

CAPTIVATING THE HERD: ANALYSIS OF HORSEMANSHIP AS A TOOL FOR
LEADERSHIP EDUCATION AND DEVELOPMENT

by

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(Under the Direction of Maria Navarro)

ABSTRACT

This qualitative study seeks to explore the relationship between current methods of leadership development and traditional practices of effective horsemen and horsewomen. This study is guided by grounded theory, allowing for greatest breadth and depth of knowledge to emerge from the data. Fourteen participants from both leadership and horsemanship backgrounds participated in interviews, providing in-depth responses in regards to the development of leadership in horse-human relationships, the leadership skills developed through horsemanship, how those skills transfer into leadership with humans, and limitations and challenges of horsemanship-based leadership development programs. The most common domains found in the data include the development of communication, trust, respect, consistency, authenticity, confidence, and self-awareness. Future research should explore the selection of horses used in these programs, comparison between male and female participant outcomes, and an analysis of whether or not outcomes vary with prior experience.

INDEX WORDS: Leadership, Professional Development, Horsemanship, Trust-Based Leadership, Experiential Learning, Grounded Theory

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DEDICATION

First and foremost this is dedicated to my mother, Cathy R. Johnson. Not only did you always support my ambitions and make sure I had every opportunity possible, but you were also my very best friend along the way. You are also the main motivation behind me completing this, as I know it was what you wished for me to do. Even though you can't be here to read this, I know you were with me while I was writing. I believe that's the only way I got through it.

I would also like to dedicate this to my father, Arnold A. Johnson, for being an unwavering support system. I can't thank you enough for setting an example for a strong work ethic and teaching me that you can overcome anything. I am proud to say you're my daddy, and I appreciate you always encouraging my goals, even when none of them involved anything with four wheels. I hope to make you proud as well.

I can't forget my brother, Brian Johnson. Siblings sometimes grow up and grow distant for periods, but I know you've always been there for me when it comes down to it, and you've always set a glowing example for me as a role model. I am thankful to have you back. I am also thankful you keep such good spirits every November when the Bulldogs beat the Yellow Jackets. I commend you for that, just one more testament to your great character.

Last, but certainly not least, I dedicate this to Joseph Parillo. I am always amazed by your patience and encouragement, and I could not have gotten through this without you. You sat next to me when I needed someone to be there, brought the tough love when I felt like giving up, and made me laugh when I needed it most. I look forward to sharing the rest of this life with you.

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CHAPTER 1

INTRODUCTION

In this chapter, the researcher will illustrate the relationship between horsemanship and leadership development. While the two theories have been linked for many generations, there is little peer-reviewed research supporting their integration. The benefits as well as challenges of horsemanship-based leadership development warranted further research.

Horsemanship

While horsemanship has multiple meanings, depending upon the area of the horse industry in question, this study focuses on horsemanship methods that work to bridge a connection between horse and human based upon the intrinsic nature of the equine (Dorrance & Desmond, 1999). Pat Parelli instituted the term for this type of horsemanship as natural horsemanship in the mid 1980s (Miller & Lamb, 2005). However, this school of thought lacks any specific title.

Horsemen and horsewomen who practice this style of horsemanship work with the horse's instinct to communicate with the horse through body language and other forms of nonverbal communication they can understand, in order to be regarded as a leader within the horse-human relationship without utilizing force (Miller & Lamb, 2005). In order to achieve leadership within the horse-human relationship, these horsemen and horsewomen work to exhibit the qualities the horse is searching for in a leader. Irwin (2005) states, "Your horse wants you to

be trustworthy, sensitive, and kind. Your horse wants you to balance assertiveness with empathy, consistency with accountability, composure with passion, awareness with proactivity” (p. 28).

This theory of horsemanship focuses less on competitive riding and more on the development of both the horse and human, to strengthen their capabilities and their partnership at the same time. Ray Hunt (1978) articulates, “My goal with the horse is not to beat someone; it’s to win within myself. To do the best job I can do and tomorrow try to do better” (p. 1).

Experiential Learning

In order to incorporate the theory of horsemanship described above with leadership development, experiential learning is often employed. Because leadership is about behavior, experiential learning is the most suitable method for this type of education (Duff, 2010). Leadership, much like horsemanship, is often about feel; experiential learning allows the participant to feel the fine distinctions between similar concepts, such as recognizing the line between assertion and aggression (Rickards, 2000). Firsthand experience allows for participants to develop stronger recognition of the results, serving as a reference for the future (Dorrance, 2007). Experiential learning is also known to contribute to greater comprehension and retention (Bangs, 2011).

Transformational Leadership, Servant Leadership, and Authentic Leadership

While the leadership skills refined through horsemanship-based leadership development programs don’t fall exclusively into one category, or style, of leadership, there are three styles that this type of leadership development lends itself to very clearly: transformational leadership, servant leadership, and authentic leadership.

Transformational leadership approaches leadership as a process in which the needs, values, and morals of both the leader and the follower are key (Northouse, 2013). Northouse (2013) states, “transforming leaders created trust in their organizations by making their positions clearly known and standing by them. Trust has to do with being predictable or reliable, even in situations that are uncertain” (p. 197). Noted characteristics of transformational leaders include empowering, supporting, adapting, and showing versatility, just to name a few (Bass, 2008).

Similarly, servant leadership is characterized by credibility, influence, trust, and vision (Bass, 2008). Northouse (2013) states, “They build strong relationships with others, are empathetic and ethical, and lead in ways that serve the greater good of followers, the organization, the community, and the society at large” (p. 248). Servant leaders assist their followers in reaching their full potential through nurturing and cultivation of self-actualization (Northouse, 2013).

Attributes of authentic leaders include, but are not limited to, values, trust, passion, consistency, and connectedness (Northouse, 2013). According to Northouse (2013),

Specifically, authentic leaders demonstrate five basic characteristics: (1) They understand their purpose, (2) they have strong values about the right thing to do, (3) they establish trusting relationships with others, (4) they demonstrate self-discipline and act on their values, and (5) they are passionate about their mission. (p. 258)

In regards to authentic leadership, and its relationship with the above stated leadership styles, Northouse (2013) states, “similar to transformational and servant leadership, authentic leadership has an explicit moral dimension. Underlying both the practical and theoretical

approaches is the idea that authenticity requires leaders to do what is “right” and “good” for their followers and society” (p. 268).

Theoretical Framework

As the topic of integrating horsemanship and leadership development has received little attention in regards to peer-reviewed leadership, the researcher felt an exploratory approach would be most suitable. Qualitative research methods, specifically grounded theory, allow for themes to emerge from the research organically (Creswell, 1998). This allowed for the greatest breadth and depth of data to be collected, contributing to future research by providing a broad scope of domains that can be investigated by potential follow-up studies.

The skills developed by this method of leadership development coincide most closely with the theories of transformational leadership, servant leadership, and authentic leadership. Transformational leadership involves leaders who work toward mutually established goals through motivating their followers to fulfill their potential (Bass, 2008). Servant leadership, as described by Greenleaf (2003), “emphasizes increased service to others, a holistic approach to work, promoting a sense of community, and the sharing of power in decision making” (p. 16). Authentic leaders are characterized by heightened levels of self-awareness, with particular regard to emotions, values, and cognitions (Avolio & Gardner, 2005).

Purpose of the Study

The purpose of this research study was to examine the relationship between horsemanship and leadership development, specifically how horsemanship can be used to enhance leadership education.

Through an exploratory approach, this study provides information to further the understanding of strengths and weaknesses regarding the use of horsemanship to enhance leadership education, which may in turn result in guidance for existing and future programs.

The specific research questions posed by the researcher are as follows:

- *How does the leadership in horse-human relationships develop?*
- *How can horsemanship be used for leadership development?*
- *How are skills obtained in horse-human relationships transferrable to human relationships?*
- *What are the limitations and challenges of using horsemanship for leadership development?*

Definition of Terms

The following terms are used throughout this document and necessitate further clarification:

Domain: Themes that emerge from the data and are distinctly unique

Equine Facilitated Experiential Learning: A hands-on activity in which participants actively work with a horse, either on the ground or in the saddle.

Horsemanship: For the purpose of this study, horsemanship specifically refers to the school of thought that approaches the horse from a relationship-based standpoint where the horse is not objectified, with emphasis on the intrinsic nature of the horse as guidance for the development of

leadership within that connection between horse and human. It is considered by many to be natural horsemanship, however that terminology is not used exclusively.

Horsemanship-Based Leadership Development Programs: Leadership development programs that utilize horsemanship concepts or facilitate interaction with horses to enhance the leadership skills of participants.

Interview: Within this study, all participant feedback was classified as an interview. The data was similar, whether it was gathered through a phone interview or the emailed interview. Each interview included the eight questions listed in the interview protocol (Appendix C).

Subordinate: Referring to the leader's followers. This term is widely used in literature on leadership.

Study Limitations

This study sought to unveil the integration of horsemanship and leadership development. While the researcher worked to build trustworthiness, which according to Lincoln and Guba (1985) includes credibility, transferability, dependability, and confirmability, there are potential limitations. This study included 14 participants, and it cannot be confirmed that this study is transferable to all horsemanship-based leadership development programs currently in existence. The researcher assumes all participants were honest and forthcoming with their responses to interview questions. The personal opinions of the researcher may have guided the interpretation of the data. The researcher's subjectivity statement is disclosed in Chapter 3.

CHAPTER 2

REVIEW OF LITERATURE

“What horses need to hear from us is what many of us would like to hear from ourselves, and each other. They need us to have a calm, focused assurance. They need us to be consistent. They need us to be assertive yet non-threatening. They need us to be both strong and compassionate. In short, horses need us to be our best selves.” – Chris Irwin (1998) Horses Don’t Lie, p. 13

Introduction

The integration of horsemanship and the development of superior leaders may seem innovative to this generation, but it is a practice that dates back to Ancient times. Duff (2010) states, “[Equine assisted learning] is really just a modern extension of a very old form of leadership development, as being able to manage one’s horse has been essential for leaders for many thousands years” (p. 25).

The word “manage” has its roots in horsemanship, evolving from the French word for riding school, ‘manege’ (Duff, 2010). Xenophon, who is considered by many to be the first to formulate a theory of leadership, often overlapped the two. In his writing he emphasizes the importance of consideration to the horse, with empathy for the horse’s safety as well as comprehension at the forefront of a rider’s priority. Xenophon (2006) even states, “what a horse does under compulsion... is done without understanding” (p. 62). His beliefs clearly outline a leader who is quick to praise and slow to punish, using inspiration, rather than force, as a catalyst for motivation. Xenophon also theorized that in order for him to become a great leader, he not

only needed to simply fill a position in office, but he also had an obligation to provide a true benefit and service to his subordinates (Stoll, 2012).

Xenophon certainly planted the seed for further research in this topic of an “ideal” leader. In Jim Collins’ study of the Level 5 Leader, many similar concepts emerge. The Level 5 Leader embodies the qualities of lower levels of leadership with a paradoxical combination of humility and will (Collins, 2001b). Of the lower level attributes, Level 4 Leadership embodies much of Xenophon’s vision; a Level 4 Leader creates a strong sense of commitment, while compelling a group to perform to the highest standards (Collins, 2001b).

In the past two decades there has been a change in leadership from “command and control” to relationship-based leadership (Duff, 2010). With the changing direction of leadership, new methods must be practiced to form more suited leaders for the organizations of tomorrow. In order to address this paradigm shift, leadership education must move away from traditional theory and lecture to experiential learning (Duff, 2010). Contrary to traditional cerebral/analytical leadership styles, horsemanship can provide this experiential knowledge, thus enhancing the heart-brain-body collaboration. This helps build more balanced and well-rounded leaders by tapping into both emotional and social aptitudes and increasing their dynamic problem solving capabilities (Gehrke, 2009). The beauty of this concept is to approach the same needs from different perspectives, leading to solutions that have never been uncovered from a prior viewpoint.

Acknowledgement of horsemanship’s relevance in the realm of leadership development is occurring from both sides of the fence, with both leadership experts and renowned horsemen endorsing their connection. Laura Hauser (2000), principal of Leadership Strategies International, suggests, “Great trainers don’t break horses; they develop them. Great leaders

don't break people's spirit; they lift them. Perhaps it's time we put horse sense into work in our business and personal lives" (p. 62). Dr. Robert M. Miller, DVM, an internationally revered veterinarian who is most well known for his wisdom and finesse in both horse behavior and natural horsemanship theory, recognizes the benefits that could be reaped from studying the horse-human relationship in order to transform human relationships. Miller (2007) queries,

If by learning and using optimum communication methods emphasizing persuasion rather than coercion, such totally disparate creatures as man-the ultimate predator-and the horse-the ultimate prey-could develop powerful and lasting relationships, why couldn't the same methods better human relationships?.

(p. xviii)

Brannaman & Reynolds (2004) follow this stating, "Recently, I was thinking about the things that are important in making a person a good horseman and that are also necessary in a good companion or friend, someone real desirable to be around. I came up with eight characteristics or qualities that horses have and humans should emulate" (p. 16). Brannaman and Reynolds go on to list intuition, sensitivity, change, presence, a nonaggressive attitude, determination, humility, and love (2004).

Due to numerous realizations similar to those of Brannaman and Reynolds (2004), Hauser (2000), and Miller (2007), many companies, organizations, and even universities have begun acknowledging horsemanship as an integral enhancement to current leadership development programs. In order to cultivate distinguished leaders, many practitioners outside of the horse industry have looked to the phenomenon of horsemanship as a way of broadening their perceptions by seeing leadership in action in a form previously unknown to them. John Lord, the director of the Leadership Development Center at the University of Virginia, runs a Horse Sense

for Leaders program, in which students observe reputable horsemen as they work with horses, often providing a running monologue which spurs participants to evaluate their own leadership styles (Kaplan-Leiserson, 2003). Horsemen such as Chris Irwin have even been selected as keynote speakers at various leadership conferences. Irwin has given keynote speeches at The Hague as well as to the Canadian Government, and holds the titles of horseman, author, motivational speaker and personal coach (Keynote speaker). Miller & Lamb (2005) explain, “Major corporations, for example, are finding that they can inspire a different and better form of leadership, build stronger, more effective teams, and foster a more enjoyable workplace by incorporating the principles of the revolution in horsemanship” (p. 314).

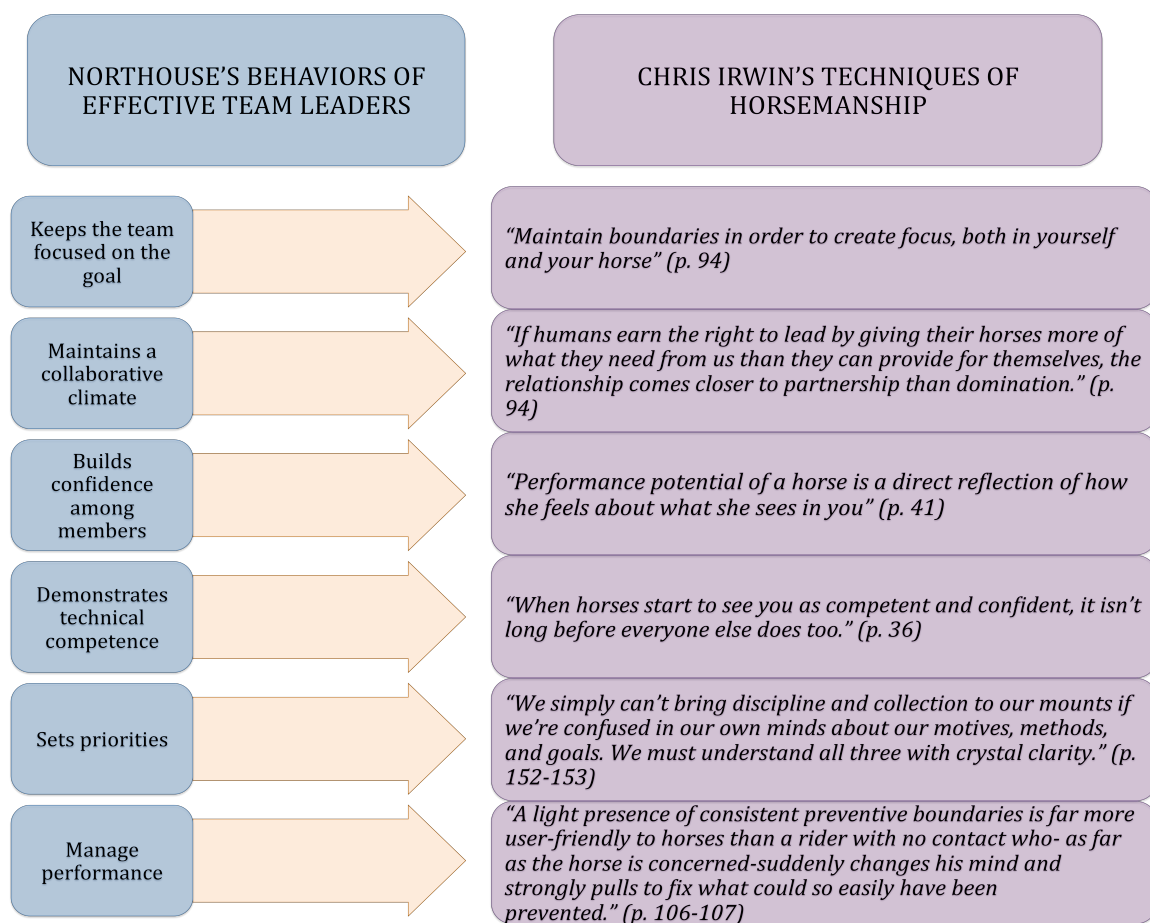
Beyond clear correlations between leadership development and the theories underlying horsemanship, there have been proven results from programs that infuse the two in pursuit of personal and professional development. For example, Duff (2010) reported the following benefits to be typical of an equine assisted learning session, “Enhanced communication skills, improved lateral thinking and problem-solving ability, more effective team working and leadership, and increased confidence and self-awareness” (p. 25).

This chapter reveals the existing literature specifically relevant to the use of horsemanship concepts to enhance leadership development, as well as reviewing literature from strictly leadership-based sources and works by horsemen, highlighting their linkages. The researcher will now discuss the validity of the horsemanship-leadership comparison, equine facilitated experiential learning, transformational leadership, servant leadership, authentic leadership, trust and respect as a basis for ethical leadership, the presence of clear communication, and self awareness and personal development.

Validity of the Horsemanship-Leadership Comparison

In order to attest the validity of horses as an appropriate vehicle for leadership education, a critical question must be answered: What makes horsemanship relevant to professional development and leadership education? Figure 1 exhibits the relationship between effective team leaders and successful horsemen. The left side of this figure exhibits Northouse's behaviors of effective team leaders (2013, p. 303). The right side of this figure displays quotes from Chris Irwin's book, *Dancing With Your Dark Horse: How Horse Sense Helps Us Find Balance, Strength and Wisdom* (2005).

FIGURE 1: Validity of the Horsemanship-Leadership Comparison



For each of Northouse's behaviors, there is a fundamental principle of horsemanship addressed by Irwin. This provides a visual framework for just how closely these two concepts

can relate. These linkages are not simply coincidence, but another verification of the necessary skills and competencies that must be developed in order to be a leader of any kind.

Many other specific linkages occur when relating horsemanship and leadership. For example, in observing the equine, one becomes aware of a clear herd dynamic, with a specific role for all members. The leader, in particular, is responsible for maintaining the safety and social integration of the herd by using heightened awareness and interest; if the lead horse fails to do so, members of the herd begin to lose trust, question their safety, and are open to a change in leadership altogether (Gehrke, 2009). This taps into one of Jim Collins' key points of leadership regarding not only having the right people on the bus, but in the right seats (Collins, 2001a). Collins is referring to the organization as the bus and the seats as positions; it is not only important to have the right employees, but also to be sure they are in a position that can capitalize on their potential. This is not only necessary to maximize the strengths of individuals, but also to acknowledge the weaknesses of others to minimize the group's vulnerability. By incorporating the main leadership function of a herd dynamic, which is the responsibility of keeping the herd safe and protected, leaders begin to understand the keys to sustainability. For nearly all concepts of leadership, there is a metaphoric association with an aspect of horsemanship that can be deciphered.

To further bolster the assertion that horsemanship and leadership possess many of the same traits, the Manchester Business School conducted a study comparing twenty attributes of creative leadership, a facilitative style of leadership akin to transformational leadership, which encourages the inherent creativity of others, and 'join-up', a concept many consider natural horsemanship. Researchers consulted with two groups of executives (Future leaders of Africa and another executive group based in the United Kingdom) and found that there were no

mismatches between the two concepts (Rickards, 2000). The consulted groups of executives suggested they take the study a step further, comparing creative leadership with traditional horse-breaking, a method of training which utilizes more force and dominance. Rickards (2000) reports, “The results were even more straight-forward. Traditional horse-breaking (at least as we understood it) is almost completely unmatched with creative leadership” (p. 261).

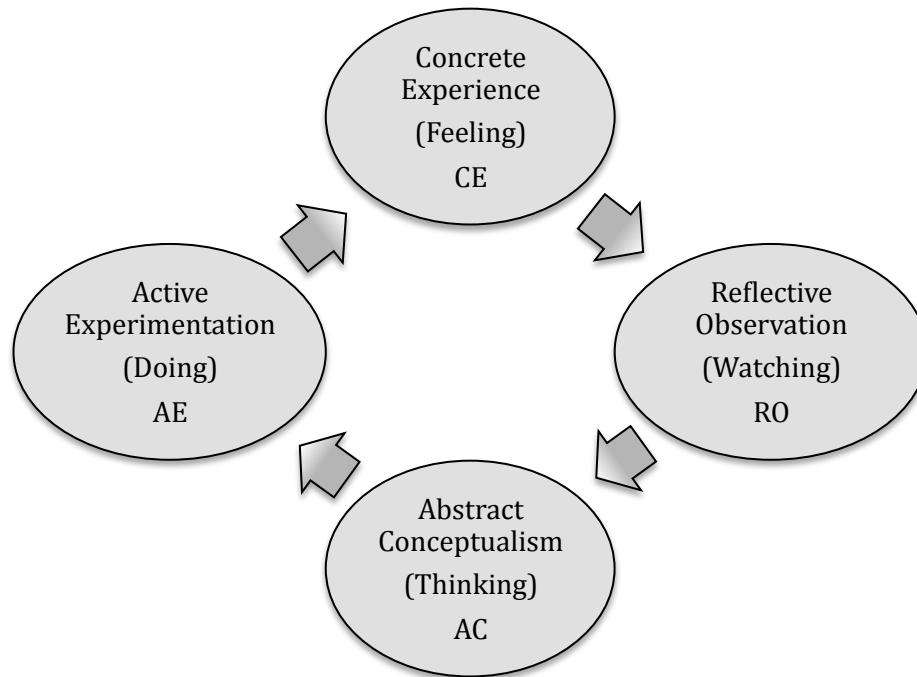
Equine Facilitated Experiential Learning

In order to infiltrate horsemanship into a leadership education program, there needs to be a clear definition of the existing teaching methods it is best suited for. From researching various educational theories, horsemanship is, essentially, equine facilitated experiential learning. Duff (2010) explains, “While understanding leadership is important, leadership itself is about behaviour and, for this, the learning needs to be experiential” (p. 26). Rickards (2000) furthers the argument in favor of experiential learning, stating, “experiential learning leads to unexpected discoveries . . . this helps the participant draw fine distinctions between being tough, being assertive, being supportive and being soft” (p. 261). Dorrance (2007) follows, “You feel and listen to the horse. The experience of the results of his response helps you understand for the next time” (p. 125).

Experiential learning is defined by many as the increase in participants’ comprehension and knowledge through the ability to apply their education to a tangible, real life experience; this allows participants to more actively process the lesson, creating increased grasp and understanding (Bangs, 2011). Experiential learning has been established as an effective method of leadership education, as the process of experiential learning is an excellent framework to experience, observe, conceptualize and experience various leadership practices (Turesky &

Gallagher, 2011). Figure 2 creates a visual exhibition of Kolb's Four Modes of the Experiential Learning Cycle (Turesky & Gallagher, 2011, p. 7).

FIGURE 2: Kolb's Four Modes of the Experiential Learning Cycle



Often equine facilitated experiential learning in the realm of leadership comes in the form of a corporate retreat or attendance at a clinic with an equine professional, well versed in the relationship between horsemanship and leadership. The essence of experiential learning requires individuals to come in contact with the horse on some level. While some may presume this could prove difficult or inefficient due to a potential lack of prior horsemanship knowledge, Miller (2007) provides reassurance, “Anybody can be taught to do this if they have sufficient desire, but of course not everybody will do it equally well because of variations in our coordination, physical responses, experience, confidence, and awareness” (p. 34).

Reflection is particularly key in regards to the experiential learning cycle. Through reflection both during (short-term) and following (long term) their experience with horses, participants have the opportunity to contemplate what is or is not working within that relationship. By looking back on their experience, they can begin to make connections between their leadership behaviors and the horse's response, thus providing feedback in regards to their particular leadership style or approach.

Transformational Leadership, Servant Leadership, and Authentic Leadership

While this method of leadership training does not specifically address a particular leadership style, it most coincides with the principles of transformational leadership. Northouse (2013) states, "As its name implies, transformational leadership is a process that changes and transforms people. It is concerned with emotions, values, ethics, standards, and long-term goals" (p. 185). Leaders who practice transformational leadership create a connection with their subordinates, seeking to understand their motives, needs, and personal goals in order to help them reach their fullest potential (Northouse, 2013). This style of leadership often results in followers achieving much more than is expected of them, as their leader has created a common goal subordinates feel a personal investment in (Northouse, 2013). According to Northouse (2013), the effects on followers reported by charismatic, or transformational, leadership are as follows: Trust in leader's ideology, belief similarity between leader and follower, unquestioning acceptance, affection toward leader, obedience, identification with leader, emotional involvement, heightened goals, and increased confidence (p. 188). Bass (2008) states, "Transforming leadership elevates the follower's level of maturity, ideals, and concerns for the well-being of others, the organization, and society" (p. 619).

Servant leadership relates closely with transformational leadership, with a minor difference being a greater emphasis on being of service to subordinates. Servant leaders are trustworthy and credible, and possess a strong vision (Bass, 2008). Through strong ethical values and immense empathy, servant leaders develop strong connections with their followers, and seek goals and solutions that provide greatest benefits for all involved, but particularly subordinates (Northouse, 2013). Servant leaders cultivate self-actualization and work to bring out the greatest potential in their subordinates (Northouse, 2013). Greenleaf (2003) lists ten characteristics of servant leaders: listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community. Many of these attributes are mentioned often in this study, as they pertain to leadership within both horse-human and human relationships.

Authentic leadership, the newest of these three leadership theories, is most noted for a strong moral component, as well as a leader's heightened self-awareness (Avolio & Gardner, 2005). Authentic leaders are known for being passionate, consistent, trustworthy and connected, with a strong moral code and clear set of personal values (Northouse, 2013). Through self-discipline and a strong passion for their work, authentic leaders motivate subordinates by tapping into their personal needs and motives, and creating goals accordingly (Northouse, 2013). Avolio & Gardner (2005) state, "authentic leaders are described as "leading by example" as they demonstrate transparent decision making, confidence, optimism, hope and resilience, and consistency between their words and deeds" (p. 326).

Transformational, servant, and authentic leadership all share a common moral dimension, working for the common good of not only followers but society as well (Northouse, 2013).

Transactional leadership, in contrast, is concerned with specific exchanges between leaders and followers, with little regard to the individual needs and motivating factors of their subordinates, and most attention being placed on the leaders objectives and how to negotiate the achievement of these goals (Northouse, 2013). However, the effectiveness and quality of leadership is not based upon productivity, but the cultivation of both loyalty and obedience among followers or subordinates (Stoll, 2012).

Trust and Respect as a Basis for Ethical Leadership

The presence of trust in a horse-human relationship can be the defining line between a horse who is responding with fear, and thus unpredictable and potentially dangerous, or a horse who has trust in its handler and is not only obedient, but willing to look out for its leader (Clancy, 2004). Krishnan (2007, para. 7) states the evident lesson from an equine leadership session with renowned horse whisperer, Greg Eliel, is “whether you’re managing people or horses, it’s all about establishing trust and mutual respect and giving as much empowerment as you can.”

Chris Irwin (2005) states, “Everything we’re trying to do with the horse we’re trying to achieve on a basis of mutual respect and trust. Everything we do should increase the faith our horses place in us” (p. 132). In a review of Xenophon’s work, *Hipparchos <logos>*, which translates to *The Cavalry Commander*, Stoll (2012) summarizes a key aspect of Xenophon’s model of leadership, “One objective of the good commander is to elicit obedience by imbuing every soldier with the sense that his personal fate is safest in the commander’s hands that a relationship based on mutual trust exists between them. This necessitates a high level of

dedication and commitment on the part of the commander” (p. 254). In summary, trust generates complete obedience (Stoll, 2012).

The lead horse acquires his position through high levels of both trust and respect, which are also considered of utmost importance within human ‘herds’ (Duff, 2010). Chris Irwin (2005) says, “To be consistent is to be trustworthy” (p. 60) Hauser (2000) asserts, “The two don’t share a common language; yet, the horse will approach the trainer and wait for him to become the leader. The trainer brings this about not through coercion, but through understanding the horse’s nature and using subtle persuasion to alleviate the horse’s natural instinct to flee” (p. 62) Miller (2007) says, “What defines a good scout leader, an effective school teacher, or an aspiring athletic coach is the ability to make his or her charges *want* to perform, want to excel, want to win. Horses are no different” (p. 101).

Rickards (2000) states, “the most powerful differentiation between successful and unsuccessful leaders was a trust-based leadership style” (p. 260). Gehrke (2009) furthers, “If a horse does not trust your intentions, it will not be as responsive to your leadership” (p. 229). Russell & Steele (2004) sum up this concept very well, stating,

The horse is a herd animal that seeks a leader. To truly be a team, the horse must accept the trainer as a leader. The trainer builds this relationship through trust, kindness, friendship, and respect. (p.13)

Presence of Clear Communication

In regards to communication, horses do not have agendas and are therefore honest in their feedback, which is returned in the form of instinctive body language (Jayne, 2009). Gehrke (2009) explains, “They don’t care what gender, race, sexual orientation, economic status,

positions you hold, or any other social indicators of status or equity. This makes them ideal in providing honest and clear feedback to those who communicate with them” (p. 226). In order to survive as prey animals, horses have refined the art of reading into all forms of nonverbal communication (Gehrke, 2009).

In return, horses will inherently command integrity and straightforward communication from humans; when humans send confusing messages, such as “faking” confidence, contentment, or support, the horse will become unsure of the situation, and thus more inclined to tap into their own instincts to survive (Gehrke, 2009).

Horses are often considered to be walking mirrors, providing a reflection of the human with which they are interacting. The horse’s performance is a direct indication of how they feel about their leadership (Irwin, 1997). Miller (2007) describes this by stating, “The behavior of horses—or perhaps we should say misbehavior—often reflects the behavior of the person handling or riding the horse” (p. 100). Miller goes on to explain that horses imitate their human leaders, picking up on the subtlest of cues; when humans maintain a non-confrontational, relaxed demeanor, the horse will reflect this attitude (Miller, 2007).

Persuasion, rather than coercion, is the preferred method of attaining leadership when working with a horse (Miller, 2007). Miller states, “Persuasion requires the art of communication” (p. 3); through persuasion, horses and humans alike will become obedient, without the presence of distrust, apprehension, or aversion (Miller, 2007). Tom Dorrance describes the persuasion further, explaining how he believes in making the wrong behavior difficult, and the right behavior simple; Dorrance (1987) explains,

The horse is learning to yield to that firmness. We are trying to present it to him as if he puts that pressure on himself, and when he figures out it’s him that’s

putting the pressure on, then he finds a way to relieve himself of that pressure by yielding to his own pressure. *Then it becomes his idea.* (p. 126)

Hunt (1978) describes the end goal of refined and clear communication, “In the end, when you ask your horse to do something, he wants to do it, he likes to do it, he understands how to do it, and he does it” (p. 1). This approach doesn’t involve force, but employs careful management of the situation to make the horse’s plan align with the plan of the handler.

Self-Awareness and Personal Development

When working with a horse on the ground, a participant can greatly enhance their self-awareness, often discovering that the root of their dissatisfaction in their organization is stemming from themselves. Horses raise personal awareness of unintentional signals, how others interpret your body language, and even make participants more aware of how their actions can in turn impact others (Clancy, 2004).

As mentioned previously, horses serve as trustworthy sources of feedback. Ray Hunt, renowned clinician and horseman, has often been quoted saying, “You’re not working on the horse, you’re working on yourself.” A concept of looking internally to solve external problems ties in with Jim Collins’ theory of ‘The Window and the Mirror’. Level 5 Leaders often re-evaluated their own role in an organization when something went wrong, whereas lesser leaders often found somewhere to place the blame (Collins, 2001b).

Ian Benson, an equine practitioner in the field of leadership training, even describes his work as “humanship” since he is essentially using horses to teach people about themselves (Jayne, 2009). Benson was quoted by Jayne (2009), stating, “If the relationship isn’t going well, then you need to change the dynamic and you can only change that by changing something you

do” (p. 46). From there, Benson states there will be a chaos of change, and once the horses have tested you and the change holds steadfast, the horses will begin to respect the movement and the change of the relationship will evolve (Jayne, 2009).

Horses also provide a comfortable learning environment where participants can gain self awareness through feedback from a judgment-free source. Horses don’t come into the relationship with preconceived judgments or expectations based on a persona’s gender, age, position, or any other criteria (Brannaman & Reynolds, 2004). The horses are simply interested in the human’s behavior, and respond directly to their body language and actions (Irwin, 2005).

Duff (2010) asserts, “The horses are quick to respond to changes of energy and help participants become aware of the impact their physical presence can have on others” (p. 26). While alternative forms of leadership education often send the participants home with something to study further or a practice to refine, this method of personal development allows the participants to execute instant changes that are more likely to last; there is emerging research discovering present moment experiences often produce longer lasting changes in individuals (Gehrke, 2009). When a person attains the confidence, consistency, and composure necessary to captivate an animal weighing over 1000 pounds, they possess a level of integrity and effectiveness they have not previously unveiled.

CHAPTER 3

METHODOLOGY

This is a non-experimental, ex-post-facto descriptive research study. The basis for this study is grounded theory, as it seeks to discover or generate a theory regarding the interactions and actions that take place in response to a particular phenomenon (Creswell, 1998). The research seeks to develop a theoretical framework for existing and future programs utilizing natural horsemanship principles as an innovative tool for leadership education.

The phenomenon of natural horsemanship's integration into leadership development has been exposed, but the impacts and interactions participants and clinicians document from the phenomenon have yet to be analyzed. By following the principles of grounded theory, the study was conducted using a combination of research practices including data collection, coding, memoing, and analyzing, utilizing constant comparison to ensure linkages in the data are evaluated at each stage (Elliott & Lazenbatt, 2005).

This chapter underscores all aspects related to this study's methodology, including statement of the problem, purpose of the study, research questions, justification, the researcher's subjectivity statement, theoretical statement, participant recruitment, description of participants, data generation, data analysis, potential ethical concerns, and qualitative measures of trustworthiness.

Statement of the Problem

Horses are widely accepted as pets, healers and now tools for leadership education. However, there is little research analyzing how to maximize the results and benefits of utilizing horsemanship principles as a basis for personal and professional development. Focusing on the integration of horsemanship principles to enhance leadership education and development programs, participants have documented positive results and impacts. However, it is not enough simply to approve its use for leadership education; it must be taken one step further to analyze its effectiveness, strengths and weaknesses in order to ensure its existence as a sound methodology.

Purpose of the Study

In recent years, there has been a growing trend of innovation in leadership education; people are constantly looking for a new perspective. The purpose of this research study was to assess the relationship between horsemanship and leadership development and how horsemanship can be used to enhance leadership education.

Through an exploratory approach, this study seeks to unveil the positive and negative aspects of utilizing the principles of horsemanship as a tool for leadership education. This study provides information to further the understanding of strengths and weaknesses regarding the use of horsemanship to enhance leadership education, which may in turn result in guidance for existing and future programs.

Research Questions

The research questions this study seeks to answer are as follows:

- *How does the leadership in horse-human relationships develop?*

- *How can horsemanship be used for leadership development?*
- *How are skills obtained in horse-human relationships transferrable to human relationships?*
- *What are the limitations and challenges of using horsemanship for leadership development?*

Justification

Due to the nature of the research questions, the researcher found qualitative research methods to be the most suitable to gain the greatest scope in the research. While this topic is in its early stages of study, with minimal results published in academia regarding the infusion of horsemanship concepts in modern leadership development, qualitative methods allowed for the most exploratory potential. In later studies of the same topic, quantitative studies may be suitable to best pinpoint specific areas that can benefit from further research, but in order to get the breadth and depth of data necessary to address the research questions, participants were given liberty to express openly their knowledge and experiences relevant to the research questions set forth in this study.

Subjectivity Statement

Since the age of 11, I have been awe-struck by horses; these 1000-pound animals let humans work them, ride them, push them around, trap them in a stall for 12 hours at a time, and at the end of the day most are still willing partners, pleased to be in our company. I have spent the past 13 years developing skills in both the competition and training arenas. I showed competitively for approximately 6 years and received compensation for training horses for other

people for 5 years. After becoming frustrated with the harsher methods of many trainers in the area, I submerged myself in the discipline of natural horsemanship, where I found I had the greatest success with not only my own horses, but clients' horses as well.

At 17, I was honored with the opportunity to be a senior trainer under a now internationally known and respected horseman. One memory of my first day at his farm stands out in my mind above all others; I was shadowing a co-worker as he was working a young filly through a complicated obstacle course. He said to me, "Right now I want her to walk through these tires. If we get through this, and she realizes I didn't put her in any danger, she'll trust that we can get through much more difficult things together." I remember that resonating with me, and I got chills; this was the first time I realized that perhaps people should approach their personal relationships in the same way.

What affected me most about the experience in that position, other than my encounters with the horses themselves, was the rich history, literature, and philosophical perspective that came with these methods. This wasn't just a nationally marketed phenomena, this was a heavily researched methodology that was proven to work over a series of centuries. In researching this topic further, I began to realize there was a strong tie between being a composed, balanced person and being an effective and consistent horse trainer. From here, I began studying the infusion of horsemanship into leadership education. I invested in entire bookshelves of literature on natural horsemanship by the greats such as Tom and Bill Dorrance, Ray Hunt, Buck Brannaman, Leslie Desmond, and Dr. Robert M. Miller, just to name a few, the Spanish riding schools, and even the work of Xenophon and Francois Robichon de la Gueriniere. I planned on leaving community college to study classical horsemanship and equitation in Seattle with a friend of my then-current boss, while compiling all of my research into a book for both horse-

and non-horse-people interested in learning about the discipline to expose the spiritual and historical roots of the theories we practice today. My mother's logic won out, and I completed my Bachelors degree at the University of Georgia, majoring in Agricultural Communication. When the opportunity of pursuing a Master of Agricultural Leadership arose, I knew precisely what I would research for my thesis; a thesis that will potentially be reformatted into the book I intended to write years ago.

This thesis has proven to be quite an undertaking, as I keep hoping I have done due diligence in citing and accurately depicting the horsemen and horsewomen I so admire. I feel great responsibility to create an end product that pleases both participants of the study as well as the experts I have referenced. In selection of references, I gave little to no regard to any potential "rivalries" among trainers or methods. While I have learned that horse people follow their selected trainers, and can often become closed-minded to the perceptions of other clinicians and trainers, I believe whole heartedly that most trainers in the realm of horsemanship explored in this research are all essentially working at similar goals, with their own means of getting there.

Theoretical Statement

Use of horsemanship as a tool for leadership education and development requires more research to reach an optimal level of effectiveness. The literature does not currently list any limitations to the use of horsemanship as a means to enhance leadership education, but such challenges are potentially present.

This study is rooted in grounded theory, therefore seeking to develop a theoretical framework for the phenomenon of utilizing horsemanship concepts in leadership development. The leadership skills developed most resembled those set forth in theories of leadership such as

transformational leadership, servant leadership and authentic leadership. Transformational leadership is interested in the development of subordinates and motivating them through moral leadership (Bass, 2008). Servant leadership focuses first on the growth and development of their subordinates (Greenleaf, 2003). Authentic leadership builds from a foundation of strong morals to help leaders and their subordinates identify with each other on the basis of strong values, self-awareness, and self-regulation (Avolio & Gardner, 2005).

Participant Recruitment

After the researcher obtained permission from the Institutional Review Board for research with Human Subjects (Project Number 2013-10370-0, Attachment A) recruitment of participants started. The first participants were clinicians certified under renowned leaders in the realm of natural horsemanship, all ages 18 and above. Their information was found through published internet databases of reputable clinicians. An initial email was sent, including the consent form (Attachment B) as well as the interview protocol (Attachment C), for their review. By providing all interview questions, the researcher exercised transparency that established a level of trust between participants and the researcher. If the potential participant was interested in providing their responses, a follow-up email was sent confirming which method of interview they preferred, as well as any necessary scheduling to be arranged.

From there, a snowball sampling method was used to identify other professionals and horse enthusiasts who are employing natural horsemanship in an effort to help their participants cultivate leadership skills. Through snowball sampling, the initial interviewees were asked to recommend participants to the study who they felt would be able to contribute (Elliott &

Lavenbatt, 2005). There was no tangible incentive to participate in this study other than the possibility of being a catalyst for positive change in an industry they are passionate about.

Description of Participants

This study included 14 participants with a wide array of backgrounds and skill sets. Five participants were certified Eponaquest instructors. Eponaquest is an internationally recognized school of thought based out of Arizona founded by Linda Kohanov, renowned author of multiple books intertwining methodologies of horsemanship and leadership through Equine Experiential Learning and Equine Facilitated Psychotherapy (eponaquest.com). Five participants were certified trainers under Chris Irwin, an internationally respected Canadian horseman who is a pioneer in the field of Equine-Assisted Personal Development (chrisirwin.com). Chris Irwin is a highly revered professional who provides expert insight in regard to horsemanship as well as professional development. Two participants were certified instructors and horse trainers under Pat Parelli, a natural horsemanship guru who bases his philosophy in educating the human to create leaders who do not exercise force or fear in their training methods (parellinaturalhorsetraining.com). The final two participants are horsemanship enthusiasts with various accomplishments and leadership positions, ranging from founding a riding club at a French graduate school to instructing youth in regard to emotional fitness, self-awareness and assessment.

The use of written dialogue allowed the researcher to make connections with participants internationally. The geographical locations of participants included but were not limited to Ontario, Nova Scotia, Washington, California, Montana and Florida. The diverse sample provided a multitude of perspectives and lenses through which people view horsemanship and its

strong tie to leadership development. Some participants were leadership experts first, who later delved into horsemanship, while other participants had stronger horsemanship backgrounds and later pursued the connection with leadership education.

Data Generation

Data, qualitative in nature, was collected in the form of interviews. Participants were asked to choose between partaking in one 30-60 minute interview or completing a written interview with open-ended questions about their experience with natural horsemanship in regard to leadership development. Phone interviews were encouraged, but due to time differences, their written dialogue via email contained the same questions they would have been asked had they opted for a phone interview. The interview protocol was semi-structured; as constant comparison took place, there were domains that emerged that were not addressed by the questions in the initial interviews, and the researchers allowed the data to dictate the structure of the questions in following interviews. The phone interviews were audio recorded, and later transcribed in full. Each interview was given an indirect identifier in order to maintain confidentiality and organize transcriptions; should a participant have wished to exit the study, the indirect identifiers made it simple to extract and destroy their data. No participants elected to exit the study.

The interview protocol was created by the researcher and reviewed by the committee, and then was approved by the Institutional Review Board. The interview protocol (Appendix C) included the following questions:

- How would you define horsemanship?
- In an ideal horse-human relationship, what communication occurs between the human and the horse?

- How does this communication aspect relate, or contribute to, leadership within the horse-human relationship?
- How are skills developed through attaining leadership in a horse-human relationship transferrable into leadership in human relationships (personal relationships, leadership in a work environment, etc.)
- Please describe how horses could be used, or how you have used horses, for leadership development.
- What similarities and differences do you see between leadership in horse-human relationships and leadership in human relationships?
- What are the limitations and challenges of using horsemanship for leadership education with people who have prior experience with horses?
- What are the limitations and challenges of using horsemanship for leadership education with people who do not have prior experience with horses?

These questions were included in every interview, whether over the phone or in written form. Phone interviews included follow-up questions when necessary, consistent with a semi-structured interview. Since data determined the course of the research, as themes and domains continuously emerged, new interview questions were added throughout the process. Member checking also occurred during the data collection, ensuring the researcher was interpreting quotes with the participant's intended meaning. The written interviews were very clear, which may be due to the participants' ability to organize their thoughts and write them eloquently, versus answering questions on the spot in a more conversational setting. Member checks were performed during interviews, to clarify anything that may be misleading, or instances in which the researcher and the participant may be using different terminology but intending the same

meaning. For instance, the specific use of the word horsemanship was highlighted, making sure both researcher and participant used the word with the same intended meaning. Also, when necessary, the researcher called the participants to review ambiguous quotes. However, clarification within the interviews, as well as the clear written interviews, called for member checks on very few instances. Only two of the participants were contacted again with the sole purpose of clarification.

Interviews were conducted until saturation was reached, or there ceased to be new emerging categories in the data (Creswell, 1998).

Data Analysis

Consistent with grounded theory, the data was analyzed upon completion of each interview through constant comparison (Creswell, 1998). Data from the interviews and written dialogues was analyzed through use of unitizing, categorizing, filling in patterns, and member checks (Lincoln & Guba, 1985).

All interviews were unitized, breaking each response down into statements with independent meanings. Each distinct statement was hand written on an individual note card. The cards were then categorized according to emerging themes based upon their relation to the broad research questions. Peer reviewers assisted, to be sure the analysis was justifiable when seen through another lens. Once all of the note cards were placed within a domain, the researcher then entered them into an Excel file where they were sorted by emerging domains, and within domains in numerical order, according to the participant number (Tables 1, 2, 3, and 4).

Potential Ethical Concerns

This study does not delve into the most sensitive of areas, so few ethical risks were perceived. In accordance with IRB, the participants remained confidential, unless they expressed in a written agreement that they would like to be directly quoted. Many participants gave the researcher permission to quote them directly, identifying them by name. The researcher in turn built further rapport with the participants by ensuring them that should their direct quote be attributed to them, they will be able to review the quote as well as the surrounding paragraphs to ensure it is used in proper context, consistent with their intended meaning.

The interviews were coded, with only the major professor and researcher having the key. Indirect identifiers were utilized, and should a participant wish to exit the study, their data was to be separated. Participants were welcome to leave the study at any time, and their data was to be destroyed accordingly. There were no participants who requested their information be removed.

Once the data was collected and the thesis was constructed, all materials were destroyed properly. Data was stored on two computers, the researcher's personal laptop and office computer, both of which were password protected.

Participants who completed the interview via the email questionnaire were notified that internet communications are insecure and there is a limit to the confidentiality that can be guaranteed due to the technology itself. However, once the researcher received the materials, standard confidentiality procedures would be employed.

Qualitative Measures of Trustworthiness

In order to execute due diligence in the cultivation trustworthiness, this study utilized triangulation, peer debriefing and member checks to develop credibility, and thick descriptions to promote transferability (Lincoln & Guba, 1985).

During data analysis, the researcher recruited peers to review the data, assuring the emergent themes found by the researcher were, in fact, clearly justifiable. The practice of peer debriefing insured the researcher's interpretations of the data were consistent with the interpretation of others (Lincoln & Guba, 1985).

The researcher completed member checks regularly, assuring the researcher's understanding of the participants' statements aligned with the participants' intended meaning and intent (Thomas & Magilvy, 2011).

Rigor is often considered when addressing trustworthiness and validity in qualitative research (Thomas & Magilvy, 2011). According to Thomas and Magilvy (2011) "rigor provides details as a means to replicate a study with a different research sample" (p. 151). The methods and steps followed by this study have been explicitly described, allowing for this study to be reproduced by other researchers.

By continuing to conduct interviews until saturation, or data redundancy, was reached, the researcher confirms there was adequate data gathered (Williams & Morrow, 2009).

The researcher used reflexivity, as well as the inclusion of a subjectivity statement, to address the infusion of personal biases within the study. Reflexivity encourages the researcher to reflect on their prior knowledge, beliefs, experiences, and other preferences in order to be certain these lenses are not filtering or altering their view of the data, allowing them to be more objective in their analysis (LaBanca, 2011).

When unitizing the written interviews, the researcher included all of the information provided by participants, except rare instance where there were large sections quoting someone other than the participant of the study. All information relevant to the interview questions was utilized from the phone interviews, only excluding conversational side notes that were not directly related to the questions.

By handwriting all of the units of data, the researcher was extremely familiar with the data present, and thus in a better position to accurately analyze and interpret the data.

CHAPTER 4

RESULTS

The purpose of this study was to assess the relationship between horsemanship and leadership and how horsemanship can be used to enhance leadership and personal/professional development. Once the data was gathered, through either written or phone interviews, the data was unitized and categorized into various domains/categories that emerged. This chapter will highlight the categories unveiled by the researcher, as they pertain to each of the four research questions.

Research Question #1: How Does the Leadership in Horse-Human Relationships Develop?

Data that provided a response to Research Question 1 separated into 20 domains which are shown in Table 1. The first three domains provide background information necessary to pursue leadership within horse-human relationships. These domains are as follows: Predator vs. Prey, How Horses Establish Leadership, and Horses' Awareness. The next two domains compare and contrast two different approaches to leadership: Partnership/Leadership Exchange, which is the approach researched by this study's definition of horsemanship, and Force/Dominance, which is the approach participants seek to avoid. The final domains are the fourteen unique constructs/characteristics that must be present for leadership in horse-human relationships to develop: Safety, Communication, Respect, Patience, Trust, Intention, Energy, Authenticity, Compassion, Emotion, Confidence, Consistency, Flexibility/Adaptability, Calm/Collected, and

Miscellaneous. The domains are listed in no particular order. Within the domains, participant number sorts the responses in numerical order.

TABLE 1: How Does the Leadership in Horse-Human Relationships Develop?

<i>Participant</i>	<i>Interview Question</i>	<i>Response</i>
Predator vs. Prey		
2	1	[Horsemanship] is the ability to truly understand the prey mentality of the horse.
2	4	When working with horses, humans need to seek first to develop empathy and understand this prey animal that thinks very differently from our human predatory nature.
5	2	Prey animals don't vocalize to each other.
5	4	Recognizing that humans (predators) need praise and recognition, while horses need comfort and release from pressure to be motivated.
8	2	In order to communicate with a horse, humans must be aware of the horse's inherent characteristics such as flight or fight response...
8	2	In order to communicate with a horse, humans must be aware of the horse's inherent characteristics such as... their physical and physiological traits (no binocular vision, blind spots, visual acuity, etc.)
8	8	A person is a predator and moves in a way that clearly communicates this to a horse.
10	2	The human does not act like a predator, the horse does not act like a prey animal.
13	1	Leadership in a predatory pack is dominance--the leader is the dominant one. Leadership in a herd of horses--the leader is the one who watches and who is watched, and often that role of leadership has been shifted based upon the needs of the herd. It's much more fluid.
14	2	In order to properly use equine body language, we need to re-program our bodies to change our innate predator behavior and adapt it to the prey behavior of horses.

14	2	Predators tend to be very focused and generally take a direct approach ("go in for the kill")...
14	2	<i>On predator vs. prey:</i> ... the world of horses consists more of angles and bending lines instead of straight lines.
14	2	... It is in a predator's DNA to pull on things (e.g. pulling on a horse's lead rope to make it go forwards or pulling on the reins to turn).
14	2	... The language of prey is to herd the body forward and provide boundaries in the front.
14	2	It is the human's responsibility to... adjust to the horses' prey animal behavior.
14	4	Horses are prey animals and humans are predators.
14	4	However, humans may also be vulnerable prey.
14	4	Being prey animals, horses are essentially vulnerable to predators, including to us, but their size and power makes us vulnerable to them as well. It's an interesting polarity.

How Horses Establish Leadership

5	3	...the alpha horse will gradually (with phases) increase the pressure or threat of pressure until the submissive one moves.
5	3	The one who lastly moves their feet is submissive...
13	6	[Horses] are constantly negotiating and renegotiating their own boundaries.
13	1	[Horses] lead from behind.
14	2	Horses don't pull on each other. They don't understand pulling, and it only causes resistance.
14	2	Horses push each other around to establish dominance.

Horses' Awareness

2	2	Research has shown [horses] are aware of the heart rate and even the blood pressure of the humans who are with them.
2	4	[Horses] do not care about material things (such as what you are wearing or who your friends are.).
2	4	[Horses]... give their trust and respect based on who the human really is inside.
7	3	The horse knows and understands [whether the human earned his or her position] through its... emotional bodies.

11	1	The truth is that the horse, in all of its splendor and wisdom and its direct connection to universal consciousness without any filter, is the leader.
14	3	It is important to understand that the horse's body and mind are hardwired.
14	2	... Horses have a high level of awareness and are highly in tune with their environment in order to survive.

Partnership/Leadership Exchange

1	1	Horsemanship is man and horse... co creative.
1	1	Horsemanship is man and horse in a relationship.
1	6	Entering into leadership in a horse-human relationship has provided the gift of consensual leadership- recognizing who is the best leader in a given situation.
1	3	It is beautiful dance when your horse can take the lead with a human, and then the human takes the lead with the horse.
2	1	True horsemanship is the ability of a human to... connect... with a horse.
2	1	True horsemanship is the ability of a human to... collaborate with a horse.
2	1	[Horsemanship] is the ability to... take the benevolent leadership role.
3	3	In other words, it is an even partnership, but the human has a little more say in the relationship for safety reasons.
3	3	In an ideal horse-human relationship, the leadership should be distributed 49% for the horses and 51% for the human.
3	1	[Horsemanship] is creating a partnership between human and horses.
4	3	Sometimes the horse must take over to handle an unexpected difficulty; then the handler must leave enough freedom to the horse to regain or maintain awareness, balance, and coordination.
4	3	Sometimes the horse must take over to handle an unexpected difficulty... while simultaneously the handler regains or maintains his own ABC (awareness, balance, coordination).
4	2	Companionship is "ideal" horsemanship.
4	7	It is important to qualify "ideal" horsemanship.

4	4	Fear-free and tension-free show horses become real hams when the crowd cheers their performances.
4	4	[The handler] learns to... think... with a powerful sentient being.
4	7	To enjoy companionship with a horse is... very rewarding.
4	4	Results [of learning to "play"] are: some polo ponies enjoy running after the ball like dogs would; some jumpers would go over fences in an arena just for the fun of it; well-trained cow ponies only need to be pointed at a cow and enjoy working the cow on their own.
6	3	It would be similar to having a great boss that you are willing and happy to work for.
6	3	A person needs to establish himself or herself as a leader with a horse.
7	3	In every relationship, or meeting between people or between a person and an animal (cat, dog, or horse... or wild animal) there is a balancing of that relationship.
7	3	There is always a sizing up and an agreement that is made between the horse and the human. The key here might be that the horse is often looking for who is stronger.
8	1	Horsemanship is... continuously learning... [in] a relationship with your horse.
8	1	Horsemanship is developing knowledge...[in] a relationship with your horse.
8	1	The human is the leader in this relationship.
8	1	Horsemanship is... constantly working at a relationship with your horse.
8	1	Both [horse and rider] must be... trained.
10	6	Most horses and humans want to get along.
11	3	I think that's where the real brilliance is in your relationship with your horse, in your relationship with yourself... it's knowing that I might now always be the best leader in that moment. It might be somebody else.
11	1	... I think they're the leaders.
12	2	Be able to listen and partner up with your horse in that way.
12	1	[Horsemanship] is such a togetherness that it's unmistakable.

12	1	He didn't look like he did anything, his hands haven't moved, his feet haven't moved, but the horse is moving in a way that you just open your mouth and say, "Wow, that's amazing."
12	1	[Horsemanship] is give and take.
13	5	If you promote an environment that supports seeking, you'll also get a predicted response: engagement, creative thinking, and innovation.
13	3	Not being a horse person before, I do just have an intuitive knack of engaging with the horses... I'm not a real dominant person, and as a leader I was always more of a transformational leader.
14	3	To earn leadership, we must compete with the horse the same way they compete with each other: by playing horse games by horse rules using equine body language.
14	1	What is important to me when working with horses, both on the ground and under saddle, is the way we do things, not the result.
14	3	For starters, we have no right to assume leadership, and no right to control the horse without having earned the position of leadership first.
		Force/Dominance
2	1	[Horsemanship] is not the same as... always taking an alpha role.
2	1	[Horsemanship] is not the same as bending a horse to our will.
2	3	A leader that dictates to the horse what needs to happen, even if using clear and consistent communication strategies, may have obedience for a time, but no trust.
4	7	Leaders motivated by an inflated ego tend to be abusive...
6	6	<i>on similarities in human-horse and human-human relationships-</i> you have a relationship where the leader is essentially a bully...
6	6	<i>on similarities in human-horse and human-human relationships-</i> you have relationships where the leader is a pushover and isn't really acting or behaving as a leader.
6	3	However, a person can't be a push over either, the horse shouldn't be the one controlling the situation.

6	3	[Dominance and force] rarely work and can... frighten a horse, which in turn cause the person to be frustrated.
6	3	[Dominance and force] rarely work and can anger... a horse, which in turn cause the person to be frustrated.
6	3	[Establishing leadership] doesn't necessarily mean exerting a great deal of dominance and force.
7	3	[using force] means that the human didn't earn his or her position.
7	3	Forcing a horse to do something is what I consider bullying.
7	3	People tend to "believe" that they can structure that relationship through titles like boss or employee, or team leader, or whatever. That's not true.
8	1	[The human] must develop the skills to be a leader not a dictator.
10	3	If there is fear in leadership the full potential can never be reached; it is instead forcing something instead of leading.
11	3	If I'm afraid and I'm sort of bullying in that very fearful bullying kind of relationship that I have to be the leader, then I'm going to miss a lot of opportunities where actually my horse might be a better leader in that moment.
13	4	The way you discern the charismatic leader that is being of service versus the one that's manipulating, is the charismatic leader is usually supporting seeking, the manipulative leader is manipulating fear.
13	5	If you're promoting an environment with a leadership role that leverages fear, you're going to get a very predictable response, and that's disengagement, dissociation and apathy.
14	6	There shouldn't be any differences [in leadership in horse-human relationships vs. human-human], but unfortunately humans tend to victimize others (both humans and horses).
14	2	Sending impulsive energy into the horse's head and neck is very stressful for the horse...
14	2	Sending impulsive energy into the horse's head and neck... can cause anger...

14	2	Sending impulsive energy into the horse's head and neck... can cause... stubbornness/defiance...
14	2	Sending impulsive energy into the horse's head and neck... can cause... fear.
14	2	Sending impulsive energy into the horse's head and neck... can cause... sullenness/poutiness...
Safety		
1	3	As a herd animal, horses want to feel safe when they are with their human partner.
2	2	The horse uses [their emotional awareness] to reflect back its understanding and awareness of what is supposed to be happening and what is the safe thing to do.
2	2	The horse uses [their physical body language] to reflect back its understanding and awareness of what is supposed to be happening and what is the safe thing to do.
2	2	The horse uses the [bond between them] to reflect back its understanding and awareness of what is supposed to be happening and what is the safe thing to do.
2	3	Horses, as a prey animal, are always looking for a benevolent leader to keep them safe.
2	4	Horses choose a leader who... is... alert...
2	4	Horses choose a leader who... is always aware...
2	4	Horses choose a leader... who can quickly and calmly lead them to safety.
6	3	A horse should see a person as an aware... leader that they feel comfortable... responding to.
6	3	A horse should see a person as an aware... leader that they feel comfortable being around...
7	3	If the human cannot be trusted to keep the horse safe, then the human is not really in charge.
14	3	Horses live in the moment, so how they feel can change very quickly. This requires the human to be highly aware, not just of the horse's body language and their own, but also of the environment.
Communication		
1	4	<i>Benefits of Horsemanship</i> - Body language primary source of communication.
1	2	Telepathic communication between horse and man is an ideal form of communication as this is a natural way for horses to communicate.

1	2	I find the heart connection is especially important to communication.
1	2	<i>On communication-</i> Some of which the horse is aware and we are not.
1	2	Communication is happening on so many different levels.
2	1	True horsemanship is the ability of a human to communicate... with a horse.
2	2	Communication, in an ideal horse-human relationship, occurs on many levels in a constant, dynamic back and forth flow.
2	2	[Communication on the physical level] is conscious on the part of the horse but, initially, not always quite so conscious on the part of the human.
2	2	Communication also occurs at a social level.
2	2	From an intellectual point of view, communication also occurs constantly.
2	2	In an ideal horse-human relationship, the human has control over the environment and uses... their emotional awareness of how the horse is feeling... to communicate how things are for the benefit of both parties.
2	2	In an ideal horse-human relationship, the human has control over the environment and uses... the bond between them to communicate how things are for the benefit of both parties.
2	2	In an ideal horse-human relationship, the human has control over the environment and uses their physical body language... to communicate how things are for the benefit of both parties.
2	3	Clear and consistent communication is essential to good leadership within the horse human relationship...
2	3	The communication, at the physical, emotional, social, and intellectual level, that occurs during their interactions with a person will determine whether or not they perceive the human as a benevolent leader, dictator, or as no leader at all.
2	4	Horses communicate with humans and with each other primarily by using a complex combination of body shapes.
3	2	Horses communicate using body language.

3	2	The human must read the horses' body language... to communicate to the horse.
4	3	The communication must work both ways.
4	2	Messages are communicated through... intention.
4	2	Messages are communicated through... rewards...
4	2	Messages are communicated through... touch....
4	2	Messages are communicated through... attitude...
4	2	Messages are communicated through... gesture...
4	2	Messages are communicated through... sound...
4	2	Messages are communicated through sight...
5	2	Primarily body language
5	2	[Horses] can learn a small vocabulary to accommodate the human.
5	2	They may sound an alarm, or a mother may call her colt; but their primary language is BODY LANGUAGE.
5	6	Primarily the reward system stated above, and when the release should occur.
6	1	Horsemanship is... an art... in communicating... with horses.
6	1	Horsemanship is... a technique... in communicating... with horses.
6	2	The human should essentially be able communicate like a horse through... use of pressure.
6	2	The human should essentially be able to communicate like a horse through... correct timing...
6	2	The human should essentially be able to communicate like a horse through body language.
7	2	That's a crazy kind of question; every kind of communication occurs.
7	4	<i>On clear communication-</i> A horse may pin its ears when I've overstepped my boundary. I have to know those cues.
7	1	[Horsemanship] means clear... communication.
8	3	The horse cannot learn to speak human, but the human can learn to "speak horse."
8	3	Without knowledge of how the horse communicates the human will not be an effective leader.
8	2	As a horse can't verbalize, it is up to us to learn to "speak horse"- in other words, you know what horse body language is telling us and respond appropriately.

8	1	The human must learn the subtle nuances of the non-verbal communication in order to succeed as the leader.
9	2	A communication that is based on the horse's natural instincts and behavior, i.e.. body language.
11	2	I think there's so much [communication] that goes on, on so many levels...
12	2	It's being so connected with the horse that you get how your breath affects what they do, you get how the movement of your hand, whether it's putting a palm towards a horse or the backside of your hand, how that affects the horse... it's just constant communication.
12	2	It's constant give and take, constant communication. It's not verbal, but I can look at the horse and inside
12	2	pull my energy up in my chest and have the horse move away from me, go to the rail, and then start a walk... That's the communication.
13	2	There's several levels of communication that are occurring.
13	3	If you can approach the horse from a relationship based orientation in which your behaviors have immense clarity in terms of physical... cue, and the horse understands the leadership, then you're going to be in a much safer place with the horse.
14	3	So learning correct body language is of utmost importance, not just in order to be clear and fair to the horse, but also in order to develop a positive relationship with a horse...
14	2	It is the human's responsibility to learn how to speak (and understand) the language of equus...
14	2	Verbal commands are secondary when communicating with horses.
14	3	What you see in the horse's body language is how the horse feels. For that reason, horses read humans the same way they read each other: through body language.
14	3	As soon as the horse starts interacting with a human, everything means something.
14	3	So if your body is sending a message to the horse, he believes what it is saying, which may be completely different than what you intended.

14	3	We may think we are saying one thing with our body, but the horse reads something completely different. This is very confusing for the horse.
14	3	We need to learn to communicate clearly with our body language so as not to give the horse mixed messages.
14	3	As well, often times our own body language is inadvertently sending messages which are considered rude in the horse world.
14	3	Words don't mean as much to the horse as proper body language.
14	2	Communication between human and horse should be first and foremost equine body language.
14	2	... Movement originates from the back (the horse's hind end), therefore we need to read a horse's body language from back to front.
14	2	We need to learn to read and interpret every body part back to front then add it all up for the big picture.
14	3	So learning correct body language is of utmost importance, not just in order to be clear and fair to the horse, but also in order to... become a benevolent leader to the horse.
Respect		
1	1	Horsemanship is man and horse... mutually respectful.
1	4	The horse responds to leadership that is... respectful...
2	1	[Horsemanship] is the ability to respect [the horse] for its wisdom.
2	2	Both horses and humans are social animals and can genuinely enjoy each other's company and form strong bonds if... mutual respect [is] a part of the relationship.
4	2	For the relationship to be "ideal" for both horse and human, communication must be based on a mutual respect dialog in the spirit of "sharing cooperation."
6	3	A horse should see a person as...[a] respectful leader that they feel comfortable being around...
6	3	A horse should see a person as...[a] respectful leader that they feel comfortable... responding to.

6	2	Each should become able to read each other's body language... responding in the appropriate way with... respect.
6	2	By [communicating like a horse through body language, correct timing, and use of pressure] one should gain the... respect of the horse.
7	1	A true horseman respects the needs and ways of the horse.
7	1	A true horseman... expects the horse to respect the horsemen's needs and ways in return.
8	1	A horseman/woman is interested in the horse as more than a method of transportation or tool for recreational purposes.
9	1	[Horsemanship is] the... experience of a person who successfully builds and maintains a respectful... relationship while training and schooling a horse.
9	1	[Horsemanship is] the skills... of a person who successfully builds and maintains a respectful... relationship while training and schooling a horse.
10	1	<i>On defining horsemanship:</i> During this process, not causing either one to feel bad about themselves, but promoting... self-respect to both.
10	1	<i>On defining horsemanship:</i> During this process, not causing either one to feel bad about themselves, but promoting dignity... to both.
13	5	We never want to objectify the horse... what we want to do is respect the horse, respect the spirit of the horse, and be mindful of the needs of the horse in the process.
13	5	It's really about... respect for all involved.
13	5	If the horse does come to you, you have to set your boundary, but if you're approaching the horse, you have to give them the opportunity to set the boundary.
14	2	We need to know which energy and how much energy we need in order to keep establishing that bond of... respect...
14	7	Often horses are used as a tool for the human's benefit, without regard for the horse's needs.
14	3	So learning correct body language is of utmost importance, not just in order to be clear and fair to the horse, but also in order to... build respect...

14	2	Not enough [push] and the horse will never truly respect you.
		Patience
2	3	In order to be perceived as a trustworthy benevolent leader, the human's style of communication also needs to be... patient...
2	3	The benevolent leader needs to... recognize that the beginning never looks like the end...
2	3	The benevolent leader needs to see the bigger picture.
2	3	The benevolent leader needs to... acknowledge the horse's small steps in the right direction.
2	1	[Horsemanship] is the ability to... build a trustful bond between horse and human.
4	3	As much as possible the handler must... [let] the horse react to the best of its ability.
4	3	Reaching some of his limits, the horse seeks support or guidance from the handler.
5	5	We try to cause it to happen, not get it to happen; then the subject feels good about the result as does the alpha individual.
5	5	We at Parelli believe that real leaders "set it up and wait," "observe, remember; then compare"
5	5	...halting the pressure to observe whether the subject can continue or requires additional pressure (stimuli)
10	4	You must learn to... use phases in everything you do.
12	1	[Horsemanship] is gentleness, but firmness when you need it.
		Trust
2	3	In order to be perceived as a trustworthy benevolent leader, to human's style of communication also needs to be... thoughtful...
2	2	Both horses and humans are social animals and can genuinely enjoy each other's company and form strong bonds if trust... [is] a part of the relationship.
2	3	...but it is compassion which develops the trust necessary to become the benevolent leader in the partnership.
4	6	Mutual trust is easier with horses.
6	2	Each should become able to read each other's... aids, responding in the appropriate way with trust...

6	2	Each should become able to read each other's body language... responding in the appropriate way with trust...
6	2	By [communicating like a horse through body language, correct timing, and use of pressure] one should gain the trust... of the horse.
7	1	[Horsemanship] means... honest communication.
7	1	[Horsemanship means] anticipating that if things are not going well, that's because you are not clear and honest about the interaction.
8	2	This knowledge [of the horse's inherent traits] helps the human to interact with the horse in such a way as to develop trust in the human leader.
9	1	[Horsemanship is] the skills... of a person who successfully builds and maintains a... trusting relationship while training and schooling a horse.
9	1	[Horsemanship is] the... experience of a person who successfully builds and maintains a... trusting relationship while training and schooling a horse.
10	2	A partnership in which the horse can trust the human through calm, clear, adapting leadership.
13	1	What I think horsemanship should be is the ability to establish... trust... that they experience in the herd.
13	3	The horse is going to feel safe, you're going to feel safe, because you have establish that trust.
14	3	Horses don't lie.
14	2	We need to know which energy and how much energy we need in order to keep establishing that bond of trust...
14	2	Too much push, and the horse will never truly trust you.
14	3	So learning correct body language is of utmost importance, not just in order to be clear and fair to the horse, but also in order to... build trust...
Intention		
2	2	At the emotional level horses are highly evolved to tune into... the intent of other creatures around them.
3	2	Horses communicate using... intention.
3	2	The horse will read and understand the human's intention and will respond appropriately.
4	3	As much as possible the handler must communicate his intention clearly in a nonthreatening way.

10	2	The horse feels the focus and intention.
13	3	If you can approach the horse from a relationship based orientation in which your behaviors have immense clarity in terms of... intentional cue, and the horse understand this leadership, then you're going to be in a much safer place with the horse.
13	3	It's an interesting correlation because that's exactly what predators do--they hide their intention until they're ready to pounce. They sneak up in the tall grass or upwind, so horses evolved to be highly sensitive to the intention of other beings around them.
13	5	The horses are so hypersensitive and aware of their environment, they reflect back intention very clearly.
		Energy
1	2	Horses are relating to our energy fields, magnetic energy, and electrical energy that is conveyed through our... luminosity...
1	2	Horses are relating to our energy fields, magnetic energy, and electrical energy that is conveyed through our... chakras...
1	2	Horses are relating to our energy fields, magnetic energy, and electrical energy that is conveyed through our... three minds (brain, heart, and gut)...
1	2	Horses are relating to our energy fields, magnetic energy, and electrical energy that is conveyed through our... bodies...
1	2	Horses are relating to our energy fields, magnetic energy, and electrical energy that is conveyed through our voices...
3	2	Horses communicate using... energy...
3	2	The human must... use their energy appropriately to communicate with the horse.
7	3	The horse knows and understands [whether the human earned his or her position] through its energetic... bodies.
13	3	If you can approach the horse from a relationship based orientation in which your behaviors have immense clarity in terms of... energetic... cue, and the horse understands this leadership, then you're going to be in a much safer place with the horse.

13	2	One [level of communication] is energetic, and that's probably the most powerful aspect of the communication that's occurring between horse and human.
13	2	The horse's energy fields are like the rings of Saturn, and you can actually walk through it, back up, and re-engage them.
13	2	<i>On horses' energy fields:</i> They have an environmental field, kind of a mid layer, and then the intimate field.
13	2	<i>On horses' energy fields:</i> When you're in the intimate field, if you get sensitive enough, you can feel it.
13	2	<i>On horses' energy fields:</i> When you walk into [the intimate field] the horse will stop what they're doing, lift up their head, point an ear toward you, and acknowledge you.
14	4	Horses live in the moment and are highly aware of their environment, including our feelings (energies).
14	2	Push, draw, block [energies] should always work together to shape the horse into a feel-good position consistently.
14	2	We need to know which energy and how much energy we need in order to... engender willingness in the horse.
14	2	Language is energy...
14	2	... energy is movement...
14	2	There are three energies that come into play when communicating with horses: impulsive/pushing/herding energy, blocking/boundary energy, passive/opening/drawing energy.
		Authenticity
1	4	The horse responds to leadership that is authentic...
7	5	A horse knows when someone is acting like a leader, but isn't in charge... Because the person isn't being authentic... they may literally confront the person.
7	5	A horse knows when someone is acting like a leader but isn't in charge. They might ignore that person altogether because the person isn't being authentic.

13 1 To me, horsemanship is about one's ability to cultivate an authentic relationship with a horse in which you're expressing leadership and trust in which the horse can understand.

13 5 The horse cannot help but follow their authentic nature.

13 1 What I think horsemanship should be is the ability to establish authentic leadership... that they experience in the herd.

Compassion

2 3 In order to be perceived as a trustworthy benevolent leader, the human's style of communication also needs to be... always considerate of the horse's perspective.

2 3 In order to be perceived as a trustworthy benevolent leader, the human's style of communication also needs to be compassionate...

6 4 In all of these cases the leader needs to be seen as in charge, but they also need to treat those they are leading with... compassion.

13 1 What I think horsemanship should be is the ability to establish... caring for the horse that they experience in the herd.

14 7 We also need to be concerned with the well-being of the horse.

Emotion

1 4 *Principles of Emotional Intelligence:* Emotions are information.

2 2 At the emotional level horses are highly evolved to tune into the environment...

2 2 At the emotional level horses are highly evolved to tune into... the emotions... of other creatures around them.

2 2 With practice, we can also learn to detect what a horse is feeling by tuning our emotions in to theirs...

13	4	I think Linda Kohanov really said it beautifully. She said that horses use emotions as information, and they don't interrupt or judge their emotions. She outlines four steps: 1- Horses feel an emotion, 2- They get the message behind the emotion, 3- They take appropriate action, and 4- They return to grazing. Whereas humans feel an emotion, may or may not get the message behind it--we may misinterpret it--we may or may not choose the appropriate action, and... we're going to carry that around the rest of the day, week, and sometimes the rest of our lives.
14	3	How [horses] are shaped is how they feel (frame of body is frame of mind).
14	3	[Horses] don't separate how they feel and how they act.
		Confidence
1	4	The horse responds to leadership that is... confident.
10	2	The horse... is confident to try until the goal is reached.
14	2	We need to know which energy and how much energy we need in order to ... build confidence in the horse...
14	3	So learning correct body language is of utmost importance, not just in order to be clear and fair to the horse, but also in order to... build confidence...
		Consistency
2	4	Good leaders of horses are clear and consistent.
2	4	Horses are very confused by inconsistency...
2	4	Horses are... always looking for a consistent leader.
13	3	With horses we've discovered is that's what they require from us in order to join up and to cooperate with us and want to be with us--they require congruency. It doesn't matter what mood you're in, as long as you're not trying to hide your intention and your mood.
		Flexibility/Adaptability
10	1	[Horsemanship is] having the ability... to adapt to changing situations to further a bridge between horses and humans.
10	1	[Horsemanship is] having the... knowledge to adapt to changing situations to further a bridge between horses and humans.

Calm/Collected

- | | | |
|---|---|---|
| 2 | 4 | Horses choose a leader who does not waste unnecessary energy... |
| 2 | 4 | Horses respond best to humans who can remain calm under pressure. |

Miscellaneous

- | | | |
|----|---|---|
| 2 | 3 | The benevolent leader needs to... keep a sense of humor. |
| 4 | 1 | Horsemanship characterizes the way humans handle horses. |
| 5 | 1 | [Horsemanship is] Horse and Man (English sense). |
| 5 | 1 | [Horsemanship is] Horse and Man (English sense) traveling somewhere together. |
| 6 | 1 | Horsemanship is... an art... in working with horses. |
| 6 | 1 | Horsemanship is... a technique... in working with horses. |
| 7 | 1 | <i>On defining horsemanship:</i> Probably as many different ways to look at this subject as there are people. |
| 8 | 1 | Becoming a good horseman is one of the most athletic endeavors as there are 2 athletes involved-- the horse and the rider. |
| 8 | 1 | Both [horse and rider] must be fit. |
| 12 | 1 | [Horsemanship] is subtlety. |
| 12 | 1 | [Horsemanship] is beauty and grace. |
| 12 | 1 | You know [horsemanship] when you see it; it's beauty and grace and all of those things I mentioned and it's right there in front of you. |
| 12 | 1 | [Horsemanship] is being the leader. |
| 12 | 1 | [Horsemanship] is influence. |
| 12 | 1 | [Horsemanship] is leadership. |
| 12 | 1 | [Horsemanship] is synergy. |
| 12 | 1 | When you watch Buck [Brannaman] with a horse, that's [horsemanship]. |
| 13 | 6 | It depends with self. It's how we choose to show up; it's as much of how we choose to be as what we choose to do and what we choose to say. |
| 13 | 3 | It's really about presence. |
| 14 | 2 | Body language, however, is not a static thing, so the messages may change constantly. |
| 14 | 1 | .. Horsemanship includes more than riding. |
| 14 | 1 | [Horsemanship] also entails groundwork. |

14	1	... groundwork entails more than round penning, lungeing, and driving.
14	1	Anything we do with horses on the ground is part of groundwork--catching, haltering, leading, grooming, saddling, bridling, trailer loading. The list goes on and on.

Research Question #2: How Can Horsemanship Be Used For Leadership Development?

Data that provided a response to Research Question 2 were separated into 27 domains and are shown in Table 2. The first domain is Confirmation of the utilization of horsemanship principles in the enhancement of leadership development. The following six domains summarize the role of the horse in these interactions; the following domains define their role in detail: Horses As Healers, Horses Are Non-Judgmental, Horses Provide Feedback/Response, Horses Read People, Honesty of Horses/Authenticity, and Horses as Mirrors. Three domains then emerged in regard to the methods used; these domains were Facilitation/Safety, Types of Participants, and Experiential Learning/Methods. Finally, 17 distinctive skills/attributes developed through horsemanship-based leadership development programs were identified: Communication, Emotion/Balance, Partnership, Self-Awareness, Confidence, Listening, Versatility/Adaptability, Consistency/Congruence, Humility, Trust, Respect, Patience, Creativity, Intention, Intuition, Facing Fear, and Miscellaneous. The domains are listed in no particular order. Within the domains, participant number sorts the responses in numerical order.

TABLE 2: How Can Horsemanship Be Used For Leadership Development?

<i>Participant</i>	<i>Interview Question</i>	<i>Response</i>
Confirmation		
1	4	This approach to teaching leadership has proven to positively affect the clients' personal... relationships.
1	4	This approach to teaching has proven to positively affect the clients'... business relationships.

1	5	Ground exercises allow participants the opportunity to... observe... how... intent impacts what we communicate and the results we get.
1	4	Horses assist in professional development for organizations seeking... to enhance the skills of their current leaders.
1	4	Horses assist in professional development for organizations seeking to identify rising stars...
1	4	To develop leadership skills horses are excellent coaches.
1	4	When we study what followers follow, we will then know what makes leaders great.
1	4	Horses make the best teachers of leadership, because they are the best followers.
1	5	[Ground exercises] allow participants the opportunity to... observe... how... intent impacts what we communicate and the results we get.
2	4	There are many skills that transfer into leadership in human relationships, which can be developed and practiced while attaining leadership in a horse-human relationship.
3	5	Everyday interactions with horses will help humans develop leadership.
3	4	I think that learning to be a good leader to a horse helps greatly improve leadership in human relationships.
4	8	Horses are great teachers for people who have physical and/or mental limitations.
4	5	Fortunately, being close to the retreat of the French Cadre Noir in the castles of Fontainebleau, we were called to come and help ride the horses for the nominal price of the insurance. Over 5 years, I rode more than 1000 horses; horses became my friends and my teachers.
11	2	If someone doesn't see the world in that way, this is a wonderful... way to explore this new view of the world, and I just gently explain... the horse is trying to show you something about you.
11	2	It's a very safe, non-confrontational way for someone to find out something about themselves.

12	7	Ray [Hunt] used to quote Tom Dorrance and he would say, "You have to give something you've never given to get something you've never gotten from the horse." And if you tell people that and they see it demonstrated, and they see it work, no matter if they have experience, they want to learn that. Especially if they want to be a horseman.
12	5	I think that people--when they get with the horses, they want to succeed, they want to have that relationship and that experience that is positive.
12	5	It's like, in that moment they got it, not only in their brain, but they got it in their body. And that's the gift that horses give us.
12	5	I think that's what it is with the horses, because it gives such instant feedback about whether it works or not.
12	5	It's pretty profound, and people just don't forget stuff like that.
13	4	That it and of itself blows their mind, that they have the power to walk into a round pen and move a 1200 pound sentient being without the use of language, without touch, without coercive or dominant behavior.
13	4	One of the things that really struck us was how universal this seemed to be.
13	4	Everyone that participates, as long as they have some level of open-mindedness going into the exercise, [gets] what they [need] to get out of this.
13	4	It just seems strange that it seems to speak to everyone.
13	4	I literally discovered something in ten minutes in a round pen that took me more than ten years to discover in corporate because we've been told to leave our emotions at the door. In business and in our lives we can't; our emotions are part of our primary survival mechanisms, it's part of what makes us human beings.
13	4	<i>On utilizing horsemanship concepts for leadership development:</i> It's incredibly malleable. We've developed 6 different curricula for different applications of the work, because it really applies everywhere.
14	4	[Horses] need us to be our best selves.

Horses as Healers

8 4 I have witnessed incredible positive changes in special needs children through our therapeutic riding association. The positive benefits of riding horses are immeasurable for these children.

11 4 It's just a very neat, very safe place to change yourself without the worry of being judged, so many times we are afraid to be honest with others, with ourselves, because we think we're going to be judged and somehow we're not going to measure up.

11 2 Sometimes in the course of investigating [something about yourself] with another human, there can be some judgment or some emotion on the part of the person that you're investigating with and sometimes that's not safe, so in this sense it's actually a very safe way to investigate a wound, a hurt.

13 5 The horses are fantastic for wicking that pain out, they're really remarkable.

14 4 People dealing with substance or behavioral addictions and other mental health issues for example often have difficulties building, nurturing, and sustaining healthy relationships with others. Working with horses can help these clients have successful relationships in life.

14 4 Horses have all the qualities we need for healthy attachments to take place.

Horses Are Non-Judgmental

1 4 [Horses have] no investment in the outcome.

2 4 Horses are very non judgmental teachers.

7 5 The secret is that it has nothing to do with your title or your sex or your political leanings.

11 5 It's a very interesting place to work and the clients open up so quickly. I often think it's because the horse makes them feel so safe, I don't know how else to describe it.

11 4 ... They love you for just who you are and they're just there, they just are.

14 4 And above all, horses are non-judgmental.

Horses Provide Feedback/Response

1 3 [Horses changing behavior in response to human shifts] allows the human to know when they are being an effective leader within that relationship.

1	4	Changes can be made in the moment and can result in noticeable changes in behavior.
1	3	Horses will change their behavior when the human shifts something in their aspect.
1	4	[Horses]... respond to dynamics that are unconscious in humans.
1	4	Horses provide honest... feedback.
1	4	Horses provide... clear feedback.
1	4	[Horses provide] biofeedback.
2	4	Horses respond very quickly to emotions (highly developed in most prey animals)...
5	5	Helping the human to recognize when the subject is trying to comply...
9	5	...They react instantly to a person's approach, therefore identifying strengths and weaknesses in an individual.
12	5	[Horses are] just so responsive.
		Horses Read People
1	4	Horses see behind our social mask.
1	3	Horses will determine whether the person is being congruent... in their communication - most importantly their body language.
14	3	Because horses read people based on body language, people can't hide their inner emotions from a horse.
14	4	Horses see through fakeness.
		Honesty of Horses/Authenticity
1	3	Horses will determine whether the person is being authentic... in their communication - most importantly their body language.
1	4	The horse assists by remaining... authentic...
1	4	The horse assists by remaining honest...
3	4	The horses are going to tell you the truth about how they feel about your leadership.
13	5	The horses don't take any offense to you setting a boundary, there's no agenda there. If someone takes offense to you setting a boundary, they have an agenda.
13	5	The horse respects the boundary but also wants to be in engagement and connection with the person. That's a really powerful metaphor, especially when we're working with teenagers or at risk girls about their right to always maintain healthy boundaries.

13	5	[The horses] will join up often times in this exercise with the person, while the person is still maintaining their boundary, so this is an authentic engagement.
		Horses as Mirrors
1	4	The horse assists by... providing a mirroring reaction to the client.
1	4	The horse reflects back to the client the level of personal engagement with the process.
1	4	Horses provide perfect mirrors for us to see how we create our reality.
1	4	[Horses] mirror... dynamics that are unconscious in humans.
2	4	Horses... mirror the emotional state of the humans around them.
11	5	I'm very clear with the client that the horse is actually their mirror, the horse is going to show us the truth of what's really going on, where we really need to work, and that always seems to be a relief to the client somehow that I'm not going to try to dictate what's going to happen today.
11	2	I can actually learn a lot about myself or about a client by watching the herd or by watching a particular horse, so there's a lot of information in that relationship if I'm aware that the horse is me--that projection is me, and if I watch it from that perspective I can learn so much about myself.
11	5	The horses actually, it's like they have a discussion and one says, "Yes, ok, I got this. I can mirror this one." And they just choose and the horse shows up at the gate.
11	2	The horse is not going to judge you, the horse doesn't really care in that way, they're just simply mirroring you.
11	2	The horse has this really neat ability to mirror the truth of myself, so what I might be hiding, a pain of some nature or sadness, whatever that is, the horse has the ability to mirror that back to me which makes them very valuable therapists and very valuable participants in a session with a client.
11	5	They're like old sages really, so they just happen to be a good example and you just can't ignore their mirror. With a horse you just can't, you just can't ignore them.
14	4	Horses are essentially a reflection of ourselves.

14	4	[Horses] mirror what we bring to interactions.
14	4	I think a huge eye opener for most people is when they realize that a lot of undesirable behavior in horses is a reflection of or a reaction to what horses see as undesirable behavior in us.
14	4	Because [horses are highly aware of our feelings and energies], horses reflect back to us through their nonverbal behavior what we present to them.
		Facilitation/Safety
1	8	We give everyone the tools of how to be around our horses in a safe way for humans and horses alike.
6	5	In each situation, the person and horse need to be appropriately matched in terms of personality and skill, especially if the people are not experienced horse people.
6	5	... You wouldn't want an extremely sensitive, frightened horse with little training paired with a person who has little patience and has more of a temper and tendency to get angry. The horse will just get more frightened and worked up and the person will become angry and neither will benefit from working together.
7	5	It's good to know your own herd when doing this type of work.
9	5	However, the horse's well-being, physical and emotional, has to absolutely take priority in this method of leadership training.
9	5	[This type of leadership training] should therefore only be conducted by responsible and highly skilled horse trainers who are trained in personal development or in combination with someone who is.
9	7	The key is to have an accomplished educator, who is able to plug into the level and personality of the student as well as the horses involved and guide them in a positive and compressive manner.
12	5	Something could always happen with horses, but you need to minimize that as much as you can as a practitioner.
12	5	[Keeping participants safe] is the primary goal of what we do, along with making sure that they have a great learning experience. If anybody gets hurt, that's not ok.

12	5	[As a facilitator] you HAVE to be a student of the horse, and that means going and learning from as many people as you can, and getting out and studying with the best people.
12	5	I think the first thing we really need to focus on if we're going to help people with horses, or we're going to mix horses as facilitators or teachers, [is] we have to understand their behavior.
13	5	It's really about safety for the participants and safety for the horse, first and foremost...
		Types of Participants
1	5	We have partnered with horses for corporations, organizations, and executive teams.
2	5	I have taught the leadership skills through interaction with horses to many small groups such as adults from the adult learning center, at risk youth, young children and even Girl Guides.
2	5	...I have worked with families, couples and individuals.
12	5	Almost all of our clients are corporate clients or entrepreneurs or business owners, so they come from a business background.
12	8	A lot of them don't have any prior horse experience, that's what we've found. Most of them don't really know anything about horses.
		Experiential Learning/Methods
1	5	All exercises are done on the ground with the horse in most instances at liberty.
1	5	Each [ground] exercise is a combination of demonstration, hands on exploration, and guided discussion.
1	7	Initially [participants with experience] may be chosen as a leader in the activity based on their knowledge and skills. This is a good choice initially.
3	5	It could be as simple as moving a horse over so you can clean out their stall.
7	5	...By watching the horse-human interaction, you can begin to see who the leader truly is and who is a follower.
8	5	In our 4H club our seniors are expected to mentor and teach the junior members.

8	5	<i>On 4H club senior mentors</i> - Setting them up to succeed by helping them develop lesson plans, supervising, giving positive feedback, and praising their efforts is a method that have proven successful over the 25 years I have been involved with 4H.
11	5	... We kind of put two and two together and the horse will guide the discussion. The horse's actions actually lead and guide that discussion. My questions, my queries, will come from watching the horse. It's profound.
11	5	... A session can last anywhere from 40 minutes to a couple of hours depending on what that person can do today... the horse always seems to know how much can this person do today, how deep can we go, ho much we can do. When the person has come to their limits for that day... they touch their nose to that person's heart or there's some gesture and the horse actually just walks away, and we know they're finished.
11	5	I look to the horse to show me what is most important, what is the priority for this client right now, and the horse never lets me down. I've learned to actually look at those clues. The horse will act out something, all kinds of clues from their body language, how they're moving to give me a clue about this client. In the meantime I'm probably having a fairly open discussion with the client to find out consciously what do they think their needs are...
12	5	They actually choose the horse they want to work with, and that becomes important too because certain horses will resonate with the person.
12	5	We can actually do coaching with just the horses too where they talk about a specific issue or something like that.
12	5	It's kind of like interval training, where you do something really hard, and then you do something that's a little bit easier, so the horses are the part where it's really visceral, it's the thematic piece, it helps you understand in your body that shift. So that's a model that we use.

12	5	As far as the exercises that we do, there's a grooming exercise, a leading exercise, and two different round pen exercises, and that's where we translate some of the learning of the limited self back to the horses and then it integrates it all. Most of the time you can do this two ways; we can do some coaching sessions with the horses or we can do a retreat, and at a retreat is when we identify the parts of the limited self and do the work with the horses.
12	4	We give pictures of horses from their experiences, and we also give little things they can put at their desk or in their office somewhere so that they can remind themselves about how to continue that self-awareness and continue that way of being. It's very personal and we help people to exercise with the horses through riding, through exercises with people, identify each one of those four steps. So when they do that, then they go back and with a heightened sense of self-awareness, they use that to self-manage themselves, which are the two competencies in emotional intelligence: self awareness and self management. I think that's how they take what they learned back to the office.
12	4	... Or maybe the person will [feel a connection] and it will be a horse that pays absolutely no attention to them, and they choose that horse because they want to engage that horse somehow, and that happens too and that becomes an important piece of it.
12	5	It's interesting... you get to see a couple of different things at work. You get to see the horses and whether they're interested in or drawn to that person energetically, or not, or do any of them pay attention to the person? If so, what might that be and what does that bring up in a person?
13	5	[Kolb] identified that adults use 2 or 3 out of 4 primary learning styles: experiential learning, reflective learning, modeling correlation, and trial and error. And we discovered that when the person went in the round pen exercise they had to move through all 4 of those modalities at some point during the 5-10 minute exercises.

13	5	The way we [instruct] the round pen exercise actually moves the person through all 4 learning modalities of Kolb's felt learning style and mentoring. We just continuously introduce novel stimuli through the work with the horses to nudge [participants] gently to the edge of their comfort zone, and if we can just get them to turn their perspective three degrees--then we've accomplished what we set out to accomplish.
13	5	We put 3 people in the round pen with 2 horses. The goal is to get the horses moving together in one direction. Again, we're going to change their gate, but at some point we want to split their direction and have one moving in the other direction. So now they're coming toward each other. The goal is to get them to pass seamlessly. This is a major metaphor for people because typically they're going to want to micro manage that pass, and the moment you try to do that, the horses stop because you've laid down an energy field right in front of both of them. You actually have to let them figure out how they're going to work together.
13	5	We'll bring in a couple of people, 2 or 3 people to work together... where they're having the horse change gait, change direction, all working together nonverbally, and they have to kind of figure out how they're going to do that.
13	5	We'll move into an active exercise in which you're co-creating the goal to move the horse, change their gait, all by self-regulation. So you can bring your energy up, your emotional charge up, and get them moving faster. The trick is how do you bring it back, how do you down regulate, and that's the challenge.
13	5	Reflective exercises are just really quiet, and it's really about just joining up with the horse and being with the horse, and choosing how you want to be with the horse.

		We move into the safety demonstration. That is just basic horse safety, but that also allows us the opportunity to bring up the subject of healthy boundaries. The way we establish boundaries with a horse is to use a riding crop and hold it up in front of us as a natural extension of our body, and we just wave it in front of their hooves, just put a little energy down in front of you. And if you do it with good intention and you're clear, they stop.
13	5	
		During the debrief, this is especially true if we are working with an executive group of leaders, or a team that has been working together in an organization, their interpretation of what they just witnessed is going to be projection of the dynamics of their team.
13	5	
		We always want to start with herd dynamics... We'll take a herd that is accustomed to living in a pasture with one another, and then we may bring in another horse that is not going to create any major type of disruption, but maybe a horse that's pastured somewhere else around the farm, and we'll have everyone gather around. We just want them to observe the herd and how they interact. This is a nonverbal exercise, very reflective...
13	5	
		A lot of it is dictated by how much time they're giving us... it really can be a never ending learning saga.
13	5	
		We do something called the involuntary proximity response exercise in which we have people stand 20 feet away from each other and one person walks up to the other. Generally between 10 and 12 feet we'll see a shift in that person's body language... that's actually when we're starting to feel the energetic presence of that other human being coming in our space.
13	5	
		We demonstrate [energetic connections] through one of our exercises. There will be maybe 5 horses separated with some distance from each other, and the only thing that identifies them is a symbol. We give them a sheet of paper with a human and a horse outline printed on it and colored pens and tell them to stand in front of each horse and jot down whatever comes up... People will not only get a very accurate impression of the nature of that horse, but it's very similar from person to person... inevitably the impressions they came away with are incredibly
13	5	

accurate, remarkably accurate.

13 5 We will introduce a concept using peer reviewed science, published science, that in effect allows people to give themselves permission to accept what they're about to experience.

13 5 Part of what we do, and this is also kind of gearing the creative process, is introduce this novel stimuli to people and then allow them to actually see how they're behaving in concert with the horse. No one is telling them about this, they're actually seeing it, feeling it, and experiencing it for themselves, and that's a really powerful learning methodology.

13 5 After they've had an experience with the horse, we go a little deeper and people ask for feedback, or they share what they experienced. The only parameters that we have is that there's no judgment and no assumptions or projections.

13 5 We introduce the concept using science, and then we introduce a round pen based exercise with the horse that enables the person to experience that lesson firsthand.

Communication

1 5 [Ground exercises] allow participants the opportunity to experience... how... body language... impacts what we communicate and the results we get.

1 5 [Ground exercises] allow participants the opportunity to... observe... how... body language... impacts what we communicate and the results we get.

1 5 [Ground exercises] allow participants the opportunity to... reflect on how... body language... impacts what we communicate and the results we get.

1 4 [Working with horses improves] the ability to communicate with others...

1	4	[Clients learn] how... body language impacts those around us.
1	4	In working with horses, clients begin to learn how to recognize and utilize effective and clear communication.
1	4	The horses help us be aware of what you and others are communicating on every level - verbally, mentally, physically and emotionally.
2	2	Becoming conscious of our own body language and learning to "speak" horse with ours is one of the gifts bestowed upon us as we work in connection with horses (in our human to human communication, up to 80% is through body language so this is a useful skill.)
2	4	A good leader has many... qualities all of which can be developed while working with a horse. [One] of these [is] as follows: good communication skills...
2	4	As human begin to understand a horse's body language and communicate with them using their human body, they develop an awareness of body language in all their relationships.
3	4	Humans can learn how to... suggest their ideas in a nice way.
3	4	Working with horses helps humans... look for ways to better communicate our idea.
4	4	[The handler] learns to... communicate clearly without words with a powerful sentient being.
8	8	A positive is that horses are so honest about their reactions that when a person does become more aware of their own body language and uses it to communicate with the horses, it works.
		Emotion/Balance
1	4	<i>Principles of emotional intelligence</i> - Leadership is about passion, passion requires emotion and horses are great at bringing our emotions to the surface...
1	5	[Ground exercises] allow participants the opportunity to experience... how attitude... impacts what we communicate and the results we get.
1	5	[Ground exercises] allow participants the opportunity to... observe... how attitude... impacts what we communicate and the results we get.

1	5	[Ground exercises] allow participants the opportunity to... reflection how attitude... impacts what we communicate and the results we get.
1	4	[Clients learn to be] present in their own bodies and proceed forward from a centered stance.
1	4	<i>Benefits of Horsemanship</i> - Develop emotionally intelligent leaders that inspire innovation.
2	4	Working with horses develops self confidence by... producing emotional stability.
2	4	As humans work with horses they learn to identify their own emotions.
2	4	As humans work with horses they learn to... gain control over [their own emotions].
2	4	A good leader has many... qualities all of which can be developed while working with a horse. [One] of which [is] as follows:... calm...
3	4	Animals will only follow a stable leader.
3	4	[Animals] will not truly follow a leader who is emotional...
3	4	[Animals] will not truly follow a leader who is... weak.
3	4	Working with horses helps humans find an emotional balance...
6	5	Horses can also help more forceful people "calm down"...
10	5	I use horses in my lesson program and with my daughter to help teach emotional fitness and attitude. I feel these are extremely important with horses and humans - all relationships.
11	6	The best leaders I think are the ones who understand that they actually can't lead anybody else unless you can be the kind of leader you want inside yourself first. So if I can't lead myself and have that very patient unconditional relationship with myself I certainly am not going to be able to apply that to anyone else.
12	4	The work that [people] do, they're under stress and pressure; when we're not the best version of who we are, there's this version that we call the limited self.

12	4	There's 4 parts of the limited self. There's the feeling that we have, the belief that we have, there's what we do to gain control, and a mood that we go into. So what we do is we help identify what those things are.
13	3	[Synchronizations between people and their energies contribute to transformational leadership] because that's what resonates in people. Even if they're not conscious of it, that's what resonates with people.
13	5	You see a lot of tears sometimes in these programs; you see a lot of release of people.
13	5	What we want to do is try to get people back in concert with their emotions, not just suppressing them but recognizing them and recognizing that their emotions are forming them... they don't have to resolve it, but simply by acknowledging [their emotions] they have to move past that, and that's really what we're getting toward in trying to develop mindfulness and transformational leadership.
13	5	We focus on departing emotional intelligence skills and tools.
Partnership		
1	4	[The horse] will not respond favorably if the client attempts to... plead for the horse to follow or partner with them.
1	4	[The horse] will not respond favorably if the client attempts to... cajole or... bribe... the horse to follow or partner with them.
1	4	[The horse] will not respond favorably if the client attempts to... trick or... manipulate for the horse to follow or partner with them.
1	4	[In working with horses, clients]... build more effective team relationships.
1	4	[Working with horses] promotes... art of relational skills.
1	4	[Clients learn] how... motivations... impact those around us.
1	4	[Clients learn] how to successfully negotiate difficult situations with an outcome of a win-win situation for all involved.

1	4	When you learn how to get your vision of what you desire so clear in your mind and so strong in your body that a horse will follow you anywhere - willingly and freely, without force or fear - you are beginning to experience the power of true vision, clear intention, and natural leadership.
1	4	[Clients learn] more effective ways to present themselves to their team-mates; cooperation skills building.
1	6	Leadership in human relationships can very easily evolve into dominance communication behaviors both in our personal and business situations.
1	4	<i>Benefits of Horsemanship</i> - Develop essential skills for building an authentic team.
1	4	<i>Benefits of Horsemanship</i> - Creating clear roles and responsibilities while connected and grounded in results.
1	4	Observing and interacting with horses allows them to experience the difference between leading with confidence utilizing a partnership model, or leading from fear and domination.
1	4	Leading a horse with reins in management; whereas horse that follows a person willingly is leadership.
1	4	[Horses] understand the difference between management and leadership.
2	4	Working with horses develops self confidence by... developing the ability to be assertive (not aggressive)...
2	4	Connecting and collaborating with a horse teaches how to encourage co-operation from another being.
2	4	A good leader has many... qualities all of which can be developed while working with a horse. [One] of which [is] as follows:... inspire co-operation...
4	7	Leaders motivated by an inflated ego tend to... never experience an "ideal" horse-human relationship.
4	7	Unfortunately, horses being very tolerant can be easily abused.
4	4	Then, [the handler] can learn to educate the horse to respond to stimuli like tone of voice, sounds, gestures, attitude, touch, rewards and intentions to obtain results without resorting to force.

6	5	Horses can also help more forceful people... learn more... compassion with regard to how they act as a leader and acts towards all living things.
		Self Awareness
1	2	[Horses relating to our energies] in turn allows the human to expand their awareness.
1	4	The client can identify and experience the impact their leadership approach has on the horse.
1	4	Horses create a situation where how we are perceived is made immediately known to us, not masked by social or corporate titles.
1	4	[The client can] observe how [he/she] provided direction for [his/her] staff.
1	4	<i>Benefits of Horsemanship:</i> Identify habitual limiting behaviors.
7	8	... Working with horses often enough will actually help humans understand themselves...
9	5	Horses are a wonderful "tool" to teach self awareness...
11	1	They show us so much about ourselves, and if we're willing to actually entertain that idea that the horse is a mirror of us and our relationship with our self, then that is just an open door to learn so much about yourself and actually learn to be a good leader.
11	2	The horse is a very clean way to look at my own projections without a lot of transference.
11	4	If I look at the horse from this perspective then actually that's a pretty safe place to explore myself and ultimately that's really all I'm doing.
11	8	We're teaching people to read the clues of their environment to find out information about themselves, and the horses are just showing us just like anything else, and the ability to read those clues is key.
12	2	It's like constant feedback about my impact on you, my impact on the horse, and so it goes back to that self-awareness.
12	2	Everything I do (stimulus), has a response with the horses, so it's like, I have that stimulus, am I aware enough as a leader to say, "Wow, that's good, that's what I wanted," or, "Oh, not good, I'm sorry."

12	4	I think all of it has to do with being under stress and pressure, that we probably aren't the best versions of who we are. And when we're with horses, we have that heightened self-awareness, because participants are not used to being around horses.
12	5	... They come to learn about themselves as leaders, and then they are blown away by how much the horses teach them about themselves and about their own leadership, or lack of it.
13	8	The challenge of walking into a corporation with this philosophy is often a lack of self-awareness.
		Confidence
2	4	Working with horses develops self confidence by increasing self esteem...
2	4	A good leader has many... qualities all of which can be developed while working with a horse. [One] of these [is] is follows:... self-confidence...
3	4	Working with horses helps humans... to not take things so personal...
4	5	In 1944, I was a teenager who contemplated suicide for several personal and historical reasons. Luckily my step father introduced me and my older brother to equitation; it boosted my self esteem.
7	8	... Working with horses often enough will actually help humans... accept where they belong in the herd or other humans.
7	8	... Working with horses often enough will actually help humans... accept themselves...
8	5	Successfully gaining skills while having fun on a horse seems to give a child incredible confidence that transfers into every aspect of their lives.
11	3	... I look at myself as the leader that is the leader sometimes. So I'm confident enough in my own observation skills that I can decide organically whether to let the horse lead, the horse is the best leader in this moment, or I'm the best leader in this moment, or maybe we lead together.
14	5	... Showing a client how to stand her ground and be more assertive with a horse without being aggressive enables a person to become more assertive in her personal and professional life as well.

Listening

1	2	[Horses relating to our energies] in turn allows the human to... learn to be sensitive to the same with horses.
1	4	[Clients develop skills for] listening to intuition and instinct.
1	4	[Working with horses] promotes listening...
1	4	[Clients learn] to really listen to those around them...
2	4	A good leader has many... qualities all of which can be developed while working with a horse. [One] of these [is] as follows:... empathetic listeners...
3	6	The horse teaches the human to really listen and connect with others.
3	4	Humans can learn how to listen to the horses' ideas.
4	4	[The handler] learns to observe... a powerful sentient being.
12	4	I think it's the listening piece.
		Versatility/Adaptability
1	6	[Entering into leadership in a horse-human relationship] has also provided the opportunity to know how to work with various leadership styles based on the person(s) you are trying to lead.
1	4	<i>Benefits of Horsemanship:</i> Fine tune leadership styles.
3	6	Horses also teach humans that you need to change your strategy depending on what that horse needs.
13	4	When you're facing adaptive challenges in which you don't have the answers, rather than going back to that fallback position, you're now automatically looking for new connections and new ways of looking at things, a new orientation per say.
13	4	When we face novel stimuli or... adaptive challenges, challenges in which we don't have the answer, we're not going for our fallback aids because that's not going to resolve that challenge.
13	4	[When facing adaptive challenges or novel stimuli] we have to look for new connections, new perspectives, new ways of seeing things... in order to then connect and engage with others and do it in inventive ways.
		Consistency/Congruence
1	4	[Clients learn] to be congruent.

1	4	[Horses] assist the client in understanding the importance of delivering consistent information so that others experience the client as safe, supportive, clear, and responsible for self and others.
2	4	A good leader has many... qualities all of which can be developed while working with a horse. [One] of these [is] as follows:... consistency...
13	5	When we talk about congruency in our program what we're talking about is, when you're feeling something inside you're not masking it; you're actually being transparent and what you're feeling is showing up on your face.
13	4	When people are incongruent, and we see a lot of that in traditional transactional leadership, people are saying one thing, but in fact they're saying something else.
13	4	The horses immediately sense [incongruence] and move as far away from them as possible. And what we draw attention to is that human beings have the same reaction, we just may not be as cognizant or aware of it as the horses are.
14	6	In both instances essential life skills such as... consistency... are needed.
4	7	Humility
7	6	To enjoy companionship with a horse is humbling... If each person is trying to prove his or her worth, then no one is really communicating.
11	3	Somewhere along the way somebody taught us that you have to know--you have to absolutely know--and not only that you should know better. We've been taught this and so it's a really big leap, often a pretty scary one, to admit, "I don't know."
11	1	It's our own human arrogance that gets in the way [of allowing the horse to be the leader] because we have a different kind of sentience... and the ability to mask our true selves with our egos, we actually are not in a position to be the leader in many, many instances.
11	3	If I'm not afraid, if my ego's not engaged, then I can actually allow for a very consensual relationship to happen, and the leader who's ripe for that moment to pop up at any given time.

13	8	What we really try to get people to do is allow themselves to be vulnerable, because that is the most powerful position we can lead from--leading from a place of vulnerability.
13	8	That vulnerability sparks... engagement.
13	8	That vulnerability sparks empathy...
		Trust
1	4	Horses give participants the opportunity to feel what it's like to experience true engagement built on trust...
2	4	A good leader has many... qualities all of which can be developed while working with a horse. [One] of these [is] as follows:... non-judgmental and honest...
9	5	Horses are a wonderful "tool" to... learn about trust...
14	4	Clients soon realize that it is ok to be themselves and to be honest and real.
		Respect
1	4	Horses give participants the opportunity to feel what it's like to experience true engagement built on... respect.
9	5	Horses are a wonderful "tool"... to learn about... respect...
13	5	They need to be respectful of the horse and respectful of each other.
		Patience
1	4	[Clients learn to]... take the time to ensure a task is accomplished fully.
6	5	Horses can also help more forceful people... learn more patience.
14	6	In both instances essential life skills such as... patience... are needed.
		Creativity
2	4	Working with horses develops creativity, ingenuity, and imagination because they are very different than humans.
2	4	A good leader has many... qualities all of which can be developed while working with a horse. [One] of which [is] as follows:... creative...
		Intention
1	5	[Ground exercises] allow participants the opportunity to experience... how... intent impacts what we communicate and the results we get.

1	5	[Ground exercises] allow participants the opportunity to... reflect on how... intent impacts what we communicate and the results we get.
1	4	[Clients]... find [their] true intention.
1	4	[Clients learn] how intentions... impact those around us.
1	4	<i>Benefits of Horsemanship</i> - Proactive instead of reactive.
		Intuition
1	2	The horses' innate sensitivity allows for a human's intuition to become more heightened.
2	4	Horses, as prey animals, have a highly developed intuitive sense.
2	4	When humans spend time connecting with horses they also develop their intuitive skills.
2	4	A good leader has many... qualities all of which can be developed while working with a horse. [One] of which [is] as follows:... uses their intuition...
2	2	With practice, we can also learn to detect what a horse is feeling by... developing our intuitive skills.
4	4	In the "ideal" horse-human relationship the handler learns to sharpen his perception.
		Facing Fear
1	4	[Clients learn to lead when] face to face with fear.
1	4	[Clients learn] how [to] deal with challenging situations.
1	4	Fear is at the root of our insecurities.
1	4	Like the horses, we are innately terrified of being separated out.
1	4	[Fear of being alone] can trap us into a fear of taking risks or being all that we can be for fear of standing out.
1	4	This fear of being alone translates into a fear of trying new things, taking risks, speaking one's truth, being honest about feelings.
2	4	A good leader has many... qualities all of which can be developed while working with a horse. [One] of which [is] as follows:... courageous...
13	8	If we act out of fear when we're really being vulnerable, we are cutting ourselves off from personal development and self growth every time.

Miscellaneous

1	4	[Clients learn] rhythm...
7	4	Now here is where this all comes together.
8	5	Safety... [is a skill] gained while having fun with their horses.
8	5	... Horsemanship... [is a skill] gained while having fun with their horses.
8	5	... Community service... [is a skill] gained while having fun with their horses.
11	6	The work to do is inside myself.
12	5	We've been doing the work with horses in leadership development for over ten years, probably 12.
13	4	When they go into a round pen, because it's such a novel experience for most people, they tend to go to their fallback behaviors, their old patterns.

Research Question #3: How Are Skills Obtained in Horse-Human Relationships Transferable to Human Relationships?

Data that provided a response to Research Question 3 were separated into 12 domains and are shown in Table 3. The first domain focuses on Confirming Similarities/Transferability. The following 11 domains define specific skills that are developed in horsemanship-based leadership development programs that are transferable to human relationships: Communication, Trust/Honesty, Respect, Self-Awareness, Self-Confidence, Flexibility, Calm/Assertive, Authenticity, Problem Solving, Space/Freedom, and Miscellaneous. The domains are listed in no particular order. Within the domains, participant number sorts the responses in numerical order.

TABLE 3: How Are Skills Obtained in Horse-Human Relationships Transferable to Human Relationships?

<i>Participant</i>	<i>Interview Question</i>	<i>Response</i>
Confirming Similarities/Transferability		
2	6	Similarities [between leadership in horse-human relationships and leadership in human relationship] include the development of leadership skills...
2	6	I think there are more similarities than differences [between leadership in horse-human relationship and leadership in human relationships].
2	5	Leadership skills and team building is also useful for corporations and businesses.
3	6	I see the leadership as being the same in horse-human relationship and human relationship; the difference would be in delivery.
3	6	I think there are many similarities between leadership in horse-human relationship and human relationships.
6	6	I think there are similarities in every type of human leader relationships that exist in horse-human relationships.
6	4	It could also apply to personal relationships like that of a parent with a younger child.
8	5	... Leadership [is a skill] gained while having fun with their horses.
10	6	There are many similarities.

11	6	Everything I learn about myself through the horses and with the horses as my mirrors, I try to take those awarenesses and in that frame, in that energy of the horse, and take that to my relationship with the humans.
11	2	<i>On horses being a mirror of the client:</i> They always get it, I've never had somebody not get that to a degree, especially if we're working with a horse, because the horse is just so non-confrontational.
11	4	Whatever new awarenesses I gain from looking through the mirror of the horse... changes the relationship I have with myself; that changes the relationship I have with myself--that changes my awareness of myself--so I shift things, I shift patterns, sometimes they're lifelong patterns that aren't serving me anymore.
11	4	I can now take that wisdom into the relationship with my husband, my children, my staff, my colleagues, wherever I go in my life because those mirrors too are all mirrors of myself.
11	4	... I can safely explore this with the horse and I can now take that wisdom and apply it; it's automatically going to be applied to the rest of my world.
12	4	I don't think I'd see any [situation] where it wouldn't be [transferable].
12	4	They bring that way of being and that learning from their experience with horses back to their place of work.

13	5	The lessons that emerge from the interactions with the horse are based upon being in a relationship with the horse.
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13	4	<i>On the transfer of the relationship with the horse to their relationships with humans:</i> It's amazing, it just emerges on its own.
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Communication

1	4	In times of high corporate stress, healthy communication is vital to the individual, the team, and the organization's future success.
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1	4	We are always communicating. Everything we think, feel, do and say sends out a message.
---	---	---

1	4	Understanding non-verbal communications will help connections with yourself and others...
---	---	---

1	4	Understanding non-verbal communications will help... understanding and being understood...
---	---	--

1	4	Understanding non-verbal communications will help... listening and creating space for people to express themselves...
---	---	---

1	4	Understanding non-verbal communications will help... asking for what you want...
---	---	--

1	4	Understanding non-verbal communications will help... creating good boundaries.
---	---	--

2	2	At the physical level both horses and humans shape their bodies in a constant stream of communication.
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2	4	Since body language comprises at least 80% of our communication, [body language awareness] is a useful leadership skill.
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3	6	Parelli Natural Horsemanship defines communication as two or more individuals sharing and understanding an idea.
6	5	I was always very quiet and shy as a child and horses helped me to gain... skills in communicating and becoming a stronger person.
7	4	<i>On clear communication:</i> I can also tell you with words, or with my energy, which is how I might talk with a horse and how that horse will most likely talk with me.
7	4	<i>On clear communication:</i> This can be physical. If I hold up my hand so that you can't come closer to me, then I'm setting a physical boundary.
7	4	Next is clarity. If in a relationship (personal or work or at the grocery store) you are not clear about your needs and what you expect of the other person, then how can you have a communication?
7	3	You can't separate leadership from any other communication.
7	2	We all [speak and interact and "communicate" with our physical bodies, our emotional bodies and mental faculties, our overall energetic system, and spiritual orientation] and so do horses.
7	2	We speak and interact and "communicate" with... our spiritual orientation.
7	2	We speak and interact and "communicate" with... our overall energetic system.
7	2	We speak and interact and "communicate" with our... mental faculties...
7	2	We speak and interact and "communicate" with our.... Emotional bodies...

7	2	We speak and interact and "communicate" with our physical bodies...
8	6	[Another similarity is] checking to see that you have actually gotten your message across as you intended. With kids and horses this is easier than with adults, as adults often think they know a lot so don't listen as effectively.
8	6	Clear simple communication is the main similarity.
8	4	The ability to read and respond to non-verbal communication (body language)... transfers to the human relationship as well.
14	5	As humans become more aware and accountable for their own behavior and body language, they realize that they are able to lead and change their relationship with the horse for the better, which transfers directly to their relationships with other humans.
14	7	Both riders and non-riders are often not consciously aware of their body language and do not realize how their personal body language, for better or worse, affects their relationship with the horse, as well as their relationships with other humans.

Trust/Honesty

2	6	Similarities [between leadership in horse-human relationships and leadership in human relationships] include... building trust as the foundation of a good reciprocal relationship.
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4	5	I remember talking with a vice president of El Paso Natural Gas Co. Who was frustrated about his dealings with his Mexican neighbors; I pointed to him that intimidation might be the issue. I told him that handling scared horses I have often to make myself smaller than them to invite them to trust me and cooperate.
7	4	... Honesty first. If you are not honest with yourself, and then in the relationship, then you can't be in charge. You can't be trusted.
9	3	Setting ground rules and boundaries while gaining...trust.
14	6	In both instances essential life skills such as... integrity... are needed.
		Respect
6	6	<i>On similarities in horse-human and human-human relationships:</i> You have an ideal relationship based on respect that I have describes more in previous questions...
6	4	In all of these cases the leader needs to be seen as in charge, but they also need to treat those they are leading with... respect...
6	4	In all of these cases the leader needs to be seen as in charge, but they also need to treat those that are leading with dignity...
6	4	Since your leadership role with a horse should be about being respectful but in control, I think it works well to transfer this type of leadership into work environments where you are in charge or have some type of authority.
9	3	Setting ground rules and boundaries while gaining respect...

10	6	Most [horses and humans] respond well to being treated with dignity and respect.
		Self-Awareness
1	4	If we lead ourselves effectively, others follow naturally.
9	4	By gaining self-awareness and assessment skills for your relationships and surroundings.
9	6	In both relationships it is about self-awareness...
10	4	You have to learn to take responsibility... most of all [for] your attitude.
10	4	You have to learn to take responsibility for your... emotional fitness.
10	4	You have to learn to take responsibility for your own actions...
12	4	[The ability to acknowledge] "I provide the stimulus, here's the response, is it the right one? Is this what I want to influence in the workplace as the leader? Is that the kind of positive change I am looking to make?"
12	4	So that's time for them to learn about themselves, and then they bring that self-awareness into engagements with other people.
14	6	In both instances essential life skills such as awareness... are needed.
		Self-Confidence
2	4	Self-confident leaders are able to... make good decisions.
2	4	Self-confident leaders are able to project their own emotional stability onto others...
6	5	I was always very quiet and shy as a child and horses helped me to gain confidence...

6	5	[Gaining confidence] in turn helps them to assume the leadership role needed with horses, and then eventually channel confidence and leadership traits to human interactions.
6	5	I think horses help quieter, more timid people come out of their shells and gain confidence.
8	4	Also the confidence that is developed from positive interaction with horses leads to an increase in self-esteem.
8	4	Positive self-esteem is a requirement of leadership...
8	4	Positive self-esteem... also increases the human's ability to interact with all aspects of their life.
14	6	In both instances essential life skills such as... confidence... are needed.
Flexibility		
3	6	[When people adapt their communication to their audience] then the other person/horse will be able to understand what you are trying to convey.
3	6	Humans must learn to flex out of their own specific communication style and use a style that is better suited for the person/horse they are trying to communicate with.
7	5	Different horses may act differently, just like humans.
8	1	As every horse has different inherited character and physical traits, the ability to... learn from every interaction with a horse is a learned ability that transfers well to interaction with other humans.

8	1	As every horse has different inherited character and physical traits, the ability to be flexible... is a learned ability that transfers well to interaction with other humans.
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9	6	In both relationships it is about... your skills and abilities to... adjust your approach to efficiently and methodically attain a positive result.
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10	4	You learn that everyone is different and from different backgrounds and how they see things are different.
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10	4	You must learn to be flexible in your thinking...
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13	4	If we have an emotional style that is no longer serving us in a particular situation, we actually have the ability to change that style by changing the way we address things, changing the way we think and what we do in concert with our coaching approach.
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Calm/Assertive

8	4	The ability to lead in a quiet, soft, and assertive way transfers to the human relationship as well.
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10	6	Most [horses and humans] respond to calm, positive energy.
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14	6	In both instances essential life skills such as... assertiveness... are needed.
----	---	---

Authenticity

1	4	Using authentic leadership skills people become... congruent.
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1	4	Using authentic leadership skills people become positive...
---	---	---

1	4	Authenticity is where your inner thoughts match your outer expression.
---	---	--

1	4	Using authentic leadership skills people become... truly fulfilled.
---	---	---

1	4	Authentic leadership is the most effective way to influence others without having to exercise control over them.
---	---	--

Problem Solving

9	6	In both relationships it is about... your skills and abilities to identify problems...
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14	6	In both instances essential life skills such as... decisiveness are needed.
----	---	---

Space/Freedom

4	6	Horses taught me that they need space to perform; humans need space too. I used that philosophy to help my employees perform. Some if them felt insecure at first but grew out of it; those who took advantage of the freedom were warned. They either adjusted or were excused. The first that I laid off, a young French engineer full of himself, found a job going to Saudi Arabia; two years later he came back and thanked me for what he had learned.
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13	4	Rather than leaders respecting employees' boundaries and giving them the space they need to be most emotionally, intellectually, psychologically, and spiritually present, they tend to crowd them.
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13	4	When you crowd people's boundaries they tend to shut down.
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13	5	Sometimes in order to create a relationship you have to give somebody more space rather than less.
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Miscellaneous

1	4	The single most limiting factor to a person's feeling of success is our human habit of negative self-judgment.
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5	7	You can expect much from your horse and also expect much from a human.
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5	4	Recognizing that humans disregard phases, usually referred to as incrementalism.
7	6	In a human situation, is the person with the "project leader" title, isn't really the leader, there may well be arguments and back-stabbing, which will reduce the potential for the project to be completed well. This is the same in a relationship.
7	6	I've seen companies where the team leader is not in charge and things work well, and others where the team leader will fire the true leader because he or she feels threatened.
14	6	In both instances essential life skills such as... accountability... are needed.
14	6	In both instances essential life skills such as... focus... are needed.
14	6	In both instances essential life skills such as... empathy... are needed.
14	6	In both instances essential life skills such as... compassion... are needed.
14	6	In both instances essential life skills such as... strength... are needed.

Research Question #4: What Are the Limitations and Challenges of Using Horsemanship for Leadership Development?

Data that provided a response to Research Question 4 were separated into 11 domains and are shown in Table 4. The first domain identifies responses in which participants express that there are not foreseen limitations or challenges. The next eight domains identify challenges that can be overcome, and the final two domains identified limitations. The first domain is No Limitations/Challenges, with participants stating they see no limitations to this method of leadership development. The following two domains identify challenges in regard to participants who did not have prior horse experience: Fear and Lack of Experience/Knowledge. Then, three

domains emerged regarding people approaching a relationship with horses from a different perspective. These domains include Regard Horses as Pets, Dominance, and Personification. Three domains followed in regard to challenges posed with participants who have had prior horse experience: Old Habits, Not Open to New Ideas, and Prior Bad Experiences. Finally, the two domains defining limitations are as follows: Don't See Correlation Between Humans and Horses, and How Horses Differ. The domains are listed in no particular order. Within the domains, participant number sorts the responses in numerical order.

TABLE 4: What Are the Limitations and Challenges of Using Horsemanship for Leadership Development?

<i>Participant</i>	<i>Interview Question</i>	<i>Response</i>
No Limitations/Challenges		
1	7	We have not had much of an issue with [participants with prior experience] as we are asking people to relate to horses in a very different way and this levels the playing field of horse people versus not.
1	8	We have not experienced any challenges [with participants who do not have prior horse experience].
2	7	However, I usually find most people are aware of the limitations of their experience and are looking for something more fulfilling.
3	8	I think people who do not have prior horse experience would do really well learning from the horses
7	8	Little to none
7	7	Little to none. Because the horses bring full honesty to their interactions, whether a person knows how to work with horses or not, won't change how the horse sees that person in a group of others.

9 7 None, as no matter how skilled you are, there will always be horses that challenge your knowledge and teach you about humility and/or success.

11 8 *On participants with vs. without experience:* I don't think it's any different; I think the horse is really going to mirror exactly what it needs to mirror.

12 7 I think people that have experience with horses, most of them are usually open to seeing other ways of being with horses if you can present it in a way that's compelling, and when they see it make a difference in the horse then they're way open to it.

13 8 *On participant limitations if they have no experience:* No I wouldn't think so.

13 7 Occasionally we'll have somebody that has some horse experience, but for the most part we've been fortunate to have people without much prior knowledge

Fear

2 4 Working with a horse demands that humans conquer their fear of a much larger, faster, and initially unpredictable animal.

2 8 The biggest limitation and challenge is the fear factor.

3 8 For humans, "frustration begins where knowledge ends" - Pat Parelli. I also think fear begins where knowledge ends

3 8 People tend to be scared of things they do not understand.

3 8 One challenge could be that people are scared of the horses because horses are big.

8 8 One limitation is that horses are large animals and people are nervous around them.

11 8 If someone is terrified of horses a couple of things might be going on there in my experience. Sometimes it's really that they're terrified of their own power or energy... anything they would say about the horse-- they're actually afraid of that part of themselves.

11	8	Usually the pattern of fear is in all kinds of places in their life, it's not always just the horses.
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12	7	There are some techniques and ways that you can help people learn about their fear and how to use that... I think it's important to pay attention to [clients with prior bad experiences] and help them learn from fear so they can move through it and have the best experience when you're doing your program or retreat with the horses.
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13	8	We ask people to try to discern whether they're feeling fear or vulnerability; if you do not rid yourself from this immediate situation are you at risk? If they're standing next to a horse that's as docile as can be on the other side of the fence, they're not in danger. They're not feeling fear. They're feeling vulnerable.
----	---	--

Lack of Experience/Knowledge

3	7	Typically people are not taught how to really... read a horse when first starting traditional riding lessons.
---	---	---

3	7	Typically people are not taught how to really communicate... [with]... a horse when first starting traditional riding lessons.
---	---	--

3	7	Another challenge can be that people do not realize how smart... horses are...
---	---	--

3	7	Another challenge can be that people do not realize how... sensitive horses are...
---	---	--

4	8	People who do not have prior experience with horses may lack the... balance... people gain being around horses.
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4	8	People who do not have prior experience with horses may lack the... coordination people gain being around horses.
---	---	---

4	8	People who do not have prior experience with horses may lack the awareness... people gain being around horses.
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5	8	These folks... have very little insight into [the horse's] capabilities and learning abilities, and therefore, can't make the leap from "how did that work there" to "how can I get it to work here".
6	8	[Participants without prior experience] wouldn't know... proper methods to use.
6	8	[Participants without prior experience] wouldn't know how to deal with different personalities of horses.
6	8	A major limitation would be that lack of experience.
8	8	They... may be completely unaware of their own non-verbal communication styles.
8	8	They also are not used to using their own bodies in a calm assertive manner.
10	7	They usually do not fully understand horsemanship.
14	8	As well, non-horse people are often victimized as they are set up for failure.

14	8	<i>On victimizing non-horse people:</i> For example: a very common game or exercise is to hand a participant a halter and lead rope and ask them to "go catch that horse". More often than not the participant has no idea how to appropriately approach the horse, let alone halter and lead the horse in a "user friendly" manner. It soon becomes clear that the goal is to see how the client reacts to stress, performance anxiety, and, most often, failure.
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Regard Horses as Pets

4	4	[The handler] learns also to play with the horse like he would with other domestic animals.
5	8	These folks usually regard horses as pets...

Dominance

3	7	... [humans] feel the need to dominate them instead of creating a partnership.
8	7	The main issue can be if the person has interacted with their horse from an old school "leading through fear and force".
		Personification
5	7	Most people want to treat their horse like a dog or worse yet give the horse human characteristics. (Walt Disney's fault here).
5	7	Greatest challenge is anthropomorphism.
		Old Habits
2	7	... Sometimes when humans have a lot of horse experience they automatically fall back to what they have always done...
3	7	Sometimes it is hard for people to let go of what they were first taught...
3	7	The challenge would be getting people to forget their old habits with horses...
10	7	They have probably invested a lot of time and money learning the method they use.
10	7	They are usually getting by or somewhat successful with their current methods.
11	7	The horse people who show up here and want to learn, it's really quite a shock. It's quite a shock when they realize there's this whole other world that they didn't really know about and this ability to have this relationship with themselves and the horse.
		Not Open to New Ideas
2	8	Many people have preconceived notions about horses and sometimes it takes a bit of extra time to dispel these myths.
2	7	... Sometimes when humans have a lot of horse experience they... are not as open to new ideas.
2	7	It can take a long time to change attitudes...
2	7	Attitude and prior experience can be a barrier.
3	7	Sometimes it is hard for people to... have a new way of thinking of things.

6	7	[Horse people] have their own preconceived methods and ideas and don't like to differ too far from them.
6	7	The main limitation would be that many horse people are not open to... instruction.
6	7	The main limitation would be that many horse people are not open to new ideas...
8	7	The challenge is to motivate them to change their style through education.
8	7	They may not be open to... using the vast research now available.
8	7	They may not be open to learning to lead through positive reinforcement...
10	7	They may not want to take the time to learn a "new" way of working with horses.
10	7	Also, ego is a big problem.
11	7	There's a lot of ego involved at times with people who think they're quite good horsemen or horsewomen, so often that's the harder person to work with because I now have to help them change their view, create a new view, so I have to heal their first view and open a door to this new view of themselves and their world...
11	8	... Someone who has literally no experience with a horse, there is no preconceived notion, there is no ego that [they] know how to work with horses...
11	8	It's often easier to have someone with little or no experience than it is to try to retrain or un-train.
11	8	... Sometimes the person with no experience is much easier.
11	7	A horse person often comes in with quite a bit of ego who thinks they know better, and it's a scary thing to let that go...
13	7	We've actually had to pull [participants with experience] out of a workshop and pull them aside and tell them that this isn't about horsemanship.

13	7	What happens if they do have prior experience is that they'll look at the exercise as if you're free lunging a horse, and they'll look at the mechanics and all of the preconceptions come in.
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Prior Bad Experience

11	8	Sometimes they've had a bad experience, there's an actively charged memory going on there.
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12	7	I think one of the biggest challenges we see is that... there are people who have had bad experiences with horses...
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12	7	Sometimes I think that a lot of those [bad experiences], from what I've seen, is the practitioner is not addressing their concerns, or they simply say "that won't happen here."
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Don't See Correlation Between Humans and Horses

5	7	Humans will remark that they're not horses without realizing that the learning is what is different, not particularly the quality of the results.
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How Horses Differ

2	6	The difference [between leadership in horse-human relationship and human relationships] would be mainly due to the... social expectations of humans.
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2	6	The difference [between leadership in horse-human relationship and human relationships] would be mainly due to the different styles of the two different species...
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4	6	[Horses] are more tolerant than humans.
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4	6	[Horses} seldom fake or lie.
---	---	------------------------------

5	6	Horses learn nearly immediately... Humans require a considerable length of time [to learn].
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5	6	Notice newly born puppies compared to a colt. That learning ability extends throughout each lifetime.
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6	6	I would say the main difference is that horses are always much more clear in which type of role they are actually behaving in: bully, leader, etc.
6	6	[Horses are much more clear in their role] because they cannot lie or disguise their body language the way people try to.
7	6	If a horse in the herd senses danger it may lead even if it is not the leader. This only happens in the human world if you have a true leader in charge.
7	8	Horses are true to their natures, and humans are not.
7	2	The difference may be that the horse has an emotional and energetic level that they use more predominately (in my opinion), and this is why clarity is important.
7	6	In a horse to horse relationship the leader is not fearful that they will lose their authority over others...
7	6	[Horses] don't have to bully one another to get things done.
7	6	... horses work [leadership hierarchies] out in an honest manner and there is no doubt.
7	6	[True leaders] know that their leadership role is not lost if they choose to follow someone else for a while.
7	6	In a horse to horse relationship... [leaders] listen and they follow as often as they lead.
8	6	The difference with horses is that you will always be the leader, where with humans you will have to allow the other human to lead if they want to and if your end goal is to encourage leadership.
8	6	People have many and varied motives, personalities, abilities and verbal communication skills. Horses are simpler.
9	6	The main difference is in dealing with the reactions to your approach, as horses will react based on their instincts, while humans have a myriad of reasons and varying proficiencies in influencing and manipulating the situation.

10	6	Horses are fair.
10	6	Humans can be vindictive. I have rarely seen this trait in horses.
10	6	Humans have a stronger will to not change negative things about them. It is harder for them to see I think.

CHAPTER 5

DISCUSSION, CONCLUSIONS, AND RECOMMENDATIONS

Purpose of This Study

The purpose of this study was to assess the relationship between horsemanship and leadership and how horsemanship can be used to enhance leadership and personal/professional development. The research questions guiding this study were: (1) How does the leadership in horse-human relationship develop? (2) How can horsemanship be used for leadership development? (3) How are skills obtained in horse-human relationships transferrable to human relationships? And (4) What are the limitations and challenges of using horsemanship for leadership development?

Through answering the purported research questions, the researcher was able to study not only how the leadership in horse-human relationships could be a model for leadership development in human relationships, but specifically how to execute such programs, and identified specific skills or attributes that can be directly transferred into the daily lives of the participants, as well as any limitations or challenges these programs face, thus allowing for future programs to be proactive in curbing such obstacles.

The research questions were answered by data collected from 14 participants who elected to either complete a written interview, or engage in a one-hour phone interview. The written interviews and oral interview transcriptions were then unitized and analyzed, allowing domains to emerge organically from the data. The results clearly outlined the specific correlations

between horsemanship and leadership, specific applications of programs that utilize horsemanship concepts when working in leadership development, as well as the direct benefits that can be anticipated by participants in these programs.

Review of Methods

The exploratory nature of the research questions led the researcher to employ qualitative methods, particularly grounded theory, in order to gain sufficient depth and breadth of participant responses. All data collection methods are referred to as interviews, as the data from written or spoken responses were comparable. Written interviews with thought-provoking, open-ended questions, as well as phone interviews, were utilized to give participants freedom to share any information they felt was relevant to the interview questions. This allowed for few limitations in regard to scope of responses, making data collection truly exploratory, with little to no guidance or framing from the researcher. The researcher worked to develop rapport with participants, whether corresponding to participant questions through email with participants who elected to participate in the written interview, as well as conversing with participants during phone interviews to learn more about their background and experiences. This not only provided transparency of the researcher's intentions and purpose, but also helped establish an environment that allowed for a comfortable conversation, rather than simply a question and answer session. Participants were welcome to share stories or any background information they felt would assist the researcher in understanding the context of their responses.

The researcher utilized member checks, both in process and terminal. During phone interviews, the researcher consistently reviewed any ambiguous quotes or terminology with participants to ensure a common understanding of the participants' intended meaning. Two

participants who engaged in phone interviews were contacted later to review the meaning of specific statements. The written interviews were very clear, and required no correspondence to foster greater understanding.

As data was received, the researcher unitized the written interviews in full, and the oral interview responses directly related to the interview questions, only excluding conversational information that did not provide direct answers to the interview questions posed. For confidentiality purposes, firsthand encounters as well as background information was excluded from the data analysis, as not only did it not directly relate to the interview questions, but it could have been used to help readers identify participants, thus negating the researcher's choice to exclude any personal identifiers.

The researcher hand wrote every unit of information that could stand alone onto an individual note card. The note cards were then categorized based upon their relevance to the research questions, allowing the data to dictate which domains emerged. During analysis, the researcher used peer debriefing, ensuring there was sufficient reasoning for the categorizations to contribute to credibility. The researcher also conducted member checks when necessary to understand the true context of any quotes in order to be sure there were as few misinterpretations as possible.

Summary of Findings

The complete results are displayed in Chapter 4. Upon evaluating all 14 interviews in relation to the research questions, the researcher found 20 domains providing feedback in regards to the first research question, 27 domains in response to the second research question, 12 domains answering the third research question, and 11 domains emerged in response to the

fourth research question. Figure 3 through Figure 6 correspond to research questions 1-4, respectively, and visually outline the domains that emerged in regard to each research question.

FIGURE 3: Research Question #1: How does the leadership in horse-human relationship develop?

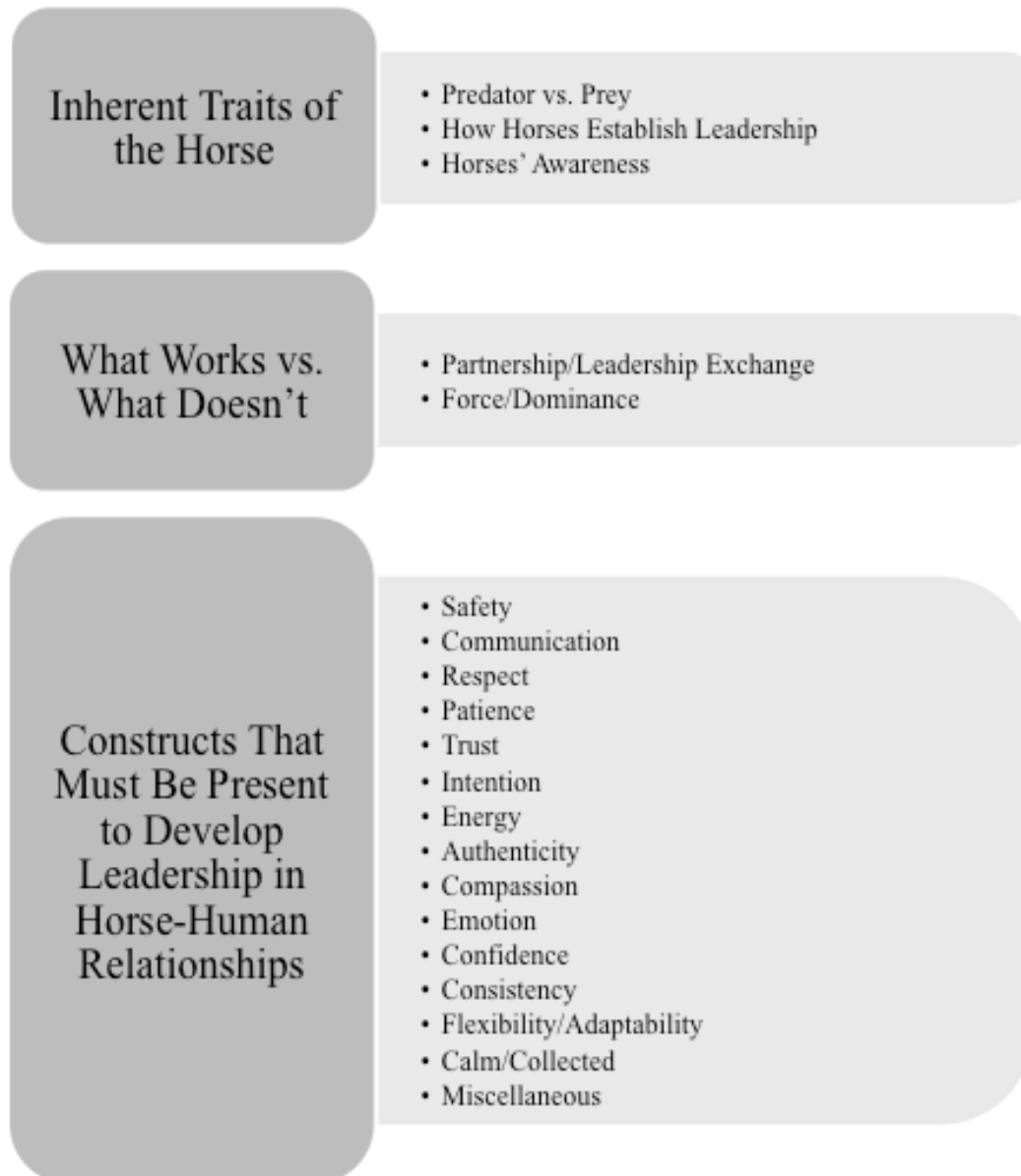


FIGURE 4: Research Question #2: How can horsemanship be used for leadership development?

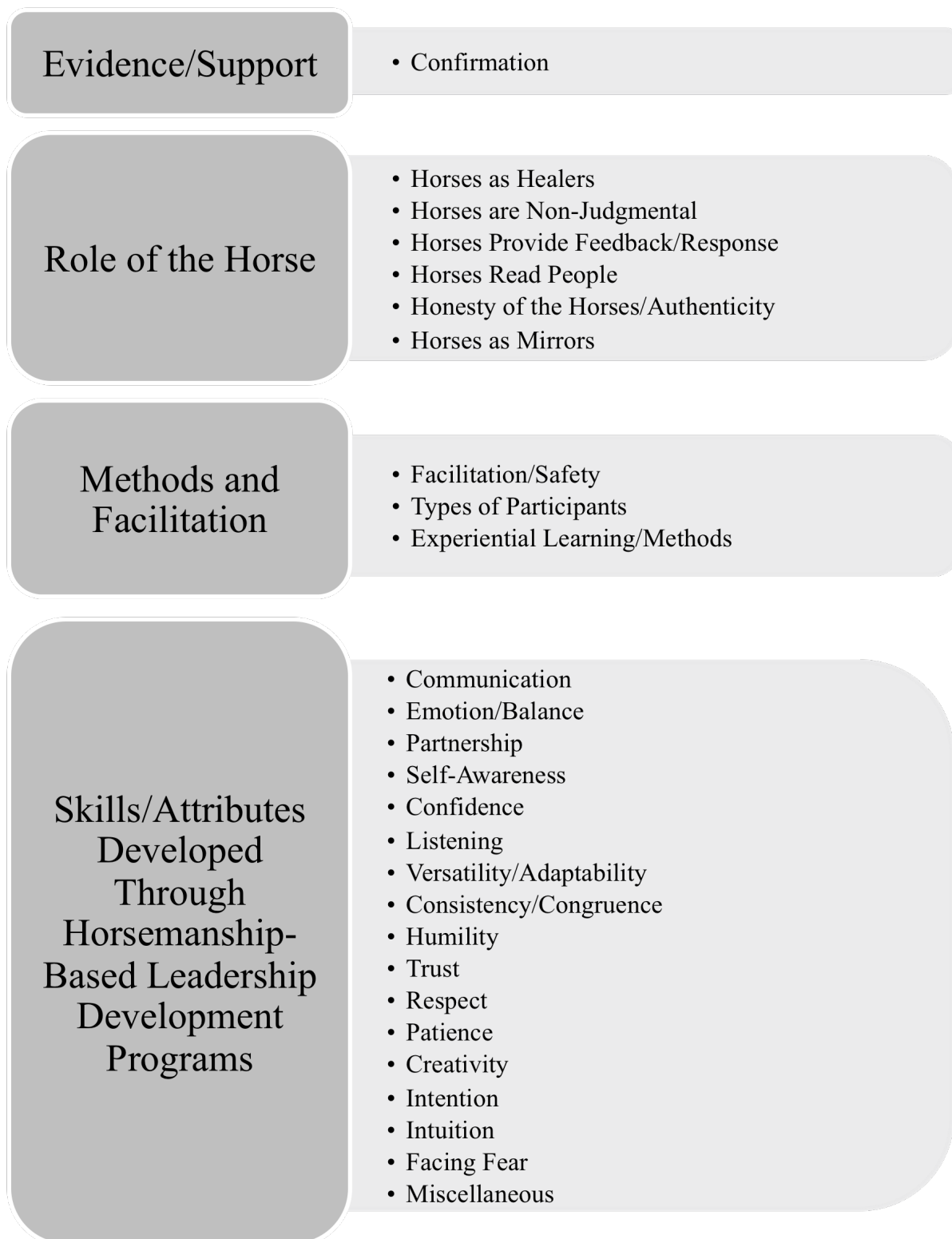


FIGURE 5: Research Question #3: How are skills obtained in horse-human relationships transferable to human relationships?

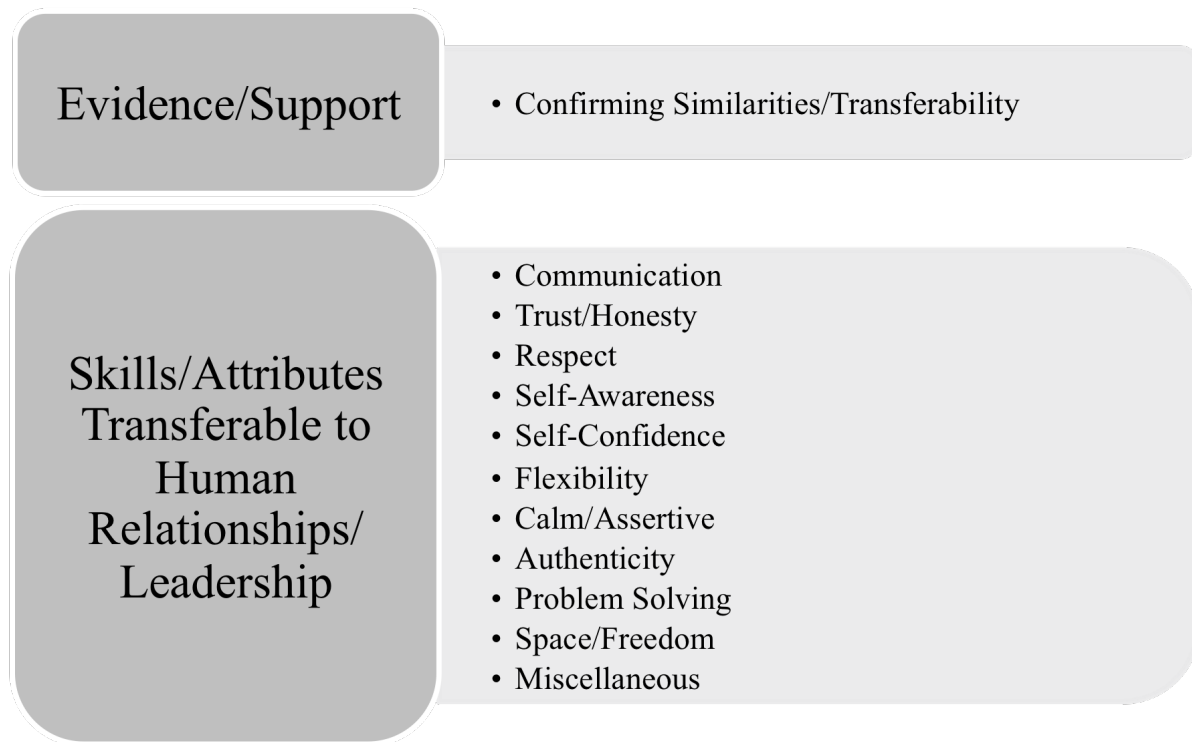
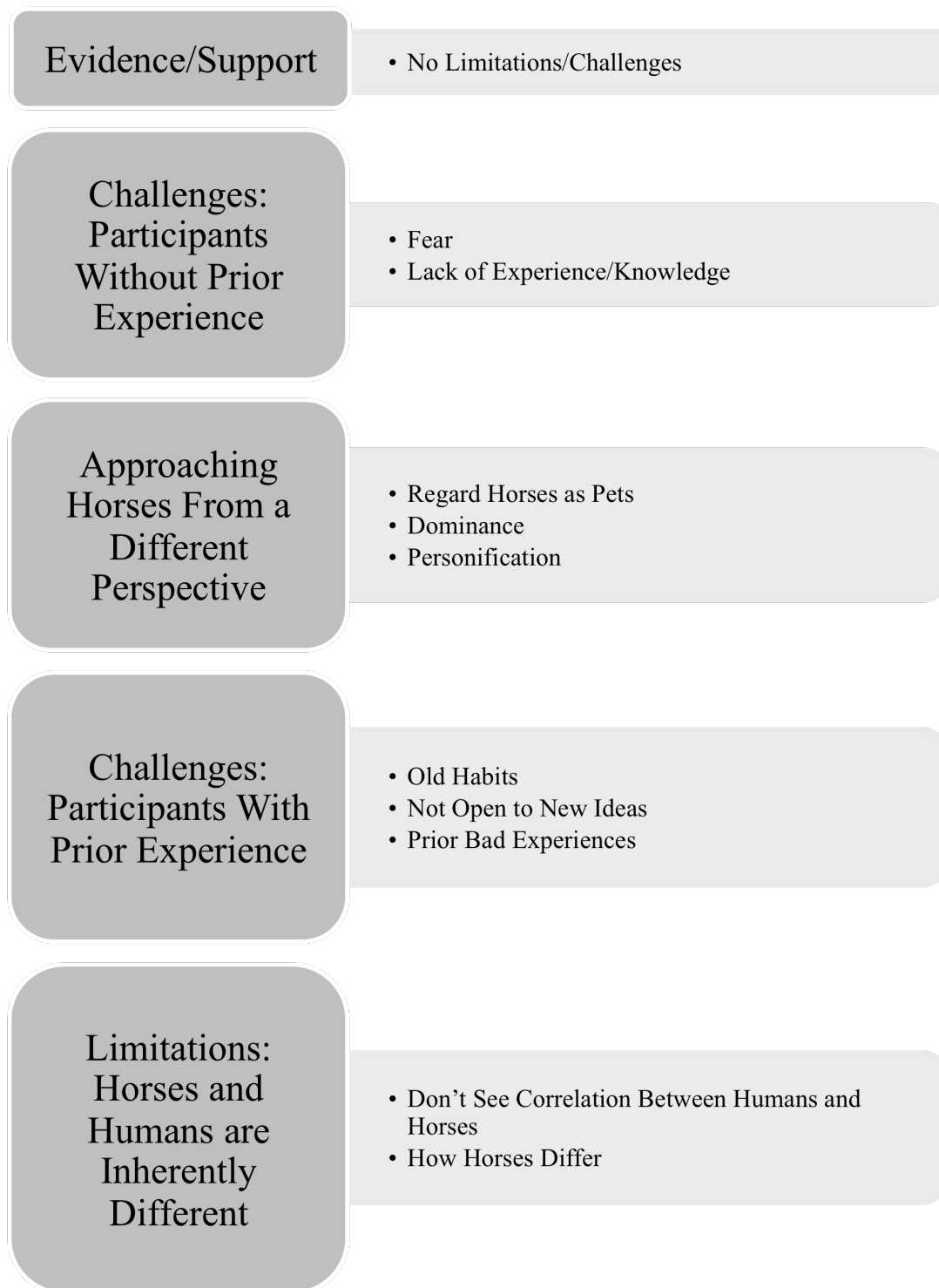


FIGURE 6: Research Question #4: What are the limitations and challenges of using horsemanship for leadership development?



Key Findings

Research Question #1: How does the leadership in horse-human relationship develop?

Predator vs. Prey

Multiple participants commented on the need for humans to recognize the predator versus prey relationship, before working to establish leadership within the horse-human relationship.

Quotes that provide a clear representation of this domain include the following:

Participant 2: [Horsemanship] is the ability to truly understand the prey mentality of the horse.

Participant 2: When working with horses, humans need to seek first to develop empathy and understand this prey animal that thinks very differently from our human predatory nature.

Participant 8: In order to communicate with a horse, humans must be aware of the horse's inherent characteristics such as flight or fight response...

Effective horsemen and horsewomen understand and can overcome the main difference between horse and human; horses are prey animals, and humans are predators. It is human nature to act and communicate in a way that is interpreted as predatory to the horse. Irwin (1998) states, “That’s what’s really going on with a horse: a predator is trying to get a prey animal to trust it” (p. 34). Parelli (1993) furthers this by saying, “If you don’t prove to your horse that you’re not a predator, he’ll carry that feeling with him through everything you do” (p. 23)

An important aspect to acknowledge is that this key difference can most certainly be overcome by changing the way humans behave and carry themselves around the horse, particularly their body language. Miller (2007) clarifies, “Horses are not afraid of predators. They are afraid of predatory behavior” (p. 21) If humans gain an awareness for how their behavior is interpreted by a horse, and how to adapt to the horse’s prey response, a partnership

can be cultivated. Similarly, Parelli (1993) asserts, “You need to know what kind of behavior you should have to get a certain kind of behavior out of the horse” (p. 23).

Dr. Robert M. Miller summarizes how skilled horsemen maintain assertiveness while understanding the instinctive differences between humans and horses. Miller (2007) explains,

“It is *so* important to understand the horse’s reaction to predatory behavior because it is the essence of what makes natural horsemanship work. Note that *all* of the effective clinicians involved in this revolution can, on one hand, be so soft, so gentle, so reassuring to the horse. Yet, as required, they can be *so* assertive” (p. 28).

How Horses Establish Leadership

Another inherent trait of the horse, which participants explained was necessary to be aware of in order to be the leader within a relationship with a horse, is the identification of how horses establish leadership within a herd dynamic. The following quotes depict different ways horses develop leadership, according to participants:

Participant 5: ...the alpha horse will gradually (with phases) increase the pressure or threat of pressure until the submissive one moves.

Participant 13: [Horses] lead from behind.

Participant 14: Horses push each other around to establish dominance.

In order to institute leadership within a horse-human relationship, the human must be well versed in the establishment of hierarchies within the herd dynamic. Miller (1999) supports this by stating,

“To understand the behavior of the equine species, the concept of the dominance hierarchy is second in importance only to appreciation for the flightiness of this

timid prey animal. Those who work with horses must comprehend the fact that complete control of this large and swift creature is only possible by assuming a leadership role” (p. 50).

It is important to understand that in horsemanship, the use of the word dominance is not in correspondence with the aggressive denotation of the term. For example, Participant 14 describes above how dominance is established naturally within a herd. According to Miller (1999),

“Dominating a horse isn’t a matter of whips and chains. It does not imply or require physical abuse or the infliction of pain. If an old mare can lead a horse herd comprised of a stallion, younger mares, and yearling stallions, it should be obvious that the requirement for the leadership role is not physical strength” (p. 48).

Irwin (1998) elaborates, “Now, being dominated or controlled is not foreign or cruel to a horse. Horses dominate each other in the wild” (p. 53). Horses establish leadership, not through assessing the most powerful or aggressive individual, but through following a seasoned, rational leader who is capable of being assertive while also looking out for the safety of the herd. Miller (2007) states, “The leader of the herd, usually an older mare, maintains her authority by controlling the movement of the rest of the group” (p. 11). Often, ground exercises utilized in natural horsemanship are effective in cultivating a leadership role because they allow the individual to control all movement of the horse in an assertive yet non-aggressive manner. Miller (2007) asserts, “We can control the movement of the subject horse, and by doing so, establish ourselves in the horse’s mind as a herd leader” (p. 12). Dorrance & Desmond (1999) further this by saying,

“When you can direct a horse’s movements through feel, then there’s understanding taking place between the person and the horse. That is the sign of true horsemanship” (p. 4)

Horses’ Awareness

When working with horses, participants state the handler must be cognizant of the horse’s heightened awareness, not only of the movements of the person, but the environment all around them. The following participant quotes denote this domain:

Participant 2: Research has shown [horses] are aware of the heart rate and even the blood pressure of the humans who are with them.

Participant 14: ... Horses have a high level of awareness and are highly in tune with their environment in order to survive.

In correspondence with the data, Miller & Lamb (2005) state, “Horses are extremely perceptive, but their senses differ from ours” (p. 91). This heightened sensitivity is often attributed to their inherent prey animal characteristics. Their senses are heightened, with their senses of hearing and smell particularly acute (Miller & Lamb, 2005). Irwin (1998) explains, “Unlike predator thinking, which drives toward the ultimate goal and ignores all distractions, prey thinking must be aware of all the world around it and be constantly poised and ready for anything” (p. 36).

Partnership/Leadership Exchange

This domain essentially outlines the basis of natural horsemanship and the guiding principles behind the ideal horse-human relationship. Fundamentally, this domain serves to define what works, as the following domain, Force/Dominance, articulates what participants

assert will not work in pursuit of leadership with a horse. Exemplary quotes in regard to Partnership/Leadership Exchange are listed below:

Participant 3: [Horsemanship] is creating a partnership between human and horses.

Participant 1: Entering into leadership in a horse-human relationship has provided the gift of consensual leadership- recognizing who is the best leader in a given situation.

Participant 6: It would be similar to having a great boss that you are willing and happy to work for.

Participant 12: He didn't look like he did anything, his hands haven't moved, his feet haven't moved, but the horse is moving in a way that you just open your mouth and say, "Wow, that's amazing."

Participant 12: [Horsemanship] is such a togetherness that it's unmistakable.

Participant 13: Not being a horse person before, I do just have an intuitive knack of engaging with the horses... I'm not a real dominant person, and as a leader I was always more of a transformational leader.

To further bolster the validity of this domain, Parelli (1993) states, "There is one thing that everyone is after with horses: a neutral partnership for life" (p. 8) Aligning with Participant 12, Dorrance (1987) states, "It has to be a *togetherness*" (p. 11). Dorrance & Desmond (1999) elaborate on this connection further, "When we speak about having a connection with the horse through feel, what's meant by that word "connection" is the part that's in place when what you understand and do is directly connected to what the horse understands and does, on account of his physical and mental systems being tied into yours, through feel" (p. 143).

Russell & Steele (2004) state, "The horse's point of view is an important part of the equation. If he isn't working with you, you work against him" (p. 61). In direct relation to Participant 12's assertion, Russell & Steele (2004) go one to affirm, "Art is revealed when the difficult looks effortless" (p. 159).

Force/Dominance

This domain culminates the various methods participants believe do not work in establishing true leadership with a horse. In this domain, dominance is used in a denotative context, referring to aggressive and forceful methods. This is not to be confused with the use of dominance used previously to describe the natural hierarchy established within a herd dynamic. This domain refers to a more people-oriented understanding of dominance, which is often domineering and without consideration for subordinates. The following quotes depict this:

Participant 2: [Horsemanship] is not the same as bending a horse to our will.

Participant 6: However, a person can't be a push over either, the horse shouldn't be the one controlling the situation.

Participant 6: [Establishing leadership] doesn't necessarily mean exerting a great deal of dominance and force.

Participant 10: If there is fear in leadership the full potential can never be reached; it is instead forcing something instead of leading.

Participant 13: The way you discern the charismatic leader that is being of service versus the one that's manipulating, is the charismatic leader is usually supporting seeking, the manipulative leader is manipulating fear.

Participant 13: If you're promoting an environment with a leadership role that leverages fear, you're going to get a very predictable response, and that's disengagement, dissociation and apathy.

In connection to the data, Dorrance & Desmond (1999) emphasize, “I don’t mind saying again that there’s no place at all for ideas about dominating a horse in the connection we are building here. That would be way out of line” (p. 59). Dorrance & Desmond (1999) go on to affirm, “The use of fear builds in resistance too, because it brings out the horse’s need for self-preservation, and this is the very thing you need to avoid if the horse is ever going to be trustworthy” (p. 294). Similarly, Russell & Steele (2004) state, “The horse is a reactionary

animal with acute protective characteristics. Allow time for him to understand what is expected- or risk confronting these defensive instincts” (p. 139).

Roberts (2000) asserts, “A harmonious partnership in the workplace, in the family, or in any other social context is far more productive than one of force and intimidation” (p. xxviii) Roberts (2000) goes on to explain, “Pain can achieve obedience and compliance, but I believe that compliance alone is not sufficient for outstanding performance. Blind obedience is not pleasurable nor does it produce a sense of accomplishment” (p. xxvii).

Safety

Participants noted that horses are drawn to leadership that provides a sense of safety or security. The following quotes exemplify this domain:

Participant 2: Horses, as a prey animal, are always looking for a benevolent leader to keep them safe.

Participant 7: If the human cannot be trusted to keep the horse safe, then the human is not really in charge.

Participant 14: Horses live in the moment, so how they feel can change very quickly. This requires the human to be highly aware, not just of the horse's body language and their own, but also of the environment.

As prey animals, horses look for leaders that can ensure their safety. In competition for leadership, the horse that does not win out is not looked down upon or considered weak. Irwin (1998) explains, “In fact, in prey consciousness the loser is actually empowered because it now acknowledges a stronger horse that will look after it” (p. 55).

Parelli (1993) states, “Horses want to feel safe and comfortable. Anything that interferes with that can cause fear and anxiety in horses” (p. 7). In regards to becoming the type of leader the horse feels safe following, Dorrance (1987) advises, “Try to take the uncertainty out of it for

the horse; let him get more secure” (p. 126). Dorrance (1987) elaborates, “I don’t mean that I’m trying to get everything completed, but to get enough there to where if the horse gets troubled he will come to me; or to where I can get him to come to me for security and cover” (p. 12).

Communication

A key domain that emerged in response to multiple research questions was communication. Participants contend communication is an integral link in the development of leadership within the horse-human relationship. The following units of data represent this domain:

Participant 1: Communication is happening on so many different levels.

Participant 2: Communication, in an ideal horse-human relationship, occurs on many levels in a constant, dynamic back and forth flow.

Participant 2: Clear and consistent communication is essential to good leadership within the horse human relationship...

Participant 14: Verbal commands are secondary when communicating with horses.

Participant 12: It's not verbal, but I can look at the horse and inside pull my energy up in my chest and have the horse move away from me, go to the rail, and then start a walk... That's the communication.

In order to cultivate a relationship, particularly leadership, with a horse, the presence of clear, two-way communication must be present. According to both the participants as well as the literature, the basis of this communication is nonverbal. Russell & Steele (2004) explain, “The rider speaks to the horse through her body” (p. 133). In direct regard to the horse’s ability to read far into humans’ nonverbal cues, both intentional and inadvertent, Kohanov (2013) discusses a revelation she had while working with her own horse, “What I thought I was communicating was much less important to her than what I was unconsciously conveying through posture, heart rate,

muscle tension, breathing, and the various emotions that either caused those physiological responses to rise and fall or (as we now know) were created by the body first in response to the environment” (p. 279).

Parelli (1993) asserts, “Learning to communicate with your horse is vital if the two of you are to be on the same track as partners” (p. 6). Dorrance & Desmond (1999) further explain the human’s responsibility in this two-way dialogue, “It’s up to the rider to gain an understanding of how each horse needs to have information presented, and there’s a great deal of variation in that. When the horse understands what you want, he will do what that is, right up to the limit of his physical capacity and sometimes well beyond it” (p. 3). Dorrance & Desmond (1999) elaborate, “A person who understands (how to interpret) the horse’s expressions and movements (or lack of movement) knows that feel goes two ways, not just from the person to the horse, but from the horse to the person, too” (p. 18).

Russell & Steele (2004) provide insight regarding proper communication with the horse, “Being louder doesn’t mean the horse will understand you better. To communicate effectively, relax, be soft, and speak his language” (p. 105).

Respect

Participants identified respect as a characteristic that must be present when establishing leadership within a horse-human relationship. The following data illustrates this domain:

Participant 1: The horse responds to leadership that is... respectful...

Participant 2: Both horses and humans are social animals and can genuinely enjoy each other's company and form strong bonds if... mutual respect [is] a part of the relationship.

Participant 9: [Horsemanship is] the skills... of a person who successfully builds and maintains a respectful... relationship while training and schooling a horse.

Participant 14: Often horses are used as a tool for the human's benefit, without regard for the horse's needs.

Participant 14: Not enough [push] and the horse will never truly respect you.

The concept of respect is often referred to as a two way street, in both the data as well as the corresponding literature. Irwin (1998) asserts, “As we’ve seen, respect and trust are the proper roots of the horse/trainer relationship” (p. 82).

In regards to the horses respecting their leader, and the resulting behavior, Dorrance & Desmond (1999) explain, “When the horse has respect for you, he isn’t pushing into you. He’s doing what you want him to do, within reason” (p. 348).

Patience

Participants assert that horses follow a leader who displays great patience. The following quotes exemplify this domain:

Participant 2: In order to be perceived as a trustworthy benevolent leader, the human's style of communication also needs to be... patient...

Participant 12: [Horsemanship] is gentleness, but firmness when you need it.

In correspondence with the data, Russell & Steele (2004) state, “Patience and preparation are essential in order to give the horse the best advantage for success” (p. 27). In order to build a connection with the horse, the human must always acknowledge the slightest try, the small steps the horse is making in the right direction (Dorrance & Desmond, 1999). Dorrance (1987) asserts, “It may seem like you will never get anything accomplished, but sometimes going slow is the quickest way to get there” (p. 125). Dorrance & Desmond (1999) follow this by affirming, “There’s no room in this for any thought about cutting back on the time you’d need to spend” (p. 147).

Trust

Participants recognize trust as a key attribute in horse-human relationships. The following data exemplifies this domain:

Participant 4: Mutual trust is easier with horses.

Participant 10: A partnership in which the horse can trust the human through calm, clear, adapting leadership.

Participant 14: Too much push, and the horse will never truly trust you.

Participant 8: This knowledge [of the horse's inherent traits] helps the human to interact with the horse in such a way as to develop trust in the human leader.

Roberts (2000) explains how trust permeates his relationship with the horse, asserting, “Trust forms the basis of every moment in the process I use to start horses” (p. 83).

Irwin (2005) furthers this by stating, “Everything we’re trying to do with the horse we’re trying to achieve on a basis of mutual respect and trust. Everything we do should increase the faith our horses place in us” (p. 132).

Intention

In order to develop leadership within a horse-human relationship, participants emphasize the necessary presence of intention, as well as the horse’s ability to pick up on the human’s intentions. The following data supports this domain:

Participant 4: As much as possible the handler must communicate his intention clearly in a nonthreatening way.

Participant 10: The horse feels the focus and intention.

In relation to this domain, Dorrance (1987) advises, “Before you ever start to reach to ask your horse to do something you should have in mind what you are asking and where you are trying to direct” (p. 129). Likewise, Dorrance & Desmond (1999) state, “A person who lacks

presence, or approaches a horse without a clear idea of what they intend for him to do, sometimes gets pushed right out of the horse's way" (p. 284). Irwin (2005) furthers, "They will be constantly sizing you up and reading your every gesture, so every gesture must mean what you want it to mean" (p. 36).

Energy

Participants recognize the importance of energy as a form of nonverbal communication between horse and human. The following data supports this domain:

Participant 13: One [level of communication] is energetic, and that's probably the most powerful aspect of the communication that's occurring between horse and human.

Participant 14: We need to know which energy and how much energy we need in order to... engender willingness in the horse.

As horses depend extensively on nonverbal communication, their heightened awareness picks up on the energy of the humans interacting with them. Horses communicate with the human by reading changes in energy and responding accordingly (Duff, 2010). This communication allows the human to further understand the effect their presence has on others, horses and humans alike (Duff, 2010).

Authenticity

Participants acknowledge that in order to be effective, leadership in the horse-human relationship must be authentic. The following data represents this domain:

Participant 1: The horse responds to leadership that is authentic...

Participant 13: To me, horsemanship is about one's ability to cultivate an authentic relationship with a horse in which you're expressing leadership and trust in which the horse can understand.

Horses seek out leadership that is authentic. Embodying multiple attributes of effective leadership, authentic leadership is characterized by consistency, compassion, passion, behavior, and connectedness (Northouse, 2013). It is no surprise that these characteristics have emerged as domains as well. Kohanov (2013) states, “It’s also important for leaders to remember that authentic positive feelings are contagious too” (p. 278).

Compassion

A person wishing to lead a horse must prove they can do so with compassion, according to participants. The following participant quotes denote this domain:

Participant 6: In all of these cases the leader needs to be seen as in charge, but they also need to treat those they are leading with... compassion.

Participant 13: What I think horsemanship should be is the ability to establish... caring for the horse that they experience in the herd.

In correspondence with the data, Brannaman & Reynolds (2004) state, “A friend once told me, “They don’t care how much you know until they know how much you care.” I think that’s true for human beings and for horses alike” (p. 7). Dorrance (1987) supports this, explaining, “Riders need to realize sometimes that horses need soothing, cuddling and comforting. Sometimes that isn’t too bad for people either. They can use that a little bit, too” (p. 126) Kouzes & Posner (2012) affirm, “The concern you show for others is one of the clearest and most unambiguous signals of your trust” (p. 223).

Particularly, when working with horses, their prey instinct makes them search for reassurance quite often within their relationships with humans. Dorrance (1987) explains, “Sometimes a horse needs a little more support, a little more direction to follow through, like a wheelbarrow coming up against a high spot needing just a little more help to get it over.” (p.

126) Similarly, Irwin (2005) asserts, “If you care about your horse, you will care enough to solve and even anticipate her problems” (p. 58). Irwin also affirms, (1998) “This empathy will give us much greater insight into what we’re really asking and how far we expect the horse to come” (p. 86).

Emotion

Emotion emerged as a necessary element within the horse-human relationship, particularly in regards to subtle communication of each other’s emotion. The following data represents this domain:

Participant 2: At the emotional level horses are highly evolved to tune into... the emotions... of other creatures around them.

Participant 14: [Horses] don't separate how they feel and how they act.

Within a horse-human relationship, emotions serve as another nonverbal form of communication, traveling both directions between horse and human. In direct relation to Participant 14’s assertion, Irwin (1998) states, “Horses don’t lie-they always tell the truth with their bodies. There is no separation between what a horse thinks and what its body says” (p. 57).

In regards to the mutual affect felt by both the horse and human in an exchange of emotion, Kohanov (2013) notes, “But spending time with herds of horses took me to a much deeper, completely unexpected place. I realized that their emotions could dramatically affect my body. And that, for better or worse, my own emotions could affect the entire herd” (p. 280).

Confidence

When defining characteristics horses look for in a human’s leadership, confidence emerged as a domain. In support of this, the following data was collected:

Participant 1: The horse responds to leadership that is... confident.

Participant 14: So learning correct body language is of utmost importance, not just in order to be clear and fair to the horse, but also in order to... build confidence...

Irwin (1998) explains that this confidence may not be an intrinsic trait of an individual, but it can be established, stating,

“The human has to learn to speak confidently with his or her own body language.

And ultimately, this means that confidence can’t be an act. It has to be real. This

kind of quiet, unshakable faith in oneself isn’t easy to learn, but it can be done”

(p. 57).

Not only must the human be confident, but they must also have the ability to cultivate confidence within the horse, who as a prey animals, requires great reassurance to perform to their potential. Dorrance (1987) states, “We are trying to build up the horse’s confidence. We’re trying to get him brave on his feet” (p. 126).

Consistency

Participants identified consistency as a key characteristic in the pursuit of leadership in a horse-human relationship. The following data exemplifies this domain:

Participant 2: Horses are... always looking for a consistent leader.

Participant 13: With horses we've discovered is that's what they require from us in order to join up and to cooperate with us and want to be with us--they require congruency. It doesn't matter what mood you're in, as long as you're not trying to hide your intention and your mood.

In correspondence with the data, Dorrance & Desmond (1999) state, “It is real important to that horse’s foundation that a person be consistent” (p. 7). Irwin (2005) follows this, stating,

“Every move we make must be part of our overall plan, and every move must be consistent with it” (p. 36).

Flexibility/Adaptability

According to participants, horses search for leadership that is dynamic, able to both adapt their message to fit the horse’s needs as well as adapting their plans to fit ever-changing situations. The following data supports this domain:

Participant 10: [Horsemanship is] having the ability... to adapt to changing situations to further a bridge between horses and humans.

Kohanov (2013) effectively portrays this domain stating, “A seasoned trainer, on the other hand, demonstrates physical, mental, and emotional agility” (p. 73). Dorrance & Desmond (1999) further this assertion, “To bring out the best in the horse, which is what we want to do, nothing is presented in one fixed way. The adjustability those horses need from a person is difficult for many people to understand” (p. 6). Dorrance & Desmond (1999) go on to explain, “This calls for the person to be in the frame of mind where they’re ready, on the spur of the moment, to try and fit that horse better by making a change in what they’re doing” (p. 7).

Calm/Collected

Participants note the horse’s need for a calm, collected leader. The following participant quote represents this domain:

Participant 2: Horses respond best to humans who can remain calm under pressure.

Irwin (1998) supports this assertion by stating, “Meanwhile, our spirit must project a continuous aura of calm determination to be the leader of this dance between human and horse” (p. 84). Irwin (2005) provides further confirmation, “Composure is also important. Most horses

can spook at everything from a loud noise to a piece of paper that wasn't there the last time they went around the ring, and when they do, they will be looking to you for reassurance" (p. 60-61). In agreement, Kohanov (2013) states, "This highly aware, inquisitive, centered form of human collection is simultaneously instructive, contagious, and comforting to the horse" p. (73).

The literature also acknowledges specifically that humans need to be free from tension while working with a horse. Dorrance & Desmond (1999) assert, "It's when people aren't relaxed that those horses get so tight and don't have a good feel to offer back to the person" (p. 5). Russell & Steele (2004) follow, "Learn to advance without tiring. When both horse and rider relax, all their energy benefits the exercise. That is the goal of lightness" (p. 147).

Miscellaneous

Participant responses that fit under this research question, but did not fall into any of the above domains include:

Participant 2: The benevolent leader needs to... keep a sense of humor.

Participant 12: [Horsemanship] is leadership.

Research Question #2: How can horsemanship be used for leadership development?

Confirmation

Participants reported resounding positive support in the relevance of horsemanship concepts in the pursuit of personal and professional development. The following data exemplifies this domain:

Participant 2: There are many skills that transfer into leadership in human relationships, which can be developed and practiced while attaining leadership in a horse-human relationship.

Participant 3: I think that learning to be a good leader to a horse helps greatly improve leadership in human relationships.

Participant 1: This approach to teaching has proven to positively affect the clients'... business relationships.

Participant 13: One of the things that really struck us was how universal this seemed to be.

Support from the literature was also positive. In regards to personal development through experiences with the horse, Brannaman & Reynolds (2004) state, “What’s interesting is that so many folks take a lesson about working with a horse and turn it into a lesson for themselves. Many don’t even realize they have inner troubles to work out, but working with horses always seems to bring those personal issues into focus for them” (p. 15).

Irwin (2005) also asserts, “Horses, because they read the truth of our souls in the orchestration of our gestures, are the surest aides I’ve found to accomplish this. I’ve felt this profoundly in my own life. And I’ve seen it work with the lives of hundreds of others that I’ve worked with” (p. 160).

Miller & Lamb (2005) elaborate, “The qualitative ideals of communication, leadership, and justice, upon which the revolution is based, are the building blocks of an improved horse-human relationship. As we internalize them, they can’t help but begin affecting other parts of our lives, in our homes, offices, and classrooms” (p. 15).

Horses as Healers

Participants acknowledge that horses not only allow for them to develop and enhance leadership skills, but horses also serve as healers. The following data depicts this domain:

Participant 8: I have witnessed incredible positive changes in special needs children through our therapeutic riding association. The positive benefits of riding horses are immeasurable for these children.

Participant 14: Horses have all the qualities we need for healthy attachments to take place.

In correlation with the data, Miller & Lamb (2005) explain, “They are increasingly being used to improve the lives of people who need it most. The revolution has allowed us to see horses in a whole new way, as agents of change in the human condition” (p. 14). Irwin (1998) furthers, “Horses, by being so sensitive to our self-doubts and fears, allow us to spot them in ourselves and root them out” (p. 85).

Horses Are Non-Judgmental

The non-judgmental nature of the horse emerged as a key role of the horse in horsemanship-based leadership development programs. The following data supports this domain:

Participant 11: It's a very interesting place to work and the clients open up so quickly. I often think it's because the horse makes them feel so safe, I don't know how else to describe it.

Participant 14: And above all, horses are non-judgmental.

In correspondence with the data, Brannaman & Reynolds (2004) state, “Horses don’t care what color you are, how tall or short or how small or large you are, or whether you’re rich or poor, attractive or unattractive. None of that means anything to a horse. A horse takes you at face value for how you make him feel at that moment. It seems to me this would be a good way for all of us people to behave with each other, too” (p. xxi)

Irwin (2005) furthers, “A horse is only concerned about how you behave. With horses, who you are is how you are” (p. 158).

Horses Provide Feedback/Response

Participant state that horses provide feedback to the leadership they receive, unveiling both positive and negative characteristics. The following data supports this domain:

Participant 9: ...They react instantly to a person's approach, therefore identifying strengths and weaknesses in an individual.

Participant 1: Changes can be made in the moment and can result in noticeable changes in behavior.

In correlation with the participant data above, Irwin (2005) states, "I guarantee, the horse's body is telling you exactly how she feels about what you're up to" (p. 41). Horses provide instant response to changes in the human's energy or behavior (Duff, 2010). Irwin (2005) further explains, "Horses, therefore, can read the truth about us. And here's the crucial step: They react to what they see. They give us feedback on what our bodies are telling them. Not what our lying mouths are saying, but our truthful bodies. If we know how to hear what the horses are saying, they will tell us what we are truly like" (p. 159).

Horses Read People

The data revealed that a key role of the horse in programs exemplifying horsemanship as a means of leadership education is their innate ability to read people, not being fooled by their social masks or attempts to mislead. The following participant quotes represent this domain:

Participant 1: Horses will determine whether the person is being congruent... in their communication - most importantly their body language.

Participant 14: Because horses read people based on body language, people can't hide their inner emotions from a horse.

Participant 14: Horses see through fakeness.

In correspondence with the data, Irwin (2005) states, “Horses take their reading of your body from the core, so that’s what you must remain aware of” (p. 39). Irwin (1998) furthers, “You can’t fake it with horses. You’ll just confuse them and frustrate yourself if you try” (p. 12).

Kohanov (2013) elaborates on the human’s inability to deceive the horse, “But as it turns out, horses sense as much as see emotion. So even if you manage to approximate the body posture of confidence, these highly sensitive prey animals can still tell you’re afraid if your heart rate and blood pressure are elevated” (p. 277).

Honesty of Horses/Authenticity

Participants state that due to horses’ honest nature, they provide authentic relationships with the humans interacting with them. The following data exemplifies this domain:

Participant 13: The horses don't take any offense to you setting a boundary, there's no agenda there. If someone takes offense to you setting a boundary, they have an agenda.

Participant 3: The horses are going to tell you the truth about how they feel about your leadership.

In authentic leadership relationships there is mutual disclosure, allowing both leaders and subordinates to experience mutual trust and closeness (Northouse, 2013). Irwin (1998) explains the horse’s intrinsic honesty, stating, “Whether they’re feeling scared, confused, submissive, bold, or just relaxed and confident-and believe it, horses feel all these emotions and more-they tell you exactly where they’re at and what they want from you and mean it down to the bone” (p. 12).

Horses as Mirrors

A key role of the horse in horsemanship-based leadership development programs is their innate ability to mirror their handlers. The following data represents this domain:

Participant 11: They're like old sages really, so they just happen to be a good example and you just can't ignore their mirror. With a horse you just can't, you just can't ignore them.

Participant 14: Horses are essentially a reflection of ourselves.

Participant 14: Because [horses are highly aware of our feelings and energies], horses reflect back to us through their nonverbal behavior what we present to them.

In regards to horses serving as mirrors of the humans interacting with them, Irwin (2005) states, "... the behavior and performance potential of a horse is a direct reflection of how she feels about what she sees in you, the handler" (p. 41). The horse's behavior, either positive or negative, is a direct reflection of the person interacting with him (Miller, 2007).

Irwin (2005) elaborates further, "There's something in these magnificent creatures that opens us up to new possibilities. It's almost as if whenever we're working with a horse, her reactions are mirrored in a tiny twin deep inside our soul" (p. 93).

Facilitation/Safety

Multiple participants acknowledged responsibilities of the facilitators of these programs, giving particular attention to safety and education. The following data represents this domain:

Participant 1: We give everyone the tools of how to be around our horses in a safe way for humans and horses alike.

Participant 9: [This type of leadership training] should therefore only be conducted by responsible and highly skilled horse trainers who are trained in personal development or in combination with someone who is.

Participant 12: Something could always happen with horses, but you need to minimize that as much as you can as a practitioner.

In regards to this domain, Dorrance & Desmond (1999) state, “People are going to be in a better position to handle a horse if they spend whatever time it takes to get some real useful knowledge” (p. 5). This statement corresponds to Participant 9, as they believe the facilitators should either be highly skilled, or working in combination with someone who is.

Dorrance & Desmond (1999) acknowledge that inexperienced horsemen must start at the bottom, while receiving adequate direction, stating, “If a person wants to expand their knowledge of the horse, they should get started from way down at the bottom with supervision” (p. 14).

Types of Participants

This domain depicts the populations participants have worked with in their leadership development programs that utilize horsemanship. The following quotes give insight to the types of participants these programs have served:

Participant 1: We have partnered with horses for corporations, organizations, and executive teams.

Participant 2: I have taught the leadership skills through interaction with horses to many small groups such as adults from the adult learning center, at risk youth, young children and even Girl Guides.

Participant 12: Almost all of our clients are corporate clients or entrepreneurs or business owners, so they come from a business background.

As this domain specifically relates to the participants interviewed, it may be unique to this study. Due to this, literature does not serve to support this data, as it isn’t an assertion, but simply a demographic assessment. However, Monty Roberts has also done extensive work with corporate/business officials, and experienced great success with these populations. Roberts (2000) states, “I have talked to literally thousands of executives over the years, so it was little surprise to me when I was contacted by Volkswagen of North America” (p. 202).

Experiential Learning/Methods

This domain explains the specific methods participants have used to enhance their leadership programs by allowing participants the opportunity to work directly with horses. The following data was collected:

Participant 1: Each [ground] exercise is a combination of demonstration, hands on exploration, and guided discussion.

Participant 11: ...We kind of put two and two together and the horse will guide the discussion. The horse's actions actually lead and guide that discussion. My questions, my queries, will come from watching the horse. It's profound.

Participant 12: They actually choose the horse they want to work with, and that becomes important too because certain horses will resonate with the person.

Participant 12: Most of the time you can do this two ways; we can do some coaching sessions with the horses or we can do a retreat, and at a retreat is when we identify the parts of the limited self and do the work with the horses.

Participant 12: We give pictures of horses from their experiences, and we also give little things they can put at their desk or in their office somewhere so that they can remind themselves about how to continue that self-awareness and continue that way of being.

Participant 13: [Kolb] identified that adults use 2 or 3 out of 4 primary learning styles: experiential learning, reflective learning, modeling correlation, and trial and error. And we discovered that when the person went in the round pen exercise they had to move through all 4 of those modalities at some point during the 5-10 minute exercises.

Participant 13: We always want to start with herd dynamics... We'll take a herd that is accustomed to living in a pasture with one another, and then we may bring in another horse that is not going to create any major type of disruption, but maybe a horse that's pastured somewhere else around the farm, and we'll have everyone gather around. We just want them to observe the herd and how they interact. This is a nonverbal exercise, very reflective...

While this domain may also be specific to this population, experiential learning is a common thread among these types of programs. Brannaman & Reynolds (2004) support the basis of experiential learning, stating, "If you can observe, remember, and compare effectively, and then have the ability to change course based on the outcome of what you've done, you will

map out your course for success” (p. 19). Rickards (2000) also asserts, “... experiential learning leads to unexpected discoveries... this helps the participant draw fine distinctions between being tough, being assertive, being supportive and being soft” (p. 261).

Communication

Participants acknowledge the enhancement of communication skills as an outcome of horsemanship-based leadership development programs. The following data represents this domain:

Participant 1: In working with horses, clients begin to learn how to recognize and utilize effective and clear communication.

Participant 2: Becoming conscious of our own body language and learning to "speak" horse with ours is one of the gifts bestowed upon us as we work in connection with horses (in our human to human communication, up to 80% is through body language so this is a useful skill.)

Participant 8: A positive is that horses are so honest about their reactions that when a person does become more aware of their own body language and uses it to communicate with the horses, it works.

Parelli (1993) defines this communication, stating, “Communication is two or more individuals sharing and understanding an idea” (p. 15). Confirming the development of communication skills through interaction with horses, Roberts (2000) asserts, “The body language of horses offers profound lessons for communication between humans” (p. 32).

In reference to the communication skills a human must develop in order to work effectively with a horse, Dorrance (1987) explains, “You are trying to present it in a way that will be the easiest for the horse to understand. You are trying to present it at a time and in a way that will be the easiest for the horse to learn how” (p. 129). This ability to adapt one’s message can be easily transferred into human relationships.

Emotion/Balance

The ability for a human to control their emotions and remain balanced is critical, according to participants. The following data represents this domain:

Participant 2: Working with horses develops self-confidence by... producing emotional stability.

Participant 3: Animals will only follow a stable leader.

Participant 3: Working with horses helps humans find an emotional balance...

Participant 10: I use horses in my lesson program and with my daughter to help teach emotional fitness and attitude. I feel these are extremely important with horses and humans - all relationships.

Participant 13: [Synchronizations between people and their energies contribute to transformational leadership] because that's what resonates in people. Even if they're not conscious of it, that's what resonates with people.

It is imperative for humans to remain in control of their emotions regardless of the situation they are facing. Rashid (1993) explains the importance of controlling one's emotions, asserting, "The thing to remember here is easy: if you lose your temper, you'll lose the horse. Simple as that" (p. 143). Horses do not choose leaders who do not seem to be in control of their emotions, and humans seek the same characteristics in leadership. Irwin (1998) states, "And you may discover that when a horse sees you as relaxed, balanced and centered, so does everyone else" (p. 13).

Partnership

Participants noted the development of teamwork skills and the ability to cultivate partnerships as a skill developed through horsemanship-based leadership development programs. The following participant quotes exemplify this domain:

Participant 1: [The horse] will not respond favorably if the client attempts to... trick or... manipulate for the horse to follow or partner with them.

Participant 1: [In working with horses, clients]... build more effective team relationships.

Participant 1: [Horses] understand the difference between management and leadership.

Participant 1: [Clients learn] more effective ways to present themselves to their team-mates; cooperation skills building.

Participant 2: Connecting and collaborating with a horse teaches how to encourage co-operation from another being.

Participant 4: Leaders motivated by an inflated ego tend to... never experience an "ideal" horse-human relationship.

Participant 6: Horses can also help more forceful people... learn more... compassion with regard to how they act as a leader and acts towards all living things.

Irwin (2005) acknowledges the similarities in nurturing both horse and human partnerships stating,

“But I believe that if humans earn the right to lead by giving their horses more of what they need from us than they can provide for themselves, the relationship becomes closer to partnership than domination. I believe that if humans study what it is that horses need from us, it will force us to come to grips with our own dysfunctions and balance the contradictions in our nature. And I believe you can replace the word “horses” in the last two sentences with “other humans” and it would be just as true” (p. 94)

Brannaman & Reynolds (2004) articulate this domain by declaring, “Showing humility, respect, and lack of ego is not only a very pleasant and effective thing for people; horses react positively to it, too” (p. 18)

Self-Awareness

Participants state that self-awareness is a skill that can be enhanced through working with horses. The following data exemplifies this domain:

Participant 1: The client can identify and experience the impact their leadership approach has on the horse.

Participant 11: They show us so much about ourselves, and if we're willing to actually entertain that idea that the horse is a mirror of us and our relationship with our self, then that is just an open door to learn so much about yourself and actually learn to be a good leader.

Participant 12: ...They come to learn about themselves as leaders, and then they are blown away by how much the horses teach them about themselves and about their own leadership, or lack of it.

In direct correlation with the participant data, Irwin (2005) states, "... you have to be just as aware of your own body's movements as you are of the horse's" (p. 89). Irwin (2005) furthers, "What we wish to see in the horse we must first create in ourselves" (p. 149) Describing his work as "humanship", Ian Benson, a practitioner of horsemanship-based leadership development programs, gives participants the opportunity to allow the horse to teach about themselves (Jayne, 2009).

Confidence

Participants identify confidence as an attribute that can be developed through working with horses. The following data illustrates this domain:

Participant 2: A good leader has many... qualities all of which can be developed while working with a horse. [One] of these [is] is follows:... self-confidence...

Participant 4: In 1944, I was a teenager who contemplated suicide for several personal and historical reasons. Luckily my step father introduced me and my older brother to equitation; it boosted my self esteem.

Participant 7: ...Working with horses often enough will actually help humans... accept themselves...

Participant 14: ...Showing a client how to stand her ground and be more assertive with a horse without being aggressive enables a person to become more assertive in her personal and professional life as well.

Confirming this domain, Irwin (2005) asserts, “That positive response from a horse builds confidence and enthusiasm in the student and things start to take off between them” (p. 36).

Brannaman & Reynolds (2004) describe the type of confidence exuded in successful interactions with the horse, explaining, “ ‘Presence’ means the feeling that flows off of any person who humbly but truly believes in himself and his abilities; someone at peace with himself and his environment. It’s not about superiority or intimidation or aggression; presence is about being confident and at peace with yourself and your life” (p. 18).

Listening

The ability to listen and observe was identified as a skill that can be enhanced through horsemanship based leadership development programs. The following participant quotes support this domain:

Participant 1: [Working with horses] promotes listening...

Participant 3: The horse teaches the human to really listen and connect with others.

In regards to the importance of tuning in to the horse, Dorrance & Desmond (1999) state, “A horse’s actions and the expressions on his face show an observing person quite a lot about what he’s understanding at any point” (p. 27).

Brannaman & Reynolds (2004) depict the benefits of listening in both horse and human relationships, asserting, “If we are sensitive and observant of our horse’s emotions, we can better

anticipate and respond to their movements and actions. The same is true of humans: If we are sensitive to our own emotions and those of people around us, we can better anticipate and respond to whatever comes our way” (p. 16-17).

Versatility/Adaptability

Versatility and adaptability emerged as a skill that can be cultivated through horsemanship based leadership development programs. Participant quotes that depict this domain include:

Participant 1: [Entering into leadership in a horse-human relationship] has also provided the opportunity to know how to work with various leadership styles based on the person(s) you are trying to lead.

Participant 13: [When facing adaptive challenges or novel stimuli] we have to look for new connections, new perspectives, new ways of seeing things... in order to then connect and engage with others and do it in inventive ways.

The human’s ability to not only adapt their leadership style, but to create dynamic solutions are integral skills that are refined while working with horses. Brannaman & Reynolds (2004) state, “The important thing to remember is that the ability to adjust your actions or outlook to fit whatever comes along is a great asset” (p. 18). Irwin (2005) furthers, “Wise leaders learn to avoid black and white extremes. Extremes are never in balance. And because they are unbalanced, extremes can only be maintained through coercion” (p. 203).

Consistency/Congruence

Through working with horses, participants believe attributes such as consistency and congruence can be developed. The following data is representative of this domain:

Participant 1: [Horses] assist the client in understanding the importance of delivering consistent information so that others experience the client as safe, supportive, clear, and responsible for self and others.

Participant 13: When people are incongruent, and we see a lot of that in traditional transactional leadership, people are saying one thing, but in fact they're saying something else.

Participant 13: The horses immediately sense [incongruence] and move as far away from them as possible. And what we draw attention to is that human beings have the same reaction, we just may not be as cognizant or aware of it as the horses are.

Consistency and congruence are essential in leadership between horse and human as well as strictly human relationships. Irwin (1998) compares the need for consistency between horses and children, stating, "You may be strong enough to establish dominance, but you also have to be consistent enough to keep it. Horses, like kids, need consistency. They don't think in terms of 70 per cent or 80 per cent. Either you are the boss or you're not" (p. 55). Irwin (2005) furthers, "Consistency, I am convinced, equals integrity. And without integrity, there is only betrayal and dysfunction" (p. 200).

Kohanov (2013) provides a working definition of congruence, explaining, "To a horse, congruence means not only that your words, actions, facial expressions, and body language are in sync but that your 'insides match your outsides'" (p. 277). Kohanov (2013) goes on to assert, "These animals become noticeably agitated in the presence of people who are incongruent, who try to cover anger, fear, or sadness with an appearance of well-being" (p. 278). Dorrance & Desmond (1999) follow, stating, "When he doesn't understand the feel that's presented to him, he's not ready. Horses want to stay away from you when they're like that, and of course they want you to stay away from them" (p. 348). Neither horses nor humans respond favorably to incongruence, making this an integral skill in the development of effective leadership.

Humility

Participants identified humility as a skill that can be cultivated through participation in horsemanship-based leadership development programs. The following data depict this domain:

Participant 4: To enjoy companionship with a horse is humbling...

Participant 11: It's our own human arrogance that gets in the way [of allowing the horse to be the leader] because we have a different kind of sentience... and the ability to mask our true selves with our egos, we actually are not in a position to be the leader in many, many instances.

Confirming the necessity of humility in the development of sound leadership, Irwin (1998) states, "Horse people-all people-should learn humility" (p. 87) Irwin (1998) follows this with the assertion,

"Humility can set us free from those ego-imposed restraints by allowing us to acknowledge our ignorance. Humility gives us permission to be wrong; it shows us the length of our own journey and allows us to grasp that it's going to take a bit of traveling. Humility allows us to stop worrying about how others see us and lets us focus on where we actually are. It makes patience with ourselves possible" (p. 87)

Providing nearly equivocal emphasis for the benefit of humility, Brannaman & Reynolds (2004) state,

"The concept of humility is so important, I'd underline it as being pivotal to a person's success or failure in the world. Humility is the ability to listen to and really hear what is being said, regardless of status or standing" (p. 19).

Irwin (2005) states, "Ego can be a productive force and pride can be an effective motivator, but when it gets out of hand it blocks almost all forward movement" (p. 55).

Trust

Participants acknowledge trust as a key characteristic in relationships with horses, which can in turn encourage the development of trust within human relationships as well. The following data supports this domain:

Participant 1: Horses give participants the opportunity to feel what it's like to experience true engagement built on trust...

Participant 14: Clients soon realize that it is ok to be themselves and to be honest and real.

In correspondence with the data, Irwin (2005) states, “There’s only one pillar this kind of leadership can rest on: the rider’s own integrity” (p. 169). The presence of trust in a horse-human relationship can determine whether the horse will respond with fear, or exhibit trust in its handler, showing both obedience and loyalty (Clancy, 2004).

Respect

Respect emerged as a key skill and characteristic that can be developed through horsemanship-based leadership development programs. The following participant quotes represent this domain:

Participant 9: Horses are a wonderful "tool"... to learn about... respect...

Participant 13: They need to be respectful of the horse and respectful of each other.

In the management of both horses and people, the main objective is to establish mutual respect and empowering subordinates (Krishnan, 2007). Whether leading horse or human ‘herds’, leadership is achieved through high levels of both trust and respect, which are of utmost importance to followers (Duff, 2010). Rashid (1993) speaks to the dangers of a horse0human relationship lacking respect, stating, “Every horse that I’ve ever seen that had bad manners lacked one of two things: training or respect” (p. 94).

Patience

As a result of this study, patience emerged as a skill that can be developed through horsemanship-based leadership development programs. The following participant data bolsters this domain:

Participant 1: [Clients learn to]... take the time to ensure a task is accomplished fully.

Participant 6: Horses can also help more forceful people... learn more patience.

Irwin (1998) acknowledges the need for patience when working with horses, explaining, “Impatience is an ego-driven problem. We all want to improve, the sooner the better. Remember: patience” (p. 69). Irwin (1998) goes on to state the responsibility of the human to develop patience, elaborating, “If we want to learn patience and respect with our horses, we must first learn it with ourselves” (p. 69).

Creativity

Participants acknowledge creativity as an attribute that can be enhanced through horsemanship-based leadership development programs. The following quote exemplifies this domain:

Participant 2: Working with horses develops creativity, ingenuity, and imagination because they are very different than humans.

In correspondence with this domain, Pat Parelli lists imagination as a key element that must be present in natural horsemanship (Parelli, 1993). Parelli (1993) states, “The idea is to use your imagination beyond the boundaries that normal people do” (p. 13-14). As working with horses is often a novel experience for program participants, they are forced to employ heightened levels of creativity.

Intention

Of the many skills that can be developed while working with horses, intention emerged as a key domain. The following data summarizes the enhanced understanding of intention as a result of these programs:

Participant 1: [Clients learn] how intentions... impact those around us.

Irwin (2005) explains the need for humans to develop and be aware of concise intentions, stating, “We simply can’t bring discipline and collection to our mounts if we’re confused in our own minds about our motives, methods and goals. We must understand all three with crystal clarity” (152-153). Irwin (2005) furthers, “What I’m building up to is if we’re trying to add focus, direction, and intent to the horse, we’d better possess it ourselves first” (p. 77).

Intuition

The development of intuition emerged as a skill developed through horsemanship-based leadership development programs. The following participant quotes represent this domain:

Participant 2: When humans spend time connecting with horses they also develop their intuitive skills.

Participant 4: In the "ideal" horse-human relationship the handler learns to sharpen his perception.

In response to this domain, Brannaman & Reynolds (2004) explain, “Unfortunately, people don’t often listen to their inner voices the way animals do. I think it’s very important to be open to your instincts, because it helps you get in touch with things that aren’t on the surface” (p. 16). The development of intuition allows for people to build connections on deeper levels.

Facing Fear

Participants acknowledge that the ability to face fear and overcome it is a skill that can be developed through horsemanship-based leadership development programs. The following participant data represents this domain:

Participant 1: [Clients learn to lead when] face to face with fear.

Participant 1: [Clients learn] how [to] deal with challenging situations.

Participant 13: If we act out of fear when we're really being vulnerable, we are cutting ourselves off from personal development and self growth every time.

Irwin (1998) discusses why, when handling horses, humans must be able to face their fears, stating, “Just as we want the horse to forget its fear and turn towards us, we must also face what scares us” (p. 39) Encouraging humans not to allow fear to restrain them, Brannaman & Reynolds (2004) advise, “I’ve found that frightened horse owners often can overcome the fear of doing the wrong thing by doing something else that is safe. Just be proactive and do something. Don’t be locked up by fear” (p. 2)

Miscellaneous

Participant responses that fit under this research question, but did not fall into any of the above domains include:

Participant 8: ... Community service... [is a skill] gained while having fun with their horses.

Participant 11: The work to do is inside myself.

Research Question #3: How are skills obtained in horse-human relationships transferable to human relationships?

Confirming Similarities/Transferability

Participants responded with multiple ways skills developed through horsemanship-based leadership development programs can be transferred into human relationships. The following data exemplify this domain:

Participant 2: Similarities [between leadership in horse-human relationships and leadership in human relationship] include the development of leadership skills...

Participant 6: I think there are similarities in every type of human leader relationships that exist in horse-human relationships.

Participant 8: ...Leadership [is a skill] gained while having fun with their horses.

Participant 11: Everything I learn about myself through the horses and with the horses as my mirrors, I try to take those awarenesses (*sic*) and in that frame, in that energy of the horse, and take that to my relationship with the humans.

Participant 12: I don't think I'd see any [situation] where it wouldn't be [transferable].

Participant 13: The lessons that emerge from the interactions with the horse are based upon being in a relationship with the horse.

In regards to the effect these programs can have on participants' relationships and leadership roles, Irwin (1998) states, "And as we've seen before, what we learn with our horses will ripple out into the rest of our lives" (p. 58).

To confirm the benefits businesses and corporations can expect from these programs, Roberts (2000), referring to a company who attended a demonstration intertwining horsemanship concepts with corporate development, noted, "Managers went back to work with a new enthusiasm, which they communicated to employees, and goodwill flourished" (p. 31).

Communication

Participants provided resounding feedback in regards to the enhancement of communication skills, and their application in all other areas of their lives. The participant quotes listed below exemplify this domain:

Participant 1: In times of high corporate stress, healthy communication is vital to the individual, the team, and the organization's future success.

Participant 6: I was always very quiet and shy as a child and horses helped me to gain... skills in communicating and becoming a stronger person.

Participant 14: As humans become more aware and accountable for their own behavior and body language, they realize that they are able to lead and change their relationship with the horse for the better, which transfers directly to their relationships with other humans.

Enhanced communication skills are a typical benefit of equine assisted learning sessions (Duff, 2010). These skills prove imperative not only in the horse-human relationship, but in all relationships. Irwin (2005) has witnessed firsthand the impact horsemanship programs can have on the participants' awareness of their communication skills, recalling, "All the managers who came in to the round pen discovered their bodies were saying things quite different from what they thought they were saying" (p. 46).

By employing two-way communication, rather than one-way communication, leaders can exhibit authentic leadership by considering the values and perspectives of subordinates, leading to greater motivation (Northouse, 2013). When the channels of communication are open between leaders and their subordinates, in regards to both verbal and nonverbal communications, subordinates demonstrate greater participation in goal-setting and achievement, as well as greater satisfaction with their work (Bass, 2008).

Trust/Honesty

Participant 2: Similarities [between leadership in horse-human relationships and leadership in human relationships] include... building trust as the foundation of a good reciprocal relationship.

Participant 7: ...Honesty first. If you are not honest with yourself, and then in the relationship, then you can't be in charge. You can't be trusted.

Brannaman & Reynolds (2004) state, “The bottom line is, when others trust you, they respond to you. It makes no difference if it’s a horse or a dog-or a child” (p. 95). For over thirty years, Kouzes & Posner have researched what people look for in leaders; honesty was consistently the number one characteristic people want from their leaders (Kouzes & Posner, 2012). By creating a climate of trust, leaders are able to foster greater collaboration (Kouzes & Posner, 2012).

Respect

Participants identify respect as a skill that can easily be transferred from horse-human relationships to human relationships. The following data support this domain:

Participant 6: In all of these cases the leader needs to be seen as in charge, but they also need to treat those they are leading with... respect...

Participant 6: Since your leadership role with a horse should be about being respectful but in control, I think it works well to transfer this type of leadership into work environments where you are in charge or have some type of authority.

Participant 10: Most [horses and humans] respond well to being treated with dignity and respect.

In regards to the respect humans should strive for in both their relationship with the horse as well as other humans, Brannaman & Reynolds (2004) state, “That selfless, respectful sort of yielding is the kind of thing we should all strive for, with both humans and horses” (p, 22).

Kohanov (2013) explains how she has come to define boundaries within relationships, thus cultivating respect, stating, “I came up with a boundary rule that works well with people

too: When I'm approaching the horse (or another person), he or she sets the boundary. When this same horse or person approaches me, I must set the boundary. Both elements were essential to building mutual respect" (p. 309).

Self-Awareness

Participants identify the development of self-awareness as a key skill transferable into every other aspect of the clients' lives. The following participant quotes represent this domain:

Participant 1: If we lead ourselves effectively, others follow naturally.

Participant 12: So that's time for them to learn about themselves, and then they bring that self-awareness into engagements with other people.

In correspondence with the data, Roberts (2000) states, "There is significant educational value in looking inward, asking ourselves what we have done to contribute to the problem, whether dealing with people or horses" (p. 127). Horses raise personal awareness, particularly in regards to how their actions and behaviors impact and affect others (Clancy, 2004).

Self-Confidence

Participants assert that self-confidence is an attribute that is enhanced through horsemanship-based leadership development, and can contribute to greater effectiveness in leadership roles. The following data supports this domain:

Participant 2: Self-confident leaders are able to... make good decisions.

Participant 6: [Gaining confidence] in turn helps them to assume the leadership role needed with horses, and then eventually channel confidence and leadership traits to human interactions.

Participant 8: Positive self-esteem is a requirement of leadership...

Consistent with Participant 6, Irwin (2005) states, “And if we’re successful at it, seeing the amazing results we can achieve with horses will build our confidence and it’ll be easier for us to do the same in the rest of our lives” (p. 54). Leaders who exhibit self-confidence are found to be both more effective and persuasive than leaders who lack this self-assurance (Bass, 2008). Confidence is listed as one of four positive psychological attributes that contribute to authentic leadership, which is discussed further in another domain (Northouse, 2013).

Flexibility

Participants recognize that in working with horses, a human develops a level of flexibility that will serve to prepare them for a variety of experiences and acquaintances. The following data support this domain:

Participant 3: Humans must learn to flex out of their own specific communication style and use a style that is better suited for the person/horse they are trying to communicate with.

Participant 8: As every horse has different inherited character and physical traits, the ability to... learn from every interaction with a horse is a learned ability that transfers well to interaction with other humans.

Participant 8: As every horse has different inherited character and physical traits, the ability to be flexible... is a learned ability that transfers well to interaction with other humans.

Participant 13: If we have an emotional style that is no longer serving us in a particular situation, we actually have the ability to change that style by changing the way we address things, changing the way we think and what we do in concert with our coaching approach.

In correspondence with Participant 8, Dorrance & Desmond (1999) state, “Each horse is an individual and, because of this, the feel that each horse presents back to you in response to what you do is going to be real different” (p. 6). Rashid (1993) furthers this assertion, “The thing that is important to understand is that no two horses are alike. What works on one horse may not work on another” (p. 169). By working with a variety of different personalities, whether they are

horse or human, a person develops flexibility, allowing them to adapt their message and leadership style to best fit their situation and subordinates.

Calm/Assertive

Participants state the ability to be both calm and assertive can easily transfer from relationships with horses to those with other humans. The following participant quotes exemplify this domain:

Participant 8: The ability to lead in a quiet, soft, and assertive way transfers to the human relationship as well.

Participant 10: Most [horses and humans] respond to calm, positive energy.

In correspondence with this domain, Brannaman & Reynolds (2004) advise, “Be assertive, but not arrogant or demanding” (p. 18). Parelli (1993) further defines this balance between being perceived as neither weak nor aggressive, explaining, “And the human needs to become assertive enough to be viewed as the “alpha” member of the horse’s society, rather than being viewed as a predator or a wimp” (p. 15).

In regards to this assertive composure, Kohanov (2013) states, “In horses and humans alike, equanimity is the sign of a mature, well-balanced individual, one who stays centered when others become reactive, who sets reliable boundaries without ordering everyone else around, whose clarity, composure, and poise are downright contagious” (p. 75).

Authenticity

Participants identify authenticity as a characteristic that can be enhanced through their relationship with the horse and go on to serve them in other aspects of their lives as well. The following data support this assertion:

Participant 1: Authentic leadership is the most effective way to influence others without having to exercise control over them.

Through connectedness with subordinates, authentic leaders can motivate others through shared values and deep compassion for others as well as the task at hand (Northouse, 2013).

Perhaps the most influential aspect of authentic leadership is that it requires leaders to be genuine. Kouzes & Posner (2012) state, “You can be authentic only when you lead according to the principles that matter most to you” p. 46. Northouse (2013) confirms, “Authentic leaders understand their own values and behave toward others based on these values” (p. 259).

Problem Solving

Participants identified problem solving capabilities as a skill refined in horsemanship-based leadership development programs that is directly transferable to human relationships. The following participant quotes exemplify this domain:

Participant 9: In both relationships it is about... your skills and abilities to identify problems...

Participant 14: In both instances essential life skills such as... decisiveness are needed.

Since this method of leadership development enhances both emotional and social aptitudes, it is capable of producing balanced, well-rounded leaders with superior dynamic problem solving capabilities (Gehrke, 2009). Irwin (200) states, “A balanced leader will look for balanced solutions” (p. 203).

Space/Freedom

The ability to give subordinates space and freedom to perform is a skill participants see easily transferred into human relationships. The following data support this domain:

Participant 4: Horses taught me that they need space to perform; humans need space too. I used that philosophy to help my employees perform. Some if them felt insecure at first but grew out of it; those who took advantage of the freedom were warned. They either adjusted or were excused. The first that I laid off, a young French engineer full of himself, found a job going to Saudi Arabia; two years later he came back and thanked me for what he had learned.

Participant 13: When you crowd people's boundaries they tend to shut down.

Participant 13: Sometimes in order to create a relationship you have to give somebody more space rather than less.

In correspondence with the data, Kohanov (2013) furthers, “Giving others the physical or emotional space they need helps them feel respected and actually allows their minds to work more effectively” (p. 307). To confirm the application in both horse and human relationships, Kohanov (2013) states, “As a result, effective nonverbal protocols for setting and respecting boundaries are similar in both species” (p. 309).

Brannaman & Reynolds (2004) sum up this domain, asserting, “To be successful in life, you have to know when to let go, when to give” (p. 95).

Miscellaneous

Participant responses that fit under this research question, but did not fall into any of the above domains include:

Participant 5: You can expect much from your horse and also expect much from a human.

Research Question #4: What are the limitations and challenges of using horsemanship for leadership development?

No Limitations/Challenges

Multiple participants stated they saw no limitations or challenges of horsemanship-based leadership development programs, regardless of the client's level of experience. The following data supports this domain:

Participant 1: We have not had much of an issue with [participants with prior experience] as we are asking people to relate to horses in a very different way and this levels the playing field of horse people versus not.

Participant 7: Little to none. Because the horses bring full honesty to their interactions, whether a person knows how to work with horses or not, won't change how the horse sees that person in a group of others.

Participant 9: None, as no matter how skilled you are, there will always be horses that challenge your knowledge and teach you about humility and/or success.

Participant 11: *On participants with vs. without experience:* I don't think it's any different; I think the horse is really going to mirror exactly what it needs to mirror.

In summary, participants, as well as the literature, support the use of these programs for leadership development with experienced and inexperienced clients alike. Dorrance & Desmond (1999) affirm, "Anyone with a sincere desire to achieve this connection with a horse could develop this ability" (p. 8).

Fear

Fear emerged as possibly the most resounding limitation. If second to any domain it would be to the perceived closed-mindedness of people with prior horse experience. The following quotes are representative of this domain:

Participant 2: The biggest limitation and challenge is the fear factor.

Participant 8: One limitation is that horses are large animals and people are nervous around them.

Participant 12: There are some techniques and ways that you can help people learn about their fear and how to use that... I think it's important to pay attention to [clients with prior bad experiences] and help them learn from fear so they can move through it and have the best experience when you're doing your program or retreat with the horses.

Size is often mentioned as the root cause of clients' fear, causing participants to become intimidated by the thought of interacting with such large creatures. In response to this fear, Roberts (2000) states, "I tell people who express great fear of horses to get to know them, to study their true patterns of behavior and to understand more clearly what the horses want out of life before branding them as dangerous" (p. 87).

However, one unit of data served to provide a potential explanation of this challenge when utilizing horsemanship in a leadership program, specifically referencing personal development:

Participant 11: Usually the pattern of fear is in all kinds of places in their life, it's not always just the horses.

Brannaman & Reynolds (2004) explains this challenge in a similar way, further bolstering the participant's theory, stating,

"Horses can be scary animals to work with because of their size and apparent skittishness, but often fear of an animal is just covering up other personal issues that the person is trying to deal with. I've never seen a situation where a person was just simply afraid of their horse, and didn't have that same characteristic fear permeating the fabric of their entire life" (p. 2).

Lack of Experience/Knowledge

A possible challenge addressed by participants is the lack of knowledge and experience in regards to clients, particularly clients with little exposure to horses. The following data exemplifies this domain:

Participant 3: Typically people are not taught how to really communicate... [with]... a horse when first starting traditional riding lessons.

Participant 4: People who do not have prior experience with horses may lack the awareness... people gain being around horses.

Participant 8: They... may be completely unaware of their own non-verbal communication styles.

While this lack of experience may serve as a temporary setback for a client, Dorrance & Desmond (1999) provide encouragement, explaining, “The main source of information they’ll rely on comes straight from the horse. And if horses haven’t been a part of daily life from an early age, this is not as easy as it would be for someone raised around them. But a person could still get pretty accomplished at this anyway” (p. 8).

Regard Horses as Pets

Participants mention one challenge of these programs is that clients come in with the misconception that horses are just like any other pet. The following quote illustrates this domain:

Participant 5: These folks usually regard horses as pets...

Irwin (1998) explains why this is an inappropriate approach to horsemanship, stating, “This is why it’s just wrong-headed to compare training a dog with training a horse. We think like dogs. We’re both predators. What makes sense to us makes sense to the dog. But with a horse, all those bets are off” (p. 33). Horses have distinctly different inherent traits than many other domestic animals, and thus cannot be treated similarly.

Dominance

A challenge set forth by participants is the belief some clients have that horses are to be dominated. The following data represents this domain:

Participant 3: ...[humans] feel the need to dominate them instead of creating a partnership.

Participant 8: The main issue can be if the person has interacted with their horse from an old school "leading through fear and force".

In correspondence with the data, Kohanov (2013) asserts, "When someone feels the need to dominate, especially through force and intimidation, chances are he's inexperienced in the nuances of more mature forms of leadership" (p. 73). While this challenge can be a product of traditional horse training mentalities, or a complete misconception of proper leadership by the client, this allows for significant learning potential in regards to leadership if the client keeps an open mind.

Personification

Participants noted that a tendency to attribute human characteristics or personality traits to horses can serve as a challenge within horsemanship-based leadership development programs. This domain is exemplified by the following quote:

Participant 5: Greatest challenge is anthropomorphism.

Personifying the horse may serve to limit the program participant's viewpoint in regards to understanding horse behavior and communicating with the horse. There was no literature found to support this domain. However, this may be due to the lack of previous literature listing challenges and limitations of these programs, as peer-reviewed research has not shed extensive light on horsemanship-based leadership development.

Old Habits

Participants note that clients with prior experience can be challenging, as they have usually developed old habits over the course of their career with horses. The following data support this domain:

Participant 3: The challenge would be getting people to forget their old habits with horses...

Participant 10: They are usually getting by or somewhat successful with their current methods.

Participant 11: The horse people who show up here and want to learn, it's really quite a shock. It's quite a shock when they realize there's this whole other world that they didn't really know about and this ability to have this relationship with themselves and the horse.

In correspondence with the data, Dorrance & Desmond (1999) contend, “Mainly, it’s their thinking that needs to get switched over, especially people who are kind of stuck in their way of thinking. I’d rather think that these people just haven’t had the opportunity to learn something different” (p. 17) Rashid (1993) follows, stating, However, at the same time, I also realize that many horse owners simply don’t know better. They handle horses the way they’ve been taught and have never been introduced to any other way of handling them” (p. 21).

In association with the statement above by Participant 10, Dorrance & Desmond (1999) state, “Sometimes things that seem to work out really don’t feel right to the horse. And maybe the person gets the same idea that things could have been done in a way that had a better feel to them, too. We call that part ‘getting by’” (p. 23).

Not Open to New Ideas

The main challenge identified by participants in regard to clients who have prior horse experience is the fact that horse people are often not open to new ideas. This domain is supported by the following statements:

Participant 2: Attitude and prior experience can be a barrier.

Participant 6: [Horse people] have their own preconceived methods and ideas and don't like to differ too far from them.

Participant 11: There's a lot of ego involved at times with people who think they're quite good horsemen or horsewomen, so often that's the harder person to work with because I now have to help them change their view, create a new view, so I have to heal their first view and open a door to this new view of themselves and their world...

In correspondence with the data, Dorrance & Desmond (1999) state, “Nobody can help anybody until a person wants something different” (p. 17). Irwin (1998) furthers, “We all grow up learning attitudes that cling to us like burrs on a saddle blanket. Many people don’t even realize that they are living with deep-seated beliefs that hold them back until something shakes them up” (p. 72-73). According to Dorrance & Desmond (1999), “It’s also up to all those people who are learning how to handle horses to have an open mind, and be willing to listen, and try to understand what they hear” (p. 20).

Brannaman & Reynolds (2004) state, “Stiff people make up their mind that they’re going to do something in a certain way and regardless of the results, they continue to do it that particular way-even if it doesn’t work-because their pride makes them unable to back down or change course. This will guarantee failure every time” (p. 20). In order to progress in both leadership development and the enhancement of the clients horsemanship skills, they often need to set their ego aside and open their mind to new concepts. Irwin (2005) acknowledges this

challenge, asserting, “And worst of all, ego can completely shut you off to anything new” (p. 55).

Prior Bad Experiences

Participants state that one challenge may be to overcome prior negative experience with horses. This domain is represented by the following data:

Participant 11: Sometimes they've had a bad experience, there's an actively charged memory going on there.

Participant 12: I think one of the biggest challenges we see is that... there are people who have had bad experiences with horses...

When people are afraid of horses, it is often due to a misunderstanding of their behavior and motives (Roberts, 2000). While people may have experienced situations in which they were fearful, these methods may prove to unveil the root of their fears, assist them in further understanding the horse's intention, and develop a greater confidence to face their fears, as demonstrated by other domains that have emerged.

Don't See Correlation Between Humans and Horses

One participant stated the potential for humans to feel they cannot be accurately compared to horses. The following quote represents this domain:

Participant 5: Humans will remark that they're not horses without realizing that the learning is what is different, not particularly the quality of the results.

While only one participant stated this, and there is no corresponding literature to be found, upon acknowledging the various differences between horses and humans, explained further in the following domain, it is not impossible to believe this could potentially prove to be a limitation.

How Horses Differ

Participants identified specific ways in which horses and humans are distinctly unique.

The following participant quotes support this domain:

Participant 9: The main difference is in dealing with the reactions to your approach, as horses will react based on their instincts, while humans have a myriad of reasons and varying proficiencies in influencing and manipulating the situation.

Participant 10: Humans can be vindictive. I have rarely seen this trait in horses.

While the literature does not explicitly state these differences cause any hindrance in the relationship between humans and horses, it cannot go without stating that participants in these programs may come across people who do not respond the same as the horses they have worked with. Humans may not gain knowledge on how to specifically work with colleagues and subordinates who are dishonest or vindictive, but the multitude of skills that are developed in these programs can certainly assist in the alleviation of these differences.

Conclusions

This study will contribute to existing literature by narrowing down the specific types of leadership skills that can be developed through horsemanship-based leadership development programs. By further relating these skills to leadership theories such as transformational leadership, servant leadership, and authentic leadership, both practitioners and participants alike can better utilize these skills and transition from personal development to practical application.

While prior literature acknowledges the use of horsemanship concepts in leadership development, there is no acknowledgement of any limitations; this study addresses limitations regarding participants with or without prior horsemanship experience. The examination of

limitations and challenges that emerged in the data may serve to better prepare practitioners when working with either of these populations.

Finally, data explicitly describing the experiential learning processes as well as practitioners' methods can assist future programs by providing ideas and suggestions for practice. By learning about what others are doing, existing practitioners may also be able to enhance their current programs.

Recommendations for Research

This study was exploratory in nature, and provided the opportunity for further research topics to emerge. The researcher has come up with the following topics for suggested future studies:

- A qualitative study of the types of horses used in horsemanship-based leadership development programs, and how practitioners select them
- A quantitative study to identify which skills are best developed through horsemanship-based leadership development programs
- A qualitative study comparing the outcomes of male versus female participants in horsemanship-based leadership development programs
- A qualitative study to specifically compare horsemanship with authentic, transformational, and servant leadership
- A qualitative study participant outcomes in participants with prior horse experience and without
- A qualitative study of curricular differences in these programs when working with various participant populations

The researcher would advise future researchers to promote the use of telephone interviews versus written interviews. The ability to ask further questions and hear personal encounters greatly enhanced the understanding of the development of programs in place as well as their effectiveness. The researcher would also recommend contacting and potentially interviewing the highly revered clinicians many of the participants are certified by.

Recommendations for Practice

The purpose of this study was to explore the utilization of horsemanship concepts in leadership development, as well as any challenges or limitations found in doing so. While the results of the study may not be transferable to every horsemanship-based leadership development program, the findings can be reviewed and utilized in some way by all programs of this nature. Upon examining the results of this study, the researcher sets forth the following recommendations for practice, based solely upon the domains that have emerged:

- Practitioners in these programs should be students of the horse, constantly advancing their knowledge of horsemanship and horse behavior, or work closely with someone who is
- Generic safety measures could be explored and eventually mandated to ensure utmost safety for participants
- A registry or directory of such programs should be made publicly available to allow for greatest ease of access to information regarding these programs, thus expanding their client base
- It is important for programs utilizing equine facilitated experiential learning to allow ample time for participants to reflect upon what they have learned and experienced. This

is an integral link in their correlation between what they experience with horses and the leadership styles and practices they utilize in their careers and organizations

- Practitioners should be aware of participants' prior experience, or lack thereof, in order to tailor the curriculum to set them up for success
- By bolstering their message with peer-reviewed research behind theories such as transformational, servant, and authentic leadership, practitioners may experience greater reception from difficult audiences, as their assertions are supported by formal leadership theories

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APPENDIX A

Institutional Review Board Approval Form

PROJECT NUMBER: 2013-10370-0

TITLE OF STUDY: Captivating the Herd: Analysis of Horsemanship as a Tool for Leadership Education and Development

PRINCIPAL INVESTIGATOR: Dr. Maria Navarro

The University of Georgia Institutional Review Board (IRB) has reviewed and approved your above-titled proposal through the exempt (administrative) review procedure authorized by 45 CFR 46.101(b) (2) Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures or observation of public behavior, unless:

(i) information obtained is recorded in such a manner that human subjects can be identified, directly or through identifiers linked to the subjects; and (ii) any disclosure of the human subjects' responses outside the research could reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects' financial standing, employability, or reputation.

You may now begin your study. Your approval packet will be sent via campus mail. Please remember that any changes to this research proposal can only be initiated after review and approval by the IRB. Any adverse events or unanticipated problems must be reported to the IRB immediately. The principal investigator is also responsible for maintaining all applicable protocol records (regardless of media type) for at least three (3) years after completion of the study (i.e., copy of approved protocol, raw data, amendments, correspondence, and other pertinent documents). You are requested to notify the Human Subjects Office if your study is completed or terminated.

Good luck with your study, and please feel free to contact us if you have any questions. Please use the above IRB number and title in all communications regarding this study.

Thanks,
Christy Bowden, CSP
Program Specialist II
UGA - Human Subjects Office
627A Boyd Graduate Studies Research Center
Athens, GA 30602-7411

APPENDIX B

Participant Information and Consent Form

I, _____, agree to take part in a research study titled **“Captivating the Herd: Analysis of Horsemanship as a Tool for Leadership Education and Development,”** which is being conducted by Jennifer Johnson, graduate student from the department of Agricultural Leadership, Education, and Communication of the University of Georgia (ALEC-UGA) (jen524@uga.edu; 770 367 3408), under the direction of Dr. Maria Navarro, UGA Associate Professor (mnavarro@uga.edu; 706 583 0225).

My participation is completely voluntary; I can refuse to participate or stop taking part at any time without giving any reason, and without penalty or loss of benefits to which I am otherwise entitled. If I decide to stop or withdraw from the study, the information collected from or about me up to the point of my withdrawal will be kept as part of the study and may continue to be analyzed, unless I make a written request to remove, return, or destroy the data that can be identified with me.

In order to be eligible, I must be at least 18 years old.

Purpose of the Study

The purpose of this study is to analyze leadership development through horsemanship education.

Benefits

I will not benefit directly from this research. However, the results of this study will expand the understanding of the relationship between horsemanship and leadership, and may assist in further advancement of programs that use natural horsemanship theory to enhance leadership development

Procedures

If I volunteer to take part in this study, I will be asked to choose between participating in one 30 minute interview or completing a survey with open-ended questions about my experience with natural horsemanship in regard to leadership development. A copy of the interview and survey questions is attached for my review. There is a possibility that I may be contacted by the researcher for an additional 10 minutes follow-up questioning for clarification only.

If I participate in the interview, the conversation will be audio-recorded unless I state otherwise. The interview will be conducted either face-to-face, by telephone, or via Skype, depending on my or the researcher's preference, location, and availability.

Discomforts or stresses

No discomforts or stresses are expected.

Risks

No risks are expected.

Confidentiality

My identity will be kept confidential to the extent provided by law. My name will be kept confidential and will not be reported unless I specifically mention something for which I want to be quoted and named in the final report. My interview responses will be assigned a coded number that corresponds to my name, which only the researchers will have access to. The code and transcriptions will be stored on two different

password-protected computers. My identifying information will only be used if follow-up questions are needed. All audio-recordings will be destroyed after transcription, and I can request access to the transcription by contacting the researcher. Once follow-up questions and analysis are completed, the code allowing researchers to identify individuals will also be destroyed.

If I complete an online survey, or participate in an interview via Skype, I understand that internet communications are insecure and there is a limit to the confidentiality that can be guaranteed due to the technology itself. However once the materials are received by the researcher, standard confidentiality procedures will be employed.

Further Questions:

The researchers will answer any further questions about the research, now or during the course of the project, and can be reached by e-mail (jen524@uga.edu; mnavarro@uga.edu), or telephone at (770 367 3408 or 706 583 0225).

I give my permission for the researchers to use an audio-recording device to record my interview.

Circle one: YES / NO. Initial _____.

I give my permission for the researchers to publicly identify me.

Circle one: YES / NO. Initial _____.

My signature below indicates that the researchers have answered all of my questions to my satisfaction and that I consent to volunteer for this study. I have been given a copy of this form.

Jennifer Johnson

Signature

Date

Name of Participant

Signature

Date

Please sign both copies, keep one and return one to the researcher.

Additional questions or problems regarding your rights as a research participant should be addressed to The Chairperson, Institutional Review Board, University of Georgia, 629 Boyd Graduate Studies Research Center, Athens, Georgia 30602; Telephone (706) 542-3199; E-Mail Address IRB@uga.edu.

APPENDIX C

Interview Questions and E-mail Questionnaire

Captivating the Herd: Analysis of Horsemanship as a Tool for Leadership Education and Development

How would you define horsemanship?

In an ideal horse-human relationship, what communication occurs between the human and the horse?

How does this communication aspect relate, or contribute to, leadership within the horse-human relationship?

How are skills developed through attaining leadership in a horse-human relationship transferrable into leadership in human relationships (personal relationships, leadership in a work environment, etc.)

Please describe how horses could be used, or how you have used horses, for leadership development.

What similarities and differences do you see between leadership in horse-human relationships and leadership in human relationships?

What are the limitations and challenges of using horsemanship for leadership education with people who have prior experience with horses?

What are the limitations and challenges of using horsemanship for leadership education with people who *do not* have prior experience with horses?