



PRENATAL-TO-THREE
GUIDING PRINCIPLES
FOR EQUITY



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INTRODUCTION

The Pritzker Prenatal-to-Three Equity Work Group is pleased to present these Guiding Principles. These principles were formed with specific communities in mind, unique to New Mexico. Collectively, the effort in developing these guiding principles is rooted in the commitment to move towards racial equity with families.

The purpose of these Guiding Principles is to continue the work to acknowledge and address racism, shift and transform systems and institutions of oppression, and reflect on our own practice and healing as a community. They are meant to be revised, modified and shaped. Continuous evaluation of these principles is supported by both the Prenatal-to-Three Equity Work Group and Steering Committee.

OUR VISION

WE CENTER RACIAL EQUITY IN OUR WORK WITH FAMILIES AND COMMUNITIES SO THAT ALL FAMILIES, CHILDREN, AND THEIR CAREGIVERS CAN THRIVE.

USING THE **GUIDING PRINCIPLES**

The Guiding Principles are a framework to improve practice. They can be used as a tool to advance equitable Prenatal-to-Three initiatives in New Mexico in order to:

- Identify areas of strength and opportunity.
- Identify priorities for continuous improvement, i.e. challenges, barriers, and areas in need of focused support for change.
- Enhance exploration of our own attitudes, biases, and practices. Guiding Questions are provided for each Guiding Principle for this purpose.





A PRENATAL-TO-THREE COMMUNITY OF PRACTICE

The New Mexico Prenatal-to-Three Steering Committee commits ourselves as providers, advocates, activists, community members, and leaders to changing and shifting our practices, attitudes, and policies toward a more unified world. We look to a world that is anti-racist, acknowledges oppression and harm, addresses racial inequities, and ensures families and communities live in safety no matter the color of their skin, level of wealth or income, gender or gender identity, sexual orientation, ability or disability, or any other defining identity. We commit our efforts to promoting solutions, supporting power of/with, and working towards racial equity and healing as a continued obligation of the work with all families.

This work has required a diverse group of individuals, stakeholders and community members to come together, each grounded in their own knowledge of racial equity, to explore and reflect collectively. Through this **community of practice**, a set of Equity Work Group Agreements were formalized, updated, and used in regular convenings.

The following Agreements were adopted by the Steering Committee and are intended to be shared broadly.

COMMUNITY AGREEMENTS

- We are present to the discussion and task at hand. We listen actively.
- We are all learners, we are all teachers.
- We practice self-reflection and are mindful of the space we occupy, both physically and virtually.
- We are brave and trust intent. We are open with each other, point out areas for growth, and are open to change.
- We engage meaningfully in discussion, in which we ensure everyone has a chance to participate.
- We acknowledge the presence of inequity in our discussions and among each other.
- We understand there is No Quick Fix.
- We will actively work to acknowledge and mitigate power differentials in our processes and interactions with each other.
- We acknowledge and collectively work to dismantle inequities and power differentials that currently exist.
- We see disagreement as healthy, while monitoring and acknowledging our tone and impact on each other.
- We work to recognize and investigate our own privileges, bias, alignments, etc.
- We honor experiences and perspectives while not expecting validation from others in return.
- We incorporate these practices into our daily life.

PRENATAL-TO-THREE **GUIDING PRINCIPLES**



The following overview includes a summary of each Guiding Principle, followed by a deeper exploration of Supporting Beliefs and Guiding Questions.

1

FAMILY VOICE, POWER, AND SHARED DECISION-MAKING LEADS TO EQUITABLE SERVICES

We respect, trust, and build relationships with families as the basis for quality services. Safe spaces, partnerships, and shared decision-making include hearing the voices of a child and their caregiver. Equitable services stem from engagement that is family-determined, individualized, flexible, and meaningful.

2

RESPECT AND CELEBRATE LANGUAGE AND CULTURE

We support and uplift diverse families and communities. This includes multi-generational and multi-cultural parenting practices, and diverse parenting roles and abilities. Efforts are made to support a family's and community's native or preferred language identities.

3

SELF-AWARENESS AND REFLECTION LEADS TO HEALING INTERACTIONS AND RELATIONSHIPS

We address our own assumptions, beliefs, privileges, and biases to build self-awareness and reflection. We actively engage in opportunities for listening, healing, and being mindful of our own power and privileges with humility.

4

ACTIVELY TRANSFORMING SYSTEMS IS ESSENTIAL

We work to transform systems of racism and oppression at all levels to grow trust, address inequities, dismantle power differences, and remove harmful policies and practices where racism is entrenched. We trust and support families and communities to determine needs, allocate resources, and identify strategies for progress.

5

RESPECT AND INCLUDE TRIBES AND TRIBAL SOVEREIGNTY

We recognize, acknowledge, and respect the identity and ancestry of tribes, tribal citizens and their descendants, and support their dual-citizenship (as citizens of the state and their respective tribes). We respectfully seek to understand the historical relationships and uniqueness of each tribe as sovereign nations, each with their own ways of knowing, living, governing, and valued language and culture.

6

VALUE DIVERSE COMMUNITY KNOWLEDGE AND EXPERIENCE

We value and seek to understand diverse community knowledge and experience to address multi-layered barriers, oppression, and racism. Communities are co-creators and partners in the development of research, data interpretation, and narratives. Community specific ways to grow knowledge, strength, and healing are respected and valued.



1

FAMILY VOICE, POWER, AND SHARED DECISION-MAKING LEADS TO EQUITABLE SERVICES

GUIDING QUESTIONS

What decision making opportunities do caregivers and families have in our work?

Are we including and addressing multi-generational and multi-culturally responsive approaches, taking into account no less than four generations (grandparents, caregiver, child, and great-grandchild)? What is needed to do this?

Do we have practices and written policies to ensure families feel safe to voice their concerns? How do we know families feel safe? What can we do differently?

How are we identifying and ensuring underrepresented and marginalized families are being served?

We respect, trust, and build relationships with families as the basis for quality services. Safe spaces, partnerships, and shared decision-making include hearing the voices of a child and their caregiver. Equitable services stem from engagement that is family-determined, individualized, flexible, and meaningful.

SUPPORTING BELIEFS INCLUDE:

- Families have opportunities to voice challenges and barriers in safe spaces, and to participate in partnerships and policies that affect them.
- Diverse parenting skills, abilities, knowledge, and family structures are included.
- Empowerment comes from within families, and we must be “in power-with” families.



2

RESPECT AND CELEBRATE LANGUAGE AND CULTURE

We support and uplift diverse families and communities. This includes multi-generational and multi-cultural parenting practices, and diverse parenting roles and abilities. Efforts are made to support a family's and community's native or preferred language identities.

SUPPORTING BELIEFS INCLUDE:

- Language, including written, verbal, and non-verbal forms of communication, can harm and heal.
- Cultural and linguistic-responsive approaches are regularly and frequently updated and practiced.
- Celebration and learning opportunities are determined by caregivers, families, and communities through shared decision making.



GUIDING QUESTIONS

How do we use language that is inclusive, respectful, individualized, family-friendly and informed? How can we do better?

Are we responsive to families in their native or preferred languages?

How do we elevate culturally diverse people to become leaders in their community on language and culture?

Are we using language that is possibly harmful, could exclude underrepresented or marginalized families, perpetuate fear or stigma, mislabel or misrepresent communities? What steps are needed to change this?





3

SELF-AWARENESS AND REFLECTION LEADS TO HEALING INTERACTIONS AND RELATIONSHIPS

GUIDING QUESTIONS

How are we creating opportunities for self-reflection to better recognize and investigate our own privileges and bias, and actively work to acknowledge and mitigate power differentials in our processes and interactions with each other?

Are we strengthening our understanding, attitudes, and abilities to address racial inequities in our work?

If individuals or communities are not engaged in Reflective Practice, how are we addressing this? What are other ways can we provide self-awareness and reflection in our work?

We address our own assumptions, beliefs, privileges, and biases to build self-awareness and reflection. We actively engage in opportunities for listening, healing, and being mindful of our own power and privileges with humility.

SUPPORTING BELIEFS INCLUDE:

- Reflective practice can lead to healing and is a powerful tool for improving relationships and communication, and building trust.
- It is critical to commit space and time to gain deeper understanding and meaning of one's own work and work with others.
- We actively engage in opportunities for listening, healing, and being mindful about areas where we have a relationship to power and privilege.



4

ACTIVELY TRANSFORMING SYSTEMS IS ESSENTIAL

We work to transform systems of racism and oppression at all levels to grow trust, address inequities, dismantle power differences, and remove harmful policies and practices where racism is entrenched. We trust and support families and communities to determine needs, allocate resources, and identify strategies for progress.

SUPPORTING BELIEFS INCLUDE:

- Harmful policies and legislation are acknowledged and improved.
- Transparency is essential at all levels of policy making.
- Research that includes families and communities in the design, collection, and sharing of data will provide a better understanding of local challenges and strengths.
- Development of trust is continuous and includes a represented, culturally-diverse workforce of community members from all levels.
- It is necessary to continually improve equity in our processes and outcomes for children and families.



GUIDING QUESTIONS

How is equity work active in our programs, organizations, and policies? How will we know if things are getting better or worse? How will we measure success?

In what ways are we acknowledging and addressing power differences and racism in our programs, organizations, and policies? What do we need to do to make changes?

How is leadership affected by the lack of equity, and what steps are needed to address this?

Does strategic planning include an equity lens? How can we inform leadership about what is lacking, missing, harmful, etc.?

How are we addressing inequitable outcomes in the PN-3 space (Who is receiving services and are they better off as a result of our efforts? Are there any groups not receiving services and how are they impacted? What is needed to do better where there are disparities? Are we employing specific strategies to improve outcomes for those most impacted?)

Are there ways to improve policies or deploy resources to benefit a broader cross-section of those most impacted?





5

RESPECT AND INCLUDE TRIBES AND TRIBAL SOVEREIGNTY

GUIDING QUESTIONS

How are we seeking to understand the history and relationships of tribes, tribal members, and descendants?

Are we aware of and do we understand tribal leadership and government systems and processes? How can we respectfully request this information?

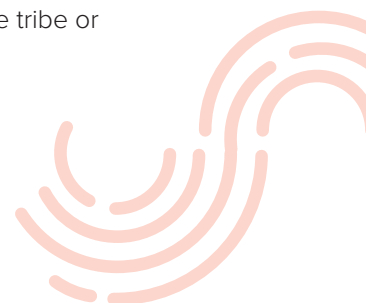
How are we informing ourselves of how tribal citizenship impacts the allocation of resources to tribal members and descendants?

What is our understanding of federal and state obligations towards tribes, tribal members and descendants?

We recognize, acknowledge, and respect the identity and ancestry of tribes, tribal citizens and their descendants, and support their dual-citizenship (as citizens of the state and their respective tribes). We respectfully seek to understand the historical relationships and uniqueness of each tribe as sovereign nations, each with their own ways of knowing, living, governing, and valued language and culture.

SUPPORTING BELIEFS INCLUDE:

- Consultation, collaboration, and consent with tribes and tribal members is necessary as a pathway of inclusion to achieve equity.
- Tribal beliefs and ways of living are acknowledged, and often deeply rooted and interconnected to the elements of life connecting them to their land or land-base.
- Tribal members and descendants are acknowledged for their individual experience and preferred ways of identifying themselves which include members of urban, rural, and frontier Native communities.
- When seeking input from tribal community or leadership, culturally-appropriate and sensitive steps are taken to identify trusted community members who have been provided authority to speak on behalf of the tribe or community.



VALUE DIVERSE COMMUNITY KNOWLEDGE AND EXPERIENCE

We value and seek to understand diverse community knowledge and experience to address multi-layered barriers, oppression, and racism. Communities are co-creators and partners in the development of research, data interpretation, and narratives. Community specific ways to grow knowledge, strength, and healing are respected and valued.

SUPPORTING BELIEFS INCLUDE:

- We acknowledge diverse family structures, recognizing critical child-rearing contributions of other parents and caregivers including second mothers, fathers, kin and felt family, adoptive parents, foster parents, and early care and educational providers.
- Black, Indigenous and People of Color (BIPOC) voices, children and caregivers living with a disability, and other underrepresented voices are elevated and heard.
- Impact of culture, values, and beliefs including racism, classism, sexism, able-ism, homophobia, xenophobia, and other systems of oppression are evolved to make services better diversity-informed, and culturally-responsive.



GUIDING QUESTIONS

How are we working with families, communities and policy makers to take action against discrimination, racism, xenophobia, stigmatization, and other hate crimes?

How are we compensating families for their time, feedback, and input in our work?

What are the barriers that keep communities from participating in decision making and discussions? How are we working to reduce barriers with families?



ADDITIONAL **RESOURCES & TOOLS**

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- 4** We are brave and trust intent. We are open with each other, point out areas for growth, and are open to change.
- 5** We engage meaningfully in discussion, in which we ensure everyone has a chance to participate.
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- 10** We see disagreement as healthy, while monitoring and acknowledging our tone and impact on each other.
- 11** We work to recognize and investigate our own privileges, bias, alignments, etc.
- 12** We honor experiences and perspectives while not expecting validation from others in return.
- 13** We incorporate these practices into our daily life.

APPLICATION TO PRACTICE

HOW TO USE THE GUIDING PRINCIPLES

We hope you will engage with this document to advance your own equity work. Here is one example of how to work through the Guiding Principles, Questions, and creating your own next steps.

- STEP 1** Consider the question you or your partners are asking. Are you looking to improve your equity approach to your work? What specific equity issue are you trying to address?
- STEP 2** Review each Guiding Principle one at a time. Each Principle will reflect a different theme in your work.
- STEP 3** Use the Guiding Questions to facilitate a conversation with your colleagues or partners. As you consider the Guiding Questions, the below is a suggested format for developing action steps toward continual reflection and improvement.

Guiding Question Example: How are we seeking to understand the history and relationships of tribes, tribal members, and descendants?

Reflection / Response:

Therefore We Shall:

How Will We Know Whether We're Successful?

