wellbeing. The girls showed nurturing because they loved to look after the horses. The girls always wanted to go and see the horses to make sure they were okay. And they were taught not to ride the horse too much if she was going to have a foal. The girls feel as though the time spent at the farm is never long enough, they always ask to stay longer and cut out the debriefing part to have more time to groom the horses. The girls trusted the horses, and they were never scared of them towards the end of the program. Respect was a big thing for the girls with their horses. When the facilitators would ask them what's the biggest thing they're taking from the program- the girls replied 'respect'. They had to learn to be positive when around the horses.

Spiritual:

(Story segment for youth data) Her favorite horse Cali had passed, and Gayle (Cartier facilitator) gave her some of Cali's horse hair, she was happy and thought Gayle would have forgot (July 27). She said this 'gave her closure'. This demonstrates the bond she had with the horse, and this keepsake will hopefully be something she will treasure in the future. She created a special bond with Cali, but then she passed away and then became attached to Smokey.

(Story segment for White Buffalo staff data) What she thought the best part of the program for the youth was the connection they had with the horses. The horses were like a friend to the girls. They had a spiritual bond, because the horses could feel how the girl's mood was when around them. The staff thinks the horse brought the best out of the girls. She thinks that's where the girl's got their boost, was from the horse. Found it odd, how the horse could change the girls spirit/attitude. If the girls were having a bad day, just being around the horse...would alter their behavior for the better. Their spirits were lifted as soon as they arrived at the farm. Each of the girls in their own way has developed a bond with the horses. All girls had a favorite horse. She heard one girl say "I am leaving and going to be very far from the horses, but that horse is my spirit now". She says that when she goes home, she wants to get her Indian name, and thinks that it will include the word horse.

(Story segment for Cartier staff data) They get to bond and create a relationship with the horse (43-50). The atmosphere in the arena when horses are there is electric. They're overwhelmed with the beauty of the horses. It's quite electrifying (146-156). The horse is a teacher, motivator, strength and calmness (537-545).

Culture:

(Story segment for youth data) She identified the importance of staying away from the horses on your moom time as a safety precaution. She understands the importance of the horse to some Native communities. The horses have a special meaning to her, she loves being around the horses.

(Story segment for White Buffalo staff data) Women were visiting the centre. She shared a story: I used to be deathly afraid of the horse. Some bad things were happening in the community, so I wanted to go and pray with the eagle feather, and tobacco. I wanted to go to the rain dance lodge, and it's in the pasture with a stallion, and a gelding. The stallion was known to be very mean. I saw them far away, and it looked like they were sleeping, so I thought I could do my praying, and get out of there before they noticed me. I was half way to the rain dance lodge, and they put their heads up, and came at me full gallop. I was so afraid, I was paralyzed. I just stood there. They came up to me, and came to a stop. The gelding stood on my left, and the stallion stood on my right. They escorted me to the lodge. I spread my blanket, and offered tobacco to the four directions. I remembered they had just had a ceremony for the horse, so I put tobacco down for the horse spirit. The horse on my left put their hoof on my shoulder, I did not feel any weight, and the horse left their hoof there until I was done. They then escorted me to the fence. I thanked them, and I said tomorrow I am going to bring you ribbons. The next day, they met me at the fence, and allowed me to fasten ribbons to their manes. From then on I am not afraid of horses.

The story of sweat stones would be the size of a horse's hoof and only 14 rocks in a sweat. All brought in at once. This Elder didn't know how it got changed to what it is today. Lots of rocks are brought throughout the sweat.

(Story segment for Cartier data) The Kookum's teaching them about the horse and telling them the horse used to be our soul. Horses were the primary transportation in the past.

Dominique is still learning the teachings herself and acknowledges that tis a big thing. She feels as though, the girls enjoy the teachings and eager to learn more. The elder's teaching, told them when they were young, horses were a huge part of their lives. And that the horses were a big part of the First Nation's culture. The biggest cultural teaching was not to be around the horses during their moon time. The girls now talk, and acknowledge that the horse is a spirit. Upon arrival, the girls were told they get to attend a horse dance. They asked a lot of questions regarding the ceremony. One of them, shared her teachings that her father told her. That in the past, they never used cars at funerals, that they only used horses.

The Facilitators' Contribution to Youths' Wellbeing

Biological/Phyiscal:

(Story segment for youth data) They taught her how to brush the horses, and various skills on how to work with the horses. One day, as she arrived at the farm, she gave Janice a big hug for a long time.

Social:

(Story segment for youth data) She was feeling more comfortable around the facilitators; enough to ask for help from them whenever she needed it (Apr 10). They had to decorate the horses one session, but instead she chose to decorate Gayle (a facilitator). Shows that she is comfortable enough around her. She was playful and joking, she hugged the facilitator good bye when leaving the farm (Apr 14). She was laughing at Janice (a facilitator) because her helmet was on backwards (May 24). The obstacle exercise helped her build a relationship with the facilitators (May 31).

(Story segment for White Buffalo staff data) The facilitators were engaging the girls in conversation, asking them questions. Facilitators did a good job of explaining lessons to the girls and giving them direction. The facilitators would give positive feedback to the girls. Gayle is telling the girls how Smokey is new, and he has to make a connection to the other horses just like the girls who are establishing themselves in the group. Giving them relationship education. One of the girls brought Janice a birthday gift, Janice became emotional.

(Story segment for Cartier staff data) They help identify what is good and bad. They show consequences for the youths' behavior. (278-288).

Psychological or Mental/emotional:

(Story segment for youth data) When she was scared, the facilitator reassured her that she would stay close to help her. This gave her confidence to catch a horse. She looked so happy and gave everyone a big hug before leaving the arena. She told Gayle (a facilitator), "I'm happy because I think I'm coming back for the next intake." Then she said "I have to go tell Frosty (a horse) to wait for me." (June 7).

(Story segment for White Buffalo staff data) They liked the horses. Some of the new girls were scared of the horses; they have never had previous experience with horses before. They were thinking of the horses, and were considerate and gave them grass to eat. A new donkey arrived at Cartier, the girls were excited to go and see her. They had compassion for the horses. They paralleled the horse's body language to their lives. During the 31st session, one of the girls got frustrated, the horse was sensitive and reacted to their energy. (Staff data)

(Story segment for Cartier staff data) There is a large amount of trust involved in this program with the facilitators. They probably like knowing the process of the exercise. As in they come to the facility, they get their helmet, they come to the arena etc. They like consistency with the facilitators (245-275). It's often difficult for the youth to build a relationship with the facilitator because they are not used to being around people with blonde hair, blue eyes with silver earrings. There is a lot of relationship building. About half way through the program they started to tell personal things about their lives. This demonstrates the trust between the facilitator and the youth (299-329).

Spiritual:

(Story segment for youth data) She connected with one of the facilitators.

(Story segment for Cartier staff data) Bond between the facilitator and youth very strong (1550-1567).

Cultural:

(Story segment for youth data) She asked Janice and Dominique (facilitators) to come to

the sweat at the centre. She described what the sweat would look like (Aug 19). She asked Janice (a facilitator) why she couldn't participate with the horses during her moon time, Janice explained it to her (Sept 23). She taught Gayle how to say thank you in Cree (Oct 19). She taught Lacy how to say yes and no in Cree (Dec 2).

The EAL Program Activities Contribution to Youths' Wellbeing

Biological/Physical:

(Story segment for youth data) While tying knots, she would sometimes forget the process. She did not quit, instead she would keep trying and eventually figure it out with some assistance (Feb 21). April 12th was the first day she did not hide her face in the picture. Showed possible signs of frustration while working (April 12). During the exercise that recognized abilities instead of focusing on disabilities, she seemed to understand the difficulty of working with a disability. She said "we had to find out what to do like by being a deaf person what we could do and what we could not do."

(Story segment for White Buffalo staff data) They learning about body language of the horse and they change they body language. Major differences are noticed. The program helps the girls in aspects on their life. Physically they are getting exercise with the running and walking (Feb 28).

(Story segment for Cartier staff data) At the start the girls are tired and need a break since they are detoxing. As they get more into the program they started challenging themselves. They get physically stronger by moving around and picking up items and feeding the horses. They also started sleeping regular hours and eating more healthy (818-850). Physical appearance has changed through the program. Some dye their hair and put together outfits. They start caring about themselves (905-920). The girls showed a sense of nurturing while care for the baby kittens (1106-1131). Patients and calmness is also a common skill.

Social:

(Story segment for youth data) She chose kindness off the board and said her partner was kind to her. She would not stand up in front of everyone, still shy (Oct 12). There was a behavior

change, she went from being happy to upset, possibly due to her partner disagreeing with her (Oct 14). She's a team player. (Oct 19) Communicated with her partner, and played rock, paper, scissors, and the winner got to pick the horse (Nov 4). Her mother and 3 siblings came to visit and watched the session. She shared with the group that she had 10 brothers and sisters and 1 adopted sibling (Nov 11). She was asking a lot of questions, and asking where someone from Cartier was. She asked someone to add her on Facebook, showing that she wants to continue the friendship (Nov 23). She chose teamwork off of the board, said the girls were all working well together. She asked about the Cartier staff again, and said to tell her hi (Nov 25). On her weekly record, she wrote under things to do this week was to be patient with peers and staff. She wrote that she will work on being nice to her peers. On her weekly record, said she was doing a good job with her partner. On her weekly record, she wrote: "I saw good listeners, good leaders, and good team work. They were all taking turns leading."

She thinks the program will help her get along better with people. She generally gets along with people but says she's shy. A friend means someone who is like a sister. She says her community feels like home (pre-interview). She learned how to be nice to everyone and would like to use this skill when she returns home. One of her goals she set for the week, was to be more patient with the staff and her peers. The program taught her how to be nice to everyone. She says the program helped her get along better with others and gave the example of her and another youth that weren't talking but once they were teamed up, they continued the friendship at the centre. She says the program made her feel different about her community because it made her want to take care of people better (post-interview).

(Story segment for Cartier staff data) They get to learn new activities and become happy once they achieve the goals (53-57). The horse starts out by reacting to how they feel about the individual honestly and then as they change and start to grow, the horses behaviors starts to change. So those girls are learning instantaneously when their behavior is getting better, because the horses are immediately better (96-108). By understanding that your viewpoint and behaviors have an effect on the environmental around you may help with the girls wellbeing. They are beginning to realize there are choices to situations (113-119). When you control yourself you control the environment (120-125). They program allows the girls to change in drastic ways (470-482). The program is scary at first because they do not know much about the horses or

exercise and in the end they learn new skills. For example, there was one particular youth who could not explain what she wanted done and the facilitator told her to try and break it down into steps. She turned out to be a great leader which reinforced her self-esteem by developing perseverance and determination (507-519). Peers became more important during the program, for example, people would ask each other questions during the exercises (622-630). The ability to reflect back on previous exercises and remember how the horse responded, learning from past behavior. Went from aggressive leader to assertive leader. Went from anti-social to social. When from self-centered to empathetic (654-686). A sense of realization while reading the body language of the horse. “The horse is not saying she really likes me - she’s being aggressive” (686-696). Teamwork and behavior change were common aspects in the program (696-701). There were relationships formed among the girls who participated in the program. Since they were required to work together during tasks they learned respect, personal growth, attitude adjustments and humor. Respect was stepping out of their comfort zone and having courage to know another person or horse (148-173). The girls also learned what it was like to be a friend and develop relationships. Had to develop listening skills while learning the exercise and working with their partner (1235-1245). Major difference during the time the girl first comes to the program and then six months later (1531-1547).

Psychological or Mental/emotional:

(Story segment for youth data) She describes her identity as pretty and she wasn’t confident until she went to the program. She started realizing she can do better things in life and accomplish things and thought more better about herself. She views herself as smart but sometimes goes down the wrong path (pre-interview). The staff observations stated that she seemed happy and was willing to try (Sept 7). She was engaged and interested by asking questions (Sept 7). She was happy and smiling (Sept 14). She chose honesty off of the board, had to believe in others when blindfolded and trust them to keep you safe. During the blindfold activity, said she was scared at first, but gained confidence as she went (Sept 16). She was willing, but quiet (Sept 21). She chose problem solving off the board, because her and her partner had to figure out how to do the obstacles and talked things through (Oct 12). She focused on the tasks, planned ahead and walked around the object (Nov 2). She was asking questions when she was blindfolded to know what to do (Nov 2). She was happy, engaged, and asking lots

of questions regarding the exercise (Nov 16). She was compromising with her team; she offered to be the doer (Nov 30). She was a bit frustrated with her team, they kept trying and wouldn't give up. Showing perseverance (Dec 2). She enjoyed the program, saying it was awesome and had fun. She also said it was interesting and laughed a lot. On her weekly record, said she had fun even though her partner was not participating. She thought the best part of the horse program was participating with the horses. She also views herself as a whole different person then she was prior to the program. She states 'I'm more honest, trustworthy, a great listener, and I understand what I am being told'. The staff says she has a positive attitude and is a joy to have around. One of her weekly records, she said the program was fun and had a good day.

(Story segment for Cartier staff data) The girls are disappointed if they do not get to come visit the horses on a day they were supposed to. This seems like they are anticipating the program in a positive manner. (20-27). There is a difference in participation between the morning shifts (Tuesdays) and afternoon shifts (Thursdays) (30-36). They develop the tools and ability to work as a team (212-214). Sometime the fear of the horses comes from a fear of what will happen and doing something wrong (218-234). The structure of the program allows for relationships and trust to be built over time (404-428). Developed skills though growing/nurturing self-confidence. (596-610). The girls learned other alternatives way to express what they want (936-970).

Spiritual

(Story segment for youth data) She thinks the horse program will help her spirit. (Youth data)

(Story segment for White Buffalo staff data) The girls' wellbeing was met by all them as individuals, the horse and the facilitators. They are shows great respect which in turn you can see the respect the girls give back. I can see that the girls' self-esteem, confidence and leadership built just in the visit (1 hour). It was incredible to watch and see the progression of each girl as individuals (Feb 28). "Spiritually I noticed the girl's spirits come alive as they went through each obstacle on the course" (Feb28).

(Story segment for Cartier staff data) The structure of the program is critical to their feeling of well-being here (428). Feelings of joy and pride were demonstrated (636-640).

Connection and bonding with the horse (641-647). Develop a sense of connection and bond with the horse (1334-1352). Each girl had identified a favorite horse and explained why they feel a special connection to the horse. They can name qualities they like in the horse and identify those qualities in humans as well (1361-1379). “They just start to glow.” “It’s not even something that you can measure.” “it’s a light inside them that you don’t see at the beginning” “Spiritual connection to the horses” (1447-1475).

Cultural:

(Story segment for Cartier staff data) They had kittens at the program and everybody took turns taken care of them, making it feel like a sense of community caring for one another (1111-1131). Facilitator noticed that the First Nations children have a true sense of community, and it comes out when they talk. The First Nations individuals seem to have a deeper connection to the horses most likely because of their understanding.

(Story segment for White Buffalo staff data) One youth mentioned the similarities between the horse and her parents (Feb 9). Change in the community the second time through an exercise (March 6).

Other Measures of Youths’ Wellbeing

(Story segment for youth data). Her general wellbeing form answers changed dramatically. Her answers at the end of the program were more positive. Example of her response changed from ‘sometimes’ to ‘very happy’ during the past month. Her response changed from ‘most of the time’ to ‘a little of the time’ that she was low in spirits.

She spoke of the importance of friends, and that they are like sisters. When asked to draw what a good choice looked like, she drew two people, one person offering the other marijuana and the other person refusing. On another illustration, again same depiction of one person offering drugs to the other. This time the person responds ‘No thanks, my mom told me not to do any drugs. I’m going to school, are you coming with me?’ and the girl had a smile on her face, and word ‘love’ written on her shirt.

If the EAL Program Contributes to Youths' Wellbeing

The study is framed within the holistic bio-psycho-social-spiritual framework of healing applied by the White Buffalo Youth Inhalant Treatment Centre. As established, its complementarity with Cartier Equine Learning Centre's EAL program addresses whether EAL contributes to the wellbeing of First Nations youth who misuse volatile substances; in theory it does. Nonetheless, the various data sources were reviewed to validate this.

Comments from the youth capture their perception of wellbeing: "it helped me get along with other people cause when I worked with the horse they put a different person with and me and I got along with them pretty good" (C3, Y4); "the last intake I only went in the sweat four times, this intake I go whenever I can, and the horses, I don't know [it's] the spirit or something, at the Horse Dance and the Ghost Dance, they are important to me" (C1, Y3); "I want to be healthy all my life and not do drugs no more" (C2, Y9).

The EAL facilitators and the horses are integral to the youths' experiences of wellbeing as reflected in the following passages: "anytime you involve a horse in any kind of activity it's a new learning experience, he's going to be leveling that playing field and he is going to teach you things about self-reflection" (C1, Y1); "like the horse, we [EAL facilitators] are very important too, being able to read those girls' and figure out what they need and how to present it or provide it. So when you've built that relationship it's there forever" (C1, Y2).

Lastly, the statements by the White Buffalo staff provide both cultural and spiritual dimensions for understanding wellbeing as experienced by the youth as evidenced in these statements: "they learn more about their own feelings, um, have more awareness about themselves and it just reinforces what we're teaching about [at the treatment centre] and the skills and they get it because there [at Cartier], they're with the horse. They have, they're with another spirit. And it just makes, you know the teachings that stronger" (WB01); "it's because that horse, those horses are standing there. They're standing in there. For our culture, animals are, well we have our names, and they are, they're our guides, they are our helpers, they keep us safe, we pray to them to help us. They're our angels" (WB02).

The combined experiences, observations and reflections of the youth, EAL facilitators and treatment centre staff offer a holistic understanding unambiguously relaying that EAL contributes to the wellbeing of First Nations youth who misuse volatile substances.

ⁱ Dell, C.A. and G. Graves (2005). *Designing a tool to measure the impact of client length of stay on treatment outcome: Overview*. Ottawa: Canadian Centre on Substance Abuse.

ⁱⁱ Brooks, S. M. (2006). Animal-assisted psychotherapy and equine-facilitated psychotherapy. In N. B. Webb (Ed.), *Helping traumatized youth in child welfare: Perspectives of mental health and children's services practitioners* (pp. 196-218). New York, NY: Guilford Press; Ewing, C., MacDonald, P., Taylor, M., and Bowers, M. (2007). Equine-facilitated learning in youths with severe emotional disorders: A quantitative and qualitative study. *Child and Youth Care Forum* 36, 59-72; Lefkowitz, C. I., Prout, M., Bleiberg, J., Paharia, I., and Debiak, D. (2005). Animal-assisted prolonged exposure: A treatment for survivors of sexual assault suffering posttraumatic stress disorder. *Society & Animals* 13(4), 275-295; Drawe, H. L. (2001). An animal-assisted therapy program for children and adolescents with emotional and behavioural disorders. Kentucky: Spalding University.

ⁱⁱⁱ Dell, C.A., C. Hopkins, D.E. Dell (2005). Resiliency and holistic inhalant abuse treatment. *Journal of Aboriginal Health*. 4-12. Pg. 5

^{iv} Youth Solvent Addiction Committee (2008). *Annual Report*. Author.

^v Saskatchewan Horse Federation. Available at: <http://www.saskhorse.ca/pages/about.php>

APPENDIX C: Supporting Literature

Biological healing:

Physical status—There is some support that there may be an increase in physical improvements following participation in an equine program. This may be due in part to equine programs contributing to increased hand/eye coordination, balance and mobility (Cartier pamphlet).

Physical touch—The importance and healing quality of physical touch to human well-being is documented in the literature^v. Given the high rate of physical and sexual abuse among First Nations youth in treatment for solvent abuse, horses can offer a ‘safe’ and ‘non-sexual’ mechanism for physical touch to occur^v. Robin and Bensel’s work explains that pets can “satisfy the child’s need for physical contact and touch without the fear of the complications that accompany contact with human beings”^v.

Connection to nature—The work of Crofoot-Graham notes that connecting with nature is an important part of healing for Aboriginal peoples^v. The land is intimately related to culture, spirit and other dimensions of healthy being.

Psychological healing:

Mental status—The Harter Self-Perception Scale, a standardized psychological scale, requires the participant to report on feelings about the self: scholastic competence, social acceptance, athletic competence, physical appearance, behavioural conduct and global self-worth^v.

Social healing:

Community involvement & relations with others—Since the early 1990s, extensive medical literature has emerged confirming a strong, positive link between social support through involvement in community activities and improved human health and survival^v. Although not EAL specific but related to equine guided programs, the literature supports that there is an increase in future community involvement with participants in therapeutic horseback riding programs^v. Some equine assisted interventions have also demonstrated an increase in feelings of unconditional love and acceptance among participants^v. One of the earliest animal assisted intervention studies^v referred to this as social support, that is, “information leading the subject to believe he is cared for and loved, esteemed, and a member of a network of mutual obligations”^v.

Spiritual healing

Equine-human relationship—The horse-human relationship is based on the development of mutual respect and trust. In equine-guided activities, positive interactions with horses are most often observed when participants approach the horse, and thus the experience, from a stance of mutual respect and trust^v. The literature supports that opportunities to interact with animals provides a starting place to begin to explore and develop trust and a relationship with another living being^v. McNicholas and Collis (2006) explain, for example, that “[s]ocial signals from animals are less complex than from humans, and the reduced processing load may permit a greater degree of social understanding and social interaction than would be otherwise possible”^v. We know from trauma-related research that the “[r]estoration of the trauma victim’s capacity for recovery hinges on provision of safety and development of trust...”^v. This is of particular significance for First Nations in consideration of the traumatic effects of colonization on individuals, families and communities and resulting mistrust.

Bonding of equine-human spirits—The current literature identifies the need for increased research attention on the multiple dimensions of the animal-human bond^v. Of the research that does exist, it refers to the availability of a secure space or “holding environment”^v that allows for a bond to develop with animals and specifically with with horses. Some refer the meeting of spirits within this context. Individuals who have experienced spiritual trauma, for example, may find that being with animals provides an empathic space whereby “having someone witness their pain [may] bring hope through responding therapeutically to their suffering [and] that clients can begin to heal”^v. The work of Yorke et al. (2008) suggest that a strong intimacy/nurturing bond can form between humans and horses. They concluded that “...unique elements of equine-human relationships may foster deep, intimate connections”^v.

APPENDIX D: Research and Advisory Team Members

White Buffalo Youth Inhalant Treatment Centre: Loni Longclaws, Ernie Sauve

Cartier Equine Learning Centre: Gail Boucher, Janice Cartier, Tamara MacKinnon, Dominique Dryka

*Youth Solvent Addiction Committee: Debra Dell

*National Native Addictions Partnership Foundation: Carol Hopkins

*Canadian Centre on Substance Abuse: Cheryl Arratoon

University of Calgary: Cindy Adams

University of Saskatchewan: Colleen Dell, Randy Duncan, Serene Spence, Mallory Wuttunee, Kathryn Dunn

University of Regina: Darlene Chalmers

*Advisory Team

**Siksika Nation of Alberta participated in the project at the beginning by offering guidance

APPENDIX E: Measures of Wellbeing in the Data Sources

Biological wellness is measured as physical wellbeing and through:

- (a) physical status. How—Post EAL program interviews with the youth. YSAC has standardized treatment follow-up questions that have been culturally validated for its client population. We will modify the participation question to—“Did being in the horse program assist you with taking part more often in other physical activities like sports, dancing, walking, or working out?”; Cartier facilitator field notes and interviews; Post EAL program interviews with White Buffalo staff;
- (b) importance of physical touch with the horse. How—Post EAL program interviews with the youth; Review of youths’ journalling about EAL; Post EAL program interviews with White Buffalo staff; Post EAL program interviews with Cartier EAL facilitators;
- (c) acknowledging the role of the land in healthy being. How—Post EAL program interviews with the youth; Review of youths’ journalling about EAL; Cartier facilitator field notes and interviews.

Psychological wellness and is measured as mental wellbeing and through:

- (a) perceptions of self. How—Application of the Harter Self-Perception Scale, which requires the participant to report on feelings about the self. A widely used instrument, Bowers and MacDonald specifically claim that this adolescent scale was chosen for their animal-related work because “all the subscales were show to have satisfactory reliability, with Cronbach’s Alpha ranging from .80 to .89 over four samples” (67); Pre and post EAL program interviews with the youth; Review of youths’ journalling about EAL; Post EAL program interviews with White Buffalo staff; Post EAL program interviews with Cartier EAL facilitators.

Third, wellbeing is defined as *social healing* and is measured as increased community involvement and relations with others and through

- (a) quantity and quality of interactions with fellow clients and staff in the residential treatment program and family members. How—pre and post EAL program interviews with the youth. As noted, YSAC has standardized treatment follow-up questions that have been culturally validated. We will modify the social connectivity question to—“Has your relationship with others in the

treatment centre changed because of your participation in the horse program?"; Review of youths' school journalling about EAL; Cartier facilitator field notes and interviews; Post EAL program interviews with White Buffalo staff.

And last, wellbeing is defined *as spiritual healing* and is measured as development of an equine-human relationship (trust) and spiritual bond.

(a) development of respect and trust with horses. How—post EAL program interviews with the youth; Review of youths' school journalling about EAL; Post EAL program interviews with White Buffalo staff; Cartier facilitator field notes and interviews

(b) spiritual bond to horses. How – Jewel Equestrian Scale, a 31 item instrument developed to measure the human-horse bond interaction; Post EAL program interviews with the youth; Review of youths' school journalling about EAL; Cartier facilitator field notes and interviews; Post EAL program interviews with White Buffalo staff;

(c) increased spiritual functioning. How—Post EAL program interviews with the youth. Drawing on YSAC's culturally validated standardized treatment follow-up questions, we will modify the spiritual functioning questions to—"Has participating in the horse program helped you to use spiritual practices or services (e.g., church attendance, meditation, Elders, ceremonies)?" and "Has participating in the horse program helped you to participate in cultural activities that keep you connected to your spirit or spiritual health (e.g., sweats, pow wows, feasts, round dances, prayer)?"; Review of youths' school journalling about EAL; Cartier facilitator field notes and interviews; Post EAL program interviews with White Buffalo staff.

APPENDIX F: Youth Client Descriptions

Four girls had previous horse experience, four had previous EAL experience, and twenty seven completed the current EAL program. Thirteen girls had previous treatment experience and most were at WBYITC for solvent, alcohol and drug abuse, followed by grief, loss and anger issues. Some of the girls were physically, emotionally or sexually abused. Mental health issues were prominent among the girls, and most specifically with suicide ideation, mood disorders, self harm, depression, low self esteem, aggressive behaviour, Substance Abuse Mood Disorder, and some of the girls saw a psychiatrist in the nearest town of Prince Albert, SK. Medical issues ranged from eating disorders, to heart murmurs, post concussion syndrome, Alopecia Universalis, Hip dysplasia, and self masochism. The level of addiction was mainly described as High Probability of Substance Abuse Disorder, followed by Chronic Inhalant User, and Experimental to Social Inhalant User. Other descriptive characteristics of the girls included substantial artistic ability, love for the farm and facilitators, enjoyment of culture, and dreams of being a ballerina.

APPENDIX G: Anonymous EAL Clients and Corresponding Data Sources Collected

		Cohort 1 July-Dec 2010 9 graduated, 16 youth	Cohort 2 July-Dec 2011 7 graduated, 16 youth	Cohort 3 Jan-June 2012 5 graduated, 19 youth
1	Youth Pre-Equine Program Interview (Pre)	Nitasikan (2 copies) Ida (2 copies, different dates of Oct 6 & 12...same interview) Harmony (2 copies) Thunder Bird Woman (2copies) Patience (2 copies) Della (2 copies) Amelia (2 copies) Patricia P1,P2,P3 combined interviews, filed in one file	P2-Cardinal (2) P3-Cai (2) P6-Violet (2) P7-Casee (2) P8-Sitting Bear Woman (2) P9-Francis (2) P10-Darlene (2)	
<u>2</u>	Youth Post-Equine Program Interview (post)	P3-Amelia (2 copies) P5-Della (2 copies) P8-Nitasikan (2 copies) P9-Patience (2 copies) P10-Thunder Bird Woman (2 copies) P11-Ida (2 copies) Ida-June/11 P12-Harmony(2 copies) P13-Patricia (2 copies) P14-Sisika (2 copies)	P2-Cardinal (2) P3-Cai (2) P6-Violet (2) P7-Casee (2) P8-Sitting Bear Woman (2) P9-Francis (2) P10-Darlene (2)	

3	WB Staff Reflections (Notes) [throughout]	Feb 14/11; no date; Jan 25/11; Aug2/11; May10/11; Jan25/11; Feb8;11; Mar22/11; Mar 22/11; Apr5/11; Apr4/11; Apr 12/11; Mar24/11; May 24/11; May 31/11; June 7/11; June 8/11;	Sept 22/11; Sept 22/11; Oct 25/11; Oct 20/11; Oct 13/11; Aug 4/11; Aug 16/11; Oct 6/11; Sept 8/11; Sept 6/11; Sept 13/11; Aug 31/11; Sept 27/11; Oct 4/11; Oct 11/11; Oct 11/11; Oct 18/11; Oct 28/11; Nov 1/11; Nov 1/11; Aug 2/11; Nov 15/11; Nov 3/11; Oct 27/11;	June 5/12; June 5/12; Apr 3/12; Nov 15/11; Nov 14/11; June 8/12; Apr 5/12; Apr 10/12; Apr 12/12; Apr 19/12; Mar 22/12; Apr 24/12; Apr 26/12; May 10/12; May 1/12; Apr 24/12; May 8/12; no date; Feb 9/12; Mar 6/12; Feb 28/12; Feb 28/12; Mar 8/12; Mar 1/12; Mar 22/12; Apr 26/12; May 3/12; May 8/12; May 29/12; May 31/12; May 22/12
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	WB staff reflections (notes, with girls commenting when on their moon time)	Sept 14/10; Oct 19/10; July 27/10; Oct 28/10; Nov 11/10; no date; Oct 26; Nov 25/10; Sept 25/10; Aug 3/10; Aug 10/10; Aug 31/10; Aug 31/10; Sept 14/10; July 27/10; Sept 14/10; Sept 14/10; Sept 21/10; Sept 21/10; Sept 2/10; Sept 28/10; Oct 5/10; Oct 12/10; Oct 12/10; Oct 19/10; Nov 2/10; Nov 2/10; Nov 2/10; Nov 9/10; Nov 9/10; Nov 9/10; Nov 16/10; Nov 16/10; Nov 23/10; Nov 25/10; Nov 30/10; Dec 7/10; Dec 7/10; Aug 12/10; Nov 30/10; Aug 11/10; no date; no date; no date; July 27/10; July 29/10; July 29/10; July 27/10; Nov 16/10; Oct 19/10; no date; 5- no date; July 20; Oct 21/10; Oct 7/10; no date; Nov 25/10; Oct 14/10; Oct 14/10; Oct 14/10; Oct 28/10; Oct 28/10'; Nov 4/10; Nov 4/10; Dec 2/10;		
4	Cartier Facilitator Reflections (notes) [throughout] **taken from the green binder*	Amelia-32 Della-35 Harmony-22 Nitasikan-33 Patience-32 Patricia-9 Sisika-10 Thunder Bird Woman-28	Cardinal-27 Casee-20 Cai-28 Darlene-17 Francis-18 Sitting Bear Woman-20 Violet-29	Ami-22 Chianna-26 Georjann-31 Karrie-33 Raven-27
5	WB Staff Interviews (Loni, Shirley, Loretta) [post]			

6	Cartier facilitator Interviews (Gail, Janice) [post]		WB01 WB02	C01 C02
7	Harter Self-Perception Scale [pre & post] ***(only teacher's rating scale portion)***	Amelia-2 Ameo Cherie Della-2 Elisa Harmony-2 Ida-2 Nitasikan-2 Patience-2 Patricia-2 Pheonix Sisika Sunshine Thunder Bird Woman-2	Aliyah Cardinal-2 Casee-2 Cai-2 Darlene Francis-2 Pearl Sitting Bear Woman-2 Salali Sequoia Violet-2	Amelia Ami Chianna Cardinal Georjann Jayden Karrie Morning Star Maria Raven Sitting Bear Woman
	Harter Self-perception Scale ***What I am Like	Amelia-2 Ameo Cherie Della-2 Elisa Harmony-2 Ida-2 Nitasikan-2 Patience-2 Patricia-2 Pheonix Sisika Sunshine Thunder Bird Woman-2	Aliyah Cardinal-2 Casee-2 Cai-2 Darlene-2 Francis-2 Pearl Sitting bear Woman-2 Sequoia-2 Violet-2	Amelia Chianna Cardinal Georjann Karrie Morning Star Maria Raven Sitting Bear Woman
8	Jewel Equestrian Scale [mid & post]	Amelia-2 Della-2 Harmony-2 Ida-2 Nitasikan-2 Patience-2 Patricia-2 Sisika-2 Thunder Bird Woman-2	Cardinal-2 Casee-2 Cai Darlene-2 Francis-2 Sitting Bear Woman-2 Violet-2	Ami Chianna Karrie Raven

9	General Well-Being Scale [pre & post]	Amelia-2 Ameo Cherie Della-2 Elisa Harmony-2 Ida-2 Nitasikan-2 Patience-2 Patricia-2 Pheonix Sisika Sunshine Thunder Bird Woman	Aliyah-Before Cardinal-Before & Nov/11 Casee-Before & Nov/11 Cai-Before & Nov/11 Darlene-Nov/11 Francis-Aug/11, Nov/11 Pearl-Before Sitting Bear Woman -Before, Oct/11 Nov/11 Salali-Before Violet-Before & Nov/11	Amelia Chianna-2 Cardinal Karrie-2 Georjann-2 Morning Star Maria Raven-2 Sitting Bear Woman
10	WB Client Program Evaluation Form [post]	Amelia Della Harmony Ida Nitasikan Patience Patricia Sisika Thunder Bird Woman	Cardinal Casee Cai Darlene Francis Sitting Bear Woman Ida Lucy Morning Star Rozen Shanay	

11	WB Intake Package (Follow up; Rosenberg; Resiliency; Valpar) [some pre & some post]	Amelia (F1; Ros2; Res3; V1) Della (F1; Ros2; Res3; V1) Harmony (F1; Ros2; Res2, V1) Ida (F1; Ros3, Res3; V1) Ida: post (F1; Ros2; Res2, V1) Rozen (F2; Ros3; Res3; V1) Lucy (F1; Ros3; Res3; V1) Shanay (Ros2; Res2, V1) Morning Star (F1; Ros3; Res3; V1) Nitasikan (F1; Ros2; Res3; V1) Patience (F1; Ros2; Res3; V1) Patricia (F1; Ros2; Res2; V1) Sisika (F1, Ros2; Res2, V1) Thunder Bird Woman (F1; Ros2, Res3, V1)	Aliyah (F1;Ros2;Res2;V1) Cardinal (F1;Ros2;Res2;V1) Casee (F1; Ros3;Res2;V1) Cai (F1;Ros3;Res3;V1) Darlene (F1;Ros3;Res3;V1) Francis (F1;Ros2;Res2;V1) Pearl (F1;Ros1;Res1;V1) Shawnee (F1;Ros1;Res1) Sitting Bear Woman (F1;Ros2;Res2;V1) Salali (F1;Ros3;Res1;V1) Summer (F1;Ros1;Res1) Sequoia (F1;Ros1;Res1) Violet (F1; Ros3;Res3; V1)	Chianna (F1;Ros2;Res2;V1) Georjann (F1;Ros3;Res3;V1) Karrie (F1;Ros3;Res3;V1) Raven (F1;Ros2;Res2;V1)
12	WB Aftercare Notes (when a client calls) [post]	Della-1*filed as non-Participant* May Jaci		
13	WB Daily Staff Progress Notes/Case Client Notes [throughout]	Amelia-7 Della-6 Harmony-9 Ida-5 Nitasikan-10 Patience-13 Patricia-8 Sisika-5 Thunder Bird Woman-8	Cardinal-3 Casee-3 Cai-4 Darlene-3 Francis-2 Kim-5 Sitting Bear Woman-4 Sequoia Violet-4	Chianna-6 Debora Georjann-9 Jill Karrie-12 Raven-5 Sitting Bear Woman-5
14	Girls' Homework After each Cariter session Ai[throughout]			

15	Cartier Feedback Forms ☺ ☹ [post each session]	Amelia-32 (2 written feedback forms) Della-35 (with 1 feedback form) Harmony-26 (2 written feedback forms) Ida-22 (2 written feedback forms) Nitasikan-34 (along with 2 written feedback forms and hand written notes) Patience-31 (2 written feedback forms) Patricia-19 (2 written feedback forms) Sisika-21 (2 written feedback forms, 1 note) Thunder Bird Woman-28 (1 written feedback form)	Cardinal-26 (1 feedback form) Casee-19 (1 feedback form) Cai-27 (1 feedback form) Darlene-16 (1 feedback form) Francis-17 (1 feedback form) Sitting Bear Woman-19 (1 feedback form) Violet-29 (1 feedback form)	Ami-21 (3 feedback forms) Chianna-23 (3 feedback forms) Georjann-29 (2 feedback forms) Karrie-29 (3 feedback forms) Raven-26 (2 feedback forms)
16	Girls' Video [post]			
17	WB Classroom Incorporation of Cartier Program [throughout]		Cardinal-7 (hand drawn) Casee (2 hand drawn) Cai-4 (hand drawn exercise) Darlene (1 hand drawn) Sitting Bear Woman (2 hand drawn) Violet (5 hand drawn exercises)	
18	Youth Journal [throughout]	Casandra-2 Heaven-3 Morning Star-5 Rozen-3 Shanay-7		

19	Weekly Record	Amelia-16 Ameo Bindi Cardinal-2 Casandra-10 Cardinal-1 Casee Cai Destinee Della-17 Dorothy-3 Daisy-3 Ella-15 Francis-1 Heaven-8 Harmony-15 Ida-35 Kasha-14 Kathy-2 Lucy -17 Morning Star-23 Nitasikan-17 Nat-1 Patience-18 Patricia-8 Rozen-21 Sisika-15 Sitting Bear Woman-1 Sunshine Shanay-15 Thunder Bird Woman-15	Aliyah-14 Cardinal-17 Casee-13 Cai-16 Darlene-10 Francis-9 Kim-9 Pearl Salali-3 Sequoia-6 Sitting Bear Woman-12 Violet-12	Ami-6 Chianna-10 Daniella Georjann-19 Jill Jayden Karrie-14 Lydia Maria Raven-14 Sitting Bear Woman-5
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20	Consent Form	Lynn Ameo Amelia Cherie Della Elisa Harmony Ida Nitasikan-no to study Nitasikan-yes signed Patience-no to study Patience-said yes Patricia Pheonix Sisika-no to study Sunshine Thunder Bird Woman	Aliyah Cardinal Casee Cai Darlene Francis Pearl Sitting Bear Woman Salali Sequoia (in 2 parts) Violet	Amelia Ami Chianna Cardinal Georjann Jayden Karrie Morning Star Maria Sitting Bear Woman Raven-no Mar/12 Raven-yes Mar/12
21	Equine Personality	Sisika Thunder Bird Woman		Georjann Jill Jayden Lydia Karrie Maria
22	About my favorite Horse	Casandra Della Ella Ida Kasha Lucy Morning Star Nitasikan Rozen Thunder Bird Woman		
23	What do you know?	Della-2 Harmony-2 Ida-3 Lucy Morning Star Nitasikan Patience Rozen Sisika Shanay Thunder Bird Woman-2	Casee Cardinal-3 Casee-2 Cai-3 Darlene-3 Francis-2 Sitting Bear Woman-3 Violet-2	

24	About me.....	Dorothy Kasha Rozen		
25	What's a good choice look like?	Della Ella Heaven Harmony Ida-2 Kasha Morning Star Nitasikan Patience Patricia Sisika Shanay Thunder Bird Woman	Aliyah Cardinal Casee Cai Darlene Francis Violet	
	Their World-Our World	Amelia Ameo Casandra Della Ella Harmony Ida Kasha Kathy Lucy Morning Star Nitasikan Rozen Shanay		
	Where is your comfort zone- Check off Sheet	Amelia (2 copies-same) Della (2 copies-same) Nitasikan (2 copies-same) Patience (2 copies-same) Thunder Bird Woman-2	Cardinal Cai Violet	Georjann Karrie
	I Believe.....	Amelia-2 Della-2 Harmony Nitasikan-2 Patience (pay G?) Thunder Bird Woman-2		

	How to be a responsible person	Nitasikan		
	Your Space or Mine	Amelia Casandra Daisy Harmony Heaven Ida Kasha Lucy Morning Star Nitasikan Patience Patricia Rozen Sisika Shanay	Cardinal Casee Cai Della Francis Kim Sitting Bear Woman Violet	
	Give your 'feedback' on how you felt at the horse program..... (picture of a horse reading)	Amelia Della Harmony 2? no name Patience Patricia Sisika	Aliyah Cardinal Casee Cai Della Francis Sequoia	
	Horse Power –vs- My Power	Casandra Ella Heaven Lucy Shanay	Casee Sitting Bear Woman	Ami Chianna Georjann Karrie Raven
	Feedback Objective: evaluation of the EAL Exercise (picture of a heart with a horse in the centre)	Amelia Casandra Della Ella Harmony-2 Heaven Ida-4 Lucy-2 Morning Star-2 Nitasikan-2 Patience-2 Patricia Rozen Sisika Shanay-2 Thunder Bird Woman		

Evaluation of EAL at Cartier Farms (parg. At the top of the page, then blank for the clients to fill)	Ida Lucy Morning Star Rozen Shanay	Cardinal-2 Casee-2 Cai-2 Della-2 Sitting Bear Woman Violet	
Building Self Esteem			Ami Chianna
About my family			Georjann Karrie Raven Sitting Bear Woman
Learning the Lingo (vital statistics)			Georjann Karrie Raven-2
Graduation Experiences: Intake 34, play: A day in the program at Cartier Farms		Filed all in one file, Aliyah, Della, Sitting Bear Woman, Cardinal, Violet, Casee, Francis, Cai (2 copies)	
Emotional Discovery		Kim	
Teacher's observationsnotes	Amelia Della Harmony Nitasikan Patricia Patience Sisika Thunder Bird Woman	Sept 29/11; Sept 29/11; Sept 29/11; Sept 29/11; Sept 29/11	
Interviewer's comments following the client exit interview (after horse program)		Cardinal Casee Cai Francis Darlene Sitting Bear Woman Violet	

	WB Demographic Information	Amelia Harmony Ida Nitasikan Patience Patricia Sisika Thunder Bird Woman	Aliyah Cardinal Casee Cai Darlene Francis Kim Sitting Bear Woman Violet	Chianna Georjann Karrie Raven Sitting Bear Woman
	White Buffalo Research Overview			Feb 2/12; Feb 9/12; Feb 21/12; Feb 23/12; Feb 28/12; Mar1/12; Mar 6/12; Mar 8/12; Mar 13/12; Mar 22/12; Mar 27/12; Mar 29/12; Apr 3/12; Apr 5/12; Apr 10/12; Apr 12/12; Apr 12/12; Apr 19/12; Apr 24/12; Apr 26/12; May 1/12; May 3/12; May 8/12; May 10/12; May 15/12; May 17/12; May 22/12; May 24/12; May 29/12; May 31/12; June 5/12; June 7/12

APPENDIX H: Narratives of the Case

White Buffalo Youth Inhalant Treatment Centre

The White Buffalo Youth Inhalant Treatment Centre is a six-month residential treatment program for female, First Nations adolescents. It is located on the Sturgeon Lake First Nation, on the southeast shore of Sturgeon Lake, approximately 55 kilometers north of near Prince Albert, Saskatchewan. The program is based on the concept of living therapy, which integrates four cornerstones of treatment that parallel teachings of the Medicine Wheel—spiritual, emotional, mental and physical. Underlying this approach is adherence to YSAC’s culture-based resiliency model. This model is understood as “...a balance between the ability to cope with stress and adversity [i.e., inner spirit] and the availability of community support [i.e., relations with the collective community]”^v. A foundational concept of the White Buffalo program is nurturing the inner spirit, which is practiced through traditional First Nations teachings and holistic healing (e.g., fasting, sweat lodge). Alongside this, through structured programming White Buffalo attempts to realign the youths’ association with and reliance on their greater community. The majority of youth who enter into YSAC programs have extensive histories of multiple forms of abuse (e.g., mental, physical)^v.

The WBYITC is located on Sturgeon Lake First Nation, home to approximately 1,400 members. The area of the reserve White Buffalo is located on is known to be a healing area, with the Elders still coming to the area south of the centre to pray and hold ceremonies. Eagles are sited overhead on a weekly basis. The centre is surrounded by trees, which gives the youth some privacy, and peace. The lake is about 2 minutes away. The Amisk Cultural Camp is down the road about 5 minutes, and Sturgeon Lake First Nations has a beautiful cultural grounds located south of the treatment centre, along the River. It is a spiritual piece of land where many ceremonies take place, including sweat lodges, ghost dances, horse dances, and cultural camps. WBYITC participates in all these cultural events with the Sturgeon Lake First Nation community. The treatment centre has developed a friendship with the reserve over the years, and each are invited to the other’s events. The community is very welcoming and has taught staff and youth a lot about culture and their lands over the years. In the summer WBYITC staff and youth harvest

from the land in the surrounding area, gathering berries, teas, sage, sweetgrass, fish, rocks and wood. Many of WBYITC's staff are from the community.

The official sod turning of WBYITC took place on Friday May 24th, 1996 with Ernie Sauve as the Master of Ceremonies, Debra Dell the inaugural Executive Director, and the new staff. The Centre was initially called the Saskatchewan First Nations Youth Inhalant Treatment Centre, but was later renamed that year based on a community contest. Guided by Elders Clifford Sanderson, Gladys Wapass – Greyeyes and Mariah Shepherd, a Naming Ceremony was held on October 15, 1996 with the new name White Buffalo Youth Inhalant Treatment Centre. This name was chosen from the inspiration of a white buffalo calf being born in Wisconsin. A miracle, according to Aboriginal beliefs, the White Buffalo Calf Woman visited Lakota people and made a prophecy. She said the birth of a white buffalo calf would be a sign to purify the world, bring back harmony, balance, and spirituality. The Elders believe that this name best suited the purpose of the treatment centre, to bring unity of mind, spirit and body in the treatment of inhalant abuse for all First Nations youth.

The WBYITC is a national program funded by First Nations and Inuit Health, Health Canada. Governed by a 12 member Board representing 9 tribal councils in Saskatchewan, the WBYITC celebrated its official opening ceremony on February 7, 1997. Six young men began their healing journeys on this day. After three male intakes, the program switched to being female only. Elder Gladys Wapass-Greyeyes's son designed the centre's logo. The WBYITC has been accredited centre since 1999, and continues to be accredited through the Canadian Accreditation Council. The most recent will expire in May, 2015. The Centre's Vision and Mission were recently modified to meet the current needs of its youth and communities. The vision is: First Nations people use the creator's gifts to achieve well and vibrant communities, and the mission is: To empower First Nation youth and families through culturally based, holistic treatment and community outreach services.

Today, WBYITC's program consists of Four Phases, offered over a six month period. Phase one, is Nourishment and Self Discovery. Phase two, is Emotional Health. Phase three, is Integrating the Tools. And phase four, is Celebration and Future Vision. When youth first arrive at the program they are on what is called a "black out" period. For the first week they do not receive

nor make any phone calls. They do not leave the treatment centre grounds. This is so they can get used to their surroundings, and to the people who will be with them for the next 6 months. This is also a time of withdrawal and detoxification for most. During this time staff help to ensure the girls are comfortable, getting enough rest, eating healthy, and getting to know one another through games, visiting, smudging and talking circles. They are taught values, virtues, and rules throughout this time. Once this period is over the girls are taken out on the land at the Youth Haven Lodge on Bigstone Lake Sask. The Lac La Ronge Indian Bands have supported the WBYITC in this area immensely. They provide boats, canoes, skidoos, and guides. This is again a time again for the youth to bond with one another, pick medicines, and start learning that talking is a powerful tool in the recovery process.

Around the end of the first month in the WBYITC program the girls start attending the Equine Assisted Learning Program at Cartier Equine Learning Centre. They attend this program every Tuesday and Thursday afternoon, in one hour sessions. Facilitated by Gayle Cartier and Janice Boucher, this is a skill learning program that works hand in hand with the program at WBYITC. The Cartier program reinforces many of the teachings the youth are learning at White Buffalo. We had the opportunity in 2005 to camp at Cartier Equine Learning Centre, and that is when our deep friendship began. In 2007 a partnership was formed between Cartier Equine Learning Centre, WBYITC, Youth Solvent Addiction Committee, University of Regina Faculty of Social Work, and the University of Saskatchewan Research Chair in Substance Abuse to start a research program to understand more about how EAL relates to treatment for volatile substance misuse among First Nations youth.

The school program also begins near the end of the first month of the girls being at WBYITC. The program employs a teacher and teacher's aide. The teacher starts off by testing each youth to see what grade level they are at. She designs a program to meet the individual youth's needs. The girls attend school Monday to Friday, 9 a.m. to 3:30 p.m. The school program attends the annual Fine Arts Festival, and various career fairs.

Outings also begin one month into the girls' treatment, most of which these have to be earned by participating in the program, going to school, completing chores, cleaning rooms, and being

engaged in their healing journey. Outings are a part of the program because the youth are being taught how to live a healthy lifestyle.

If the youth need additional assistance, such as mental health services WBYITC will make a referral. The youth also see a Doctor, Optometrist and a Dentist while they are in the program. Medical personnel are brought into the program to talk about various issues, such as proper hand washing, different diseases, and any other concerns the youth have questions about. The aim is to have the whole person healthy when they return home to their family, and communities.

In the evenings the girls have two quiet times, physical activity time, they attend a session relevant to how come they are in treatment, and they complete their own treatment planning with their key workers. The youth are kept busy all day in the program, and are encouraged to set goals as well. They have a lot of physical activity time at the centre; they fish, hike, swim, cross country ski, ski doo, canoe, volleyball, basketball, golf, toboggan and much more.

WBYITC also has a family component to its treatment, where family visits are encouraged for the girls. WBYITC supports families and communities to be involved with the youth while in the program by helping them with accommodations (trailer on-site), meals at the Centre, and sometimes travel. These visits begin when youth have been in the program a full month.

The WBYITC Outreach Program is able to help in communities with presentations, cultural camps, referrals, and aftercare services. A toll free number exists so the youth and families can reach the program at any time.

WBYITC's cultural program consists of bi-weekly sweats, daily smudging, and teachings by both Elders and staff. An annual horse dance has been offered (4 in total) to coincide with this study. Talking circles are frequently used, especially at the beginning and end of treatment. The girls attend powwows, round dances, and cultural events in other communities. WBYITC supports visiting elders and speakers to come into the centre to share about culture and hold circles/teachings with the youth. In the last few intakes, WBYITC's Outreach Worker has been offering sculpting and photography lessons. Two intakes of girls have gone home with their sculpted buffalos. Two girls from the current intake have won first place at the Fine Arts Festival for their sculptures. Beading and moccasin making are popular crafts that the girls enjoy. Various

staff teach the youth how to make blankets, bake bannock and soups for cultural days. Also taught is what food is needed in the sweat and for a feast. Youth are taught the protocols around moon time, and they are encouraged to wear skirts on cultural days, and when smudging. If Youth ask for Cultural Intervention such as medicines, or name giving ceremonies, these are supported.

Fundraising is also a part of the WBYITC program, teaching the youth how to fundraise and budget. This money goes toward an end of program trip, and if additional craft supplies or clothing are needed for the youth. Annually WBYITC has a food booth at the Prince Albert Exhibition for three to four days. We also have barbeques, dances, and bingos. There is also involvement in the Voices of the North Youth Program where the girls run a canteen.

The girls also attend the annual Girl Power Conference and any other relevant conferences that they would potentially benefit from. In the last three years, WBYITC has purchased gowns for the girls for their graduation from the program, as most prefer to be dressed up on their last big day with the treatment centre.

Staff of WBYITC follow their own wellness plans to keep themselves healthy and they education/training upgrading is encouraged. As a team, WBYITC has baby showers, family days, team building, and retreats to foster and role model a healthy lifestyle. The youth are involved in the majority of these activities to demonstrate that fun can be had without using substances. A lot of humor and laughter is enjoyed by all.

WBYITC was original designed as an Eagle. The main building houses the youth in ten separate rooms with three washrooms specifically designated for the girls. All the administration offices are located in this building as well, along with a Smudge Room. In the building to the west of this building is the gym, classroom, one office, work out room, four bathrooms and showers. To the North of the main building is the Sweat Lodge, where sweats are held two times a month. And to the East of the main building is the trailer which can house up to 15 people. This is where families, visiting Elders, and staff can sleep, eat and shower.

The treatment centre has been undergoing a renovation and updating over the past year to meet its current and expanding needs. Included is telehealth services, smart board technology, video

surveillance, a new alarm system, a new classroom, new windows in the client rooms, new shingles, replaced siding, a new workout room, added showers/washrooms, new phones, a new boardroom, fixed up offices, replaced furniture and mattresses in youths' rooms, and new flooring throughout the centre.

Safety is a number one priority at WBYITC. The Youth learn that rules are for their safety, and everything we do in the program is geared around being safe.

Cartier Farm

Cartier Equine Centre (CEC) is located at Cartier Farms, approximately 10 minutes north of Prince Albert, Saskatchewan on White Star Road. The Cartier Equine Learning Center (CELC) is situated on the banks of the Little Red River, surrounded by fields and trees. The CELC combines the beauty of the north with the natural teaching ability of the horse for the purpose of providing Equine Assisted Learning (EAL) experiential opportunities. This heritage site is a mature yard with large trees surrounding the perimeter adding to the character of the place. At the end of the drive you see a sign indicating you have reached the CELC, the lane is lined with trees on both the west and east side, giving the place a picturesque look. As you drive through the yard the classroom is located west of the main house. This is where the facilitator course is offered, which teaches individuals from around the world to understand the fundamental principles of EAL. Taking this course enables participants to provide EAL in their communities. As you continue down the drive you come upon large chain link paddocks that house approximately 30 horses that are trained and boarded at Cartier Farms. There is a flower garden located under the old tree that is accented by a wooden Welcome Sign. This leads the way to the two barns and the large covered arena. The lesson horses are housed in a large chain link paddock south of the arena.

The exterior of the arena is bordered by large pine trees on the north and south sides. This green and white arena is 130 feet by 210 feet and is 54 feet high. On the south side is a large outdoor arena. When you enter the indoor arena the natural light gives you an airy and spacious feel. You walk directly into the welcome and presentation area where the EAL briefing and debriefing take place. It has a barn board backdrop where the flip charts hang and the achievement board is

situated. On the back wall helmets are hanging for participants. The lesson horses are tied in two locations in the arena.

CELC has 13 horses currently used in their program. The horses are carefully chosen by the based on their patience and mental stability. The horse's life experience is critical to making them amazing teachers throughout the EAL participants' journey. Usually 4 to 6 horses are used in an exercise. Each team gets one horse. Teams are generally made up of 2 youth. Depending on which exercise they are working on, teams can consist of 3 or even 4 youth. The facilitators choose which horses they will use depending on the capability of the group, the size of the group and where in the program the youth are.

The form of delivery of this program is as follows. Participants are welcomed and find a helmet that fits. They then sit on one of the benches facing the flip charts. Briefing begins with a recap of the previous week's exercise and it is tied into the objectives and exercises of the current week. Directions and rules are discussed. The youth are then paired into teams and head out to the arena to choose their horse.

EAL is a program where the horse is the teacher and the facilitator is there to help guide them on a powerful journey of learning and understanding. Horses in this program are effective teaching tools; immediately responding to stimulus that participants provide to them, trained facilitators look for "teachable moments" that horses identify. Facilitators are there to offer explanation and provide guidance as they work through a solution. The environment within which participants learn these life skills is unique. It is the form of delivery in this program that captivates people. With its structure and hands on approach, youth and adults alike respond to this type of learning. The Cartier Equine Assisted Learning Center provides an opportunity to work through a BuildingBlock equine-assisted learning program specifically designed to bring out the best in those that enter as participants while using "Horse Sense". Each exercise is custom designed to maximize the progressive learning potential and focus on developing individual skills as they work through each interactive group challenge. Teams will work to: develop relationships; accept responsibility and accountability; overcome barriers to find change; be encouraged to be

creative and innovative; find opportunity in working together; realize the benefits associated with effective communication; and recognize the value of mutual trust and respect and personal integrity.

Once the teams are finished their obstacles they return to the debriefing area. This gives individuals an opportunity to reflect on their journey and connect the objective to the desired outcome. They then choose a word off the achievement board and describe why they picked it. The group is given a handout and a journal page to be completed at the treatment centre. This brings the learning full circle.

The Cartier Equine Learning Center has been operational for 10 years. It was started when the partnership saw there was an obvious need in the community for this type of program. The partners of CELC come from different backgrounds with the same core values making a strong team in the development of their curriculum and formula. The formula consists of horses + objective-based exercises + effective facilitation + experiential learning combined with partnering = positive change. Cartier's Centre is noted for becoming a leader in establishing industry standards in the area of EAL certification and program development^v. A private vocational school accredited by Saskatchewan Advanced Education in 2008, the Cartier EAL program is a learner based educational experience with horses that focuses on the animal's non-verbal communication as a teaching modality for cognitive and behavioural change. A fundamental guiding philosophy of the program is the understanding that by their intuitive nature and innate sensitivity, horses can provide facilitators with a window into the participant's personality creating opportunities for immediate outcomes and feedback. As such as facilitators observe a horse's non-verbal communication, together they have the ability to walk participants through to finding potential life-altering change.

The Cartier Equine Learning Centre offers participants a structured curriculum that incorporates a variety of 'building block' lessons and learning opportunities. The Centre has developed an "EAL Formula" that is considerably different from any other equine guided program, and which is designed to produce consistent, desired and predictable outcomes when all 6 components of

the formula are present. The Equine Learning Center embraces an approach which focuses on the participant's observable behavior and the use of the environment to bring about behavior change^v. The Centre is influenced by the principles put forward by Albert Wright, who studied methods of education and concluded a need for change from the traditional classroom and lecture format to an educational alternative called "the participative method". This method focuses on the experiential process of learning, rather than the mere transmission of information, and has been demonstrated to increase retention of the learning experience. Wright's (1970) model of experiential learning focuses on "beginning with the experience, followed by reflection, discussion, analysis and evaluation"^v. According to Wright, this process creates opportunities for self awareness to enhance self understanding and therefore impact on the nature of an individual's lived experience in the world. In this way, participants in the EAL program begin their learning with a preliminary self evaluation. The facilitators simultaneously use the horse as a barometer to immediately identify internal stimuli, and then skillfully facilitate the experience by providing immediate feedback based on responses from the horse in order to create opportunities for self awareness. Through the duration of the course, participants learn how to use the horse in the same barometric manner in order to generalize new learning to their treatment and home environments.

The 6 components of Cartier's "EAL Formula" are: 1. establishing the foundation for understanding through a behavior modifying module which includes self-evaluation, new skills learned, and specific behavioral choices as a result of increased self-awareness and personal accountability (*relationship*); 2. facilitating a curriculum; a BuildingBlock™ formula developed by the Cartier Equine Center based on the theoretical foundations of behavior modification, by EAL specialists while working with the horses (*curriculum*); 3. incorporating the basic principles of operant conditioning, the EAL program's "Formula" becomes fully interactive, providing participants with an opportunity for engagement in experiential learning. Active participation paired with a positive response as it relates to a certain behavior, is observed to increase the occurrence of the learned behavior over time (*formula*); 4. monitoring the horse's response to the slightest change in the participant's intention, emotion, and physical expression allows the facilitators to 'read' the participant when it may be otherwise impossible. In turn, teaching

strategies used by the facilitator can be adapted immediately to suit the participant's responses. Using the horse in this way provides a meaningful outcome for both the participant and facilitator (*horse*); 5. transferring observational cues related to the horse's response from the facilitator to the participant, builds skill in identifying and taking note of their intentions in relation to the horse, altering their own behaviors, and using these same techniques in their life beyond the confines of the arena. Just as operant conditioning uses a reward response to a stimulus, the horse's response becomes the reward to the desired behavior of the participant. Through this experience, the participant develops a better understanding of the nature of consequence for his or her own actions (*facilitation*); and 6. evaluating the participant's learning immediately following the arena experience builds personal accountability into the program. Accountability includes documentation of the arena experience and reflection of participant growth and development. Important aspects of the program which are critical to the "EAL Formula's" success are the partnerships with the participants' teachers and school districts, families, and communities who provide continuity and follow through of the facilitated step-by-step lessons (*partnerships*).

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