### INTRODUCTION Public health authorities seek to improve maternal and child health outcomes by diffusing positive practices into the population Guatemalan society is very ethnically and socially divided, making diffusion difficult

- Midwives are a possible diffusion network
- Oversee up to 70% of births in Guatemala<sup>1</sup>
- Play significant medical, social, and spiritual roles in communities<sup>2</sup>
- Many are divinely called, and believe authority to be spiritually granted<sup>3</sup>
- Efforts to train midwives have produced mixed results in terms of midwife practices<sup>4</sup>
- Most studies examine a single community<sup>5</sup>
- Guatemala is a good case study because of available data, prevalence of traditional practices, and traditionally weak state

## **KEY QUESTIONS**

- Which factors affect midwife practices?
- Does type of delivery attendant affect maternal practices?

## DATA & METHODS

- Data: 1995 Guatemala Family Health Survey<sup>6</sup>
- Collected from four rural departments from May to October 1995
- Included 2,872 mothers and 68 midwives
- RAND Corporation & Princeton University
- Analyzed with Ordinary Least Squares and Logistic Regression
- Midwife controls: years experience, formal education, training course
- Maternal controls: attendant, age, ethnicity, children, electricity status (proxy for income)

Figure 1: Histogram of midwives' Perceived Education.

# A MODERNIZING MIDWIFE

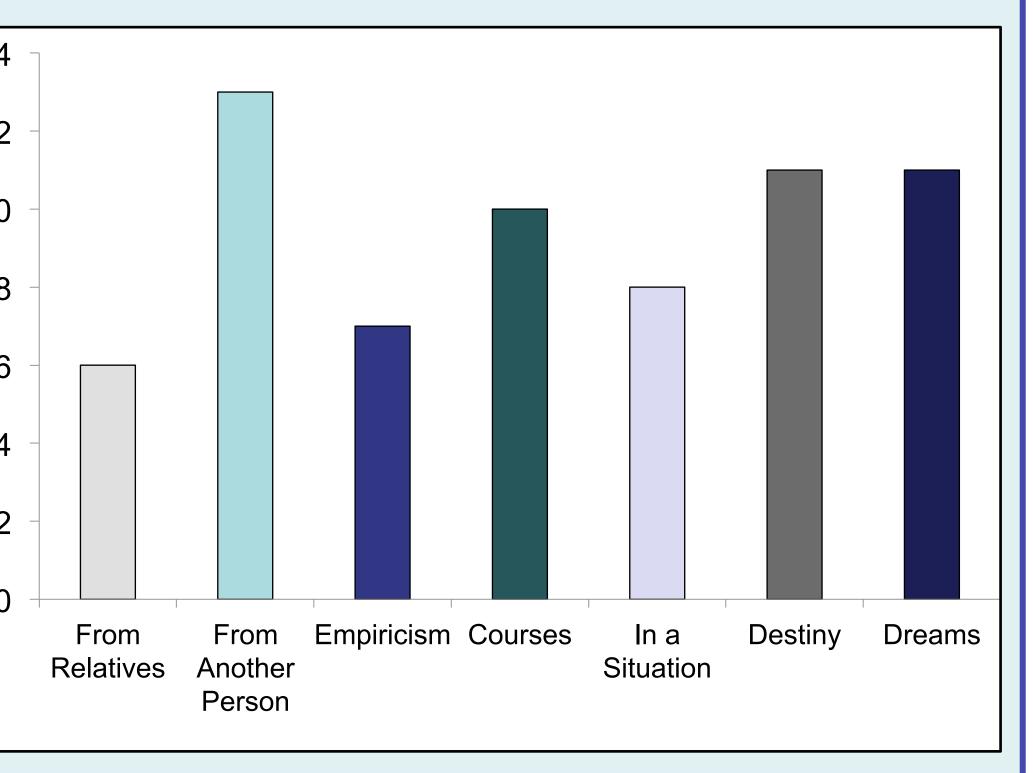
**Improving Guatemalan Health Outcomes While Preserving Tradition** Tierney Wolgemuth, LACS Capstone, Washington and Lee University

## MIDWIFE OUTCOMES

#### **REFERRAL FREQUENCY**

Whether a midwife was divinely called had a negative effect on referral frequency

- Effect remained when controlling for having taken a training course
- Referral frequency in the case of complications is an important means of improving maternal and fetal outcomes
- Midwives who were divinely called were busier than those recruited by formal means
- Suggests greater community trust in traditionally called midwives<sup>2</sup>



#### **INEFFECTIVENESS OF COURSES**

- Whether a midwife had taken a course had limited effect on midwife practice
- Course decreased use of injection to speed delivery
- No effect of course on recommending immunization, follow-up, tying stomach, or use of prayer or ritual
- This may be due to poor pedagogical methods, instructor demographics, and uneasiness with biomedical professions<sup>6</sup>
- Courses often lack emphasis on hands-on experience and personal narratives

# MATERNAL OUTCOMES

### **EFFECT OF ETHNICITY**

#### MATERNAL HEALTH BELIEFS

Attend

Age Eth: Ladina

Childre

Electrici

Figure 2: Regression significance from analysis of maternal practices. \*\*\* p-value < 0.001, \*\* p-value < 0.01, \* p-value < 0.05, <sup>.</sup> p-value < 0.1. Teal symbols denote positive effects; purple symbols denote negative.

#### **EFFECT OF ATTENDANT**

Women attended by midwives are more likely to breastfeed and more likely to breastfeed for a greater number of months

Women attended by midwives less likely to have children who received a follow-up

Age, ethnicity, number of children, and electricity status are predictors of type of attendant used

Ladina mothers are less likely to breastfeed than indigenous counterparts, and breastfeed for fewer months

Children of Ladina mothers are more likely to have a follow-up visit

Indicates that attendant is not the only factor affecting maternal practices

Woman with biomedical attendant and electricity more likely to attribute disease to biomedical causes

• No effect of Ladina ethnicity on diseasesource beliefs

Causality may go in opposite direction- i.e. mothers who have particular health beliefs choose a certain type of attendant

Causal inference not possible due to data limitations

	Months Breastfed	Infant Visit	Maternal Visit	Immuniz.	Health Beliefs	Attend.
<b>I</b> .	***				-	
	***			**		***
a	***	***	**	**		***
en	***			*		***
ity					**	

- practices

## FUTURE QUESTIONS

- effective?
- Guatemala Citv: MSAP

- & Medicine, 56(4), 685–700

RAND Corporation and Princeton University, Professor J. Eastwood, Carol Karsch, Professor H. Markowitz, Washington and Lee Latin American and Caribbean Studies Program.

### TAKE-AWAYS

The existing midwife network can be used to spread valuable biomedical practices

 Replacing traditional midwives with biomedically-trained providers is ineffective Midwives derive authority from divine calling, not from government or education

Similarly, community has greater trust for midwives that are spiritually sanctioned

Which provider attends delivery likely has a role in maternal practices

Mothers attended by midwives breastfeed and for a greater number of months

Mothers attended by biomedical provider more likely to get a follow-up visit for child

However, simply training midwives in biomedicine won't fully address the problem • Maternal practices also affected by other

factors, like ethnicity and electricity status Indicates deeper structural barriers to improving outcomes, such as ethnic discrimination and poverty

These issues must be addressed along with improvement in midwife training

Negotiating authority is a critical aspect of improving midwife use of biomedical

Which midwife training methods are most

How does one respect spiritual authority while promoting positive biomedical practices?

#### REFERENCES

V Encuesta Nacional de Salud Materno Infantil 2008–2009 (5th national survey of maternal child health) (No. 5

Maupin, J. N. (2008). Remaking the Guatemalan midwife: Health care reform and midwifery training programs in highland Guatemala. Medical Anthropology: Cross Cultural Studies in Health and Illness, 27(4), 353-382. B. Paul, L., & Paul, B. D. (1975). The Maya Midwife as Sacred Specialist: A Guatemalan Case. American Ethnologist, 2(4),

Goldman, N., & Glei, D. A. (2003). Evaluation of midwifery care: results from a survey in rural Guatemala. Social Science

Sibley, L. M., Sipe, T. A., & Koblinsky, M. (2004). Does traditional birth attendant training increase use of antenatal care? A review of the evidence. Journal of Midwifery and Women's Health, 49(4), 298–305. Pebley, A. R., & Goldman, N. (1998). *Guatemalan Survey of Family Health (EGSF), 1995: Version 2*. Cosminksy, S. (2001). Midwifery across the generations: A modernizing midwife in Guatemala. Medical Anthropology: Cross Cultural Studies in Health and Illness, 20(4), 345–378

#### ACKNOWLEDGEMENTS