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Auto-évaluation : 14.5/20

SOMMAIRE.

<u>Problématique :</u> La lune influe t'elle sur les naissances ?

Pour répondre à cette problématique, nous allons procéder en trois temps. En premier temps, nous allons nous intéresser à la lune, sa définition astrologique, les mythes et les croyances qui l'entourent. Ensuite, nous allons regarder de plus près le phénomène de la naissance, son étymologie et ses croyances et de manière plus précise les chiffres des naissances de ces dernières années. Enfin nous allons développer sur notre enquête à la maternité du Groupe Mutualiste de Grenoble et sur les résultats que nous avons obtenus.

<u>I. La Lune.</u>

A. La lune : Une définition astrologique.

La lune est le satellite naturel de la Terre. Le soleil ne dévoile qu'une seule partie de son diamètre qui est d'environ 3000 km. La lune comporte quatre phases visibles de la Terre :

* La nouvelle lune : Nous ne voyons pas la lune dans le ciel car elle est alignée au soleil
* Le premier quartier : Le soleil, la Terre et la lune forment un angle droit, laissant apparaître une demi-lune.
* La pleine lune : Suite à un alignement du soleil, de la Terre et de la lune, cette dernière apparaît circulaire, afin que la face soit entièrement éclairée par l'astre solaire.
* Le dernier Quartier : Un angle droit est formé entre le soleil, la Terre et la lune qui prend la forme intermédiaire.

La lune présente deux manifestations importantes, la révolution synodique et la révolution sidérale. La révolution synodique, connue aussi en tant que "lunaison", est l'intervalle entre les deux nouvelles lunes, durant 29 jours. Dans le cycle, la pleine lune se montre à partir du 14ème jour.
La révolution sidérale elle, est la période de rotation et période orbitale de la lune, Il s'agit du temps qu'il faut pour que la lune tourne à la fois sur elle-même et également autour de la terre. Le fait que ces deux périodes se déroulent en un même temps explique le pourquoi nous n'avons jamais vu et nous ne verrons jamais la « face cachée » de la lune.

B. La pleine Lune : Mythes et croyances folkloriques.

Les mythes racontés et transmis de générations en générations expliquaient l'existence de cette "grande lumière blanche " qui brille dans la nuit en racontant l'histoire d'une Triade de Déesses. Cette triade était composée de Séléné, Artémis et Hécate.

Séléné, sœur d'Hélios qui fut placé dans le ciel par les Dieux après sa mort tragique (Hélios symbolise le soleil) est la Déesse de la pleine lune qui symbolise la naissance. Ensuite nous avons Artémis, Déesse du croissant de lune qui symbolise la maturité du cycle de la vie. Pour finir, nous avons Hécate, Déesse de la nouvelle lune (ou lune noire) et symbolise la mort. Elle présente deux aspects opposés : celui de la protection liée aux cultes de la fertilité mais aussi c'est elle qui conduisait les âmes ce qui lui donne cet aspect de déesse de l'ombre et de la mort.

Séléné traverse le ciel obscur chaque soir après son frère Hélios. Après être sortie de l'océan, elle montait sur son char tiré de chevaux blancs, et éclairait la Terre afin de la protéger des ténèbres grâce à sa couronne d'or, envoyant une lumière argentée.

Cette triade de déesses représente les trois phases du cycle lunaire dans les croyances grecques, dès les premiers jours de l'humanité. L'histoire de Séléné a été ensuite reprise par les romains, qui eux, l'ont nommée "luna" et lui ont consacré le premier jour de la semaine "lunce dies", origine étymologique de « lundi », en français.

Plus le temps passait, plus de théories lunaires ont répondu aux questions majeures qui troublaient l'humain depuis le début de son existence. Beaucoup de cultures se sont posé la question et trouvaient leur manière d'expliquer cette lumière si puissante qui illumine le ciel sombre. De nombreuses croyances existent sur le fait que la lune a d'autres effets sur la Terre.

Notre intérêt va donc porter sur les croyances de l'effet de la pleine lune sur des phénomènes qui se produisent dans la vie de tous les jours. Ces croyances "populaires " prétendent que la lune aurait une influence sur :

* Le métabolisme animal,
* L'activité sexuelle serait plus forte,
* Les troubles de sommeil plus fréquents,
* Les loups garous transformés les soirs de pleine lune, aussi métaphore de la maladie mentale, qui se manifesteraient davantage.
* Notre humeur, la pleine lune augmentant le sentiment de mélancolie ou de colère
* Les agriculteurs ont par eux-mêmes organisé un système d'agriculture basé sur le cycle lunaire : avant la pleine lune se font les plantations et les récoltes se font après la pleine lune.
* L'activité en salle d'accouchement

Toutes ses croyances orphelines ne sont souvent fondées sur aucune source fiable, et ne tiennent comptes, à ce jour, que d’histoires, nourrissant le mythe mystérieux de l’astre de la nuit. S’il est séduisant de garder à la lune toute la magie qu’on lui attribue, il est bien plus intéressant d’en découvrir les véritables pouvoirs.

II. Un phénomène « miraculeux » : la naissance.

A. Etymologies et croyances

« L'Homme est un miracle sans intérêt », déclarait Jean Rostand. Cette expression, pourtant utilisée afin de mettre en valeur la magie de l'instant de la naissance, est ici remise en question, mesurant ce qu'il implique et jusqu'à l'intérêt même de la naissance.

Interrogeant le dictionnaire Littré, la définition du mot « naissance » est la suivante : « Qualité, condition de l'être qui vient à la vie. La naissance d'un fils. On a fêté le jour de sa naissance. Le registre des décès et des naissances ». Plusieurs sens sont donc à dégager.

Dans un premier temps, le sens biologique même. La cellule œuf zygote, produit de l'union des gamètes (cellules reproductrices), donnera, à la suite d'une période d'aménorrhée de neufs mois chez l'homme, un être vivant.

Une conception sociale est également à envisager : la naissance peut être conçue comme l'agrandissement d'un cercle familial, dans une majorité des cas. Cette dernière définition ne s'attarde pas réellement sur le moment de la naissance mais sur les répercussions qu'elle entraine, une place et une fonction attribuées à un individu dans la société à laquelle il appartient, telle que défini dans le fonctionnalisme.

Si les certaines sociétés apprécient une naissance comme un événement festif, certains pays peuvent la redouter tel qu'il a longtemps été le cas pour la Chine et les naissances de filles et encore aujourd'hui dans certaines provinces.

La naissance, telle qu'inscrite sur un registre, évoque une conception juridique du terme. Elle renvoie ainsi à la naissance d'une personnalité juridique. Deux conditions de fond sont alors à prendre en compte : naître vivant, à la différence de l'enfant mort-né, et naître viable selon les conditions fixées par l'Organisation Mondiale de la Santé. La personne comme personnalité juridique naît donc avec un acte de naissance, et disparaîtra avec un acte de décès.

Naître est donc multidimensionnel, mais ne s'arrête pas seulement aux faits sociologiques et biologiques. Le phénomène de la naissance est aussi un symbole et à l'origine de nombreuses croyances. Par exemple, si la date de la naissance de Jésus est très controversée, son arrivée au monde est peut être l'une des plus célèbres. Elle est à la source de discussions religieuses et spirituelles intenses. Clive Staples Lewis dira « Soit cet homme était et est le Fils de Dieu, ou alors il s'agit d'un insensé ou quelque chose de pire. Vous pouvez le considérer comme étant un idiot, vous pouvez lui cracher dessus et le tuer comme un démon ; ou vous pouvez vous jeter à ses pieds et l'appeler Seigneur et Dieu. »

Cette naissance symbolique n'est pas la seule, et bien d'autres nourrissent mythes religieux et superstitions. Peut être avez vous entendu l'expression « se croire sorti de la cuisse de Jupiter ». Ici, la référence à la mythologie romaine ne relève en aucun cas d'un phénomène biologique concevable. Pourtant, cette expression courante relève bien du mythe selon lequel Bacchus serait sorti de la cuisse de son père.

On considère, dans certaines cultures, la naissance comme un « miracle de la vie», comme on l'entend souvent. Pourtant, les chiffres qui l'illustrent semblent très loin d'un miracle au sens du hasard exceptionnel.

B. Naissances et Chiffres

La naissance, si on la qualifie de « miraculeuse », est alors le miracle le plus commun qu'il puisse certainement exister. Les chiffres de l'Institut National de la Statistiques et des Etudes Economiques sont à l'appui : sur l'année 2015, en France métropolitaine, 760 421 naissances sont répertoriées. L'année la plus fertile de cette décennie, fut l'année 2010 avec 802 224 naissances que certaines croyances populaires mettent en rapport avec la Coupe du Monde de football.

Si ces nombres semblent impressionnants, le petit pays qu'est la France n'est rien comparé au nombre de naissances des Etats-Unis d'Amérique, en 2015 : 3 988 076. Notre pays se situe donc cette année là, en terme de nombre de naissances, quelque part entre les Etats-Unis et le Monténégro avec 7 386 naissances ou encore le Lichtenstein avec 325 naissances.

Bien que ce classement soit flou, il semble clair que peu importe où on se situe dans le monde, des enfants naissent chaque jour. Pourtant, chaque naissance n'est pas célébrée autant que celle de Jésus. Chaque naissance, prise individuellement, ne pourrait être vue que comme un phénomène biologique, démentissant toute responsabilité miraculeuse ou divine.

Pourtant, les croyances populaires persistent encore à donner au phénomène de la venue au monde, un aspect superstitieux, voire surnaturel. On met en relation des faits qui semblent plus ou moins corrélés les uns aux autres, sans réellement vérifier ce qu'il en est, telle que la naissance des sérial killers plus abondante au mois de novembre, et celle des musicien au mois de mars. L'un des plus récurrents, bien qu'inattendu, est la relation entre la pleine lune et la natalité, il est donc intéressant d'observer ce phénomène de plus près.

III - Une possible influence de la pleine lune sur les naissances ?

A. Enquête à la maternité de Grenoble

Nous avons menés notre enquête en recherchant en premier lieu une quelconque influence de la lune sur les naissances filles/garçons. Pour ce faire, nous avons contacté de nombreuses cliniques, hôpitaux et maternités, sans résultats. Finalement, en ne mentionnant pas le projet en rapport avec la lune, nous avons obtenu un rendez-vous avec Mme Nicholas, surveillante à la maternité du Groupe Mutualiste de Grenoble (Eaux Claires).

D'après Mme Nicholas, dans cette maternité très peu de naissances sont déclenchées, (moins de 10%) mais nous n'avons rien pour le prouver. La majorité des naissances sont donc naturelles et il y a donc peu d'interférences avec notre sujet.

On estime aujourd'hui à 20% le pourcentage d'accouchements déclenchés en France, souvent utilisés pour des raisons médicales. Il peut être aussi utilisé pour des raisons plus « confortables », par exemple en journée pour moins de fatigue et une équipe médicale au complet.

Durant notre entrevue avec Mme Nicholas, nous avons constaté que nous avions oublié d'étudier les naissances de bébés morts nés ainsi que les jumeaux ou naissances multiples, ce qui aurait pu être très intéressant, statistiquement, à étudier et aurait ajouté une variable dans notre tableau.

Nous avons cependant pu consulter le cahier des naissances sur les mois de janvier, février et mars 2017 et récupérer dans un tableau (en **Annexe 6**) les données suivantes :
Sur ces 3 mois, il y a eu 413 naissances, dont 205 garçons et 208 filles.
En observant les calendriers lunaires de ces mois (**annexe 7**) ont peut voir que :

- Le 14 janvier 2017, soir de pleine lune, 3 garçons, et 2 filles sont nés.
- Le 11 février 2017, soir de pleine lune, 1 garçon et 1 fille sont nés.
- Le 12 mars 2017, soir de pleine lune, 1 garçon est né et pas de fille.

B. Résultats

Voici les résultats obtenu (tableau en **annexe 9**)

Janvier 2017 (Pleine lune 12 Janvier)
• Naissance Garçons 12 Janvier = 2
Ecart type < 2 > Moyenne
• Naissance Fille 12 Janvier = 2
Ecart type < 2 > Moyenne

Février 2017 (Pleine lune 11 Février)
• Naissance Garçon 11 évrier = 1
1 < Ecart type < Moyenne
• Naissance Fille 11 Février = 1
1 < Ecart type < Moyenne

Mars 2017 (Pleine lune 12 mars)
• Naissance Garçon 12 mars = 1
1 < Ecart type < Moyenne
• Naissance Fille 12 mars = 0
0 < Ecart type < Moyenne

Sur les 6 cas de pleine lune étudiés, 4 sont inférieurs à l'écart type et 6 sont inférieurs à la moyenne. La variation des jours de pleine lune est faible, il n'y a donc pas, ici, d'influence significative.

Pour conclure, la lune a toujours intrigué l'Homme et comme on a pu le voir, a été sujet de divers mythes et croyances mais rien aujourd'hui ne prouve leur véracité. En effet, les théories divergent encore et les expériences sont généralement peu concluantes. Dans le cas de notre étude sur les naissances, notre enquête à la maternité montre que la pleine lune n'a pas d'influence sur la venue de nouveaux nés pendant la période étudiée. Les corrélations non fondées s'accumulent. En revanche, l'interaction des comportements humains avec le cycle de la lune reste un sujet prisé par nombreux auteurs. On peut ainsi citer l'hypothèse d'un lien entre la criminalité et la pleine lune.

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- Croyances et savoir populaire

Annexes

- Informations fournies par le groupe Mutualiste à Grenoble de Janiver à Mars 2017

Human births and the phase of the moon.

G. O. Abell, B. Greenspan

Research output: Contribution to journal › Article

Abstract

Published studies on the frequency of births as related to the lunar cycle are inconsistent with each other. The distribution of all births during 51 lunar cycles, from March 17, 1974, to April 30, 1978, was analyzed by the authors at the University of California, Los Angeles, Hospital. There were 11.691 live births, of which 8142 were natural, 141 multiple, and 168 stillbirths. In none of the 4 samples was the mean number of births occurring on the date of the full moon above average, showing that the birthrate during the period surveyed did not in any way correlate with the cycle of lunar phases.

Original language	English (US)
Journal	New England Journal of Medicine
Volume	300
Issue number	2
State	Published - Jan 11 1979
Externally published	Yes

Fingerprint

Stillbirth Los Angeles

ASJC Scopus subject areas

Medicine(all)

Cite this

Apa Standard Harvard Vancouver Author BIBTEX RIS

Abell, G. O., & Greenspan, B. (1979). Human births and the phase of the moon. *New England Journal of Medicine*, *300*(2).

Access to Document

Link to publication in Scopus

Seasonal, weekly and lunar cycles of birth. Statistical study of 12,035,680 births

(PMID:3206096)

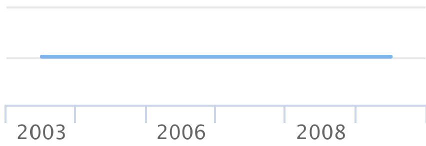
Guillon P, Guillon D, Pierre F, Soutoul JH

Revue Francaise de Gynecologie et D'obstetrique [1988, 83(11):703-708]

Type: (lang: fre)

Abstract

The authors have studied the seasonal, weekly and lunar rhythms which could characterize deliveries, based on 12,035,680 french births, between January 1, 1968 and December 31, 1982. The seasonal rhythm is the most remarkable. It is characterized by a maximum of newborn in May and a minimum in November; there is an increased number of births during the month of September. The weekly rhythm is characterized by a drop in the number of births especially on Sundays, but also on Saturdays, with a maximum on Tuesday. The number of births also fluctuate according to the lunar cycle. Their amplitude is low. They are however significant. From that standpoint, these results confirm other studies already conducted in France and the USA, in a much smaller scale.



Lunar phases and incidence of spontaneous deliveries. Our experience

(PMID:7970080)

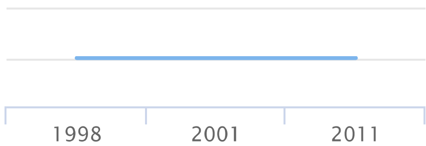
Periti E, Biagiotti R

Minerva Ginecologica [1994, 46(7-8):429-433]

Type: (lang: ita)

Abstract

OBJECTIVE: To evaluate the relationship between lunar phases and birthrate. STUDY DESIGN: We examined 7842 spontaneous deliveries at Obstetric and Gynaecologic Clinic of University of Florence, between January 1988 and November 1992, covering 58 synodic lunar months. A lunar month was considered to be a period of 29.5 days and comprised four lunar phases: the full moon, the last quarter, the new moon and the first quarter. We compared the median number of births in each day of synodic month and in the periods of seven days centered on the first day of each moon phase. Statistical analysis was performed using the Kruskal-Wallis one-way analysis by ranks. RESULTS: Non significant differences were found in the incidence of spontaneous birth throughout the lunar cycle. CONCLUSIONS: These results do not support the hypothesis of a relationship between moon-phase changes and the incidence of spontaneous deliveries.



The effect of the lunar cycle on frequency of births and birth complications.

(PMID:15902138)

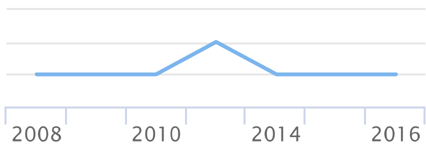
Arliss JM, Kaplan EN, Galvin SL

American Journal of Obstetrics and Gynecology [2005, 192(5):1462-1464]

Type:
DOI: 10.1016/j.ajog.2004.12.034

Abstract

OBJECTIVE: The purpose of this study was to examine the influence of the lunar cycle on the frequency of deliveries and/or delivery complications. STUDY DESIGN: This was a retrospective cohort, secondary analysis of 564,039 births across 62 lunar cycles that were identified from North Carolina birth certificate data from 1997 to 2001. RESULTS: Using analysis of variance and t-tests, we found no significant differences in the frequency of births, route of delivery, births to multigravid women, or birth complications across the 8 phases of the moon or between documented high- and low-volume intervals of the lunar cycle. CONCLUSION: An analysis of 5 years of data demonstrated no predictable influence of the lunar cycle on deliveries or complications. As expected, this pervasive myth is not evidence based.



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Published online 2015 May 1. doi: 10.1097/NNR.0000000000000086

No Evidence of Purported Lunar Effect on Hospital Admission Rates or Birth Rates

Jean-Luc Margot

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Accepted 2014 Sep 8.

Abstract

Go to:

Background

Studies indicate that a fraction of nursing professionals believe in a "lunar effect"—a purported correlation between the phases of the Earth's moon and human affairs, such as birth rates, blood loss, or fertility.

Purpose

This article addresses some of the methodological errors and cognitive biases that can explain the human tendency of perceiving a lunar effect where there is none.

Approach

This article reviews basic standards of evidence and, using an example from the published literature, illustrates how disregarding these standards can lead to erroneous conclusions.

Findings

Román, Soriano, Fuentes, Gálvez, and Fernández (2004) suggested that the number of hospital admissions related to gastrointestinal bleeding was somehow influenced by the phases of the Earth's moon. Specifically, the authors claimed that the rate of hospital admissions to their bleeding unit is higher during the full moon than at other times. Their report contains a number of methodological and statistical flaws that invalidate their conclusions. Reanalysis of their data with proper procedures shows no evidence that the full moon influences the rate of hospital admissions, a result that is consistent with numerous peer-reviewed studies and meta-analyses. A review of the literature shows that birth rates are also uncorrelated to lunar phases.

Conclusions

Data collection and analysis shortcomings, as well as powerful cognitive biases, can lead to erroneous conclusions about the purported lunar effect on human affairs. Adherence to basic standards of evidence can help assess the validity of questionable beliefs.

Key Words: bias, hemorrhage, lunar cycle, Moon, parturition, patient admission, Poisson distribution

Numerous studies have shown the absence of a lunar influence on human affairs, including automobile accidents, hospital admissions, surgery outcomes, cancer survival rates, menstruation, births, birth complications, depression, absenteeism, violent behavior, suicides, and homicides (see Foster & Roenneberg, 2008, for a recent review). Meta-analyses of dozens of studies spanning decades show that there is no foundation for the belief in a lunar effect (Byrnes & Kelly, 1992; Martens, Kelly, & Saklofske, 1988; Martin, Kelly, & Saklofske, 1992; Rotton & Kelly, 1985). Yet, some professionals who work in emergency rooms or maternity wards continue to believe that the number of hospital admissions or human births is larger during the full moon than at other times. In some cases, the tiniest deviations from randomness are used in an attempt to justify these beliefs.

To properly establish a correlation between the phases of the Moon and human affairs, one must adhere to a few basic standards of evidence. First, data collection procedures must be sound. For instance, the assignment of time tags to specific events must be precise; otherwise, an unnecessary source of error is introduced in the data. Because the lunar cycle varies in duration, a reasonable metric might be the time interval in minutes between the event under consideration and the previous or next full moon—with a transition from positive to negative values at new moon. Examples of problems related to improper time tags are reviewed in the sections on calendar, binning, and timescale issues. Second, periodicities or trends present in the data, but unrelated to the Moon, must be properly considered and controlled for; otherwise, a genuine variability may masquerade as a lunar cycle variability. Examples of mistaken attributions are discussed in the section on confounding issues. Third, rigorous statistical tests must be employed to ensure that the variability cannot be explained by chance alone, and these calculations must be performed with a suitably high level of confidence; otherwise, one might “detect” an effect that is not present. The impact of flawed procedures and low confidence levels are discussed in the section on improper statistical treatment. Fourth, if a departure from expectations based on chance is detected, care must be taken to verify that this departure is truly associated with the Moon. If statistically significant deviations were to occur at random times during the lunar cycle, for instance, the Moon would have to be exonerated. The consequences of omitting this important verification step are reviewed in the section on incomplete statistical treatment. Finally, the claim of a lunar effect would have to satisfy the additional requirements of reproducibility and predictability. Similar studies by independent teams at different hospitals would have to produce similar results, and predictions based on the claimed effect would have to be tested and validated by additional data.

> *Studies that have claimed the existence of a lunar effect universally fail to meet the reproducibility and predictability requirements.*

They also often fail to meet some of the other basic standards of evidence discussed above (Kelly, Rotton, & Culver, 1996; Rotton & Kelly, 1985). An instructive example of these shortcomings is provided by the study of Román, Soriano, Fuentes, Gálvez, and Fernández (2004). This article examines their study in some detail and also describes some of the cognitive biases that lead to questionable beliefs.

Flawed Data Collection Procedures

Go to:

Data

The number of hospital admissions throughout the lunar cycle, as described by Román et al. (2004), is shown in Table 1. The data set covers a 738-day period between January 1, 1996, and January 7, 1998. The authors reported a total of 447 hospital admissions—26 of which are listed as coinciding with one of 25 “full moon days.” They described the mean number of admissions per day as 1.04 (*SD* = 0.93) and 0.59 (*SD* = 0.78) for “full moon” and “non-full moon” days, respectively.

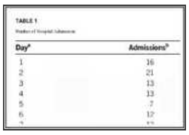

TABLE 1
Number of Hospital Admissions

Definitions of Full Moon and Lunar Cycle

A full moon occurs when the excess of the Moon's apparent geocentric ecliptic longitude over the Sun's apparent geocentric ecliptic longitude is 180° (Urban & Seidelmann, 2012). Because the orbital velocities of the Earth and the Moon are not constant, the time interval between successive instances of the full moon is not constant. Over the duration of the Román et al. (2004) study, this interval reached a minimum of 29.28 days and a maximum of 29.80 days. Currently, the average length of the cycle of lunar phases is roughly 29.53 days.

Calendar Issues

The methodology described in Román et al. (2004) is as follows: "We determined the total number of admissions on each calendar day during the period studied and then distributed this number according to the corresponding day of the lunar month. … A full moon day was considered to be the day when the moon appears completely illuminated (100% of the moon disc)." Because there is no additional specification of the calendar that was used, one must assume that the authors used the civil calendar in force at their hospital in Barcelona, Spain. Spain has had and continues to have a complicated history of political decrees enforcing time zone changes between Coordinated Universal Time (UTC), UTC+1, and UTC+2. These decrees appear to accommodate daylight savings time as well as other time-variable preferences. Because the timing of the full moon samples the entire 24-hour calendar day, the same hospital admissions could be assigned to what the authors describe as a "full moon day" or a "non-full moon day," depending on the legislation in place at the time. Therefore, the methodology of Román et al. (2004) introduces an unnecessary source of error that can contribute to bias, variance, or both. As constructed, their data set is ill-suited to study the possibility of lunar effects and is better suited to study the possibility of cyclic effects modulated by the vagaries of legislated time zone changes—which are obviously not natural phenomena.

Binning Issues

A more serious problem with the methodology of Román et al. (2004) has to do with the assignment of hospital admissions to 1 of 29 days, with Day 29 considered the "full moon day. Román et al. (2004) used the following prescription to bin their data: "A full moon day was considered to be the day when the moon appears completely illuminated (100% of the moon disc). We considered this day to be the 29th day of the lunar calendar." Because the length of the lunar cycle is not equal to 29 days, the assignment of hospital admissions to 1 of 29 days is problematic. Specifically, the authors reported studying 25 "complete cycles" of 29 days each (a total of 25 × 29 days = 725 days), which does not match the 738 days spanned by the 25 lunar cycles that occurred during their study period. On 13 different occasions, the authors associated the full moon with the 29th day of their "lunar calendar"—even though the full moon actually coincided with the 30th day of that calendar. To illustrate, 30 days separate the full moon on January 5, 1996, from that on February 4, 1996, yet, both were labeled "Day 29" in the Román et al. (2004) study. If hospital admissions on Days 29 and 30 were combined in a single bin, it would obviously lead to an artificial increase in the number of admissions reported for Days 29 ("full moon days"). If hospital admissions on Days 29 were not counted with those on Days 30, how were those admissions treated? The Román et al. (2004) paper remains silent on this issue, leaving the methodology poorly defined. In the best-case scenario, the Román et al. (2004) procedure biases the data. In the worst-case scenario, it leads to a completely artificial (roughly 50%) increase in the number of hospital admissions reported for "full moon days".

Timescale Issues

Román et al. (2004) did not state over what timescale the purported lunar effect is supposed to take place. If the timescale were less than 24 hours, then the analysis would be faulty because it makes no distinction between a full moon that occurs at 00:00:01 or a full moon that occurs at 23:59:59. In the first case, hospital admissions in the ~24 hours *following* the full moon would count toward "Day 29" admissions, whereas in the second case, admissions in the ~24 hours *preceding* the full moon would count toward "Day 29" admissions. This unnecessary source of error in calculating the time from full moon can contribute to bias, variance, or both. If the timescale were more than 24 hours, the analysis would also be faulty because it fails to consider days adjacent to Day 29. For instance, a total of 50 hospital admissions were reported on the 3 days surrounding the full moon (29 ± 1). This amounts to an average admission rate of 0.65 admissions per day over the 738-day study period—which is statistically indistinguishable from the overall average admission rate of 0.61 admissions per day (447 admissions over 738 days).

Confounding Issues

It has been well established that day-of-week variability can explain most or all of the variance in studies claiming a lunar effect. For instance, Templer, Veleber, and Brooner (1982) asserted that the number of traffic accidents was correlated to the phases of the Moon. However, Kelly and Rotton (1983) pointed out that the pattern was more likely due to an increase in vehicular accidents during weekends. Indeed, when Templer, Brooner, and Corgiat (1983) reanalyzed their data with controls for holidays, weekends, and months of the year, the hypothesis of a lunar effect was no longer tenable. What the authors had initially observed and incorrectly ascribed to a lunar influence was merely day-of-week variability. In the case of hospital admissions, it is not difficult to imagine that variations by day of week would occur. In their analysis, Román et al. (2004) did not account for variables, such as day of week, that likely explain most of the variance in their data, casting further doubt on the validity of their conclusions.

Flawed Statistical Procedures

Go to:

Improper Statistical Treatment

Román et al. (2004) indicated that they performed Mann–Whitney tests of their hypotheses. The hypotheses are not clearly stated, but it appears that the authors tried to establish that the rate of hospital admissions on “full moon days” was statistically different from that on “non-full moon days.” In certain situations, the Mann–Whitney test can be used to compare the equality of the means or medians of two independent groups—as long as the distributions are similar in dispersion and shape (Hollander & Wolfe, 1999). This test requires that the dependent variable be either continuous or ordinal, which is not the case for the number of hospital admissions per day because counts are discrete variables. It is possible that the data were rank-ordered, but the paper does not describe rank ordering, leaving the methodology poorly defined. In addition, Román et al. (2004) did not provide values of the Mann–Whitney U statistic, making validation of their results impossible. Furthermore, when the probability distributions of the two groups are not identical, the Mann–Whitney test cannot be used to compare the means or medians of the two groups. A difference in dispersion or shape invalidates the test (Hollander & Wolfe, 1999). As shown below in the section on variability in hospital admission rates, the distributions of hospital admissions on “full moon” and “non-full moon” days in the Román et al. (2004) data set are not the same —perhaps as a result of the procedural flaws described above—such that any conclusion about the mean or median number of hospital admissions resulting from a Mann–Whitney test must be discarded.

Additional difficulties arise when attempting to make statistical inferences and choosing relatively low confidence levels. At a 95% confidence level, five studies out of a hundred will detect an effect that is not present (type I error). When making extraordinary claims, much higher confidence levels are warranted. In addition, studies affected by Type I errors tend to be overrepresented in the literature, because the studies that fail to show a connection are more likely to remain unpublished—a publication bias known colloquially as the file drawer effect (Easterbrook, Gopalan, Berlin, & Matthews, 1991).

Incomplete Statistical Treatment

Román et al. (2004) asserted that “the number of [hospital] admissions … nearly doubled on full moon days as compared to non-full moon days.” Because of improper statistical treatment, they did not correctly examine the statistical significance of this claim. Even if one were to disregard problems with the data collection and statistical treatment, the fact that the number of hospital admissions on Days 29 ($M = 1.04$, $SD = 0.93$ admissions per day) is larger than the number of admissions on other days ($M = 0.59$, $SD = 0.78$ admissions per day) does not demonstrate a causal relationship with the Moon. For instance, four separate days throughout the “lunar cycle” exhibit hospital admission rates nearly equal to the rate reported for “full moon days.” Days 9 registered 24 admissions over 25 days (0.96 admissions per day), and Days 12, 13, and 27 each registered 23 admissions over 25 days (0.92 admissions per day). The differences between the number of admissions per day on Days 9, 12, 13, 27, and 29 of the cycle are *not* statistically significant. Therefore, there is no evidence that "full moon days" are associated with an unusual rate of hospital admissions.

Flawed Interpretation

Go to:

The strength of lunar tides on blood was invoked as a possible explanation for the purported lunar effect (Román et al., 2004). This underscores misconceptions about tides. First, tides act on ordinary matter, whether liquid or solid. Second, the strength of tides is proportional to the mass of the tide-raising body and inversely proportional to the cube of the distance from the tide-raising body. Therefore, ordinary objects (cars, houses, hospitals, etc.) in the vicinity of a potential patient exert tides that are orders of magnitude stronger than those exerted by the Moon. In addition, the strongest lunar tides occur at both the new moon and the full moon (when the Sun, Earth, and Moon are roughly aligned), but an increase in hospital admissions at new moon was not observed—further invalidating the interpretation.

Variability in Hospital Admission Rates

Go to:

The data set of Román et al. (2004) suffers from a number of problems that make it unsuitable for a rigorous examination of the impact of lunar phases on hospital admission rates. The statistical treatment is inadequate and does not support the claim of a lunar influence. Nevertheless, it may be possible to use the data to investigate the variability in hospital admission rates.

The number of hospital admissions in any given time interval can be modeled by a Poisson distribution with rate λ (admissions per day). For any two Poisson processes 1 and 2 with rates λ_1 and λ_2, it is possible to test the hypothesis that one of the rates is larger than the other. The Poisson distributions representing hospital admissions over time intervals t_1 and t_2 expressed in days are given by $X_1 \propto \text{Poisson}(t_1\lambda_1)$ and $X_2 \propto \text{Poisson}(t_2\lambda_2)$. Let us represent the observed values (number of admissions) by k_1 and k_2, respectively, with $k = k_1 + k_2$.

The null and alternate hypotheses are

$$H_0: \frac{\lambda_1}{\lambda_2} \leq 1 \quad \text{versus} \quad H_a: \frac{\lambda_1}{\lambda_2} > 1. \tag{1}$$

Przyborowski and Wilenski (1940) gave us a formalism for testing the null hypothesis. It relies on the conditional distribution X_1 given $X_1 + X_2 = k$. This distribution is binomial with k trials and a probability of success $p = t_1/(t_1 + t_2)$ for equal rates. One can reject the null hypothesis H_0 whenever

$$P(X_1 \geq k_1 | k; p) = \sum_{i=k_1}^{k} \binom{k}{i} p^i (1-p)^{k-i} \leq \alpha, \tag{2}$$

where α is a given significance level. Using the 0.05 significance level chosen by Román et al. (2004) and recalling that $t_1 + t_2 = 738$ days, one can show that the hypothesis must be rejected for any day of their calendar that accumulated 23 or more hospital admissions, and this conclusion is unchanged if one assumes $t_1 + t_2 = 725$ days instead. There are five such instances. With λ_i and $\lambda\tilde{}_i$ representing the admission rate on days i and on all other days, respectively, one finds

$$\frac{\lambda_9}{\lambda_{\tilde{9}}} > 1, \frac{\lambda_{12}}{\lambda_{\tilde{12}}} > 1, \frac{\lambda_{13}}{\lambda_{\tilde{13}}} > 1, \frac{\lambda_{27}}{\lambda_{\tilde{27}}} > 1, \frac{\lambda_{29}}{\lambda_{\tilde{29}}} > 1. \tag{3}$$

Because the apparent increase in rates is observed on 5 out of 29 days—four of which are not "full moon days"—it is unjustifiable to ascribe the increase to the full moon. The logical conclusion that can be drawn from these data is that hospital admission rates on some days are higher than those on other days.

One can ask whether the variations recorded by Román et al. (2004) could have been observed under the hypothesis of a constant rate of hospital admissions. Specifically, if the process of admissions on days i is represented by $X_i \propto \text{Poisson}(t_i\lambda_i)$, the relevant hypothesis to test is H_0: $\lambda_1 = \lambda_2 = \ldots = \lambda_{29}$. The test statistic is

$$\chi^2 = \sum_{i=1}^{29} \frac{[k_i - (k/t)]^2}{(k/t)}, \qquad (4)$$

where the observed values are represented by k_i, $\sum k_i = k$, and $\sum t_i = t$. One can reject the null hypothesis H_0 whenever $P_\chi(\chi^2; \nu) \leq \alpha$, where $P_\chi(\chi^2; \nu)$ is the integral probability of exceeding χ^2 and $\nu = 28$ is the number of degrees of freedom. With $\alpha = .05$ and the data of Román et al. (2004), the null hypothesis is rejected—which could be due to the biases introduced by their binning procedure, by confounding effects such as day of week, by clerical or other errors, or by a combination of these factors.

To conclude, although the data of Román et al. (2004) exhibit variations that appear to deviate from a Poisson process with a constant rate, there is no support for the idea that the full moon is associated with the variations. This conclusion is consistent with the fact that there is no known plausible lunar-related mechanism that could explain such variations.

Analogy With Birth Rates

Go to:

Anecdotal evidence suggests that many nurses and midwives believe that deliveries are more abundant during the full moon (e.g., Schaffir, 2006). This belief is inconsistent with the data. The landmark study was conducted at the University of California, Los Angeles. Records of 11,961 live births and 8,142 natural births (not induced by drugs or Cesarean section), over a 4-year period (1974–1978) at the University of California, Los Angeles hospital, did not correlate in any way with the cycle of lunar phases (Abell & Greenspan, 1979). The study benefited from an interdisciplinary collaboration between Abell, an astronomer, and Greenspan, a physician. This interdisciplinary model is likely to reduce the number of problems that plague studies purporting to show a lunar effect. A decade later, an extensive review of 21 studies from seven different countries showed that most studies reported no relationship between birth rate and lunar phase, and that the positive studies were inconsistent with each other (Martens et al., 1988). A review of six additional studies from five different countries showed no evidence of a relationship between birth rate and lunar phase (Kelly & Martens, 1994). Additional investigations have been published since then. An analysis of 3,706 spontaneous births (excluding births resulting from induced labor) in New York in 1994 showed no correlation with lunar phase (Joshi, Bharadwaj, Gallousis, & Matthews, 1998). The distribution of 167,956 spontaneous vaginal deliveries—at 37–40 weeks gestation, in Phoenix—between 1995 and 2000 showed no relationship with lunar phase (Morton-Pradhan, Bay, & Coonrod, 2005). Analysis of 564,039 births in a 4-year period (1997–2001) in North Carolina showed no predictable influence of the lunar cycle on deliveries or complications (Arliss, Kaplan, & Galvin, 2005). A review of 6,725 deliveries in a 6-year period (2000–2006) in Hannover, Germany, revealed no significant correlation of birth rate to lunar phase (Staboulidou, Soergel, Vaske, & Hillemanns, 2008). Because the absence of a correlation has been reported so widely, one may wonder why the belief in a lunar effect has persisted in the medical and nursing communities.

Cognitive Biases

Go to:

Gilovich (1993) provided a lucid and compelling explanation of several cognitive biases that affect the emergence of questionable beliefs. First, we are not very good at recognizing random data and tend to see patterns, clusters, and order even where these don't exist. Second, we are prone to ignore data that contradict our beliefs and to give undue weight to confirmatory information (i.e., data that support preestablished beliefs). Third, we tend to overestimate the fraction of people who share our beliefs, which reinforces preexisting beliefs. Gilovich (1993) emphasized that many of our questionable beliefs have purely cognitive origins and derive primarily from the "misapplication or overutilization of generally valid and effective strategies for knowing." Questionable beliefs, he stated, are not the products of irrationality, but rather of flawed rationality.

Kelly et al. (1996) classified some of the cognitive biases under three categories: *selective perception* (we are more likely to notice events that support our beliefs than those that do not), *selective recall* (we are more likely to recall positive instances and forget negative ones), and *selective exposure* (we are more likely to associate with people or news sources that promote our beliefs). All of these effects are much more complex and interesting than the gravitational force exerted by an ordinary natural satellite. Research efforts devoted to understanding these cognitive biases are far more likely to yield productive results than another study of the imagined influence of the Moon on human affairs.

Schaffir (2006) indicated that the proportion of people who believe in a lunar effect is much higher among nurses than among the general population. If selective exposure plays an important role, this trend is unlikely to subside until nursing and medical professionals acquaint themselves with the fascinating cognitive biases that shape our questionable beliefs.

Conclusion

Go to:

This article examined the claim that hospital admission rates or birth rates are correlated with the phases of the Moon. When one adheres to basic standards of evidence, no such correlation is found. The article described how a number of data collection and analysis shortcomings can lead to erroneous conclusions and how powerful cognitive biases can lead to questionable beliefs.

Footnotes

Go to:

The author has no conflicts of interest to disclose.

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Go to:

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Tableau des Naissances Groupe Mutualiste de Grenoble **Annexe 6**

Date	Janvier 2017		Février 2017		Mars 2017	
	Garçons	Filles	Garçons	Filles	Garçons	Filles
1	1		3	6	2	5
2	1	5	5	1	4	2
3	4	1		2	3	1
4	3	3	4	1	1	4
5	1	3	5	2	4	
6	1	2	4	2	1	1
7		2	2	6	1	2
8	2	2	2	1	2	4
9	2	2		2	5	1
10	3	2	2	3	2	3
11	3	2	1	1	5	2
12	2	2	4	2	1	
13	2	3	3	4	1	1
14	3	2	3	3	5	3
15	3	6		3	5	1
16	1	2	1	4	1	1
17	2	1		1	2	1
18	3	3	2	2	2	
19	2		2	3	3	1
20	1		3	2	2	
21	2		1	1	1	4

Tableau des Naissances Groupe Mutualiste de Grenoble **Annexe 6**

22	2	1	3	4	2	6	
23		3	4		2	1	
24	5	2		2		5	
25	2	5	1	5		1	
26	1	2	2	5	1		
27	3	3	2	3	2	5	
28	2	7	7	3	4	6	
29	5	1			1	1	
30	3	2			3	1	
31	2				4	2	
	67	69	66	74	72	65	413

Naissances par jour à la clinique des Eaux Claires du 1 / 01 / 2017 au 31 / 03 / 2017.

Dates	janv-17		févr-17		mars-17	
	Garçons	Filles	Garçons	Filles	Garçons	Filles
1	1	0	3	6	2	5
2	1	5	5	1	4	2
3	4	1	0	2	3	1
4	3	3	4	1	1	4
5	1	3	5	2	4	0
6	1	2	4	2	1	1
7	0	2	2	6	1	2
8	2	2	2	1	2	4
9	2	2	0	2	5	1
10	3	2	2	3	2	3
11	3	2	1	1	5	2
12	2	2	4	2	1	0
13	2	3	3	4	1	1
14	3	2	3	3	5	3
15	3	6	0	3	5	1
16	1	2	1	4	1	1
17	2	1	0	1	2	1
18	3	3	2	2	2	0
19	2	0	2	3	3	1
20	1	0	3	2	2	0
21	2	0	1	1	1	4
22	2	1	3	4	2	6
23	0	3	4	0	2	1
24	5	2	0	2	0	5
25	2	5	1	5	0	1
26	1	2	2	5	1	0
27	3	3	2	3	2	5
28	2	7	7	3	4	6
29	5	1			1	1
30	3	2			3	1
31	2	0			4	2
TOTAL	**67**	**69**	**66**	**74**	**72**	**65**
MOYENNE	2,16	2,23	2,36	2,64	2,32	2,10

Tableau des écarts à la moyenne

Date	janv-17		févr-17		mars-17	
	Garçons	Filles	Garçons	Filles	Garçons	Filles
1	-1,16	-2,23	0,64	3,36	-0,32	2,90
2	-1,16	2,77	2,64	-1,64	1,68	-0,10
3	1,84	-1,23	-2,36	-0,64	0,68	-1,10
4	0,84	0,77	1,64	-1,64	-1,32	1,90
5	-1,16	0,77	2,64	-0,64	1,68	-2,10
6	-1,16	-0,23	1,64	-0,64	-1,32	-1,10
7	-2,16	-0,23	-0,36	3,36	-1,32	-0,10
8	-0,16	-0,23	-0,36	-1,64	-0,32	1,90
9	-0,16	-0,23	-2,36	-0,64	2,68	-1,10
10	0,84	-0,23	-0,36	0,36	-0,32	0,90
11	0,84	-0,23	-1,36	-1,64	2,68	-0,10
12	-0,16	-0,23	1,64	-0,64	-1,32	-2,10
13	-0,16	0,77	0,64	1,36	-1,32	-1,10
14	0,84	-0,23	0,64	0,36	2,68	0,90
15	0,84	3,77	-2,36	0,36	2,68	-1,10
16	-1,16	-0,23	-1,36	1,36	-1,32	-1,10
17	-0,16	-1,23	-2,36	-1,64	-0,32	-1,10
18	0,84	0,77	-0,36	-0,64	-0,32	-2,10
19	-0,16	-2,23	-0,36	0,36	0,68	-1,10
20	-1,16	-2,23	0,64	-0,64	-0,32	-2,10
21	-0,16	-2,23	-1,36	-1,64	-1,32	1,90
22	-0,16	-1,23	0,64	1,36	-0,32	3,90
23	-2,16	0,77	1,64	-2,64	-0,32	-1,10
24	2,84	-0,23	-2,36	-0,64	-2,32	2,90
25	-0,16	2,77	-1,36	2,36	-2,32	-1,10
26	-1,16	-0,23	-0,36	2,36	-1,32	-2,10
27	0,84	0,77	-0,36	0,36	-0,32	2,90
28	-0,16	4,77	4,64	0,36	1,68	3,90
29	2,84	-1,23	-2,36	-2,64	-1,32	-1,10
30	0,84	-0,23	-2,36	-2,64	0,68	-1,10
31	-0,16	-2,23	-2,36	-2,64	1,68	-0,10

Variance :

janv-17		févr-17		mars-17	
Garçons	Filles	Garçons	Filles	Garçons	Filles
1,47	2,91	3,13	2,46	2,29	3,49

Ecart type :

janv-17		févr-17		mars-17	
Garçons	Filles	Garçons	Filles	Garçons	Filles
1,21	1,71	1,77	1,57	1,51	1,87

Mois/Sexe	Garcons	Filles	
Janvier	67	69	136
Février	66	74	140
Mars	72	65	137
	205,00	208,00	413

Mois/Sexe	Garcons	Filles	
14/01 Lune	3	2	5
11/02 Lune	1	1	2
12/03 Lune	1	0	1
	5,00	3,00	8

Moyenne de garcons nés par jour en janvier	2,16
Moyenne de garcons nés par jour en février	2,36
Moyenne de garcons nés par jour en mars	2,32
Moyenne de garcons nés par jour	2,28

Moyenne de garcons nés à la pleine lune en janvier	3
Moyenne de garcons nés à la pleine lune en février	1
Moyenne de garcons nés à la pleine lune en mars	1
Moyenne de garcons née à la pleine lune	1,67

Moyenne de filles nées par jour en janvier	2,23
Moyenne de filles nées par jour en février	2,64
Moyenne de filles nées par jour en mars	2,10
Moyenne de filles nées par jour	2,32

Moyenne de filles nées à la pleine lune en janvier	2
Moyenne de filles nées à la pleine lune en février	1
Moyenne de filles nées à la pleine lune en mars	0
Moyenne de filles nées à la pleine lune	1,00

Calendrier lunaire 2017 **Annexe 7**

Janvier 2017

semaine	Lu	Ma	Me	Je	Ve	Sa	Di
52							1 7% visible
1	2 13% visible	3 21% visible	4 31% visible	5 Premier quartier	6 52% visible	7 63% visible	8 74% visible
2	9 84% visible	10 91% visible	11 97% visible	12 Pleine lune	13 99% visible	14 97% visible	15 92% visible
3	16 85% visible	17 77% visible	18 68% visible	19 Dernier quartier	20 49% visible	21 40% visible	22 31% visible
4	23 23% visible	24 15% visible	25 9% visible	26 4% visible	27 1% visible	28 Nouvelle lune	29 1% visible
5	30 4% visible	31 10% visible					

Février 2017

semaine	Lu	Ma	Me	Je	Ve	Sa	Di
5			1  17% visible	2  26% visible	3  37% visible	4  Premier quartier	5  59% visible
6	6  70% visible	7  80% visible	8  89% visible	9  95% visible	10  99% visible	11  Pleine lune	12  99% visible
7	13  95% visible	14  90% visible	15  83% visible	16  76% visible	17  67% visible	18  Dernier quartier	19  48% visible
8	20  39% visible	21  30% visible	22  21% visible	23  14% visible	24  8% visible	25  3% visible	26  Nouvelle lune
9	27  1% visible	28  2% visible					

Mars 2017

semaine	Lu	Ma	Me	Je	Ve	Sa	Di
9			1 7% visible	2 14% visible	3 23% visible	4 33% visible	5 Premier quartier
10	6 56% visible	7 67% visible	8 77% visible	9 86% visible	10 92% visible	11 97% visible	12 Pleine lune
11	13 99% visible	14 98% visible	15 94% visible	16 89% visible	17 82% visible	18 74% visible	19 66% visible
12	20 Dernier quartier	21 47% visible	22 37% visible	23 28% visible	24 19% visible	25 12% visible	26 6% visible
13	27 2% visible	28 Nouvelle lune	29 1% visible	30 5% visible	31 11% visible		