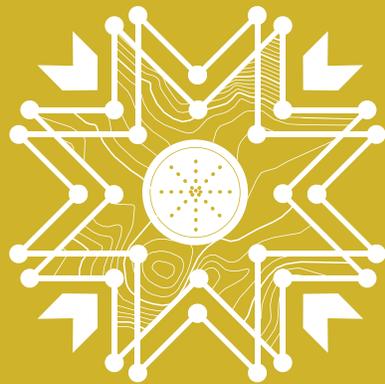




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TRIBAL HOME VISITING

Cultural Enrichments, Enhancements, and Adaptations of Tribal Home Visiting Programs

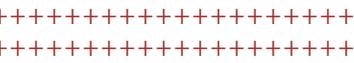
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Tribal Maternal, Infant, and Early Childhood Home Visiting (Tribal MIECHV) grantees are on a thoughtful journey to bring together their goals to implement an evidence-based home visiting model with fidelity and to deliver services in a way that respects, honors, and enriches the cultures of their families within the context of their communities. Understanding the history and current circumstances of American Indian and Alaska Native (AIAN) families is fundamental to doing this well, as is a strong understanding of the evidence-based home visiting model being implemented.

This brief—based on interviews with eight Tribal MIECHV grantees¹—will (1) discuss the importance of cultural enrichments of evidence-based home visiting models; (2) highlight three different approaches Tribal MIECHV grantees have pursued to shape programs to best reflect their communities; and (3) offer guidance for programs that are searching for a way to best fit home visiting within the cultural context of their communities. The brief discusses ways that grantees have approached cultural enrichment in the first 5 years of the Tribal MIECHV program.

THE IMPORTANCE OF ADAPTATIONS AND ENHANCEMENTS TO EVIDENCE-BASED MODELS



Across the fields of health and social services and including home visiting, preference is increasingly given to service models with evidence of effectiveness from research studies. Such is the case with the MIECHV program, which began through a provision in the Affordable Care Act supporting states, territories, and tribal communities to offer voluntary evidence-based home visiting services to at-risk pregnant women and families with young children through the MIECHV (Federal Home Visiting) program.

¹ Grantees interviewed for this issue brief include: Cherokee Nation, Choctaw Nation of Oklahoma, Confederated Salish and Kootenai Tribes, Port Gamble S’Klallam Tribe, Red Cliff Band of Lake Superior Chippewa, Southcentral Foundation, Taos Pueblo, and United Indians of All Tribes Foundation.

“I think the cultural adaptations we have been able to make help our clients and families to really feel a part of the program. Some families have a strong cultural upbringing and love the traditions. For others, they might learn new things about their history. We continuously work to “S’Klallamize” things—to make changes so that an approach becomes our own and we have ownership for it. In this, we are making adaptations so that whatever we do is relevant to our culture. When we honor and integrate our tradition into our work, we find that there is more trust, more participation, and better outcomes.”

Tleena Ives, Port Gamble
S’Klallam Tribe

The Federal Home Visiting program has moved many in the home visiting field from locally designed, lightly evaluated models to those that have undergone the most rigorous level of testing. The intent of Congress was to ensure federal funds are directed toward evidence-based models that are most likely to provide the desired impact for communities. It is important to recognize, however, the challenges inherent in applying such models in settings where they may not have been initially developed or tested, such as in AIAN communities. Currently, only one home visiting model (Family Spirit) meets the U.S. Department of Health and Human Services criteria for evidence of effectiveness in tribal communities, though many other models that are evidence-based for the general population have a history of implementation in tribal contexts. There is a great need to expand and strengthen the evidence base for home visiting interventions targeted to AIAN populations and communities, and to explore ways to incorporate and value Native communities’ diverse cultural strengths in these interventions.

AIAN communities know best the significance of honoring and incorporating culture, traditions, and values into the delivery of services. They know the importance of considering the protective factors inherent in their cultures, looking at where these factors have been eroded over time, and designing interventions that help to rebuild the knowledge to conduct the types of activities that will bring about strong, resilient children and families in their community.

Given the challenges faced by many Native communities—including exceptionally high levels of substance use and teen pregnancy, limited resources, and persistent shortages of Native nurses that make it difficult to implement some of the national home visiting models²—it is ever more important that tribal communities find ways to make evidence-based home visiting models work in their settings by incorporating cultural enhancements that promote the protective factors found within Native traditions and resonate with the families they serve. “It is important that we recognize our culture as the foundation of who we are as tribal people. What we plant inside our cultural bed has to be the right component. The approach has to be right for our community so it can support our cultural teachings and customs,” said Jennifer Bouley, Director, Zaagichigaazowin Home Visiting Program, Red Cliff Band of Lake Superior Chippewa.

Development of cultural and contextual enhancements and adaptations aligns with the concept of tribal sovereignty, which acknowledges tribes’ right to self-determine how to implement programs that maintain traditional values and promote the health and well-being of their members. Further, incorporation of culture and tradition is especially important as tribal communities work through the legacy of historical trauma. Strengthening intergenerational relationships and incorporating teachings on traditional narratives, beliefs, and practices helps to promote healing and community wellness and thus should guide home visiting efforts. According to Jennifer Kirby, Program Director of the Cherokee Nation’s Tribal Home Visiting Program, “Culture is prevention and an answer to many of our current challenges. If we are

2 Allison Barlow, Britta Mullany, Nicole Neault, Scott Compton, Alice Carter, Ranelda Hastings, Trudy Billy, Valerie Coho-Mescal, Sherilynn Lorenzo, and John T. Walkup, “Effect of a Paraprofessional Home-Visiting Intervention on American Indian Teen Mothers’ and Infants’ Behavioral Risks: A Randomized Controlled Trial.” *American Journal of Psychiatry* 170, no. 1 (January 2013): 83–93.

able to help our families get back to traditional times and beliefs, it will help.” “We find that the more families can learn about their culture, we can spark a fire and get the parents to reach to higher ground for themselves and their children,” said Brandi Smallwood, Program Coordinator, Chahta In-chukka, Choctaw Nation of Oklahoma. “Our goal is to support families no matter where they are on a cultural continuum. Respecting the personal heritage and culture of each individual is essential,” said Katie Hess, Program Manager, Ina Maka Family Program, United Indians of All Tribes.



Photo © Port Gamble S'Klallam

INCORPORATING CULTURAL ADAPTATIONS

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The research literature speaks of various methods used to incorporate cultural adaptations that modify intervention content and delivery.³ The first involves surface changes, such as the use of images, idioms, or language that is identifiable to the community. The second involves program delivery changes, such as use of Native healers, tribal elders, or gathering places for visits that are other than the “home.” Woven throughout are the values that are upheld by the community and the tradition of sharing stories as a way of teaching. The goal is to ensure interventions are congruent with tribal culture and traditions and thus more acceptable to those participating in the programs.

THREE APPROACHES TO WEAVING HOME VISITING INTO COMMUNITY CULTURE

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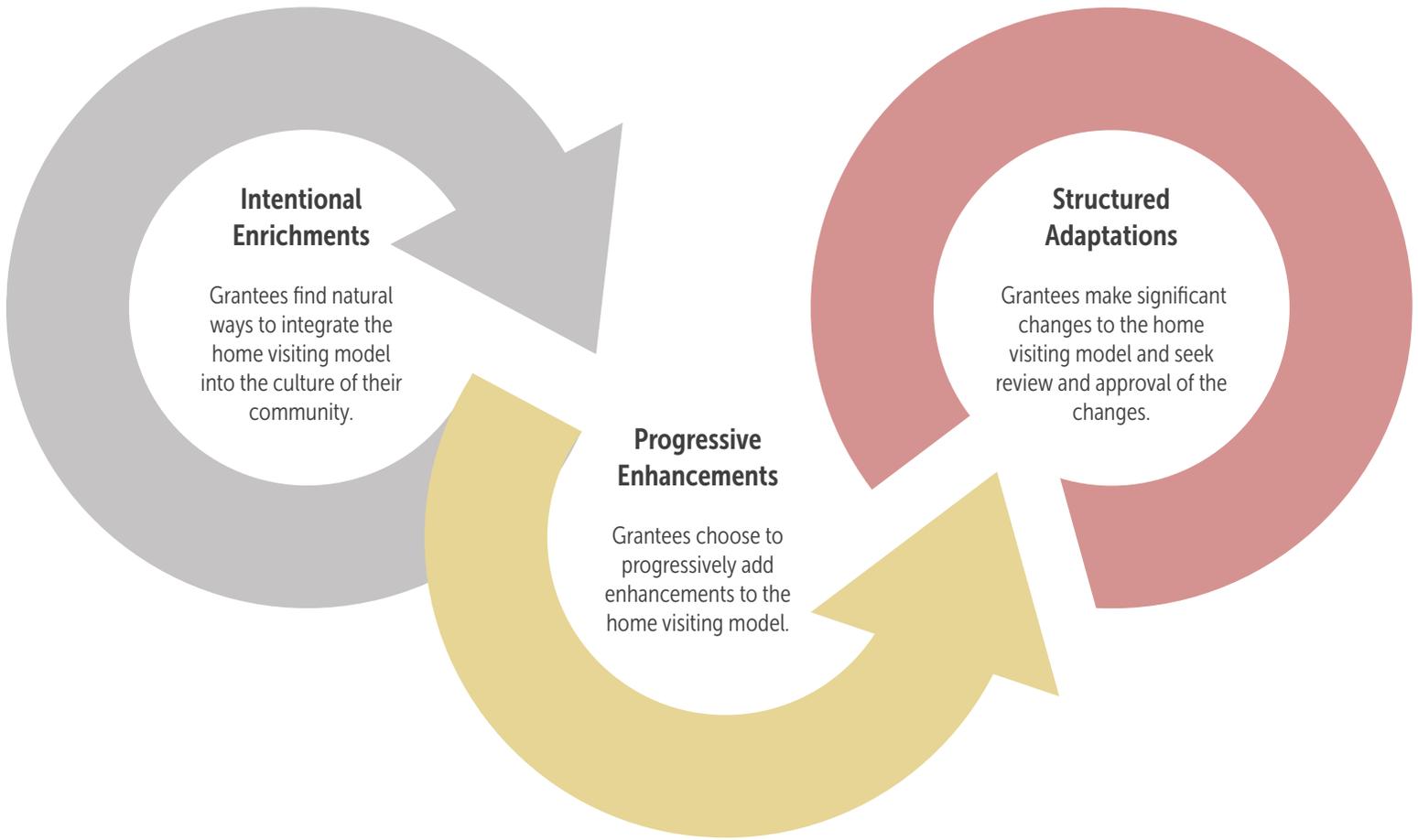
The Tribal MIECHV program is designed to recognize the complexity and diversity of AIAN populations and communities and provides Tribal MIECHV grantees the flexibility to enrich their home visiting programs to ensure an appropriate fit. Grantees have taken a variety of approaches to weave home visiting programming into their culture.

Interviews with Tribal MIECHV grantees surfaced at least three approaches grantees are taking. These include:

1. **Intentional Enrichments:** Grantees seek natural ways to integrate the home visiting model into the culture of their community, such as hiring Native staff and consulting with tribal cultural leaders.
2. **Progressive Enhancements:** Grantees progressively add enhancements to the model, such as using the Native language, incorporating crafts and storytelling, and connecting families to traditional cultural events.
3. **Structured Adaptations:** Grantees make significant changes to the home visiting model and consult with the model developer to review and approve the changes.

Each of these approaches will be further explored through grantee examples.

³ Felipe González Castro, Manuel Barrera, Jr., and Charles R. Martinez, Jr., “The Cultural Adaptation of Prevention Interventions: Resolving Tensions Between Fidelity and Fit.” *Prevention Science* 5, no. 1 (March 2004): 41–45.



Intentional Enrichments

Grantees find natural ways to integrate the home visiting model into the culture of their community.

Progressive Enhancements

Grantees choose to progressively add enhancements to the home visiting model.

Structured Adaptations

Grantees make significant changes to the home visiting model and seek review and approval of the changes.

Intentional Enrichments

Tribal MIECHV grantees are finding natural ways to integrate the home visiting program into the culture of their community. These strategies are identified and put into action organically in the course of program implementation.

Engaging cultural advisors to shape the program and train the staff:

Cultural advisors are used in a number of ways to support the Cherokee Nation home visiting program as they implement the SafeCare® Augmented model. When the program first started, program leadership invited cultural advisors to provide a cultural sensitivity training for staff. They discussed what it might mean and feel like for families to have home visitors conduct the visits in their home and ways home visitors could approach these interactions that would be most appropriate for the families. Since then, the cultural advisors provide an annual training for staff. In addition, the cultural advisors (or other Native speakers) are called on as needed to assist with translation.

Hiring staff from the community:

The Confederated Salish and Kootenai Tribes hired the majority of their home visitors from the community to implement Parents as Teachers®. “We find that culture is important even in the initial contact when staff are calling families and identifying themselves,” said Lisa La Croix, Program Coordinator. She recognizes that families are more willing to engage with home visitors from the community because they know the home visitor shares the same values, history, and traditions. As they are working to implement the curriculum, Native home visitors are able

to naturally incorporate into the conversation child-rearing practices of the community. Further, when referrals are needed, home visitors from the community know what referrals will be most appropriate for the families and how best to connect families to the services.

Pairing staff from the community with nurse home visitors:

Because the Port Gamble S'Klallam Tribe was not able to identify tribal members who could be effective nurse home visitors, the program needed to hire a nurse from outside their community to implement the Nurse-Family Partnership® model. To support the nurse and families, the program paired the nurse with a non-nurse home visitor who was part of the community for more than 40 years and is seen as a respected elder or auntie to many. In doing this, they are able to help the nurse learn about the culture of the community, the historical grief and loss experienced by tribal members, and how to support families in ways that are sensitive and respectful. "It's taken a lot of trust building for families to be comfortable with the nurse and to let her into their home. When we sense discomfort, we pair both home visitors and together they conduct visits to build rapport with the families. Sometimes this just takes one or two visits before the family is comfortable seeing the nurse home visitor alone," said Tleena Ives, Program Manager.

Inviting grandmothers to support and enrich the program:

Taos Pueblo, which uses the Family Spirit® and Home Instruction for Parents of Preschool Youngsters (HIPPY)® models, wanted to focus on the importance of nurturing mothers during pregnancy and thought it might be helpful to have a group of grandmothers as mentors to the home visiting families. They started by bringing the grandmothers in and explaining the home visiting program. They then asked the grandmothers to coach the home visiting staff on traditions that could be shared by the home visitors with the families. For example, traditions such as the baby naming ceremony, or approaches to birth control and breastfeeding, and pregnancy "do's and don'ts" were shared.

United Indians of All Tribes, which uses the Parents as Teachers model, engages grandmothers to work alongside home visiting staff as a way to weave history and culture into the program. The grandmothers help with recruitment and are the first face families see when they sign up for the program. Grandmothers also go on home visits with the program staff to help build partnership and trust with the families. In this way, the grandmothers provide expertise and support to the home visitors around the cultural aspects of their community.

Progressive Enhancements

Some Tribal MIECHV grantees are taking progressive steps to add enhancements to the evidence-based home visiting model they have selected for implementation. These enhancements require careful planning and thoughtful implementation at the grantee level.

Incorporating Native language into the home visiting activities:

The Cherokee Nation uses monthly meetings as an opportunity to share the Cherokee language with parents and children. Sometimes they develop materials as teaching tools, such as when they shared with families a coloring sheet that included the Cherokee name for each color, or a numbers worksheet that provided the name of each number in Cherokee. They find that families are more consistently participating in the monthly meetings because they know there will be a cultural activity. As staff carry out these activities, they are able to interact with families in an intentional but relaxed way that is outside the curriculum and contributes to building trust.

“We’re going through a cultural re-awakening. Tribal leadership recognized that those who know our culture the best are in their 90s and if we want to carry on our culture and traditions, we need to be engaging the younger generation, getting them to understand and use our language and value and engage in our cultural traditions. Whether it is beading, basketry, making rattles out of turtle shells, wearing traditional clothing, we need to help the younger generation re-connect with their past to help carry on the tradition.”

Brandi Smallwood, Choctaw Nation of Oklahoma

Home visitors with the Confederated Salish and Kootenai Tribes introduce a talking Nlamqe (bear) to families during home visits. The bear helps to create a positive atmosphere for the growth and promotion of the Salish language. The bear has recordings of eight simple phrases in Salish language: “What is your name?” “Bear is my name.” “How are you?” “I am happy.” “Stand up.” “Turn around.” “Sit down.” “I will see you later.” Parents and their children are able to interact with the bear and learn the language together.

The Choctaw Nation home visiting program, which uses Parents as Teachers, supports mothers in making storybooks that incorporate Choctaw language. The mothers then read these books to their children, teaching them the Choctaw language a few words at a time. Staff are excited to report that they now see 3-year-olds pointing to pictures when prompted with the Choctaw word.

Port Gamble S’Klallam Tribe mothers helped to create both the words and artwork for a children’s book that represents their hopes, dreams, and wishes for the S’Klallam children. The “Star” book is targeted to children ages 2 to 5 and imparts meaningful messages from parent to child—wishing that they feel loved, know their culture, have healthy relationships, and

have an environment that is clean from which they can harvest. The book was published by the University of Washington and is given to all families participating in the home visiting program. Not only does it help to impart cultural values, it also reinforces the importance of their language. (See www.pgst.nsn.us/tribal-programs/tribal-services/children-family-services/together-for-children for video reading of the book.)

Offering opportunities for families to take part in traditional crafts and cultural activities:

The Cherokee Nation offers “make-and-take” activities for the parents to craft miniature stick-ball-sticks or baskets. The goal is to help parents understand the meaning and purpose behind the traditional Cherokee crafts and activities and, in so doing, connect the parents to their culture. The same is true with the Confederated Salish and Kootenai Tribes, who use monthly meetings as a time to make traditional crafts, such as ya-ya dolls, or to engage families in cultural experiences, such as tee pee raising or traditional games. In the fall, the Confederated Salish and Kootenai Tribe organized a Huckleberry Harvest event so that families could learn about the historical importance of the huckleberry to their community.

The Choctaw Nation saw the benefit of engaging parents in traditional crafts. “We had one dad who was reserved and quiet, not engaging in the home visiting activities. When we brought in beading, he opened up. It was a way for him to connect with something important to his culture that was being shared within the home visiting context. After that point, he started participating actively in the group sessions,” said Barbara Moffitt, Program Coordinator, Chahta Vlla Apela.

Taos Pueblo develops a calendar of activities that help to celebrate and share their traditions. For example, in September, they organize a feast day during which families spend time preparing the feast and plastering homes. Children are included in these projects so that they can learn the traditions as well. In addition, the home visitors occasionally take parents to pick Native plants and teach them how to prepare traditional foods.



Photo © Lake County Tribal Health Center

United Indians of All Tribes, serving over 400 tribes in urban King County, Washington, organizes culturally relevant group connections for families. They help families understand that while a cultural activity may not reflect their specific tribal tradition, it is still worthwhile to learn about the culture and traditions of other tribes. So, a Native dancer and drummer may be invited to come to a group meeting and provide an opportunity for all families to learn and celebrate together.

Incorporating cultural teachings related to health, pregnancy, and parenting:

Port Gamble S’Klallam Tribe offers a perinatal support group for mothers every other week that is guided by the “Healing of the Canoe” curriculum. This curriculum was developed by the tribe and the University of Washington to represent navigating life the S’Klallam way. The group provides an opportunity for peer sharing, discussions about health and parenting, and other issues of interest to the mothers. Through this, they provide cultural teachings that are targeted to what the mothers want to do and learn. For example, mothers might want to learn to make a cradleboard or the baby’s first pair of moccasins, or traditional rattles and drums. They also use this as an opportunity to connect mothers to the traditions of salmon fishing, gathering, and harvesting.

Taos Pueblo recognizes that self-care is very important and, therefore, they emphasize to parents that they need to be well to take care of their child. They share with the families traditional ways to achieve balance of mind, body, and spirit so that parents can take care of themselves and in turn provide care to their family.

Identifying a staff person who is responsible for planning and organizing cultural activities:

The Cherokee Nation modified one home visitor’s position so she both sees families and also takes the lead in hosting cultural activities. Twenty-five percent of her time is set aside for seeking out and planning cultural activities. “She does everything to make it happen—from planning to implementation,” said Jennifer Kirby. “She is our ‘in-house’ cultural expert and available to the other home visitors for guidance and support.”

Structured Adaptations

Some Tribal MIECHV grantees identify a need to go beyond programmatic enhancements to make significant changes to their evidence-based home visiting model. In these instances, program and community leadership conceives of and proposes intentional, structured adaptations that must be approved by the model developers.

Requesting permission to modify the population that will receive services:

Both Port Gamble S’Klallam Tribe and Southcentral Foundation wanted to be able to serve families with more than one child because they realized that some mothers with multiple children are at higher risk, and because their community traditions would not allow them to deny services to any families that want it. They sought and received permission from the Nurse-Family Partnership model developer to do this. For staff at Southcentral, this surfaced the need to have additional material targeted to multiparous mothers, such as guidance on blended families, breastfeeding two children, breastfeeding when you become pregnant, vaginal birth after C-section, and sibling rivalry.

Adapting the role of the home visitor in a meaningful way:

The Red Cliff Band of Lake Superior Chippewa's community needs and readiness assessment highlighted the need for the Tribal MIECHV program to focus on prenatal care, incorporating Ojibwe teachings about the "Four Hills of Life." Building upon recognition that indigenous communities traditionally had midwives to assist with delivery, and with blessings from grandmas, elders, and mothers, they decided to enhance the Parents as Teachers home visiting model by embedding a doula program. The thought was that the doula program could provide families the additional prenatal care that they wanted and in a way that built on the traditions of the community. As a result, doula home visitors now provide eight lessons on childbirth education (in addition to the Parents as Teachers model) that focus on the sacredness of conception and pregnancy, the honor of bringing a new life into the tribal community, and families' thoughts about approaches to parenting.

Changing enrollment procedures to maximize family engagement:

Southcentral Foundation home visitors found some parts of the expected enrollment process to be misaligned with their culture and wanted to make changes to some of the questions asked during enrollment. For example, the required silent observation of the parent and child was off-putting, especially because it was happening prior to the development of relationships between the family and nurse. Another example was a question on the enrollment form that asked how many children had died in the family. Again, the nurses felt such a question was inappropriate at such an early point in the process. This feedback was provided to the Nurse-Family Partnership national office, and now Southcentral does not include these practices as part of their enrollment process.

The Red Cliff Band of Lake Superior Chippewa realized they needed to extend the engagement period so they could build strong relationships with families. Now, engagement begins with recruitment or referral and includes at least two visits during which the home visitor is working to build trust and foster a relationship with the family. For some families, this might be an initial series of phone conversations rather than visits, depending on the type of interaction that will best match the family's needs. Typically, families are enrolled by the third or fourth contact. This means that the Parents as Teachers foundational lessons are often delayed or occur over a longer period of time.

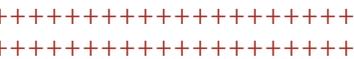
Working with the national models to modify material and curriculum:

Port Gamble S'Klallam Tribe worked with Dr. David Olds, the developer of Nurse-Family Partnership, and his team to "S'Klallamize" the Nurse-Family Partnership materials so that they are more aligned with the culture of the community. Southcentral Foundation did the same. Southcentral assembled a team of researchers, a home visiting clinical coordinator, a certified nurse midwife, and additional clinical staff to review more than 1,000 handouts, or "facilitators." The reviewers applied criteria that focused on imagery, text, and other guidance included in their form and style guide. They flagged things that represented a cultural disconnect. "For example, one handout suggested that for good prenatal nutrition, women should abstain from eating red meat. But buffalo and other red meat are often part of traditional celebrations. Sending this message to pregnant women would be confusing," said Vanessa Hiratsuka, Senior Researcher/Evaluator. With respect to imagery, they recommended replacing photos of a body part with an image of a whole body. This process of reviewing handouts, suggesting recommendations to Nurse-Family Partnership for text and image changes, and then having the documents in hand to use in the program took at least a year and a half. In addition, Southcentral identified many topics of interest for which there were not pre-existing handouts or clinical guidance, such as issues related to parental deployment, cognitive impairment of a mother, how to talk about marijuana and e-cigarette use, and other such topics.

United Indians of All Tribes developed culturally enhanced modules and handouts that home visitors could share with families in alignment with Parents as Teachers curriculum standards. United Indians created new modules based on needs assessment priorities identified through the King County American Indian community. In addition to using surface-level enhancements, such as pictures of Native American children and parents, the new modules include content focused on the priorities identified through qualitative focus groups with Native community members. One example is a new module related to the role of grandparents. Parents as Teachers suggests it is helpful for children to visit their grandparents, but in the community, many grandparents are raising their grandchildren and thus they play a critical role in the day-to-day development of the child. Incorporating a module specifically addressing grandparents as caregivers meant home visitors can communicate this appropriately to the grandparents in the community. To meet community priorities and tailor the curriculum to the relevant issues confronting the Native community in King County, United Indians staff developed modules focused on the following topics: grandparents, stress, historical trauma, trauma, obesity and diabetes prevention, exercise and healthy eating, crying, alcohol and drug use, sleep and tantrums, and outdoor play. The process for developing these modules began with the grantee evaluator creating a first draft based on the priorities that emerged from the community assessment. This was followed by a review of the drafts by a panel of experts in early childhood and from the American Indian community. Community members and staff were also invited to review and give feedback. These modules were then used as appropriate after the first eight Parents as Teachers foundational visits.

With approval of the HIPPY model developer, Taos Pueblo went page by page through the curriculum and changed simple words to make it more appropriate for their community. They also translated some materials into the Tiwa language. Part of the motivation for doing this was to strengthen family retention in the program. Staff had monthly calls with HIPPY as they worked to bring about these changes.

LESSONS LEARNED



The eight grantees interviewed reflected on lessons learned from their journey to implement evidence-based home visiting programs in ways that respect, honor, and uplift the cultures of their families and communities. Here is what they recommend:

- **Meet families where they are.** Be sure to ask what is important to the families being served, their goals for participating in the program, what they need or want to know about their culture or traditions, and what they want for their children. Doing so helps the home visitor to share knowledge that meets the family's interest.
- **Understand that there is a cultural continuum.** Sometimes families might feel like they know a great deal about their history and culture, and other times they may feel like they know very little. Connection to culture can vary, with some parts of a community more traditional than others. For example, some typical home visiting activities, like mirror play or videotaping, might not be acceptable in a particular community. It is important for the home visitor to listen, learn, and follow the lead of the community and individual families to honor where they are at any given point in time on the cultural continuum.
- **Hire home visitors from the community.** Home visitors from the community have the historical perspective and cultural knowledge to know how best to implement the model in a culturally appropriate way. "Hire them for their heart, not their head," said Smallwood. "I can train them to do assessments, but I cannot train them to be a people person." When not all staff come from the community, consider pairing them with a community member.



“It is important because they find lots of young families were not brought up with cultural traditions because their parents may not have been involved in traditional practices, yet they want that for their children. So the home visitors are helping to connect the parents with the culture so they can share it with their children. Some of our families feel they lost out, and they don’t want their kids to miss out of tradition too.”

Gaylene Martinez, Taos Pueblo

- **Dedicate a point person or bring in an expert to focus on cultural adaptations and enhancements.** While all staff share responsibility for tailoring services to meet family and community needs, an identified point person or expert (such as an elder) can be a teacher to both staff and families and take responsibility for ensuring the home visiting program is appropriately planted in the cultural bed of the community.
- **Be open to the fact that home visiting can occur in places other than the home.** Define home in a cultural context and with understanding of the circumstances of the family. Discuss with the model and funders about the potential need to conduct visits where it is best for the family.
- **Consider the effects of historical trauma and secondary trauma.** It is important to consider and address both historical trauma experienced by those in the community as well as secondary trauma that is often felt by the home visitors. Supervision and adult wellness supports, including those that connect home visitors to their own culture and traditions, are needed to ensure home visitors have the resources to manage stress and prevent high staff turnover.
- **Train supervisors to support home visitors as they adapt programs to the context of the families and community.** Supervisors should listen to home visitors and understand if, why, and how they are making changes to align with the community. It might be easy to assume that home visitors are simply making changes without solid reasons for doing so, when really they are paying attention to the culture of their community.
- **Document enrichments, enhancements, and adaptations that are made.** Sustainable home visiting programs require good documentation of policies and procedures, including procedures around cultural adaptation and enhancement. Keeping a good record of the ways home visitors and program teams incorporate culture and tradition into work with families ensures that these changes are embedded in the way a program works. Given the potential for turnover, documentation is especially important so new staff and leadership understand the importance of priorities and practices and continue their implementation.
- **Work with an evaluator who has history with the community.** Identify an evaluator who has a sense of the community as well as tact, grace, and empathy to undertake the evaluation in a way that demonstrates respect. Evaluation is about experimenting and exploring, and data can help to identify needs and inform the direction of program approaches, including how best to implement the program in a way that fits best with the culture of the community.

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Photo © South Puget Intertribal Planning Agency

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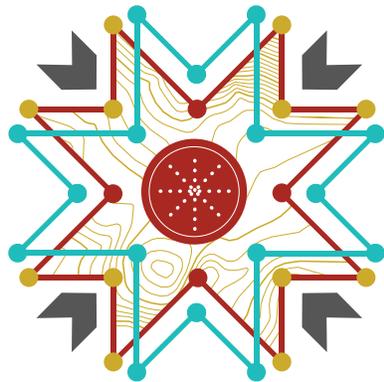
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TRIBAL HOME VISITING

ADMINISTRATION FOR
CHILDREN & FAMILIES

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