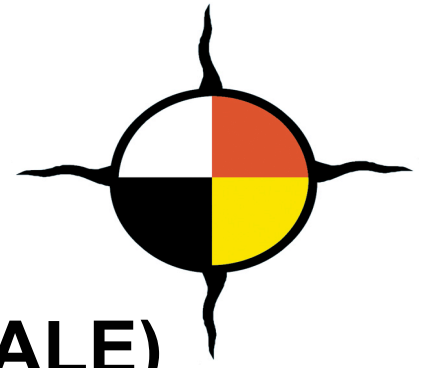


Wikwemikong Outdoor Adventure Leadership Experience (OALE)



***Promoting Resilience and Well-Being
through an Outdoor Adventure Leadership
Experience (OALE) Designed for First
Nations Youth***

***A Collaborative Research Report on the Development,
Implementation, and Evaluation of a Community-Based
Positive Mental Health Promotion Program (Intervention)***



April 26, 2010



Laurentian University
Université Laurentienne





Report Prepared for:

NAHNDAHWEH TCHIGEHGAMIG

**The Wikwemikong Health Centre Health Services Committee
Wikwemikong, ON, Canada**

April 14, 2010

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This report was prepared for the Nahndahweh Tchigehgamig Wikwemikong Health Centre and the Health Services Committee for approval and acceptance. The report was ratified at the Health Services Committee meeting on April 26, 2010. The report will be made available to Wikwemikong community members and anyone who participated in the research, upon request. Please contact report authors for more information or permissions.

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“On day 3, I told myself that I was going to be here for seven more days. I have to do what I have got to do. So I started thinking more positive about the trip. I remembered how my mom wanted me to learn my inner strengths. So I thought about my mom and she is my inspiration. I was thinking that if I wanted to go home, what would she think about it? So just thinking about that put me in a better mood. I made myself be happy and it was a nice day outside. So I bathed in the water. I felt clean and fresh. I had a whole new attitude. After I woke up, I changed, put the tents away, and cleaned up a lot. I remember the canoe ride and we went through a bunch of rapids. We fell in the water, got wet, and went through a bunch of storms. It was hot, it was cold, and we got some rain. After all that, I thought ‘wow, this is canoeing’. I enjoyed it. I loved it.”

Female Youth Participant, 15 years old, OALE Summer 2009



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EXECUTIVE SUMMARY

Purpose: The primary purpose of our community-based research was to develop and evaluate a 10-day outdoor adventure leadership experience (OALE) on the resilience and well-being of First Nations (FN) youth. Programs using wilderness adventure experiences have proven effective for promoting mental health for youth at risk in mainstream populations. Yet there is very little evidence on the efficacy of such outdoor interventions for FN youth populations.

Methods: Our collaborative research team used a mixed-method design to develop, implement and evaluate a culturally reflexive short-term OALE intervention within the Wikwemikong Unceded Indian Reserve (WUIR). The program was implemented and evaluated in a formal research trial during the summer of 2009 with adolescent participants (ages 12 to 18). A community research steering committee provided oversight and included an Elder, mental health workers, youth workers, band councilors, and youth representatives. It served as a support mechanism that also preserved the community's best interests and ensured the cultural appropriateness of the study's outcome measures. Field interviews were conducted with 14 youth participants, and a pre-post study design (self-report questionnaire) was used to examine the impact of the program on the youth using the 14-Item Resilience Scale™ (RS-14™).

Results: A culturally relevant 10-day OALE program was refined through a series of 20 collaborative meetings and two targeted focus groups with seniors, Elders and mental health workers in the WUIR community from September 2008 until June 2009. The 2009 OALE program was designed as a prototype intervention and formal research trial. Over the course of a year, community research meetings, presentations, workshops, training sessions, and focus groups (funded primarily through IHRDP) contributed to the development of the OALE curriculum prior to its implementation. During July and August 2009, a total of 43 youth from WUIR participated in six OALE programs (interventions) that were delivered experientially during a canoe excursion homeward in the traditional territory of the community. Complete data using the RS-14 was obtained for 35 participants. The baseline scores indicated low levels of resilience (mean = 72.7) and improved by 3.4 points ($p = 0.028$) one month post-intervention. Findings from the qualitative analysis confirmed the improvement and attributed it to the OALE program.

Implications: The OALE intervention appears to be effective in promoting resilience among FN youth in the Wikwemikong community. The OALE may also be effective for clinical populations, and for other Aboriginal communities across Ontario.

Benefits: The direct benefits of individual participation in the program extend beyond developing resilience and well-being. Trained facilitators within the community helped the youth enhance their outdoor travel and living skills, and introduced them to traditional cultural practices. Hence, the OALE helped the youth explore their cultural identity and cultivate their leadership capacity. Indirect benefits may accrue for WUIR since the program is designed to train youth as leaders who may make a positive difference in their community by using their leadership abilities in diverse ways at school, in sport and recreation, in other youth programs, or through other programs that may be either initiated by the community or by the youth themselves.



INTRODUCTION

The purpose of this report is to share the results of our community-based research project to develop, implement, and evaluate the impact of a 10-day outdoor adventure leadership experience (OALE) as an intervention program for First Nations (FN) youth. The OALE intervention was designed to promote resilience and well-being. Our study is the latest in a program of community-based research, conducted in collaboration with community leaders from Wikwemikong Unceded Indian Reserve (WUIR) and professors from Laurentian University (LU).

Beyond the introduction, there are two parts to this report. Part 1 provides a research overview based on the first three phases of our research. Part 2 provides a program overview including details on the design and implementation principles of the OALE program. Various appendices provide further supportive information that may be of interest. Our report focuses primarily on activities that occurred throughout 2009; however in the spirit of our collaborative work together, both research and program improvement activities are planned for 2010 and beyond.

Authority, Consent, and Oversight

The OALE program and research have been approved by the LU Research Ethics Board, and the Manitoulin Anishinabek Research Review Committee, and extensions to these ethics approvals were received by both committees until October 15, 2011; these approvals also include a comprehensive Knowledge Translation (KT) strategy. Currently there is also a signed research agreement in place between WUIR and LU, and the WUIR Chief and Council approved the research through a motion at a meeting on April 8, 2009. Consent for individual participation in all phases of the research was obtained and the forms used appear in Appendix 1. In addition, we have continually endeavoured to respect the Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans (Interagency Advisory Panel on Research Ethics, 2005), the CIHR Guidelines for Health Research involving Aboriginal People (Canadian Institute of Health Research, 2008), and the Guidelines for Ethical Research (GEAR) published by the Noojmowin Teg Health Centre (Noojmowin Teg Health Centre, 2003).

Currently there is a Community Research Steering Committee (CRSC) that provides oversight and guidance, and this committee will continue to provide support in 2010 and 2011. Since Stephen Ritchie is also a PhD Candidate in the School of Rural and Northern Health at Laurentian University, there is also a PhD Committee that provides additional guidance for Stephen, the OALE program, and the research. Table 1 lists 2009 membership of the CRSC and membership of Stephen's PhD Committee.



Table 1: Committees Providing Research Oversight

<p>2009 Community Research Steering Committee (CRSC) in Wikwemikong, ON¹</p> <p><u>Mary Jo Wabano</u>, Program Manager Waasa Naabin Community Youth Services Centre and Elected Member of Council</p> <p><u>Duke Peltier</u>, Coordinator Sport and Recreation Program and Elected Member of Council</p> <p><u>Rosella Kinoshameg</u>, Health Services Director, Nahndahweh Tchigehgamig Wikwemikong Health Centre</p> <p><u>Diane Jacko</u>, Manager, Nadmadwin Mental Health Clinic</p> <p><u>Daniel Maniwabji</u>, Clinic Manager, M'Chigeeng Health Centre</p> <p><u>Rita Corbiere</u>, Elder and Retired School Teacher</p> <p><u>Amanda Richards</u>, Female Youth Representative (grade 12 student)</p> <p><u>Cody Wassengesog-George</u>, Male Youth Representative (grade 12 student)</p>	<p>Stephen Ritchie's PhD Committee</p> <p><u>Nancy Young PhD</u> (Supervisor), Canada Research Chair and Professor in the School of Rural and Northern Health at LU</p> <p><u>Robert Schinke DEd</u>, Associate Professor in the School of Human Kinetics and Chair of the Research Ethics Board at LU</p> <p><u>Brenda Restoule PhD</u>, FN Psychologist serving in Northeast Ontario, and Vice-Chair of the Native Mental Health Association of Canada</p> <p><u>Keith Russell PhD</u>, Associate Professor in the Department of Physical Education, Health and Recreation at Western Washington University (USA) and Director of the Outdoor Behavioral Healthcare Research Cooperative</p>
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Community Collaboration And Dissemination Activities

Community involvement and collaboration has been a hallmark of our work throughout 2009. For instance, there were twenty meetings, presentations, focus groups, and training workshops leading up to the implementation of the OALE program in the summer of 2009. More recently, Mary Jo Wabano and Stephen Ritchie co-presented preliminary results at two international conferences and a regional First Nations Mental Wellness conference in northern Ontario. This same pattern of university and community representation will continue into the future. Most of our collaborative research meetings have occurred at the Waasa Naabin Youth Services Centre in Wikwemikong since the centre has assumed community responsibility for development and implementation of the OALE. Essentially, a spirit of collaboration has characterized our past work together, and will continue to be a foundational principle in 2010 through the practice of co-creation, co-development, co-presentation, and co-publication.

Our dissemination activities have followed a process that involves an internal community-oriented approach and an external dissemination approach. The internal approach includes community meetings to both gather data and share research results, employment of research assistants and outdoor leaders, offering training workshops within the community, and preparation of training materials and manuals. The external approach includes presentation of

¹ The 2009 CRSC membership listed in Table 1 represents those individuals who were most involved in research design from January to June 2009. In the Fall of 2009, the CRSC membership changed. In particular, the youth representatives graduated, Mary Jo Wabano became Health Services Director, and Lawrence Enosse became Program Manager at the Waasa Naabin Youth Services Centre. A revised CRSC was formed, and has met twice.



results at national and international conferences, presentations and workshops at relevant regional symposiums and conferences, and written papers submitted to various journals including peer-reviewed academic journals. Appendix 2 provides the current state of our collaborative research dissemination activities.

PART 1: RESEARCH OVERVIEW

Our community-based program of research began in 2006 (see Blodgett, et al., 2010; Schinke, et al., 2009), and continued until present. In July of 2008, this collaborative group supported a 7-day wilderness canoe expedition for nine Wikwemikong youth as a culturally relevant experiential approach to youth leadership development. Our program of research has evolved from a focus on youth sport to one of population health promotion via physical activity. The changes have been in response to both study results and suggestions from leadership within the Wikwemikong community. Community-Based Participatory Action Research (CBPAR) has been central to this evolution (Caldwell, et al., 2005; Maiter, Simich, Jacobson, & Wise, 2008; Minore & Boone, 2002). This is evident in the methods and program implementation, both affirming a collaborative approach. We have preliminary results from the data we collected in 2009, however analysis and data collection will continue in 2010. The research overview will initially share information on our research design and characteristics of the population and sample. We will then share our preliminary findings for the first three phases of our research design. Phases four and five are yet to be implemented.

Background

Mental health is a well documented priority for Aboriginal People, and for First Nations (FN) youth in particular (First Nations Inuit and Aboriginal Health, 2003; Government of Canada, 2006). It is also a priority for the Wikwemikong community and informs strategic planning and programming at the Waasa Naabin Youth Services Centre (Jacklin, 2002). Since the Aboriginal view of health is holistic, the mental health of youth is intimately connected to the overall well-being of not only the youth, but the entire community, culture and natural world (Government of Canada, 2006; Hart, 1998; Hill, 2006; Wilson, 2003). Finding effective interventions to promote well-being for this population is essential. Furthermore, since Aboriginal peoples are intimately connected with their outdoor environments, and outdoor adventure has proven effective in improving mental health (Clark, Marmol, Cooley, & Gathercoal, 2004; Hattie, Marsh, Neill, & Richards, 1997; Russell, 2003), it appears to be an ideal therapy for Aboriginal communities. Nevertheless, we found very little evidence to guide the development of such programs for this specific population. Our collaborative research team believed that it was important to understand not only whether or not outdoor adventure is effective, but also under what circumstances and for whom.

Research Design

The 2009 Outdoor Adventure Leadership Experience (OALE) was specifically developed for adolescents from Wikwemikong Unceded Indian Reserve (WUIR). The following research



questions informed our research methodology and characterized the final program design and implementation strategy:

1. **What is a culturally relevant OALE?**
2. **Does the OALE intervention promote resilience & well-being for WUIR adolescents?**
3. **How does the OALE promote resilience and well-being?**

Our study used principles of CBPAR and a concurrent transformative mixed-method design (Creswell, 2009; Ritchie, et al., in submission). We developed and implemented an evidence-based OALE, and then evaluated its impact on the resilience and well-being of adolescents from WUIR (Ritchie, et al., in submission). The overall study contains 5 phases; however the preliminary findings and this report will focus on the first 3 phases which correspond to the research questions listed above. (1) We refined our current outdoor adventure leadership experience (OALE) program using culturally relevant methods, including community meetings and focus groups with Elders, seniors and mental health workers. (2) We evaluated the impact of the OALE on the overall resilience and well-being of youth who participated using a self-report Health and Well-Being Questionnaire (HWBQ) administered before and four weeks after each OALE intervention. (3) We analyzed the OALE process to determine how the OALE process functioned to promote resilience and well-being using a variety of qualitative methods in the field including participant interviews, journals, focus groups, and talking circles. Table 2 illustrates the study design phases and relevant research questions including the follow-up questions yet to be addressed.

Table 2: Study Design Phases and Research Questions

	CBPAR	Concurrent Transformative Mixed Method	
	Qualitative Phase 1	Quantitative Phase 2	Qualitative Phase 3
Research Question	What is a culturally relevant OALE?	Does the OALE intervention promote resilience & well-being for WUIR adolescents?	How does the OALE promote resilience and well-being?
Follow-up Question	N/A	Are any observed changes in resilience & well-being sustained over 12 months?	To what extent do participants attribute changes in their resilience & well-being scores to the OALE or other intervening factors?

Note. CBPAR = Community-Based Participatory Action Research; OALE = Outdoor Adventure leadership Experience; WUIR = Wikwemikong Unceded Indian Reserve.



Population and Sample

The original research design targeted adolescents (male and female) 14-18 years old from WUIR and other Manitoulin Island and North Shore FN communities and reserves. This changed in Phase 1 since it became apparent that WUIR would be the primary population involved. Additionally, as the research and OALE program evolved, WUIR leadership suggested that the target age bracket be expanded to include 12 and 13 year old youth. Based on status members from WUIR registered in 2007, there was a total on-reserve population of 3067. In 2007, the population of WUIR on-reserve male and female adolescents between the ages of 12 and 18 was 469 (Indian and Northern Affairs Canada, 2007). Given that 4% of WUIR is comprised of non-status Indians and the on-reserve population fluctuates very little (Statistics Canada, 2008), we estimated that our target population was 488. Table 3 summarizes the population and sample characteristics, and Table 4 provides further detail of the number of participants and leaders involved in each excursion group.

Table 3: Adolescent Population and Sample Characteristics

Population	Sample
<ul style="list-style-type: none"> • NE Ontario First Nations youth • Ages 12-18 • Primarily Wikwemikong Unceded Indian Reserve • 488 male & female youth 	<ul style="list-style-type: none"> • Convenience sample (promotion, referral, recruitment and self-selection) • 43 youth total (9% of on-reserve population) • 27 males (63% of sample) • 35 complete data sets (completed pre and post questionnaires in Phase 2)

Table 4: Number of Participants by Sex for Each Excursion Group

	Male Youth	Female Youth	Total Youth	Adult Leaders
Excursion 1				
Group A	6	4	10	5
Group B	7	1	8	6
Excursion 2				
Group A	3	4	7	3
Group B	3	4	7	3
Excursion 3				
Group A	3	3	6	4
Group B	5	0	5	3
Total	27	16	43	24 ^a

^a n = 24 adult leaders includes multiple counts since some participated in more than one excursion. There were 18 different adult leaders involved throughout the study.

We actively recruited adolescents through promotion, referral, recruitment, and partnering with two existing summer youth programs: The Summer Youth Challenge (SYC) and Career Awareness Relations Experience (CARE). Appendix 3 contains sample OALE promotional material. All adolescents aged 12-18 were invited to participate, and the only exclusion criteria



were known physical or mental health conditions that would have put a potential participant at risk. A participant's physical condition eligibility was assessed by the Physical Activity Readiness Questionnaire (Canadian Society for Exercise Physiology, 2002) and mental condition eligibility was assessed using the Health and Well-Being Questionnaire (HWBQ) and a prepared participant screening protocol. Appendix 4 contains a copy of the HWBQ used in Phase 2. A total of 43 adolescents participated in three different excursions throughout the summer, and only one adolescent was from a reserve other than WUIR. Each excursion contained two travel groups, so there were six unique OALE intervention programs implemented (see Table 4).

Phase 1: What is a culturally relevant OALE?

Methods

The first phase addressed our first research question using principles of CBPAR. The current youth leadership training program in Wikwemikong contains six training modules developed collaboratively by Wikwemikong community leaders and Laurentian University researchers

Figure 1: OALE Development Meeting



over 3 years (2006-08) through a series of talking circles and community meetings (Blodgett, et al., 2010). The modules are: The Essence of Leadership; Connecting to Aboriginal Roots and Culture; Creating a Personal Vision; Cultivating Persistence and Success; Working Effectively With Others; and Leaving a Legacy (Sport and Recreation Program, 2008). In July 2008, these six training modules were implemented experientially during a 7-day canoe expedition. The Walsh and Golins Outward Bound (OB) Process Model (McKenzie, 2003; Sibthorp, 2003; Walsh & Golins, 1976) was also used as an initial framework to guide the outdoor adventure experience. There were numerous community meetings that functioned to develop and refine the OALE, and two focus groups were implemented with: (1) Elders and seniors

from the Amikook Seniors Centre, and (2) mental health workers from the Nadmadwin Mental Health Clinic. The OALE design evolved through several iterations based on feedback from community meetings and analyzed data from the two focus groups. Figure 1 portrays a community meeting designed to develop the OALE, and Figure 2 portrays Mary Jo Wabano facilitating one of the focus groups.

from the Amikook Seniors Centre, and (2) mental health workers from the Nadmadwin Mental Health Clinic. The OALE design evolved through several iterations based on feedback from community meetings and analyzed data from the two focus groups. Figure 1 portrays a community meeting designed to develop the OALE, and Figure 2 portrays Mary Jo Wabano facilitating one of the focus groups.

Figure 2: Focus Group Facilitation





The first focus group included participants from the Amikook Senior Centre, and the second focus group included 4 participants from the Nadmadwin Mental Health Clinic. Both focus groups were facilitated primarily by Mary Jo Wabano and they followed a semi-structured format using nine questions as an interview guide²:

1. “Describe your most memorable experience as a youth growing up.”
2. “What do youth need to know to grow up well here in Wiky?”
 - a. Probe (Optional): “How do you describe people who grow up well here despite the many problems they face?”
3. “What does being healthy mean to you and others in your family and community?”
4. “What do you do, and others you know do, to keep healthy, mentally, physically, emotionally, spiritually?”
5. “How would you describe mental health and well-being for Aboriginal youth?”
 - a. Probe: “What is resilience?”
 - b. Probe: “How do youth develop resilience?”
6. “How does nature teach our youth?” (Optional)
 - a. Probe: “Describe some outdoor experiences and how they might teach our youth.”
 - b. Probe: “What are the role of stories and legends for teaching our youth?”
 - c. Probe: “How do stories and legends act as metaphors for life?”

Describe/show the current OALE program with six leadership training modules and then describe/show the Walsh and Golins (1976) Outward Bound Process model.

7. “What parts of the OALE are most important for promoting resilience and well-being?”
8. “How would you modify the current Wikwemikong OALE to ensure it is more culturally relevant?” “More likely to promote resilience and well-being for youth in the community?”

The data from the focus groups was recorded using two digital recorders for redundancy, and it was then transcribed verbatim. The transcripts were analyzed using a process of indigenous coding (Patton, 2002; Schinke, et al., 2009) and analytic deduction (Patton, 2002), such that the data was divided up into distinct meaning units (Cote, Salmela, Baria, & Russell, 1993). Meaning units (MUs) are succinct phrases, comments or ideas within the text that have relevant meaning within the context of the research question. The meaning units were then arranged into themes by comparing and contrasting them to the six existing leadership modules that emerged from our earlier research (Ritchie, et al., 2010). The themes and respondent comments were used to revise and improve the OALE intervention prior to implementation.

Results

Beyond the months of collaborative meetings, the focus groups provided important data to refine the OALE program. Seventeen Elders and seniors, and four mental health workers participated in two separate focus groups, and four themes emerged from the data: (1) influencing self and others; (2) connecting with Aboriginal roots and culture; (3) respect and values; and (4) persistence challenges and strategies (Ritchie, et al., 2010). Table 6 illustrates the themes, sub-themes and associated MUs from each focus group.

² Note: Questions from the interview guide were developed from similar questions used in the International Resilience Project – Website: <http://www.resilienceproject.org/>.



Table 5: Themes and Meaning Units from Two Focus Groups (Phase 1)

Elder Focus Group (167 MUs)	Mental Health Workers Focus Group (341 MUs)
<ul style="list-style-type: none"> • Influencing Self & Others (13 MUs) <ul style="list-style-type: none"> ○ Self (8MUs) ○ Others (5 MUs) • Connecting with Aboriginal Roots and Culture (50 MUs) <ul style="list-style-type: none"> ○ Understanding Aboriginal History (18 MUs) ○ Aboriginal Growth (32 MUs) • Respect & Values (56 MU's) • Persistence Challenges & Strategies (48 MU's) <ul style="list-style-type: none"> ○ Challenges (25 MUs) <ul style="list-style-type: none"> ▪ Substance Abuse (6 MUs) ▪ Negative peer influence (3 MUs) ▪ Negative Parenting (16 MUs) ○ Strategies (23 MUs) <ul style="list-style-type: none"> ▪ Making the Commitment: (12 MUs) ▪ Team/Peer Support (3 MUs) ▪ Build Relationships (7 MUs) ▪ Positive Outlook (1 MU) 	<ul style="list-style-type: none"> • Influencing Self & Others (90 MUs) <ul style="list-style-type: none"> ○ Self (40MUs) ○ Others (50 MUs) • Connecting with Aboriginal Roots and Culture (82 MUs) <ul style="list-style-type: none"> ○ Understanding Aboriginal History (15 MUs) ○ Aboriginal Growth (67 MUs) • Personal Values (65 MU's) • Persistence Challenges & Strategies (104 MU's) <ul style="list-style-type: none"> ○ Challenges (28 MUs) <ul style="list-style-type: none"> ▪ Physical Abuse (9MUs) ▪ Substance Abuse (5 MUs) ▪ Uncertainty (2 MUs) ▪ Negative Peer Influences (3 MUs) ▪ Harassment (4 MUs) ▪ Education (5MUs) ○ Strategies (76 MUs) <ul style="list-style-type: none"> ▪ Making the Commitment: (41 MUs) ▪ Team/Peer Support (10 MUs) ▪ Build Relationships (17 MUs) ▪ Positive Outlook (8 MUs)

Discussion

The four themes reflected and reinforced the six leadership modules contained in the program. Through discussions after the focus groups, specific implications for refining the OALE program emerged. These implications were identified as specific teachings. The teachings are listed in the bullet list below for each focus group, and they are itemized according the following format:

- Specific teaching received – *Followed by specific programming implication and/or how it was implemented (italicized font).*

From Seniors and Elders Focus Group (April 24, 2009)

- Design program in a very practical way, with discipline and structure to ensure youth have a model of “how to live” while on-trip – *Program was structured (see Part 2:*



Program Overview); structure was also implemented through set meal routines, prayer at meals, tobacco in am, regularly occurring evening debriefs, and role modeling by staff.

- Emphasize the Seven Grandfathers and other cultural teachings – *Seven Grandfather Teachings* was incorporated directly into the program as a day theme, and also reinforced by staff through *7X7 Mentoring Intentionality* (See Part 2 for details).
- Understanding culture is critically important – *Established as a main goal in the program, and reinforced throughout excursion.*
- Use community resources – *Elders and other community leaders were invited to share teachings before, during and after each excursion (i.e. prior to the solo experience); accessing resources was established as a program principle.*
- Personal vision reflects values and behaviours – *More emphasis was placed on respect, values and Seven Grandfather Teachings; program included role modeling proper behaviors by staff and intentionally noticing and reinforcing right behaviors and values in youth (7X7 Mentoring Intentionality).*
- Parents and families are critical to the health and well-being of youth – *Parents were invited and encouraged to attend community feast at end of program; program follow-up continued through Youth Celebration Pow Wow at end of summer and Christmas Dinner for Youth. Need to examine ways to address importance of families and parents, and perhaps include them more in the program (future research).*
- Holistic Health is an important component of the program – *Well-Being represented holistic health and was established as a main program goal. Expand understanding beyond 4 domains (future research and program development).*

From Mental Health Workers Focus Group (May 13, 2009)

- Definition of leadership includes influencing others, and this influence should include “role modeling” – *Role Modeling was highlighted through a Day theme and 7X7 Mentoring Intentionality.*
- Understanding roots and culture includes an understanding of Aboriginal identity in terms of history and growth in that identity, and growth is important – *Introduced and integrated numerous growth opportunities into the OALE experience such as solo experience, medicine wheel teachings, prayer to Creator, offering tobacco, Elder teachings, Sunrise Ceremony, etc.*
- Emphasize cultural teachings, teaching opportunities, and resources in community – *Culture and Community established as a main goal in program; other community resources were sourced (Elders, hunters, etc.); accessing resources established as a core principle of the program.*
- Personal Vision must emphasize values – *Emphasized values through role modeling, teaching, and noticing values in youth through feedback and 7X7 Mentoring Intentionality.*
- Persistence Challenge includes the importance of understanding the issues (abuse, harassment, violence etc.) but also includes developing relationships through team/peer



support and making commitments – *Evening talking circles reinforced relationships and helped build commitment through publicly sharing ideas, thoughts, and decisions; youth were encouraged to use their journals to not only reflect, but also to make decisions and develop action plans; youth were given day leadership responsibilities.*

- Holistic Health includes the four domains (mental, physical, emotional and spiritual), but also includes other concepts such as nature, relationships (social), and community (integrated) – *Well-Being represented holistic health and was established as a main program goal. Expand understanding beyond 4 domains (future research and program development).*

An evidence-based curriculum for a 10-day OALE program was developed, refined, and then implemented in the context of a formal research trial in the summer of 2009. During this trial, 43 youth from WUIR participated in six separate OALE trips that were delivered experientially during a canoe excursion homeward in the traditional territory of the Wikwemikong community. Prior to implementation of the OALE, a manual was prepared and staff training was provided. The findings and implications from the two focus groups were integrated into the final version of the 2009 OALE, and the program is described in more detail in Part 2: Program Overview.

Phase 2: Does the OALE intervention promote resilience & well-being for WUIR adolescents?

Methods

The second phase addressed our second research question quantitatively by determining whether adolescent resilience and well-being improved through the OALE intervention. We addressed this by administering a self-report survey questionnaire to each youth before and then four weeks after the OALE intervention. The primary outcome variable was resilience, and this was the only outcome variable assessed through our preliminary analysis. Beyond resilience, well-being is a global health outcome reflective of the holistic nature of the intervention and the Aboriginal worldview. Well-being is a construct that includes the mental, physical, emotional and spiritual domains; it is reflective of the holistic nature of health and the holistic nature of the OALE intervention. Well-being will be analyzed further once more data has been collected in 2010.

Overall, we used standardized demographic questions, and a combination of seven different self-report instrument scales that reflected the holistic nature of resilience and well-being. These seven scales were combined to comprise the Health and Well-Being Questionnaire (HWBQ) which appears in Appendix 4. Appendix 5 lists all the sub-scales, question items, and corresponding dimensions assessed, and it also contains a reference guide to the source of each scale or question (item).

The guiding principles for scale selection were that they have strong psychometric properties (reliability, validity), a solid track record of support and use in the literature (with normed data if available), were sensitive to change, reinforced principles of positive youth development, and were appropriate and acceptable to the community (vetted through the CRSC). In particular, all of the proposed scales were reviewed at a CRSC meeting on January 28, 2009, and the final HWBQ was reviewed and approved by the CRSC at a meeting on February 25, 2009.



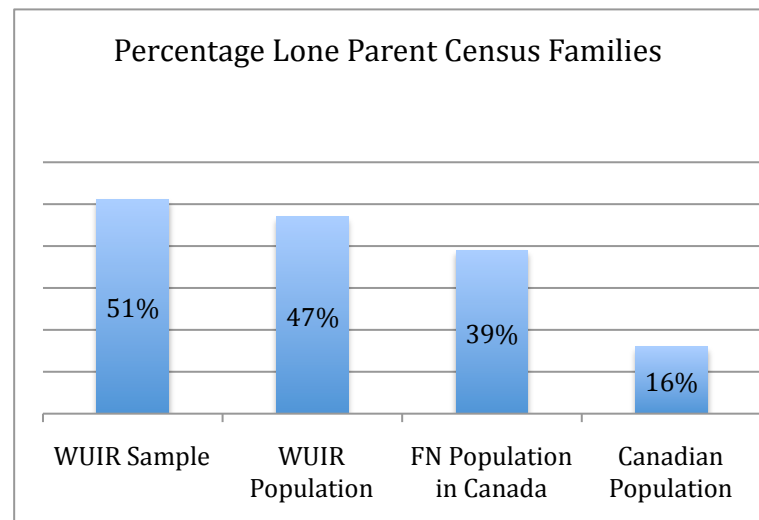
Considering participant age range (12-18 years), and to reduce overall respondent burden, the total number of items on the questionnaire was targeted to not exceed 120, so the total number of 78 questions (items) on the final version of the questionnaire was well below the target. The questionnaire was also formatted to ensure readability and easy administration. An aggregated score from the 14 question version of the Resilience Scale or the RS-14 (Wagnild, 2009) was the primary outcome measure of interest and appears as questions 6-19 in Part A of the HWBQ (See Appendix 3).

We administered the HWBQ to the youth participants during the pre-trip preparation day immediately prior to departure, and then four weeks after the OALE intervention. It was expected that the aggregated score of the RS-14 (Wagnild, 2009) would demonstrate significantly improved outcomes (as measured by change in mean between pre and post test scores), representing a global improvement in resilience. Descriptive statistics and all other data analysis were completed using the Microsoft Excel for Mac (2008) and the statistical software SPSS 17.0. Analysis of mean change scores on the RS-14 used a pair-wise t-test (two tailed).

Results

In terms of family characteristics, 18 youth indicated that they lived with one parent and 17 with both parents. In comparison to the 2006 Census, 16% of Canadian census families are lone parent families, compared to 39% in other First Nation on reserve populations across the country and 47% in WUIR (Statistics Canada, 2009a). In our sample, 51% of youth lived in a lone parent census family which is dramatically higher than the Canadian rate, but only slightly higher than the 2006 census rate for WUIR (see Figure 3).

Figure 3: Comparing Percentage Lone Parent Census Families



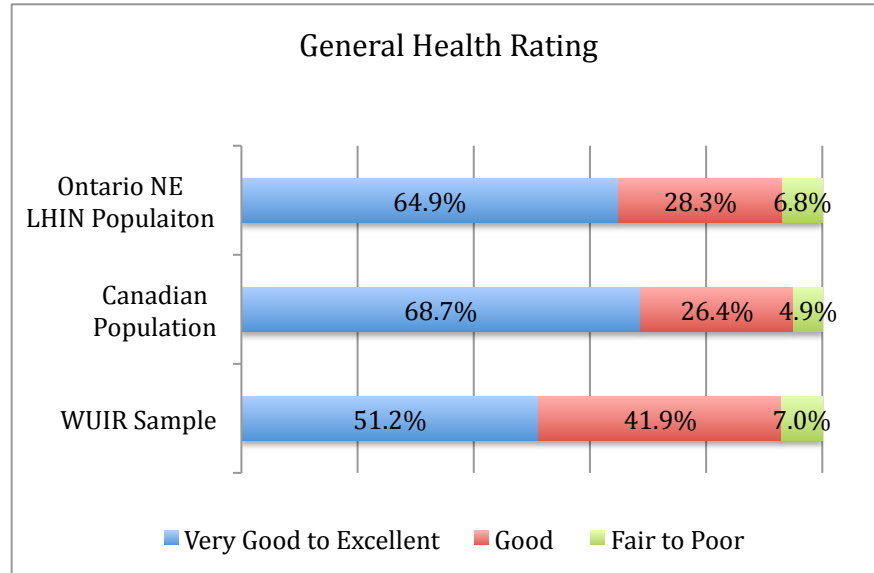
In response to the question “Compared to your classmates, how well do you do at school?”, the mean score was 3.33 (SD .81) in our sample (N=43). This was very similar to a mean score of 3.25 (SD .74) from a large scale study of 2,250 American Indian youth (mean age = 16 years) from ten different tribal high schools (reserves) in western America (Mitchell & O’Neill, 1998). Results from the question pertaining to poverty and wealth were less remarkable since 91% responded *about average* (n=39) when asked to compare their family to other families in their community. We were unable to obtain the comparative data for this question from Mitchell and O’Neill’s study (1998).



Perceived Health and Mental Health Status

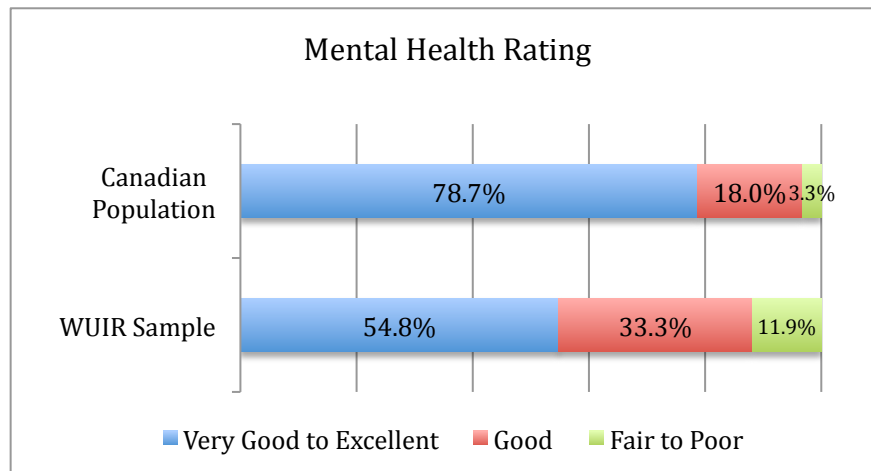
Approximately half the youth (51.2%) from our sample rated their general health as very good to excellent, and 41.9% rated it as good. This compares

Figure 4: Adolescent Self-Reported General Health



to 68.7% of Canadian youth aged 12-19 who rated their general health as very good to excellent (Statistics Canada, 2009b). Figure 4³ compares the self-reported general health rating from our sample of WUIR youth to the Canadian population and the North East Local Integration Health Network of Ontario (NELIHN), a large health service region in Ontario that includes the WUIR reserve population. These results indicate that youth from

Figure 5: Adolescent Self-Reported Mental Health



our WUIR sample had a substantially lower perception of their general health compared to a similar population in Canada and compared to other youth from the local geographic region surrounding the reserve.

Figure 5 compares self-reported mental health rating from our sample of WUIR youth to the

Canadian population. Similar to the results of self-rated general health, over half the youth (54.8%) rated their mental health as excellent or very good and 33.3% rated it as good. This compares to a rating of very good or excellent by 78.7% of Canadian youth and 70.8% of youth from the North East Integration Network of Ontario (Statistics Canada, 2009b). Youth from

³ Comparison data (Canada and Ontario NE LHIN) is from 2008 data for youth ages 12-19 years old from the Canadian Community Health Survey: Statistics Canada. (2009b). Table 105-0501 - health indicator profile, annual estimates, by age group and sex, Canada, provinces, territories, health regions (2007 boundaries) and peer groups, occasional, CANSIM (database). Our WUIR sample included youth ages 12-18 years old (n=43).



WUIR were consistently low in their self-rated responses for both mental health and general health as compared to the Canadian population. Their rating of mental health as very good to excellent was 23.9% lower, and their rating for general health was 17.5% lower respectively.

Resilience

A preliminary analysis of resilience using the RS-14 was conducted using a paired t-test (two tailed) on the sample of 35 youth who completed both pre and post trip surveys. The mean RS-14 aggregate scores were 72.7 at baseline and 76.1 one-month after the trip. The 3.4 point improvement in overall resilience scores was statistically significant ($p=.028$). According to Wagnild (2009) scores less than 76 represent low resilience, so the improvement in our sample is approaching the “medium resilience” range when compared to normed data from a non-Aboriginal population. Table 6 contains a statistical summary of the paired t-test results generated using the SPSS 17.0 analytic software. Although the OALE intervention resulted in a statistically significant improvement in resilience, there was a small group for which the aggregate resilience score decreased; this observation requires further exploration to determine if we can identify the characteristics of the sample for whom the program is most effective.

Table 6: T-Test Comparison of Pre and Post Test Scores on RS-14

	Mean Score	Std. Dev.	Range	Sample Size (n)
Pre-OALE	72.7*	10.8	52-95	35
Post-OALE (4 wks)	76.1*	11.7	41-96	35
RS-14 Norms	84.4	10.2	35-98	782

Note: RS-14 Norms are compiled from The Resilience Scale User’s Guide (Wagnild, 2009).

** $p = 0.028$ (two tailed t-test)*

Discussion

Our data indicated that a high rate of WUIR youth lived in lone-parent situations. Low self-reported health and mental health scores provided some confirmation of the vulnerability of the Aboriginal adolescent sample and population in WUIR. This vulnerability is also confirmed in the literature for Aboriginal adolescents across Canada (First Nations Inuit and Aboriginal Health, 2003; Health Canada, 2005). These findings highlight a perceived health and mental health gap among adolescents within WUIR. In other words, adolescents from WUIR perceived their general health and mental health as poorer than similar aged adolescents from northeast Ontario and across Canada. However, these same perceptions also confirm an opportunity for positive change. The OALE intervention was designed to address this gap and opportunity.

Our findings from analysis of the RS-14 provide preliminary support of OALE program efficacy in terms of resilience. These results can also be compared to two other outdoor adventure studies with experimental designs that assessed resilience within non-Aboriginal populations. Neill and Dias (2001) used a 25-item version of the Resilience Scale (RS) originally developed by Wagnild and Young (1993) in an outdoor adventure context to assess change in resilience through participation in a 22-day Outward Bound program in Australia. The overall ES (change in reported resilience) was large for the experimental group ($ES = 1.10$) and interestingly, all



participants reported positive change using this scale. A small to moderate change was reported in the control group (ES=0.34). (Neill & Dias, 2001) A second study involving outdoor adventure and resilience was completed by Ewert and Yoshino (2008). Using a modified version of the RS including a total of 37 items and a modified scale, they compared (pre and post test) 37 college students participating in an outdoor leadership program with only 17 experienced students involved in a 3-week outdoor adventure expedition (Ewert & Yoshino, 2008). Although resilience was significantly higher in both the experienced (n=17) and non-experienced (n=20) groups, there was no significant difference between the groups in overall RS score; an outcome the authors attributed to the small sample size. Nevertheless, Neill and Dias (2001) and Ewert and Yoshino (2008) concluded that resilience outcomes could be expected and programmed into an adventure education context.

Although in most respects our study has proceeded as planned, our sample size (n = 43) was smaller than expected in our original proposal (n = 57-76). We were also only able to collect complete data sets (pre and post questionnaires) for 35 subjects. We are anticipating even more difficulty retaining these subjects for the 12-month follow-up (Phase 4) later this year. Hence, the sample size is likely to be insufficient to retain the required study power.

Additionally, the relatively small sample size (n=43) limits the number of factors that can be examined despite the variety of scales included in the HWBQ. To address this limitation, resilience was identified as the primary construct (factor) examined. It is likely that there will also be positive outcomes (significant change scores between pre and post test) for other factors such as positive emotion, spiritual values, and social support which are also included as scales in the questionnaire. The small sample size limits the relevance of any results that may occur for these other factors (scales), so the analysis and findings are not presented here.

Further limitations to the quantitative approach in Phase 2 are related to randomization and lack of a control group. However, given the small population size (n=488) and recruitment challenges, it would have been even more of a challenge to attract study participants through a random selection process. Nevertheless, the small sample and potential for sample selection bias have led the research team to propose: (1) an **extension** to the research; and (2) the addition of a **control group**.

(1) **Extension:** The purpose of the extension is to increase our sample size by 20 – 32 subjects with two additional travel excursions in 2010. This will yield a pooled sample of n=63–75 that is very similar to the sample size proposed in our original research proposal. Increasing the sample size will address the anticipated attrition issues in completing Phase 4 and 5 (12 month follow-up), and will allow for more analysis of other scales assessing well-being.

(2) **Control Group:** The purpose of the control group is to increase study rigour and credibility by improving the research design to include an experimental comparison group. The control group will allow for direct comparison with the experimental group to determine if any changes in the resilience and well-being of the subjects (youth participants) are due to the OALE intervention or to other factors, irrespective of the program and intervention. Subjects from the control group will complete the same Health and Well-Being Questionnaire (HWBQ) that was completed by the experimental group at baseline (time 1) and then again approximately 40 days later (time 2).

Both the extension of the research and the inclusion of a control group have been reviewed and endorsed by the CRSC, and have received ethics approval. Despite the limitations discussed,



and the planned improvements to our Phase 2 methodology, preliminary analysis of the data is promising, especially when combined in concert with results from Phase 3.

Phase 3: How does the OALE promote resilience and well-being?

Methods

The third phase addressed our third research question concurrently with Phase 2. In this phase we used qualitative methods that were focused on trying to understand the mechanisms of change for each adolescent participant. In other words, we interviewed individual participants, and the entire travel group using focus groups and talking circles. Participant journals were also collected, however our preliminary analysis has focused primarily on the participant interviews. With two expeditions running concurrently, Stephen Ritchie (Principle Investigator) completed a series of 14 participant interviews with key informants (youth) from four of the six excursion groups. The nature of the excursions provided an ideal format for ad-hoc interviews to occur with each participant in a non-threatening manner, simply in the course of the travel day. There were eleven male respondents (78%) and the age ranged from 12 to 16 years old. The length of the interviews ranged from 10 to 27 minutes long and the average length was 20 minutes. All interviews were conducted at different times, days, and contexts (on shore, in canoe, etc.); however all interviews occurred during the last five days of each OALE intervention. Table 4 contains an overview of the 14 participant interviews completed during each excursion.

Table 7: Participant Interviews (14 Adolescent Key Informants)

	Excursion 1 July 1-11, 2009	Excursion 2 July 15-24, 2009	Excursion 3 August 6-15, 2009
Travel Group A	3	3	
Travel Group B		2	6
Totals	3	5	6

Each participant interview followed a semi-structured format and used the following questions as an interview guide:

1. “What did you like about this OALE experience so far?”
2. “What did you dislike?”
3. “Did you learn anything from this experience?” (purposefully closed-ended)
4. “If yes, describe it?” “If no, why do you think that is?”
5. “What did you learn about leadership?”
6. “Is this experience changing you in any way?” (purposefully closed-ended)
7. “How or why not?”
8. “Considering the holistic view of well-being encompassing the physical, mental, emotional and spiritual, describe how this experience may have impacted your well-being?”
9. “Do you believe that this program helped you develop your resilience and well-being?”



During each interview, the interviewer attempted to remain neutral so that the respondents would not be led towards an expected response, and the question sets were only an initial guide since the questions themselves may be value-laden, limiting the potential meaning that may be uncovered by observing, listening and following a line of inquiry that may challenge power differentials and any underlying assumptions (see Thomas, 1993). In each interview, the youth were encouraged to continue speaking in response to each question with clarifying probe questions that differed for each participant.

All interviews were recorded, the digital audio files were transcribed verbatim, and then participant names were removed to maintain confidentiality. We analyzed the data inductively and deductively. The **inductive analysis** was completed first, and it followed former guidelines developed with WUIR (Blodgett, et al., 2010; Schinke, et al., 2009). Aligned with these guidelines, a process of indigenous coding was used to compile MUs and arrange thematic responses such that the words used were reflective of the precise language and intended meaning within the culture and context (Patton, 2002). Follow-up meetings with participants, community trip leaders, and facilitators functioned to confirm meaning units, themes (indigenous codes), and the process of categorization.

A secondary analysis followed a process of **analytic deduction**. The MUs were compared to the five characteristics of resilience originally identified by Wagnild and Young (Wagnild & Young, 1990). These characteristics included: *self-reliance*, *equanimity*, *meaning*, *perseverance*, and *existential aloneness*. These same five characteristics formed the theoretical framework for the design of the 25-item RS (Wagnild & Young, 1993) and the 14-item RS released 16 years later (Wagnild, 2009). The implication of this version of the analysis is that the process of analytic deduction in Phase 3 provided a process of confirmation to support or refute results from the quantitative analysis in Phase 2.

Results

From our preliminary analysis of the 14 field interviews, many of the respondents attributed participation in the program as contributing to specific areas of personal growth (such as confidence, leadership, and community-mindedness), and 13 of 14 youth specifically acknowledged improvements in their resilience and well-being. The following preliminary findings are presented according to the two methods of analysis described above.

Inductive Analysis

The inductive analysis of the participant interviews seemed to highlight the concept of connecting for developing resilience and well-being. Youth seemed to *connect to self* and *creation* through their personal involvement in the OALE. We have not yet completed our analysis of participant journals and focus groups, however the process of *connecting* emerged as a strong theme from participant interviews. The following sections provide more details and a selection of participant quotes (MUs) that illustrate the concept of *connecting to creation and self*.

Connecting With Creation... (111 MUs) **...connect to and through...**



Participant comments supporting the concept of connecting with creation seemed to involve two elements: (a) the object of the connection – *to*; and (b) the avenue or medium through which the connection was made – *through*. (a) The youth described their connections *to* a diverse array of objects or elements such as the Creator, ancestors, elders, friends, family, community, and nature. (b) The youth seemed to make these connections *through* ceremony, prayer, dreams, and reflection or the act of respecting others, developing friendships, and working together. For instance, one youth described the process of connecting *to* ancestors *through* reflection:

“I like to think about all of our ancestors that have walked around this area. They probably swam and fished in the same water. They have already been here. So most of the land that we are on has already been discovered.”

Another youth described a connection *to* the Creator *through* a ceremonial process and prayer:

“Earlier, when I skinned a fish, I honoured it by burning its skin and thanking the Creator for providing that fish for me.”

Connecting *to* nature *through* walking and feeling was illustrated aptly by another youth:

“I walk through tall grass and trees because every time I walk through all of that, I am releasing my energy so every time a branch or grass rubs off me, it takes the bad energy away. So I am more peaceful out here.”

Many youth reflected on their friends, family and community, and they often referred to their developing relationships with others in their excursion group. One youth commented on connecting *to* friends *through* small group travel:

“It was easy to make friends out here. We are a small group on a trip like this. The beginning was neat because everybody was really shy and quiet but now that we are in the groups, we are getting to know each other.”

Connecting With Self (263 MU’s)

Youth participants referred to internal connections or realizations they were having as they reflected on their experiences and personal growth. *Connecting to self* seemed to represent an inward journey of introspection and personal reflection. Four elements or themes seemed to emerge: (a) being healthy, (b) learning and reflecting, (c) persevering, and (d) regulating. Through these four elements, the youth expressed the variety of active ways that they manifested their connection to self. Being healthy (47 MU’s) referred to the totality of the healthy outdoor lifestyle that seemed to characterize the OALE experience:

“And there is one thing I noticed, I think you have to eat a bit extra of the meals ‘cause when you’re out on the lake you’re using so much energy, and you’re like ohh I feel like I should’ve eaten some more.”

“I never used to go outside much so going on a canoe and sleeping outdoors made me want to be a more active person because it’s fun.”

“Physically I am stronger from paddling. I have got my muscles back. I feel energized to be out here.”

“I realize I am getting stronger emotionally, spiritually, and physically. So this trip really helps me.”

Learning and reflecting (35 MU’s) referred to specific teachings that the youth received or specific realizations that came to mind as they tried to make sense of their OALE experience:

“I now know the Seven Grandfather teachings.”



“I think it’s good that there are words for the day. On day 3 we started a word for the day. After our supper, we discussed the word and it was brave. I was the leader and I said a prayer which I thought was very brave. I was nervous because I didn’t know what to expect.”

“I learned that I actually am a good paddler.”

“In my solo, I thought about the people who are really important to me. Some people are important but I don’t really show it. So when I get back home. I just want to let them know ‘I love you and that you guys are important to me’. I have developed a new hobby which is writing. I like poetry. I like writing down my thoughts and doing poetry because it turns into something creative.”

Persevering (67 MU’s) reflected determination and referred to the act of persisting through hardship. It usually referred to the physical challenges involved in completing the OALE excursion:

“I now keep going. I don’t quit when things get rough.”

“Keep moving forward because that’s what you do when you’re in the paddle boat. That’s all you see all day, everybody doing their job.”

“When I am not doing something well. I keep trying. I don’t give up. I want to do it well. Rain, heavy winds, bad weather. But we just kept going and going and going. Hopefully we can get through the next challenges.”

Regulating (114 MU’s) referred to the internal adjustments the youth made to attitudes, behaviours, and beliefs about who they were and who they wanted to become. Regulating was also about the realization that the youth could change and take control of their decisions:

“Spiritually, I feel gifted being out here. It’s like I am connecting with my inner person. I feel connected with something. It makes me feel really good about being native and paddling.”

“I found that the more spiritual you are, the happier you are emotionally. I don’t want to stereotype or anything but the more active you are, the happier you are too. It seems like happiness is an emotion and it lifts your spirits. Once you are happy, you are more active. Once you are active, you are more alert and have a positive outlook on life. That’s the best way I could put it.”

“Before I came on this trip, I always had my up and down days. I wasn’t looking forward to the trip at all. I really didn’t want to come. Either way I had to come so I thought I would just get it over with. After the first two days, I didn’t like it but afterwards, I liked it. I have my days where I don’t want to do anything or work at all but I just have to keep going. Now I just love being out here.”

Analytic Deduction

The process of analytic deduction yielded 216 meaning units (MUs) categorized into the five characteristics of resilience identified by Wagnild and Young: (1) self-reliance; (2) meaning; (3) equanimity; (4) perseverance; (5) existential aloneness (Wagnild, 2009; Wagnild & Young, 1990, 1993).

(1) Self-reliance (35 MU’s)

Self-reliance is “believing in oneself, recognizing and relying on one’s personal strengths and capabilities and drawing upon past successes to support and perhaps guide one’s actions.”



(Wagnild, 2009, p. 15) The following comments (MUs) from the youth participants illustrate their developing independence and sense of self-reliance:

"It probably made me become more independent and a hard worker."

"We have to learn because our parents are not always going to be there for us. We are going to be adults soon so we have to learn that stuff."

"I see myself doing more now because there were always certain things that I did, like cleaning up, but now whenever my mom needs something I will be right there to help her because she is a single mother raising three kids right now including my younger brother and sister. I see that they don't have a dad and they need someone else to look up to."

"I was thinking that it changes our point of view and how things go. You cannot rely on others. You have to help yourself and then you can help others."

(2) Meaning (103 MU's)

According to Wagnild, meaning is "the realization that life has a purpose and recognition that there is something for which to live." (2009, p. 15) For many of the youth participants, meaning was reflected through their developing sense of cultural identity and affinity towards their community:

"I feel like a Native person and I am proud to show it. I hope everybody back home is proud to be a Native or they should know how to be."

"I feel more passionate about my community. I feel like after that presentation by [name], it inspired me to learn more about my culture and the history of Wikwemikong. I really enjoyed it. I want to know more about it. I want to be one of those people that can talk about the past. I want to know what everyone went through. I want to know about our ancestors. We had a chat, [name] and I, and now I feel stronger and more love for the community. I didn't really like Wiky that much. But I appreciate it more because our chief and ancestors fought a lot for it and that's how we got it today. It's so beautiful and big. I just want to learn the rest of the history that I don't know. I want to pass that information on to the rest of the people so that they know about it and stop abusing it. Basically I found the importance of life. I am proud of who I am and where I come from. I love it out here although it's tough. Tomorrow I am going home but I have got a lot of friends and family that need to hear about the trip. I also want to get on the internet and look up Wikwemikong and learn everything about it."

(3) Equanimity (30 MU's)

Equanimity is a somewhat more challenging concept. Wagnild described it as a "balanced perspective of life and experiences and might be viewed as 'sitting loose in the saddle' and taking what comes, thus moderating the extremes of adversity. Those with equanimity often have a well developed sense of humor." (2009, p. 15) The youth described their experience with equanimity as they adjusted to the basic challenges of wilderness living:

"I think I am less picky about things. I take what I can get and cherish it more than I would at home. At home, we have the store where we can buy whatever we want, but here, we only have what we have."

"In day 1 and 2, I really hated it out here. I wanted to go home so bad. I cried both nights. I missed home so much and I didn't want to be here but I stuck it out. The only thing I don't like is the mosquitoes. But now I like it out here."



“Or the third night, one of those two because that’s when the bugs were bothering me and I was thinking holy #####, I just feel like sitting down relaxing, and it’s kind of hard to sleep because I’m use to sleep with a fan, and I think it was two days ago from now that’s when I started to sleep good and then last night was good. I was actually having a good nap. So, I’m just starting to enjoy it.”

(4) Perseverance (42 MU’s)

“Perseverance or the act of persistence despite adversity or discouragement, connotes a willingness to continue the struggle to reconstruct one’s life and remain involved in the midst of adversity. Perseverance is the ability to keep going despite setbacks.” (Wagnild, 2009, p. 15) Many of the youth described their developing sense of perseverance with very succinct comments such as the following:

“When we were paddling, even with the wind, we just kept on paddling. Nobody stopped. We knew it was going to get easier soon when we paddled with the wind instead.”
“We were getting really cold after the rain but we just kept going until we got to the campsite and it was worth it because we had a nice warm fire.”
“When I felt tired from paddling, I wanted to stop there but I just kept paddling.”
“Basically, don’t back down and don’t give up. Do what you have got to do.”

(5) Existential Aloneness (4 MU’s)

Existential aloneness “is the realization that each person is unique and that while some experiences can be shared, others must be faced alone. With existential aloneness comes a sense of uniqueness and perhaps freedom.” (Wagnild, 2009, p. 15) Although existential aloneness was not well supported in our analysis (since only four MUs were identified), the following comments provide some context for this characteristic:

“...I like having time to myself. I like listening to the waves and the sounds of the birds. I had a lot of time to think of stuff. Time just flew by for me. I realized that I love writing and I didn’t used to like it before but writing down my experiences and my thoughts and the importance of life. I just love writing about it.”
“...Before the trip some of my buddies said you should come on this canoe trip, and I said ok. and I lost my permission slip, and he still had his but I guess he never went or handed it in. And then I was kind of oh yeah and then I found out that my other buddy was coming, but then he went to see his Grandma that he never gets to see mostly. So I was thinking, I guess I am still going I guess.”

During a targeted focus group after the last OALE intervention of the 2009 season, 13 leaders and two youth participants (15 total) unanimously agreed that the OALE program was effective at promoting resilience and well-being for the youth participants. Some of the leaders suggested that the program also had a positive impact on resilience and well-being for themselves as adult facilitators; they suggested that this impact should not be ignored in future analysis and modifications of the program.

Discussion

The process of inductive analysis yielded the theme of *connecting to creation and self*, as important elements for developing resilience and well-being through the OALE. The process of



connecting also seemed to have a temporal quality since many of the youth participants (who were interviewed) described a phenomenon of change that occurred on a specific day - usually the third or sometimes the fourth. These descriptions seemed to suggest that the process of connecting with creation and self for some youth may have reached a threshold point where the strength of the connections resulted in the youths' acceptance of their role, a speedier transition towards a more positive outlook, a strengthened commitment to OALE goals, and an overall motivation for personal growth and development. Consider the following reflective comments from one 15 year old female participant:

“On day 3, I told myself that I was going to be here for seven more days. I have to do what I have got to do. So I started thinking more positive about the trip. I remembered how my mom wanted me to learn my inner strengths. So I thought about my mom and she is my inspiration. I was thinking that if I wanted to go home, what would she think about it? So just thinking about that put me in a better mood. I made myself be happy and it was a nice day outside. So I bathed in the water. I felt clean and fresh. I had a whole new attitude. After I woke up, I changed, put the tents away, and cleaned up a lot. I remember the canoe ride and we went through a bunch of rapids. We fell in the water, got wet, and went through a bunch of storms. It was hot, it was cold, and we got some rain. After all that, I thought ‘wow, this is canoeing’. I enjoyed it. I loved it.”

The core concept of connecting needs to be explored further, particularly from within the Aboriginal worldview and cultural lens. We are hopeful that further analysis of participant journals, focus groups, talking circles, and further discussions with Elders and leaders in WUIR will yield further insights into the process of connecting to creation and self. Future research could also focus on the transition process during an OALE and the turning point (day 3 phenomena); this would require challenging and unique mixed-method study designs to unpack the subtle changes that may occur from day to day and even from within a particular day of an OALE.

The process of analytic deduction confirmed four of the five characteristics of resilience. This is particularly noteworthy because the five characteristics of resilience comprised the framework for the development of the RS-14 in Phase 2. In other words, both the quantitative results from Phase 2 and the qualitative results from Phase 3 confirm that the OALE intervention appears to be effective in promoting resilience among FN youth in the Wikwemikong community. These results suggest that the OALE intervention may be effective in other contexts, with other communities, and with other populations. A host of potential research questions emerge from these suggestions such as: Will the OALE work with other FN communities? Will the OALE work with clinical populations? Do changes in the length of the OALE program change its efficacy?

Considering the differences between mainstream approaches to research and knowledge and the Aboriginal worldview and approach to knowledge generation, the major limitation of the qualitative phases is related to frameworks and researcher bias. In other words, conceptual models supporting the OALE such as the Walsh and Golins Outward Bound Process Model (Walsh & Golins, 1976) are rooted in a Eurocentric epistemology and this framework may not be concordant with the Aboriginal worldview and Indigenous knowledge perspectives. To address this, our qualitative approach used appropriate methodologies, such as CBPAR and principles of critical ethnography (Thomas, 1993), in order to continually challenge value-laden assumptions and seek to profile knowledge and insights that may not be immediately obvious from a



Eurocentric perspective. We also continued to employ the decolonizing approaches from our earlier cross-cultural collaborative work; these included using culturally appropriate focus groups and talking circles for data collection (Blodgett, et al., 2010; Schinke, et al., 2009), indigenous coding for analysis (Patton, 2002; Schinke, et al., 2009), and ongoing consultation with leaders and Elders in the community. Perhaps the hallmark of the cross-cultural research approach was the commitment invested to develop committed personal relationships across the collaborative research team.

Phase 3 results are limited to our preliminary analysis of participant interviews only. We still have participant journals, focus groups, talking circles, and several post season debrief meetings to analyze. We anticipate that the entire data set will reveal additional insights about how the OALE process functions to promote resilience and well-being for FN youth in WUIR.

Research Summary and Knowledge Translation

Aboriginal communities function as a collective society, where all members contribute to the well-being of the community. These communities are intimately connected with the natural world, and they envision well-being using the framework of the medicine wheel – which shows all facets of health as holistic, related and interconnected (Hart, 1998; Hill, 2006; Wilson, 2003). Because of this, deficits in one component of well-being for one component of the community have the potential to detract from all aspects of well-being for the entire community. This is why Aboriginal leaders have identified mental health and suicide as being key priorities for Aboriginal health (First Nations Inuit and Aboriginal Health, 2003; Public Health Agency of Canada, 2009). Thus, concerns about the mental health of Aboriginal adolescents must be taken extremely seriously, and opportunities for effective interventions must be developed and assessed. The Wikwemikong OALE program represents a promising intervention that appears to be effective at promoting resilience and well-being for the adolescents in the WUIR community.

The initial story of success with respect to the OALE has been shared with some community leaders through a few formal presentations and meetings. The encouraging results and momentum generated thus far need to be shared throughout the community (i.e., with parents and youth), with other communities and beyond through a comprehensive knowledge translation (KT) strategy. The essence of our proposed KT strategy is to *share the story* of the OALE. We are hoping to achieve this by developing a video documentary, updating the program delivery manual, providing on-site training, and visiting communities directly to share the story. Our KT approach will ensure that the OALE program and evidence are well understood within the WUIR community and surrounding communities, and also introduced to relevant academic communities, funders and policy-makers.



PART 2: PROGRAM OVERVIEW

The Wikwemikong Outdoor Adventure Leadership Experience (OALE) is a youth leadership training program delivered while participating on a 10-day wilderness canoe expedition. The program contains six training modules developed collaboratively by Wikwemikong community leaders and Laurentian University researchers over three years (2006-08) through a series of talking circles, focus groups and community meetings. In July 2008, these six training modules were implemented experientially during a 7-day canoe expedition as a pilot project. The following year, the OALE was revised to also focus on promoting resilience and well-being. Initially the program was designed for co-ed youth ages 14-18, however youth as young as 12 years old (male and female) participated in 2009. Appendix 3 contains promotional information that was distributed to anyone that expressed interest in the program.

The OALE was designed to deliver a youth leadership program in a unique way that reflected holistic learning in a self-directed manner. In other words, the outdoor experiential context of the learning ensured that youth participants were responsible for their own health and leadership development through a challenging journey of self-discovery. In essence, nature was the teacher, and staff were simply facilitators of the learning experience. As facilitators though, staff were encouraged to *intentionally* coordinate, arrange, discuss, plan, and work towards accomplishing program goals for each individual youth and for the group as a whole.

In 2009, the program occurred entirely outdoors during a 100 km canoe excursion from the

French River Trading Post (Highway 69 bridge over the French River) to Prairie Point at the northeast end of Wikwemikong in northern Ontario, Canada (see Figure 6). The excursion included many natural challenges such as rapids, portages, waves, and weather that were managed in a progressive manner so as to build participant confidence and develop group cohesion. For example, planned travel

distances each day were much less earlier in the expedition than later in the expedition, and the selected route remained in the relative shelter of the French River corridor for the first three to four days before venturing out along the exposed coast of Georgian Bay. Daily themes and experiential activities reinforced teachings from the leadership training manual. The excursion was also planned so that the arrival day in Wikwemikong coincided with a community feast to welcome the youth home.

The following pages provide an overview of the program as it was developed and implemented in 2009. **The overview was compiled from the 2009 OALE Staff Manual, so the style of writing is somewhat procedural (directed towards staff during training).**

Figure 6: Map of Wikwemikong and OALE Route





2009 OALE Program One-Page Outline

Purpose (Goals):

1. *Prepare youth as leaders*
2. *Promote culture & community*
3. *Protect youth through resilience & well-being*

Training Modules:

1. The Essence of Leadership
2. Connecting to Aboriginal Roots & Culture
3. Creating a Personal Vision
4. Cultivating Persistence & Success
5. Working Effectively With Others
6. Leaving a Legacy

Implementation Phases:

Phase 1 – Preparation: Training & Planning - Goal Setting / Training / Research (1 Day)

Phase 2 – Outdoor Adventure Leadership Experience: Journeying & Reflecting -

Experiential training while traveling on expedition (9-10 Days)

Phase 3 – Community Welcome: Committing & Celebrating - Personal commitments & experiencing community love & support (1 Day – arrival day)

Phase 4 – Celebrating Youth Success: Recognizing & Transitioning - Sharing stories & recognizing accomplishments at a Pow Wow (1 Day – end of summer)

Program Principles:

1. Outdoor Adventure
2. Traditional Territory
3. Journeying Homeward
4. Experiential Education
5. Metaphoric Learning
6. Solo Reflection
7. Goal Orientation
8. Cultural Learning
9. Community-Mindedness
10. Holistic Healthy Living
11. Mentoring & Role Modeling
12. Positive Reinforcement
13. Celebrating & Recognizing Success
14. Accessing Resources

Daily Routine & Responsibilities (Phase 2):

1. Day Leadership
2. Daily Themes
3. Duty Roster
4. Progressive Challenges
5. Culture & Ceremony
6. Metaphoric Stories & Experiential Activities
7. Evening Talking Circle

Intentional Facilitation – 7 X 7 Matrix for Mentoring



Purpose (Goals)

Two types of goals characterize the OALE program: explicit and implicit. There are three explicit program goals: (1) Prepare youth as leaders; (2) Promote culture & community; (3) Protect youth through resilience & well-being. These goals are introduced on the first day of the program, and then reinforced throughout the OALE through programming. It is important that the youth know these three goals, are reminded of them, and are encouraged to reflect on them throughout the OALE. The implicit goal is to simply complete the trip - to paddle the 100+ kms from the starting point to Prairie Point in Wikwemikong. The reason that this travel goal is implicit is because it should be de-emphasized and presented as a possibility that is less important than the three explicit (stated) goals. Many outdoor adventure programs focus on the destination or adventure challenge as an explicit goal, such as: reaching a summit, completing a trek, or paddling a river. However, by de-emphasizing the destination goal in the OALE, the youth slowly assume ownership for this *obvious goal* as progress is made during the first few days of the experience. This allows the youth to spread their wings, develop their leadership, and learn to persevere and work together. Hence, taking ownership of the destination goal helps the youth make progress towards reaching the explicit goals.

Training Modules

Leadership is defined as “the ability to influence self and others”. The six leadership training modules were developed over several years and there is a Community Leadership Preparation Training Manual available in the community as a supportive resource (Sport and Recreation Program, 2008). The manual contains descriptions of each module with learning activities, discussion questions, and scenarios to reinforce learning objectives and the overall goal of preparing participants as leaders. The content from the six modules is not just available through manual; it is also integrated into the OALE through the program principles and day themes. Staff are encouraged to use the manual as a resource for implementing the OALE.

Implementation Phases

The four implementation phases identify four distinct components to the OALE experience and process. The reason they are described separately as phases is to help staff think about the different characteristics of each phase and hence the different implementation strategy and facilitation techniques required. Phase 1 is very procedural and focused on ensuring that youth and leaders are prepared for the experience. Phase 2 is the heart of the OALE experience and it includes principles, themes, and routines. It is described adequately in the following pages. Phase 3 simply describes an important transition period in the experience. When the youth arrive home after an intensive 10-day experience they will be greeted by friends and family at a community feast. They will have a mix of powerful emotions, thoughts, and resolve. Staff need to provide the youth the space and time to celebrate their success and share their stories with friends and family. A short ceremony provides public recognition of their accomplishments. Phase 4 identifies one of the most challenging aspects of an intensive short-term intervention such as the OALE. The challenge is to maintain or sustain any progress the youth have made towards the three goals through programming at the Waasa Naabin Youth Services Centre. The intention of identifying these four separate phases is to help staff prepare to use different approaches and facilitation techniques as required by the unique characteristics in each phase.



OALE Program Principles

The following principles guided the development of the 2009 OALE program within the Wikwemikong community. They are primarily based on findings from several years of both research and experience within the community; however some of these principles are also well established in many other outdoor youth programs across the country, and many are well documented in the literature. Hence, most of these principles are not individually unique to the Wikwemikong OALE program; however collectively they do reflect a unique framework for programming. Although this list of principles has guided development, it is not known conclusively how important each principle is in supporting the three program goals. They have been used more as a guideline for program development and implementation, rather than a list of rules that *must be followed*.

- 1. Outdoor Adventure** – is the context and medium for the OALE. The OALE occurs within nature (outdoor context) and natural challenges (adventure medium) are embraced as necessary ingredients for the youth to experience persistence and develop resilience; group cohesion and growth are fostered indirectly.
- 2. Traditional Territory** – uses historical trade routes and travel corridors. The OALE expedition is planned within the traditional territory of the community to reinforce culture, history, and heritage.
- 3. Journeying Homeward** - creates opportunity for outdoor challenges and growth through self-propelled travel homeward. The OALE route is planned so that the direction of travel is towards the community and wherever possible the final destination is a significant location within the community; this functions to strengthen community ties and increase personal motivation.
- 4. Experiential Education** – ensures that education occurs through both experience and reflection. The OALE is implemented experientially and reinforced through daily themes, journal writing, experiential activities, and evening talking circles at the end of the travel day.
- 5. Metaphoric Learning** – reflects a powerful process of learning through the use of analogies and parables to create parallel structures that occur between the daily OALE experiences and life beyond those experiences. The OALE creates opportunities to use metaphors to enrich and deepen learning experiences for the youth through stories, themes, activities, and intentional facilitation techniques to strengthen the transfer of learning.
- 6. Solo Reflection** – provides the youth an opportunity to process their experiences, face their fears and think about their future. The OALE is naturally intensive and experiential through the daily challenges of travel, however a solo time for personal reflection and growth is intentionally designed into the program.
- 7. Goal Orientation** – is the essence of an expedition that is planned with significant travel distances. The OALE has three program goals, and is also designed such that the travel between two points (departure & destination) creates a challenging but attainable travel goal (arriving at the destination) for each individual youth and the entire group. Youth participation in group goal-setting is also encouraged in terms of selecting route options and other planned cultural learning experiences. Individual goal-setting is also



encouraged early in the experience and progress is reviewed periodically during the course of the excursion.

8. **Cultural Learning** – is embedded throughout the entire immersion experience creating opportunities to observe, participate or engage in specific experiences. The OALE includes cultural ceremonies, traditions, and specific learning opportunities (history, language, naming, crafts, experiences).
9. **Community-Mindedness** – creates an atmosphere where relationships are strengthened. The OALE presents opportunities for the youth to develop friendships, networks of support (with leaders), and a conviction for making their community a better place to live.
10. **Holistic Healthy Living** – integrates the physical, mental, emotional, and spiritual dimensions of health with nutrition, social interaction, culture, appreciation for nature and community-mindedness. The OALE creates a powerful model (and metaphor) for unique ideas and ways for the youth to practice holistic healthy living.
11. **Mentoring & Role Modeling** – occurs naturally through daily interactions between leaders and the youth. The OALE immersion experience presents an exceptional opportunity for leaders to fulfill the role of mentor or role model for the youth, through the provision of ongoing feedback, encouragement and support.
12. **Positive Reinforcement** – creates an environment where leaders are constantly *catching the youth doing things right*. The OALE is designed so that there are numerous opportunities for leaders to recognize the youth as they accomplish many small tasks, succeed at completing challenges, and overcome obstacles.
13. **Celebrating & Recognizing Success** – reinforces the importance of leadership, perseverance, and the significance of community support in attaining a goal. The OALE ends with a community celebration to recognize individual and group success, and to allow friends and family to share in the significance of the experience to aid in the transfer of learning back to the home environment.
14. **Accessing Resources** – prepares the youth to identify specific people and places to go in their community so they can obtain help, learn more, and realize their dreams. The OALE introduces the youth to many concepts, teachings and experiences that stimulate the need to identify supportive resources that they can access after the experience is over.

Seven Grandfather Teachings

The seven teachings are gifts from the Seven Grandfathers. They reflect personal well-being and living in harmony within a community and with nature. They are foundational teachings for the OALE program and should be taught, modeled by leaders, and reinforced (noticed) in the youth participants whenever possible. The following Seven Grandfather Teachings are based on the Anishnabemowin tradition.

1. **Nbwaakaawin** - To cherish knowledge is to know **wisdom**
2. **Zaagidwin** - To know **love** is to know peace
3. **Minaadendiwin** - To honour all of the creation is to have **respect**
4. **Aakde'win** - **Bravery** is to face foe with integrity
5. **Gwekwaadziwin** - **Honesty** in facing a situation is to be brave
6. **Dbasendizwin** - **Humility** is to know yourself as a sacred part of the creation
7. **Debwewin** - **Truth** is to know of these things



OALE Daily Routine & Responsibilities

Since each staff member and group has unique qualities, styles and abilities, a detailed description of a daily routine for the OALE is not warranted. However, the following concepts should be considered and implemented for each OALE group in a manner that best reflects the abilities of the staff and the characteristics of the participants and group.

Duty Roster – Youth are divided into teams to complete daily duties on a rotation basis. Duties could include: Kitchen (cooking/cleaning at meals); Fire (making fire/cleaning camp before bed); Tents & Tarp (set-up tents & tarp); Leadership (hold leadership role for the day).

Day Leadership – Youth are responsible to lead the entire travel group for a period (min. half day but full day or longer is preferable). Leadership may occur individually, in pairs, or as a small group, depending on maturity and interest. Youth leaders should be encouraged to use their gifts and resources (equipment & other people around them). Staff should intentionally seek opportunities to provide positive reinforcement for youth that take initiative, make decisions, and/or get things done (i.e. display leadership).

Daily Themes – Establishing daily themes allows for a subtle, non-invasive, but experiential approach for introducing and indirectly teaching the content from the six leadership modules. The following page provides details on each theme and suggestions on how to facilitate and reinforce the themes during each travel day.

Progressive Challenges – Since youth participants will have a variety of outdoor experience, it is best to begin the OALE with very simple challenges and lower expectations, progressing towards larger challenges and higher expectations. In other words, expectations for camp efficiency, paddling proficiency, and daily travel distance should be lower in the first 1-3 days of the excursion. However, as the group begins to become more cohesive, and individual confidence increases, the “Day Leaders” can be introduced to more progressive challenges.

Culture & Ceremony – Staff are encouraged to introduce ceremonial practices such as offering tobacco at the start of each travel day and taking turns saying prayers to the Creator before meals. Establishing a disciplined routine establishes an atmosphere of respect, reinforces culture, and highlights important traditions and practices that further help the youth cultivate their identity.

Metaphoric Stories & Experiential Activities - Given the principles of experiential education and metaphoric learning that guide the OALE experience, staff should seek ways to use experiential activities and metaphors to reinforce daily themes, Grandfather Teachings, and other teachable moments that may support the three OALE program goals.

Evening Talking Circle - Each evening at the end of the travel day, staff are encouraged to establish a Talking Circle or debrief. In its simplest form, the talking circle is an unrehearsed way to allow each youth an opportunity to tell their story, and both hear and share learnings and teachings they may have received during the day. It is also an opportunity for staff to review daily themes, highlight other learnings, pinpoint teachable moments, and provide public recognition of accomplishments or progress towards goals.



OALE Daily Themes

The following daily themes are listed chronologically; however the intent is that they represent a menu of possible themes for use on a particular travel day. In perfect conditions (weather) and under ideal circumstances, trip leaders and facilitators may be able to implement all of these themes; however they are presented here as a menu of choices. For instance, it may be more appropriate to introduce a “Day Theme” on a particular day that may be out of the order presented here, and it may not be possible to introduce and facilitate all of these themes. To introduce a theme, it is recommended that the group leader introduce the theme and “key question” early in the morning (perhaps at breakfast or immediately before departure from camp). The youth will then be able to reflect on the question(s) throughout the day and may make personal journal entries whenever appropriate at breaks, lunch, camp, or during a debrief at the end of the day. Group Leaders should also reinforce the themes throughout the day by reminding the youth of the theme, the question, and the expectation of reflecting and responding to the question in the youths’ personal journals. At an appropriate point in the day (usually in the evening), facilitating an experiential activity may also help to reinforce the theme further.

1. Theme – The Journey Begins: Where did I come from?

— Connecting to Aboriginal roots & culture

How does my Aboriginal heritage and culture influence me, my convictions and my identity?

2. Theme – The Seven Grandfathers: What do these gifts mean to me?

— Appreciating the Grandfather teachings

How do these teachings help me develop as a leader?

3. Theme – Personal Identity: Who Am I?

— Realizing personal values, strengths, & weaknesses

What are my personal values, gifts and strengths? What is my personal mission statement?

4. Theme – The Dream: Where am I going?

— Identifying personal vision & dreams

What do I really want to accomplish in my life? What are my dreams?

5. Theme – Relationships: Who are my role models?

Recognizing important relationships & role models

Who are my role models both within the community and without? Who are the individuals that will be able to most help me realize my dreams and achieve my vision? What are my roles?

6. Theme – Community: Where can I make a difference?

— Developing community-mindedness & civic responsibility

Where can I make the most difference in my community? In what areas do I most want to serve? What’s holding me back from committing and serving?

7. Theme – Service: What specific project can I complete in 24 hours?

— Cultivating a community action orientation

How can I make a difference immediately in my community? What can I plan, prepare, and implement in 24 hours that will make a difference to one or more community members?

8. Theme – The Journey Ends and Really Begins: What is my life journey?

— Translating experience to life beyond

How is this canoe journey on the French River, Georgian Bay, Lake Huron and arriving at Wikwemikong similar to my personal leadership development journey?



OALE Facilitation – 7 X 7 Matrix for Mentoring Intentionality ***Role-Modeling & Promoting Leadership, Culture, Resilience & Well-Being!***

Review the following tasks each day, and intentionally address each of them at opportune moments throughout the travel day. Practice “active listening” and demonstrate genuine interest.

Each of the following questions or tasks are directed towards individual youth:

1. *Think of a time when you completed a significant accomplishment. What personal strengths did you display?*
2. *Describe one (or two) of your dreams in life. Probe for details.*
3. *Who are your mentors or role models and why?*
4. *Ask a youth for forgiveness no matter how minor the offense.*
5. *Thank a youth for something they did no matter how minor.*
6. *“Catch a youth doing something right” and tell them about it (let them know that you noticed).*
7. *Look for youth behaviours that display one of the Seven Grandfather teachings. Recognize these teachings in the youth by providing specific feedback to the youth (let them know that you noticed). The Seven Grandfather Teachings are as follows:*

Nbwaakaawin - Wisdom

Zaagidwin - Love

Minaadendiwin - Respect

Aakde'win - Bravery

Gwekwaadziwin - Honesty

Dbasendizwin - Humility

Debwewin – Truth

Leader Debrief:

At frequent leader meetings (daily or every 2-3 days) a review of each of these seven questions/tasks and the Seven Grandfather teachings will ensure that trip leaders and assistants are “facilitating intentionally”. These leader debrief meetings will also provide an opportunity for leaders to discuss talk about individual youth and share with each other about individual youth gifts, strengths, and dreams. This will enable all leaders to notice and support the continued growth and maturity of all the youth.



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APPENDIX 1: RESEARCH INFORMATION AND CONSENT FORMS

To: Wikwemikong - Focus Group Research Participant

Research Study Title: Developing Aboriginal Youth Resilience and Well-Being through Outdoor Adventure Leadership Experience

Investigator: Stephen Ritchie

Dates of Study: April 2009 to October 2010

Thank you for giving of your time and experience today. You have been invited to participate in this focus group or talking circle by your community representatives in association with researchers from Laurentian University. The project study is titled “Developing Aboriginal Youth Resilience and Well-Being through Outdoor Adventure Leadership Experience”. The purpose of this project is to identify and better understand ways that outdoor adventure experiences may help develop leadership and promote resiliency and well-being for youth in your community.

The information gathered from this discussion will be used for both research and program design material. The intent is to develop an effective outdoor adventure leadership program and associated training material that will directly benefit the youth from your community. There is also a Community Research Steering Committee that is guiding this project. Currently, members of this committee include Mary Jo Wabano, Duke Peltier, Rosella Kinoshameg, Diane Jacko, Daniel Manitowabi, Rita Corbiere, Tim Ominika, Amanda Richards, and Cody Wassengesog George.

We, as members of the collaborative research team, appreciate any time, ideas and suggestions that you may have, and to help guide our discussion we have several questions that were prepared by the Community Research Steering Committee to help us co-create an effective program together. With your permission, we would also like to record the meeting so we are able to capture all the information and discussion in its entirety.

All of the information you share with us will be held in confidence throughout and after the study, and will only be reviewed by you and the research team. Once we have transcribed the data from the audio recorders we intend to convert your responses so that they remain anonymous. However, since the number of participants in the focus group or talking circle is not very large, confidentiality may not be ensured since individual comments may be identifiable. On the other hand, if you prefer that your responses remain identifiable (who said what), please let us know and we will do so. The results from this focus group or talking circle will be analyzed and the results may eventually be published in journal articles and presented at national and international conferences. Once the study is completed, all data including audio, video, and transcribed data will be stored in a secure location on the Laurentian University campus for a period of seven years. Please feel no obligation to participate in this talking circle. You are free to leave at any time without any consequences for doing so, though we hope you will be willing



to help with the initiative. Also, please stop us at anytime during the talking circle if you have any questions or concerns, and we will certainly address them immediately.

After the talking circle, any questions, concerns, or additional ideas you may have can be addressed to Laurentian University Researchers or any member of the Community Research Steering Committee (named above).

You can reach me directly by telephone at 705-675-1151 Ext. 1046. Alternatively, you can contact my PhD Supervisor, Nancy Young, PhD, at 705-675-1151 Ext. 4014. You may also contact Mary Jo Wabano (from the Waasa Naabin Youth Centre) at 705-859-3597, since she is also a Wikwemikong community research collaborator in this project. If you have particular concerns with the ethics of this study we wish to invite you to contact Jean Dragon, PhD of the Laurentian University Research Development & Creativity Office directly at (705) 675-1151, ext. 3213 (jdragon@laurentian.ca).

Thank you for your time, interest, and participation.



Important Note

This verbal consent was read or reviewed verbally prior to participation in a focus group or talking circle. Project title, names and contact information were written on a flip chart or white board prior to the start of the session, and copies of the research information and consent form (Page 1 and 2) were made available for those from the session who wanted one. This form simply acknowledges that the verbal consent was completed as planned.

Verbal Consent Acknowledgement

I have participated in this talking circle and acknowledge that this verbal consent was reviewed with participants and it seemed to be understood and accepted by all those present.

Shaded Area For Researcher Use Only

Witness Name (PLEASE PRINT)

Talking Circle Reference

Witness Signature

Date

Research Facilitator Name(s)

Date

Research Facilitator Signature(s)

Date

Names of Talking Circle Participants

Note: Please use reverse side of this page to include the names of additional participants.



To: Youth Research Participant and Parent(s) or Legal Guardian(s)

Research Study Title: Developing Aboriginal Youth Resilience and Well-Being through Outdoor Adventure Leadership Experience

Investigator: Stephen Ritchie

Dates of Study: April 2009 to October 2010

The following information and consent form describes the research study in detail with the intent that you clearly understand the nature of the experience, what is required of you, the benefits for you and your community, how your personal information and data will be treated, the risks involved, your right to withdraw at any time, and who to contact for more information or to share any concerns that you may have.

Overview of Purpose, Experience & Benefits

The purpose of this research is to promote resilience and well-being for Aboriginal youth in Northeastern Ontario through culturally relevant outdoor adventure leadership experience. The experience will involve an outdoor adventure leadership training program while participating on a ten day wilderness canoe expedition. The direct benefits of individual participation in the program will include learning about leadership, outdoor skills, Aboriginal culture, and traditional practices from trained facilitators and leaders within your community. There may also be direct benefits for the entire community since the program is designed to train youth as leaders who may make a positive difference in their community by using their leadership abilities in diverse ways at school, in sport and recreation, in other youth programs, or through other programs that may be either initiated by the community or by the youth themselves.

Commitments Required

Beyond the canoe trip experience, the research study will involve your participation by completing survey questionnaires at three different times (before the experience, after the experience, and approximately 12 months after the experience), involvement in several group talking circles, and recording your personal observations in a daily journal. After the trip your journal will be collected and the pages photocopied for analysis. You may be asked to participate in a conversational interview, which is essentially an informal interview that would occur at a convenient time during the day. The research will also involve recording events using audio recorders, digital cameras (photos), and video recorders.

Confidentiality & Anonymity

Since your contributions will be recorded for future analysis, you should know that your identity (name) will not be revealed to anyone outside of the research team and designated mental health professionals from your community. We are committed to your health and well-being throughout this process, which is why the information you provide (from forms and the research questionnaire) will be reviewed carefully prior to departure on the outdoor adventure leadership experience. After review of this information, if we are concerned about you or your health in any way, we will contact you, your parent(s), or your guardian(s) directly to discuss these concerns. With your permission, we may then also contact mental health professionals from your community.



After this review of your personal information prior to your participation in the experience, we will then use identification numbers instead of personal names on all information and data that you provide. This will mean that your information will be recorded, stored, and analysed anonymously so that your name or identity will not be known during this process, unless you indicate to us that you prefer that it remain known. Analyzed results may eventually be published in journal articles and presented at conferences. Any information that you provide will be stored in a secure location on the Laurentian University campus for a period of seven years.

Risks Involved

There will be risks involved with your participation. It is expected that you will encounter many challenging situations associated with remote wilderness travel including, but not limited to: rapids, waves, rugged portage trails, camping in non-designated areas, and exposure to a variety of weather conditions. The risks associated with these situations could result in a variety of minor to potentially very serious physical injuries. However, trained outdoor leaders will be facilitating the experience and every precaution will be taken to ensure your safety and avoid or minimize these potential risks. It is also expected that there may be other mental, emotional and social risks involved in the experience. Some of these risks may include, but are not limited to: increased levels of anxiety, fear, frustration, and mood swings associated with the challenges of remote expedition travel in a small intact group of people that is living, traveling and working together for ten days in a row. However, you should also know that these challenges are part of a program that is designed to develop your leadership and promote resilience which are protective factors for many of these same physical, mental, emotional and social risks.

Right to Withdraw from Study

Your participation in this research study is strictly voluntary, and you have the right to withdraw from it at any time without penalty. However, you should know in advance that there will be times when immediate physical withdrawal from the canoe expedition may not be possible, or must be delayed for a period until it is safe and feasible to do so. In other words, if a participant wishes to withdraw from the canoe expedition, it may not be possible until the trip reaches an access point since much of the voyage will be in wilderness areas. Even though the experience will involve a remote wilderness expedition, you will still have the right to withdraw from participation in any other part of the study components at any time (talking circles, focus groups, journaling, interview), although you may still wish to continue with the leadership experience. You also have the right to have all of your data removed from the study, and with your permission it will be destroyed.

Contact Information

I (Stephen Ritchie) am a doctoral student in the School of Rural and Northern Health, and also a faculty member in the School of Human Kinetics at Laurentian University. If you have any questions or concerns about the study or about being a participant, you can call me directly at 705-675-1151 Ext. 1046. Alternatively, you can contact my PhD Supervisor, Nancy Young, PhD, at 705-675-1151 Ext. 4014. You may also contact Mary Jo Wabano (from the Waasa Naabin Youth Centre), who is also a Wikwemikong community research collaborator in this project at 705-859-3597. If you have any other particular concerns with the ethics of this study we wish to invite you to contact Jean Dragon, PhD of the Laurentian University Research Development & Creativity Office directly at (705) 675-1151, ext. 3213 (jdragon@laurentian.ca).

Thank you for your time, interest, and willingness to participate.



Consent and Agreement

I have reviewed and understand this consent form (page 1 and 2) and I agree to participate in this research study with the understanding that I may withdraw at any time if I desire.

Do you prefer to have your data remain anonymous?

Yes No

Shaded Area For Researcher Use Only

Participant's Name (PLEASE PRINT)

Identification Number

Male / Female

Sex (PLEASE CIRCLE)

Date of Birth: DD / MM / YY

Participant's Signature

Date (of signature)

I have reviewed and understand this consent form (page 1 and 2) and agree to allow the above named minor to participate in this research study.

Parent or Legal Guardian's Name
(PLEASE PRINT)

Parent or Legal Guardian's Signature

Date (of signature)



APPENDIX 2: OALE RESEARCH DISSEMINATION ACTIVITIES

Planned Formal Dissemination Activities (Papers, Conferences, Symposiums, and Workshops)

Paper in Preparation:

Ritchie, S. D., Schinke, R., D., Peltier, D., Wabano, M. J., Corbiere, R., & Young, N. (In Preparation). Elite to experiential: An evolution in bicultural research to develop youth leadership in a Canadian First Nations Reserve (working title). *Quest (target journal)*.

Accepted For Presentation:

- Wabano, M. J., Jacko, D., Ritchie, S., & Young, N. (May 13-14, 2010). Promoting resilience and well-being through outdoor adventure leadership experience. *Oral presentation at the 2nd Biennial First Nations, Inuit and Métis Health Research Meeting, hosted by First Nations, Inuit and Aboriginal Health Branch of Health Canada, Ottawa, ON.*
- Ritchie, S., Wabano, M. J., Jacko, D., & Young, N. (June 4-5, 2010). Promoting resilience and mental well-being through an outdoor adventure leadership experience. *Oral presentation at the Northern Health Research Conference, Hosted by the Northern Ontario School of Medicine (East Campus), Sudbury ON.*
- Ritchie, S., Wabano, M. J., Jacko, D., & Young, N. (June 7-10, 2010). Promoting resilience and well-being through outdoor adventure leadership experience. *Oral presentation at the Pathways to Resilience II: The Social Ecology of Resilience - International Conference, Hosted by the International Resilience Research Centre, Dalhousie University, Halifax, NS.*

Completed Formal Dissemination Activities (Papers, Conferences, Symposiums, and Workshops)

Paper Accepted for Publication:

Ritchie, S. D., Wabano, M. J., Young, N., Schinke, R., Peltier, D., Battocchio, R., & Russell, K. (2010). Developing a culturally relevant outdoor leadership training program for Aboriginal youth. *Journal of Experiential Education, 32(3)*, 300-304.

Paper Submitted for Publication:

Ritchie, S. D., Wabano, M. J., Schinke, R., Peltier, D., Restoule, B., Russell, K., Corbiere, R., & Young, N. (In Submission). The Aboriginal youth resilience study: A look at promoting resilience and well-being through outdoor adventure leadership experience. In A. Prior & K. Richards (Eds.), *Proceedings of the 5th International Adventure Therapy Conference*, at University of Edinburgh, Scotland (September 7-11, 2009).



Presentations Completed:

- Wabano, M. J. & Ritchie, S. D. (2010). The Wikwemikong outdoor adventure leadership experience. *Expert panel & workshop presentation at the Raising the Spirit: A Balanced Approach to Family Wellness Knowledge Symposium, Hosted by the Mental Wellness Team Pilot Project, Sudbury, ON (March 31, 2010).*
- Ritchie, S. D. & Lavell, N. (2010). Health promotion and outdoor adventure therapy. *Workshop presented at the Waasa Naabin Youth Services Centre, hosted by Ontario Works Employment Supports, Wikwemikong, ON (March 11, 2010).*
- Ritchie, S. D. & Lavell, N. (2010). Health promotion and outdoor adventure therapy: The outdoor adventure leadership experience. *Workshop presented at the Investing in Your Life Career Fair, hosted by the Wasse Abin High School and the Nahndahweh Tchigehgamig Wikwemikong Health Centre, ON (March 4, 2010).*
- Ritchie, S., Wabano, MJ., Schinke, R., Young, N., Battochio, R., Peltier, D. (2009). Developing a culturally relevant outdoor leadership training program for Aboriginal youth. *Paper presented at the School of Human Kinetics Research Seminar Series, Laurentian University, Sudbury, Ontario (November 2, 2009).*
- Ritchie, S., Wabano, MJ., Schinke, R., Young, N., Battochio, R., & Peltier, D. (2009). Developing a culturally relevant outdoor leadership training program for Aboriginal youth. *Paper presented at the 9th Annual Symposium on Experiential Education Research (SEER). Montreal, Quebec, Canada (October 29-November 1, 2009).*
- Ritchie S., Wabano MJ., Young N., Schinke R., Battochio, R., Peltier D., Restoule B., & Russell K. (2009). Promoting Aboriginal youth resilience and well-being through outdoor adventure. *Paper presented at the 5th International Adventure Therapy Conference (5IATC) at the University of Edinburgh, Scotland, United Kingdom (September 7-11, 2009).*
- Ritchie, S., Schinke, R., Young, N., Wabano, MJ., Peltier, D. (2009). The community-university partnership. *Presented at Panel Discussion on Research for the Greater Sudbury Community Research Network for Children and Youth, hosted by the Sudbury & District Health Unit, Sudbury, ON (February 27, 2009).*
- Ritchie, S., Young, N., Wabano, MJ., Schinke, R., Peltier, D., Russell, K., Kinoshameg, R., Jacko, D., Manitowabi, D. (2009). Developing Aboriginal youth mental wellness through outdoor adventure leadership. *Proposal presented at inaugural Scholarship Showcase: How We Come to Know, hosted by the Faculty of Professional Schools, Laurentian University, Sudbury, ON (February 20, 2009).*



APPENDIX 3: OALE PROMOTIONAL MATERIAL



WIKWEMIKONG YOUTH OUTDOOR ADVENTURE LEADERSHIP EXPERIENCE 2009!



WHO: Any youth (female/male) ages 13-18⁴

WHAT: The experience is a leadership training program delivered experientially during a challenging yet rewarding 10 day canoe trip

WHEN: 10 Days in July or August, 2009

WHERE: French River and Georgian Bay areas

WHY: To develop personal leadership ability, resilience and well-being for youth participants.

COST: \$0 (funding is provided through grants)

MORE INFORMATION: Mary Jo Wabano, Waasa Naabin Youth Centre Tel: 705-859-3597 E-mail: waasanaabin@amtelecom.net

⁴ After discussions in the CRSC, the promotional material targeted youth ages 13-18; however several youth who were 12 years old actually participated.



FREQUENTLY ASKED QUESTIONS

2009 WIKWEMIKONG YOUTH OUTDOOR ADVENTURE LEADERSHIP EXPERIENCE

What is the outdoor adventure leadership experience?

The outdoor adventure leadership experience is a leadership training program delivered while participating on a ten day wilderness canoe expedition. Currently the program contains six training modules developed collaboratively by Wikwemikong community leaders and Laurentian University researchers over four years (2006-09) through a series of talking circles, focus groups and community meetings. The modules are: The Essence of Leadership; Connecting to Aboriginal Roots and Culture; Creating a Personal Vision; Cultivating Persistence and Success; Working Effectively with Others; and Leaving a Legacy. In July 2008, these six training modules were implemented experientially during a 7-day canoe expedition, and a revised version of the program will be implemented in the summer of 2009.

The program is proposed to occur entirely outdoors during a 100 km canoe excursion from the French River Trading Post (Highway 69 bridge over the French River) to Prairie Point at the northeast end of Wikwemikong. The excursion will include many natural challenges such as rapids, portages, waves, and weather that will be managed in a progressive manner so as to build participant confidence and develop group cohesion. For example, planned travel distances per day will be much shorter earlier in the expedition than later in the expedition, and the selected route will remain in the relative shelter of the French River corridor for the first three to four days before venturing out along the coast of Georgian Bay. Similar to the 2008 program, daily themes and experiential activities will reinforce teachings from the leadership training manual. The excursion is also planned so that the arrival day in Wikwemikong will coincide with a community feast to welcome the youth home.

What are the benefits of participating?

The direct benefits of individual youth participation in the program will include learning about leadership, outdoor skills, culture, and traditional practices from trained facilitators and leaders within the community. There may also be direct



benefits for the entire community since the program is designed to train youth as leaders who may make a positive difference in their community by using their leadership abilities in diverse ways at school, in sport and recreation, in other youth programs, or through other programs that may be either initiated by the community or by the youth themselves.

What does it cost?

This year there are no direct costs associated with participation, since we have been fortunate to receive funding through several operating grants. However, there may be some indirect costs associated with obtaining proper personal equipment, and youth participants will be encouraged to bring some money (\$10-20) to spend while travelling to the French River.

Will there be research involved?

Yes, research is involved. We are planning to implement a research component to the program that would involve an assessment of whether the program was effective at developing leadership and promoting resilience and well-being for the youth. Participation in the research study will involve the youth by completing survey questionnaires at three different times (before the experience, after the experience, and approximately 12 months after the experience), involvement in several group talking circles, possible participation in an interview, and recording personal observations in a daily journal. The research will also involve recording events using audio recorders, digital cameras (photos), and video recorders, however all of this data will be anonymous and kept confidential. Wikwemikong Chief and Council approved the research at their meeting on April 8, 2009, and there is also a Community Research Steering Committee that is guiding the research process. Participation in the research component of the experience is voluntary, and is not a requirement for participation in the program. Mary Jo Wabano can provide more details on the research study (Tel: 705-859-3597).

Are there any risks?

There will be risks involved with participation, however these risks will be managed carefully. It is expected that participants will encounter many challenging situations associated with remote wilderness travel including, but not limited to rapids, waves, rugged portage trails, camping in non-designated areas, and exposure



to a variety of weather conditions. The risks associated with these situations could result in a variety of potential injuries, but trained outdoor leaders will be facilitating the experience and every precaution will be taken to ensure participant safety in order to avoid or minimize potential risks. Additionally, many of the expected challenges are part of a program that is designed to develop youth leadership and promote resiliency, qualities that are protective factors for many of these same risks involved.

How will the risks be managed?

To manage the risks, many preventative measures have been established including the following:

1. Detailed trip planning will ensure adequate preparedness, and will include several escape routes and contingency route options;
2. A route plan will be filed with Wikwemikong community (Waasa Naabin Youth Centre) prior to departure which will include all the necessary information required in case of an emergency;
3. Extra days will be built into the plan to allow for rest days in case of inclement weather;
4. Trips will include a day of preparation training to ensure all participants have basic swimming, canoe safety, rescue skills, and appropriate equipment;
5. Each participant will wear a life jacket (pfd) at all times while travelling on the water;
6. Satellite phones and electronic rescue beacons (SPOT devices) will accompany each travel group for communication in case of emergency;
7. Other safety equipment such as first aid kits, canoe rescue equipment, repair kits, emergency shelters (tarps), and extra clothing and equipment will ensure adequate resources to handle any unexpected encounter;
8. Two travel groups will travel in close proximity to ensure access to leaders and resources in each group;
9. Experienced trip leaders will be skilled and trained outdoor guides with appropriate industry certification such as current wilderness first aid and canoe tripping;
10. Ongoing surveillance by responsible and trained trip leaders will ensure that any hazards and risks occurring on-trip will be managed as needed through "experience-based decision-making" which is a requisite skill for any well trained outdoor leader.



Although the above list indicates some of the precautions to address the potential risks, it is important to note that the challenges imposed by this type of trip are a necessary component of the training, and so many of the risks encountered will be managed such that they will be more "perceived" than "real". For instance, a trained leader may decide to allow participants to canoe through a rapid knowing full well that it is possible that the canoe will capsize. However, this decision would only be made if the consequence of a capsized canoe was not really dangerous (no rocks or dangerous current). Although it would be moving water, a "surprising unexpected event", and a potential cold wet swim, it would pose very little real physical risk to the participants.

What pre-trip training is provided?

Immediately before departure, all participants will spend a day training on water safety and rescue, including the procedure to rescue a capsized canoe. Additionally, basic camping, packing, and relevant outdoor skills will be reviewed.

What equipment is needed? Provided?

If interested in this opportunity, a personal equipment list will be provided that outlines all of the equipment you will need to bring, and none of this equipment is highly specialized. Some items such as sleeping bags, pads and personal canoe packs will be provided if required. All food and group equipment including cooking, camping, tents, tarps will be provided.

What about transportation?

All activities will be based from the Waasa Naabin Youth Centre in Wikwemikong. All transportation to and from the Youth Centre for the training and excursion (French River) will be provided, however participants will be required to provide their own transportation to and from the Youth Centre.

What if I have more questions or concerns?

Please contact Mary Jo Wabano at the Waasa Naabin Youth Centre if you have any other questions or concerns. You can also obtain copies of the registration forms by contacting her. She can be reached at

Tel: 705-859-3597 OR E-mail: waasanaabin@amtelecom.net



APPENDIX 4: HEALTH AND WELL-BEING QUESTIONNAIRE

Date: _____ Identification Number: _____

DD / MM / YY

THERE ARE 3 PARTS TO THIS QUESTIONNAIRE (PART A, B, C)

PART A

Please respond to the following questions to the best of your ability.

1. Are you an Aboriginal person, that is, North American Indian, Métis or Inuk?
 Yes, North American Indian No, Non-Aboriginal
 Yes, Métis Don't know
 Yes, Inuk (Inuit)

2. In the past year, how many months did you live on a reserve?

_____ (Answer from 0 to 12 months)

3. Which of the following best describes your current living situation? I live with:
 Both parents Relatives
 My mother only Friends
 My father only Brothers & sisters
 Foster parent(s) Other: _____

4. Compared to other families in your home community, is your family:
 Poorer than most
 About average
 Richer than most

5. Compared with your classmates, how well do you do in school?
 Much below average
 Below average
 Average
 Above average
 Much above average
 Do not attend school



Please read the following statements. To the right of each you will find seven numbers, ranging from "1" (Strongly Disagree) on the left to "7" (Strongly Agree) on the right. Circle the number which best indicates your feelings about that statement. For example, if you strongly disagree with a statement, circle "1". If you are neutral, circle "4", and if you strongly agree, circle "7", etc.

	Strongly Disagree						Strongly Agree
6. I usually manage one way or another.	1	2	3	4	5	6	7
7. I feel proud that I have accomplished things in life.	1	2	3	4	5	6	7
8. I don't let things upset me for long.	1	2	3	4	5	6	7
9. I am friends with myself.	1	2	3	4	5	6	7
10. I feel that I can handle many things at a time.	1	2	3	4	5	6	7
11. I am determined.	1	2	3	4	5	6	7
12. I can get through difficult times because I've experienced difficulty before.	1	2	3	4	5	6	7
13. I have self-discipline.	1	2	3	4	5	6	7
14. I keep interested in things.	1	2	3	4	5	6	7
15. I can usually find something to laugh about.	1	2	3	4	5	6	7
16. My belief in myself gets me through hard times.	1	2	3	4	5	6	7
17. In an emergency, I'm someone people can generally rely on.	1	2	3	4	5	6	7
18. My life has meaning.	1	2	3	4	5	6	7
19. When I'm in a difficult situation, I can usually find my way out of it.	1	2	3	4	5	6	7

20. In general, would you say your **mental** health is:

- excellent
- very good
- good
- fair
- poor?



PART B

This part asks for your views about your health. This information will help you keep track of how you feel and how well you are able to do your usual activities.

For each of the following questions, please mark the circle that best describes your answer.

1. In general, would you say your health is:

Excellent	Very good	Good	Fair	Poor
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

2. The following questions are about activities you might do during a typical day. Does your health now limit you in these activities? If so, how much?

	Yes, limited a lot	Yes, limited a little	No, not limited at all
a. <u>Moderate Activities</u> , such as moving a table, pushing a vacuum cleaner, bowling, or playing golf	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
b. Climbing <u>several</u> flights of stairs	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

3. During the past 4 weeks, how much of the time have you had any of the following problems with your work or other regular daily activities as a result of your physical health?

	All of the time	Most of the time	Some of the time	A little of the time	None of the time
a. <u>Accomplished less</u> than you would like	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
b. Were limited in the kind of work or other activities	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>



4. During the past 4 weeks, how much of the time have you had any of the following problems with your work or other regular daily activities as a result of any emotional problems (such as feeling depressed or anxious)?

	All of the time	Most of the time	Some of the time	A little of the time	None of the time
a. <u>Accomplished less</u> than you would like	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
b. Did work or activities less carefully than usual	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

5. During the past 4 weeks, how much did pain interfere with your normal work (including both work outside the home and housework)?

Not at all	A little bit	Moderately	Quite a bit	Extremely
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

6. These questions are about how you feel and how things have been with you during the past 4 weeks. For each question, please give the one answer that comes closest to the way you have been feeling. How much of the time during the past 4 weeks...

	All of the time	Most of the time	Some of the time	A little of the time	None of the time
a. Have you felt calm and peaceful?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
b. Did you have a lot of energy?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
c. Have you felt downhearted and depressed?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

7. During the past 4 weeks, how much of the time has your physical health or emotional problems interfered with your social activities (like visiting friends, relatives, etc.)?

All of the time	Most of the time	Some of the time	A little of the time	None of the time
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>



PART C

Please think about what you have been doing and experiencing during the past four weeks, then report how much you experienced each of the following *feelings*, using the scale below.

	Very Rarely or Never	Rarely	Some- times	Often	Very Often or Always
1. Positive	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2. Negative	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3. Good	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4. Bad	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5. Pleasant	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
6. Unpleasant	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
7. Happy	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
8. Sad	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
9. Afraid	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
10. Joyful	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
11. Angry	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
12. Contented	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

The next few questions are about spiritual, cultural and community values in your life. Indicate your most appropriate response to each question.

	Not at all	A little	Some	A lot
13. To what extent do your spiritual values help you to find meaning in your life?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
14. To what extent do your spiritual values give you the strength to face everyday difficulties?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
15. To what extent do your spiritual values help you to understand the difficulties of life?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
16. Do spiritual values play an important role in your life?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
17. Are you proud of your ethnic background?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
18. Do you think it is important to serve your community?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
19. Do you enjoy your family's traditions?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
20. Do you enjoy your community's traditions?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>



Next are some questions about social supports that are available to you. People sometimes look to others for companionship, assistance or other types of support. How often is each of the following kinds of support available to you if you need it:

	None of the time	A little of the time	Some of the time	Most of the time	All of the time
21. ...someone you can count on to listen to you when you need to talk.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
22. ...someone you can count on when you need advice.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
23. ...someone who shows you love and affection.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
24. ...someone to have a good time with.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
25. ...someone to confide in or talk about yourself or your problems.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
26. ...someone to get together with for relaxation.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
27. ...someone to do something enjoyable with.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Now a series of statements that people might use to describe themselves. Please indicate if you strongly agree, agree, neither agree nor disagree, disagree, or strongly disagree.

	Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
28. You feel that you have a number of good qualities.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
29. You feel that you're a person of worth at least equal to others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
30. You are able to do things as well as most other people.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
31. You take a positive attitude toward yourself.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
32. On the whole you are satisfied with yourself.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
33. All in all, you're inclined to feel you're a failure.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>



Below are some statements with which you may agree or disagree. Using the scale below, indicate your agreement with each item by indicating that response for each statement. Please be open and honest in your response.

	Strongly Disagree	Disagree	Slightly disagree	Mixed or neither disagree	Slightly agree	Agree	Strongly agree
34. I lead a purposeful and meaningful life.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
35. My social relationships are supportive and rewarding.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
36. I am engaged and interested in my daily activities.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
37. I actively contribute to the happiness and well-being of others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
38. I am competent and capable in the activities that are important to me.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
39. I am a good person and live a good life.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
40. I am optimistic about my future.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
41. People respect me.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
42. In most ways, my life is close to my ideal.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
43. The conditions of my life are excellent.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
44. I am satisfied with my life.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
45. So far, I have gotten the important things I want in life.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
46. If I could live my life over, I would change almost nothing.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

*****THIS IS THE END OF THE QUESTIONNAIRE*****

THANK YOU!!!



APPENDIX 5: SOURCE OF SCALES FOR HWBQ

HEALTH AND WELL-BEING QUESTIONNAIRE (HWBQ)

Note: The following sub-scales comprise the HWBQ. Most of these scales are sourced from other independent scales or measurement instruments and this document summarizes the source of these scales.

Name of Scale	Code - # Questions	HWBQ - Q#	Dimension Assessed
Participant Identification	PI-1	Written Consent Form & HWBQ	Identification
Participant Variables	PV-5	Written Consent Form	Identification / Age / Sex
Ethnic Identity	EI-2	Part A: #1-2	Identification
Adolescent Determinants of Health	ADH-3	Part A: #3-5	Determinants of Health
Resilience Scale	RS-14	Part A: #6-19	Mental
General Mental Health	GMH-1	Part A: #20	Mental
Physical Component Summary Scale	SF12v2-PCS-6	Part B: #1,2,3,5	Physical
Mental Component Summary Scale	SF12v2-MCS-6	Part B: #4,6,7	Mental
Scale of Positive and Negative Experience	SPANE-12	Part C: #1-12	Emotional
Spiritual Values	SV-4	Part C: #13-16	Spiritual
Cultural & Community Values	CV-4	Part C: #17-20	Cultural / Community
Social Support Scale	SSS-7	Part C: #21-27	Social
Self-esteem Scale	SES-6	Part C: #28-33	Mental
Psychological Well-Being	PWB-8	Part C: #34-41	Mental
Satisfaction With Life Scale	SWL-5	Part C: #42-46	Mental
Total Number of Items	78 – excluding PI-1 & PV-5		



Participant Identification (PI)

1. Identification Number: _____

Note: Using only the identification number on the questionnaire ensures confidentiality of the data from each questionnaire, and yet makes it possible to identify the participants from the data on the consent or participation form. In some cases (post-test administration of questionnaire) the identification number was supplied (printed) on the questionnaire.

Participant Variables (PV)

Note: The following questions appear on the Informed Consent Form to ensure participant confidentiality.

Identification Number: _____

First Name: Confidential - *Not Included in analysis*

Last Name: Confidential - *Not Included in analysis*

Sex (Male or Female): _____

Date of Birth (Age): _____

Ethnic Identity (EI)

Source: Statistics Canada. *Aboriginal Peoples Survey (APS), 2006*. Ottawa: Statistics Canada.

Public domain questions: permission not required.

1. Are you an Aboriginal person, that is, North American Indian, Métis or Inuk? (APS-Pt1-Q2)
Yes, North American Indian; Yes, Métis; Yes, Inuit; No, Non-aboriginal; Don't know
2. In the past year, how many months did you live on a reserve? (New question added; derived from APS, 2006)
_____ (Answer from 0 to 12 months)



Adolescent Determinants of Health (ADH)

Source: Parker, T. (2004). Factors associated with American Indian teens' self-rated health. *American Indian & Alaska Native Mental Health Research: The Journal of the National Center*, 11(3), 1-19. AND Voices of Indian Teens Survey (VOIT) at <http://aianp.uchsc.edu/ncaianmhr/research/voit.htm>

Standard demographic questions: permission not required.

1. Which of the following best describes your current living situation? (New question added; derived from VOIT, 2004)
I live with:
both parents; my mother only; my father only; foster parent; relatives; friends;
other: _____
2. Compared with your classmates, how well do you do in school? (VOIT-academc1)
Much below average; Below average; Average; Above average; Much above average; *Do not attend school (new selection added - not in VOIT)*
3. Compared to other families in your home community, is your family: (VOIT-famres1)
Poorer than most; About average; Richer than most

General Health (GMH)

Source: Statistics Canada (2007). *Canadian Community Health Survey, Cycle 4.1 - 2007 Questionnaire*. Ottawa: Statistics Canada.

Standard mental health question: permission not required.

Stem: This survey deals with various aspects of your health. I'll be asking about such things as physical activity, social relationships and health status. By health, we mean not only the absence of disease or injury but also physical, mental and social well-being. (optional transition statement from CCHS Cycle 4.1, 2007)

1. In general, would you say your mental health is: (CCHS4.1-GEN_Q02B)
1 ... excellent?; 2 ... very good?; 3 ... good?; 4 ... fair?; 5 ... poor?

In general, would you say your health is: (CCHS4.1-GEN_Q01 / ABS-Pt2-QE1 / SF-36v2-Q1)

1 ... excellent?; 2 ... very good?; 3 ... good?; 4 ... fair?; 5 ... poor?

Note: This same question (above) is part of the SF-12v2 so it need not be repeated in this section.



The 14-Item Resilience Scale™ (RS-14™)

Source: ©2009 Gail M. Wagnild and Heather M. Young. Used by permission. All rights reserved. “The Resilience Scale” is an international trademark of Gail M. Wagnild & Heather M. Young, 1993.

Use granted with permission given from Gail Wagnild on April 8, 2009. Permission also granted to modify question #3 to read: “I don’t let things upset me for long”.

Note: The following format appears as it was prepared in its original form by Wagnild & Young. More information is available on their website at <http://www.resiliencescale.com/>

Date _____

Please read the following statements. To the right of each you will find seven numbers, ranging from "1" (Strongly Disagree) on the left to "7" (Strongly Agree) on the right. Circle the number which best indicates your feelings about that statement. For example, if you strongly disagree with a statement, circle "1". If you are neutral, circle "4", and if you strongly agree, circle "7", etc.

Circle the number in the appropriate column	Strongly Disagree				Strongly Agree		
	1	2	3	4	5	6	7
1. I usually manage one way or another.	1	2	3	4	5	6	7
2. I feel proud that I have accomplished things in life.	1	2	3	4	5	6	7
3. I usually take things in stride.	1	2	3	4	5	6	7
4. I am friends with myself.	1	2	3	4	5	6	7
5. I feel that I can handle many things at a time.	1	2	3	4	5	6	7
6. I am determined.	1	2	3	4	5	6	7
7. I can get through difficult times because I’ve experienced difficulty before.	1	2	3	4	5	6	7
8. I have self-discipline.	1	2	3	4	5	6	7
9. I keep interested in things.	1	2	3	4	5	6	7
10. I can usually find something to laugh about.	1	2	3	4	5	6	7
11. My belief in myself gets me through hard times.	1	2	3	4	5	6	7
12. In an emergency, I’m someone people can generally rely on.	1	2	3	4	5	6	7
13. My life has meaning.	1	2	3	4	5	6	7
14. When I’m in a difficult situation, I can usually find my way out of it.	1	2	3	4	5	6	7

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SF-12v2[®] Health Survey Standard Version (SF-12v2[®])

Source: Ware, J. E. Jr. & Kosinski, M., Turner-Bowker, D.M., Gandek, B. (2002). *User's Manual for the SF-12v2[®] Health Survey With a Supplement Documenting SF-12[®] Health Survey*. Lincoln, RI: QualityMetric Incorporated.

Use granted with purchase of license. Our SF-12v2 license number: CT114079 / OP000119.

This part asks for your views about your health. This information will help you keep track of how you feel and how well you are able to do your usual activities.

For each of the following questions, please mark the circle that best describes your answer.

1. In general, would you say your health is:

- | | | | | |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Excellent | Very good | Good | Fair | Poor |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

2. The following questions are about activities you might do during a typical day. Does your health now limit you in these activities? If so, how much?

- | | Yes,
limited a
lot | Yes,
limited a
little | No, not
limited at
all |
|--|--------------------------|-----------------------------|------------------------------|
| c. <u>Moderate Activities</u> , such as moving a table, pushing a vacuum cleaner, bowling, or playing golf | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| d. Climbing <u>several</u> flights of stairs | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

3. During the past 4 weeks, how much of the time have you had any of the following problems with your work or other regular daily activities as a result of your physical health?

- | | All of
the
time | Most
of the
time | Some
of the
time | A little
of the
time | None
of the
time |
|---|-----------------------|------------------------|------------------------|----------------------------|------------------------|
| c. <u>Accomplished less</u> than you would like | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| d. Were limited in the kind of work or other activities | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |



4. During the past 4 weeks, how much of the time have you had any of the following problems with your work or other regular daily activities as a result of any emotional problems (such as feeling depressed or anxious)?

	All of the time	Most of the time	Some of the time	A little of the time	None of the time
c. <u>Accomplished less</u> than you would like	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
d. Did work or activities less carefully than usual	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

5. During the past 4 weeks, how much did pain interfere with your normal work (including both work outside the home and housework)?

Not at all	A little bit	Moderately	Quite a bit	Extremely
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

6. These questions are about how you feel and how things have been with you during the past 4 weeks. For each question, please give the one answer that comes closest to the way you have been feeling. How much of the time during the past 4 weeks...

	All of the time	Most of the time	Some of the time	A little of the time	None of the time
d. Have you felt calm and peaceful?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
e. Did you have a lot of energy?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
f. Have you felt downhearted and depressed?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

7. During the past 4 weeks, how much of the time has your physical health or emotional problems interfered with your social activities (like visiting friends, relatives, etc.)?

All of the time	Most of the time	Some of the time	A little of the time	None of the time
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>



Scale of Positive and Negative Experience (SPANE)

© Copyright by Ed Diener and Robert Biswas-Diener, January 2009.

Source: Diener, E., (2009). New measures of well-being. *In Collected Works of Ed Diener (Vol. 3)*. Champaign, IL: Springer.

Use granted without permission.

Stem: Please think about what you have been doing and experiencing during the past four weeks. Then report how much you experienced each of the following feelings, using the scale below. For each item, select a number from 1 to 5, and indicate that number on your response sheet.

1. Very Rarely or Never
2. Rarely
3. Sometimes
4. Often
5. Very Often or Always

Positive
Negative
Good
Bad
Pleasant
Unpleasant
Happy
Sad
Afraid
Joyful
Angry
Contented

Scoring: The measure can be used to derive an overall affect balance score, but can also be divided into positive and negative feelings scales, and can be divided even further into general and specific feelings.

Positive Feelings (SPANE-P): Add the scores, varying from 1 to 5, for the six items: positive, good, pleasant, happy, joyful, and contented. The score can vary from 6 (lowest possible) to 30 (highest positive feelings score).

Negative Feelings (SPANE-N): Add the scores, varying from 1 to 5, for the six items: negative, bad, unpleasant, sad, afraid, and angry. The score can vary from 6 (lowest possible) to 30 (highest negative feelings score).

Affect Balance (SPANE-B): The negative feelings score is subtracted from the positive feelings score, and the resultant difference can vary from -24 (unhappiest possible) to 24 (highest affect balance possible). A respondent with a very high score of 24 reports that she or he rarely or never has any of the negative feelings, and very often or always has all of the positive feelings.



Spiritual Values (SV)

Source: Statistics Canada (2007). *Canadian Community Health Survey, Cycle 4.1 - 2007 Questionnaire*. Ottawa: Statistics Canada.

Public domain questions: Use granted without permission.

Note: Questions were adapted from the following sources:

- Quebec Health and Social Survey (1998).
- Religion Module of the Ethnic Diversity Survey (Statistics Canada)
- WHOQOL - 100 (World Health Organization Quality of Life survey. Field Trial, 1995)
- It was first developed for CCHS Cycle 1.1 (optional) and 1.2.

*Based on personal correspondence by e-mail on February 23, 2009 from Catherine Dick, Statistics Canada / 150 Tunney's Pasture Driveway, Ottawa ON K1A 0T6
Catherine.Dick@statcan.gc.ca Telephone / Téléphone 613-951-1653*

Stem: I now have a few questions about spiritual values in your life.

1. To what extent do your spiritual values help you to find meaning in your life? (CCHS4.1-SPR_Q2)
1 A lot; 2 Some; 3 A little; 4 Not at all
2. To what extent do your spiritual values give you the strength to face everyday difficulties? (CCHS4.1-SPR_Q3)
1 A lot; 2 Some; 3 A little; 4 Not at all
3. To what extent do your spiritual values help you to understand the difficulties of life? (CCHS4.1-SPR_Q4)
1 A lot; 2 Some; 3 A little; 4 Not at all
4. Do spiritual values play an important role in your life? (CCHS4.1-SPR_Q1)
1 A lot; 2 Some; 3 A little; 4 Not at all

Cultural & Community Values (CCV)

Original Source: Ungar, M., Liebenberg, L., Boothroyd, R., Thiessen, V., Duque, L.F. & Makhnach, A. (in press). The study of youth resilience across cultures: Lessons from a pilot study of measurement development. *Research on Human Development*. AND Manual for Child and Youth Resilience Measure)

Questions below are modified versions of selected questions from the CYRM-28.

Stem: To what extent do the statements below DESCRIBE YOU? Circle one answer for each statement.

1. Are you proud of your ethnic background? (modified from CYRM-28-Q10)
Not at All; A Little; Some-what; Quite a Bit; A Lot
2. Do you think it is important to serve your community? (modified from CYRM-28-Q23)
Not at All; A Little; Some-what; Quite a Bit; A Lot
3. Do you enjoy your family's traditions? (modified from CYRM-28-Q26)
Not at All; A Little; Some-what; Quite a Bit; A Lot
4. Do you enjoy your community's traditions? (modified from CYRM-27-Q9)
Not at All; A Little; Some-what; Quite a Bit; A Lot



Social Support Scale (SSS)

Source: Statistics Canada. 2006. *Aboriginal Peoples Survey, 2006*. Ottawa: Statistics Canada; and Statistics Canada (2007). *Canadian Community Health Survey, Cycle 4.1 - 2007 Questionnaire*. Ottawa: Statistics Canada.

Scale questions available in public domain from rand.org: Use granted without permission.

Original Source: Survey originally adapted from Sherbourne, C.D. and A.L. Stewart, "The MOS Support Survey" (Medical Outcomes Study Social Support Survey), *Social Sciences & Medicine*; 32: 705 – 714; more information available at

http://rand.org/health/surveys_tools/mos/mos_socialsupport.html

Stem: Next are some questions about social supports that are available to you (optional transition statement from APS, 2006). People sometimes look to others for companionship, assistance or other types of support. How often is each of the following kinds of support available to you if you need it:

1. ...someone you can count on to listen to you when you need to talk. (APS-Pt2-QE52a / CCHS4.1-SSA_Q03)
5=All of the time; 4=Most of the time; 3=Some of the time; 2=A little of the time;
1=None of the time
2. ...someone you can count on when you need advice. (APS-Pt2-QE52b / CCHS4.1-SSA_Q04)
5=All of the time; 4=Most of the time; 3=Some of the time; 2=A little of the time;
1=None of the time
3. ...someone who shows you love and affection. (APS-Pt2-QE52d / CCHS4.1-SSA_Q06)
5=All of the time; 4=Most of the time; 3=Some of the time; 2=A little of the time;
1=None of the time
4. ...someone to have a good time with. (APS- Pt2-QE52e / CCHS4.1-SSA_Q07)
5=All of the time; 4=Most of the time; 3=Some of the time; 2=A little of the time;
1=None of the time
5. ...someone to confide in or talk about yourself or your problems. (APS- Pt2-QE52g / CCHS4.1-SSA_Q09)
5=All of the time; 4=Most of the time; 3=Some of the time; 2=A little of the time;
1=None of the time
6. ...someone to get together with for relaxation. (APS- Pt2-QE52h / CCHS4.1-SSA_Q14)
5=All of the time; 4=Most of the time; 3=Some of the time; 2=A little of the time;
1=None of the time
7. ...someone to do something enjoyable with. (APS- Pt2-QE52i / CCHS4.1-SSA_Q18)
5=All of the time; 4=Most of the time; 3=Some of the time; 2=A little of the time;
1=None of the time



Self-esteem Scale (SES)

Source: Statistics Canada (2007). *Canadian Community Health Survey, Cycle 4.1 - 2007 Questionnaire*. Ottawa: Statistics Canada

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Original Source: Rosenberg, M. (1965). *Society and the adolescent self-image*. Princeton, NJ: Princeton University Press. In the CCHS, the six items have been factored into one dimension in the factor analysis done by Pearlin and Schooler (1978). Also see Rosenberg, Morris, *Conceiving the self*, Appendix A, 1979, pp. 291-295.

Stem: Now a series of statements that people might use to describe themselves. Please tell me if you strongly agree, agree, neither agree nor disagree, disagree, or strongly disagree.

1. You feel that you have a number of good qualities. (CCHS4.1-SFE_Q501)
1 Strongly agree; 2 Agree; 3 Neither agree nor disagree; 4 Disagree; 5 Strongly disagree
2. You feel that you're a person of worth at least equal to others. (CCHS4.1-SFE_Q502)
1 Strongly agree; 2 Agree; 3 Neither agree nor disagree; 4 Disagree; 5 Strongly disagree
3. You are able to do things as well as most other people. (CCHS4.1-SFE_Q503)
1 Strongly agree; 2 Agree; 3 Neither agree nor disagree; 4 Disagree; 5 Strongly disagree
4. You take a positive attitude toward yourself. (CCHS4.1-SFE_Q504)
1 Strongly agree; 2 Agree; 3 Neither agree nor disagree; 4 Disagree; 5 Strongly disagree
5. On the whole you are satisfied with yourself. (CCHS4.1-SFE_Q505)
1 Strongly agree; 2 Agree; 3 Neither agree nor disagree; 4 Disagree; 5 Strongly disagree
6. All in all, you're inclined to feel you're a failure. (CCHS4.1-SFE_Q506)
1 Strongly agree; 2 Agree; 3 Neither agree nor disagree; 4 Disagree; 5 Strongly disagree



Psychological Well-Being Scale (PWB)

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Source: Diener, E., (2009). New measures of well-being. In *Collected Works of Ed Diener* (Vol. 3). Champaign, IL: Springer.

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Stem: Below are 8 statements with which you may agree or disagree. Using the 1 – 7 scale below, indicate your agreement with each item by indicating that response for each statement.

- 7 Strongly agree
- 6 Agree
- 5 Slightly agree
- 4 Mixed or neither agree nor disagree
- 3 Slightly disagree
- 2 Disagree
- 1 Strongly disagree

I lead a purposeful and meaningful life.
My social relationships are supportive and rewarding.
I am engaged and interested in my daily activities
I actively contribute to the happiness and well-being of others
I am competent and capable in the activities that are important to me
I am a good person and live a good life
I am optimistic about my future
People respect me

Scoring: Add the responses, varying from 1 to 7, for all eight items. The possible range of scores is from 8 (lowest possible) to 56 (highest PWB possible). A high score represents a person with many psychological resources and strengths.



Satisfaction With Life Scale (SWLS)

Source: Diener, E., Emmons, R. A., Larsen, R. J., & Griffin, S. (1985). The satisfaction with life scale. *Journal of Personality and Assessment*, 49(1), 71-75.

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Stem: Below are five statements with which you may agree or disagree. Using the scale below, indicate your agreement with each item by placing the appropriate number on the line preceding that item. Please be open and honest in your response.

- 7 Strongly agree
- 6 Agree
- 5 Slightly agree
- 4 Neither agree nor disagree
- 3 Slightly disagree
- 2 Disagree
- 1 Strongly disagree

- _____ In most ways, my life is close to my ideal.
- _____ The conditions of my life are excellent.
- _____ I am satisfied with my life.
- _____ So far, I have gotten the important things I want in life.
- _____ If I could live my life over, I would change almost nothing.