

# SIMKIN'S LABOR PROGRESS HANDBOOK

TO PREVENT AND TREAT DYSTOCIA

EDITED BY
LISA HANSON
EMILY MALLOY
PENNY SIMKIN

WILEY Blackwell

# Simkin's Labor Progress Handbook

**Early Interventions to Prevent and Treat Dystocia** 

Fifth Edition

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Edited By

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This edition first published 2024 © 2024 John Wiley & Sons Ltd

Edition History

Wiley-Blackwell (4e 2017) Wiley-Blackwell (3e 2011)

Wiley-Blackwell (2e 2005)

Blackwell Science Limited (1e 2000)

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John Wiley & Sons Ltd, The Atrium, Southern Gate, Chichester, West Sussex, PO19 8SQ, UK

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Library of Congress Cataloging-in-Publication Data

Names: Hanson, Lisa, 1958- editor. | Malloy, Emily, 1983- editor. | Simkin, Penny, 1938- editor.

Title: Simkin's labor progress handbook: early interventions to prevent and treat dystocia / edited by Lisa Hanson, Professor and Director, Midwifery Program, Marquette University, USA, Emily Malloy, Penny Simkin.

Other titles: Labor progress handbook | Labor progress handbook

Description: Fifth edition. | Hoboken, NJ: John Wiley & Sons, 2024. | Revised edition of: Labor progress handbook / Penny Simkin, Lisa Hanson, Ruth Ancheta. Fourth edition. [2017]. | Includes bibliographical references and index.

Identifiers: LCCN 2023026403 (print) | LCCN 2023026404 (ebook) | ISBN 9781119754466 (paperback) |

ISBN 9781119754428 (pdf) | ISBN 9781119754497 (epub)

Subjects: LCSH: Labor (Obstetrics)--Complications--Prevention--Handbooks, manuals, etc. | Birth injuries--Prevention--Handbooks, manuals, etc. | Shoulder dystocia--Prevention--Handbooks, manuals, etc.

Classification: LCC RG701 .S57 2024 (print) | LCC RG701 (ebook) | DDC 618.4--dc23/eng/20230623

LC record available at https://lccn.loc.gov/2023026403

LC ebook record available at https://lccn.loc.gov/2023026404

Cover Image: © RuslanDashinsky/Getty Images

Cover design by Wiley

Set in 9/11pt PlantinStd by Integra Software Services Pvt. Ltd, Pondicherry, India

# **Dedication**

We dedicate this book to childbearing people, their families, and caregivers in the hope that some of the suggestions offered reduce the need for interventions and promote normal physiologic labor and birth. This book is named in honor of Penny Simkin, the original author, a leader innovator, activist, author, childbirth educator and doula.

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# **Foreword**

Writing a Forward to the 5th edition of Simkin Penny's *Labor Progress Handbook* brings to mind many of Penny's workshops that I attended either as an attendee or rarely a co-teacher. Penny's genius is her ability to present in a way that is accessible and pertinent to childbirth educators, doulas, family doctors, midwives, maternity nurses, and obstetricians. The Simkin's Labor Progress Hanbook evokes memories of Penny's workshops, where a mélange of maternity professionals of all kinds working, together on the floor and on birthing balls, or squeezing each other's pelvises or squatting in the correct position, with heels down or incorrect, heels up—demonstrating how the former opens the pelvic floor while the latter does not. What a collaborative scene!

How did Penny do it, when the normally separate but obviously related disciplines rarely learn together? Penny's understated and matter-of-fact, just-get-on-with-it approach engaged participants in an uplifting experience—an exercise based on her long-acquired knowledge as a physiotherapist applying her understanding of anatomy to birthing. No wonder Penny's workshops were always full. The Simkin's Labor Progress Handbook is deeply reflective of this experience, and the collaboration of the many birth disciplines is reflected in the authorship.

Penny was one of the founders of the doula movement, who, along with Marshall Klaus, Phyllis Klaus, John Kennel, and Annie Kennedy, embraced this new collaborator, and worked to bring doulas into the mainstream—fully appreciating how difficult that was going to be. That doulas were part of the workshops made a statement that doulas could add their knowledge, as demonstrated in the Simkin's Labor Progress Handbook, to that of the other birth providers, even while the doula's allegiance and responsibility was to the laboring person only–and not the hospital or other institution. <sup>2</sup>

Reading Simkin's Labor Progress Handbook, one comes to the realization that it fits into the knowledge gap between a dry obstetrical textbook, cold evidence from a randomized controlled trial (with all its issues of generalizability)<sup>3</sup> and the bedside or floor side of real laboring persons and their supporters. Reading Simkin's Labor Progress Handbook is like being in one of Penny's workshops, navigating between evidence coming from multiple conventional sources and the lived experience of the multidisciplinary participants—respectfully appreciating the practice lives of all. I am especially excited to see so many midwifery scientists and doula clinical experts carry on the legacy of Penny's book and renaming it in her honor.

As in the introductory chapter, I too grappled with the narrow perspective of the three Ps, and in appreciation of Penny's many contributions, I offer my version of the three Ps:

#### The 3 Ps Expanded\*\*

- 1. **Power** strength, length, duration of contractions
- 2. **Passage** the pelvis; shape, size, angles
- 3. **Passenger** the baby; size, position, and attitude.

These are the commonly recognized "P's," to which we add nine more to consider:

4. **Person** – the laboring person's beliefs, preparation, knowledge, and "capacity" for doing the work of labor and birth

- 5. **Partner** how the laboring person is supported and their knowledge, beliefs and preparation for the labor is integrated
- People the "entourage" others who may be involved in the birth process and their beliefs, preparation, and knowledge of the process
- 7. **Pain** the *laboring person's* past experiences of pain and the experience of pain in psychological and cultural terms: beliefs, environment, on the laboring person's capacity for coping with labor and birth.
- 8. **Pain** *OURS*: how we professionals think of pain and manage it—seeking to abolish it or use it; how we professionals time the pain management tools at our disposal to minimize further interventions
- 9. **Professionals** –the manner in which all members of the healthcare team support, inform, and collaborate in care and information-sharing with the woman and her partner.
- 10. **Passion** the *Laboring Person's*. The experienced journey of pregnancy, labor, and birth is one that is special and unique to each participant. It is crucial for all parties involved in the care to be recognized and honored, and that this principle guide us in our practice.
- 11. **Passsion** *OURS*. The passion toward maternity care that drives us
  - a) But for the woman and her supports, we need to recognize the importance of intimacy in this life-changing experience.
  - b) We need to control our anxiety and need for perfection so that the laboring person can fully experience the passion even when the birth is complex and requires considerable help from us.
- 12. **Politics** enough said You know it's true!

\*\*MCK: Borrowed, stolen and modified from too many people to mention

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2018. Douglas and McIntyre. ISBN 978-1-77162-192-2

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#### Chapter 1

# Introduction

Lisa Hanson, PhD, CNM, FACNM, FAAN and Emily Malloy, PhD, CNM

Causes and prevention of labor dystocia: a systematic approach, 1 Notes on this book, 4 Note from the authors on the use of gender-inclusive language, 5 Conclusion, 5 References, 5

#### CAUSES AND PREVENTION OF LABOR DYSTOCIA: A SYSTEMATIC APPROACH

Labor dystocia, dysfunctional labor, failure to progress, arrest of labor, arrested descent—all these terms refer to slow or no progress in labor, which is one of the most vexing, complex, and unpredictable complications of labor. Labor dystocia is the most common medical indication for primary cesarean sections. Some have suggested that the use of the term "dystocia" be abandoned in favor of more precise definitions since one clear explanation is lacking. The modern course of labor is very different than in the past, and optimal strategies to reduce unnecessary interventions while providing interventions when needed and appropriate are still under investigation. Dystocia also contributes indirectly to the number of repeat cesareans, especially in countries where rates of vaginal births after previous cesareans (VBAC) are low. Thus, preventing primary cesareans for dystocia decreases the total number of cesareans. The prevention of dystocia also reduces the need for many other costly, time-intensive, and possibly risky interventions, and spares the laboring person from discouragement and disappointment that often accompany a prolonged or complicated birth.

The possible causes of labor dystocia are numerous. Some are *intrinsic*:

- The powers (uterine contractions).
- The passage (size, shape, and joint mobility of the pelvis and the stretch and resilience of the vaginal canal).
- The passenger (size, shape, and flexion of fetal head, fetal presentation, and position).
- The pain (and the laboring person's ability to cope with it).
- The psyche (emotional state of the laboring person).

#### Others are extrinsic:

- Environment (the feelings of physical and emotional safety generated by the setting and the people surrounding the laboring person).
- Ethno-cultural factors (the degree of sensitivity and respect for the person's culture-based needs and preferences).
- Hospital or caregiver policies (how flexible, family- or person-centered, how evidence-based).
- Psycho-emotional care (the priority given to non-medical aspects of the childbirth experience).

The focus of Simkin's Labor Progress Handbook is on prevention, differential diagnosis, and early interventions to use to prevent labor dystocia. We emphasize relatively simple care measures and low technology approaches

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designed to help maintain normal labor progress, and to manage and correct minor deviations before they become serious enough to require technologic interventions. We believe this approach is consistent with worldwide efforts, including those of the World Health Organization, to reserve the use of medical interventions for situations in which they are needed: "The aim of the care [in normal birth] is to achieve a healthy mother [birth parent] and baby with the least possible level of intervention that is compatible with safety."

The suggestions in this book are based on the following premises:

- The timing of dystocia is an important consideration when establishing cause and selecting interventions.
- · Sometimes several causal factors can occur simultaneously.
- Clinicians and caregivers are often able to enhance or maintain labor progress with simple non-surgical, nonpharmacological physical, and psychological interventions. Such interventions have the following advantages:
  - Compared to most obstetric interventions for dystocia, they carry less risk of harm or undesirable side effects to laboring person or fetus;
  - The laboring persons is autonomous with the right to accept or refuse interventions. These suggestions treat
    the laboring person as the key to the solution, not part of the problem;
  - They build or strengthen the cooperation between the laboring person, their support people (loved ones, doula), and their clinicians;
  - they reduce the need for riskier, costlier, more complex interventions;
  - They may increase the person's emotional satisfaction with their experience of birth.
- The choice of solutions depends on the causal factors, if known, but trial and error is sometimes necessary when the cause is unclear. The greatest drawbacks are that the laboring person may not want to try some interventions; they may take time; and/or they may not correct the problem.
- Time is usually an ally, not an enemy. With time, many problems in labor progress are resolved. In the absence
  of medical or psychological contraindications, patience, reassurance, and low- or no-risk interventions may
  constitute the most appropriate course of management.
- The clinician may use the following to determine the cause of the problem(s):
  - Objective data: vital signs; fetal heart rate patterns; fetal presentation, position, and size; cervical assessments; assessments of contraction strength, frequency, and duration; membrane status; and time;
  - Subjective data: person's affect, description of pain, level of fatigue, ability to cope using self-calming techniques:
  - Essential components:
    - Attentive listening
    - Informed consent and refusal
    - Shared decision-making with the laboring person

Chart 1.1 illustrates the step-by-step approach followed in this book—from detection of little or no labor progress through graduating levels of interventions (from simple to complex) to correct the problem.

If the primary physiologic interventions are contraindicated or if they are unsuccessful, then secondary—relatively low-technology—interventions are used, and only if those are unsuccessful are tertiary, high-technology obstetrical interventions instituted under the guidance of the physician or midwife. Other similar flow charts appear throughout this book showing how to apply this approach to a variety of specific causes of dysfunctional labor.

Many of the interventions described here are derived from the medical, midwifery, nursing, and childbirth education literature. Some of the strategies described in this book lend themselves to randomized controlled trials, others do not. Others come from the psychology, sociology, and anthropology literature. Suggestions also come from the extensive wisdom and experience of nurses, midwives, physicians, and doulas and other labor support providers. Many are applications of physical therapy principles and practices. The fields of therapeutic massage and chiropractic provide methods to assess and correct soft tissue tension and imbalance that can impair labor progress. We have provided references for these, when available. Some items fall into the category of "shared wisdom," where the original sources are unknown.

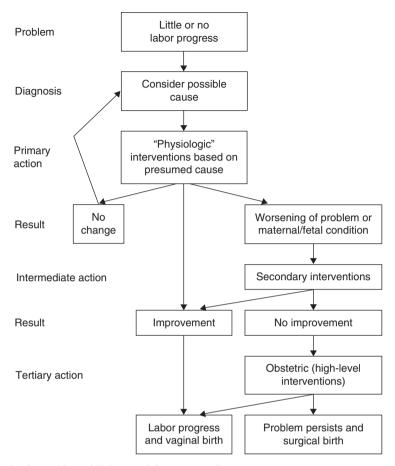


Chart 1.1. Care plan for the problem of "little or no labor progress."

During the past half-century, extensive scientific evaluation of numerous entrenched medical customs, policies, and practices, intended to improve birth outcomes, has determined that many are ineffective or even harmful. Routine practices, such as enemas, pubic shaving, routine continuous electronic fetal monitoring, maternal supine and lithotomy positions in the second stage of labor, routine episiotomy, immediate clamping of the umbilical cord, routine suctioning of the newborn's airway after birth, and separation of the newborn from parent/s are examples of care practices that became widespread before they were scientifically evaluated. Scientific study now shows that these common practices were not only ineffective, they increased the risks for the birthing person and neonate.<sup>5</sup>

Other valid considerations, such as the laboring person's needs, preferences, and values, also play a large role in the selection of approaches to their care. Our paradigm is one of respectful maternity care, although we recognize that throughout history and around the world, laboring people have been subject to racism, sexism, gender discrimination, disrespect, and other abusive and harmful behaviors. It is our expectation that laboring people are treated using a respectful maternity care and human rights model.

Racism and white supremacy are pervasive in obstetric care. Scholars have identified that many of the people identified as early founders of obstetrics and gynecology learned their skills through experimentation, coercion, and abuse of black, brown, and poor birthing people. Therefore, in this book, we will avoid using the names of

those early experimenters in favor of descriptive terminology, for example, left side lying, or runner's lunge for the position formerly called by a gynecologist's name. Additionally, for one hundred years, nurses, midwives, and physicians were taught a system of pelvic classification with the aim of predicting difficult births that was overtly racist, and based only on pseudoscience. Therefore, in this book, we recognize that humans and pelvises are dynamic, and there is not one perfect pelvis. Rather, our goal is to help birthing people and birth workers take advantage of the mobility of the pelvis. The interventions and positions shown throughout this book are offered to provide many options in one place, rather than a "one size fits all" approach.

Maternity care practices, providers, and outcomes differ around the world. Many counties have recognized the importance of improving maternal and neonatal care, although progress has been slow.<sup>8,9</sup> During the past decade, increasing evidence has pointed to the importance of midwives to improve outcomes. In 2014 the *Lancet* published a series on midwifery in four papers.<sup>10–13</sup> The goal of the series was to correct misunderstandings about the midwifery profession. An important conclusion of the series was that better utilization of midwives could prevent a significant portion of perinatal morbidity, including stillbirth. Many countries are working toward a goal of strengthening their midwifery workforce and increasing access to midwifery care to decrease maternal morbidity and mortality.<sup>14</sup> Midwifery care is associated with more spontaneous vaginal birth, less preterm birth, less epidural use, less episiotomy use, fewer instrumental births.<sup>15</sup> Currently, we must find the balance between intervention and non-intervention. There is a time and place for both, but around the world more labor interventions are occurring without an improvement in outcomes for pregnant and birthing people and their newborns.

Depending on healthcare setting, midwifery training and availability, the World Health Organization makes a recommendation for Midwifery Led Continuity of Care models (MLCC). MLCC involves care by a midwife or team of midwives during the antenatal, intrapartum, and postpartum period. MLCC does not exclude other caregivers from providing care, but rather starts most pregnant people with the midwifery model, and those who need care by other professionals are referred based on their specific needs or conditions. While high-risk pregnant people benefit from the care of an obstetrician, low-risk pregnant people generally benefit from less invasive approaches to care provided by a midwife or family/general physician. Midwifery care is rooted in evidence-based care—a combination of research evidence, clinical experience, and the needs and wishes of the pregnant, laboring, or birthing person. <sup>17</sup>

May 5 is the International Day of the Midwife; in 2021 the theme of the day was "follow the data and invest in midwives." Midwifery care varies widely by country. In the UK midwives and general practice providers deliver 80% of maternity care while in the United States midwives deliver approximately 10% of maternity care. 18,19 In some countries, such as Germany and Japan, there are many more midwives than obstetricians. Many countries are working to increase their midwifery workforce, such as India, which has developed the Nurse Practitioner in Midwifery credential and Mexico which started an Initiative to Promote Professional Midwifery in 2015. 21,22

The intention of this book is to be widely applicable in many different settings and to many different clinicians and support people, including nurses, midwives, physicians, doulas, and others. The differences in clinicians and their differing approaches to childbirth are reflected in the varying rates of interventions and cesarean births when labor is considered low risk. We hope that this book will offer tools for use in many different settings and situations.

#### NOTES ON THIS BOOK

This book is directed toward caregivers—midwives, nurses, doulas, and physicians—who want to support and protect the physiological process of labor, with the objective of avoiding complex, costly, and more risky interventions. It will also be helpful for students in midwifery, maternity nursing, and obstetrics; for childbirth educators (who can teach many of these techniques to expectant parents); and for doulas (trained labor support providers whose scope of practice includes use of many of the non-clinical techniques). The chapters are arranged chronologically according to the phases and stages of labor.

#### NOTE FROM THE AUTHORS ON THE USE OF GENDER-INCLUSIVE LANGUAGE

We acknowledge that pregnant and birthing people may or may not identify with the gendered terms woman/women/she/her/hers. Therefore, in this edition we include the use of gender-inclusive language and use the terms pregnant, laboring, or birthing person. This is to avoid making assumptions about those who give birth. There remain references to women and/or mothers when citing scientific literature where participants described themselves as female or the researchers identified the person as a woman or mother.

#### CONCLUSION

The fifth edition of this book is named to honor Penny Simkin, the original author of this book. She is a world-famous doula, childbirth educator, and author of numerous articles and books. Simkin's Labor Progress Handbook welcomes many new chapter authors and contributors who are expert midwifery clinicians, doulas, childbirth educators and/or scientists. This book focuses on prevention of labor dystocia, and a stepwise progression of interventions aimed at using the least invasive approaches that will result in safe delivery. To our knowledge, this is the first book that compiles labor progress strategies that can be used by a variety of clinicians and support people in a variety of locations. Most of the strategies described can be used for births occurring in hospitals, at home, and in free-standing birth centers.

Knowledge of appropriate early interventions may spare pregnant people from long, discouraging, or exhausting labors, reduce the need for major interventions, and contribute to safer and more satisfying outcomes. The laboring person may not even recognize the intervention done for them, but they will appreciate and always remember your attentiveness, expertise, respect, and support as they brought their child into the world. This will contribute so much to their satisfaction and positive long-term memories of their childbirths. <sup>23</sup> We wish you much success and fulfilment in your important work.

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#### Chapter 2

# Respectful Care

Amber Price, DNP, CNM, RN

Health system conditions and constraints, 8 LGBTQ birth care, 9 RMC and pregnant people in larger bodies, 9 Shared decision-making, 10 Expectations, 11 The impact of culture on the birth experience, 12 Traumatic births, 12 Trauma survivors and prevention of PTSD, 13 Trauma-informed care as a universal precaution, 15 Obstetric violence, 16 Patient rights, 17 Consent, 17 Maternal mortality, 18 References, 19

Almost everywhere on the planet, people seek out others for assistance during the birth process. Rarely does birth happen in complete isolation, unless it is by choice or necessity. In years past, birth took place inside the home, visible and audible to all. When people lived in small communities, they relied on others in their communities to assist them. Few people had babies who had not been present at the births of siblings, grandmothers, neighbors, or friends. Demystifying birth having seen it left people prepared, with memories of the sounds and work of labor and birth, and of others successfully completing the journey. Attending birth fosters belief in the ability of the body to give birth, grows confidence, and normalizes the event. We are now in a time in history where people about to give birth have rarely witnessed it. Those who witnessed a birth on television likely saw a medicalized birth, in a hospital, with technology as a central feature. How a person witnesses birth shapes their belief of it. Every culture has its beliefs and rituals around birth, and while it is shrouded in mystery in some cases, it is a universal equalizer.

In most cultures, the societal norm is to present to a health care provider for confirmation of pregnancy as soon as possible. In some cultures, there are a lot of different birth attendants from which to choose. Rarely do pregnant people choose a provider based on attributes like approximation of their communication style, shared cultural or personal beliefs, or the ability to foster confidence and autonomy. Pregnant people may assume that the person who managed their contraception is going to be great at managing their pregnancy. It is very difficult for people to change providers during pregnancy, or they may not have an option to change, and therefore may end up giving birth with someone who does not understand their culture, read their body language well, communicate in a way that makes sense or feels comforting and respectful, or honor their wishes. It is sometimes easier for people to tell themselves that it will be okay, that a safe outcome is all that matters. A "healthy mom and baby" is often repeated by caregivers as the goal of pregnancy, but that is a very low bar to set. The experience of birth can contribute to a person's physical and emotional wellbeing for life.

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Childbearing is a rite of passage in every nation, but it is also universally a time of intense vulnerability. Many people report fear in early pregnancy and seek out immediate medical care for reassurance and guidance. It is this same fear, however, that makes pregnant people uniquely vulnerable to coercion. The cultural and social norms surrounding birth are vastly different around the globe, and stories of beautiful, empowered, and safe birth intermingle with stories of abuse and despair. Examples of giving birth on the floor and having to clean your own space afterward, and of being beaten and scolded by birth attendants, come from nations where unequal treatment in daily life mimics this reality. In other nations, abuse is more subtle, but just as harmful, and can result in trauma even without visible bruises. The culture and belief of the individual giving birth tends to determine the experience. In cultures where gender imbalances are the norm, this imbalance will be amplified in the birth space. All ills in society, from racism to gender inequality and abuse, are amplified in birth settings.

Human rights are fundamental entitlements due to all people. Every culture on earth reports violations of these rights during pregnancy and birth. The term *Respectful Maternity Care* (RMC) is an umbrella term that engulfs a wide range of issues commonly encountered in the birth space. The categories of disrespectful and abusive care during childbirth include<sup>2,3</sup>:

- · Physical abuse
- Non-consented clinical care
- · Non-confidential care
- Non-dignified care
- · Abandonment and detention in healthcare facilities
- Sexual abuse
- · Verbal abuse
- · Stigma and discrimination
- · Failure to meet professional standards of care
- Poor rapport between women and providers

#### HEALTH SYSTEM CONDITIONS AND CONSTRAINTS

"There is no circumstance where abuse, coercion, or a violation of your rights is acceptable. Every person has the right to self determination, in a safe, respectful, and supportive birth environment, free from harm. We strongly condemn any and all physical and verbal abuse of birthing persons and demand an immediate cessation of the antiquated harmful obstetric practices of years past. This includes intervention by force, coercion, or legal threat."

Examples of violations of the principles of Respectful Maternity Care can be found in our daily lives. Most births are completely normal and uncomplicated. However, there are numerous examples of birth being portrayed as humorous, normalizing screaming and bodily harm. In movies, birthing people are almost always screaming, and birth is usually an emergency, because that keeps viewers on the edge of their seats. Many people therefore go into their birth experience expecting it to be traumatic, and have a great fear of birth, which is referred to as *tokophobia*. Making light of suffering, exhaustion, and injury is not something we see portrayed in any other aspect of healthcare. If these are your only exposures to birth, it primes you to be afraid, and fear is the worst possible deterrent to self-advocacy.

While healthcare systems should strive to be safe spaces for birthing families, and minimize instances where crucial conversations are necessary, it is common for pregnant people to be challenged on birthing wishes that go counter to the culture of the clinician, birth setting, or the local region. Memories of birth last a lifetime and are widely shared. A birth story may inspire fear or confidence in a birthing community, firmly rooting cultural norms and birth practices in a region.

Among the populations most vulnerable to disrespectful care are prisoners, people of color, LGBTQ people, obese people, and people with addiction issues or mental health conditions. While disrespect and abuse may happen to anyone, those who are more vulnerable to it have likely had prior negative experiences with healthcare providers, are less likely to seek care, and are uncomfortable in a medical setting.

#### LGBTQ BIRTH CARE

The sex a person is assigned at birth may not correspond to the individual's personal identity. "Sexual orientation"—loosely defined as who someone is attracted to sexually—and gender identity may define people's life and birth experiences. Choosing to love someone who is not of an opposite sex is still taboo in some cultures and can be intensely triggering to some people. "Gender identity" reflects a deeply felt and experienced sense of one's own gender. A person's gender identity is typically consistent with the sex assigned to them at birth. "Gender expression" refers to the way in which an individual outwardly chooses to presents their gender. Expressions of gender may be expressed through dress, body language, and other enhancers/modifications that may include make-up and hair choices that do not conform to the sex assigned at birth. According to the World Health Organization, "heteronormativity" is defined as the assumption that everyone is heterosexual, and that heterosexuality is superior to all other sexualities. Among both individuals and institutions, this can lead to invisibility and stigmatization of other sexualities and gender identities. Often included in this concept is a level of gender normativity and gender roles, the assumption that individuals *should* identify as men and women, and be masculine men and feminine women. In some cultures, the stigma of being non-normative to the culture is so strong that people experience significant discrimination and abuse at the hands of society and healthcare providers. Gender identity is not static and limited to male/female identities, but rather exists on a spectrum.<sup>7</sup>

Birthing people who do not identify as women struggle with a world where birth has traditionally been the "realm of the woman." Most images of pregnancy in media and literature feature traditional female-identifying persons and language. The pregnant person is almost exclusively referred to as "she," and is usually featured with breasts. Birth terminology is sex-specific, and often excludes people who do not identify as female. Even the terminology of Maternity care, identifying a pregnant person as "mother," may not feel accurate to the person. This trigger-language is everywhere for people who do not identify as female, and can cause significant distress and a feeling of being "other" during an intensely vulnerable time that should be exciting and enjoyable.

When a person or couple does not conform to the cultural norm attributed to childbearing people, there may be situations where Respectful Care is compromised. Sometimes this is done without malice or intent, such as when someone refers to the baby's parents as "mother and father," though sometimes the intent is to chastise and harm due to an intense personal reaction from the provider rooted in their own beliefs about sex and gender identity. For people who encounter a system where they are likely to be marginalized or encounter abuse, it is important to find a provider who respects personal wishes, and to communicate expectations about sex/gender specific language for themselves, their partner, and their baby. The birth experience itself may trigger intense feelings, and predispose the gender non-normative birthing person to trauma. It is important to process the birth experience with a trusted person who is privy to the specific circumstances and identity within a few weeks of the birth. When caring for someone who identifies as LGBTQ+, it is important to ask how they want to be addressed, what the important things are for you to remember and share with the rest of the team, and how they envisioned their birth. Making assumptions about who receives the baby at birth, culture-specific parenting and sex terminology (i.e., "it's a girl," "she," "mother") may not only be offensive and upsetting to the birthing person, but may lead to a trauma response. Not using the word "woman" has been a hotly debated issue in women's healthcare, where the perception is that women are erased from birth by eliminating this gendered term. However, the word "woman" is perfectly fine and appropriate to use with anyone who identifies as such. The care we must take is to follow *The* Platinum Rule—to do unto others as they would have done unto themselves, rather than The Golden Rule, which assumes we should care for others the way we wish to be cared for ourselves<sup>8</sup>. This principle extends to the language people prefer us to use.

#### RMC AND PREGNANT PEOPLE IN LARGER BODIES

The World Health Organization estimates that 52% of the world's people have a BMI over 25. During pregnancy, 73% of pregnant people gain more weight than recommended. People in a large body face significant bias in society, but particularly in the healthcare setting, where weight is quickly blamed for all health problems and risks. Equipment is designed for people of average weight. Monitors used to listen to baby hearts rely on ultrasound technology, which does not penetrate adipose tissue well. Beds have weight limits, as do MRI machines, OR tables, and CT scans. Gowns are rarely big enough to comfortably fit a person in a larger body. Blood pressure cuffs, fetal