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Braiding Research Approaches to Understand Home Visiting in Indigenous Communities

OPRE Report No. 2024-366



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The Center for Indigenous Research Collaboration and Learning for Home Visiting (CIRCLE-HV)

OPRE Report No. 2024-366

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Executive Summary

Introduction

The first 5 years of life are crucial for growth and development, setting the stage for long-term developmental outcomes and well-being (Adirim & Supplee, 2013; National Research Council & Institute of Medicine, 2000; Shonkoff & Garner, 2012). Home visiting, an evidence-based strategy to support families with young children, has the potential to improve child and family outcomes by shaping experiences during this critical window.

Many home visiting practices align with Indigenous traditions of family caretaking and support, which have been validated by millennia of experiential, contextual, and scientific evidence (Puddy & Wilkins, 2011). While there is often a natural fit between home visiting and Indigenous cultural systems of care, more knowledge is needed about how home visiting programs work to achieve desirable child and family outcomes in Indigenous communities.

Building knowledge about home visiting in Indigenous communities requires deeper understanding of Indigenous research methodologies and an openness to thoughtfully braiding Indigenous and Western methods—an approach described by Indigenous researchers as “two-eyed seeing” (Smith, 2023). [The Roadmap for Collaborative and Effective Evaluation in Tribal Communities \(2013\)](#), which was developed by a steering committee of Indigenous and allied evaluation experts convened by the [Administration for Children and Families \(ACF\)](#), describes how the thoughtful use of Indigenous and Western European methods promotes rigor. Additionally, recent federal guidance regarding the importance of incorporating Indigenous knowledge into decision-making processes (Office of Science Technology Policy, 2022), suggests braided approaches to scientific inquiry are poised to become increasingly influential in the field of Indigenous home visiting and beyond.

Within this context, in 2022, the [Office of Planning, Research, and Evaluation \(OPRE\)](#)—in collaboration with [ACF’s Tribal Home Visiting](#) and the [Health Resources and Services Administration \(HRSA\)](#)—contracted with [James Bell Associates \(JBA\)](#) and the [Centers for American Indian Alaska Native Health \(CAIANH\)](#) at the University of Colorado Anschutz Medical

Campus, Denver. The resulting project, the [Center for Indigenous Research Collaboration and Learning for Home Visiting \(CIRCLE-HV\)](#), will fund Research-Practice Partnerships in which participants pursue their own research aims; it will also partner closely with home visiting programs serving Indigenous families to pursue a Cross-Site Study.

These efforts are intended to build the evidence base on home visiting in Indigenous communities using collaborative research strategies that align with Indigenous approaches to inquiry. To inform these activities, the project team (we), comprised of staff from JBA, CAIANH, ACF, OPRE, and HRSA, set out to develop knowledge on fundamental principles of Indigenous methodologies and to identify past examples of braided Indigenous and Western research approaches. Our findings will benefit the ongoing work of CIRCLE-HV and the broader field of home visiting research.

Primary Research Questions

Research Question 1: What are Indigenous methodologies and what elements of Indigenous methodology are important for researchers and practitioners to understand?

Research Question 2: What methods have been used to answer questions about home visiting in Indigenous communities and why were these methods chosen?

Research Question 3: How can Indigenous methodologies and a broad array of rigorous methods guide the study of home visiting delivered in Indigenous communities?

Purpose

This report aims to support Indigenous and non-Indigenous researchers and practitioners by sharing our learnings about—

- Study designs and approaches used in research and evaluation with Indigenous communities implementing home visiting and other child and family service programs
- Indigenous research methodologies
- Opportunities for innovation and the incorporation of Indigenous methodologies into home visiting research

Key Findings and Highlights

The term “Indigenous methodologies” is kept plural intentionally to reflect the fact that these approaches to research arise from specific communities, cultures, and ways of knowing. Five key principles, however, seem to undergird most Indigenous methodologies:

- **Relationality:** Recognize Our Inherent Interconnectedness and Worldview
- **Respect:** Hold in Deep Regard Partner Community Cultures, Lived Experiences, Ways of Knowing, and Priorities
- **Relational Accountability:** Understand and Uphold Our Responsibilities to the People and Communities We Serve
- **Reciprocity:** Give of Ourselves and Honor the Gifts of Others
- **Place:** Honor that Ways of Knowing and Ancestral Wisdom are Grounded in Place

Indigenous research methodologies also prioritize the experience, perspectives, and sovereignty of Indigenous peoples, Nations, and communities, and often encourage strengths-based work.

Our findings underscore the importance of methodological approaches informing method selection. Although Indigenous methodologies do not prescribe specific methods, those methods designed by and for Indigenous communities (e.g., yarning, talking circles, conversation) may be a natural fit. Similarly, many home visiting studies span quantitative, qualitative, and mixed-methods designs, all of which can align with Indigenous methodologies and worldviews. This means that researchers partnering with Indigenous communities implementing or served by home visiting programs have flexibility when selecting methods that reflect and resonate in specific contexts.

Methodology is not the same as Method(s)

Methodology and method are often used interchangeably; however, these terms refer to two distinct concepts.

A **methodology** is the framework used to determine the appropriateness of methods applied in research. Grounded in a particular worldview, methodology influences how work is conducted and what questions are prioritized.

Methods are the steps taken to conduct research about a topic. They may or may not be culturally specific; rigor is attained by their alignment with research questions.

By using the principles of *Relationality*, *Respect*, *Relational Accountability*, *Reciprocity*, and *Place*—and by ensuring that Indigenous home visiting programs and the communities they serve drive the research process from start to finish—researchers can conduct meaningful studies using a wide variety of approaches and methods.

It takes time, thoughtfulness, and intentionality to apply Indigenous research methodologies. Indigenous peoples must lead the application of these methodologies, and researchers must take care to protect cultural knowledge. Indigenous methodologies often emphasize place-based validity and for this reason, they can be a natural fit for learning about home visiting programs that are similarly grounded in a specific Indigenous community.

Braided approaches such as Two-Eyed Seeing and the Māori Braided River Framework can effectively combine the strengths of Indigenous and Western science. These approaches may be particularly appropriate for home visiting programs partnering with non-Indigenous researchers or with Indigenous researchers from other communities.

Methods

We conducted a mixed-methods approach that included (1) a review of the foundational literature on Indigenous research methodologies, (2) a scoping review of existing literature on Indigenous home visiting, and (3) interviews with scholars and practitioners in the field. Each research question lent itself to a primary data source; however, we triangulated data across methods to provide more holistic answers.

Our knowledge development work was shaped by the experiences and educational and personal backgrounds of our diverse project team of Indigenous and non-Indigenous researchers, and by those of our Indigenous and non-Indigenous federal partners. We also sought input from the CIRCLE-HV Expert Circle, a group of practitioners, researchers, and other thought leaders from the fields of Indigenous wellness, home visiting, and other early childhood or human services. Early feedback from the Expert Circle helped us refine our efforts to better center Indigenous methodologies and evaluation approaches.

Recommendations

Our findings suggest that research focused on understanding home visiting delivered in Indigenous communities should—

- **Uplift relational worldviews.** *Relationality* is at the heart of Indigenous methodologies, which are based in Indigenous worldviews which see the world as a place in which knowledge lives in the inherent interconnections between people, places, other beings, and spirit.
- **Honor connection to place.** Connection to place also ensures local knowledge, value systems, and lived experiences are prioritized and centered.
- **Practice care, respect, and stewardship of Indigenous research methodologies and data.** These practices, common elements of *Relational Accountability*, help ensure that research reflects the lived experiences of Indigenous peoples. They also help protect sacred cultural knowledge, which can be closely tied to Indigenous methodologies.
- **Center cultural strengths.** By accepting community leadership and centering cultural strengths, researchers can apply the principle of *Respect* and successfully co-design a research effort that uses a culturally resonant approach and addresses community priorities and questions.



Introduction

The first 5 years of life are crucial for growth and development, setting the stage for long-term developmental outcomes and well-being (Adirim & Supplee, 2013; Institute of Medicine and National Research Council, 2000; Shonkoff & Garner, 2012). Home visiting, an evidence-based strategy to support families with young children, has the potential to improve child and family outcomes by shaping experiences during this critical window.

Many home visiting practices align with Indigenous traditions of family caretaking and support, which have been validated by millennia of experiential, contextual, and scientific evidence (Puddy & Wilkins, 2011). The concept of visiting as well as community and extended family support for caregiving of young children is common in many Indigenous cultures. Tuck et al. (2023) note visiting in Indigenous contexts centers relationality and an ethic of care and serves as an intervention that honors the traditional practices, protocols, and interventions of many Indigenous communities.

While there is often a natural fit between home visiting and Indigenous cultural systems of care, more knowledge is needed about how home visiting programs work to achieve desirable child and family outcomes in these communities. With this knowledge, these services can be continually improved to meet the ever-evolving needs of Indigenous families and communities.

What do we mean by “braiding”?

The term “braiding” is used frequently in Indigenous scholarship, often as a metaphor representing the thoughtful integration of different worldviews, perspectives, and experiences (Kimmerer, 2013; McGregor et al., 2018). The term derives from the braiding of hair which is a highly significant and spiritual practice in many Indigenous cultures worldwide (Hilleary, 2018; Kimmerer, 2013; Monkman, 2016). The braiding metaphor resonates with what we learned from this work, the team’s diversity and the process undertaken to conduct this work, and the spirit with which we hope audiences will engage with our learnings.

Building knowledge about home visiting in Indigenous communities requires an understanding of Indigenous research methodologies and openness to the thoughtful braiding of Indigenous¹ and Western² methods—an approach described by Indigenous researchers as “two-eyed seeing” (Wright, et al., 2019). According to Smith et al. (2023), two-eyed seeing requires a “careful and selective process that starts with Indigenous knowledge systems,” to avoid introducing harm, “but also brings in Western scientific knowledge systems” (p. 122). [*The Roadmap for Collaborative and Effective Evaluation in Tribal Communities*](#) (2013), which was developed by a steering committee of Indigenous and allied evaluation experts convened by the Administration for Children and

Families (ACF), describes how the thoughtful use of Indigenous and Western European methods promotes rigor. The *Roadmap* notes, “Scientific rigor may need to be redefined in Tribal contexts, to include rigorous application of cultural knowledge and methods as well as rigorous application of the scientific method” (p. 12). Given the recent federal guidance regarding the importance of incorporating Indigenous knowledge into decision-making processes (Office of



About the Project

[The Center for Indigenous Research Collaboration and Learning for Home Visiting](#) (CIRCLE-HV) builds knowledge to fill gaps and deepen understanding of home visiting in Indigenous communities. CIRCLE-HV funds Research-Practice Partnerships to pursue their own research aims and partners closely with home visiting programs that serve Indigenous families to pursue a Cross-Site Study. CIRCLE-HV is funded by the [Office of Planning, Research, and Evaluation at the Administration for Children and Families](#) in collaboration with the [Health Resources and Services Administration and is supported by federal staff at these offices as well as ACF’s Tribal Home Visiting program](#). In addition to these federal partners, the project team includes members from [James Bell Associates](#) and the [Centers for American Indian and Alaska Native Health at the University of Colorado Anschutz Medical Campus, Denver](#), and [Child Trends](#).

¹ Approaches and methods originating from Indigenous worldviews and cultures. These tend to be relational and holistic and often seek to generate findings that are useful to specific communities. As a result of colonization, these worldviews and approaches have been marginalized in most research settings and perceived as less rigorous than Western methods and approaches (Abrahamson-Richards & O’Keefe, 2023; Tuhiwai Smith, 2012; Wilson, 2008).

² Approaches and methods originating from Western European worldviews and cultures. These tend to be linear and reliant on mathematical concepts such as statistical analyses to pursue generalizable, repeatable findings which these approaches hold up as the highest standard of rigor. These worldviews and methods are privileged in most research settings today (Abrahamson-Richards & O’Keefe, 2023; Tuhiwai Smith, 2012; Wilson, 2008).

Science Technology Policy, 2022), braided approaches to scientific inquiry are poised to become increasingly influential in and beyond the field of Indigenous home visiting.

Approach to Knowledge Development

The knowledge development task was aimed at gathering information about—

- Study designs and approaches used in research and evaluation with Indigenous communities implementing home visiting and other child and family service programs
- Indigenous research methodologies
- Opportunities for innovation and the incorporation of Indigenous methodologies into home visiting research

This task was intended to support the CIRCLE-HV team’s ability to braid Indigenous and Western research approaches in its work on the Cross-Site Study and to support the Research Practice Partnerships in designing culturally and scientifically rigorous studies. In addition to supporting the work of CIRCLE-HV, these findings will benefit the broader home visiting research field by providing examples of how these approaches have been used in the past.



About the Team

Team members come from a variety of personal, professional, and academic backgrounds and hold Indigenous and non-Indigenous identities. All hold advanced degrees, mostly in the fields of social work, public health, education, and social policy. Some had significant prior exposure to Indigenous methodologies, held expertise in home visiting research, and others were newer to one or both topic areas.

This work was funded through a federal contract and undertaken on behalf of ACF and HRSA. ACF and HRSA staff (the federal team) provided input on the request for proposals for the contract and thought partnership and guidance throughout all project phases once funded. Members of the federal team hold advanced degrees in human development, public health, social work, and quantitative research methods. One team member identifies as Indigenous. Team members brought their own experiences and training with community-based, participatory research, child and family wellbeing research, and the administration and evaluation of human service programs, including home visiting to their project work.

Our knowledge development work was shaped by the unique perspectives, motivations, and experiences (Hampton, 1995) of team members who have contributed since winter 2022 (see sidebar). The CIRCLE-HV Expert Circle, a group of practitioners, researchers, federal program and evaluation staff, and other thought leaders from the fields of Indigenous wellness, home visiting, and other early childhood or human services provided input. Over the course of several meetings, Expert Circle members made the following points to help center Indigenous methodologies and evaluation approaches in our efforts:

- Consider practitioner-friendly language and avoid jargon when creating documents and presentations.
- Acknowledge the ways that Western methods and methodologies have influenced the evaluation and research designs within Indigenous settings found in the literature. Sometimes publishers are most interested in publishing work that aligns with dominant ways of doing research.
- Recognize that Indigenous researchers design studies in complex contexts, weighing multiple factors (external requirements, funding, timelines, community priorities, etc.) and so may not always think that study designs they used represent an ideal as much as a response to “real-world” limitations.
- Balance peer-reviewed* literature with grey literature* and interviews (e.g., study author reflections on the merits and drawbacks of evaluation approaches used in Indigenous settings) to ensure inclusion of many voices and types of dissemination.
- Include research from communities and populations within the identified focus populations (i.e., Indigenous communities in the United States, including Native Hawaiians, and U.S. territories) and those with known similarities in early childhood approaches (e.g., Indigenous communities and populations in Canada, Australia, New Zealand, and Pacific Islands).
- Include articles that answer a variety of questions about home visiting in Indigenous communities to deepen our understanding of what methods and study designs have been used across these efforts (i.e., not just effectiveness or efficacy studies).

Terminology Note

Terms marked with an * are further defined in the glossary on page 55.

Refinements to Our Approach

Based on feedback provided by the Expert Circle, we took steps to—

- More clearly articulate what methodology and methods mean (see sidebar on next page).
- Look at a variety of Western and Indigenous methods while focusing on Indigenous methodology.
- Ensure final takeaways result from an integration of information gathered from all data sources (i.e., not privileging learnings from one data source over another).
- Broaden our conception of rigor to continue aligning with ACF’s Evaluation Policy while reflecting the highly specific, place-based, and relational nature of Indigenous science.
- Expand the literature search to include a variety of studies and move away from determining study “quality” through traditional methods of assessing evidence.

Purpose and Overview

This report aims to support Indigenous and non-Indigenous researchers and practitioners, and by addressing three research questions—

- **Research Question 1:** What are Indigenous methodologies and what elements of Indigenous methodologies are important for researchers and practitioners to understand?
- **Research Question 2:** What methods have been used to answer questions about home visiting in Indigenous communities and why were these methods chosen?

Methodology Versus Methods

A **methodology** is the framework used to determine the appropriateness of methods applied in research. Grounded in a particular worldview, methodology influences how work is conducted and what questions are prioritized.

Methods are the steps taken to conduct research about a topic. They may or may not be culturally specific; rigor is attained by their alignment with research questions.

- **Research Question 3:** How can Indigenous methodologies and a broad array of rigorous methods guide the study of home visiting delivered in Indigenous communities?

The report begins by detailing the methods used before sharing findings organized by research question. The conclusion includes the implications for CIRCLE-HV and the broader field of Indigenous home visiting research.



Methods

We conducted a mixed-methods approach that included (1) a review of the foundational literature on Indigenous research methodologies, (2) a scoping review³ of existing literature on Indigenous home visiting, and (3) interviews with scholars and practitioners in the field. Although each research question lent itself to a primary data source (see exhibit 1), we triangulated data across methods to provide more holistic answers. In each section, the results from the primary data source are supplemented by findings that emerged from other data sources.

Exhibit 1. Research Questions and Data Sources

Research question	Primary data source
What are Indigenous methodologies and what elements of Indigenous methodology are important for researchers and practitioners to understand?	Review of foundational literature on Indigenous methodologies
What methods have been used to answer questions about home visiting in Indigenous communities?	Scoping review of peer-reviewed* and grey literature* on home visiting in Indigenous communities
How can Indigenous methodologies and a broad array of rigorous methods guide the study of home visiting delivered in Indigenous communities?	Interviews of individuals in the field of home visiting and/or early childhood research

Review of Foundational Literature

The review of foundational literature on Indigenous methodologies builds on the team’s capacity to better describe what Indigenous methodologies are and what key principles need

³ A scoping review is a type of systematic literature review used to identify and synthesize many sources of information including peer-reviewed articles and grey literature to answer broad questions. It typically includes preset inclusion and exclusion criteria, and maps information gathered from various sources into pre-elected categories or themes to better answer the guiding review question (Peters et al., 2021).

to be upheld to use an Indigenous methodological approach in research. This corresponds most closely to research question 1, in exhibit 1.

We sought to answer this question using a relational approach (Wilson, 2008) that built on the knowledge the team already had of Indigenous methodologies. Team members contributed works they identified as foundational to their understanding of Indigenous methodologies. From there, the knowledge development team reviewed each source and used backwards citation chaining* (Hirt et al., 2020) to identify other works foundational to the development of those sources. This was not an exhaustive review of the literature.

Twenty-seven works, including peer-reviewed* articles, books, and presentations, were ultimately included. Each work was reviewed and inductively coded to identify key themes that emerged regarding how the authors defined and described Indigenous methodologies. Thematic saturation was reached by the conclusion of the coding process. From the key themes that emerged, we described five principles of Indigenous methodological approaches.

Scoping Review of Existing Literature on Indigenous Home Visiting

We conducted this scoping review to summarize findings from peer-reviewed* and grey literature* (e.g., reports, books chapters, briefs) about Indigenous home visiting and related early childhood programs that support positive early child development among young Indigenous children and their families. The scoping review contributed to a deeper understanding of research and evaluation on home visiting and contexts, including the methodologies and methods used to answer research and evaluation questions.

The plan for the scoping review underwent several revisions before it was finalized. More detail about planning the scoping review can be found in appendix B.

Identifying Literature

A rigorous scoping review methodology identified and summarized key literature on home visiting research and evaluation. The team conducted a comprehensive search of Ovid Medline, Indigenous Peoples of the Americas and Indigenous Peoples of America, the Cochrane Library, Google Scholar, and the preprint server MedRxiv, including both peer-reviewed* articles (e.g., empirical research, literature reviews, conceptual or theoretical articles, book chapters) and grey literature* (e.g., news articles, evaluation reports, dissertations/theses, briefs). These searches identified 1,314 citations which were screened for duplicates using EndNote. After this deduplication* process, 1,231 unique citations were uploaded into

Covidence, a software for screening citations. The team identified additional grey literature* ($n = 33$) through a manual search of 31 websites related to Indigenous home visiting and family-based early childhood programs.

Search Terms and Inclusion Criteria

We developed search terms related to Indigenous home visiting and ongoing family-based early childhood programs in partnership with a medical librarian, the CIRCLE-HV team, and with feedback from the Expert Circle. In addition to relevant search terms, controlled vocabulary terms such as MeSH* (Medical Subject Headings) were also used to search for articles organized under home visiting and early childhood-related MeSH* terms. Results were limited to those in English from 2010 to present. The full search terms from Ovid Medline are outlined in appendix C (Scoping Review Supplemental Materials).

Similarly, we developed and refined inclusion and exclusion criteria through conversations with the Expert Circle and internal CIRCLE-HV team. Full inclusion and exclusion criteria are outlined in exhibit 2. The term “OR” in exhibit 2 indicates that only one of the listed criteria was required for an article to be included or excluded.

Exhibit 2. Inclusion and Exclusion Criteria for the Scoping Review

Criteria Category	Inclusion criteria	Exclusion criteria
Study characteristics	<ul style="list-style-type: none"> • Focuses on home visiting OR an ongoing early childhood development (prenatal thru 5) OR • Focuses on an ongoing family-based early childhood program/intervention that addresses child or adult holistic wellbeing, including spiritual or mental/behavioral health issues, substance use, or mind-body-spirit wellbeing OR • Reports on a methodological protocol for a study that otherwise fits our inclusion criteria OR • Reports on an early childhood developmental screener or other type of measure/assessment used with an Indigenous community or in home visiting or in early childhood care and education 	<ul style="list-style-type: none"> • Focuses on a program or service or intervention that is unrelated to early child (prenatal thru 5) development OR • Focuses on a program or service or intervention that has a singular focus on a physical health issue (e.g., child hearing, immunization, dental health, overweight/obesity) OR • Focuses on Indigenous methods but those methods are not being used in the context of a Tribal home visiting program or an early childhood development (prenatal thru 5) or family-based early childhood program/intervention

Criteria Category	Inclusion criteria	Exclusion criteria
Population	<ul style="list-style-type: none"> Includes a Tribal/Indigenous population in the U.S., Pacific Islands, Canada, New Zealand, or Australia AND reports data for the Indigenous population separately (i.e., the authors disaggregate the data) 	<ul style="list-style-type: none"> Does not focus on a Tribal/Indigenous population within Canada, Australia, New Zealand, or the United States (including U.S. territories and freely associated states⁴) or does not report data separately for a relevant Tribal/Indigenous population Participants eligible for the study do not have a 2-year age overlap with the prenatal through 5-year-old age range
Other	<ul style="list-style-type: none"> Published 2010 or after AND published in English 	<ul style="list-style-type: none"> Published before 2010 Published in a non-English language

Screening and Selection

Articles were imported into Covidence (a web-based platform) for title and abstract screening and full-text review by one reviewer, as well as data extraction by two reviewers to ensure data quality. Following abstract screening based on the inclusion and exclusion criteria listed in exhibit 2, 215 articles were selected for full-text review and 140 articles were identified for final inclusion in the review (see exhibit 7 in appendix C).

Data Extraction

Specific characteristics and data were extracted from each article to help summarize and synthesize content. This included—

- Type of article
- Geographic location of study or project
- Topic within and across child and caregiver outcomes, service delivery and engagement, and cultural responsiveness/adaptation
- Research or evaluation question(s)

⁴ The term “Freely Associated States” refers to independent nations that have signed Compacts of Free Association with the United States. Currently, these nations include the Republic of the Marshall Islands, the Federated States of Micronesia, and the Republic of Palau (United States Government Accountability Office, 2020).

- Research governance and relationships informed by the [CONSIDER criteria](#) developed to strengthen the reporting of health research involving Indigenous Peoples (Huria et al., 2019)
- Methodology, including use of Indigenous methodology(ies) and/or frameworks and community engagement (Each article’s methodological framework was determined, based entirely on author’s self-report. For example, if authors wrote they used an Indigenous methodological framework, the documents were tagged as having done so. If they reported they used a Community-Based Participatory Research framework, the documents would be tagged as using community-based research approaches. Although there is often alignment between Indigenous methodological and community-based approaches, the aim was to understand how often researchers explicitly report that Indigenous methodological frameworks guided their work.)
- Methods included research/evaluation designs and approach, data collection methods, and home visiting-related measures such as validated and non-validated screening and assessment tools used in evaluation and research, (Similar to our approach to determining methodology, tagging the methods was based entirely on author self-report. If an article reported yarning as being used because it aligned with cultural community practices, it was tagged as a qualitative, Indigenous method and included a note to indicate the method was called yarning. If an author reported a study used a survey (quantitative questions only), a tag would indicate a quantitative method, specifically a survey. The goal was to understand how common Indigenous methods were used in the literature and what other methods, if any, were deemed acceptable to use in Indigenous home visiting research.)
- Overarching themes

Thematic Analysis

A set of themes was selected in advance and included in the data extraction process to describe the overall goals and potential application for the articles. Predefined themes included (1) family perspectives, needs, assets, and cultural strengths; (2) home visiting model; (3) implementation of home visiting; (4) home visiting workforce; (5) outcomes related to home visiting; (6) impact related to home visiting; (7) role of community in home visiting; and (8) other. Topic areas were also extracted to highlight specific focus areas of each article. For example, an article may have focused on a variety of topic areas, including caregiver-child relationship, caregiver mental health, and caregiver knowledge of developmental milestones. The overall goals and potential application for the article was identified through theme 1 on family perspectives, needs, assets, and cultural strengths.

Interviews With Experts and Practitioners

The purpose of the qualitative component of the knowledge development task was to hear firsthand from researchers and practitioners in home visiting and early childhood program and family service research about their perspectives on and experiences with Indigenous research methodologies. This purpose corresponds most closely with Research Question 3: How can Indigenous methodologies and a broad array of rigorous methods guide the study of home visiting delivered in Indigenous communities?

We developed an interview guide (see appendix C) with input from the rest of the CIRCLE-HV team. Simultaneously, the protocol for collecting and using data gathered from individuals who were recruited to participate in interviews was reviewed and approved by the Colorado Multiple Institutional Review Board (COMIRB) as exempt from further review due to the limited and low risk nature of the interviews.

Recruiting Participants

We used our own professional networks coupled with recommendations from the rest of the CIRCLE-HV team to identify potential interviewees. Ten participants with backgrounds in Indigenous child development research or home visiting practice were selected to interview and provided with the consent form and the interview guide for review. One prospective participant declined. Nine others agreed to participate. Together, these nine Indigenous and allied interviewees held extensive experience conducting child development research, including research on home visiting and other interventions, in partnership with Indigenous communities in the continental United States, Alaska, Hawaii, and New Zealand.

We conducted interviews between February and April of 2024. They lasted from 60 to 90 minutes and were recorded for transcription. The team reviewed each transcript to identify key themes, insights, and connections between them. Results are reported anonymously except for the contributions of Dr. Leonie Pihama, who requested her name be used in alignment with her cultural belief in the importance of taking ownership of her words.



Results

Results are organized by the research question below. Each research question aligns with a primary data source (i.e., the review of foundational literature on Indigenous methodologies, scoping review of Indigenous home visiting and early childhood and family service literature, and qualitative interviews). Data from all three data sources are integrated to more effectively provide holistic answers to each question. For this reason, in each of the following sections, findings from a research question's primary data source are supplemented by findings that emerged from the other data sources.

Research Question 1: What are Indigenous methodologies and what elements of Indigenous methodologies are important for researchers and practitioners to understand?

The review of foundational literature on Indigenous methodologies was the primary data source for this research question. The findings are supplemented by ideas that were shared during the qualitative interviews. For this research question, findings from foundational Indigenous methodology literature is presented first, followed by learnings from the interviews.

Key Findings

There is no single definition of Indigenous methodologies because these approaches to research come from unique communities, cultures, and ways of knowing.

Five cross-cutting principles undergird most Indigenous methodologies: ***Relationality, Respect, Relational Accountability, Reciprocity, and Place.***

Indigenous research methodologies also prioritize the experience, perspectives, and sovereignty of Indigenous peoples, Nations, and communities. They can also help researchers conduct strengths-based research that is healing for researchers and participants and create positive, long-lasting change in Indigenous communities.

Methods and methodologies are fundamentally different. Methods refer to the ways information is collected to answer a question, whereas methodologies capture the philosophical underpinning of the study design.

Diversity and Convergence of Indigenous Methodologies

Indigenous research methodologies are approaches to research that originate from an Indigenous worldview, meaning they are deeply rooted in—and vary by—culture, place, and community (Cardinal, 2001; Cochran et al., 2008; Meyer, 2001; Weber-Pillwax, 2004; Wilson, 2008; Windchief et al., 2018). One of the insights shared by interviewees is “methodologies” are plural because the understandings, ways of knowing, ways of being, and value systems that shape the how and the why of our research are as diverse as the thousands of global, Indigenous communities. Therefore, a precise definition of Indigenous research methodologies depends on the specific context.

Despite this diversity, the team identified five cross-cutting principles that emerged in the foundational literature review. These principles are high-level features common to most Indigenous methodological approaches and are key for researchers to understand and embody in their work with Indigenous communities. Importantly, these principles describe a holistic approach to research with Indigenous communities. These principles intersect and build on each other in important ways and one cannot be applied without the other four.

In addition to the five key principles articulated below, interviewees shared several unique insights about what Indigenous methodologies are and why they are important. The key principles and insights from interviewees are summarized below.

Key Principles of Indigenous Methodologies

Relationality: Recognize Our Inherent Interconnectedness and Worldview

Every source included in this review described relationality as a key principle of Indigenous research methodologies. Indigenous worldviews hold that all knowledge is relational (Wilson, 2003; Wilson, 2008; Weber-Pillwax, 2004; Hampton, 1995; Meyer, 2001; Dawson et al., 2017; Kovach, 2010): What a person knows is deeply contextual and dictated by the relationships they have with other people, their community, their physical location, other beings, and their spirit.

A key piece of a relational approach to research is grounding the effort in the lived experience of Indigenous people (LaFrance et al., 2012; Kovach, 2010; Weber-Pillwax, 2004; Wilson, 2003; Wilson, 2008). Authors of the included literature emphasized this means understanding relationality in very concrete terms—as real relationships with other people and beings (LaFrance et al., 2012; Weber-Pillwax, 2004). The people in the community who will be engaged in the research effort need to be in authentic and trusting relationship with the people who will be doing the research (Brockie et al., 2022; LaFrance et al., 2012; Weber-Pillwax, 2004; Wilson, 2003; Wilson, 2008).

Respect: Hold in Deep Regard Partner Community Cultures, Lived Experiences, Ways of Knowing, and Priorities

Many sources included in this review identified respect as a key principle of Indigenous research methodologies (Brockie et al., 2022; Dawson et al., 2017; Jimenez Estrada, 2005; Weber-Pillwax, 2004; Wilson, 2003; Wilson, 2004; Windchief et al., 2018; LaFrance et al., 2012). The way researchers show appropriate respect differs depending on the type of research being done and the people or community with whom they are engaging in the effort.

Multiple authors described how the principle of respect goes beyond just adhering to local cultural protocols and “please and thank you” (Jimenez Estrada, 2005). The principle of respect requires engaging with the community and listening deeply to its members’ research priorities and concerns. Intentional and thoughtful design of the research or evaluation study requires that it has meaning for the participating community (Jimenez Estrada, 2005; Weber-Pillwax, 2004; Wilson, 2001). Researchers can demonstrate respect by beginning with the concerns of the community; developing research questions that respond to those concerns; and deeply involving the community at every step of the design, implementation, analysis, and dissemination process (Brockie et al., 2022; Dawson et al., 2017; Jimenez Estrada, 2005; LaFrance et al., 2012).

Relational Accountability: Understand and Uphold Our Responsibilities to the People and Communities We Serve

Relational accountability requires researchers to consider how the research process and outcomes will impact the community they are in relationship with and requires taking responsibility for that impact (LaFrance et al., 2012; Weber-Pillwax, 2004; Wilson, 2001; Wilson, 2008). Weber-Pillwax (2004) explains that—

The most serious consideration for me as a researcher is the assurance that I will be able to uphold the personal responsibility that goes along with carrying out a

research project in the community I have decided to work within. Once the decision has been made to enter a community with the intention of ‘doing formal research,’ I am accepting responsibility and accountability for the impact of the project on the lives of the community members with whom I will be working (p.79).

Other authors sometimes describe relational accountability as its own form of validity (Kovach, 2010; Wilson, 2001). If results do not honor, respect, and benefit the community, relational validity is called into question (Kovach, 2010; Weber-Pillwax, 2004; Wilson, 2001; Wilson, 2008). Wilson (2008) recommends researchers consider what their role as a researcher is in each relationship and what responsibilities that role carries. Additionally, researchers need to check in frequently to ensure they are fulfilling those responsibilities (Wilson, 2008). In this way, relational accountability can be thought of as the way to put relationality and respect into action.

Reciprocity: Give of Ourselves and Honor the Gifts of Others

Reciprocity is the principle that transforms a research relationship from one that is extractive (the researcher gains knowledge from their work in a community) to one where both the researcher and community learn and grow from engaging with each other in the research process (Cochran et al., 2008; Martel et al., 2022; Wright et al., 2019; Wilson, 2008). From an Indigenous methodological perspective, both the researcher(s) and the community members have gifts to contribute where gifts of both are valued equitably (Cochran et al., 2008; Martel et al., 2022; Wright et al., 2019; Wilson, 2008).

Researchers may offer communities opportunities to be intimately involved in the research process and receive credit for their contributions. In this way, Indigenous communities can “grow their own” researchers (Brockie et al., 2022; LaFrance et al., 2012) and increase their capacity to use research for their benefit in the future. In the same way, by partnering with Indigenous communities, non-Indigenous researchers can develop their abilities to approach their work from a holistic and relational perspective and answer complex questions in culturally grounded ways (Brockie et al., 2022; Cochran et al., 2008; LaFrance et al., 2012; Martel et al., 2022). Additionally, reciprocity allows Indigenous researchers to contribute in meaningful ways to their home communities and expand their knowledge and perspectives when working with Indigenous communities they are not from (Wilson, 2008; Windchief et al., 2017).

Place: Honor that Ways of Knowing and Ancestral Wisdom are Grounded in Place

The authors of the included works unanimously maintained that individual tribes, Nations, and other Indigenous communities have their own ways of knowing. These epistemologies* each originate from a unique Indigenous culture that arises from the land to which it is Indigenous to (Cardinal, 2001; Cochran et al., 2008; Kovach, 2009; Meyer, 2001; Wildcat, 2001; Wilson 2001, Wilson, 2008). As Cardinal (2001) states, “When you create something from an Indigenous perspective... you create it from that environment, from that land in which it sits” (p. 180). Meyer (2001) further explains the environment in which a person is raised dictates what is perceived by a person’s senses and how they understand what they perceive. In this way, the physical place in which research happens will fundamentally influence how it comes to be and how it is undertaken (Meyer, 2001).

Wildcat (2001) shares that place also influences data interpretation and validation.

Indigenous knowledge systems are based on direct experience with their physical environment. If the findings shared at the conclusion of the research do not reflect the lived experiences of the Indigenous people in the community, the validity of those findings is questionable (Wildcat, 2001; LaFrance et al., 2012). For these reasons, research undertaken in Indigenous communities needs to be situated within the specific, place-based community context to generate useful understandings (Kovach, 2009; LaFrance et al., 2012).

Interviewee Descriptions of Indigenous Research Methodologies

In addition to the five key principles of Indigenous methodologies described by the foundational literature, nine interviewees offered their perspectives on what these methodologies are. While these conversations largely affirmed the key principles articulated in the foundational literature, they also yielded some unique insights.

According to interviewees, Indigenous research methodologies center Indigenous people, their sovereignty, and their rights because they are grounded in Indigenous understandings, ways of knowing, ways of being, and value systems. These contain ancestral knowledge handed down through the generations and are often inseparable from their culture. As such, the methodologies are first and foremost for Indigenous people, whose ownership, control, and rights are to be exercised and respected. As Dr. Pihama stated, “What we call an Indigenous methodology, then, of course, it’s led by us, controlled by us, defined by us.” While non-Indigenous allies can walk alongside Indigenous scholars and work to create the conditions that support Indigenous research methodologies, Indigenous people must lead the work. At the same time, being Indigenous does not automatically mean a researcher is using an Indigenous methodological approach. These methodologies must be applied intentionally.

Interviewees identified a connection between Indigenous research methodologies and strengths-based research. From interviewee perspectives, Indigenous research methodologies are imbued with the strength and wisdom that emanates from Indigenous understanding, ways of knowing, ways of being, and value systems. Research grounded within these methodologies therefore uplifts community strengths. This can extend to the types of questions asked and the focus of the research. While Western research often measures deficits and gaps, research from an Indigenous methodological perspective may be more likely to focus on what is going well in a community or family with the goal of identifying ways to build upon those strengths. As one participant reflected,

You know, it's just so different, looking at joy, looking at the strengths. Language is huge, like language learning, language immersion. And so much more strengths-based... [Parents] don't want any measures that measure any deficits in the kids. So, it's all focused on where...they are on a positive spectrum when they started and where did they finish.

The focus on strengths can make participating in research a healing activity. As one participant shared, “It wasn't just about the data collection to do our analysis. It was about doing data collection in a way that actually helped people. It supported people's understanding of themselves.” Another interviewee shared that their approach to developing data collection protocols included asking themselves,

What are we asking for? How are we getting that information? How might that feel to the people that we're engaging with in those questions? And so, what will that reciprocity need to look like on an individual level? Who are these instruments? Not just what are the instruments, but who are the instruments?

Interviewees also shared that Indigenous methodologies allowed them to extend strengths-based thinking to themselves as researchers. They felt they didn't need to be experts right away and instead could approach a research effort with existing skills and abilities. Indigenous methodologies allowed them to trust that through the relationship with the community and the research process their skills and abilities would grow in the ways the research effort needed. This observation is closely connected with the principle of *Reciprocity* described above. As one interviewee reflected,

I don't know everything. Everybody has a gift to give here. There's a reason why you're here. There's a reason why you entered this space together... being a part of research when it's approached like that... it's just really rewarding. And also, it's a relief to know you don't have to go in and know everything... you can

contribute in ways that you have strengths. And then, you can also learn from other people, too.

Interviewees connected Indigenous methodologies to lasting, positive community impact. As one participant shared,

In using Indigenous Methodologies, you're gonna get better work. The communities are going to develop something that is going to work for them. And it's going to be more impactful because they've brought their understanding of both the problem and the solution to the work.

The same participant shared further, “I really believe in culturally grounded intervention and culturally led evaluation. It's here to stay, right? If a community creates their own, it's gonna stay and it's gonna become part of the fabric of life.”

Methods Versus Methodologies

One recurring learning that emerged from the review of all three methods was that there is a fundamental difference between a research method and a methodology. A method is a specific way of collecting needed information to answer a question. A methodology represents the philosophical underpinning of the study design, including concepts such as why the researcher is asking the questions they are asking, what methods are best for answering those questions, and how the research will be carried out (Kovach, 2010; Wilson, 2003; Wilson, 2008; Drawson et al., 2017; LaFrance et al., 2012).

There are Tribal and Nation-specific methods or ways of collecting the needed information. According to most sources these methods are only appropriate to use within the tribe, Nation, or community that developed them and can only be used effectively by a researcher using an Indigenous methodology (Drawson et al., 2017). For example, one interviewee shared how a colleague developed a culturally grounded data-collection method wherein she posed questions to a group of mixed-age relatives as they engaged in a shared cultural activity. The interviewee explained that—

...could... be considered an Indigenous method of information collection, data gathering... it might look very different from... your focus group or interview... it was definitely more... hands-on experiential, and there was an observational component that was also built into it.

In this example, the cultural activity, participant selection, and questions posed to the group are all influenced by the specific cultural context to which the researcher and participants belong. This specific method would not be appropriate to apply outside of that cultural context.

Researchers using Indigenous methodological approaches or a Western methodological approach can use methods that are known to be acceptable in most Indigenous communities and are common in multiple cultural contexts such as talking circles and the conversational method to answer research questions (Kovach, 2010). Additionally, methods historically associated with Western research such as surveys, focus groups, interviews, etc. can also be used by researchers utilizing an Indigenous methodological approach or a Western approach. For example, one interviewee described using portraiture in her work—

... portraiture really was about painting with words and description. And the way in which you invite one into the partnership of making art felt most connected to the way I wanted to engage in research... the method I use was portraiture, but the underlying component that was guiding me was... culturally framed by who I am as a Native person. Those two came together for me in the enactment of engaging in that research.

Ultimately, the methodological approach can guide a researcher to select methods that will most effectively answer the research question posed but does not limit the methods available to answer the question. This is important to understand because we cannot determine the methodological approach of a given study by only identifying the methods used (Abrahamson-Richards & O’Keefe, 2023; LaFrance et al., 2012; Wilson, 2008).

Research Question 2: What methods have been used to answer questions about home visiting in Indigenous communities?

The scoping review of Indigenous home visiting literature was the primary data source for research question 2. Findings from the interviews supplemented this information and helped to better understand the scoping review data. This section provides an overview of the key characteristics of the articles included in the scoping review and a summary of the designs and methods represented in the literature. Later, the level of Indigenous participation based on our application of the CONSIDER criteria* (Huria et al., 2019) is discussed. Finally, interview findings which speak to the considerations regarding research methodologies, methods, and respectful reporting are described.

Key Findings

Findings from the interviews and scoping review underscore the importance of methodological approaches informing the selection of methods. Although Indigenous research methodologies do not prescribe specific methods, there may be methods that naturally align with Indigenous approaches such as those designed by and for the communities (e.g., yarning, talking circles, conversation).

Many home visiting study designs span quantitative, qualitative, and mixed methods, all of which can align with Indigenous methodologies and worldviews. This means researchers in partnership with the Indigenous communities implementing or served by home visiting programs have flexibility in selecting methods that reflect and resonate in specific contexts.

Community Based Participatory Research (CBPR) and other community-driven approaches were commonly used in home visiting and other child and family service program research. Although participatory approaches are not the same as Indigenous methodologies, they are often complementary to Indigenous research methodologies.

There is growing support for and guidelines to inform the respectful reporting of research involving Indigenous communities, including the CONSIDER criteria. However, from the scoping review it is not clear that Indigenous communities are always deeply involved in study design or dissemination efforts. Insufficient collaboration with specific Indigenous communities can limit the effectiveness of study designs and methods, regardless of their methodological origin.

Overview of Articles Included in the Scoping Review

The scoping review analyzed 140 articles, the key characteristics of which are outlined in appendix C, table 2. Most articles (76 percent) were peer-reviewed,* followed by briefs (19 percent), evaluation reports (12 percent), and other (2 percent) types of resources such as videos or podcasts. More than half (59 percent) focused on American Indian and Alaska Native populations in the United States, followed by one-quarter (25 percent) focusing on Aboriginal and Torres Strait Islanders in Australia; 8 percent focusing on First Nations, Inuit, and Metis in Canada; and 3 percent focusing on Māori populations in New Zealand. The remaining articles (5 percent) focused on multiple Indigenous populations, including Native Hawaiian populations, across the United States, Canada, Australia, and New Zealand. The articles spanned diverse topics with nearly three-quarters (70 percent) focusing on one or more topics related to cultural adaptation, cultural responsiveness, and/or Indigenous ways of knowing. Regarding

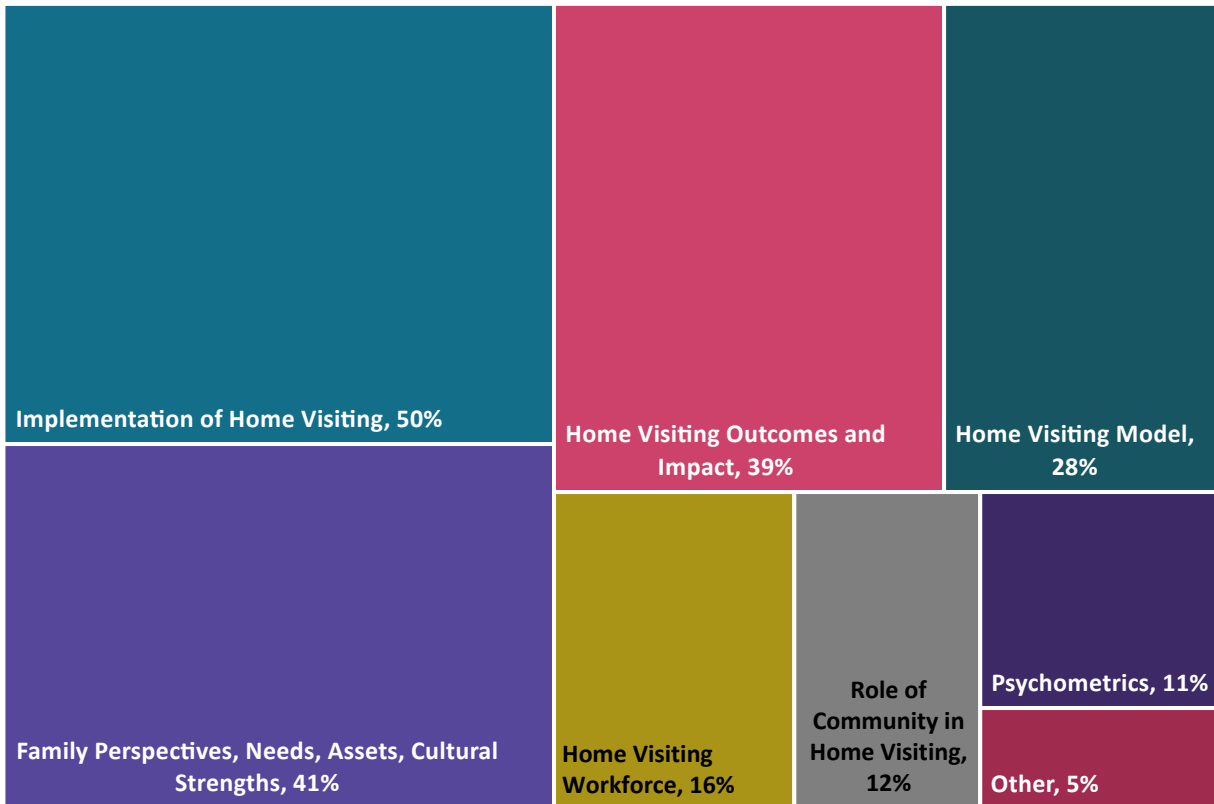
specific topic areas, more than half focused on one or more child and family outcomes (51 percent) and/or service delivery and engagement (59 percent).

Themes Addressed

A summary of major themes appears in exhibit 3. These reflect the overarching goals of the articles and their potential application to home visiting research and evaluation. Note that the percentages do not equal 100 because most articles (77 percent) addressed more than one major theme.

- Out of the 140 articles reviewed, seventy of the articles (50 percent) addressed the implementation of home visiting, followed by family perspectives, needs, assets, and cultural strengths (41 percent); home visiting outcomes (39 percent); and home visiting models (28 percent). The theme of home visiting models included examination of cultural adaptations.
- Less common themes were related to home visiting workforce (16 percent), role of community in home visiting (12 percent), and psychometric* examinations of measures or screeners commonly used in home visiting, or measures being adapted for use in Indigenous home visiting contexts (11 percent).
- Other unique themes appeared in 5 percent of the articles and included topics of fatherhood, continuous quality improvement, policy, and research protocols or guidelines for Indigenous home visiting.

Exhibit 3. Major Themes From Scoping Review in Percentages



Summary of Research or Evaluation Questions, Designs, Method(s)

A summary of research/evaluation questions, designs, approaches, data collection methods, and home visiting-related measures reported in the articles ($n = 140$) are outlined in Supplementary Files, Table 3. Key findings are summarized below.

Study Designs

- **Half of the articles (50 percent) used a descriptive research design,*** followed by designs such as feasibility/implementation* (20 percent), randomized controlled trial* (12 percent), nonrandomized/quasi experimental* (8 percent), psychometric* (6 percent), and other or no research design (4 percent).

Methods Used by Study Design

- Most articles using descriptive designs ($n = 70$) reported using qualitative methods (73 percent), followed by mixed methods (11 percent), systematic or scoping reviews (11 percent), and other methods (4 percent).

- Among articles reporting feasibility/implementation designs* ($n = 28$), qualitative methods (50 percent) were most common followed by mixed methods (36 percent) and quantitative methods (11 percent).
- Of the articles reporting psychometric* study designs ($n = 8$), half used quantitative methods (50 percent), followed by mixed methods (38 percent), and qualitative methods (13 percent).
- Quantitative methods and mixed methods were more common among articles reporting nonrandomized/quasi experimental* and randomized controlled trial* designs.

Taken together, these findings indicate certain study designs used in home visiting research might naturally align with certain methods, but most seem to be able to accommodate the use of qualitative, quantitative, and mixed-methods approaches to data collection.

Methods Used Across Designs

- Surveys were the most common method of quantitative data collection, along with interviews, focus groups, and case studies for qualitative data collection.
- Most articles (84 percent, $n = 119$) did not report using any Indigenous data collection methods.⁵
- Those articles that used Indigenous data collection methods reported using storytelling, yarning, listening and observing, conversational interviews or informal conversations during a cultural activity, and applying an Indigenous worldview or lens to the interpretation of data.
- About one-third (34 percent, $n = 46$) of the articles reported using or referencing home visiting-related measures (i.e., validated screening or assessment tools that are currently or can be used in the delivery of home visiting programs). The most common home visiting-related measures across the articles were the Ages and Stages Questionnaire (ASQ) (33 percent), Parenting Stress Index (PSI) (26 percent), Home Observation for Measurement of the Environment (HOME) (20 percent), and the Center for Epidemiologic Studies Depression Scale (CES-D) (17 percent). Exhibit 4 displays the most frequently cited home visiting-related measures from our sample. Those cited most often appear largest in Exhibit 4.
- An overwhelming majority of measures referenced were not specifically developed for or adapted for Indigenous populations. The Ages and Stages Questionnaire – Talking About Raising Aboriginal Kids appeared as an exception (11 percent). This measure of child development specifically adapted the Ages and Stages Questionnaire for use with

⁵ Based on author self-report. See Methods for additional information about how this was determined.

Aboriginal and Torres Strait Islander children and appeared among the most mentioned measure. See appendix C, table 5 for a complete and defined list of measures referenced.

Exhibit 4. Word Cloud of Most Commonly Reported Home Visiting-Related Measures



These findings indicate studies done on home visiting and child and family services delivered in Indigenous communities made use of both Western methods and measures (e.g., surveys, ASQ) and in some cases methods and measures specific to Indigenous communities (e.g., yarning, ASQ-TRAK). In home visiting research, this affirms researchers and communities can select from a variety of methods one which resonates and is the best fit to the question being asked.

Assessing Indigenous Participation in Studies Using the CONSIDER Criteria

The CONSIDER criteria* was applied to extract data from articles ($n = 140$) in the scoping review to assess reporting of Tribal governance, relationships, methodologies, and participation as outlined in appendix C, table 4 (Huria et al., 2019). Below is a summary of findings from the scoping review and additional contextual information interviewees shared regarding research, reporting, and the use of Indigenous methodologies and participatory approaches in peer-reviewed* literature.

Research and Evaluation Governance and Relationships With Indigenous Communities

Less than half (40 percent) of the articles clearly described a form of Tribal governance (e.g., Tribal ethical review or Tribal Institutional Review Board, Tribal Council approval, memorandum of understanding/agreement, partnership agreement). Strengthening the

reporting of research and evaluation is essential to promoting equity, Indigenous rights to self-determination, and reducing harm and exploitation. This finding suggests a critical step toward embodying the key Indigenous methodological principles of *Respect* and *Relational Accountability* is to ensure the community's consent to and control the process of this research. Seeking approval prior to engaging in research activities and continuing engagement with Tribal governing bodies throughout the research process and the dissemination of any results can make this happen.

More than half (63 percent) of the articles clearly described the involvement of Indigenous collaborators and participants in the research or evaluation process. However, less than half (44 percent) described the expertise of the partnering research team. The latter finding was additionally contextualized by the interviews. One interviewee shared that she rarely shares her Tribal affiliation or “expertise” with the communities when she writes up her findings. This interviewee explained, “I don't usually explain I'm Native, you know, other than introducing myself... So, in my writings, I haven't, but I'm realizing that I should. I need to ground the reader in this worldview...” It's possible that among some of the articles, the authors had significant experience with Indigenous communities or were Indigenous themselves but did not include the information.

Another interviewee indicated that sometimes the structure of academic articles did not allot enough space to include all the information about the research process. From this interviewee's perspective, the process of research includes the complexity of working in teams with researchers who are non-Indigenous, Indigenous, and of multiple Indigeneities*; the selection of methods; and the ways in which the researcher's identity influences data interpretation. This interviewee shared, “I don't report that in my publications... because there's no space in the method section to write all that up... I feel like there's a huge missingness in what I've put forward in the written word.” The constraints of academic publications could possibly have contributed to the relative lack of information that emerged in the scoping review regarding researcher backgrounds.

Use of Indigenous Methodologies and Participatory Approaches

Few articles (16 percent) clearly described using Indigenous methodologies or worldviews in their approach to research or evaluation.⁶ Interviewees noted in the United States in particular, Indigenous people are still deeply underrepresented in academic research positions, limiting the opportunities for them to report research findings and identifying Indigenous

⁶ Based on author self-report. Please see Methods for additional information about how this was determined.

methodologies and worldviews. Multiple interviewees indicated that after decades of research, the field is just now becoming receptive to Indigenous methodologies. One interviewee shared,

I've worked with Indigenous colleagues since 1991. And it's been within the past 10 years where I feel [Indigenous methodologies are] more explicitly discussed. I think it was happening and I was learning things, like, Tribally based participatory research prior to the last decade. But I think in the last decade, it's been more explicit.

The scoping review was limited to literature published since 2010. Hopefully, the number of articles published clearly referencing Indigenous methodologies will continue to grow.

However, some interviewees indicated terms such as “Indigenous methodologies” don’t resonate with them or the communities with which they work. One interviewee explained,

When I learn words that are intended to describe some of these things, they don't sit right with me... they don't... describe my experiences. You have the ontologies, epistemologies*... those types of terms... they're coming from a different culture, a different background. The derivation of those meanings and the usage of those meanings by others isn't exactly the right definition... I often don't use those words even though I think that's what I am speaking of because they're not as fully formed... often the people that I'm working with don't use those terms.

Another interviewee shared that sometimes terms like “Indigenous methodologies” make community members feel alienated and ‘talked down to.’ For these reasons, more accessible terms could gain traction in publications by Indigenous and allied researchers and “Indigenous methodologies” may continue to be represented mainly in theoretical works. This could also help to explain why many articles described significant involvement of the Indigenous communities participating in the research, but very few specifically named Indigenous methodologies as the guiding approach for their work.

Only 19 percent of articles described using a culturally grounded conceptual model or framework to guide the research or evaluation. However, more than half (56 percent) described applying principles of community-based participatory research or following a similar community-engaged approach. Findings across the scoping review, foundational literature review, and interviews repeatedly reiterated the importance of deep community engagement when conducting research with Indigenous communities. Interviewees unanimously shared that community is where their work begins, which explains why

community-based participatory research (CBPR) studies were well-represented in the scoping review.

Indigenous methodologies are part of a changing research landscape. Many interviewees noted there is a continuum of thinking around research with Indigenous communities and, historically, one of the Western frameworks most acceptable in many was CBPR. From there, many embraced Tribally based participatory research (TBPR). One interviewee shared,

I think TBPR is sort of next-generation CBPR that's thrown around in schools of public health... I think there is a level of bringing values and relationships into the work that goes beyond CBPR... I think what are percolating up are other kinds of methodologies like yarning, visual storytelling. Like, there's actual new methodologies that are evolving.

Interviewees believe there is new energy around using Indigenous methodologies more explicitly in academic research, but that CBPR and TBPR remain important frameworks to facilitate useful and responsible research in Indigenous communities. Importantly, the methods named by this interviewee did appear in the scoping review results, which suggests they may be well-suited for use in some studies of home visiting delivered in Indigenous communities.

Some interviewees indicated CBPR and community-engaged terminology can be more inclusive than Indigenous methodologies and still allow them to do work that is immediately beneficial. One interviewee spoke at length about the importance of *Relational Accountability* and *Reciprocity* in research. This interviewee explained,

I think that, you know, when we think about the application of Indigenous methodologies, how we teach and learn about it and how we fight for spaces that just begin to contribute to our communities more directly, I think that that's the space I'm gonna always sit in... so it kind of becomes braided at different opportunities, but [Indigenous methodologies is] not a concept I use that often... the concept I use is community-based inquiry. It's open to anybody, Native or non-Native, to engage in the act of asking strong questions toward an immediate benefit to children, teachers, parents, community.

The concept of braiding approaches or using the best of Indigenous and Western science for the benefit of communities is one that surfaced across the sources and is addressed more fully under Research Question 3. What this interviewee shared also suggests that when communities ask questions that are important to them, the methods chosen should be the ones capable of providing clear, actionable, and useful answers.

Research Question 3: How can methodologies and a broad array of rigorous methods guide the study of home visiting delivered in Indigenous communities?

The interviews of early childhood, home visiting, and family service program researchers were the primary data source for Research Question 3. The findings that emerged from these conversations are supplemented by the review of foundational literature on Indigenous methodologies. The findings speak to using the five key principles of Indigenous research methodologies, committing to community co-leadership in research efforts, using Indigenous methodologies with care and caution, and braiding Indigenous and Western research approaches to the benefit of Indigenous communities.

Key Findings

By using the principles of *Relationality*, *Respect*, *Relational Accountability*, *Reciprocity*, and *Place* and ensuring Indigenous home visiting programs and the families they serve drive the research process from start to finish, researchers can conduct meaningful studies using a wide variety of approaches and methods.

Time, thoughtfulness, and intentionality are needed to apply Indigenous research methodologies. Indigenous peoples must lead the application of these methodologies, and researchers must take care to protect cultural knowledge.

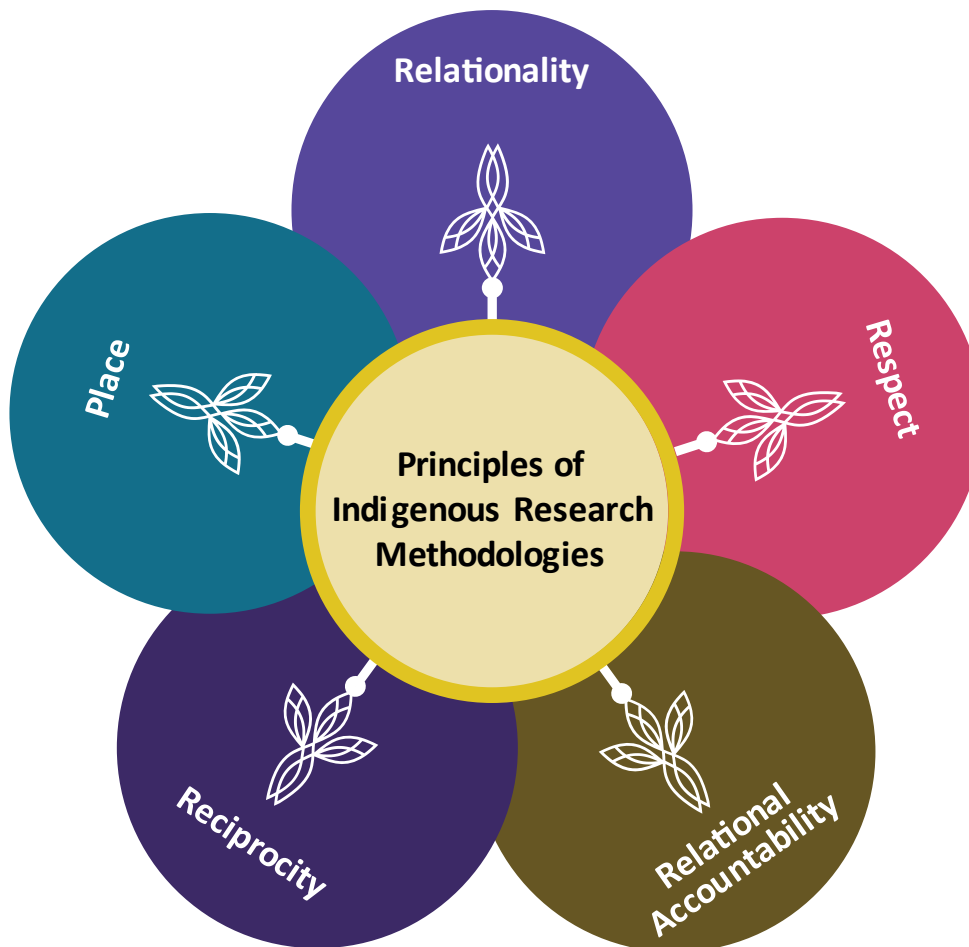
These methodological approaches emphasize place-based validity, which can make them a natural fit for research with home visiting programs serving specific communities.

Braided approaches such as Two-Eyed Seeing and the Māori Braided River Framework can be effective ways of combining the strengths of Indigenous and Western science and can be particularly appropriate for home visiting programs partnering with non-Indigenous researchers or Indigenous researchers from other communities in their research effort.

Use the Five Principles of Indigenous Research Methodologies and Commit to Community Co-Leadership

The review of the foundational literature on Indigenous research methodologies indicates the five key principles (*Relationality, Respect, Relational Accountability, Reciprocity, and Place*) should inform the research or evaluation process in Indigenous communities. These work together to create a process that can be transformative for both researchers and communities (Jimenez Estrada, 2005; LaFrance et al., 2012; Wilson, 2008) as illustrated in exhibit 5.

Exhibit 5. Principles of Indigenous Research Methodologies



Interviewees shared ideas that largely aligned with the five principles identified in the foundational literature and expanded on and applied those principles in important ways. They shared that research done in a “good way” in Indigenous communities puts them in the “driver’s seat,” “gives back,” and is done by individuals who are self-reflective about their own positionality and approach the work with humility, enthusiasm for continuous learning, and a commitment to seeing the project through. Indigenous communities should be

positioned to set the research agenda and meaningfully guide the design and pace of the study, and dissemination of study results.

As an example of the way community drives research, one interviewee shared,

When I'm working in home visiting, it's exactly that, it's for community, it's for family. Part of the way that I devise my research questions is in community. It's asking the group of family members, of providers of care, so the Tribal leaders, other leaders, other community members, you know what's of interest here... we come together to devise a research question... then part of that question...is how are we getting to answer that question? Who's the "we" in that? It's not a singular – it's a "we." And then what are we hoping to do with the answer to that question, those results? And then what happens next?

Another interviewee explained that in some ways, the communities with which they work have shaped the whole trajectory of their career.

I really feel like [it's important to pursue]... getting the grants that the community wants... I never wanted to be a [*subject area*] researcher at all... that wasn't my calling... But it was the community and the schools, and the principals, and all the teachers... and [they said], "We need help. Like, this is an epidemic here, and this is not working... You need to help us deal with the issue."... don't just collect data and, like, come up with a damn theory, right. Like, do something, right?

These examples highlight some of the ways in which interviewees embraced and acted on the principles of *Relationality* and *Respect* in their work.

The principles identified in the foundational literature and expanded by interviewees speak to the overall process of doing research. As such, they are broadly applicable to research conducted in and with Indigenous communities, regardless of the specific study design being implemented.

These findings clearly indicated when engaging in home visiting research, those impacted by the research topic need to be deeply involved in shaping the effort. For research focusing on program design or implementation, program staff need to be empowered to identify the topic of study, the specific questions the research will address, and what methods will be used to answer those questions. When engaging in home visiting research that asks questions about the impact of programs, the families served should be similarly empowered to engage meaningfully in shaping the process.

Use Care and Caution When Applying Indigenous Research Methodologies

Many interviewees expressed enthusiasm for newfound attention and acceptance of Indigenous research methodologies in academic circles. Like Windchief et al. (2017), interviewees shared that Indigenous research methodologies represented ways of answering difficult questions grounded in the ways of knowing inherent in Indigenous cultures. One interviewee described that they also represent a way for Indigenous scholars to resist colonial structures in academia (i.e. institutions of higher education, research, and scholarship), stand up for their communities, and represent in places they historically have not been represented. In these ways, Indigenous research methodologies could be a great fit for researchers learning about home visiting programs in Indigenous communities.

Interviewees also shared that the use and understanding of Indigenous research methodologies expands the knowledge base available and can improve how research is done across Indigenous and non-Indigenous communities. One interviewee shared, “I think Indigenous communities represent so much of the good in the world, you know? Like, all about our people and our families. And the worldviews that we have —it’s something that everybody could learn from.”

Despite this enthusiasm, interviewees also shared that applying Indigenous research methodologies is sometimes not straightforward. Interviewees shared there are real barriers to using Indigenous research methodologies in academic and federally funded settings. Also, even when academic and other institutional factors support the use of Indigenous methodologies, important considerations need to be explored before research is undertaken, particularly for non-Indigenous researchers or Indigenous researchers working outside of their home community(ies).

Considerations for Applying Indigenous Research Methodologies

A key aspect is the amount of time needed to do the research well. Multiple interviewees spoke about the time required to appropriately engage a community, build trust, and develop a research plan collaboratively. The time required is not optional from an Indigenous methodological perspective. To adhere to the principle of *Relationality*, researchers need to have real, authentic, trusting relationships with the community members (Wilson, 2008). Unfortunately, these realities can conflict with the pace of research set by funders.

One interviewee shared in their research context,

Everything has to be done yesterday... to do it in the time that you have, you have to work really hard... if you're approaching it from [an Indigenous methodological perspective] it's just gonna probably be more [time] than you anticipated.

One interviewee explained further,

When you do research with Indigenous populations and with Native populations ...your responsibility as a researcher is to make sure that you're in it for the long haul... if you're not able to do that for whatever reason... then don't even bother entering that relationship, right, because you're gonna just do more damage than good.

These findings suggest researchers entering a relationship with a home visiting program partner for the first time will need to devote significant time upfront to building trust. They will also need to be mindful of the scope of their studies to ensure the plan developed with their program partners is feasible. These considerations may necessitate selecting a data collection method that can be more expedient (such as a survey) as opposed to a lengthier method (such as a series of interviews). These considerations will need to be weighed with practice partners to ensure their priorities guide these decisions and resulting learnings are useful to them.

Some interviewees shared the approach to the work from a community-driven lens might mean missing funding opportunities that were not aligned with community priorities. As one participant shared, "How you need to do something to honor community...it's just not an option for you to apply for funding where there are just certain... requirements that you just can't do it in that way." This tension between how funding opportunities are written and what communities want can extend to the design of the study and analytical approach. One interviewee explained,

I think if you have a federal funder, it's really hard [to use Indigenous research methodologies] because they wanna get the kinds of data that they've used in the past to show that they have a return on their investment. So, it's like there has to be new ways of thinking about the work.

Notably, some interviewees reflected that these issues were less of a barrier, which indicates funders have recognized and are beginning to address these tensions. However, some interviewees noted funder abilities and willingness to address these tensions can be affected by

a national political climate that is inconsistently supportive of Indigenous research methodologies. From these interviewee perspectives, the improvements made are crucial, but also may be fragile.

Many funding sources prioritize studies producing generalizable data. This can be challenging for studies conducted from an Indigenous methodological perspective (as well as for home visiting research in general due to a program's local focus and the wide variety of program designs) because these are often inherently specific to a community. Some interviewees expressed frustration with the bias toward generalizability (i.e., the ability to assume findings in each study apply to the population as a whole) in research,

We have to stop using generalizability as a way of dismissing people's reality and people's... science... This practice has to stop, right? Like, you have to stop saying, "Who cares about this population because the science that's generated from doing research with them is not generalizable?" Like, we have to stop just saying that to dismiss people's realities.

While the increased attention paid to Indigenous research methodologies is in many ways overdue, it carries with it an increased risk of appropriation. Dr. Pihama shared clearly that Indigenous research methodologies are developed by and for Indigenous peoples. A non-Indigenous person cannot design a study using an Indigenous methodological approach. Dr. Pihama explained that this is the way it is for Māori people. She stated,

Kaupapa Māori is a way of life. And I can see how that can be applied methodologically, pedagogically, theoretically, using that way of life, using our cultural... learnings, drawing on that as guidance and understanding that as a foundational philosophical approach to everything that we do.

Multiple interviewees expressed similar sentiments that Indigenous methodologies fundamentally arise from Indigenous cultures. Individuals lacking that cultural grounding cannot conduct research from an Indigenous methodological perspective. Similarly, as most Indigenous scholars know, certain cultural knowledge is privileged and not appropriate to share outside of specific contexts. Care must be taken to decide when, where, and how Indigenous methodologies are applied. Dr. Gone (2019) expressed concerns about the upswell of interest in Indigenous methodologies and articulated this may lead to well-intended scholars adopting surface-level changes to fundamentally Western designs which could call into question the unique contributions Indigenous approaches can make. These differing points of view represent the challenge of integrating Indigenous methodologies and their cultural origins sufficiently to

make unique contributions to Indigenous communities and scholarship, but not so much as to compromise sacred cultural knowledge.

While interviewees unanimously agreed with a community-driven approach to research, the term “Indigenous research methodologies” did not resonate with all. Some interviewees described their work in terms of CBPR, TBPR, and other community-engaged frameworks. In some cases, this was because when they completed their academic training, information about and training in these research methodologies was not available. Others believed these frameworks better connected with the communities they served and allowed them to do work that provided immediate benefits. We conclude the community should drive the approach which includes determining what methodological narrative should frame the work. While Indigenous methodological approaches should always be an *option* for Indigenous researchers, they should not be a requirement.

Braid Approaches to Incorporate the Strengths of Indigenous and Western Science

Two frameworks for braiding Western and Indigenous approaches were uplifted in the review of foundational literature: Two-Eyed Seeing and Māori Braided River Framework. Two-Eyed Seeing was originally developed by Mi'kmaq elders as an equitable approach to integrating Indigenous and non-Indigenous worldviews (Wright et al., 2019). Since its early development, Two-Eyed Seeing has been widely adopted as a guiding approach for research that involves Indigenous and non-Indigenous researchers (Wright et al., 2019). In an integrative review of studies conducted using this approach, Wright et al. (2019) identified the following principles of Two-Eyed Seeing: “(a) authentic relationships, (b) reciprocal research, (c) relational accountability, (d) Indigenous involvement, (e) Indigenous methodology, and (f) Western researchers deferring to Indigenous leadership” (p. 15). The authors note these principles encompass the breadth of how Two-Eyed Seeing has been applied historically, but specific applications may not incorporate every principle (Wright et al., 2019). Such applications span program and intervention development; curriculum development; and research and endeavor to bridge cultures, create culturally safe environments, and deepen understanding of diverse perspectives and ways of thinking about the world and emerging issues (Wright et al., 2019). Although studies using qualitative methods were more common in this review, examples using quantitative and mixed methods applied Two-Eyed Seeing as a guiding principle and to inform Tribal ethics review, relationship building and partner development, and more expansive and inclusive interpretation of data analyses (Wright et al., 2019).

The second framework uplifted in this review was the Māori Braided River Framework. Developed in New Zealand, this approach emphasizes the thorough and ongoing efforts of Māori people to accommodate and embrace non-Māori methodological approaches and the need for reciprocity from non-Māori people in these efforts (Martel et al., 2022). Applying this framework to Indigenous home visiting research is described in an article by Cram et al. (2018), which shares about using the “awa” or knowledge streams to inform considerations for a culturally grounded impact evaluation of a government-sponsored home visiting program being implemented with Māori families and communities. Such considerations include assessing curriculum development and content for cultural attunement and assessing culturally responsive measures of wellbeing, Indigenous home visiting outcomes, and issues of data sovereignty. Braiding (whiria) and appreciating those diverse knowledge streams offered new perspectives and considerations for the way the evaluation was designed and implemented, as well as how the findings were shared with Māori partners and families (Cram et al., 2018). Exhibit 6 below shares the principles described by Martel et al. (2022) for a codesign approach which centers Kaupapa Māori (Māori research) and invites equitable collaboration from non-Māori partners.

Exhibit 6. Six C Framework Developed by Martel et al. (2022)

Principle	Description
Connect	To embrace the connectedness of Māori culture
Collaborate	The principle of collective responsibility to create solutions to meet community needs
Champion	The empowering and mana-enhancing nature of codesign
Cultivate	The importance of the environment in Taonga Tuku Iho (cultural aspiration)
Consider	By using their knowledge and expertise, participants retain control over research and problem solving
Create	Action to develop something to meet community need that is acceptable to, and feasible for them to use, reflecting the principle of Kia piki ake i nga raruraru o te kainga (social justice)

Braided approaches make space for complex identities. Indigenous research methodologies invite researchers to bring their full authentic selves to their work. Interviewees and Gone (2019) noted the more diverse the research partners are, the more difficult it is to describe a strictly Indigenous or strictly Western methodology. Research partners are often very diverse. Many Indigenous researchers come from multiple Nations, communities, and cultures; many have been trained in Western approaches; and many partner with non-Indigenous researchers or researchers that hold other Indigeneities* to conduct their studies. In the home visiting

research context, programs serving Indigenous communities often reflect this diversity in the people they serve, the model(s) they implement, and the ways in which they go about their work. In these highly diverse contexts, braided approaches may be the most effective way to embrace the strengths and ways of knowing what each partner brings to the research process.



Implications for CIRCLE-HV and Indigenous Home Visiting

Our approach to CIRCLE-HV research, aligns most closely with the Māori Braided River and Two-Eyed Seeing approaches, which uplift multiple streams of knowledge and ways of thinking about the world or a particular issue (Martel et al., 2022; Wright et al., 2019). This braided approach allows for flexibility, considerations for context, and co-learning across Indigenous and non-Indigenous allies and partnerships. Moreover, it provided us direction and space for using three distinct yet complementary methods for understanding the current scope of research and evaluation of Indigenous home visiting. Through synthesizing foundational literature on Indigenous research methodologies, conducting a scoping review of peer-reviewed* and grey literature* related to Indigenous home visiting research and evaluation, and learning from Indigenous and allied scholars involved in child development and home visiting research, we gained a deeper understanding of the field of Indigenous home visiting and the many ways in which researchers and practitioners approach this important work.

Common threads include uplifting relational worldviews; honoring connection to place; practicing care, respect, and stewardship of Indigenous research methodologies and data; and centering cultural strengths. Each thread was woven into the stories, conversations, and literature that were a part of our knowledge development process. These takeaways can inform the CIRCLE-HV project as we deepen understanding of Indigenous home visiting with research-practice partners and cross-site study partners. However, they can also serve as a core set of values and considerations for the field of Indigenous home visiting overall.

Key Takeaways

Uplifting Relational Worldviews

Relationality is at the heart of Indigenous methodologies, which draw on relational worldviews and ways of thinking about the world. Across the body of work analyzed through this effort, relational worldviews not only allowed for a more expansive and holistic understanding of Indigenous home visiting but also ensured respect, accountability, reciprocity,

and place were central to the process of knowledge development. Moreover, we learned through our interviews that relational worldviews and Indigenous methodologies are inseparable and plural because the understandings, ways of knowing, ways of being, and value systems that shape how and why we do research are diverse and often reflect more than one Indigenous community or population.

There is an important distinction between methodologies and methods. While methodologies reflect worldviews, ways of knowing, and philosophies about a particular phenomenon or topic, methods are ways to collect information to help answer research questions. When Indigenous methodologies are applied in research, the study or evaluation will be grounded in a relational worldview. From there, the most appropriate method(s) can be chosen, whether Indigenous or Western in nature. This is when braided approaches such as Two-Eyed Seeing and the Māori Braided River framework may be especially helpful.

The use and discussion of Indigenous methodologies and relational worldviews was common across the foundational literature and the interviews; clear descriptions of applying them were uncommon in the scoping review of peer-reviewed* and grey literature.* However, there are several examples of how Indigenous methodologies and worldviews are applied and uplifted across the scoping review, many of which focus on Indigenous home visiting research with Aboriginal and Māori populations. This highlights an opportunity for Indigenous home visiting researchers and practitioners in the United States and Canada to begin having conversations about applying Indigenous worldviews and methodologies, as well as encouraging the respectful reporting of their use when disseminating research and evaluation results. Finally, we did not find a single definition for Indigenous methodologies, as they are grounded in place, communities, culture, and ways of knowing. Flexibility, context, and community voice are essential to describing these methodologies and approaches.

Honoring Connection to Place

A deep sense of both place and context is essential to Indigenous research methodologies and worldviews. This was another common thread across the literature review and interviews. Although connection to place can lead to issues of generalizability regarding the research and results being applied to Indigenous communities more broadly, lived experience and local knowledge from an Indigenous perspective adds value. This may be challenging or new to researchers acclimated to working within a Western perspective or framework—suggesting that findings will not be generalizable to broader populations. On one hand, connection to place is unique to each community and family, reflecting stories, the local environment, and generations. On the other hand, connection to place is a shared cultural value and a meaningful element of context for global, Indigenous populations. By applying a Two-Eyed Seeing or Māori

Braided River approach (Martel et al., 2022; Wright et al., 2019), generalizability may include both local and global meanings and implications for findings and lessons learned.

Connection to place also ensures local knowledge, value systems, and lived experiences are prioritized and centered. While explicit mentions of applying Indigenous methodologies were limited in the scoping review, cultural adaptations and tailoring of both program elements and research approaches were common. In fact, the scoping review revealed many examples of cultural tailoring or adaptation of evidence-based home visiting models, research approaches, and measures that were not originally developed with or for Indigenous communities. Such surface- and deep-level adaptations included integration of language, cultural activities, and images that reflect a specific community or culture (Vincze et al., 2021). These findings suggest researchers and community leaders involved in developing home visiting models can honor connections to place by centering community, local expertise, values, and priorities.

Practicing Care, Respect, and Responsible Use of Indigenous Research Methodologies and Data

Practicing care, respect, and responsible use of Indigenous research methodologies and data that are collected from Indigenous communities are common elements of relational accountability. They were also major themes across the foundational literature review, scoping review, and interviews. From the foundational literature review, we learned that respect requires engaging with and listening deeply to community priorities, and practicing care involves the intentional and thoughtful design of research and evaluation that has value and meaning for the participating community or communities. During the interviews, researchers and practitioners emphasized the deep sense of care, responsibility, and protection that are required of those applying Indigenous research methodologies in home visiting research and practice. These approaches are rooted in ancestral knowledge, stories, and value systems and must be cared for and not taken out of context. Moreover, applying these methodologies in home visiting research and evaluation not only centers Indigenous people and families, but also honors data sovereignty and requires being a good steward of information and stories.

Similarly, respectful reporting of research and evaluation is essential to strengthening and sustaining trust (Huria et al., 2019). Within the context of disseminating and sharing lessons learned from Indigenous home visiting research and practice, this includes clearly describing (1) processes for Tribal governance and ethical review; (2) the expertise of authors and team members in working with Indigenous communities (i.e., positionality); and (3) involvement of Indigenous families, community members, and leaders in the conceptualization, implementation, interpretation, and dissemination of research and evaluation. This type of reporting was uncommon in the scoping review, yet its importance was woven throughout the

foundational literature review and interviews. Home visiting researchers and practitioners should consider including the elements above when disseminating results, as well as clearly describing the application of Indigenous methodologies and worldviews.

Centering Cultural Strengths

Cultural strengths are central to this body of literature and resources on Indigenous home visiting, early childhood development, and family-based early childhood interventions. There are numerous examples of cultural adaptations and enhancements within the scoping review. Similarly, the process of weaving culture into home visiting practice, research, and evaluation falls along a continuum, ranging from adaptations with surface and deep structure changes to developing and evaluating culturally grounded and immersed interventions. For home visiting programs using a variety of models, researchers should empower the community to codesign the research priorities, questions, methods, and overall approach. In this way, home visiting research can better center community priorities and values and uplift cultural strengths. A common thread across the scoping review and interviews was the focus on cultural strengths. Forty percent of articles in the scoping review focused on understanding family perspectives, needs, assets, and cultural strengths. Similarly, the interviews highlighted the importance of home visiting research that focuses on joy, family strengths, language learning, positive child development, and value systems, noting that Indigenous research methodologies are inherently strengths-based. The interviews also underscore how a focus on cultural strengths can help participation in research be healing and support people's understanding of themselves.



Conclusion

The concept of visiting is a common practice among many Indigenous communities (Tuck et al., 2023). Through a review of foundational literature, a scoping review of existing literature on Indigenous home visiting, and interviews with scholars and practitioners in the field, we expanded our understanding of approaches to the study of home visiting within Indigenous communities, families, and contexts. To guide this foundational work, we engaged an Expert Circle to help cocreate our knowledge development process, ensuring that it is meaningful and inclusive of the diversity of experiences, perspectives, and knowledge about supporting families with young children in Indigenous communities across the United States, Canada, Australia, and New Zealand.

Through this extensive work, the CIRCLE-HV team was able to understand more about Indigenous methodologies and identify five key principles that initially emerged in the foundational literature review and throughout all components of the work. These principles include **Relationality**, **Respect**, **Relational Accountability**, **Reciprocity**, and **Place** and should inform the research or evaluation process in Indigenous communities. This valuable knowledge can be used by researchers and practitioners when looking at home visiting in Indigenous communities and should follow the key takeaways that emerged from the work:

- Uplift relational worldviews
- Honor connection to place
- Practice care and respect of Indigenous research methodologies and data
- Center cultural strengths

“You don’t have to know everything. Learning is part of Indigenous Research Methodologies. If you seek out this work in a good way...the answers will be there for you...and that support will be there for you...your journey and that learning, it matters.”

—Interviewee

Glossary

A **randomized control trial (RCT)** is a type of experimental research design in which participants are randomly assigned to either an intervention group or a control group. This method aims to test the effectiveness of an intervention by comparing outcomes between the groups, minimizing bias, and ensuring that any differences observed are due to the intervention itself.

Backwards citation chaining is a method of citation tracking that starts with an initial source (sometimes referred to as a “seed” source) and then uses the reference list of the initial source to identify additional references.

CONSIDER criteria provides a checklist for the reporting of health research involving Indigenous peoples to strengthen research practice and advance Indigenous health outcomes (Huria et al., 2019).

Deduplication is a technique for eliminating redundant data.

Descriptive research design is a method used to systematically describe and document the characteristics, behaviors, or conditions of a particular group or situation. It aims to provide a detailed and accurate picture of the subject without trying to influence or manipulate any variables.

Epistemology is the study of the nature and origin of human knowledge. A person’s epistemological background is how they know what they know.

Feasibility/implementation design is a type of research design that examines whether a program or intervention can be practically and effectively implemented in a real-world setting. It focuses on assessing the practicality, acceptability, and potential barriers to successful implementation.

Grey literature refers to research and information created outside of traditional academic or commercial publishing channels.

Indigeneities is the plural version of the word “Indigeneity” which refers to a person’s Indigenous identity. A person that comes from multiple Indigenous communities, Tribes, or Nations holds multiple Indigenous identities and will sometimes refer to these as their Indigeneities.

Indigenous in this report, refers to people with ancestral and cultural origins in the territories that make up what is now the United States, Canada, Australia, New Zealand, and the Pacific Islands. The term “Indigenous” encompasses, but is not limited to, American Indians and Alaska Natives, Native Hawaiians, Māori peoples, First Nations peoples, and Aboriginal peoples. Capitalizing Indigenous distinguishes it from the lowercase “indigenous,” which is sometimes used to refer to things originating or growing in a place (e.g., a plant indigenous to a particular region).

Indigenous Epistemologies refers to the ways of knowing and understanding the world that are specific to Indigenous cultures around the globe.

Māori Braided River Framework describes an approach to equitable, bicultural research developed by Māori and non-Māori researchers in New Zealand.

MeSH (Medical Subject Headings) is a comprehensive, hierarchically organized vocabulary thesaurus produced and maintained by the National Library of Medicine (NLM) in the United States.

Non-randomized or quasi-experimental research refers to studies that lack random assignment of participants to different groups. While they may still involve intervention and control groups, the assignment is typically based on factors other than random selection. This design is used when randomization is not feasible or ethical but still aims to assess the effects of an intervention by comparing outcomes between groups.

Peer-reviewed articles are scholarly publications written by experts and judged by other experts in the field for accuracy, credibility, and importance before being published.

Psychometric evaluation in home visiting research refers to the process of assessing and validating the reliability and validity of measurement tools (such as questionnaires or tests) used to collect data on participants' behaviors, attitudes, skills, and other psychological attributes.

Two Eyed Seeing refers to an approach to research first described by Mi'kmaq elders that creates space for Indigenous and Western worldviews to come together and use the strengths of both worldviews to aid understanding and solve problems.

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- Wildcat (2001). Understanding the crisis in American education. In Deloria, V. Jr. & Wildcat, D.R., (Eds.) *Power and Place: Indian education in America*. (pp. 29–39). Fulcrum Publishing.
- Wilson, S. (2003). Progressing toward an Indigenous research paradigm in Canada and Australia. *Canadian Journal of Native Education*, 27(3), 161–178.
- Wilson, S. S. (2004). *Research as ceremony: Articulating an Indigenous research paradigm* (Doctoral dissertation, Monash University).
- Wilson, S. (2008). *Research is Ceremony*. Fernwood Publishing.
- Wilson, S. (2001). What is an Indigenous research methodology? *Canadian Journal of Native Education*, 25(2), 175–179.

- Windchief, S., Polacek, C. Munson, M., Ulrich, M., & Cummins, J. D. (2018). In reciprocity: Responses to critiques of Indigenous methodologies. *Qualitative Inquiry*, 24(8), 532–542. <https://doi.org/10.1177/1077800417743527>
- Wright, A. L., Gabel, C., Ballantyne, M., Jack, S. M., & Wahoush, O. (2019). Using two-eyed seeing in research with Indigenous people: An integrative review. *International Journal of Qualitative Methods*, 18, 1–19. <https://doi.org/10.1177/1609406919869695>

Appendix A: Annotated Bibliography of Foundational Literature on Indigenous Methodologies

Introduction

This bibliography was developed as a part of the review of foundational literature on Indigenous methodologies by the Center for Indigenous Research Collaborations and Learning for Home Visiting (CIRCLE-HV). CIRCLE-HV is designed to support researchers and practitioners collaborating to answer questions about home visiting in Indigenous settings. The project is funded by the Office of Planning Research and Evaluation (OPRE) in the Administration for Children and Families (ACF), in collaboration with the Health Resources and Services Administration (HRSA). CIRCLE-HV aligns with the federal government's commitment to better recognize and incorporate Indigenous knowledge and perspectives into research and evaluation activities ([Office of Science and Technology Policy, 2022](#)).

The works in this bibliography may help researchers and practitioners to better understand what Indigenous methodologies are, what relationship (if any) do they have to Western methodologies, and what values and principles need to be embodied to implement Indigenous methodologies. The CIRCLE-HV team identified works they considered foundational to their understanding of Indigenous methodologies. These works included those which are widely recognized to as foundational to the field's understanding of Indigenous research methodologies (i.e., *Research Is Ceremony, Indigenous Methodologies*) and those which were not as widely known but were personally significant to CIRCLE-HV team members as they developed their understanding of Indigenous research methodologies (i.e., Martel et al. (2022), Wildcat (2001), Wright et al. (2019)). The team reviewed each source and noted other works in the citations of these sources which were foundational to the development of those sources. Because of this method choice, the works included in this review can be understood as being in conversation with each other.

Through this process, the team identified 27 works. These included peer-reviewed articles, books, and presentations. The sources listed here represent a sampling of foundational literature on Indigenous methodologies. These works were instrumental in guiding our team's understanding. The bibliography below lists each source that was included in the review along with brief annotations of the source.

Foundational Literature

Brayboy, B. M. J. (2005). Towards a Tribal Critical Race Theory. *The Urban Review*, 37(5), 425–446. <https://doi.org/10.1007/s11256-005-0018-y>

This article articulates nine tenets of Tribal critical race theory. Although it is not specifically focused on research methods, many Indigenous methodological theorists have used Tribal critical race theory as one of the theoretical underpinnings of their work. In an iterative process, Brayboy cites some of the work of Indigenous methodological theorists to underpin his arguments for Tribal critical race theory, including Indigenous ways of knowing.

Brockie, T. N., Hill, K., Davidson, P. M., Decker, E., Koh Krienke, L., Nelson, K. E., Nicholson, N., Werk, A. M., Wilson, D., & Around Him, D. (2022). Strategies for culturally safe research with Native American communities: An integrative review. *Contemp. Nurse*, 58(1), 8–32. <https://doi.org/10.1080/10376178.2021.2015414>

This article details key elements of a culturally safe approach to research within Native American communities. The article defines cultural safety as “a philosophical and conceptual approach that considers how social, political, economic, and historical contexts shape experiences and health outcomes” (James et al., 2018) (p. 10). It describes the importance of community and/or Tribal Nation-driven research, data ownership, access and management considerations, relationship-building between researchers and community research partners, transparency and accountability in the research process, and definitions of success that are driven by community values and priorities.

Cardinal, L. (2001). What is an Indigenous perspective? *Canadian Journal of Native Education*, 25(2), 180–183.

This article describes the place-based nature of Indigenous knowledge. Indigenous methods and methodologies are understood to be timeless and embedded in Indigenous nations, cultures, and traditions. This speaks to the concept of relationality and how knowledge and ways of growing in knowledge and understanding are tied to relationships to land, culture, and community.

Cochran, P. A., Marshall, C. A., Garcia-Downing, C., Kendall, E., Cook, D., McCubbin, L., & Gover, R. M. S. (2008). Indigenous ways of knowing: Implications for participatory research and community. *American Journal of Public Health*, 98(1), 22–27.

This article discusses the implications of Indigenous research methodologies for participatory research taking place in partnership with Indigenous communities. Examples are provided of participatory research efforts which have centered Indigenous-lived experiences and made strides toward research which equally values and benefits

Indigenous perspectives and communities. Key considerations of these endeavors, including challenges around knowledge production and ownership, are discussed.

Drawson, A. S., Toombs, E., Mushquash, C. J. (2017). Indigenous research methods: A systematic review. *The International Indigenous Policy Journal*, 8(2). Retrieved from: <https://ir.lib.uwo.ca/iipj/vol8/iss2/5>, <https://doi.org/10.18584/iipj.2017.8.2.5>

In this article, the authors conduct a systematic review of Indigenous research methods and methodologies. The authors review a Community Based Participatory Research (CBPR) framework and its applicability to research in Indigenous communities. They then identify method choice as a unique aspect of the research process and explain the relationship between method choice and guiding framework. The authors conclude that Indigenous methods are only appropriate to use when also using an Indigenous methodological framework, but Western methods can be used when using either a Western or an Indigenous methodological framework. The authors conclude that ultimately, engagement with the community should drive choices of method.

Gone, J. P. (2019). Considering Indigenous research methodologies: Critical reflections by an Indigenous knower. *Qualitative Inquiry*, 25(1), 45–56. <https://doi.org/10.1177/1077800418787545>

In this article, the author critiques current definitions of Indigenous methodologies and offers some of his thoughts on areas where scholars and researchers should use caution in defining them. The author also considers the utility of reframing Indigenous methodologies in Western contexts (such as the academy) as Métis methodologies. The author suggests that braiding of Indigenous and Western approaches to research may be inevitable in most contexts and that this may not necessarily be problematic.

Hampton, E. (1995). Memory comes before knowledge: Research may improve if researchers remember their motives. *Canadian Journal of Native Education*, 21(supplement), 46–54.

The author of this article discusses the importance of a researcher's feelings, positionality, and motives in the research process. He posits that to conduct effective and ethical research, researchers need to remember who they are, what their relationship is to the questions they are trying to answer through their research, and why they need to answer those questions in the first place. The author cautions against ways of doing research which seek to create an objectivity that does not exist.

Jimenez Estrada, V. M. (2005). The tree of life as a research methodology. *The Australian Journal of Indigenous Education*, 34, 44–52. <https://doi.org/10.1017/S1326011100003951>

This paper argues that research is a colonizing practice and that researchers have ignored multiple ways of knowing. It calls upon researchers to engage in respectful methods of

knowledge collection and production. It describes an Indigenous research methodology that values and privileges the knowledges, understandings, and values of the Maya and other Indigenous cultures.

Kovach, M. (2009). *Indigenous Methodologies: Characteristics, Conversations, and Contexts*. University of Toronto Press.

In this book, Kovach examines and discusses the epistemological basis of Indigenous methodologies. She describes ways of conducting research which emanate from her positioning as a Plains Cree/Saulteaux researcher and shares principles for conducting research with Indigenous peoples that center specific Tribal knowledges.

Kovach, M. (2010) Conversational method in Indigenous research. *First People's Child & Family Review*, 5(1), 40–48.

This article describes an Indigenous paradigmatic approach to research and how this relates to the conversational method. The author defines the conversational method as a means of gathering knowledge that is significant to Indigenous methodologies because it is based in oral storytelling and is highly relational. The author explains that when using the conversational method in Indigenous research contexts, certain characteristics are invoked such as the method's place within a specific Tribal knowledge and the use of a protocol that is consistent with that Tribal knowledge and way of doing things, relationality, and purposefulness. Considerations are offered for ensuring a fit between research paradigms and method choice.

LaFrance, J., Nichols, R., & Kirkhart, K. E. (2012). Culture writes the script: On the centrality of context in indigenous evaluation. In D. J. Rog, J. L. Fitzpatrick, & R. F. Conner (Eds.), *Context: A framework for its influence on evaluation practice*. *New Directions for Evaluation*, 135, 59–74.

The authors provide an in-depth description of an Indigenous Evaluation Framework (IEF) that is grounded in Indigenous knowledge. They note that Indigenous knowledge is cultural and specific to place and community and describe key values associated with conducting evaluations using the IEF. These include place, community, honoring individual gifts, sovereignty, and relationality.

Martel, R., Shepherd, M., & Goodyear-Smith, F. (2022). He awa whiria—A “braided river”: An Indigenous Maori approach to mixed methods research. *Journal of Mixed Methods Research*, 16(1), 17–33. <https://doi.org/10.1177/1558689820984028>

The authors of this article describe Kaupapa Maori or a Maori research methodology that is meant to address the ongoing colonization and marginalization of Maori worldviews in research. They explain that Maori and non-Maori worldviews have important contributions

to make and, historically, Maori people have been more willing to engage with Pakeha (non-Maori) worldviews and research processes than Pakeha have been to embrace Maori ways of being and doing. The authors present a “braided river” approach to integrating Maori and non-Maori approaches at the philosophical level to experience the benefits of both approaches in a research space.

Menzies, C. R. (2001). Reflections on research with, for, and among Indigenous peoples. *Canadian Journal of Native Education*, 25(1), 19–36.

The author discusses the implications of the anthropological approach to social science research and grapples with what it means to be Indigenous and an anthropologist, the challenges posed by anthropological history, and considerations for the future anthropology as a decolonial discipline.

Meyer, M. (2001). Acultural assumptions of empiricism: A Native Hawaiian critique. *Canadian Journal of Native Education* 25(2), 188–198.

In this article, the author critiques the idea that knowledge which is developed through the senses is acultural. She explains that what we see and how we see and interpret it is all culturally mediated. She then goes on to describe Native Hawaiian epistemological priorities including relationship, utility, and linking the heart with the mind to do work well.

Prete, T. D. (2019). Beadworking as an Indigenous research paradigm. *Art/Research International: A Transdisciplinary Journal*, 4(1), 28–57.

Prete describes her beadworking research paradigm which uses beadworking as a metaphor to understand the experience of approaching research as a Blackfoot scholar. Beadworking (the art form) has been used as an act of resistance, knowledge, and resiliency. The author describes how this parallels and informs how research must be conducted in Indigenous communities.

Russo Carroll, S., Rodriguez-Lonebear, D., & Martinez, A. (2019). Indigenous data governance: Strategies from the United States Native Nations. *Data Science Journal*, 18, 31–52. <https://doi.org/10.5334/dsj-2019-031>

This paper discusses the role of Indigenous data sovereignty and Indigenous data governance in the control of and decolonization of Indigenous data. It describes how data sovereignty and Indigenous data governance can address data inequities including data dependencies (forcing tribes to rely on external sources of information about their communities’ economic, environmental, and health status), which have been created by and perpetuated by colonization.

Steinhauer, P. (2001). Situating Myself in Research. *Canadian Journal of Native Education* 25(2), 183–187.

This article describes how the positionality of the researcher influences the types of research that person undertakes and how they choose to conduct it. As a Cree person, Dr. Steinhauer describes her need to incorporate culturally meaningful metaphors to analyze and present her research findings in a way that communicates their true meaning. She also describes her process for incorporating the Cree language to better explain concepts that were not easily described or did not exist in English but were needed to aid in interpretation of her research findings.

Tuhiwai Smith, L. (1996). Kaupapa Maori research: Some Kaupapa Maori principles. In Pihama, L., Tiakiwai, S., & Southey, K. (Eds.) (2015). *Kaupapa Rangahau: A Reader (2 Edition): A collection of readings from the Kaupapa Rangahau Workshop Series*. Te Kotahi Research Institute.

In this article, Dr. Tuhiwai Smith describes the Kaupapa Maori framework for research and how rather than fitting Maori methods into a Western framework, Kaupapa Maori starts with the assumption of the existence and validity of Maori knowledge. She describes the questions researchers using a Kaupapa Maori framework must ask themselves to do research in an acceptable way in Maori communities.

Tuhiwai-Smith, L. (2012). *Decolonizing methodologies: Research and Indigenous peoples (2 edition)*. Zed Books Ltd.

The first edition of this work was published in 1999 and was one of the first book-length publications dedicated to examining ways in which research has caused harm to Indigenous communities and how the process of “decolonizing” research can lead to better science and better outcomes for Indigenous peoples. The influence of this work on contemporary understanding of Indigenous research methodologies is significant, and many scholars have expanded and built upon the ideas first articulated by Dr. Tuhiwai-Smith.

Weber-Pillwax (2004). Indigenous researchers and Indigenous research methods: Cultural influences or cultural determinants of research methods. *Pimatisiwin: A Journal of Aboriginal and Indigenous Community Health*, 2(1), 77–90.

https://journalindigenuswellbeing.co.nz/media/2018/10/8_Weber-Pilwax.pdf

In this article, Dr. Weber-Pillwax describes her process for selecting research methods. She explains how her relationships to the people with whom she is doing research and the responsibilities she undertakes by conducting research in a given community influence the type of method she chooses to use. She emphasizes to use any selected method well in a given community, the cultural codes of conduct and cultural ethics of the community have

to be respected. By showing proper respect for those protocols, research can be empowering for the community and the researcher alike.

Wildcat (2001). Understanding the crisis in American education. In Deloria, V. Jr. & Wildcat, D.R., (Eds.) *Power and Place: Indian education in America*. (pp. 29–39). Fulcrum Publishing.

This paper discusses the difference between abstract Western systems of thought and experiential Indigenous systems of thought. It describes the difference between knowledge (the short-term memorization of facts) and wisdom (a deeper understanding of the relationships and connections between facts and the rest of the world; the meaningful integration of information and knowledge into a big picture world view; the making of meaning). It argues that Western knowledge systems presume to objectively describe the world but don't account for the subjectivity of the person doing the observing, conceptualizing, and describing. The paper calls for an Indigenous metaphysics based on experiential systems of place to indigenize Native educational institutions. It describes how learning in Indigenous systems comes through experience, with the primary lesson being that knowledge and understanding come from relatives and others with whom a person has physical, psychological, and spiritual relationships.

Wilson, S. (2001). What is an Indigenous research methodology? *Canadian Journal of Native Education*, 25(2), 175–179.

Dr. Wilson describes his research which has been focused on the interplay between epistemology and methodology. He defines key terms such as ontology, epistemology, axiology, and methodology, and offers some background on the history of different research paradigms including positivism, post-positivism, and constructivism. He then shares key similarities and differences of an Indigenous research paradigm with special attention paid to the fundamental Indigenous belief that knowledge is relational, rather than an individual entity. Dr. Wilson then discusses the implications of a relational epistemology for how research can ethically be conducted.

Wilson, S. (2003). Progressing toward an Indigenous research paradigm in Canada and Australia. *Canadian Journal of Native Education*, 27(3), 161–178.

In this article, Dr. Wilson describes the development of an Indigenous research paradigm. He articulates four stages of this development. The fourth stage is what Dr. Wilson refers to as an “Indigenist research phase” where Indigenous scholars are encouraged to pursue research which is culturally congruent for their own tribes, Nations, or communities. Dr. Wilson explains that a key component of conducting research from an Indigenous research paradigm is using the “three Rs”, respect, reciprocity, and relationality. Dr. Wilson draws

from additional scholarship to further describe ways of putting an Indigenous research paradigm into practice.

Wilson, S. (2008). *Research Is Ceremony*. Fernwood Publishing.

In this book, scholar Dr. Shawn Wilson shares the findings of his years of study on Indigenous research methodologies. He explains that Indigenous research is fundamentally relational and arises from a relational worldview in which knowledge is held in the relationships that a person has with other people, their physical environment or “place,” their spiritual practices, the ideas they hope to learn more about, and other beings and phenomena that inhabit the same place as the researcher. Because of this emphasis on relationality, a key component of conducting ethical research or research that is done in a good way in these contexts is relational accountability. This concept yields several questions researchers must consider prior to embarking on a research project with an Indigenous community.

Windchief, S. & Ryan, K. E. (2019). The sharing of Indigenous knowledge through academic means by implementing self-reflection and story. *AlterNative*, 15(1), 82–89.

<https://doi.org/10.1177/1177180118818188>

In this article, the authors reflect on appropriate ways of sharing Indigenous knowledge in academic settings. They describe their process for sharing particular stories within academic contexts, including their efforts to follow appropriate cultural protocols around sharing, the lessons they learned through these endeavors, and the relationship of these experiences to the research process more generally. They discuss the implications of these experiences for Indigenous inquiry.

Windchief, S., Polacek, C., Munson, M., Ulrich, M., & Cummins, J. D. (2018). In reciprocity: Responses to critiques of Indigenous methodologies. *Qualitative Inquiry*, 24(8), 532–542.

<https://doi.org/10.1177/1077800417743527>

This article examined and responded to the critiques, questions, and concerns offered in Gone’s (2019) work on Indigenous research methodologies. The authors make several clarifying points about their position on Indigenous research methodologies and their importance. They underscore that relationality, story, delivery, and protocol are necessary to achieve real and honest answers to pressing inquiries.

Wright, A. L., Gabel, C., Ballantyne, M., Jack, S. M., & Wahoush, O. (2019). Using two-eyed seeing in research with Indigenous people: An integrative review. *International Journal of Qualitative Methods*, 18, 1–19. <https://doi.org/10.1177/1609406919869695>

This paper describes Two Eyed Seeing, an approach developed to integrate Western and Indigenous ways of knowing into research. This article describes an integrative review of

literature where Two Eyed Seeing has been used. The authors summarize three key themes that emerged from the review. These themes included the defining characteristics of Two Eyed Seeing, suggested attributes of those engaging in Two Eyed Seeing, and the application of Two Eyed Seeing in research.

Appendix B: Planning the Scoping Review

Our first steps to plan the scoping review began in winter 2022 and included conversations with the CIRCLE-HV Expert Circle on the purpose, scope, search terms, and inclusion criteria for the scoping review and consultation with a medical librarian at the University of Colorado-Anschutz Medical Campus to seek support for the team. Initially, the scoping review was intended to identify peer-reviewed and grey literature on home visiting in Indigenous communities and populations worldwide. That search yielded more than 3,200 articles for review, of which 1,000 were reviewed by the Knowledge Development team as part of the abstract screening process. Key challenges that arose from reviewing the initial set of articles were defining “Indigenous” populations worldwide and how home visiting was described across continents and cross-cultural contexts. These challenges led to pausing the scoping review in summer 2023. The time was used to reflect on our purpose and goals and have conversations with the Expert Circle and other research and practice partners at the 2023 Native Children’s Research Exchange Conference.

These conversations helped us refine our purpose and the overall Knowledge Development research questions. A key change in our purpose was to situate the scoping review within the larger context of the foundational review of Indigenous methodologies and qualitative interviews. This was a crucial step because the scoping review had become a large, stand-alone activity. Another key change to the scope involved focusing on home visiting research and evaluation in Indigenous communities and populations in the United States, Canada, Australia, and New Zealand. We also further refined our criteria to exclude early childhood programs or interventions that focus solely on physical health (e.g., overweight, obesity, oral health, hearing, immunizations) and those that are not ongoing family-based interventions. Finally, we added psychometric evaluations and research to capture cultural adaptations of measures and screeners often used in Indigenous home visiting settings. After sharing these revisions with the CIRCLE HV Expert Circle, we followed the steps described in the body of this report.

Appendix C: Scoping Review Supplemental Materials

The following tables are available in a supplementary Excel file.

Table 2. Characteristics of Articles Included in This Review

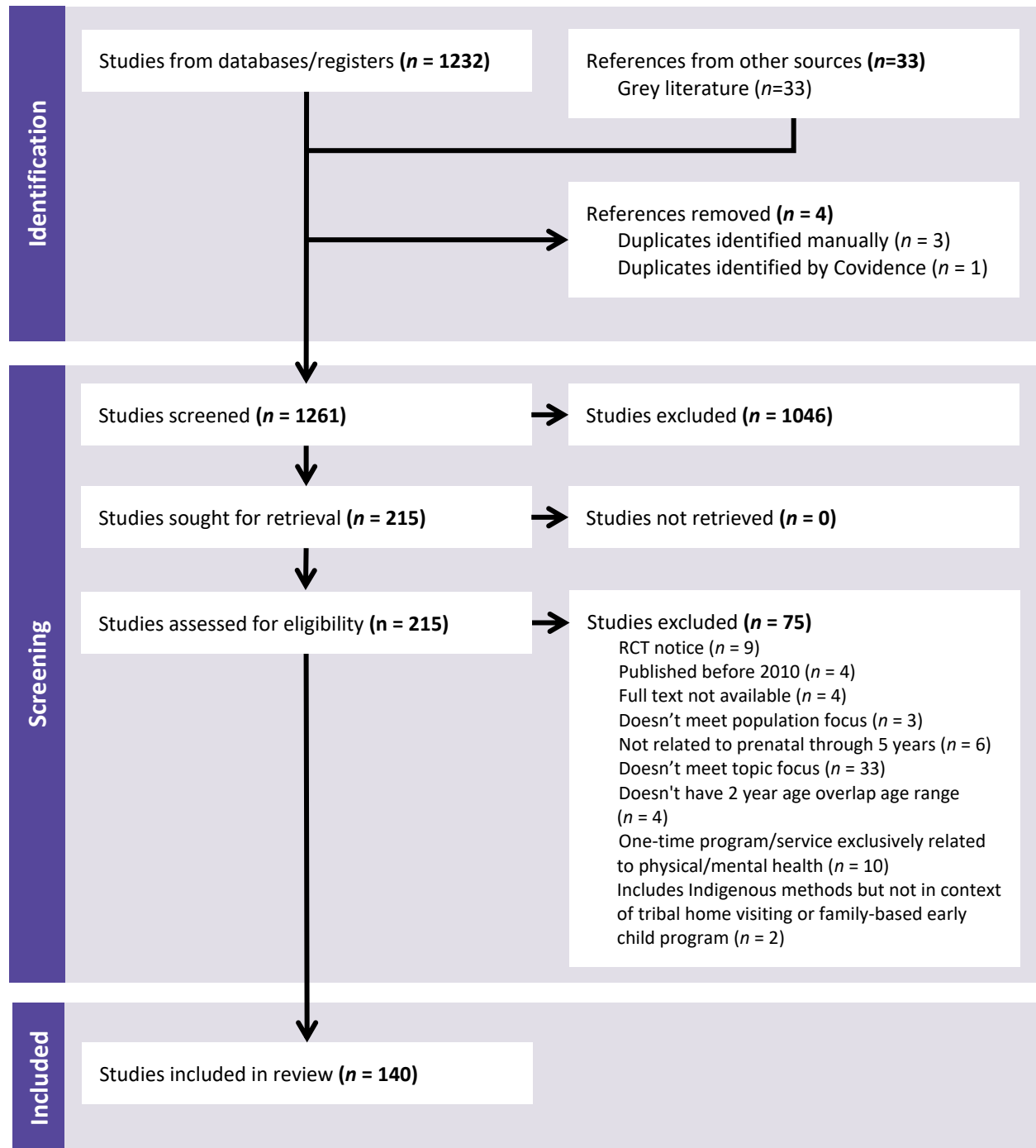
Table 3. Research or Evaluation Question(s), Design, Approach, Data Collection Methods, and Measures

Table 4. Research Governance, Relationships with Tribal Communities, and Use of Indigenous Methodologies and Participatory Approaches

Table 5. Home Visiting-related Measures Reported in the Scoping Review

Full Reference List for Articles Included in the Scoping Review

Exhibit 7. PRISMA Diagram of CIRCLE-HV Scoping Review



Appendix D: Qualitative Interview Guide

Interview questions:

Numbers indicate the topic area the questions relate to. Lettered interview questions were asked to all the interviewees. Beneath some of these questions are probing questions that were asked if needed to spark additional reflection and conversation.

1. Understanding of what Indigenous methodologies are

- a. When someone asks you – what are Indigenous methodologies, what do you say?
- b. Where did you learn about Indigenous methodologies and how do you continue to learn about Indigenous methodologies?
- c. What distinguishes methodologies from methods?

2. How Indigenous methodologies have been applied

- a. How have you applied, or how do you envision applying, Indigenous methodologies in your research?
 - i. Examples as needed: How have, or can, Indigenous methodologies shape your study questions, design, methods, measures, and dissemination of findings?
- b. Do you think applying Indigenous methodologies has benefited/could benefit your research? If so, how? If not, why not?
- c. Has anything gotten in the way of you using Indigenous methodologies in your work? If so, can you say more about what has gotten in the way?
 - i. Examples as needed: Lack of funding for research based on Indigenous methodologies? Lack of expertise in knowing how to apply Indigenous methodologies? Lack of places to publish or otherwise disseminate research based on Indigenous methodologies?
- d. On the flip side, has anything helped you to apply Indigenous methodologies to your work? If so, what has helped you?

- i. Examples as needed: Coursework on Indigenous methodologies? reading about Indigenous methodologies? Mentorship in Indigenous methodologies? Funding for Indigenous methodologies? Publication or presentation venues that embrace/welcome Indigenous methodologies? Something else?
 - e. What lessons learned/practical advice/words of wisdom do you have for other scholars seeking to apply Indigenous methodologies in their research/evaluation, especially early childhood research/evaluation?
- 3. What it means to do research “in a good way” - opening question**
- a. What do you think it means to do research in a good way with Indigenous communities?
 - b. What do researcher need to know, understand, or believe in order to do their work in a good way with Indigenous communities?
 - c. How do Indigenous methodologies relate to doing your work in a good way?